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East Indians in Canada: Changing conceptions of love.

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EAST INDIANS IN CANADA: CHANGING CONCEPTIONS OF LOVE

by

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Abstract

When people from India immigrate to Canada, they experience conflicts between Indian and Canadian definitions of appropriate choices in intimate heterosexual relationships. Changes in attitudes regarding choices for a marriage partner due to acculturation may be influenced by a number of factors including the relative individualism/collectivism of both heritage and host cultures, the length of time spent in the host culture, strength of ethnic identification, idiocentrism/allocentrism, and gender. The present study examined the relationship between these factors and the attitudes toward love and mate preference in heterosexual relationships held by East Indians in Canada. One hundred and twenty-five unmarried, heterosexual participants of East Indian ancestry who were fluent in English, had completed secondary school, and were between the ages of seventeen and thirty-two were recruited from Windsor, Toronto, Guelph, Hamilton, and Montreal, and completed measures of ethnic identity (Phinney, 1992), cultural orientation (Bierbrauer, Meyer, & Wolfradt, 1994), mate preference (Buss et al., 1990), and passionate and companionate love (Hatfield & Rapson, 1996; Hatfield & Sprecher, 1986). The hypothesis that East Indian men and women perceive Indian society as more collectivistic than Canadian society was supported. The prediction that length of time in Canada would correlate negatively with strength of ethnic identification, allocentrism, and traditional Indian values regarding heterosexual relationships was not supported. Men instead of women were found to have a stronger ethnic identity; no gender differences were found for allocentrism, and men endorsed passionate love more strongly than women. Consistent with hypotheses, a stronger ethnic identity was found to correspond with a greater endorsement of Companionate Love and Familial Preferences in mate characteristics; for women endorsement of Familial Preferences was also associated with higher levels of allocentrism. Ethnic identity, gender, and birth order were significant predictors of various attitudes toward heterosexual relationships. These results are discussed in terms of their implications regarding relationship choices for East Indians currently living in Canada, treatment for individuals experiencing interpersonal problems of a romantic nature, and intervention aimed at alleviating individual and community stress regarding these life choices.

DEDICATION

This thesis is dedicated, with all my love, to my family, without whom I could not have come this far. Words are not enough to thank you for all of your love and support!

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I would like to take this opportunity to thank all of the people who helped me to complete this project. First, I would like to extend my sincere thanks to my advisor, Dr. Shelagh Towson, for her support, guidance, and most especially her patience. Were it not for her reassurance, her passion fruit beverages, and last but not least, her computer, this story would have a very different ending. I would also like to thank my committee members, Dr. Michael Kral, Dr. Katherine Lafreniere, and Dr. Subas Ramcharan for their supportive feedback and their insights regarding cultural issues. My gratitude also extends to Paul Pilon, who spent many hours revealing the wonders of statistical analyses to me.

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TABLE OF CONTENTS

APPENDIX

LIST OF TABLES

LIST OF TABLES cont.

LIST OF FIGURES

CHAPTER I

East Indians in Canada: Changing Conceptions of Love

When East Indians immigrate to Canada, they, like other immigrants, experience "culture shock" as a result of conflict between their values and those of the dominant culture that now surrounds them (Berry, Kim, Minde & Mok, 1990). This culture shock is more stressful for some groups than for others. People whose contact with the dominant culture is involuntary (i.e., First Nations people and refugees) have a harder time than people who choose to come to a new country for economic or other reasons (Berry et al., 1990). East Indian immigrants to Canada are predominantly voluntary immigrants, but even they experience role strain from the clash of old and new cultural values.

One very important area where such clashes may occur is in the definition of appropriate choices of marriage partners and what the basis of these choices should be. The family is the cornerstone of a culture; such acts as marrying without one's family's consent or for culturally unacceptable reasons are likely to engender deep emotions and individual and community stress.

The purpose of the present study was to explore the way in which attitudes toward heterosexual relationships held by East Indian immigrants in Canada may be influenced by the respondents' dual identities as East Indians and Canadians. The first section of the introduction compares attitudes toward heterosexual relationships in India and Canada. In the next section, those factors that may moderate the attitudes of East Indian Canadians are explored. Hypotheses are presented in the last section.

Comparing Attitudes Toward Heterosexual Relationships in India and Canada

The notion of romantic love as an important component in intimate heterosexual relationships is popular in the West, but is very different from the ideas of the East (i.e., China, Japan, and India). Romantic love has been defined as an "intense emotional involvement with and physical attraction to one's partner" (Dion & Dion, 1993, p. 465). However, in the East, where the individual's responsibility to the group is emphasized (Dion & Dion, 1993), this kind of devotion to one person is not encouraged because it may decrease group loyalty (Dion & Dion, 1993; Goode, 1959). Thus, members of Asian cultures believe that, ideally, love develops gradually, after rather than before marriage, and is more caring and companionate than passionate (Dion & Dion, 1993; Sternberg, 1986), with companionate love defined as love which evolves from intimacy and commitment and which is essentially a long-term friendship (Sternberg, 1986). Hendrick and Hendrick (1986) found that Oriental students endorsed a more companionate and pragmatic love style than non-Hispanic white students. Dion and Dion (1993) also confirmed that Asian participants endorsed a companionate/friendship view of love when compared to their Anglo-Celtic or European peers.

A comparison of attitudes toward love and mate preference in India and Canada indicates that relationship expectations and practices are far more traditional (i.e., in terms of Eastern attitudes and beliefs) and conservative in India (Buss et al., 1990), with more concern about and control over the sexuality of women than of men. One of the reasons for this asymmetry is that the concept of a family's honor or izzat is very important in the Indian family, and women are the "repository of the izzat" (Wakil,

Siddique, & Wakil, 1981, p. 937). Therefore, in order to maintain or enhance the family's izzat, women must remain chaste and marry into families with equal or higher status. It has been said that the main goal of marriage is to establish a family, have children, and further the family's economic and social position (Gupta, 1976). Practices such as arranged marriages (contracts between two families) are encouraged, while dating and 'love' marriages are discouraged (Ballard, 1978; Brah, 1978; Hogg, Abrams, & Patel, 1987). These practices are reinforced by individuals' strong beliefs about destiny, including the idea that their mate as well as their fate is preordained, necessitating their concession to the forces of the universe (Gupta, 1976).

This lack of social approval for romantic love helps to maintain the strength of ties to family and kinship networks (Dion & Dion, 1993; Gupta, 1976; Ting-Toomey, 1991). In fact, romantic love can be regarded as disruptive to the extended family structure, in that it involves the direction of intense emotions toward one person instead of the group. Also, a couple "in love" may not consider the long term consequences of the decisions they make if they only feel responsibility toward each other instead of their kinship networks (Gupta, 1976; Levine, Sato, Hashimoto, & Verma, 1995). Therefore, romantic love must be carefully guarded against through social disapproval in order to maintain family networks (Goode, 1959).

This socialization against romantic love is reflected in the results of a study conducted by Levine et al. (1995), in which participants were asked to rate how important love was for marriage. Participants from India, Pakistan, Thailand, and the Philippines were the most likely to endorse marrying without love, while people from the

United States, Brazil, England, and Australia considered love to be the most important prerequisite to marriage. Based on the experience of the author, elders in the Indian community say that "love" marriages are short-lived because people get married at the peak of their love for one another, such that after marriage love can only wane. On the other hand, with an "arranged" marriage, the couple get to know one another after marriage, their love begins to grow gradually, reaching its peak well into the marriage and then becomes less intense in later years (Gupta, 1976; Sternberg, 1986).

Given the differing emphasis on love and the differing meaning of marriage in Eastern and Western cultures, it is not surprising that the characteristics that people look for in a potential mate also differ between India and Canada. Buss et al. (1990) analyzed mate preferences in 37 cultures, and found a large cultural effect for the characteristic of chastity. Indian respondents (mostly male) considered "a mate with no previous experience in sexual intercourse" (p. 16) very important, and considered an exciting personality to be relatively less important in a mate. In general, both Indian men and women agreed on the importance of traditional values, with men endorsing a preference for a wife who is a virgin, and a good cook and housekeeper, and women emphasizing the desire to have a partner who is educated and intelligent, and who has good financial prospects (Buss et al., 1990; Gupta, 1976). The Indian sample in this study placed more emphasis on health, heredity, home and children, education and intelligence, and religion than other cultures. Thus, it would not be surprising if some of these same values were considered important in a life partner.

Conversely, Canadians (both French and English), in keeping with their less traditional attitudes toward marriage, valued housekeeping skills less (Buss et al., 1990), and placed the highest value on mutual attraction (love). Dependable character, emotional stability and maturity, and pleasing disposition were also greatly valued. Similar education and similar religious background were not as important for Canadians as they were for Indians. More specifically, Canadian men tended to prefer partners who are physically attractive. Women in Canada, on the other hand, were more like women in India and preferred mates who showed ambition, industriousness, and who were good financial prospects (Buss et al., 1990). (It should be noted that, in the context of the present study, the term "traditional" refers to Eastern views on love which emphasize the group's needs over and above those of the individual. These include values more in keeping with those in India: emphasizing control over sexuality before marriage, discouraging dating and romantic love, placing less value on physical attributes and characteristics, and discouraging more individual based mate choices).

In India, the personality and behaviour of men and women are significantly influenced by long standing religious, cultural, and traditional norms (Sethi & Allen, 1984). Roland (1988; cited in Dion & Dion, 1993), for example, discusses the difference between conceptions of self in India and North America. Self-schemata have been defined by Markus (1977) as "cognitive generalizations about the self, derived from past experience, that organize and guide the processing of self-related information contained in the individual's social experiences" (p. 64). The conception of self in India is relational and develops through experience with the hierarchical relationships within an

extended family. These relationships promote emotional interdependence, mutual caring, support, intimacy, and sensitivity to others' needs within the family structure (Dion & Dion, 1993). Conversely, the conception of self in North America is more individualized, and involves the realization of an individual's potential and capabilities through various personal life choices (Roland, 1988; cited in Dion & Dion, 1993). Kumar (1991) suggested that although the definition of self in terms of one's relationship with others is applicable to both men and women in collectivist cultures, this self-construal is emphasized more for women than men. Furthermore, men tend to derive feelings of self-esteem by separating themselves from others through their achievements (Josephs, Markus, & Tafarodi, 1992), while women tend to stress social penetration and intimacy more in their lives than do men (Sternberg, 1986).

Along with factors such as love and preferred mate characteristics, the social status of a potential spouse as well as religious or racial characteristics can play a large part in choosing a life partner. In India, inter-caste marriages, although not sanctioned, are tolerated because they do not come into direct conflict with factors involving social stratification and family structure (Corwin, 1977). Inter-religious and inter-racial marriages, on the other hand, are highly disapproved of and guarded against. Attitudes are not as strict for East Indians in Canada in terms of religion, but can be seen in the disapproval of inter-racial relationships.

These cultural differences between India and Canada may be conceptualized in terms of their relative positions on the dimension of individualism/collectivism, a construct proposed by Hofstede (1980) to describe the relationships that exist between

individuals and groups at the cultural level. Individualistic societies are defined by loose

ties between individuals, and are characterized by individualism, autonomy, and

emotional independence (Bochner, 1994; Dion & Dion, 1993; Hui, 1988; Kim, Triandis,

Kagitcibaci, Choi, & Yoon, 1994; Triandis, Bontempo, Villareal, Asai, & Lucca, 1988).

At the other end of the continuum, collectivist societies encourage integration into

cohesive in-groups which offer security in exchange for loyalty, and in which the

distinction between the group and the individual becomes blurred. These groups

emphasize the importance of a collective identity, emotional dependence, duties,

obligations and sharing (Gupta, 1976; Kim et al., 1994; Triandis et al., 1988). At the

individual level, the corresponding dimensions have been labeled idiocentrism and

allocentrism (Kim et al., 1994; Triandis et al., 1988). Idiocentrics have an independent

view of the self, are egocentric and autonomous, and primarily act to serve their own

needs; allocentrics are interdependent and are interested in serving the needs and

maintaining the relationships of the group before their own individual needs (Hsu, 1981;

Kim et al., 1994; Sinha & Verma, 1994). There is some evidence that, in general,

Western women tend to have a relatively more allocentric sense of self while men are

more idiocentric (Josephs et al., 1992). However, it must be kept in mind that in certain

situations a person who may consider him or herself to be quite idiocentric may act in a

manner which is quite group oriented and vice versa.

In his study, Hofstede (1980) found that Australia, Britain and the Netherlands

scored the highest on individualism. Japan and India scored in the lower middle range on

this construct, and Africa, Latin America and Asia were the most collectivistic. These

scores were correlated with the wealth of the country, with more wealthy countries

scoring higher on individualism (Hofstede, 1980). Canada had a relatively high

individualism score, suggesting that, on average, Canadians tend to experience their

culture as placing more emphasis on individual initiative than on family solidarity

(Hofstede, 1980).

Although Hofstede's (1980) research indicates that Indian culture is relatively

collectivist, others have suggested that the general collectivism includes a large number

of relatively idiocentric individuals (Sinha & Tripathi, 1994). In fact, it has been argued

that East Indian collectivism does not extend beyond the level of the family (Mishra,

1994). Of course, it is at the familial level that collectivistic attitudes regarding

heterosexual relationships are most strongly expressed, in the advocacy of arranged

marriages, which promote the marriage of families instead of individuals (Triandis,

1994). Specifically, when selecting a partner, idiocentrics (and members of

individualistic cultures) may be more likely to ask "will my choice make me happy?",

while allocentrics (and members of collectivistic cultures) may be more likely to ask

"will my choice make my family happy?" (Triandis, 1994; Hsu, 1981). Levine et al.

(1995) found that respondents from individualist countries were more likely to believe

that love is important for the establishment of a life-long commitment and were less

likely to maintain a marriage after love had disappeared. In collectivist cultures, love and

intimacy between partners as a foundation for marriage are not considered to be as

important as other factors (Dion & Dion, 1993). In fact, the bond between spouses is not

as important as is the responsibility of the married couple to the man's family (Dion &

Dion, 1993). As was previously mentioned, the intense feelings for the object of one's

love and disregard for the wishes of others, which is characteristic of romantic love in the

West, may be dysfunctional in collectivist cultures, such as China or India, where parents

and extended family members have traditionally been very involved in choosing a mate

(Hsu, 1981).

Moderating Factors

Attitudes about different aspects of heterosexual relationships are transmitted

from generation to generation (Espin, 1995), and help to define the culture to a large

extent. But what happens when people move to a new country with different cultural

norms? The evidence suggests that, over time, attitudes and behavior will be affected by

the majority culture. This occurs due to the process of acculturation, or the cultural

changes that occur when there is close contact between two different cultural groups

(Redfield, Linton, & Herskovits, 1936).

Obviously, acculturation is a complex process that is hastened or slowed by

numerous factors, including ethnic identity, gender, an individual's relative

idiocentrism/allocentrism, and the correspondence between the

individualism/collectivism of both heritage and host countries.

Ethnic Identity

Tajfel (1981) has defined ethnic identity as the values and emotions held by an

individual that are derived from the knowledge of being a member of a common social

group. Self-definition into various groups is the most obvious indicator of ethnic

identification. Other measures of ethnic identity such as pride, satisfaction with, and a

sense of belonging to one's culture, in addition to participation in ethnic group activities, reflect the complexity of processes involved in an individual's ethnic identity (Phinney, 1992; Woollett, Marshall, Nicolson, & Dosanjh, 1994). The meaning of ethnic identity is influenced by the context and location of the ethnic group. Research has indicated that ethnic identity is less important for members of the dominant and/or majority ethnic group in a country.

When East Indians immigrate to Canada, their status on these dimensions changes drastically. Suddenly, they are a cultural minority about whom many members of the dominant majority have relatively strong negative feelings (Berry & Kalin, 1995). This does not necessarily result in a loss of their ethnicity (Hutnik, 1986). In fact, research has found that when cultural minorities are confronted by a hostile majority group, they tend to emphasize cultural traditions in an effort to preserve their group identity (Cerroni-Long, 1984). Tajfel (1978) notes that disadvantaged groups may emphasize their own unique customs in order to hold on to their distinctive social identity. For example, Milner (1984; cited in Hogg et al., 1987) found that Asian communities in England had retained a positive ethnic identity based on their unique religions, dress, diet, culture, and language. In fact, a relatively hostile environment can result in members of minority groups adhering to traditional practices to a greater extent and for a longer time than those in their native country (Stopes-Roe & Cochrane, 1988).

Another factor related to the strength and meaning of ethnic identity is the amount of exposure a minority member has to the dominant culture. For example, individuals who are not out in the work force or interacting with the majority culture in

some way may not be very proficient in English and thus may not be as influenced by the majority culture. However, when changes to an individual's ethnic identity do occur, these will, in turn, affect their attitudes toward many things, including ideas about love and heterosexual relationships. Thus, it is expected that a weaker ethnic identity will be correlated with less traditional attitudes toward marriage.

Idiocentrism/Allocentrism

Individuals' relative idiocentrism/allocentrism will also have an effect on how their attitudes change in a new culture. As discussed previously, Indian culture is considered to be relatively collectivist and thus, by definition, to include a majority of allocentric individuals. Sinha and Verma's (1994) sample of Indian adults identified themselves as allocentric and reported that Indian people tend to behave collectively. Therefore, when residing in an individualistic culture, Indians who are more allocentric may tend to be more traditional in their views, relying on their kinship groups to guide their life choices. People who are more idiocentric, on the other hand, may incorporate more of the individualistic practices of the West. Following from this, it may be predicted that allocentric individuals will have more traditionally Indian attitudes toward heterosexual relationships than idiocentric individuals.

Gender

Exposure to the new culture can also be influenced significantly by gender and culturally ascribed gender roles, especially in the Indian culture, where men are given more freedom in terms of behavior and attitudes than women. Men are also more likely to work outside of the home in both India and Canada and thus tend to subscribe to the

socially guided attitudes and beliefs of the country in which they live (Hogg et al., 1987). Generally, gender appropriate norms, regardless of culture, require women to be more connected and interdependent than men (Josephs et al., 1992).

Gender also influences how and to what extent people will identify with their ethnic group. Research has found that women tend to identify more strongly with their own ethnic groups, identifying culture as a source of pride, while men appear to be more ambivalent about their culture (Hogg et al., 1987; Woollett et al., 1994). Hogg et al. (1987) found that Indian women in Britain were more likely to have friends in other ethnic groups than Indian men, while the men were more likely to marry out of their own ethnic group (Kephart, 1967). It was theorized that this rejection of interracial marriages by Indian women may be a reflection of the support for more traditional, arranged marriage practices, and the subsequent reproach for mixed marriages that is promoted by the Indian community (Hogg et al., 1987). However, Indian men did not seem to be as constrained by these practices as the women.

Another view is that clothing, or way of dress, and food are more salient aspects of ethnic identity for women than for men (Espin, 1995; Hutnik, 1986; Woollett et al., 1994). However, the research fails to examine these measures of ethnic identity, for the most part neglecting these gender related aspects of ethnicity (Woollett et al., 1994). Some research suggests that gender also influences an individual's relative idiocentrism/allocentrism. Hui (1988) found that Caucasian women from the United States and Chinese women from Hong Kong tended to score higher on collectivism than men did with regard to parents and friends.

The research by Hogg et al. (1987) and others (e.g., Woollett., 1994) offers some support for the idea that immigrant women from the East appear to remain more traditionally Eastern in their attitudes than do men once they move to the West. This difference may be due to certain gender related constraints of their culture. In spite of these constraints, many immigrant women have attained some degree of freedom from parental control by becoming educated and supporting themselves (Espin, 1995). However, socialization still plays a large part in structuring accepted expressions of sexuality according to the Indian culture's ideals for virtue (Espin, 1995). Thus, it was predicted that the East Indian women in the present study would have a stronger sense of identification with their ethnic group, would be more allocentric than Asian men, and would have more traditional attitudes toward heterosexual relationships.

Research conducted with East Indian immigrants in the West has revealed that most parents were quite reluctant to allow their children to socialize with the opposite sex (Wakil et al., 1981). When they did allow dating and socialization, it was only to their sons that they gave this sanction. These attitudes resulted in a great deal of frustration for some of the East Indian students attending university or college. An effective compromise has been to encourage youth to associate with friends of the opposite sex who are from within the ethnic community (Wakil et al., 1981).

Arranged marriages in the West have also been modified to be more acceptable to immigrant youth, and involve arranging the match with input and consent from the children (Wakil et al., 1981) instead of arranging the match and then informing the couple. One of the problems of having these types of 'introductory' marriages is that

many men tend to be raised with the idealized conception of an "Eastern woman" who is submissive and not very demanding (Wakil et al., 1981). On the other hand, Eastern women are beginning to insist that their spouses have more experience with Western liberalism and accept them as equals (Wakil et al., 1981). In terms of interracial marriages, Stopes-Roe and Cochrane (1988) compared Asian and Caucasian respondents on their marriage choices and customs in the West Midlands, UK. They found that Asian youth support their ethnic group, and although they were open to the idea of interracial marriage, most of them would not pursue it as a viable option.

Hypotheses

The purpose of the present research was to gain a better understanding of how immigration to Canada influences the attitudes toward romantic love and mate preference held by East Indian men and women in Canada. Based on the existing theory and research it seems probable that East Indian cultural values regarding love are more tied to Indian than to Canadian traditions. Research to date also suggests that this greater conservatism is related to cultural differences in individualism/collectivism. However, it was important to determine whether this perception was shared by the respondents in the present study, especially given the fact that it was anticipated that they would differ considerably on many dimensions -- for example, religious affiliation, amount of direct contact with India, and country of origin. Therefore, the first hypothesis was that:

1. Respondents will perceive East Indian society as significantly more collectivistic than
   Canadian society.

Given the fact that the effects of acculturation increase over time, it was hypothesized that:

2. Length of time in Canada will correlate negatively with:

a) strength of ethnic group identification;

b) allocentrism;

c) relative adherence to traditional Indian values regarding heterosexual

relationships.

Another variable that cuts across ethnic identity, idiocentrism/allocentrism and attitudes regarding heterosexual relationships is gender. Based on the existing theory and research, it was hypothesized that:

3. As compared to Indian-Canadian men, Indian-Canadian women

a) will have a significantly stronger ethnic identity;

b) will be significantly more allocentric;

c) will have significantly more traditional attitudes toward heterosexual relationships.

The fourth and fifth hypotheses follow directly from the preceding discussion and were as follows:

4. Indian-Canadians who identify strongly with their ethnic group will have

significantly more traditional attitudes toward heterosexual relationships than Indian-

Canadians whose ethnic identification is weak. (Once again it should be noted that, in

the context of the present study, the term "traditional" refers to Eastern views on love

which emphasize the group's needs over and above those of the individual. These

include values more in keeping with those in India: emphasizing control over sexuality

before marriage, discouraging dating and romantic love, placing less value on physical

attributes and characteristics, and discouraging more individual based mate choices).

5. Allocentric Indian-Canadians will have significantly more traditional attitudes

toward heterosexual relationships than idiocentric Indian-Canadians.

It was quite possible that although the analyses used to test the preceding

variables would yield significant results, in fact, the variables suggested in the present

study do not contribute significantly to differences in Indian-Canadians' attitudes toward

heterosexual relations. Therefore, the sixth hypothesis was that:

6. Length of time in Canada, ethnic identification, idiocentrism/allocentrism, and gender

will be significant predictors of attitudes toward heterosexual relationships (e.g., love

and mate preference).

CHAPTER II

Method

<u>Participants</u>

Several different methods were employed to recruit participants for this study. These included requests in university and college classes, solicitation from Indian student and community based groups, approaching people on university campuses, and distributing posters on campuses and in the community. Most of the participants recruited from the community were either contacted individually or referred by other respondents in the study. Participants were recruited from Windsor (N = 74), Toronto (N = 36), Guelph (N = 8), Hamilton (N = 2), and Montreal (N = 6). In total, 126 people (75 female and 51 male) participated in the study. Participants were required to have completed secondary school, and to be ethnically East Indian, between the age of seventeen and thirty-two, unmarried, and fluent in English. Participants who attended the University of Windsor and who were enrolled in an introductory psychology course received one experimental credit for participating in the study, and all participants from Windsor and the surrounding area were included in a raffle for dinner for two at an East Indian restaurant in Windsor. One questionnaire was discarded because the respondent did not meet the age criterion for inclusion in the study (i.e., he was 16), resulting in a final sample size of 125 East Indians (75 females and 50 males).

<u>Measures</u>

Respondents were asked to complete the following series of measures (Appendix A):

<u>Demographic Variables</u> Questions regarding age, gender, country of birth, parents' country of birth, religious affiliation, length of time in Canada, educational level and area of study were included in order to obtain general background information about the participants (Appendix A).

<u>Ethnic Identity</u> Two measures were used to assess ethnic identity. Despite slight overlap in information collected, it was believed that the inclusion of both measures would provide more detailed and useful information.

<u>The Ethnic Identification measure (EI).</u> This measure was originally designed by Dion (Pak, Dion, & Dion, 1991) for use with various ethnic groups and adapted by this investigator for use with East Indian respondents. Specifically, the label "Chinese" in the original measure was replaced with the label "East Indian." Its questions are concerned with the individual's involvement in his/her ethnic community and include items about family life, self-definition of one's ethnicity, religious affiliation, language, participation in non-religious traditions, relationship/marriage customs, food, and clothing (Appendix A). Most of the questions are answered using a 5-point scale ranging from "never" to "always" while others require "yes" or "no" responses. Total ethnic identification scores are calculated by summing together all items, with "yes" responses assigned a value of 1 and "no" responses a value of 2, except for items 8, 20, and 21 which are reversed when scoring. This scale was intended as a measure of the respondents' ethnic identification,

since involvement in social activities with group members and participation in cultural traditions are two primary aspects of ethnic practices (Phinney, 1992). No reliability or validity data were available for this measure.

Multigroup Ethnic Identity Measure (MEIM). This measure, developed by Phinney (1992), permits comparisons of ethnic identity across diverse samples, and consists of 14 items that assess three aspects of ethnic identity. Five items assess a sense of belonging and positive ethnic attitudes. Seven items look at ethnic identity achievement, both in terms of exploration and resolution of identity issues. Two items assess ethnic behaviours and practices. A 4-point scale ranging from "strongly agree" to "strongly disagree" is used to rate the items (Phinney, 1992). Participants' scores are determined by reversing negatively worded items, then summing across items and calculating a mean; scores can range from 1 (indicating low ethnic identity) to 4 (indicating high ethnic identity). Another six items assessing attitudes and orientations to other groups are also included (Phinney, 1992). Additional items, which are not included in the participant's score, assess parents' ethnicity and participant self-identification. The distinction between self-identification and ethnicity is important to make, because the ethnic label that one applies to oneself may be different from that used by the group one belongs to based on one's parents' ethnic heritage. Also, Phinney (1992) comments that "self-identification is a necessary precondition for ethnic identity" (p. 158) and so must be explicitly assessed to ensure that it is ethnic identity and not ethnicity which is being measured. The 14-item Ethnic Identity Scale had an overall reliability of .81 in a high school sample and .90 for a university sample (Phinney, 1992) (Appendix A).

The Cultural Orientation Scale (COS). As originally developed by Bierbrauer. Meyer, and Wolfradt (1994), the COS includes 13 items measuring respondents' perceptions of their culture's individualism/collectivism (I/C), which alternate with 13 items measuring respondents' assessment of their own idiocentrism/allocentrism (I/A). In the present study, respondents first completed the 13 I/C items for India (e.g., "How often do you think young people in India listen to their parents' advice on dating?"). They then completed the same 13 I/C items for Canada (e.g., "How often do you think young people in Canada listen to their parents' advice on dating?"). Finally they were asked to complete the 13 I/A items for themselves without reference to a specific country (e.g., "What do you think of young people listening to their parents' advice on dating?"). Participants responded to the statements using a seven-point Likert-type scale. On the I/C dimension, the extreme responses are labeled "not at all" and "always"; on the idiocentrism-allocentrism dimension, they are labeled "very bad" and "very good" (Appendix A). Bierbrauer et al., reported that scale had an acceptable internal consistency of .82 when it was administered to German and Korean students ($\propto$ G = .56; $\propto$ K = .70). They also reported that the Pearson correlation for the German group was .30 ($\underline{p}$ < .10) and for the Korean group was .51 ($\underline{p}$ < .01).

Attitudes Toward Heterosexual Relations

Attitudes toward heterosexual relations were explored with a number of measures assessing different conceptions of love or criteria for partner choice.

The Passionate Love Scale (PLS). Passionate love has been defined as an intense feeling of longing for union with another (Hatfield & Rapson, 1996). The 30 item

Passionate Love scale developed by Hatfield and Sprecher (1986) combines cognitive, emotional and behavioural elements. All of the items in this scale are keyed in a positive direction and use a nine-point response scale ranging from 1 - "not at all true" to 9 - "definitely true," e.g., "I would rather be with ___ than anyone else" and are based on Sternberg's (1986) concept of passionate love. Hatfield and Sprecher (1986) concluded that the passionate love scale is a valid and highly reliable measure with an alpha coefficient of .94. In their research, this scale proved to be unidimensional and did not appear to be contaminated by a bias toward more socially desirable responses (r = .09 with the Social Desirability Scale; Hatfield & Sprecher, 1986). Wang and Nguyen (1995) reported that the PLS had higher correlations with Rubin's Love Scale (1970) than with Rubin's Liking Scale (1970), thus providing evidence for PLS concurrent validity. Hendrick and Hendrick (1989) have also corroborated the validity of the PLS through the use of factor analytic techniques (Appendix A).

The Companionate Love Scale (CLS). Companionate love has been defined as a very close friendship between two people who are attracted to each other, care about the other's welfare, have a lot in common, and express reciprocal liking and respect for one another (Caspi & Herbener, 1990). Generally, companionate love includes feelings of deep attachment, commitment and intimacy. All of the items on this scale use a nine point response scale ranging from 1 - "not at all true of me" to 9 - "definitely true of me" and are based on Sternberg's (1986) concepts of companionate love (Appendix A) (e.g., "I have confidence in the stability of my relationship with ___."). Although Hatfield and

Rapson (1996) discussed this scale, they did not provide any data regarding its validity or reliability.

Love Ways Inventory (LWI). The original Love Ways Inventory was developed by Hecht, Marston, and Larkey (1994) and includes 51 items. The LWI used in the present study consists of 17 items which Hecht et al. (1994) used to operationalize the five "love ways." These items were described as "conceptually sound with minimal statistical violations" (p.34). Two of these items define love (e.g., "Love is the feeling of togetherness, connectedness, and sharing"), another six items assess the physiological experience of love (e.g., "Love makes me feel warm"), and nine items deal with how love is expressed by either the participants or their partners (e.g., "I express my love by doing things for my partner") (Hecht et al., 1994). Participants used seven point scales ranging from 0 - "describes very well" to 7 - "does not describe," to rate the extent to which the statements described their current or most recent relationship (Hecht et al., 1994) (Appendix A). Analysis of this instrument indicates a five-factor solution: Intuitive Love, Companionate love, Secure Love, Traditional Romantic Love, and Committed Love (Hecht et al., 1994). Each factor had moderately strong coefficient alpha reliabilities: intuitive love, r = .79; companionate love, r = .62; secure love, r = .68; traditional romantic love, r = .78; and committed love, r = .76 (Hecht et al., 1994).

Mate Preference Scale (MP). The Mate Preference Scale has been used in cross-cultural research (e.g., Buss et al., 1990). Subjects rate 18 characteristics (e.g., dependable character, chastity, good health) in terms of how important or desirable they would be in a prospective mate. A four point scale is used, ranging from 3

("indispensable") to 0 ("irrelevant") (Appendix A). No reliability or validity data were available on this measure.

Procedure

When potential respondents were contacted, they were given a recruitment form detailing the purpose and requirements of the study (if contacted in person) or a verbal description of this same information (if contacted by phone) (Appendix B). Those individuals who agreed to participate in the study were asked (Appendix C) to sign a consent form (Appendix D). This form assured participants of the confidentiality of any information revealed in the questionnaire. The respondents were informed that they could stop at any time and that their responses would not be analyzed if they chose to withdraw from the study.

Testing was conducted individually or in groups depending on what was more convenient for respondents. Group testing was conducted in Windsor in a classroom in the psychology department at the University of Windsor, and in Toronto in a club room at the University of Toronto (Scarborough campus). Individual testing was conducted at the homes of participants or at other suitable locations, at a time that was convenient for the respondents. Participants were given the opportunity to ask the interviewer any questions they had during and after completion of the questionnaire. Questionnaires took between 30 minutes and an hour and a half to complete. On completion, respondents were given feedback sheets (Appendix E), as well as the opportunity to talk with the experimenter about any questions or concerns they had. For participants from Windsor and surrounding area, the feedback sheet included a list of community resources that they

could consult if they had additional concerns. Participants who were not from Windsor could speak to the questionnaire administrator if they wanted information on potential resources in their community. Participants were also provided with a sign up sheet if they wanted the results of the study sent to them upon its completion.

CHAPTER III

Results

Sample Description

Unless otherwise specified, all reported results refer to the final sample of 125

participants. Participants in this sample ranged in age from 17 to 32 years, with a mean

age of 21.1 years ($\underline{SD}$ = 2.5 years). The mean age for women was 20.99 ($\underline{SD}$ = 2.30),

and was not significantly different from the mean age for men which was 21.36 ($\underline{SD}$ =

2.70), $\underline{t}(123)$ = .83, $\underline{p}$ = .41. When demographic variables were analyzed by gender, the

only significant difference was found for geographic region. Significantly more men

than women were from Windsor (70% and 52%, respectively), $\chi^2_{obs}(1)$ = 4.02, $\underline{p}$ < 0.05.

Most respondents were either currently enrolled in some type of post-secondary training

or had already graduated. On average women had attended 2.36 ($\underline{SD}$ = 1.62) years of

education at the post-secondary level, while men had attended 2.06 ($\underline{SD}$ = 1.31) years, a

nonsignificant difference, $\underline{t}(116)$ = -1.12, $\underline{p}$ = .27. Participants who were in university or

college were majoring in a variety of areas: Biology (22.4%), Business (18.4%),

Sociology/Criminology (10.4%), and various other social sciences (18.4%).

Further analyses of demographic variables (Table 1) revealed that approximately

half the respondents were first born children. Slightly less than half of the women (42%)

and almost two-thirds of the men (62%) had been born in Canada, with the remainder

born in Africa, England, South America, and various other places. It is interesting to

note that only 2.7% of the women and 4.0% of the men had actually been born in India.

Table 1

Birth Order and Place of Birth

	Women % (N = 75)	Men % (N = 50)	Total % (N = 125)
Birth Order			
First Born	56.0	46.0	52.0
Second Born	8.0	6.0	7.2
Middle Born	14.7	4.0	14.4
Fourth Born	2.7	8.0	4.0
Youngest Born	17.3	24.0	20.8
Place of Birth			
Canada	42.7	62.0	50.4
Africa	24.0	14.0	20.0
England	13.3	8.0	11.2
South America	6.7	6.0	6.4
India	2.7	4.0	8.0
Other	10.6	6.0	3.2
Mother's Place of Birth			
India	62.7	64.0	63.2
Africa	14.7	10.0	12.8
South America	4.0	4.0	4.0
West Indies	9.3	12.0	10.4
Pakistan	4.0	2.0	3.2
Other	5.3	8.0	2.4
Father's Place of Birth			
India	64.0	60.0	62.4
Africa	10.7	14.0	12.0
South America	4.0	6.0	4.8
West Indies	12.0	10.0	11.2
Pakistan	4.0	2.0	3.2
Other	5.4	8.0	3.2

In contrast, none of the parents in this sample had been born in Canada and almost two-thirds (Mother – 63.2%; Father – 62.4%) had been born in India, with the remainder born in Africa, South America, and the West Indies. Most of the participants (89.5%) had either been born in Canada or immigrated to Canada by the age of ten. The mean age of immigration was 2.39 years ($\underline{SD}$ = 5.22) for women and 3.16 years ($\underline{SD}$ = 6.149) for men. Respondents' actual length of time in Canada ranged from 8 months to 24 years.

Information on religious and ethnic identification is indicated in Table 2. Almost half of the participants identified themselves as Hindu with the majority of the remaining participants being either, Sikh, Muslim or Ismaili Muslim. The majority of participants identified themselves as East Indian when asked what ethnic group they identified with in an open ended question, but when given a forced choice condition the majority chose South Asian/East Indian Canadian, followed closely by East Indian.

The demographic information portion of the questionnaire also included several questions assessing attitudes about love and relationships. Contrary to the researcher's expectations, responses were highly skewed in the direction of more Western attitudes toward love. When asked whether they would prefer to have a love marriage "where you meet your partner and fall in love," or an introductory marriage "where your parents will arrange a match for you," 91% of the respondents preferred a love marriage, with only 6.4 % preferring an introductory marriage, and 3% responding that either would be fine (Table 3).

Table 2

Religious Affiliation and Ethnicity

	Women % (N = 75)	Men % (N = 50)
Religious Affiliation (open ended	42.7	46.0
Hindu	25.3	18.0
Sikh	14.7	14.0
Muslim	4.0	6.0
Christian	1.3	8.0
Catholic	1.3	0.0
Other	5.3	4.0
Mixed		
Ethnicity (open ended)		
East Indian	38.7	38.0
Indian	14.7	12.0
South Asian	4.0	4.0
Canadian	1.3	2.0
East Indian/Canadian	16.0	10.0
Mixed	10.7	16.0
Other	10.7	16.0
Ethnic Self identification (forced choice)		
South Asian	9.6	6.0
East Indian	32.0	32.0
South Asian/East Indian	36.0	34.0
Canadian	11.2	12.0
Other	11.2	16.0
Ethnic Group Identified with		
East Indian	46.7	38.0
Indian	18.7	14.0
South Asian	4.0	4.0
Canadian	1.3	2.0
East Indian/Canadian	12.0	14.0
West Indian	2.7	4.0
African Indian	2.7	2.0
Mixed	5.3	2.0
Other	6.7	16.0

Table 3

Attitudes Toward Love and Marriage: Preference and Reality

	Women (%) N = 75	Men (%) N = 50
Preference		
Love marriage	93.30	88.00
Introductory marriage	4.00	10.00
Both	2.70	0.00
Reality		
Love marriage	72.00	78.00
Introductory marriage	25.30	20.00
Both	1.40	0.00
Been in love		
Yes	66.70	74.00
No	32.00	24.00
Number of times in love		
Mean	0.93	1.30
Willing to marry outgroup member		
Yes	52.00	50.00
No	48.00	50.00
Discuss issues with others		
Yes	92.00	68.00
No	8.00	30.00

However, when respondents were asked what type of marriage they would most likely have, 74% responded that they would marry for love, 23.2% responded that they would be matched up by their families, and one person responded that either option was a possibility. These figures suggest a transition between East Indian and Western cultural values.

More than two-thirds (69.6%) of the respondents reported having been in love or currently being in love. On average, participants had been in love 1.08 times (SD = 1.03). Participant attitudes regarding interracial relationships were also quite liberal, with 51.2 percent expressing that they would be willing to marry a member of another ethnic group. In general, issues such as love and relationships appeared to be important to these participants and 82.4% of them had discussed these types of issues with friends and family members.

Preliminary Analyses

Data Screening

The SPSS for Windows, version 6.0 statistical package was used to examine each variable for accurate data entry, missing values, and maintenance of the assumptions of normality for univariate and multivariate analysis. Data were examined as a whole and separately by gender.

Data screening revealed a number of missing values within several variables. In all but two cases these missing variables were replaced by the mean value for the appropriate scale, as recommended by Tabachnick and Fidell (1989). For the remaining two cases, too many variables were missing in the Companionate Love Scale (CLS),

Passionate Love Scale (PLS), and the Cultural Orientation Scale (COS), and so these two

cases were not used in analyses with these three measures. Data screening also revealed

that 8 variables were not normally distributed and these were transformed using a log

transformation as described in Tabachnick and Fidell (1989) with the appropriate

measures taken for negative skewness (i.e., reflection of scores and log transformation)

(Appendix F). Subsequent analyses were performed on both untransformed and

transformed variables, and these analyses will be discussed in more detail where relevant.

All of the instruments were analyzed for internal consistency. The alpha reliability, mean

scores and standard deviations for the final instruments are included in Table 4.

Instruments Used In Final Analysis

Ethnic identity.

The Ethnic Identity Measure (EI) originally consisted of 28 items, 26 of which

were designed to measure level of ethnic group identification. Analysis of the full scale

yielded an alpha of .88, with 12 items having item-to-total correlations of less than .30.

Removal of these items resulted in a 14 item EI, with an alpha coefficient of .87 and

item-to-total correlations ranging from .44 to .68. Inter-item correlations ranged from

.11 to .74.

The second measure of ethnic identity, the Multigroup Ethnic Identity measure

(MEIM), consisted of two subscales: ethnic identity, and other group orientation. The

MEIM ethnic identity subscale consisted of 14 items. Analyses of the scale reliability

yielded an alpha of .86 with two items having item-to-total correlations of less than .40.

These two items were eliminated, leaving the MEIM subscale with 12 items, an alpha

coefficient of .87, item-to-total correlations ranging from .46 to .74, and inter-item correlations ranging from .16 to .66. The sense of belonging and ethnic identity subsections of the ethnic identity subscale of the MEIM, were not specifically analyzed for in this investigation. A combination of all of the elements composing ethnic identity was considered more appropriate when looking at ethnic identity in relation to attitudes toward heterosexual variables. The two measures of ethnic identity, the EI and the MEIM, were found to be highly correlated (r = .60, p <.001).

The other group orientation (OGO) subscale of the MEIM consisted of 6 items. Analysis of scale reliability yielded an alpha value of .66, item-to-total correlations ranging from .36 to .43, and inter-item correlations ranging from .14 to .36. Therefore, no items were eliminated from this scale. Results of other items in the MEIM, such as ethnic self-identification, which were not included in either of these scores, were discussed earlier in terms of participant demographics and were not used further in the analyses.

Another element of ethnic or cultural identity is cultural orientation. Examination of the reliability for the Cultural Orientation Scale (COS) subscale that assesses perceptions of individualism/collectivism in India indicated an alpha value of .60, with item-to-total correlations of less than .20 for four items. These items were eliminated, leaving a 9-item subscale with an alpha value of .73 and item-to-total correlations ranging from .23 to .57.

Table 4

Dependent Measures: Alpha reliability scores, mean scale scores, and scale score

standard deviations

Measure	Alpha	Scale Mean	Scale SD
Ethnic Identification (EI)	.87	34.46	9.39
Multigroup Ethnic Identification Measure (MEIM)	.87	39.23	6.09
Cultural Orientation Scale (COS) A. Individualism/Collectivism in India	.73	48.51	6.11
B. Individualism/Collectivism in Canada	.78	33.32	6.97
C. Idiocentrism/Allocentrism	.74	45.79	6.53
Mate Preference Personal Preferences Subscale (PP)	.74	3.03	.41
Familial Preferences Subscale (FP)	.69	1.93	.63
Companionate Love Scale (CLS)	.94	78.11	8.40
Passionate Love Scale (PLS)	.96	200.61	46.67
Love Ways Inventory (LWI) Secure/Romantic (SR)	.90	35.81	10.57
Committed (CC)	.85	50.42	12.73

The second subscale of the COS assessed perceptions of individualism/collectivism in Canada and had an alpha value of .70. After elimination of 4 items, a nine item scale with an alpha of .78, and item-to-total correlations of .29 to .57 was constructed. The third subscale (with 13 items), measured the respondents' evaluation of their own individualism/collectivism and initially had an alpha of .67, but after removal of 4 items, the new 9 item scale had an alpha of .74, and item-to-total correlations ranging from .27 to .62. The same four items were removed from all three scales, both to ensure scale consistency and internal reliability (Appendix G).

Attitudes Toward Heterosexual Relations

Mate Preference.

Past research (i.e., Buss et al., 1990) using this 18 item Mate Preference measure has analyzed each of the preferred mate characteristics separately. However, for the purposes of the present study a factor analysis was conducted to determine whether this measure could be examined in terms of specific factors. A principal components extraction with varimax rotation performed on all 18 items of the Mate Preference Scale resulted in the extraction of two factors (see Table 5). This two factor solution accounted for 35.1% of the variance, and each of its factors had an eigenvalue greater than two. Criteria for retaining items in each factor were determined by using the cutoff of .30 suggested by Tabachnick and Fidell (1988), and taken one step further by taking into account sample size as suggested by Stevens (1992). Stevens also recommends using the more stringent alpha level of .01 (two tailed test), which for a sample size of 125 would be approximately 0.47. However, this factor solution was exploratory and these items

had not been previously grouped, a less stringent value of 0.38 was used. Thus, items with factor loadings above 0.38 were retained for interpretation of mate preference, and accounted for 14% of the variance. All items met this criterion except for item number eight -- "Desire for home and children." Two items: number eight -- "Refinement, Neatness" and number thirteen -- "Good financial prospect(s)" had factor loadings above .38 on both factors. The item was attributed to the factor on which it had the higher loading. The remainder of the items loaded highly on one or the other of the two factors, with no complex items revealed through the analysis.

Eleven items loaded highly on the first factor, labeled Personal Preferences (PP), and accounted for 24.0 percent of the variance. These items include mate characteristics which would be important to an individual on a personal level, such as "love," "dependable character," or a "pleasing disposition." A reliability analysis revealed that Factor 1 had an alpha coefficient of 0.74 and item-to-total correlations ranging from .22 to .55.

Eight items loaded highly on the second factor, and it was labeled Familial Preferences (FP). These items accounted for 12.0% of the variance and appeared to relate to mate characteristics which would be more important to parents and other relatives than to the two individuals directly involved in the relationship, for example, "favorable social status," "similar religious background," and "chastity." These items had an alpha coefficient of 0.69, with item-to-total correlations ranging from .28 to .47.

Table 5

Principal Components 2 Factor Solution with Varimax Rotation for Mate Preference

Checklist

Item	Factor 1 Personal Preferences (PP)	Factor 2 Familial Preferences (FP)
1. Mutual Attraction - Love	.41819*	-.31725
2. Dependable Character	.50160*	-.12236
3. Emotional Stability and Maturity	.69911*	-.06858
4. Pleasing Disposition	.68299*	-.13349
5. Education and Intelligence	.54547*	.13709
6. Good Health	.47093*	.28012
7. Sociability	.61200*	.34844
8. Desire for Home and children	.23191	.16816
9. Refinement, Neatness	.34224*	.41115*
10. Ambition and Industriousness	.54541*	.18167
11. Good Looks	.42740*	.16403
12. Similar Education	.30675	.38684*
13. Good Financial Prospect(s)	.47392*	.37160*
14. Good Cook and Housekeeper	.28767	.59351*
15. Favorable Social Status and Ranking	.32944	.60162*
16. Similar Religious Background	-.00397	.62077*
17. Chastity	-.14573	.64955*
18. Similar Political Background	-.09452	.64800*

* factor loading > .34.

<u>Companionate and Passionate Love Scales:</u>

The Companionate (CLS) and Passionate Love (PLS) Scales had alpha coefficients of 0.94 and .96, respectively. Item-to-total correlations for the CLS were all above .65 and ranged from .20 to .82 for the PLS. Inter-item correlations ranged from .36 to .82 for the CLS and from .01 to .80 for the PLS. Therefore, for both of these measures all items were retained for analyses. These two scales were found to be significantly correlated ($r = 0.64$, $p < .001$).

<u>Love Ways Inventory</u>

A factor analysis of the factor structure of the LWI was conducted in order to determine whether the present sample responded in terms of the same factors previously defined by Hecht et al. (1994) in their use of the LWI. Their sample responded in terms of a five factor solution comprised of Intuitive Love, Companionate Love, Secure Love, Traditional Love, and Committed Love. In contrast, principal components extraction with varimax rotation on the present sample yielded a rotated two factor solution which accounted for 52.3% of the variance, with both factors having an eigenvalue greater than 1.9. A cutoff of .50, which is slightly higher than the value suggested by Stevens (1992) and accounted for 25% of the variance, was used to determine which items would be retained; all items met this criterion (Table 6).

Seven items loaded well above the cutoff on factor 1 with the lowest loading being $r = .68$. This factor was labeled Secure/Romantic love (SR) and accounted for 40.5% of the variance. The factor consisted primarily of the items from the original Traditional Romantic and Secure Love subscales of the LWI and could be interpreted as

representative of Western views of love, based on physical reactions and intense feelings. Some examples of items which load highly on this factor include, "Love makes me feel confident and self-assured," "Love means that he/she needs me," "Love gives me energy," and "Love makes me feel strong." Cronbach's alpha tests revealed that this factor had a high internal consistency (α = .90), with item-to-total correlations of .61 to .84 and inter-item correlations ranging from .38 to .76.

The second factor consists of 10 items, and accounts for 11.7% of the variance. This factor, labeled Committed/Companionate love (CC), contains items which reflect attitudes toward love which are based on Commitment —"I express my love by making a commitment," or "I express my love by planning the future with my partner"; Companionship —"Love is the feeling of togetherness, connectedness and sharing"; and Intuition —"I express my love by the way I look at my partner." The alpha level of this factor is .85 with item-to-total correlations ranging from .46 to .62 and inter-item correlations ranged from .18 to .78. This second factor appears to be consistent with Indian conceptualizations of commitment and companionship in a long-term intimate relationship.

Prior to further analyses, a number of one way ANOVAs were performed on each of the measures of heterosexual relationships comparing the means of those who were currently in love with those not currently in love. Past research regarding passionate love has concluded that the best predictor of passionate love is whether the person is currently involved in a passionate love relationship (Wang & Nguyen, 1995). The results indicate that people who were presently in love scored significantly higher on the Passionate Love

Scale ($\underline{M}$ = 7.20), $\underline{F}$(1, 122) = 14.02, $\underline{p}$ < .001, than those who were not ($\underline{M}$ = 6.20).

People who were currently in love also scored significantly higher on the Companionate

Love Scale ($\underline{M}$ = 7.57), $\underline{F}$(1, 121) = 9.82, $\underline{p}$ < .01, than those who were not ($\underline{M}$ = 6.66).

No significant differences were found for the other relationship attitude variables.

Table 6

Principal Components 2 Factor Solution with Varimax Rotation for Love Ways Inventory

Item	Factor 1 Secure/Romantic (SR)	Factor 2 Committed/Companionate (CC)
1. My partner's love is expressed through his/her commitment to me.	.07337	.59457*
2. I express my love by doing things for my partner.	.13610	.59475*
3. My partner's love is expressed by discussing the future with me.	.16860	.68617*
4. I express my love by the way I look at my partner.	.19584	.64699*
5. My partner's love is expressed by the way he/she looks at me.	.24580	.69330*
6. Love is the feeling of togetherness, connectedness, and sharing.	.12914	.65917*
7. I express my love by giving my partner support.	.17038	.63369*
8. Love makes me feel secure.	.67954*	.22362
9. My partner's love is expressed through the sound of his/her voice.	.42272	.55460*
10. I express my love by planning the future with my partner.	.23762	.61887*.
11. Love gives me energy.	.72698*	.29209
12. Love makes me feel confident and self-assured.	.85740*	.21105
13. Love means that he/she needs me.	.73802*	.28725
14. Love makes me feel warm.	.69890*	.26906
15. Love makes me feel strong.	.86665*	.08191
16. I express my love by making a commitment.	.40516	.54073
17. Love makes me feel healthy.	.72365	.12759

* factor loadings > .55

Primary Analyses

The first hypothesis, that respondents would perceive East Indian society as significantly more collectivistic than Canadian society, was confirmed. Results of a repeated measures analysis of variance (ANOVA) comparing male and female respondents' perceptions of the relative collectivism of each culture as measured by the Cultural Orientation Scales yielded a significant main effect for culture, $F(1,120)$ = 351.52, $p < .001$; both male and female participants perceived Indian society as more collectivist than Canadian society. Means and standard deviations for the three subscales of the COS are presented in Table 7. Neither the main effect for gender, nor the interaction effect between gender and cultural orientation was significant.

Table 7

Means for Cultural Orientation Subscales

	Males (N = 48)	Females (N = 75)	All Respondents* (N = 123)
Collectivism in India	5.40	5.39	5.39
Collectivism in Canada	3.54	3.77	3.68
Allocentrism of Individual	5.09	5.10	5.10

* Range: 1 = Least Collective; 7 = Most Collective

Analyses of variance were then conducted to determine whether individual respondents' level of allocentrism differed from their perceptions of collectivism in India and Canada. Significant main effects for culture indicated that participants were not as group oriented as they perceived Indian culture to be, $F(1, 120) = 10.41$, $p < .01$; however, they were far more allocentric than they believed Canadians to be, $F(1, 122) = 295.58$, $p < .001$. Once again, neither main effects for gender nor interaction effects were significant.

It was predicted that respondents' length of time in Canada would correlate negatively with three factors: strength of ethnic group identification, level of allocentrism, and traditionality of attitudes regarding heterosexual relationships. These hypotheses received only partial support. With reference to ethnic identification, length of time in Canada did not correlate significantly with either the EI or the MEIM for either men or women (Table 8). The relationship between length of time and allocentrism approached significance for men ($r = .27$, $p = .06$), but not for women ($r = -.01$, $p = .92$).

For the final component of this hypothesis, the prediction that length of time in Canada would correlate positively with nontraditional attitudes regarding heterosexual relationships, correlations were examined between length of time in Canada and: the Passionate Love scale, the Companionate Love scale, the Committed and Secure/Romantic factors of the Love Ways Inventory, and the Personal Preferences and Familial Preferences factors of the Mate Preference check list. Again, contrary to the hypothesis, there was a significant positive relationship between length of the time in Canada and the men's scores on the Committed Love factor ($r = .38$, $p < .01$); however,

none of the other correlations was significant for men. For women, a significant negative relationship between length of time in Canada and their scores on the Familial Preferences factor ($r = -.28$, $p < .05$), supported the hypothesis, reflecting the fact that the longer women had been in Canada, the less likely they were to endorse items on this factor.

Table 8

Time in Canada and Attitudes Toward Heterosexual Relations: Correlational Analyses

Length of Time in Canada and:	Men[a]	Women[b]
Ethnic Identification Score	.17	-.06
Multigroup Ethnic Identification Score	.02	.05
Idiocentrism/Allocentrism	.27*	-.01
Passionate Love Score	.09	-.11
Companionate Love Score	.03	-.19
Personal Preferences Score	.19	.03
Familial Preferences Score	.23	-.28**
Secure/Romantic Love Score	.11	-.05
Committed Love Score	.38**	-.09

[a] Male Ns range from 48 to 50.
[b] Female Ns range from 72 to 75.
* $p < .10$
** $p < .05$

The third hypothesis predicted that Indian-Canadian women would have a stronger ethnic identity, would be more allocentric, and would be more likely to identify with attitudes toward heterosexual relationships which are consistent with traditional Indian values than would men. Once more, these predictions received only limited support.

With regard to ethnic identity, men and women did not differ significantly on the EI ($t(123) = -1.60$, $p = .112$). The difference between men and women on ethnic identity as measured by the transformed version of the MEIM was significant ($t(123) = -1.98$, $p = .05$), but in the opposite direction to that which was originally predicted, since men scored higher ($M = 40.36$; $SD = 6.17$) on ethnic identification than women ($M = 38.48$; $SD = 5.97$). Chi square analyses revealed no significant differences between men and women regarding whether they ate Indian food when they went out, $\chi^2_{obs}(4) = 2.55$, $p = .64$, or whether they wore Indian clothes at home, $\chi^2_{obs}(4) = 6.88$, $p = .14$. However, significantly more men than women reported that they cooked and ate Indian food when they were at home, $\chi^2_{obs}(4) = 13.67$, $p < .01$, and more women than men reported that they wore Indian clothes when going out, $\chi^2_{obs}(4) = 52.54$, $p < .001$.

Further analyses revealed that men and women did not differ significantly on their relative level of idiocentrism/allocentrism ($t(122) = -.27$, $p > .05$). Moreover t-tests comparing men and women on the Companionate Love Scale, Secure/Romantic and Committed Love, and Personal Preferences and Familial Preferences indicated no significant differences. Consistent with the hypothesis, a significant difference was found between men and women on the Passionate Love Scale ($t(122) = 2.30$, $p < .05$),

with men endorsing passionate love more strongly ($\underline{M}$ = 212.33; $\underline{SD}$ = 36.095) than women ($\underline{M}$ = 192.95; $\underline{SD}$ = 51.24).

The fourth hypothesis—that Indian-Canadians who identify strongly with their ethnic group will have more traditional attitudes toward heterosexual relationships—was partially confirmed. Examination of Table 9 indicates that, for both men and women, Familial Preferences correlated positively and significantly (or marginally) with both EI and MEIM scores. A similar but weaker relationship is apparent for the Committed Love Scale. Also consistent with the hypothesis is the tendency of women with stronger ethnic identities to endorse Companionate Love and reject Personal Preferences. Contradicting the hypothesis, more strongly ethnically-identified women also have a tendency to endorse secure/romantic love and, at least for the MEIM, passionate love. For men, their only deviation from the hypothesized relationships is a tendency, based on the MEIM, to endorse Personal Preferences.

The fifth hypothesis was that allocentric Indian-Canadians would have significantly more traditional attitudes toward heterosexual relationships. Examination of the correlations in Table 10 indicates that the only significant correlation for women, between idiocentrism/allocentrism and Familial Preferences (FP) ($\underline{r}$ = .25, $\underline{p}$ <.05) supports this prediction. However, as was the case with ethnic identity, respondents also revealed positive correlations between allocentrism and more Western relationship variables. More allocentric men tended to endorse passionate love more strongly than more idiocentric men. Moreover, there was a marginal positive correlation between

allocentrism and Personal Preference factors for both men and women. None of the
other relationship variables were significantly related to allocentrism in this sample.

Table 9

Correlations Between Ethnic Identity and Attitudes Toward Heterosexual Relationships

Ethnic Identity and:	EI		MEIM	
	Men[a]	Women[b]	Men	Women
Passionate Love	.10	-.02	.19	.21*
Companionate Love	.00	.02	-.06	.22*
Personal Preferences	.15	-.20*	.28*	.13
Familial Preferences	.41***	.39****	.30**	.21*
Secure/Romantic Love	.08	.20*	.09	.20*
Committed Love	.38***	.08	.33**	.22*

[a] Male Ns range from 47 to 50.
[b] Female Ns range from 72 to 75.
* p < .10
** p < .05
*** p < .01
**** p < .001

Table 10

Correlations between Idiocentrism/Allocentrism and Attitudes Toward Heterosexual

Relationships

Idiocentrism/Allocentrism and:	Men[a]	Women[b]
Passionate Love	.28*	.14
Companionate Love	.18	.08
Personal Preferences	.24*	.22*
Familial Preferences	.20	.25**
Secure/Romantic Love	-.08	-.11
Committed Love	.12	.14

[a] Male Ns range from 47 to 50.
[b] Female Ns range from 72 to 75.
* p < .10
** p < .05

Finally, it was hypothesized that length of time in Canada, ethnic identification, idiocentrism/allocentrism, and gender would be significant predictors of attitudes toward heterosexual relationships. Six standard multiple regressions were performed to test this hypothesis, using length of time in Canada, the EI score, the MEIM score, idiocentrism/allocentrism, gender, age, and birth order as predictor variables. Criterion variables included: Companionate Love, Passionate Love, Committed Love, Secure/Romantic Love, Personal Preferences, and Familial Preferences. Squared semi-partial correlations were calculated for each predictor variable in order to determine its unique predictive ability.

Intercorrelations among the variables studied in the regression analyses are presented in Table 11. Not surprisingly, the EI and MEIM are highly correlated. The MEIM, but not the EI is significantly correlated with idiocentrism/allocentrism. The pattern of intercorrelations indicates a strong relationship among Companionate Love, Passionate Love, Committed Love and Secure/Romantic Love. Finally, and also not surprisingly, Personal and Familial Mate Preferences are strongly and significantly correlated.

Table 11

Intercorrelations Among Variables Included in Standard Regression Analyses

	1	2	3	4	5	6	7	8	9	10	11	12	13
1	1.00	.04	.03	.13	.01	.17*	.03	-.10	-.04	.08	.02	.11	-.03
2		1.00	.60***	.22	.14	.06	-.16*	.01	-.01	-.18**	.14	-.02	.39***
3			1.00	.43***	-.15*	.13	-.08	.11	.23**	.26**	.16*	.19**	.26**
4				1.00	.03	.10	-.02	.12	.18**	.13	-.09	.23**	.22**
5					1.00	-.08	-.13	.02	-.20**	-.05	-.04	.05	-.04
6						1.00	.03	.09	-.07	.13	-.05	-.05	-.03
7							1.00	.04	.05	-.06	.04	.08	-.22**
8								1.00	.65***	.54***	.32***	.14	-.04
9									1.00	.56***	.45***	.14	.03
10										1.00	.57***	.08	.13
11											1.00	.09	-.02
12												1.00	.37***
13													1.00

Variables: 1 = Length of time in Canada; 2 = EI score; 3 = MEIM score; 4 = idiocentrism/allocentrism; 5 = gender; 6 = age; 7 = birth order; 8 = Companionate Love Scale; 9 = Passionate Love Scale; 10 = Committed Love; 11 = Secure/Romantic Love; 12 = Personal Mate Preference; 13 = Familial Mate Preference.
* $p < .10$
** $p \leq .05$
*** $p < .01$

Regression analyses were conducted using SPSS REGRESSION. Tables 12 to 15 display the unstandardized regression coefficients ($\underline{B}$), standardized regression coefficients (β), squared semi-partial correlations ($\underline{sr}^2$) and $\underline{R}$, $\underline{R}^2$, and adjusted $\underline{R}^2$ for each significant regression analysis.

These analyses resulted in nonsignificant results for the Companionate [$\underline{F}(7, 113)$ = .69, $\underline{p}$ = .68], Committed [$\underline{F}(7, 112)$ = 1.44, $\underline{p}$ = .19] and Secure/Romantic [$\underline{F}(7, 112)$ = .722, $\underline{p}$ = .653] Love Scales (Table 12), and significant results for Personal and Familial Preferences, and the Passionate Love Scale. For the Personal Preferences factor of the LWI, the $\underline{R}$ for regression ($\underline{R}$ = .36) was significantly different from zero, $\underline{F}(7, 110)$ = 2.29, $\underline{p}$ <.05. The two regression coefficients which were significantly different from zero were the EI score and the MEIM score. EI is responsible for 4% of the unique variance in the prediction of Personal Preferences in a mate, while MEIM is responsible for 5%. The six IV's in combination contributed another .034 in shared variability. In summary, knowledge of the scores of these six variables enabled prediction of 12.7% of the variability in endorsing more person focused preferred mate characteristics.

Table 12

Standard Multiple Regression on Personal Preferences Score

Variables	B	β	sr^2 (unique)
Age	-.014	-.086	.007
Birth Order	.020	.079	.006
Gender	.102	.121	.013
Length of time in Canada	.008	.106	.011
Idiocentrism/Allocentrism	.008	.119	.010
Ethnic Identity Scale	-.012	-.276*	.041
Multigroup Ethnic Identity Measure	.291	.341*	.052

$$R^2 = .12711$$
$$\text{Adjusted } R^2 = .07156$$
$$R = .35653$$

* $p < .05$

The regression equation for Familial Preferences in a mate also revealed that R = .47 was significantly different from zero, $F(7, 114) = 4.66$, $p < .001$ (Table 13). The EI and birth order coefficients were significantly different from zero, and gender approached significance ($p = .09$). The seven IV's contributed .11 in shared variability, with EI accounting for eight percent of the variance in familial preference and birth order for three percent. In total, age, birth order, idiocentrism/allocentrism, length of time in Canada, gender, and ethnic identity accounted for twenty two percent of the variability in Familial Preferences in mate characteristics. The results of this regression analysis were somewhat surprising but explicable. Despite the fact that both ethnic identity measures were highly correlated ($r = .60$, $p = .00$), only the EI scale was found to be a significant predictor of familial preferences in mate characteristics. Both measures are attempting to measure aspects of the same concept, that being ethnic identification. These results may be interpreted to indicate that MEIM is measuring a specific aspect of ethnic identity which is measured more broadly by the EI measure. Because of this, the EI scale value is accounting for most of the variance. The amount of variance that MEIM is accounting for over and above EI is negligible.

In order to test whether MEIM by itself is a significant predictor, a separate standard multiple regression was conducted with the same predictor variables as the initial one, excluding the EI scale. This analysis produced results which were significantly different from zero ($R = .37$), $F(6, 116) = 3.01$, $p < .01$, with both birth order and MEIM contributing significantly to the prediction of Familial Preference in mate characteristics (see Table 14). The six IV's contributed .06 in shared variability,

with both order of birth and MEIM each accounting for 4% of the unique variance. The six predictors in total accounted for 13% of the variability found in Familial choices in mate preference. Therefore, it can be seen that, when looked at in isolation, the MEIM is a significant predictor of this variable, but when put into the regression analyses with EI, it does not account for enough of the unique variance to reveal a difference that is significantly different from zero.

Finally, R for regression (R = .35) of the PLS was found to be significantly different from zero, $F(7, 114) = 2.26$, $p < .05$, with the MEIM coefficient reaching significance ($p < .05$) and gender approaching significance ($p = .09$). This variable contributed 4% of the unique variance to the equation. Altogether, 12% of the variability in passionate love scores was predicted by knowing the scores on these six IV's.

Table 13

Standard Multiple Regression on Familial Preference Score

Variables	B	β	sr^2 (unique)
Age	-.015	-.059	.003
Birth Order	-.068	-.175**	.029
Gender	-.193	-.149*	.019
Length of time in Canada	-.004	-.031	.001
Idiocentrism/Allocentrism	.013	.133	.013
Ethnic Identity Scale	.026	.382***	.085
Multigroup Ethnic Identity Measure	-.032	-.203	.001

$$R^2 = .22250**$$
$$\text{Adjusted } R^2 = .17475$$
$$R = .47169$$

* $p < .05$
** $p < .01$
*** $p < .001$

Table 14

Standard Multiple Regression on Familial Preference with MEIM Removed

Variables	B	β	sr^2 (unique)
Age	-.014	-.058	.003
Birth Order	-.077	-.201**	.039
Gender	-.066	-.051	.003
Length of time in Canada	-.002	-.021	.001
Idiocentrism/Allocentrism	.010	.101	.008
Multigroup Ethnic Identity Measure	.297	.227**	.038

$$R^2 = .13456$$
$$\text{Adjusted } R^2 = .08980$$
$$R = .36682$$

* p < .05
** p < .01
*** p < .001

Table 15

Standard Multiple Regression on Passionate Love Scale

Variables	B	β	sr^2 (unique)
Age	-2.083	-.112	.012
Birth Order	.627	.022	.000
Gender	-15.285	-.162	.023*
Length of time in Canada	-.182	-.022	.051
Idiocentrism/Allocentrism	.371	.051	.002
Ethnic Identity Scale	-.846	-.172	.017
Multigroup Ethnic Identity Measure	27.708	.291	.040**

$$R^2 = .12192$$
$$\text{Adjusted } R^2 = .06800$$
$$R = .34917$$

* $p < .10$
** $p < .05$

Exploratory Analyses

The above results support the hypotheses to the extent that ethnic identification seems to be an important component in the attitudes of East Indian-Canadians toward love and relationships. Ethnic identity correlated significantly with scores on the Committed factor of the LWI and with Familial Preferences in mate characteristics. Also, regression analyses indicated that ethnic identification, using the EI scale, was a significant predictor of three of the six measures of attitudes toward heterosexual relationships. However, the exact role of ethnic identification is not clear from the preceding analyses. The same could be said of the relationship between idiocentrism/allocentrism and attitudes toward love. For women, allocentrism was positively related to family-oriented mate characteristics. Analysis of another variable related to ethnic identity, the Other Group Orientation (OGO) subscale of the MEIM, may offer further insight into these results.

In order to further explore these variables, a median split procedure was performed using the median for men and women on each variable. All participants whose scores were equal to or fell below their respective medians were classified as being low on that specific variable: high versus low ethnic identity, and high versus low allocentrism, high versus low other group orientation. These new variables were then used as independent variables along with gender in a series of four way factorial ANOVAs. The results of these analyses will be discussed in terms of the dependent variable employed in the analyses.

The analysis of companionate love resulted in a marginally significant three way interaction between ethnic identity, idiocentrism/allocentrism, and gender, $F(1, 107) =$ 3.738, $p = .056$. Independent samples t-tests revealed that low ethnic identity, high allocentric men tended to have significantly higher companionate love scores than low allocentric men (Figure 1), $t(23) = -1.98$, $p < .05$; this interaction was not significant for women, $t(37) = .31$, $p = .76$ (Figure 2) (Table 16).

The analysis of passionate love yielded main effects for gender and idiocentrism/allocentrism when analyzing passionate love. The main effect for gender, $F(1, 108) = 4.99$, $p < .05$ revealed that men endorsed passionate love more strongly ($M =$ 7.08) than women ($M = 6.43$). The main effect for idiocentrism/allocentrism approached significance, $F(1,108) = 3.08$, $p = .082$ with participants who had higher allocentrism scores also endorsing passionate love more strongly ($M = 6.95$) than those who were low on allocentrism ($M = 6.44$). This last result is contrary to predictions that individuals who are more group oriented will tend not to endorse passionate love. The interaction between EI, I/A, and gender was significant, $F(1,108) = 4.71$, $p < .05$; once again, as with companionate love, low ethnic identity, allocentric men had significantly higher passionate love scores than those men who were idiocentric (Figure 3), $t(24) = -2.98$, $p <$ .01. For women there was no interaction between ethnic identity and allocentrism on passionate love scores (Figure 4). However, allocentric women with a high level of ethnic identity endorsed the highest level of passionate love (Table 17). This result is the opposite of what would have been predicted from the literature.
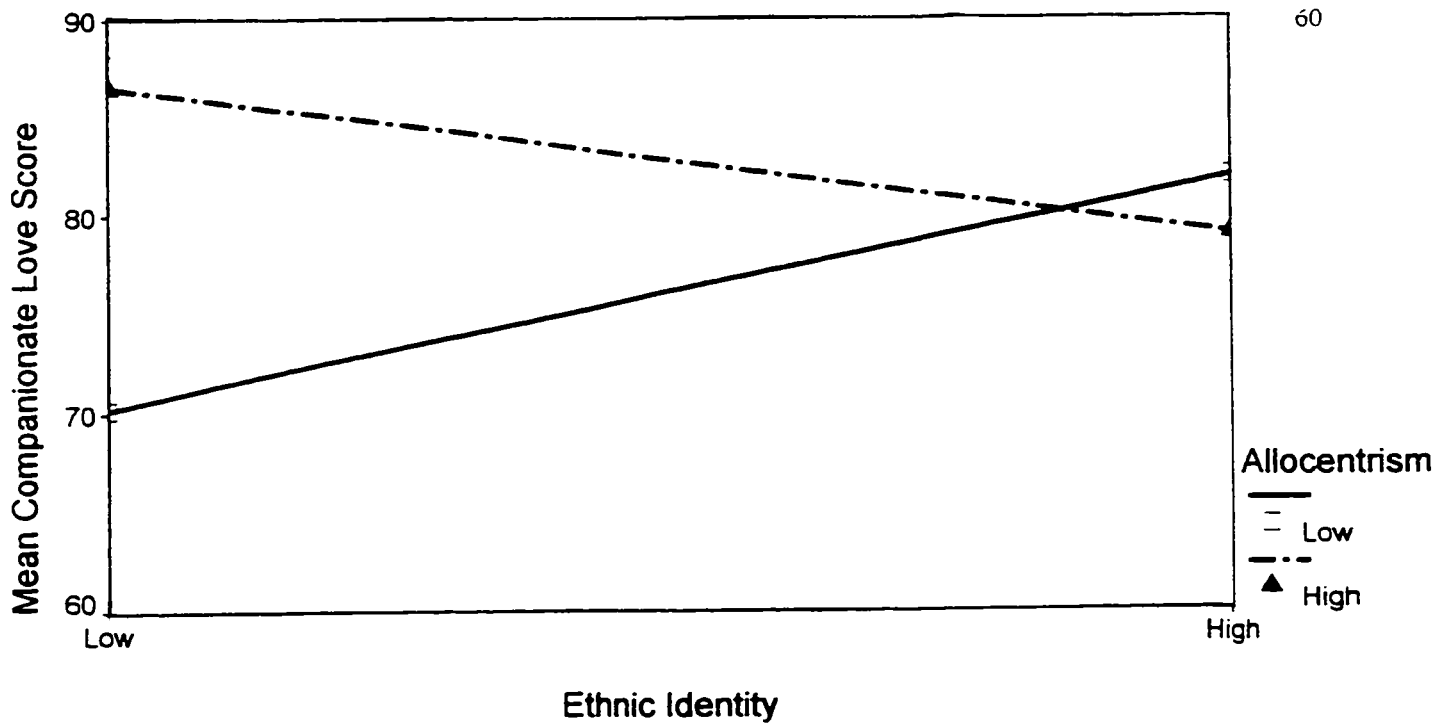
Figure 1. Interaction between ethnic identity and allocentrism for men on Companionate Love
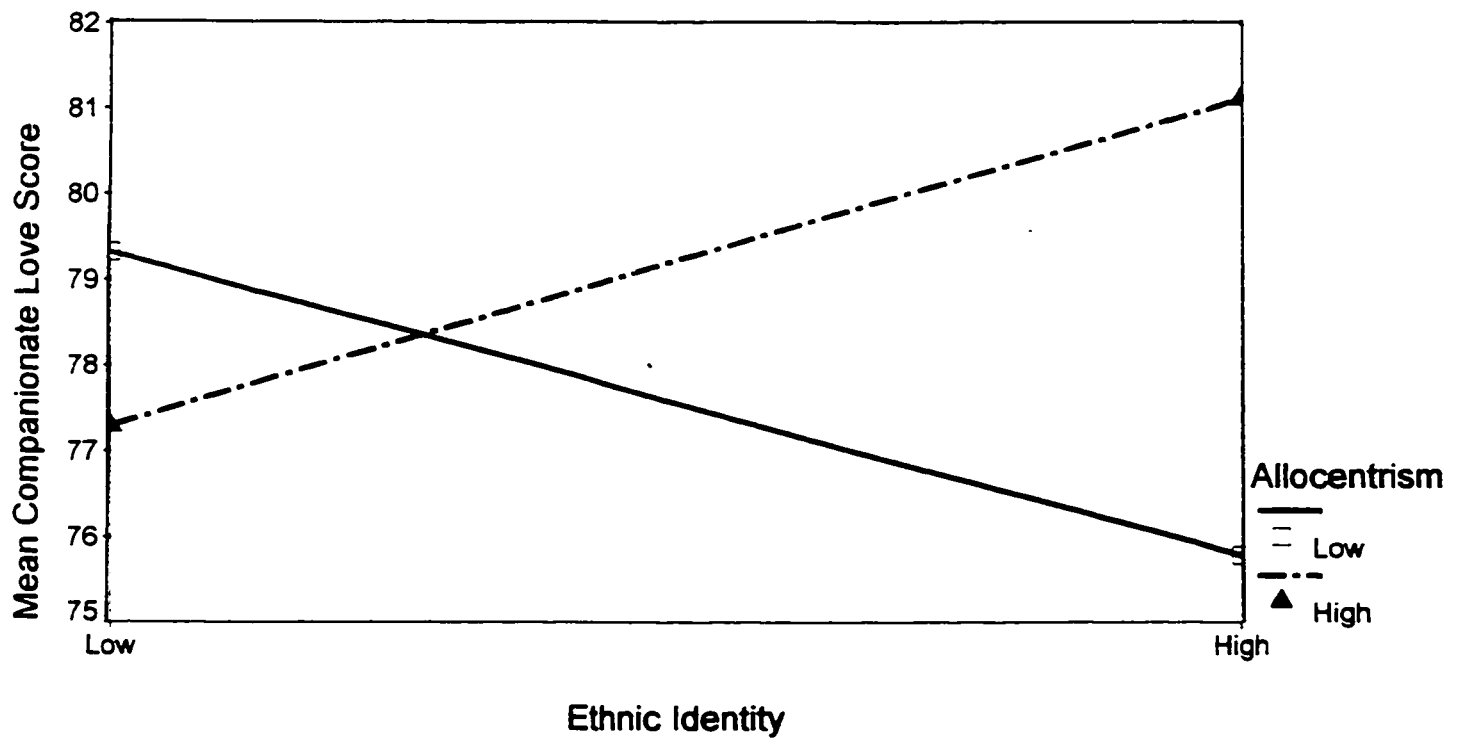
Figure 2. Interaction between ethnic identity and allocentrism for women on Companionate Love

Table 16

Cell Means for the Interaction between Ethnic Identity and Idiocentrism/Allocentrism on

Companionate Love

	Males			Females	
	Ethnic Identity			Ethnic Identity	
	Low (N)	High (N)		Low (N)	High (N)
Allocentrism					
Low	6.38 (17)	7.45 (7)		7.21 (22)	6.89 (18)
High	7.86 (8)	7.19 (16)		7.03 (17)	7.37 (18)

Range: 1 = low Companionate Love; 9 = high Companionate Love

Figure 3. Interaction between ethnic identity and allocentrism for men on Passionate Love
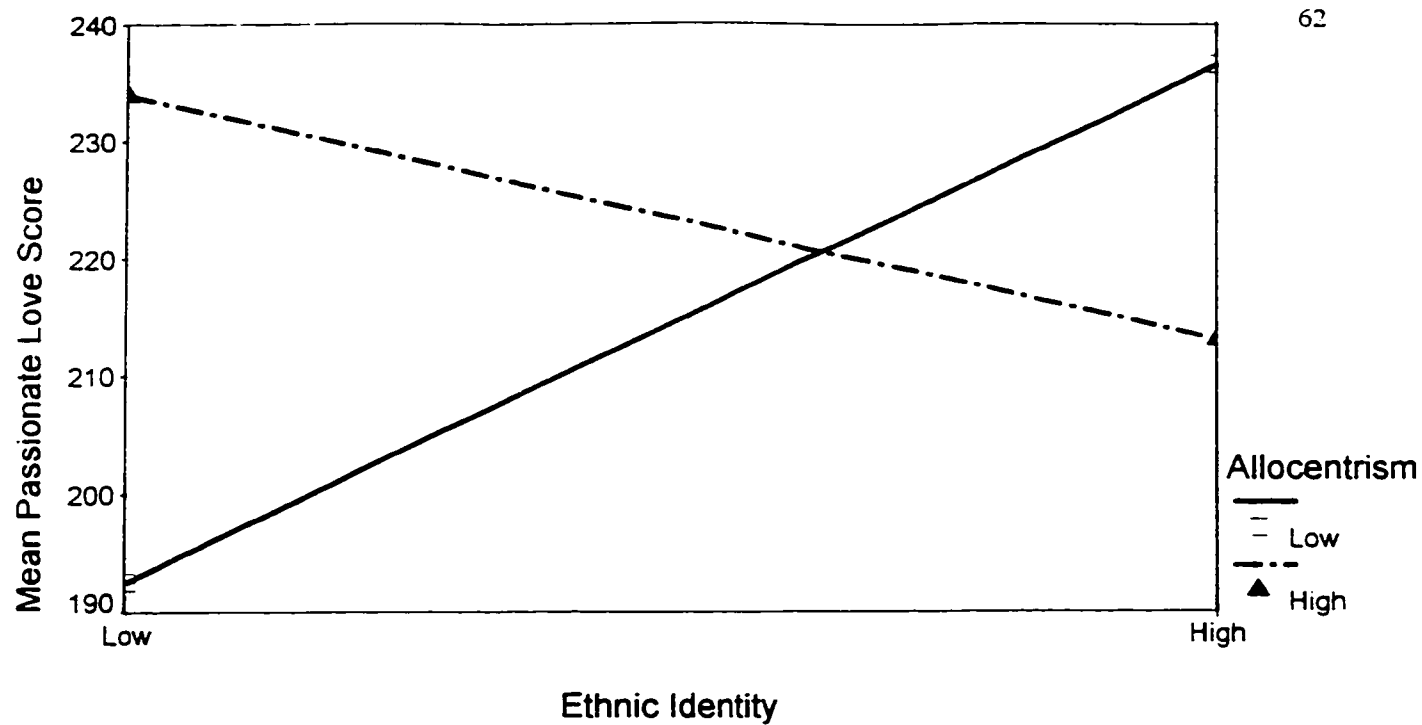

Figure 4. Interaction between ethnic identity and allocentrism for women on Passionate Love

Table 17

Cell Means for the Interaction between Ethnic Identity and Idiocentrism/Allocentrism on Passionate Love

| | Males | | | Females | |
| | Ethnic Identity | | | Ethnic Identity | |
	Low (N)	High (N)		Low (N)	High (N)
Allocentrism					
Low	6.42 (18)	7.89 (7)		6.29 (22)	6.10 (18)
High	7.80 (8)	7.11 (16)		6.58 (17)	6.80 (18)

Range: 1 = low Passionate Love; 9 = high Passionate Love

Analyses of the Committed love subscale of the Love Ways Inventory (LWI) also supported the pattern observed with the other two love scales. A marginally significant three way interaction between gender, ethnic identity, and allocentrism, $F(1, 106) = 2.97$, $p = .09$) was revealed for the committed love subscale. Low ethnic identity allocentric men had significantly higher committed love score means than idiocentric male respondents, (Figure 5) $t(23) = -2.64$, $p < .05$. Women showed no significant interactions on committed love scores, $t(37) = .42$, $p = .68$ (Figure 6) (Table 18).

A slightly different interaction between idiocentrism/allocentrism, other group orientation and gender approached significance for the secure/romantic subscale, $F(1, 106) = 3.01$, $p = .086$. Although the interaction was not significant for men (Figure 7), and women did not display an interaction at all (Figure 8), allocentric men who were more oriented toward the out-group tended to have the highest scores on the Secure/Romantic subscale of the LWI than the other groups (Table 19). Since OGO is marginally negatively correlated with Ethnic identity (using the EI scale) ($r = -.17$, $p = .061$), these results may offer some support to the prediction that allocentric individuals, and individuals with high ethnic identity will be less likely to endorse attitudes toward love and relationships that are common in the West (Table 19).

Figure 5. Interaction between ethnic identity and allocentrism for men on Committed Love

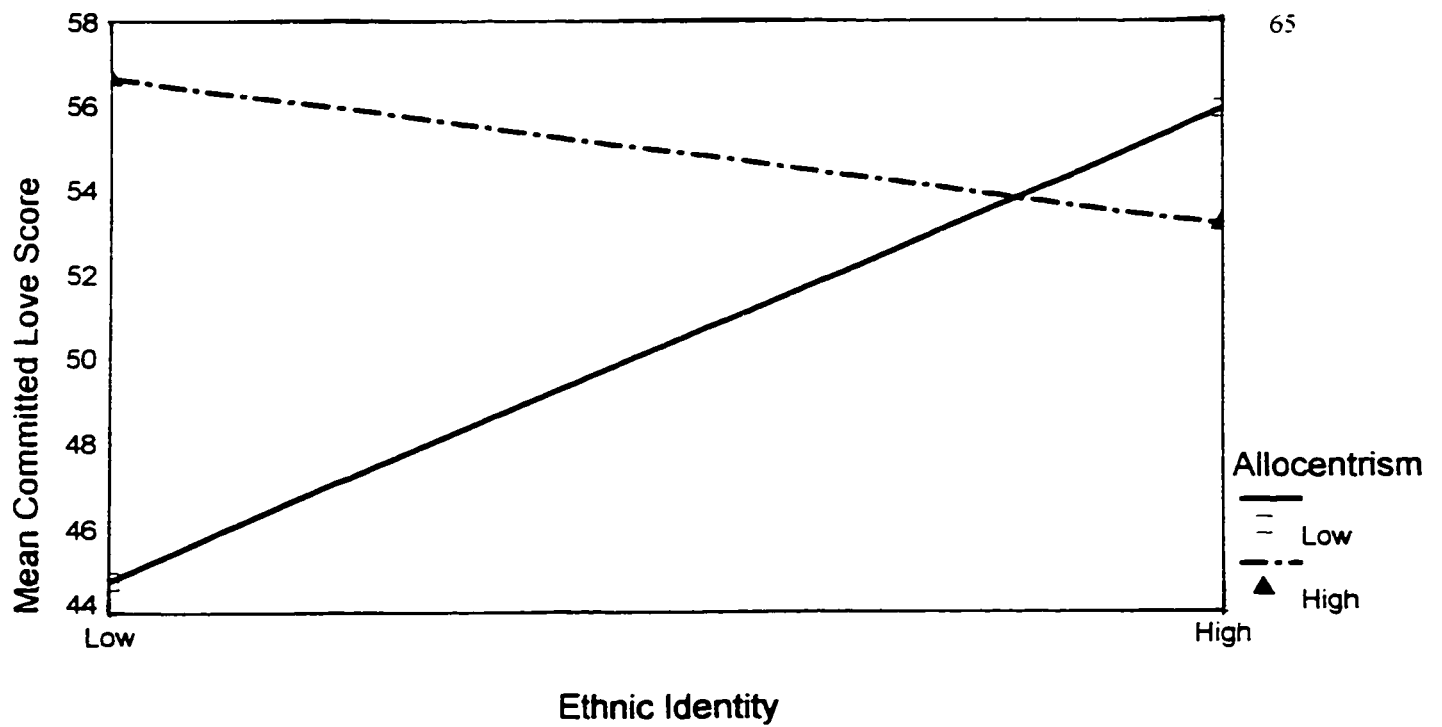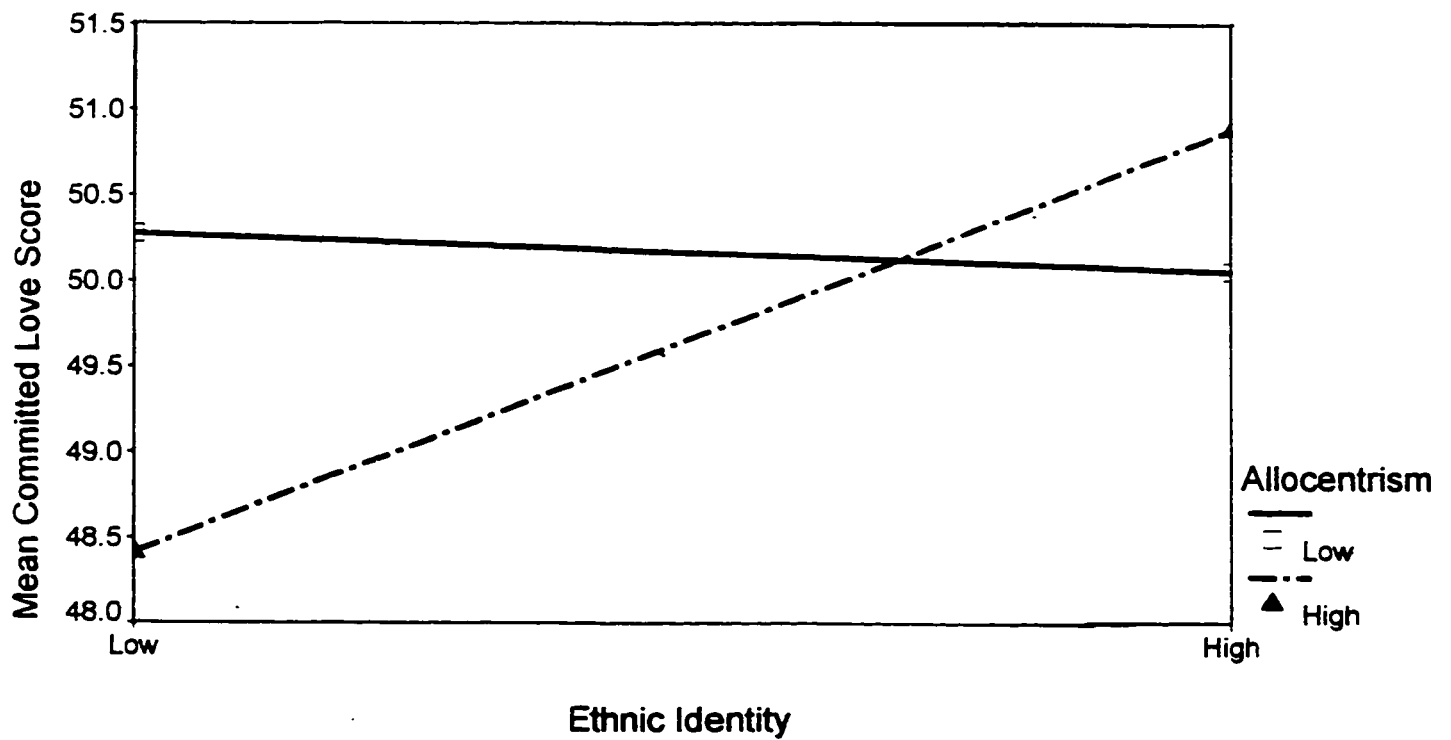Figure 6. Interaction between ethnic identity and allocentrism for women on Committed Love.

Table 18

Cell Means for the Interaction between Ethnic Identity and Idiocentrism/Allocentrism on

Committed Love

	Males Ethnic Identity			Females Ethnic Identity	
	Low (N)	High (N)		Low (N)	High (N)
Allocentrism					
Low	4.48 (17)	5.59 (7)		5.03 (22)	5.01 (17)
High	5.66 (8)	5.31 (16)		4.84 (17)	5.09 (18)

Range: 0 = low Committed Love; 7 = high Committed Love
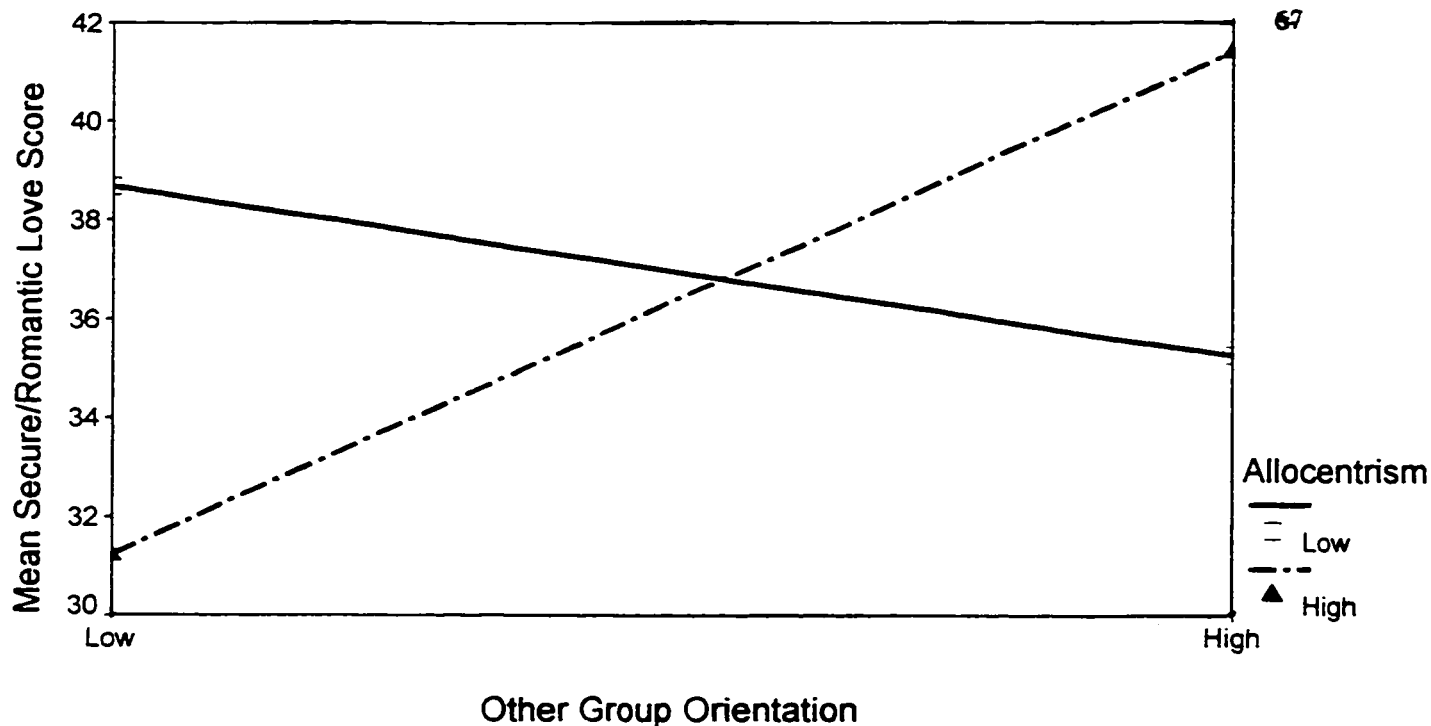
Figure 7. Interaction between ethnic identity and other group orientation for men on Secure/Romantic Love
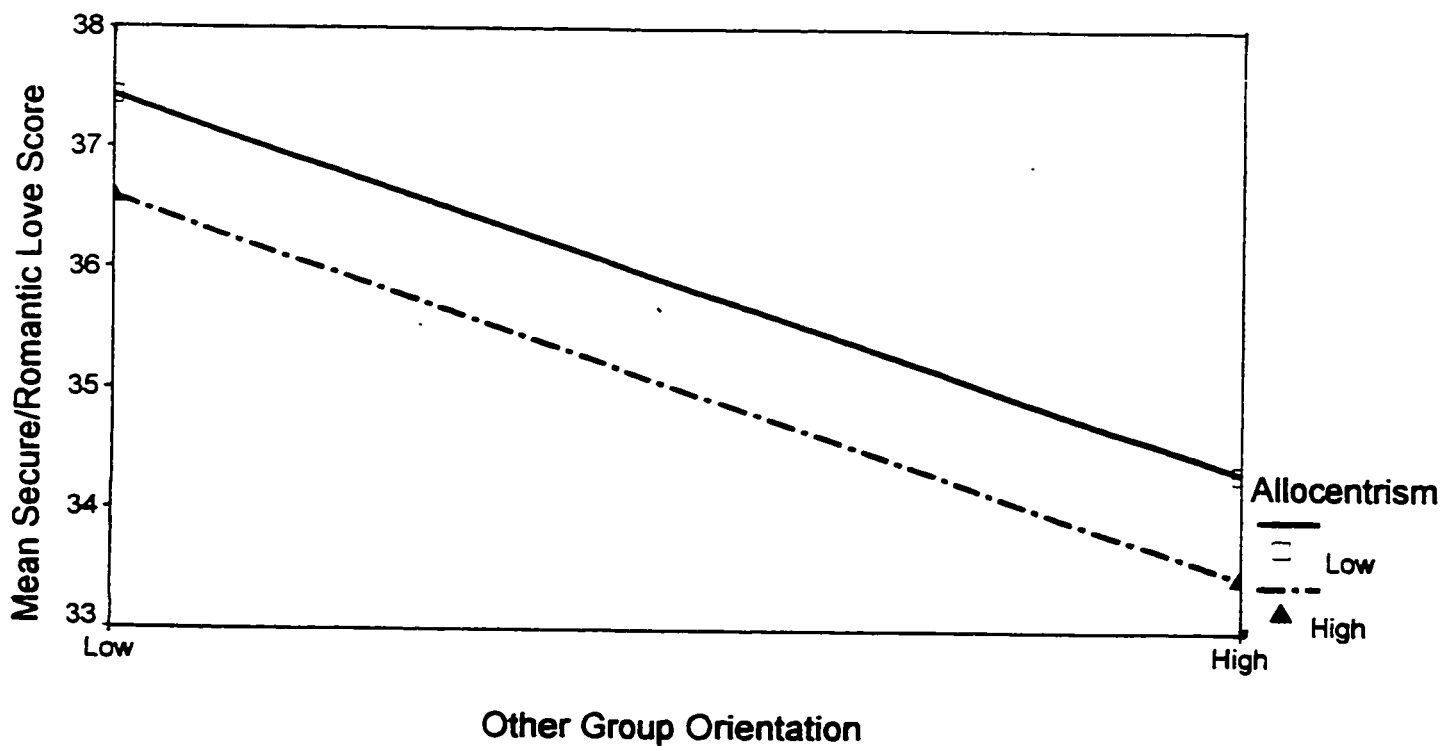
Figure 8. Interaction between ethnic identity and other group orientation for women on Secure/Romantic Love

Table 19

Cell Means for the Interaction between Other Group Orientation and

Idiocentrism/Allocentrism on Secure/Romantic Love

| | | Males | | | Females | |
| | | Other Group Orientation | | | Other Group Orientation | |
		Low (N)	High (N)		Low (N)	High (N)
Allocentrism						
	Low	5.52 (12)	5.04 (12)		5.35 (21)	4.90 (19)
	High	4.46 (13)	5.91 (10)		5.23 (17)	4.78 (18)

Range: 0 = low Secure/Romantic Love; 7 = high Secure/Romantic Love

Both the Familial Preferences (FP) and the Personal Preferences (PP) scales

yielded significant results when analyzed using a four factor ANOVA. On the Familial

Preferences ANOVA, a significant main effect for ethnic identity, $F(1, 108) = 13.80$, $p <$

.001, indicated that high ethnic identity respondents had significantly higher scores on

family oriented mate characteristics ($M = 2.14$) than those with low ethnic identity ($M =$

1.73). No other main effects or interactions were significant for Familial Preferences.

On the Personal Preferences scale, and inconsistent with the hypotheses,

significant main effects for idiocentrism/allocentrism, $F(1, 104) = 10.45$, $p < .05$, and

other group orientation, $F(1, 104) = 6.19$, $p < .05$, indicated that individuals high on

allocentrism ($M = 3.15$) endorsed Personal Preference items more strongly than low

allocentric individuals ($M = 2.93$), and people who were more oriented toward other

groups scored higher ($M = 3.13$) than those lower in other group orientation ($M = 2.95$).

A two-way interaction between ethnic identity and gender, $F(1, 104) = 3.58$, $p = .06$,

suggested that men who were high on ethnic identification ($M = 3.13$) and women who

were low on ethnic identification ($M = 3.12$) endorsed Personal Preference items more

strongly than men ($M = 2.90$) and women ($M = 2.97$) in the other two groups (Figure 9).

The difference between low ethnic identification women and low ethnic identification

men was significant, $t(62) = -2.10$, $p < .05$.
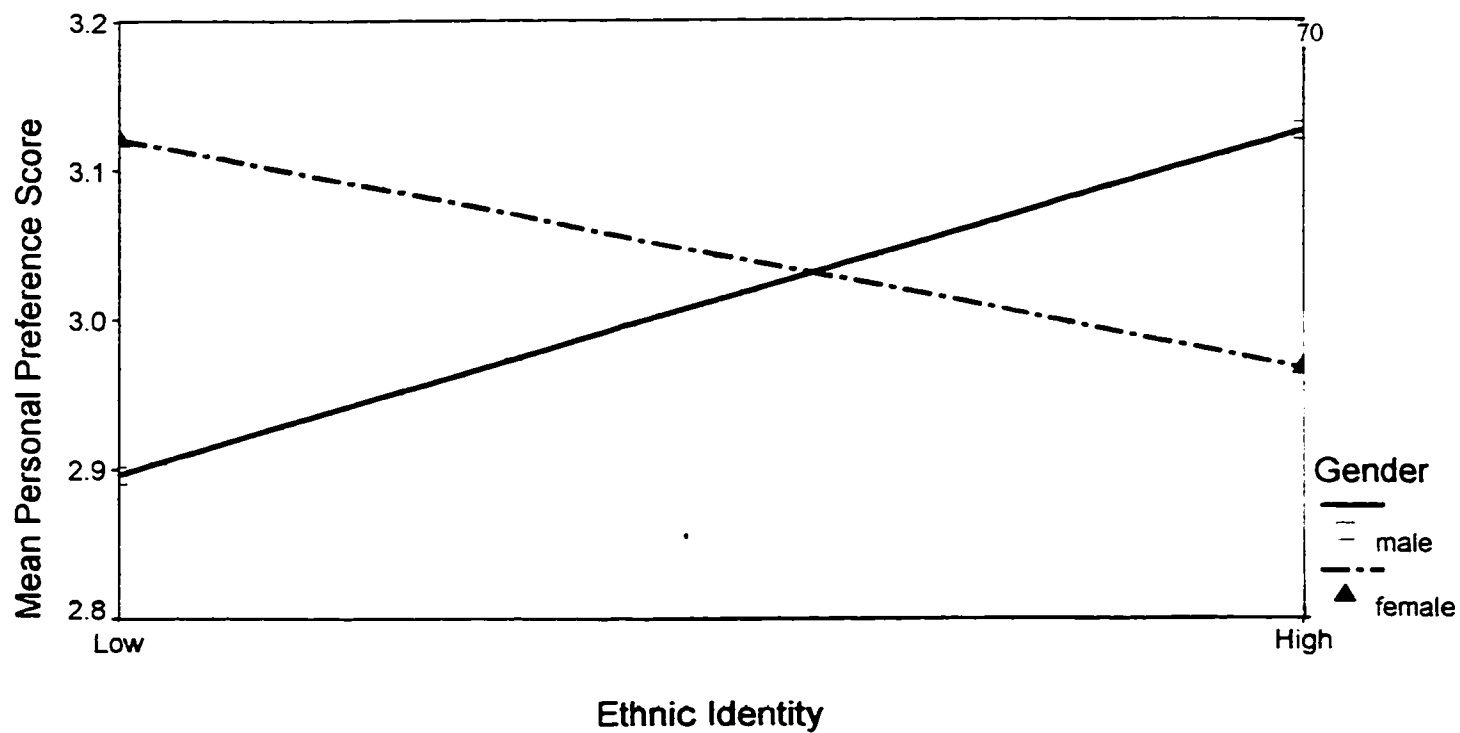
Figure 9. Interaction between gender and ethnic identity on
Personal Preference characteristics in a mate

A final set of post hoc analyses were conducted on the dependent variables outlined above using birth order (first born versus not first born), religious affiliation (Hindus/Sikhs versus other), and gender in a three-way ANOVA. For Familial Preferences a significant main effect for birth order, $F(1, 110) = 6.47$, $p < .05$, indicated that first born participants had higher Familial Preference scores ($M = 2.06$) than later born people ($M = 1.77$). A significant three-way interaction between birth order, religious affiliation, and gender, $F(1, 110) = 4.03$, $p < .05$, reflected the fact that first-born, non-Hindu/Sikh men scored lower on Familial Preferences ($M = 1.48$), than non-Hindu/Sikh later born men ($M = 1.86$) and Hindu/Sikh later born men ($M = 1.88$). The finding that male, first born, Hindus and Sikhs had higher Familial Preference scores than those who were later born approached significance, $F(1, 44) = 2.88$, $p = .097$. Contrasting results were found for women, with non-Hindu/Sikh first born women scoring the highest on the FP ($M = 2.20$), followed by first born Hindu/Sikh women ($M = 2.02$), later born Hindu/Sikh women ($M = 1.72$), and later born non-Hindu/Sikh women ($M = 1.63$).

CHAPTER IV

Discussion

The present study examined the relationship between the cultural variables of ethnic identity and idiocentrism/allocentrism and attitudes toward components of heterosexual relationships. The prediction that participants would perceive East Indian society as significantly more collectivistic than Canadian society was supported. Consistent with previous research on acculturation, both men and women were significantly less allocentric than they perceived Indian culture to be. However, they were far more allocentric than they perceived Canadians to be. This finding is particularly interesting. It appears that even though a large number of the participants had spent most or all of their lives in Canada and subsequently were probably influenced by Canadian culture to some degree, their level of allocentrism is still quite high and their perceptions of Canadian allocentrism are quite low! This suggests that although acculturation is occurring, it is a slow process, perhaps slower than might be expected.

This study is also inconsistent with previous research which reported that women generally tend to score higher on allocentrism than men (Hui, 1988), in that no significant differences were found between men and women. This result may be due to the fact that men and women were equivalent with respect to level of education (which may not have been the case in previous research) and thus may hold similar group orientation attitudes.

The results of the second hypothesis did not serve to clarify the relationship between acculturation and attitudes; with a few exceptions, length of time in Canada was

not significantly related, for either men or women, to degree of ethnic identification, allocentrism, or adherence to traditional Indian values regarding heterosexual relationships. The exceptions were men who had been in Canada longer who tended to endorse Committed Love more and women who had spent more time in Canada who considered Familial Preferences less important in a mate. This finding is not particularly surprising given the fact that most of the respondents have spent most or all of their lives in Canada. With approximately half of the respondents having been born in Canada, and almost 90% of them moving to Canada before the age of ten there may have not been enough variance to permit an exploration of the role played by length of time on these factors.

The third hypothesis, that Indian-Canadian women as compared to men would have a stronger ethnic identity, be more allocentric, and tend to identify with more traditionally Indian attitudes toward love and mate preference received limited support. Men and women did not differ significantly on the EI measure, and contrary to the hypothesis, men scored significantly higher on the MEIM than women. On more specific measures of ethnic identity, men and women did not differ on whether they ate Indian food when they went out, or on whether they wore Indian clothes at home. However, significantly more men than women tended to cook and/or eat Indian food when they were at home, while significantly more women than men wore Indian clothes when they went out.

The equivocal results on the global ethnic identity measure may reflect, once again, the characteristics of this particular sample. The fact that these men and women

are pursuing post-secondary education, and pursuing it in Canada rather than elsewhere, may imply a commitment to at least certain aspects of a culture that values upward mobility and individualism. For the women especially, enrollment in university may represent an implicit or recognized break with certain cultural traditions. If these conjectures are true, then the lack of a difference in allocentrism between men and women, or even a difference favoring men, is not surprising.

With reference to the fact that the men are cooking and/or eating more Indian food at home, it may be that more of them are still living at home. Specific questions regarding living arrangements and domestic activities which would clarify whether either of these explanations is feasible were not asked however, and should be pursued in future research.

The finding that more women wear Indian clothing when they go out is more consistent with past research and may indicate that clothing is a salient aspect of ethnic identification for women (Espin, 1995; Hutnik, 1986; Woollett et al., 1994). However, this finding needs to be interpreted with caution. The Indian clothing specifically designed for men is not as common as clothing designed for women. Furthermore, it is more culturally acceptable for men to wear more western clothing (i.e., formal dress pants, shirt, and tie) to religious gatherings instead of an Indian suit, while the dress code for women is more strict. Therefore, women would be required to wear Indian style clothing more often when attending certain social functions than would men. Similarly, it is more culturally acceptable in North America for women to wear ethnic clothing (e.g., saris) than for men to wear ethnic garb.

Another possible explanation for these mixed results is that if cultural values are enforced more strictly with women, and if women are required to engage in more ethnically related activities (Hogg et al., 1987), they may also be more likely to rebel against these pressures than men, especially when they are living away from home. Future studies involving university students need to take into account whether respondents are living away from home, how long they have been doing so, and what changes in behaviour (e.g., dating, going out to bars) have accompanied their new found independence.

The prediction that men would be less traditional in their attitudes toward heterosexual relationships was partially supported with men having a higher score on the Passionate Love Scale than women. However, this was the only measure of love attitudes that was significantly different for men and women. This finding may also be confounded by the fact that people who are in love tend to have higher passionate love scores; thus it may be that currently more men may be in passionate love relationships than women. This possibility was not assessed clearly enough in this study, in that participants were not asked to define the type of love they might currently be experiencing. Moreover, individual items on the Passionate Love Scale were not compared for men and women. Thus, future research in the area of love needs to assess exactly those components of passionate love on which men and women differ. The distinction between passionate love and sexual attraction is also an important one, which was not considered in great detail in the present study.

The fourth hypothesis, that Indian-Canadians who identify strongly with their ethnic group will have significantly more traditional attitudes toward heterosexual relationships than Indian-Canadians whose ethnic identification is weak, was supported for some indices of relationship attitudes and not for others. Generally, strong ethnic identity (on both the EI and the MEIM) corresponded with a greater endorsement of Committed love items on the LWI and Familial Preferences on the Mate Preference checklist, with both measures having a preponderance of items which could be construed as more traditionally Indian.

The fifth hypothesis, the prediction that allocentric Indian-Canadians will have significantly more traditional attitudes toward heterosexual relationships, was partially supported. For women, a higher degree of allocentrism was associated with a greater endorsement of Familial Preferences in mate characteristics. The relationship between men's level of allocentrism and passionate love score approached significance. The relationship between allocentrism and preference for Personal characteristics in a mate approached significance for both men and women.

The sixth hypothesis which predicted that length of time in Canada, ethnic identification, idiocentrism/allocentrism, gender, age and birth order would be significant predictors of attitudes toward heterosexual relationships was partially supported. Correlations between these variables revealed that some predictors would most likely account for more variance in measures of relationship attitudes than others. For instance, Familial Preferences in mate characteristics was found to be related to ethnic identity, idiocentrism/allocentrism, and birth order. Committed love scores also correlated with

ethnic identity. Passionate love scores revealed a relationship between ethnic identity, idiocentrism/allocentrism and gender while Personal Preferences in a mate had strong relationships with ethnic identity and idiocentrism/allocentrism.

The combined linear aggregate of the variables in the regression equation predicted three of the measures of attitudes toward heterosexual relationships: Personal and Familial preferences in a mate, and Passionate Love. Ethnic identity acted as a significant predictor of Personal preferences in a mate; ethnic identity and birth order were significant predictors of Familial preferences in a mate; and ethnic identity and gender were found to significantly predict the level of passionate love endorsed. Therefore, ethnic identity, gender, and birth order were able to predict various attitudes toward heterosexual relationships.

Exploratory analyses further assessing the relationship between ethnic identity, idiocentrism/allocentrism, gender, and attitudes toward heterosexual relationships revealed that low ethnic identity, high allocentric men tended to have higher scores on Companionate Love, Passionate Love and Committed love than low allocentric or high and low allocentric women regardless of ethnic identity. Women with low ethnic identification endorsed more Personal Preference characteristics than men with a low level of ethnic identification. High allocentric individuals and those who were more oriented toward other ethnic groups also tended to endorse Personal Preferences more strongly than other respondents. Also, although the finding was not significant, first born respondents tended to have higher Familial Preference scores than later born respondents;

more specifically, male first born Hindus and Sikhs had higher familial preference scores than those who were born later.

For many of the above findings both traditional and nontraditional attitudes toward love were supported by the same groups. Explanations for the exhibition of both traditionally Eastern and Western attitudes within this East Indian sample include the notion that if romantic love is disapproved of within the Indian culture, the endorsement of both romantic and companionate or committed love may reveal a method of coping with this cultural attitude. Gupta (1976) proposed the notion that "often it is circumventing rather than contradicting the system which provides clues to change" (p.81). Another explanation is that love, regardless of how it is labeled, will have common elements which may be reflected in participant responses. Thirdly, since contemporary arranged marriages involve more input and consent from the individuals involved (Wakil et al., 1981), love may be a more acceptable component of these marriages than it would have been for more traditional arranged marriages. Furthermore, an increased level of parent sanctioned dating or socialization with the opposite sex, where youth are highly involved in their ethnic community and are meeting people from similar ethnic backgrounds, may increase the tolerance of love marriages in the East Indian community. An alternative explanation is simply that East Indians have a high tolerance for conflicting points of view (Shanker, Clark, & Asthana, 1979; Sinha & Tripathi, 1994), resulting in a display of conflicting attitudes. A country as diverse as India is likely to have been influenced by many different value systems (Shanker et al., 1979), with these participants simply reflecting an internalization of this diversity.

Results regarding passionate love were especially surprising, in that this is a variable with obvious relationships to the West rather than the East. However, it was also one of the love measures which corresponded to higher levels of ethnic identity and allocentrism. This finding offers some support to the contention offered by Hendrick and Hendrick, (1989, 1991) that passionate love is such a powerful emotion that compared to other love constructs in factor analytic studies it is considered to be the most important factor. Passionate love has also been said to occur during the beginning of romantic relationships and to peak during adolescence while companionate love increases over time and is more enduring (Wang & Nguyen, 1995). Considering that our sample was relatively young and that most respondents had only been in love once, this may help to explain the relative strength of findings regarding passionate love as compared to those for companionate love. Even though age was not found to correlate with any of the love measures, longitudinal research may offer us more information and support for the proposition made by Wang and Nguyen (1995). Furthermore, past research has always contrasted passionate and companionate love, with passionate love described as "hot" and companionate as "warm" (Hatfield & Rapson, 1993). Perhaps future research needs to consider these two types of love together rather than as if they were mutually exclusive.

The relationship between these types of love is also obvious within the media. For instance, even though romantic love is discouraged in terms of marriage within the East Indian culture, it is well represented in literature (e.g., the Kamasutra), scriptures and sacred books. Love stories abound in Indian mythology, with the emphasis on

emotion and not reason when love is described. However, this love is also characterized by altruistic expressions made to the object of one's love (Gupta, 1976). From a Western perspective, altruism is seen more often in descriptions of companionate as opposed to passionate love, and thus Indian romantic love may be composed of large amounts of so called companionate characteristics. Furthermore, love itself is a cherished ideal and is looked upon as the product of poets' imagination, and thus may not be considered a realistic option. Therefore, the results of this study may have been very different had the focus of its investigation been only on those who reported that they were actually in love. In fact, large differences were found in the endorsement of passionate love and companionate love between those who were currently in a passionate love relationship and those who were not.

Other seemingly unrelated factors may play a part in the experience of passionate love. For instance, Wang and Nguyen (1995) conclude that anxious people appear to be motivated to seek relationships involving passionate love. Qualitative test results reveal that respondents in this investigation do appear to be experiencing anxiety in terms of their relationship choices. However, as no direct questions were asked regarding their emotional state, it is impossible to say whether the current results indicate a relationship between anxiety and passionate love. Research investigating this relationship would be especially beneficial with respect to clinical applications of information regarding the relationship between cultural and relationship attitudes, as many people seek professional help to help combat anxiety or depression, as well as to resolve relationship issues.

This research is interesting in that it looks not only at ethnic identity with respect to attitudes toward heterosexual relationships (e.g., Ballard, 1978; Brah, 1978; Cerroni-Long, 1984; Corwin, 1977), but also examines the role played by idiocentrism/allocentrism and gender in terms of love and mate preference. This unique approach may have facilitated one of the most revealing discoveries of this investigation: low ethnic identity, allocentric men had significantly higher scores on companionate love, passionate love and committed love than the other respondents. Research has discussed the relevance of ethnic identity to relationship attitudes, but much less has been written about the influence of cultural orientation. This result suggests that relative idiocentrism/allocentrism may be more influential with regard to relationship attitudes than has been previously considered. Furthermore, considering that cultural orientation probably constitutes a large part of one's ethnic identity and was found to correlate highly with ethnic identity in this study, it appears that investigating one of these factors necessitates study of the other.

The unexpected discovery made about the possible influence of birth order on cultural attitudes also suggests an avenue for future research. Specifically, investigators need to distinguish between ordinal status, age, and length of time spent in Canada when studying culture in general. Researchers also consider the age at which evaluation of birth order effects occurs and the spacing between siblings to be important (Griffore & Bianchi, 1984; Zajonc & Markus, 1975; Zajonc, Markus, & Markus, 1979). Therefore, testing of relationship attitudes at various ages with respect to birth order effects, keeping in mind sibling spacing, may also be an avenue for future research.

Post-secondary education level, and the importance of education may be related to these other factors as well. Most of the participants in this study were either attending or had attended some type of post-secondary institution. These individuals may differ on many dimensions from other East Indians who have no post-secondary education. Many individuals were also living away from home, some for the first time. These circumstances may have created a situation whereby certain elements of individualism-- increased independence and autonomy, a decrease in accountability to family members and perhaps a decrease in parental knowledge regarding the daily activities of the participants-- may have resulted in fewer inhibitions and constraints regarding dating.

<u>Limitations</u>

The major limitation of this study was the choice of measures used to assess love attitudes. In the literature reviewed, all of the instruments measuring attitudes toward love were based on conceptualizations of love which are common in the West. This limitation has been obvious since the inception of this study, when a review of the literature revealed that not only were valid and reliable measures few and far between, but that passionate love measures were more common than those of companionate love.

The definition of the various factors revealed through factor analysis may also have contributed to this weakness in the measures used. The labels attached to these factors were relatively arbitrary and reflected the point of view of the investigator. These labels may have been inaccurate or misrepresentative, especially in the case of the Mate Preference Checklist. Specifically, women were endorsing mate characteristics which were consistent with previous research (e.g., Buss et al., 1990), such as "education and

intelligence" and "good financial prospect(s)." In the present study these characteristics were included on the Personal Preferences factor which was interpreted as representing more Western attitudes. Thus, initially the findings appeared to be surprising in their contradiction of the hypothesis that women would remain more traditionally Indian in their attitudes than men. However, an investigation of the actual items endorsed revealed that women were reacting in a manner which was consistent with previous research. The high correlations between the love instruments also reveals that there may be a common theme within these measures. Thus, they may not be broad enough to tap into Eastern attitudes toward heterosexual relationships.

Another weakness related to the measures used, which was pointed out by participants, was the lack of input regarding parent attitudes and values. Participants felt that it would be helpful to look directly at parent attitudes and how they related to the attitudes of their children. Such research might also reveal additional information about ordinal position as research suggests that first borns may identify more with their father, while last-borns identity more with their mother in general attitudes, beliefs, and values (Tashakkori, Thompson, & Yousefi, 1990).

Despite these limitations, the validity and reliability information provided by the present study represents an important contribution to the psychometric information available on the measures employed; some of the instruments used have very little or no psychometric data published about them. The discovery that the MEIM may be a more specific measure of EI than the EI scale is also telling, in that it reveals the need for further investigation into the components of EI. Factor analysis using these scales may

provide us with more information. These findings reflect the complexity and difficulties of cross-cultural research, in that both scales are filtered through Western sensibilities. There is a distinct possibility that the only way to arrive at a truly valid scale for love, is to have participants generate the scale items themselves.

A larger sample size would have served to increase the statistical power of this study. However, the uniqueness of the sample chosen meant that even recruiting beyond Windsor did not generate a large sample. For reasons of both uniqueness and numbers, generalizing the results of this study to other East Indians should be done with caution. Due to the pioneering nature of this research, much of what was predicted had been extrapolated from research in related areas, and with non-East Indian participants. Therefore, although many of the predictions made were not supported or resulted in contradictory information, this may be a function of the measures rather than the cultural orientation of the population under investigation.

Conclusion

The research implications of this type of study are two-fold. First, more questions have been raised than answers provided regarding the relationship between culture and attitudes toward intimate relationships, indicating the need for further research into many aspects of this complex area. Evaluation of the psychometric properties of the instruments used (i.e., factor structure and internal consistency) suggests that research using non-East Indian participants may not be generalizable to this group. The mixed results regarding various relationship attitudes also suggests that other instruments that

are better suited to this population need to be created or at least their properties considered.

There are also a number of applied implications of this type of research. When asked whether they believed there was a need for this type of study, most participants agreed that there was. Issues and concerns regarding relationship choices and attitudes were also revealed in one on one discussions with participants after testing sessions. Many of the respondents had had to make difficult relationship choices, were currently within the process of either a love or introductory marriage, or had seen siblings and friends experience related issues and were concerned about the impact that these choices would have on their lives.

Clinically, this type of information regarding intimate relationship choices may allow other East Indians currently experiencing difficulty in this area to see that they are not alone. It also reveals the necessity of taking factors such as ethnic identity, allocentrism, birth order and gender into account when treating individuals who are experiencing interpersonal problems of a romantic nature. Research in this field also reveals the paucity of information regarding East Indian attitudes available within the social sciences and indicates the need for much more research in the area. Information regarding attitudes and life choices may open lines of communication among individuals, families, and mental health facilities, increasing the likelihood of mutual understanding and goal oriented action. However, most importantly, an understanding of relatively healthy relationship components and attitudes may be a stepping stone to understanding pathology, such as sexual assault and domestic violence, within intimate relationships.

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Appendix A

Life Experiences and Attitudes Toward Heterosexual Relationships of East Indians in Canada

This questionnaire addresses a number of different issues which pertain to the life experiences of East Indians in Canada, including general information, and your involvement in East Indian activities. Your level of identification with your ethnic group as well as your cultural orientation will also be assessed. Finally, you will be asked questions regarding your attitudes toward mate preference and love, in terms of heterosexual relationships. All replies to this questionnaire will be kept confidential, so please try to be as honest as possible in your answers to these questions. If you have any questions please feel free to ask me.

<u>Demographic Information Form</u>

A. These are general information questions.

1. Gender: male _____   female _____

2. Age: _____

3. Number of children in your family: _____

4. What is your birth order? _____

5. University or college you are attending (if applicable): _____

   Faculty: _____   Major: _____

   Year in university or college: _____

6. Where was your mother born? _____

7. Where was your father born? _____

8. Where were you born (city, country)?

   _____

9. At what age did you immigrate to Canada? _____

10. How long have you lived in Canada? _____

11. What is your family's religious affiliation?

_____

B. These questions are about your activities within the Indian community.

1. Do you consider yourself (please check one):

South Asian ___ East Indian ___ South Asian/East Indian-Canadian ___

Canadian ___ Other (please specify)_____

2. Do you cook and eat Indian food at home?

   1   2   3   4   5
never   sometimes   always

When (e.g., whenever I feel like it, when relatives visit,...)

_____

3. Do you eat Indian food when you go out?

   1   2   3   4   5
never   sometimes   always

When and where (e.g., to a restaurant, when visiting relatives, ...)

_____

4. Do you wear Indian clothes at home?

   1   2   3   4   5
never   sometimes   always

When (e.g., casually around the house, when relatives visit, ...)

_____

5. Do you wear Indian clothes when you go out?

   1   2   3   4   5
never   sometimes   always

When and where (e.g., to the temple, when visiting, when shopping, ...)

_____

6. What is your East Indian language? _____

7. How well do you know your East Indian language?

    1   2   3   4   5
not at all   very well

Do you speak it at home?

    1   2   3   4   5
never   sometimes   always

8. Would you like your children to learn their East Indian language?

Yes ____ No ____

9. What name do you go by (please choose the appropriate letter from below):

at work/school? ___
within your family? ___
among your friends? ___

a. Indian   b. English form of Indian   c. English

10. When you have children, what names will you give them?

Indian ____ English ____ Indian and English ____

11. How many Indian art objects do you have at home (e.g., paintings, sculptures, figurines)?

none ____ some ____ a lot ____

12. Do you listen to Indian music?

    1   2   3   4   5
never   sometimes   always

When do you listen to Indian music (e.g., by yourself, when relatives visit,...)?

_____

What do you listen to:

_____

13. Do you attend Indian movies?

1	2	3	4	5
never		sometimes		always

14. Do you watch Indian programs on television?

1	2	3	4	5
never		sometimes		always

When (e.g., on the week-ends, all of the time ...):

_____

15. Do you listen to Indian radio broadcasting?

1	2	3	4	5
never		sometimes		always

When (e.g., on the week-ends, all of the time ...):

_____

16. Do you read Indian newspapers?

1	2	3	4	5
never		sometimes		always

17. Do you read Indian magazines?

1	2	3	4	5
never		sometimes		always

18. Do you observe Indian festivals (e.g., Divali)?

1	2	3	4	5
never		sometimes		always

19. Do you expect to follow Indian customs in important family events like (check the appropriate ones):

birth _____ marriage _____ funeral _____ others (specify) _____

20. Do you belong to an Indian community organization? Yes ___ No ___

If yes, what organization(s): _____

21. Do you belong to an Indian student organization? Yes ___ No ___

    If yes: what organization(s)? _____

22. Do you volunteer your time for services in the Indian community?

    none _____ some _____ a lot _____

23. Are your friends:

    exclusively Indian _____

    mostly Indian _____

    about the same number of Indian and non-Indian _____

    mostly non-Indian _____

    exclusively non-Indian _____

24. In your everyday life, besides Indians, do you have contact with other groups?

    none at all ___ very little _____ some _____ a lot _____ only other groups _____

25. Would you be willing to marry a member of another ethnic group?

    Yes _____   No _____

    Why or why not?

    _____

    Is there any group whose member you would not want to marry? (If yes, please specify).

    _____

    Why or why not?

    _____

26. If there is anything that you would like to add about the level of your involvement with your ethnic group, please feel free to comment. Furthermore, if there are important areas which I have not addressed, please let me know.

_____

_____

_____

_____

_____

Appendix A
The Multigroup Ethnic Identity Measure
(In administering the measure, the title is not included, and the response options are repeated at the top of each page.)

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Mexican-American, Hispanic, Black, Asian-American, Native American, East-Indian, Chinese, Japanese and White. Every person is born into an ethnic group, or sometimes two groups, but people differ on how important their ethnicity is to them, how they feel about it, and how much their behaviour is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in:

In terms of ethnic group, I consider myself to be _____

Use the numbers given below to indicate how much you agree or disagree with each statement.

1: Strongly disagree	2: Somewhat disagree	3: Somewhat agree	4: Strongly agree

1. I have spent time trying to find out more about my own ethnic group, such as history, traditions, and customs. _____

2. I am active in organizations or social groups that include mostly members of my own ethnic group. _____

3. I have a clear sense of my ethnic background and what it means for me. _____

4. I like meeting and getting to know people from ethnic groups other than my own. _____

5. I think a lot about how my life will be affected by my ethnic group membership. _____

6. I am happy that I am a member of the group I belong to. _____

7. I sometimes feel it would be better if different ethnic groups didn't try to mix together. _____

1: Strongly disagree	2: Somewhat disagree	3: Somewhat agree	4: Strongly agree

8. I am not very clear about the role of my ethnicity in my life. _____

9. I often spend time with people from ethnic groups other than my own. _____

10. I really have not spent much time trying to learn more about the culture and history of my ethnic group. _____

11. I have a strong sense of belonging to my own ethnic group. _____

12. I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups. _____

13. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group. _____

14. I have a lot of pride in my ethnic group and its accomplishments. _____

15. I don't try to become friends with people from other ethnic groups. _____

16. I participate in cultural practices of my own group, such as special food, music, or, customs. _____

17. I am involved in activities with people from other ethnic groups. _____

18. I feel a strong attachment towards my own ethnic group. _____

19. I enjoy being around people from ethnic groups other than my own. _____

20. I feel good about my cultural or ethnic background. _____

21. My ethnicity is _____

22. My father's ethnicity is _____

23. My mother's ethnicity is _____

Scoring for the MEIM

Ethnic Identity: The total score is derived by reversing negative items (indicated by "R"), summing across items, and obtaining the mean (Items 1, 2, 3, 5, 6, 8R, 10R, 11, 12, 13, 14, 16, 18, and 20). Subscales are as follows: Affirmation and Belonging (Items 6, 11, 14, 18, and 20); Ethnic Identity Achievement (Items 1, 3, 5, 8R, 10R, 12, and 13);and Ethnic Behaviors (Items 2 and 16). Ethnic self-identification (open-ended response), ethnicity (Item 21), and parents' ethnicity (Items 22 and 23) are not scored but are used as background information. (Phinney, 1992, p.172).

Appendix A

The following section consists of three parts. The first part should be answered based on your perceptions of what attitudes in India are like regarding the various issues addressed. The second part should be answered based on your perceptions of how an average Canadian, regardless of his or her ethnicity, would react to the statements. Finally, the third part is how you feel about these same issues taking into account your life experiences and reactions.

Cultural Orientation Scale (COS)
A. Possible answers:

1	2	3	4	5	6	7
not at all	very rarely	rarely	sometimes	often	very often	always

1. How often do you think young people in India listen to their parents' advice on dating?   ___

2.. How often do you think young people in India share their ideas and newly acquired knowledge with their parents?   ___

3. How often do you think young people in India listen to the advice of their parents or close relatives when choosing a career?   ___

4. How often do you think people in India talk to their neighbors about politics?   ___

5. How often do you think people in India refuse to take the advice of their friends on how to spend their money because they may consider this a personal matter?   ___

6. If someone in India is together with friends or colleagues, how often do you think he or she does exactly what he or she wants to do, regardless of what the others think?   ___

7. How often do you think children in India live at home with their parents until they get married?   ___

8. Do you think people in India often find it annoying when visitors arrive unannounced?   ___

9. How often do you think people in India take care of a sick relative rather than go to work?   ___

10. How often do you think people in India consult their family before making an important decision?   ___

11. How often do you think young people in India discuss job- or study-related problems with their parents? ___

12. Do you think people in India often feel lonely when not with their brothers, sisters, or close relatives? ___

13. Do you think someone in India would feel insulted if his or her brother had been insulted? ___

B. Possible answers:

1	2	3	4	5	6	7
not at all	very rarely	rarely	sometimes	often	very often	always

(Please answer these questions from the point of view of an average teenager in Canada.)

1. How often do you think young people in Canada listen to their parents' advice on dating? ___

2. How often do you think young people in Canada share their ideas and newly acquired knowledge with their parents? ___

3. How often do you think people in Canada listen to the advice of their parents or close relatives when choosing a career? ___

4. How often do you think people in Canada talk to their neighbors about politics? ___

5. How often do you think people in Canada refuse to take the advice of their friends on how to spend their money because they may consider this a personal matter? ___

6. If someone in Canada is together with friends or colleagues, how often do you think he or she does exactly what he or she wants to do, regardless of what the others think? ___

7. How often do you think children in Canada live at home with their parents until they get married? ___

8. Do you think people in Canada often find it annoying when visitors arrive unannounced? ___

9. How often do you think people in Canada take care of a sick relative rather than go to work? ___

10. How often do you think people in Canada consult their family before making an important decision? _____

11. How often do you think people in Canada discuss job- or study-related problems with their parents? _____

12. Do you think people in Canada often feel lonely when not with their brothers, sisters, or close relatives? _____

13. Do you think someone in Canada would feel insulted if his or her brother had been insulted? _____

C. Possible answers range from:

1	2	3	4	5	6	7
very bad	bad	rather bad	neither good nor bad	rather good	good	very good

(Please answer these questions based on how you feel regarding these issues, taking into account your life experiences and reactions.)

1. What do you think of young people listening to their parents' advice on dating?
I think this is _____

2. What do you think of young people sharing their ideas and newly acquired knowledge with their parents?
I think this is _____

3. What do you think of young people listening to the advice of their parents or close relatives when choosing a career?
I think this is _____

4. What do you think of people talking to their neighbors about politics?
I think this is _____

5. What do you think of someone refusing to take the advice of friends on how to spend his or her money?
I think this is _____

6. What do you think of someone doing exactly what he or she wants to do, regardless of what friends and colleagues may think?
I think this is _____

7. What do you think of children living at home with their parents until they get married?
I think this is ___

8. What do you think of people being annoyed when visitors arrive unannounced?
I think this is ___

9. What do you think of people choosing to take care of a sick relative rather than go to work?
I think this is ___

10. What do you think of people consulting their family before making an important decision?
I think this is ___

11. What do you think of people discussing job- or study-related problems with their parents?
I think this is ___

12. What do you think of people feeling lonely when not with their brothers, sisters, or close relatives?
I think this is ___

13. What do you think of someone feeling insulted because his or her brother had been insulted?
I think this is ___

Please comment on any of the possible sources of your views (e.g., parents, media, stories from grandparents, etc.).

_____

_____

_____

_____

_____

_____

Appendix A

<u>General Attitudes Toward Love</u>

Have you ever been "in love"?   Yes   No

How many times have you been in love? _____

What does being in love mean for you (e.g., how do you feel, what do you think of, etc.), whether you have felt this way in the past or not. Use any kind of description that you feel is applicable.

_____

_____

_____

_____

_____

_____

_____

What characteristics do you think are important in a life partner?

_____

_____

_____

_____

It is sometimes said that "when you meet the right person, you will just know". Describe your ideal mate and how you would know that s/he was the one.

_____

_____

_____

_____

Appendix A
<u>Mate Preference</u>

Please rate each of the following characteristics on how important or desirable it would be in choosing a marriage partner. Use the following rating scale by inserting the correct value in the space provided.

0	1	2	3	4
irrelevant or unimportant	not very important	somewhat important	very important	indispensable

1. Mutual Attraction - Love ___

2. Dependable Character ___

3. Emotional Stability and Maturity ___

4. Pleasing Disposition ___

5. Education and Intelligence ___

6. Good Health ___

7. Sociability ___

8. Desire for Home and Children ___

9. Refinement, Neatness ___

10. Ambition and Industriousness ___

11. Good Looks ___

12. Similar Education ___

13. Good Financial Prospect ___

14. Good Cook and Housekeeper ___

15. Favorable Social Status and Ranking ___

16. Similar Religious Background ___

17. Chastity (no previous experience in sexual intercourse) ___

18. Similar Political Background ___

Appendix A
The Passionate Love Scale

We would like to know how you feel (or once felt) about the person you love, or have loved, most *passionately*. Some common terms for passionate love are *romantic love*, *infatuation*, *love sickness*, or *obsessive love*.

Please think of the person whom you love most passionately right now. If you are not in love right now, please think of the last person you loved. If you have never been in love, think of the person you came closest to caring for in that way. Try to tell us how you felt at the time when your feelings were the most intense.

Who are you thinking of?

‾ Someone I love *right now*.

‾ Someone I *once* loved.

‾ I have never been in love but am describing how I think I would feel if I were in love.

Possible answers range from:

1	2	3	4	5	6	7	8	9
Not at all true				Moderately true				Definitely true

1. Since I've been involved with ___, my emotions have been on a roller coaster.

   1   2   3   4   5   6   7   8   9

2. I would feel deep despair if ___ left me.

   1   2   3   4   5   6   7   8   9

3. Sometimes my body trembles with excitement at the sight of ___.

   1   2   3   4   5   6   7   8   9

4. I take delight in studying the movements and angles of ___'s body.

   1   2   3   4   5   6   7   8   9

5. Sometimes I feel I can't control my thoughts; they are obsessively on ___.

   1   2   3   4   5   6   7   8   9

6. I feel happy when I am doing something to make ___ happy.

   1   2   3   4   5   6   7   8   9

7. I would rather be with ___ than anyone else.

    1   2   3   4   5   6   7   8   9

8. I'd get jealous if I thought ___ were falling in love with someone else.

    1   2   3   4   5   6   7   8   9

9. No one else could love ___ like I do.

    1   2   3   4   5   6   7   8   9

10. I yearn to know all about ___.

    1   2   3   4   5   6   7   8   9

11. I want ___-physically, emotionally, mentally.

    1   2   3   4   5   6   7   8   9

12. I will love ___ forever.

    1   2   3   4   5   6   7   8   9

13. I melt when looking deeply into ___'s eyes.

    1   2   3   4   5   6   7   8   9

14. I have an endless appetite for affection from ___.

    1   2   3   4   5   6   7   8   9

15. For me, ___ is the perfect romantic partner.

    1   2   3   4   5   6   7   8   9

16. ___ is the person who can make me feel the happiest.

    1   2   3   4   5   6   7   8   9

17. I sense my body responding when ___ touches me.

    1   2   3   4   5   6   7   8   9

18. I feel tender toward ___.

    1   2   3   4   5   6   7   8   9

19. ___ always seems to be on my mind.

    1   2   3   4   5   6   7   8   9

20. If I were separated from ___ for a long time, I would feel intensely lonely.

    1   2   3   4   5   6   7   8   9

21. I sometimes find it difficult to concentrate on work because thoughts of ___ occupy my mind.

    1   2   3   4   5   6   7   8   9

22. I want ___ to know me-my thoughts, my fears, and my hopes.

    1   2   3   4   5   6   7   8   9

23. Knowing that ___ cares about me makes me feel complete.

    1   2   3   4   5   6   7   8   9

24. I eagerly look for signs indicating ___'s desire for me.

    1   2   3   4   5   6   7   8   9

25. If ___ were going through a difficult time, I would put away my own concerns to help him/her out.

    1   2   3   4   5   6   7   8   9

26. ___ can make me feel effervescent and bubbly.

    1   2   3   4   5   6   7   8   9

27. In the presence of ___, I yearn to touch and be touched.

    1   2   3   4   5   6   7   8   9

28. An existence without ___ would be dark and dismal.

    1   2   3   4   5   6   7   8   9

29. I possess a powerful attraction for ___.

    1   2   3   4   5   6   7   8   9

30. I get extremely depressed when things don't go right in my relationship with ___.

    1   2   3   4   5   6   7   8   9

Appendix A
A Companionate Love Scale
We would like to know how you feel (or once felt) about the person you love. or have loved, most *companionately*. Some common terms for companionate love are *affectionate love, tender love, true love*, or *marital love*.

Please think of the person whom you love most companionately right now. If you are not in love right now, please think of the last person you loved. If you have never been companionately in love, think of the person you came closest to caring for in that way. Try to tell us how you felt at the time when your feelings were the most intense.

Who are you thinking of?

⊏ Someone I love *right now*.

⊏ Someone I *once* loved.

⊏ I have never been in love but am describing how I think I would feel if I were in love. Possible answers range from:

1	2	3	4	5	6	7	8	9
Not at all true of me		Somewhat true of me		Moderately true of me		Quite true of me		Definitely true of me

Commitment

1. I expect my love for ___ to last for the rest of my life

    1   2   3   4   5   6   7   8   9

2. I can't imagine ending my relationship with ___.

    1   2   3   4   5   6   7   8   9

3. I am certain of my love for ___.

    1   2   3   4   5   6   7   8   9

4. I am committed to maintaining my relationship with ___.

    1   2   3   4   5   6   7   8   9

5. I have confidence in the stability of my relationship with___.

    1   2   3   4   5   6   7   8   9

Intimacy

1. I have a warm and comfortable relationship with ___.

    1   2   3   4   5   6   7   8   9

2. I experience intimate communication with ___.

    1   2   3   4   5   6   7   8   9

3. I have a relationship of mutual understanding with ___.

    1   2   3   4   5   6   7   8   9

4. I receive considerable emotional support from ___.

    1   2   3   4   5   6   7   8   9

5. I give considerable emotional support to ___.

    1   2   3   4   5   6   7   8   9

6. I experience great happiness with ___.

    1   2   3   4   5   6   7   8   9

Was the person that you loved most passionately the same as the person you loved most companionately?

_____

_____

_____

Which type of love do you prefer and why?

_____

_____

_____

The companionate love score is calculated by adding up scores on the commitment and intimacy subscales. The higher the score, the more companionately one is assumed to love another.

Appendix A
Love Ways Inventory

Some of the items refer to a specific love relationship, while others refer to general attitudes and beliefs about love. Whenever possible, answer the questions with your current partner in mind. If you are not currently dating anyone, answer the questions with your most recent partner in mind. If you have never been in love, answer in terms of what you think your responses would most likely be.

0	1	2	3	4	5	6	7
Describes very well							Does not describe

(Note: For the purposes of the questionnaire these items will not be separated by the factor loadings shown here, and will be randomly ordered.)

Intuitive

_____ 1. I express my love by the way I look at my partner.

_____ 2. My partner's love is expressed by the way he/she looks at me.

_____ 3. My partner's love is expressed through the sound of his/her voice.

Companionate

_____ 1. Love is the feeling of togetherness, connectedness, and sharing.

_____ 2. I express my love by doing things for my partner.

_____ 3. I express my love by giving my partner support.

Secure

_____ 1. Love makes me feel confident and self-assured.

_____ 2. Love makes me feel secure.

_____ 3. Love means that he/she needs me.

Traditional Romantic
===

_____1. Love gives me energy.

_____2. Love makes me feel healthy.

_____3. Love makes me feel warm.

_____4. Love makes me feel strong.

Committed
===

_____1. I express my love by making a commitment.

_____2. I express my love by planning the future with my partner.

_____3. My partner's love is expressed through his/her commitment to me.

_____4. My partner's love is expressed by discussing the future with me.

B. Would you prefer to have a 'love' marriage where you meet your partner and fall in love, or an 'introductory' marriage where your parents will arrange a match for you?

    Love _____   Introductory _____

Which type of marriage will you most likely have?

    Love _____   Introductory _____

Please explain your responses or comment on your situation

_____

_____

_____

_____

_____

_____

_____

If what you prefer is not the same as what will most likely happen, how does this make you feel (e.g., angry, sad, confused)?

_____

_____

_____

_____

If what you prefer is the same as what will most likely happen, what do you think accounts for this?

_____

_____

_____

Have you discussed these types of issues with friends or family members? Yes   No

What is the result, if any, of these discussions?

_____

_____

_____

_____

Do you feel that there is a need for this type of study? Please explain your answer.

_____

_____

_____

_____

Is there anything that you would add or other questions that you feel deserve to be asked?

_____

_____

_____

Thank you for taking the time to fill out this questionnaire. If you know of anyone else who might be interested in participating, please let me know or have them contact Sandy Hunjan at (519) 977-5741.

Appendix B

Recruitment Form
Attitudes Toward Heterosexual Relationships Held by East Indians in Canada

February 12, 1997

Hello, my name is Sandeep Hunjan and I am a graduate student in clinical psychology at the University of Windsor. I am currently collecting data for my Master's thesis, under the supervision of Dr S. Towson, and am looking for people of East Indian descent (e.g., people who were born in India or those whose parents or grandparents are from the Indian subcontinent), or those who think of themselves as East Indian or South Asian regardless of their country of birth. I am studying the various factors which moderate attitudes toward heterosexual relationships held by East Indians.

For most people, the relationships we have with others are very important parts of our lives. Furthermore, even though friendships are important, it is our intimate relationships with significant others that for many can be a source of joy, as well as heartache and confusion. This confusion arises for many because of the different messages we receive from our families, friends, and the society we live in, and it is especially salient for those of us who are from different ethnic backgrounds. For example, in India, attitudes toward marriage and love are very different from those held by people in Canada. For example, arranged marriages, the process by which our parents and families help us choose our mate, are often still used by East Indians, in contrast to the process of dating and finding one's own partner which is common in the West.

In the present study, I am investigating how various factors influence a person's attitudes toward love and what they want in a life partner. Participants will be asked to complete a series of questionnaires consisting of demographic questions, questions assessing involvement in one's ethnic community, cultural attitudes, attitudes toward love and questions about preferred mate characteristics. These questionnaires will take approximately one hour to complete, and additional information about this study will be provided at that time. If you or anyone you know is interested in participating in this study, please contact me (Sandeep) as soon as possible at (519) 977-5741, or contact Dr Shelagh Towson in the Psychology Department at (519) 253-4232, ext. 2250. For those people enrolled in an introductory psychology course at the University of Windsor, you will be eligible for a research credit for participating in this study.

Thank you very much for your interest.

Sandeep Hunjan.

Please return this section if you would like to participate in this study.

Name: _____   Telephone: Home _____

                                Business _____
Email: _____

Appendix C
Oral Introduction

Hi and thanks for coming. My name is Sandeep Hunjan and I'm a graduate student in the Department of Psychology. I'm conducting a study to investigate the factors that moderate the attitudes that East Indians in Canada have about love and relationships. I am going to hand out the questionnaire you will be completing and a copy of a consent form. Please read the information on the consent form carefully and if you agree to participate in the study, please return the bottom portion of the form to me. The questionnaire will take approximately 45 minutes to one hour to complete and you can withdraw from the study at any time without any penalty. If there are questions that make you uncomfortable, you may leave them blank. However, your responses will be completely confidential, so please try to be as honest as you possibly can. When you are finished please return the questionnaire to me. If you have any questions please feel free to ask me at any time, both during and after the testing. We have included a list of community resources which might be useful if you feel any stress or discomfort as a result of completing this questionnaire. Before leaving, I will give you a feedback sheet containing a brief description of the purpose of the present study. If you are in an introductory psychology class, you are eligible for a research credit for your participation in this study. Please let me know and I will pass the information on to your instructor. If you wish any additional information regarding this study please see me to set up a convenient time once you have finished. Also, if you would like a summary of the results, please leave your name and address on the sign up sheet here at the front of the room, and the results will be sent to you on completion of the study.

Are there any questions?

Appendix D
Consent Form

This study is an M. A. thesis being conducted by Sandeep Hunjan, under the supervision of Dr. S. Towson, Department of Psychology, University of Windsor. The purpose of this study is to obtain information regarding the factors that moderate attitudes toward relationships and love held by East Indians in Canada. Your participation will involve completing a series of questionnaires. The first section will ask about demographic variables in order to gain some general information about you. The next section will assess your involvement in your ethnic community. Following this your cultural orientation and attitudes toward love and mate preference will be measured.

These procedures will take approximately one hour to complete, and your participation is voluntary. Since this subject matter is very personal, it is possible that some of these questions may make you uncomfortable. However, one of the benefits of participation is that your experiences and views will be documented and will contribute to our knowledge about the attitudes and experiences of East Indians in Canada. We have included a list of community resources in this package which might be useful if you feel any stress or discomfort as a result of completing this questionnaire. If you agree to participate, your responses will be kept strictly confidential. This consent form will remain separate from all of the completed questionnaires. If you feel uncomfortable answering any of the questions you may skip the question or withdraw from the study at any time without any penalty and your responses will be eliminated.

This study has been reviewed and cleared by the Ethics Committee of the Psychology Department, University of Windsor. If you have any questions or concerns, please contact Dr. S. Towson (519-253-4232, Ext. 2250) and/or the chairperson of the Ethics Committee, Dr. Sylvia Voelker (519-253-4232, Ext. 2215).
Thank you very much for your participation.

Sandeep Hunjan

(please tear along the dotted line and keep the top portion)

I have read and understood the above, and agree to participate in this study.
I understand that participation is voluntary, that I may withdraw from the study at any time, and that confidentiality will be maintained.

I understand that the results of this study may be used in the future for further research.

Name (please print): _____

Participant's Signature: _____   Date: _____

Appendix E
Debriefing Form
East Indians in Canada: Changing Conceptions of Love

Researcher: Sandeep Hunjan

Thank you very much for participating in this study.

As you may know, attitudes toward heterosexual relationships in India are very different from those in Canada. Attitudes in India are far more traditional than in Canada, resulting in the encouragement of arranged marriages and the discouragement of "love" marriages. This traditional view about relationships is also related to the group oriented (collectivist) nature of Indian culture. However, when East Indians, whether they were born in India or not, come to Canada, the process of acculturation has an effect on their cultural traditions and attitudes. These effects may be different for men and women, because of gender-related constraints of the culture. This process of integrating attitudes can lead to conflict in many areas, such as attitudes about love and mate preference, and the acceptance of interracial and inter-religious relationships. Thus, this research is important because many young people today may have concerns about issues relating to dissonance between their culture and the majority culture, in terms of heterosexual relationships.

As an East Indian woman, I became interested in the various factors which act to moderate attitudes toward heterosexual relationships on a very personal level. I, like many other Indo-Canadians, am faced with the conflict between traditional ways (arranged marriages) and the ways of the dominant culture (love marriages). Thus, I hope that this research, which constitutes my master's thesis, will help to provide more information to this area, as well as help to suggest possible ways of coping with the conflict.

If you would like a summary of the results please leave your name and address, and a summary will be sent to you on completion of the study. If you have any further questions or concerns, please feel free to talk to me (519) 977-5741 or contact the appropriate service listed in the community resource list attached.

Appendix F
Transformed Variables

Variables requiring log transformations due to invalidation of the assumption of normality.

Variable	Untransformed		Transformed	
	Skewness	Kurtosis	Skewness	Kurtosis
1.Companionate Love Score	-3.702	-.506	-0.147	-2.561
2.Cultural Orientation score (Part C)	-4.419	2.981	-3.926	2.847
3.Ethnic Identity Scale Question 4	5.880	2.679	2.659	-2.426
4.Multigroup Ethnic Identity Score	-4.413	1.577	1.226	-1.244
5.Preferred Mate Char.: Love	-5.475	2.637	3.060	-2.388
6.Preferred Mate Char.: Dependable Character	-5.756	7.942	0.783	-2.267
7.Other Group Orientation Score	-5.143	2.200	-0.654	-2.123
8.Passionate Love Score	-4.650	2.118	0.106	-1.244

Appendix G
Items Removed Due to Low Reliability

The following items were removed from initial measures because of low item-total

correlations.

<u>Ethnic Identity</u>

The Ethnic Identification Measure:

→ Items Removed   Alpha: 0.88

Items	Item-Total Correlation
EI2 - Do you cook and eat Indian food at home?	0.32
EI3 - Do you cook and eat Indian food at home?	0.37
EI9a - What name do you go by at work/school?	0.39
EI9b - What name do you go by within your family?	0.42
EI9c - What name do you go by among your friends?	0.40
EI11 - How many Indian art objects do you have at home (e.g., paintings, sculptures, figurines)?	0.16
EI16 - Do you read Indian newspapers?	0.35
EI20 - Do you belong to an Indian community organization?	0.31
EI21 - Do you belong to an Indian student organization?	0.24
EI22 - Do you volunteer your time for services in the Indian community?	0.35
EI23 - Are your friends: exclusively Indian / mostly Indian / about the same number of Indian and non-Indian / mostly non-Indian / exclusively non-Indian	0.40
EI24 - In your everyday life, besides Indian, do you have contact with other groups?	0.35

The Multigroup Ethnic Identification Measure:

Items removed   Alpha = 0.86

| Items	Item-total correlation
MEIM5 - I think a lot about how my life will be affected by my ethnic group membership.	0.35
MEIM8 - I am not very clear about the role of my ethnicity in my life.	0.35

The Cultural Orientation Scale:

Items removed	Alpha = 0.60	
Items		**Item-total correlation**
Individualism/Collectivism in India (COSA)		
COSA4 - How often do you think people in India talk to their neighbors about politics?		0.04
COSA5 - How often do you think people in India refuse to take the advice of their friends on how to spend their money because they may consider this a personal matter?		0.20
COSA6 - If someone in India is together with friends or colleagues, how often do you think he or she does exactly what he or she wants to do, regardless of what the others think?		-0.01
COSA8 - Do you think people in India often find it annoying when visitors arrive unannounced?		-0.04
Individualism/Collectivism in Canada (COSB)		
COSB4 - How often do you think people in Canada talk to their neighbors about politics?		0.34
COSB5 - How often do you think people in Canada refuse to take the advice of their friends on how to spend their money because they may consider this a personal matter.		0.16
COSB6 - If someone in Canada is together with friends or colleagues, how often do you think he or she does exactly what he or she wants to do, regardless of what the others think?		0.12
COSB8 - Do you think people in Canada often find it annoying when visitors arrive unannounced?		-0.08
Idiocentrism/Allocentrism (COSC)		
COSC4 - What do think of people talking to their neighbors about politics?		0.24
COSC5 - What do you think of someone refusing to take the advice of friends on how to spend his or her money?		0.15
COSC6 - What do you think of someone doing exactly what he or she wants to do, regardless of what friends and colleagues may think?		0.18
COSC8 - What do you think of people being annoyed when visitors arrive unannounced?		-0.03

VITA AUCTORIS

Sandeep Hunjan was born on October 11, 1971 in Nairobi, Kenya. In June of 1990, she graduated from King City Secondary School, King City, Ontario. Sandeep then pursued her post secondary education at the University of Guelph where she graduated with a Bachelor of Arts (Honours) degree in Psychology in October 1994. Since September of 1995, she has been enrolled in the doctoral program in adult clinical psychology at the University of Windsor.

IMAGE EVALUATION
TEST TARGET (QA−3)

150mm

6″
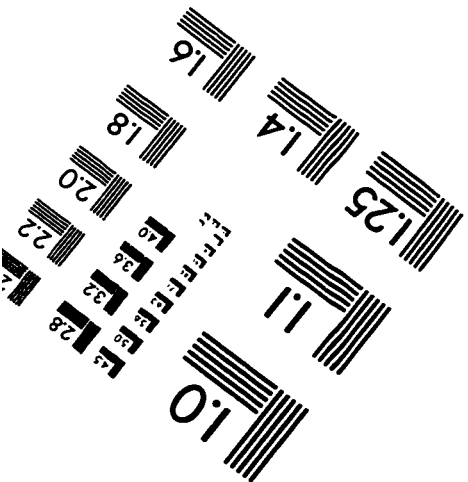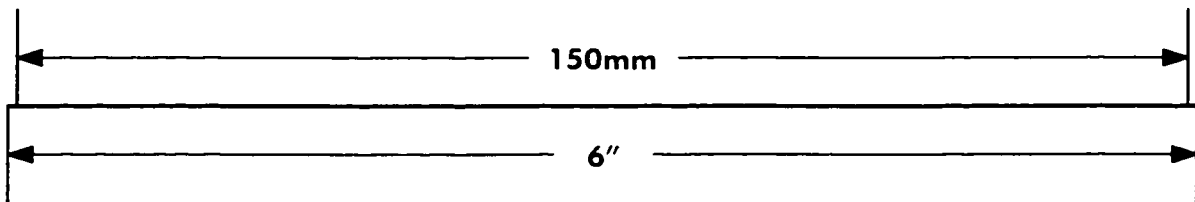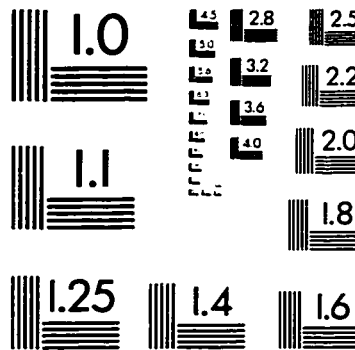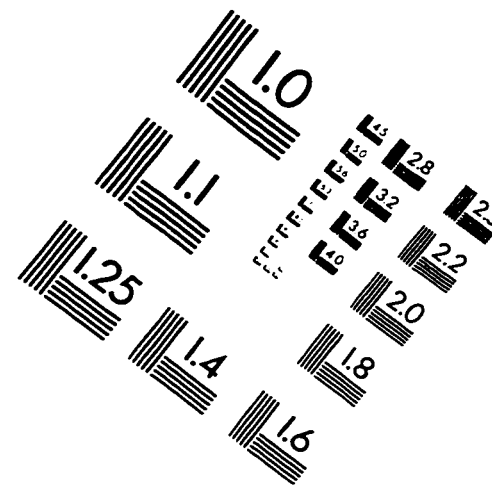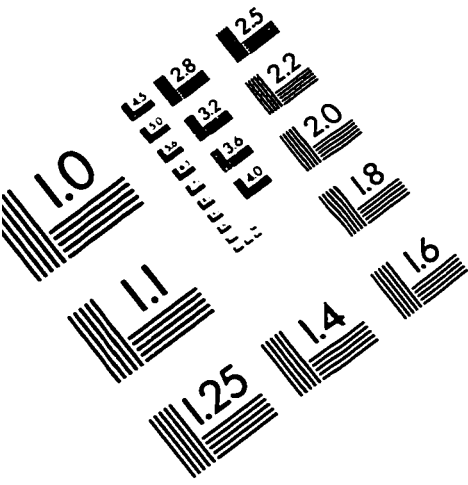
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