Second Generation South Asian Canadians: Family or Individual Mate Choice Model Adoption

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Abstract

Family processes have been shown to impact well-being in various immigrant populations in Canada. The purpose of this study was to examine the impact of individual choice and/or family choice model adoption of mate selection on well-being in second generation individuals. Our goal was to examine whether multiple moderators could account for the relationship between mate choice model adoption and well-being. Specifically, we examined acculturation alikeness and family conflict moderating the relationship between individual mate choice and well-being, and autonomy and family allocentrism moderating the relationship between family mate choice and well-being. Sixty-two second-generation South Asian Canadians completed the online questionnaire assessing their experiences in regards to the aforementioned variables. No significant moderating relationships were found. Subsequent mediation analyses were conducted based on preliminary correlations between mate choice model and all other study variables. Perceived autonomy was found to mediate the relationship between individual mate choice model and self-esteem well-being, as well as self-actualization well-being. Both heritage acculturation alikeness and less intergenerational conflict were found to mediate the relationship between family mate choice model and satisfaction with life well-being. Implications regarding the results of the study are provided for future research and clinical contexts.

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Dedication

I dedicate this thesis to those who create the world that they desire for themselves.

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With any research, the goal is to either understand the subject area at a greater depth, from a different perspective than previously studied or accepted, or to broaden knowledge in the area where applicable. In some cases the purpose of the study is to get a better working knowledge of the human condition, as is the case in the present study. Similarly, immigrants typically come to a new nation to widen their range of opportunities and to create better lives for themselves and their loved ones (Giguere, Lalonde, & Lou, 2010). For some, the process of adapting to the new host country, called acculturation, is a reasonable adjustment experience. The acculturation experience may be dissimilar in nature for first generation immigrant parents and their children who have primarily grown up in the host country. Minor day-to-day difficulties of competing heritage and host culture norms, both within the individual self and within families, are reconciled without extreme conflict. Depending on the topic, competing cultural perspectives held by immigrant parents and their children can be quite distinct from one another such that significant conflict can ensue. In some situations this acculturation gap, where one generation adjusts to the host country at a different rate or amount than the other, is quite pronounced and conflict may arise as a consequence (Giguere, Lalonde, & Lou, 2010). This type of conflict can have negative repercussions for the well-being for both individuals and families, such as depression (Giguere, Lalonde, & Lou, 2010; Safdar, Fuller, & Lewis, 2007).

The approach that young members of the second generation take in choosing a romantic partner is one area that has been shown to generate conflict within immigrant families (Lalonde et al., 2004). Second generation Canadians of South Asian descent, one of the largest minority immigrant communities in Canada (Statistics Canada, 2011), will be the focal population of the proposed study. Because South Asian cultures generally adopt a collectivistic cultural value base,

which results in a more family-centric approach to mate selection where marriage is considered a union of families, mate choice is guided by family preferences to varying degrees (Lalonde et al., 2004). Canadian culture generally adopts an individualistic cultural value base, which supports a more individual-centric approach to mate selection where marriage is considered a union of individuals and mate choice is largely a matter of individual preference. Thus, how do second generation South Asian individuals make their decisions regarding mate choice: are these decisions made independently of the family or are they intertwined with family expectations and values, or do they achieve a unique balance of both? Do individuals make decisions that fully support their own values, endorsements, and can they stand by their decisions wholeheartedly? The latter part of the previous questions concerns itself with an individual's perceived autonomy and will be discussed in considerable length. In essence, how does an individual perceive their autonomy while being a member of a culture that promotes decisions that benefit the group as a whole?

The purpose of this study was to examine the impact of individual-choice and family-choice model adoption of mate selection on well-being in second generation South Asian Canadians. We were expecting that either model would predict increased well-being, but that these relationships would be controlled by different moderators. Specifically, those who adopt an individual mate choice model may have increased well-being, but this relationship would be affected by the level of family conflict the individual experiences as well as the acculturation gap between the parents and children. In other words, adopting an individual-choice model of mate selection may only increase well-being if the individual's parents are also highly acculturated and there is little family conflict around matters of dating. Furthermore, those who adopt a family choice model may also have increased well-being, but this relationship will be affected by

the level of the individual's perceived autonomy and family allocentrism. In other words, adopting a family-choice model of mate selection may only increase well-being if the individual retains a high level of perceived felt autonomy and a personal endorsement of family allocentrism.

It was our aim that by learning how the well-being of second generation South Asian Canadians is affected by the mate choice models they adopt, and the underlying effects of the moderators on this relationship, including perceived autonomy, we would be better able to understand the immigrant experience, and hence work to appreciate the population dynamics of one of the largest minority immigrant communities residing in Canada.

Self-Determination Theory and the Distinction between Autonomy and Independence

Due to the variability seen in the values and behaviours witnessed across different cultures, theorists who have an interest in personality and well-being have adopted cultural relativism as a way to understand what promotes well-being (Chirkov et al., 2003). Cultural relativism entails the acknowledgement that different cultures engender different goals, motives, and values. All of these are then believed to be differentially associated with how one goes about attaining well-being and social integration (Markus, Kitayama, & Heiman, 1996; Triandis & Gelfand, 1998). Researchers have attempted to combine the appreciation of cultural differences with a more universalistic view on basic needs and well-being (Ryan & Deci, 2001; Sheldon, Elliot, Kim, & Kasser, 2001). Many researchers now posit that although there are many surface differences in cultural goals and values, there are nonetheless universal or invariant aspects of human nature that exist in the form of basic developmental inclinations and psychological needs. Ultimately, these are aspects that are universally vital to well-being.

Self-Determination Theory (SDT) explains that there are three primary intrinsic psychological needs that are integral for assisting psychological growth and integration, social development and personal well-being. However, if they are not satisfied, they contribute to psychological ill-being (Ryan & Deci, 2000). The first is competence and this refers to the need for individuals to control their outcomes and be successful in their environment (Patterson & Joseph, 2007). Secondly, relatedness refers to the individual's urge to be in a relationship with others, to care for others, and be cared for by others. Lastly, autonomy refers to an individual's attempt to be a self-determining agent regarding his or her own attitudes and behaviour. The three basic needs, as stated in SDT, need to be met throughout the lifespan in order for an individual to experience an ongoing sense of integrity and well-being. The psychological need that will be focused on in this proposal is autonomy. Next, a more thorough look at what autonomy means, some empirical research surrounding the topic, and how it relates to the objectives of this paper will be discussed.

Distinguishing Autonomy from Individualism or Independence

Independence and autonomy are frequently used synonymously in the literature and hence are portrayed as sharing a similar meaning. However, SDT differentiates the two in its theory construction and related empirical studies (e.g., Koestner & Losier, 1996). As stated by SDT, when an individual's behaviour is experienced as willingly enacted and when individuals fully endorse the actions in which they are engaged in and/or values expressed by them, they are autonomous. In other words, individuals are most autonomous when they behave in such a way that is in harmony with their true interests or integrated values and desires (Deci & Ryan, 1985, 2000; Ryan, 1995).

Being autonomous has been further explained by De Charms (1968) as an origin of behaviour. This is because an autonomous individual is able to stand behind what he or she does. The antonym of autonomy is heteronomy, not dependence. Even the Microsoft Word dictionary suggests dependence to be the opposite of autonomy. However, heteronomy, the true antonym of autonomy according to SDT, is when one's actions are experienced as controlled by forces that are remarkably unfamiliar to the self or that compel one to behave in specific ways regardless of one's values or interests. Dependence, on the other hand is explained by SDT as being reliant on others for guidance, support, and/or needed supplies (e.g., Bowlby, 1969; Ryan & Lynch, 1989). Again, the opposite of dependence is referred to as independence, not autonomy. Independence is not relying on others for support, help, or supplies, making decisions without aid or support from others. According to SDT, autonomy is viewed as being orthogonal to both independence and individualism (Ryan, 1993). An individual is able to be autonomously dependent on another individual, where he or she may be willing to rely on their care, especially if the other is perceived as supportive and responsive (La Guardia, Ryan, Couchman, & Deci, 2000; Ryan & Solky, 1996). However, an individual may be forced or compelled to be dependent, which has negative implications for one's well-being. For instance, an autonomous individual may allow for guidance from a parent, but an individual low in autonomy would feel forced to succumb to that guidance (Chirkov et al., 2004). The idea of how parents and family can influence individuals will be discussed in more detail later on.

The key to understanding autonomy lies in the willingness of the individual to accept or reject an external source in regards to advice or guidance. Whether or not an individual independently lives his or her life does not relate to whether they are autonomous or willingly living his or her life. A research study conducted in America indicated that teens who were more

willingly dependent on their parents for guidance or help evidenced greater well-being, were less susceptible to peer pressure, were less prone to risky behaviour as compared to teens who were more detached and independent from parents (Ryan & Lynch, 1989).

Where autonomy is a universal need according to SDT, independence or separateness is probably not. Within SDT, independence is not conceptualized as a need at all. On the contrary, the theory suggests that independence is not a very common, nor typically a particularly healthy, human state (Ryan & Lynch, 1989). Instead, according to SDT, humans have a basic need to be connected with others, and they thrive best in contexts of relatedness and mutuality (Deci & Ryan, 2000).Making the distinction between autonomy and independence is important. Furthermore, parents who endorse autonomy have teens who are more reliant on them, with likelihood to internalize parental norms (Grolnick, Deci, & Ryan, 1997; Ryan & Lynch, 1989). This serves as an example that endorsing autonomy does not mean children are independent of their parents.

Societies are frequently labelled as cultures that are either individualistic or collectivistic. This dimension of individualism/collectivism refers to the relative priority given to an individual's goals and preferences as opposed to the priority placed on the needs, norms, and goals of one's group or collective, the latter describing collectivism (Chirkov et al., 2003). Furthermore, the norm is to stay within previously set guidelines, or even more specifically, the norms set by the family in collectivistic cultures. Self-construal is often used as an individual-level indicator of individualism-collectivism, where one can identify with independent and interdependent self-construal (Singelis, 1994). Self-construal is the individual difference variable, whereas individualism-collectivism is the cultural variable.

Individualistic and collectivistic societies are often referred to in literature when

describing differences in cultures between east and west. These will be described below in depth. However, other types of societal breakdowns, such as vertical and horizontal societies exist as well. Triandis (1997) and Triandis and Gelfand (1998)explained four types of cultural behaviours and norms that are built around two dimensions. First, the horizontal/vertical dimension relates to norms and practices that support equality or interchangeability among people, as opposed to hierarchical or subordinate social relations. The second dimension, described previously, is individualism/collectivism.

Stemming from the definitions above, the two dimensions are crossed and four cultural orientations are rendered. The first orientation, horizontal collectivism, involves the tendency to see oneself as similar to others and to highlight common goals, interdependence, and sociability (Chirkov et al., 2003). Horizontal individualism on the other hand refers to the tendency to want to be distinct and unique from groups and to view individuals as having equality in worth, dignity, and rights. Next, the emphasis on loyalty to one's in-group and adherence to hierarchical relations within one's group is called vertical collectivism. Lastly, vertical individualism refers to the want to become distinguished and acquire status, primarily through direct competition with others, which also includes self-assertion to realise one's personal aims. It is important to note that vertical societies typically require individuals to abandon autonomy and to subordinate themselves to heteronomous influences (Chirkov et al., 2003). They also place restrictions and boundaries on individuals in terms of whom they can be intimate with and connect with. In a study of Korean, Russian, and American students it was found that those who advocated for vertical societies had a poorer well-being in comparison to those who adopted horizontal societies (Sheldon, Ryan, Chirkov, Kim, & Elliot, 2002).

Chirkov and colleagues (2003) have indicated that regardless of whether one's behaviour and attitudes are individualistic, collectivistic, horizontal, or vertical in nature, being more autonomous is associated with greater well-being. This finding is especially important because past research (Oishi, 2000) has suggested that SDT's autonomy is a construct that only exists in individualistic societies. More specifically, his study provides general support for the significance of autonomy in Western nations, where it is thus a psychological need that is an important indicator of life satisfaction. On the other hand, autonomous individuals in non-Western nations were not more satisfied with their lives than those who were deemed less autonomous. In other words, it has been widely accepted that autonomy is a construct that is not only apparent, but only relatable to those in Western societies. Does this then mean that well-being garnered by autonomy is exclusive to Western societies? It can thus be deduced that there is no consensus on the role and significance of autonomy across cultures worldwide.

Iyengar and Lepper (1999), in a widely cited paper, equated SDT's concepts of autonomy and self-determination as being able to make choices independently from one's reference group. They were able to find that adopting choices made by trusted others uniquely enhanced intrinsic motivation for the Asian group who was being studied, but that this intrinsic motivation was actually undermined when there was an imposition of choices by an experimenter, relative to personal choice in Asian Americans and Anglo Americans alike. These results replicated past research studies (Zuckerman, Porac, Lathin, Smith, & Deci, 1978). The implication is that despite the diversity of how individuals from different cultures attain autonomy, this construct has a significant effect on one's mental welfare. This study delved deeper into how autonomy is associated with well-being in second generation South Asian Canadians, who are socialized to varying degrees in both individualistic and collectivistic cultures.

SDT acknowledges that the specific means of expressing and satisfying basic needs can vary considerably by context and culture, but it maintains that these underlying psychological needs are functionally relevant across these surface variations (Deci & Ryan, 2000). Furthermore, even though cultures may focus on the attainment of other goals that may enhance a person's happiness or hedonic satisfaction, gratification of the three basic psychological needs as mentioned previously constitutes a necessary condition for sustained well-being and healthy development (Ryan & Deci, 2001).Although SDT includes cultural diversity in its structure, when formulating its three universal and core needs, there is still the potential to go into further depth. Particularly, generational differences pertaining to unique expectations and values further complicate the issue. Canadians who are bicultural, individuals who identify with two different cultures, have a unique challenge. Another layer of difficulty arises when the nature of the two cultures the individual associates with are very different from one another. In this paper, we will not only discuss differences between collectivistic and individualistic cultures in depth as one of those large cultural differences, but we will also describe how the process of mate selection differs as a consequence of these different cultural constructs.

Next, we will discuss the processes of how immigrant populations adapt to and experience their new surroundings.

Socialization and Acculturation

How does a society maintain itself? How does one society differ from another one? How do individuals within a particular society relate to each other? The "norms, roles, rules, customs, understandings and expectations" of interactions in relationships are primarily defined and transmitted by culture (Berscheid, 1995, p. 531).

But what is culture? Defining culture is a difficult task, as it is referred to in many different ways. Keeping this in mind, Berry, Poortinga, Segall, and Dasen (1992) have described the term in regards to the various categories it can pertain to. The different types of activities or behaviours linked to a culture are highlighted through descriptive means; historical definitions relate to heritage and tradition associated with a commu nity; the rules and norms related to a culture are described by normative uses; learning, problem solving, and other behaviour methods are clarified by psychological descriptions; structural explanations highlight a culture's societal or organizational elements; lastly, the origins of a culture are explained by genetic and evolutionary factors. The researchers further categorized culture into being related to the following eight general categories: general characteristics, food and clothing, housing and technology, economy and transportation, individual and family activities, community and government, welfare, religion, and science, and lastly, sex and the life cycle. It can thus be deduced that defining culture is a difficult task because of the broad range of aspects of life it encompasses (Matsumoto & Jung, 2004).

For the purposes of the proposed research, we adopted the following definition of culture as articulated by Matsumoto and Jung (2004, p.10). Culture is a "dynamic system of rules, explicit and implicit, established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms, and behaviours, shared by a group but accepted differently by each specific unit within the group, communicated across generations, relatively stable with the potential to change across time." One aspect of culture then, are the attitudes, beliefs, and norms relating to how individuals choose their mates, which we call models of mate choice. Like other aspects of culture, these are transmitted across generations. Given that second generation immigrants have experienced at least two distinct cultures, they have likely internalized two

different models of mate choice. Pertaining to this study, we will narrow down the discussion to the experiences of South Asian second generation Canadians and their preferred model of mate choice.

Culture, its norms, rules, and patterns of behaviour, are continuously learned and internalized through a lifelong process, known as socialization. This process involves learning and mastering societal and cultural norms, attitudes, values, and belief systems. A culture's core ideas, norms, and customs are intertwined with many areas of society such as the political and educational systems, and the very apparent media and language. Socialization thus occurs through everyday interactions at home, school and in the workplace (Fiske, Kitayama, Markus, and Nisbett, 1998). It is no surprise however that the individual's representation of the self is thus shaped by these recurrent episodes (Lalonde, 2004).

Socialization. Socialization refers to the actual process and mechanisms by which people of all ages learn the rules of society and culture (Matsomuto & Juang, 2004). Individuals, institutions, and organizations are the socialization agents that help ensure this process occurs. The most important agents of socialization are parents, as they instil cultural mores and values in their children. They also reinforce these when they are being learned, and they correct the mistakes that occur in that learning process (Matsomuto & Juang, 2004). However, siblings, extended families, friends, and peers, as well as organizations such as schools, churches, and social groups also become important agents for many.

The process of socialization involves an added complexity for people in immigrant communities due to the overt change in their surroundings, culture, and lifestyles from their heritage countries. Canada is a nation that has a high level of immigration year to year (Dovidio

& Esses, 2001) and immigrants are accordingly an integral part of the nation's foundation. It is important to understand how their transition occurs.

Immigration in Canada. The world is becoming an exceedingly global place. Many countries around the world experience a high level of emigration, while Canada, as stated previously, is a nation that has a high level of immigration (Dovidio & Esses, 2001). According to Statistics Canada (2011) demographic projections, the ethnocultural diversity of Canada's population is expected to increase greatly by 2031.

More specifically, it is expected that the proportion of those who are foreign born in the Canadian population could increase from 20% in 2006 to approximately 25% to 28% by 2031 (Statistics Canada, 2011). Of this population, approximately half, 55% could be born in Asia, and most will reside in Toronto and Vancouver. It is important to note that from 2006 to 2031, the foreign-born population of Canada could increase four times faster than the rest of the Canadian population (Statistics Canada, 2011). Depending on the immigration level, the number of foreign-born Canadians could total between 9.8 and 12.5 million. By 2031, nearly half (46%) of Canadians aged 15 and older could be foreign-born, or could have at least one foreign-born parent, up from 39% in 2006.

Furthermore, 47% of the second generation (those who are Canadian-born children of immigrants) will belong to a visible minority group (Statistics Canada, 2011). This nearly doubles the proportion of 24% seen in 2006 which demonstrates the rate of change in Canada's demographics. Consequently, the proportion of third or later generations will triple, from 1% to 3%. All these statistics bring awareness to the fact that a large proportion of Canada's population, those who have immigrated and those who are children to immigrants, have

culturally diverse backgrounds. The way in which these communities have identified with their surroundings is an important facet of their everyday functioning and will be discussed next.

Acculturation. Acculturation research aims to learn how various immigrant groups acculturate to their new environment (Sam & Berry, 2006). Acculturation has been defined as a dual process of cultural and psychological change that results when two cultures and their individual members come into contact (Berry, 2005). It is known as the process of socialization, where adoption of behaviour patterns of the surrounding culture occurs. There is a distinction between group-level (economic, political, and social structure shifts) and individual-level (identity, values, attitudes, and/or behaviours) changes that occur as a result of acculturating (Sam, 2006). The majority of acculturation research in cross-cultural psychology focuses on individual level acculturation, or psychological acculturation. The manner in which an individual adapts to a new country is dependent upon various factors such as age, gender, ethnic background, generational status, socioeconomic status, and length of time in the host country (Dinh & Nguyen, 2006). Furthermore, the nature of a person's psychological acculturation and ultimate adaptation depends on specific features that exist prior to or arise during acculturation (Berry & Sam, 1996; Ward, 1996). These include group-level factors such as physical, biological, economic, social, and cultural, as well as moderating influences such as phase or length of time, acculturation strategies (such as attitudes and behaviours), coping (strategies and resources), social support, and societal attitudes (prejudice and discrimination) (Berry, 1997). Overall, research appears to show that acculturation can be a difficult process for some immigrant individuals. This will be discussed shortly.

Berry (1997) described four acculturation strategies that individuals may exhibit as they adjust to a new culture. Individuals adopting the assimilation strategy do not maintain their

heritage cultural identity but do seek interaction with the host or dominant culture. Individuals adopting the separation strategy maintain their heritage cultural identity, while avoiding interaction with the host culture. Individuals adopting the integration strategy maintain contact and identify with both their heritage and host cultures. Lastly, individuals adopting the marginalisation strategy do not maintain interaction with those from either their heritage or host cultures. In saying this, adopting the integration strategy of acculturation has been shown to be the most beneficial in terms of well-being (Berry, 1991).

It is important to note that the nature of the host or mainstream culture also plays an important role in affecting the acculturation process for immigrants. Integration can only occur successfully when the dominant society is not only inclusive, but open to cultural diversity (Berry, 1991). In other words, mutual accommodation is necessary, where there is the acceptance by both groups that it is the right of all groups to live as culturally diverse peoples. In order for successful integration to take place, non-dominant groups need to adopt to the basic values laid out by the larger society, and the dominant group needs to make an effort to adapt national institutions (e.g. labour, education, health) to meet the essentials of all the groups who inhabit this plural society. Berry and Kalin (1995) state that this integration strategy can only be pursued in multicultural societies where psychological pre-conditions are recognized: the widespread acceptance of the value to a society of cultural diversity (i.e. the presence of a positive "multicultural ideology"); relatively low levels of prejudice (i.e. minimal ethnocentrism, racism, and discrimination); positive mutual attitudes among cultural groups (i.e. no specific intergroup hatreds); and a sense of attachment to, or identification with, the larger society by all groups. Canada is a multicultural country that is home to many cultures around the world and sets up an inclusive host in theory.

The extent of how much parents and their children acculturate appears to contribute to the acculturative stress experienced in immigrant families. Acculturative stress is a stress reaction in response to life events that are ingrained in the experience of acculturation. It is assumed that the individual has an understanding of his or her personal struggles resulting from intercultural contact that cannot be readily fixed by adjusting and assimilating (Berry, 2005). Therefore, the individual experiences acculturative stress.

As mentioned before, research on acculturation and family functioning has revealed the possibility of various negative outcomes for family members such as increased conflict, decreased family cohesion, and decreased support (Dinh & Nguyen, 2006). To understand the immigrant adaptation process, the eco-cultural approach suggests that when cultural contexts change, old values and priorities change with resultant behaviour changes (Weisner, 1993; Sandhu, 1997). When immigrants attempt to assimilate they face enormous eco-cultural changes. Portes (1996) stated that adaptation to the new social norms, cultural values, and daily behaviors of the dominant group almost always causes psychological distress for the members of the acculturating groups. These changes affect secondary as well as primary relationships. Changes are often distressing and difficult for one person in a marriage to manage, especially when spouses assimilate to the local and cultural environment at significantly different paces.

Another factor affecting adjustment in immigrant families is that parents' acculturation level influences their parenting beliefs about discipline and the types of relationship they have with their children. Furthermore, parents who are less acculturated to the host culture are more likely to utilize traditional methods of discipline such as shaming or to endorse more of an authoritarian parenting style as compared to parents who are more acculturated (Farver et al., 2002; Farver, Xu, Bhadha, Narang & Lieber, 2007; Kim, Chen, Li, Huang, & Moon, 2009).

Relating back to Berry's acculturation models, early research has shown that successful acculturation can only occur when parents have successfully integrated. Berry and colleagues (Berry, 1980; Berry et al., 1989; Berry, Kim, Minde, & Mok, 1987; Sam & Berry, 1995) assessed the acculturation strategies of various immigrant groups in North America and demonstrated that integration is the most psychologically adaptive pattern. Specifically, integrated bicultural individuals experienced less acculturative stress and anxiety and displayed fewer psychological problems than those who had an acculturation style that was marginalized, separated, or assimilated. In saying this, it was the marginalized individuals who suffered the most psychological distress, including problems with self-identification and cultural alienation, which adversely affected their self-esteem. Hence, integration is the best model for one's well-being.

Acculturation Gap and Generational Conflicts

The acculturation process, as previously mentioned, is a difficult one for individuals and families. However, another layer of complication which results in conflict is when there is negative interaction between first generation immigrants and their children, who are either very young upon coming to the country, or were born in the new country. The following sections will provide an in depth account of conflicts and potential problems that arise for families that experience acculturation and generational differences.

Several studies have found that immigrant parents and their children acculturate at disproportionate rates, and this is referred to as acculturation gap (Rumbaut, 1994; Sodowsky et al., 1995; Ying, 1998). This gap usually results in children adapting to their surroundings more efficiently and quickly than their parents, producing a gap in the level of acculturation between the older and younger generations of the family. This gap is expected since from a young age,

children are privy to two or more cultures at a time, and as discussed, culture develops over a period of time. Parents have already been accustomed to a certain culture for a large portion of their developing years and are thus more comfortable with the ins and outs of their heritage culture. As a result of this disproportionate acculturation, conflicts arise between the generations. These conflicts pertain to many areas of daily life, from trivial issues to more important life matters. This acculturation gap is a contributing factor to conflict within immigrant families and to psychological adjustment problems among second-generation adolescents from a variety of cultural backgrounds (Gil, Vega, & Dimas, 1984; Vega, Khoury, Zimmerman, Gil, & Warheit, 1995).

Statistics Canada (2008a) reported that approximately 16% of the Canadian population who is 16 and over are second-generation immigrants. These individuals are thus considered to be bicultural, holding cultural identities or norms from both the heritage and mainstream or host countries. For many of these individuals, it will be important to be able to identify positively with both the mainstream and heritage cultures (Berry, 1997; LaFromboise, Coleman, & Gerton, 1993). As a result, these bicultural individuals have two sets of norms they have access to that help delineate appropriate behaviour in different situations. Although this may not be problematic in some instances, it does pose a problem when there are incompatible expectations from parents or families who are not addressed by frame-switching. Frame-switching is the ability to switch from one cultural identity to another in a given situation (e.g., South Asian at home and mainstream at school) (Hong, Morris, Chiu, & Benet-Martı´nez, 2000). Frame-switching is the way in which individuals handles their day-to-day, where their identity is driven by contextual environmental cues. Cultural frame-switching thus occurs when individuals switch between cultural interpretive frames as a result of environmental cues.

Compared to their first generation parents, second-generation individuals generally have an easier time grasping the mainstream culture in terms of greater endorsement of mainstream cultural norms and values. On the other hand, second generation individuals may have a weaker endorsement of heritage cultural norms compared to their parents (Georgas, Berry, Shaw, Christakopoulos, & Mylonas, 1996; Knafo & Schwartz, 2001). As mentioned before, this can create conflict between the two generations and can result in the second-generation individual experiencing bicultural interpersonal conflict or, in other words, feeling 'caught between two cultures' (Giguere, Lalonde, & Lou, 2010; Dugsin, 2001). The following section will go into more depth in regards to certain types of conflict.

Second generation individuals and conflict. Bicultural individuals are capable of holding and endorsing both identities simultaneously (Berry, 1990; Ryder, Alden, & Paulhus, 2000), and need not always engage in cultural frame-switching. However, Stroink and Lalonde (2009) found that bicultural youth were less likely to identify with both cultures simultaneously when the two cultures were perceived to be more different from one another on key norms and values. The result of a culturally-based conflict is that bicultural youth feel that they have to choose between two opposing normative options, where a decision that is made in favour of one culture will be at the expense of the other culture. Furthermore, an individual may fear rejection from family or peers, depending on the decision he or she make. This can cause significant psychological distress for the individual (LaFromboise etal., 1993). Erik Erikson (1968) posited that the identity-confusion stage involves adolescents forming a sense of identity though the experience and resolution of normative conflicts. This further explains that although conflict is a normal part of every individual's life, bicultural individuals may experience conflicts to a greater

degree because he or she is privy to two sets of cultural norms and are expected to adhere to them.

Although it is simple to categorize norms as being part of a culture in general, it is important to note that heritage norms have been found to be more closely related to the family rather than to the heritage culture more broadly (Lay et al., 1998). In other words, the influence of family connectedness is an important way in which heritage cultural norms persist in an individual's life. Moreover, it is crucial to understand how much of one's self-concept is tied to the family when looking at adherence to heritage norms. This expression of cultural collectivism at the family level is called family allocentrism. Asian Indian psychologists (Das & Kemp, 1997; Dasgupta, 1998; Ibrahim, Ohnishi, & Sandhu, 1997; Ranganath & Ranganath, 1997; Segal, 1991) report that a primary difference between Asian Indian and American cultural belief systems relates to the concept of the self. Asian Indians, for example, tend to be allocentric, where the self and the family are integral, rather than separate concepts. It is also seen within this community that individuals of all ages are expected to make sacrifices on behalf of the group. The welfare and integrity of the family always precedes individual needs and self-identity (Das & Kemp, 1997; Ibrahim et al., 1997; Mulatti, 1995; Segal, 1991). If one's identity is so intimately intertwined with the welfare of the family, how does the individual experience autonomy? This sheds light on the difficulties of a second generation individual determining their own concept of self. Being a bicultural individual where both mainstream and heritage culture collide in important ways, a sense of self may be difficult to attain.

As previously mentioned, the conflicts that are faced by second generation individuals are often associated with important life decisions.For the majority ofimmigrant children, negotiating between the differing cultural beliefs of family, school, and peer group proceeds

smoothly (Phinney, 1990). However, there may be situations in which immigrants' children are required to choose between the values and identities of their family and those of the receiving culture (Kwak, 2003). These situations allow for an opportunity to explore intergenerational transmission of values by contrasting children's values with those of their parents (Hynie, Lalonde, & Lee, 2006). Furthermore, contrasting values have the potential to affect an individual's independence (due to conflicts arising between generations) and could also affect one's autonomy if the individual feels that he or she is unable to completely accept, endorse, or stand behind his or her life decisions. The focus of this study was to determine how the individual's well-being is affected by whether he or she endorses a family choice model or an individual choice model in choosing a romantic partner, and how one's sense of autonomy plays a role in the process.

The South Asian Community in Canada

There has been an increasing amount of research on South Asian immigrants' experience in Canada. In Canada, individuals who have a South Asian origin make up one of the largest non-European ethnic groups. Almost a million people from this community lived in Canada in 2001, which was representative of approximately 3% of the country's population. In fact, Canada's overall population is growing at a slower rate than the growth rate of the South Asian population, which increased by 33% between 1996 and 2001, as opposed to the 4% increase in the overall population. Statistics Canada (2011) has labelled the South Asian population as the largest visible minority group in the nation, According to the 2001 Census, the majority of those that stated they were South Asian Canadians, 83% reported only having one ethnic origin, and the remaining 17% stated multiple ethnic origins. This is drastically different from the overall Canadian population, 40%, stating they had roots from multiple ethnicities. These statistics

demonstrate the extent to which this community identifies with their heritage.

What constitutes being South Asian? A South Asian (sometimes referred to as East Indian in Canada and Asian Indian in the United States) may be any individual who reports an ethnicity associated with the southern part of Asia and/or who self-identifies as part of the South Asian visible minority group. South Asians may be born in Canada, on the Indian sub-continent, in the Caribbean, in Africa, in Great Britain or elsewhere (Tran, Kaddatz, & Allard, 2005). Despite this diversity, the majority of South Asian Canadians have a strong sense of belonging to Canada, as seen by the Ethnic Diversity Survey (2003). Specifically, 88% of this population felt a strong sense of belonging in 2002. This shows that although this community may highly identify with their heritage origin, they still highly identify with their host nation, Canada, as well.

In terms of where South Asian individuals have settled in Canada, the majority of individuals, 75%, of this group resides in Toronto, Vancouver, and Montreal, which are also called Canada's "gateway cities" (Krahn, Derwing, & Abu-Laban, 2003). In 2001, South Asians accounted for 10% of the population in Toronto (making up the largest visible minority group in that census metropolitan area) and 8% of Vancouver. This number has only increased in subsequent years. Overall, these figures indicate that this community will continue to grow in numbers due to immigrants bearing children in Canada; future generations will arise and have origins from South Asia as a result. This is an indication as to why this population should be studied so that awareness about their backgrounds can lead to potentially better methods in which to service this community. Ultimately, the more is known, the more the group's well-being can be taken into account, which is an integral part of Canadian culture.

Although the term 'South Asian' refers to a highly diverse group of people in regards to cultures, languages, religions, etc., there are many similarities between the geographically closely situated communities that form the foundation of these nations (Tewari, Inman, & Sandhu, 2003). One apparent similarity relates to the collectivistic cultural nature of the regions, wherein the family unit's stability and success is given the utmost importance, rather than the individualistic approach typical of Western societies. Again, the collectivistic society has well-defined norms that offer little room for straying from a path (Giguere, Lalonde, & Lou, 2009; Triandis, 1995).

Not being able to stray from a path adopted by the family could create conflict if family norms and decisions do not match the desires and values of the individual. As a result, it may become difficult for an individual to exercise autonomy without facing family conflict. East Asian traditions specifically lead individuals to adopt an interdependent self-construal, a more fluid and flexible view of the self that is bound to others through relationships and groups. Moreover, Eastern individual relationships are inextricably bound to the self and personal needs and goals cannot be considered without thinking of their implications for others (Lalonde et al., 2004). In contrast, Europeans have an independent self-construal or a self-sufficient sense of self that is stable (Lalonde 2004; Kitayama, Markus, & Nisbett 1998; Markus & Kitayama, 1991). According to SDT, individuals from collectivistic or individualistic cultures are able to experience autonomy. We know that autonomy is represented by making decisions that are in unison with one's values and wishes (Chirkov et al., 2003). We also know that autonomy can exist at a group level as well if the group's values are similar to the individual's. However, how is autonomy enacted by second generation individuals growing up in an individualistic culture within families who have origins in collectivistic cultures? How does this affect one's well-

being? In order to understand these dynamics, our discussion focused on second generation South Asian Canadian individuals and their experience with mate choice. Primarily, what model of mate choice guides such an individual's approach to dating and marriage? Do they adopt a model that is independent or family oriented?

Dating and Marriage in South Asians

It was mentioned previously that one area of conflict between generations is the important life decision of mate selection. The following section will describe research that pertains to South Asians and their experience of decisions on dating and marriage.

Cultural considerations. Reflecting a collectivistic orientation, Eastern cultures propose that the union of two individuals is to promote the maintenance, continuity, and well-being of the families involved (Dion & Dion, 1999), whereas in individualistic, Western cultures, unions are formed to publicly show a couple's feelings of romantic love (Dion & Dion, 1996; Doherty, Hatfield, Thompson, & Choo, 1994). Thus, there is the potential that individuals from individualistic cultures would likely be more autonomous, where the decision is based on personal values, in choosing a partner as compared to collectivistic societies. However, this does not mean that individuals from collectivistic cultures cannot be autonomous, all the while still reflecting their culture and family's opinion regarding mate choice. The individual may agree with his or her family in such matters, internalize these norms, and as a result, his or her decision could still be autonomous, but still reflect the family's choices as well.

In terms of how bicultural individuals proceed with their preference for mates, Lalonde and colleagues (2004) found that South Asian Canadian bicultural youth internalized some of their heritage cultural norms by showing a stronger preference for 'traditional' attributes in a mate (e.g., family reputation, parents' approval) compared to their European Canadian

counterparts. Also, it has been found that South Asian Canadian youths who showed greater preference for traditional attributes in a mate identified more strongly with their heritage and were more connected to their families culturally. Returning to the notion of family allocentrism, Lalonde and colleagues (2004) studied its effect as a mediator between cultural group membership and preference for traditional traits in a partner. It was found that collectivistic self-construal at the family level accounted for differing levels of normative support for preferred traditional traits in a partner. In other words, individuals preferred more traditional traits in a mate when they endorsed their familial cultural influence (family allocentrism).

This contributes to the knowledge as to why normative conflict occurs. Needless to say, parental views pertaining to what an ideal partner constitutes has been shown to affect individuals in making their choices. For instance, Hynie et al. (2006) showed that parental preferences for traditional attributes in a mate for their children resulted in individuals valuing the same attributes as well. It was found that children's traditional mate preferences were not only predicted by their parents' preferences, but also by their own family allocentrism. Family allocentrism was found to be a marginally significant partial mediator of parent's influence on children's preferences. The researchers noted that family connectedness may be facilitated by intergenerational transmission of values in immigrant Asian families. This helps to explain that parental cultural expectations do indeed affect a child's perspective. It would seem that this would have an effect on an individual's experience of autonomy. Perhaps it could be deduced that internalizing parental expectations could mean that an individual does not have autonomy in the same sense that an individual from an individualistic culture does. However, even an individual from an individualistic culture is perhaps internalizing the individualistic norms of their family as well. For this reason, perceived autonomy is the type of autonomy that is being

studied here. Moreover, internalization, or relative autonomy, relates to people's assimilation of cultural practices, and SDT holds that the more one can assimilate and integrate ambient cultural practices, the greater one's well-being is (Chirkov et al., 2003). Markus and Kitayama (1991) further explain that individuals from collectivist cultures tend to internalize their family's and friends' expectations, whereas those belonging to individualistic cultures create their own expectations for themselves. Not only is it important to note that internalization occurs in individuals who belong to both individualistic and collectivistic societies, but it in terms of practicality, actual autonomy is difficult to study through self-reports. An individual may not be aware of how much or what exactly it is that he or she internalize from society. Therefore, perceived autonomy, how autonomous an individual believes herself or himself to be, will be researched in this study.

Research also suggests that children may not endorse the same views as their families in regards to mate choice. Individuals from countries such as India and China regarded attributes such as chastity as being highly favourable in a partner compared to individuals from countries such as Canada (Buss et al., 1990). Not surprisingly, Lalonde and Giguere (2008) found that South Asian and Chinese youth viewed premarital sexual intercourse as less appropriate than their Euro-Canadian peers. Interestingly however, these views reflected a medium between the individual's perception of what his or her parents believed and what their peers believed. This suggests that individuals may not entirely endorse the same perspectives as their families in matters regarding mate choice. By virtue of potentially having peers that are from diverse backgrounds, including those who belong to both individualistic and collectivistic cultures, bicultural second generation individuals acculturate differently and also may endorse varying values that may or may not be consistent with their family's values. If certain values that are

expressed by an individual are largely at odds with the family's choices, conflict may ensue and one's well-being may be affected.

Despite the mentioned experience of conflicts, Statistics Canada (2008b) indicated that the number of inter-ethnic and inter-faith relationships has increased. However, the presence of intra-personal normative conflict has been found to be negatively associated with well-being for second-generation individuals. In responses to items on a conflict subscale tapping into the extent to which individuals perceive heritage and mainstream culture as holding different norms for intimacy in close relationships, South Asian Canadians experienced greater conflict and distance than Chinese and Italian Canadians (Lalonde & Giguere, 2008).

The main function of adhering to group norms is to obtain social acceptance (Blackhart et al., 2006; Deutsch & Gerard, 1955) and when one does not receive this, it is psychologically distressing. In a study by Lalonde, Giguere, and Naveh-Benjamin (2008), the emotional consequences of normative conflict as a potential psychological mechanism was examined. The results suggested that South Asian Canadians experienced greater negative emotions, such as shame, in culturally-based interpersonal conflict (conflict with parents in regards to dating) compared to a general negative control event (being late for an appointment). This effect was not seen in the European-Canadian group, which was also studied in comparison. Consequently, it appears that bicultural individuals feel negative emotions as a result of experiencing normative conflict due to deviating from cultural group norms. Despite the occurrence of increasing numbers of interethnic relationships, normative conflict may potentially affect this number from increasing further in the future.

Gender differences. South Asian women and men experiences differ in terms of their experiences in the community and the expectations placed on them. Women endure the

disproportionate burden of preserving an "authentic" culture with its traditions and customs (Dasgupta, 1998). Previous research carried out in the U.S. has found that South Asian women face considerable familial pressures to assert an identity that adheres to a traditional family structure. This traditional structure involves established gender roles, familial obligations, and values related to intimate relations (Gupta, 1999; Inman & Tewari, 2003). Mechanisms used to perpetuate this tradition involve social censures from ethnic communities and close, restrictive monitoring of their conduct (Dasgupta, 1998). On the other hand, these women are being socialized within the dominant culture, which imposes different value sets. Thus, these women must try to balance potentially incongruent values, creating significant acculturative stress (Krishnan & Berry, 1992). There is some evidence that negotiating dissimilar cultural expectations have resulted in cultural conflicts for South Asian women in two areas: intimate relations and sex-role expectations (Inman et al., 2009).

Hynie (1996) conducted a review on immigrant families and found that dating and relationship issues are often associated with considerable tension, especially for the daughters of immigrants. In past literature, there has been a tendency to focus qualitative research on female respondents. This is a reflection of the observation that there are greater socialization demands typically placed on daughters compared to sons in immigrant families (Dion & Dion, 2001). This may have a marked effect on how females perceive their autonomy.

Lalonde and colleagues (2004) found that compared to European Canadians, not only did South Asians more strongly feel traditional expectations from their families regarding marriage and dating, but there was also a slight inclination for South Asian women to feel this family expectation more so than men. There was no difference between men and women in the European Canadian group however. The differences in men and women in terms of mate choice

were also examined in the present study.

Present Study

The purpose of this study was to examine the impact of individual-choice and/or family-choice model adoption of mate selection on well-being in second generation South Asian Canadians. We hypothesized that an individual mate choice model would predict well-being, but that this relationship would be moderated by the level of family conflict. In other words, individuals who reported that they chose their mates independently may also have reported high well-being but only when their levels of family conflict were low. In this case, acculturation gap may also have been a moderator, where the greater the gap between parent/family and the individual on acculturation strategy, the greater the potential for conflict, which would result in difficulties in choosing a partner independently.

Our next hypothesis was as follows: it was expected that a family mate choice model would predict well-being, but that this relationship would be moderated by autonomy. In other words, individuals who reported that they choose their mates through family consultation may also have reported high well-being but only when perceived autonomy was high. In this case, family allocentrism may also have been a moderator where family mate choice model would predict well-being but only when the individual identified with the family.

The effects of cultural identification and acculturation gap on mate choice model were also examined. Alongside cultural identifications, gender differences were examined to determine if there was a marked difference between female and male perceived autonomy and independence in decisions regarding mate choice.

Method

Participants

There were 101 individuals who participated in the study. Due to various response issues reported in the results section, the study sample included a total of 62 people, including 40 (64.5%) females and 21 (33.9%) males and one individual who did not indicate gender. The average age of the participants was 26.52, with an age range between 21 and 39. As a part of requirement to participate in the study, all of the participants reported themselves as second generation South Asian Canadians. The participants reported a similar average amount of time that their mothers and fathers lived in Canada. From the available data, the mothers (n =60) resided in Canada for an average of 28.68 years (SD =9.05; range = 12-50), while the fathers (n = 62) resided in Canada for an average of 29.77 years (SD = 8.85; range = 10-46).Please refer to Table 1 for more information on participant demographics, including information regarding ethnic affiliation, religious affiliation, education level, and country of birth.

Table 1

Demographic Information.

Characteristic	Frequency (%)
Gender	
Female	40 (64.5%)
Male	21 (33.9%)
Ethnicity	
Bengali	1 (1.6%)
Canadian	27 (43.5%)
Indian	43 (69.4%)
Pakistani	10 (16.1%)
Other	5 (8.0%)
Education Level	
Completed High School	4 (6.5%)
College Diploma/ Certificate Program	4 (6.5%)
University Degree	41 (66.1%)
Graduate Degree	13 (21.0%)
Religious Affiliation	
Catholic	1 (1.6%)
Christian (Protestant)	1 (1.6%)
Hindu	13 (21.0%)
Muslim	14 (22.6%)
Sikh	24 (38.7%)
Other	9 (14.5%)
Country of Birth	
Argentina	1 (1.6%)
Bahrain	1 (1.6%)
Canada	40 (64.5%)
England	1 (1.6%)
India	13 (21.0%)
Indonesia	1 (1.6%)
Pakistan	4 (6.5%)
Saudi Arabia	1 (1.6%)

Measures

Demographic questionnaire. Participants were asked about their age, gender, place of birth, number of years in Canada, highest grade completed, current occupation and ethnic status. They were also asked about each of their parents' places of birth, time spent living in Canada, education level, what religion(s) and ethnic background(s) with which they identify.

Social identity. Levels of identification with South Asian and Canadian aspects of identity were assessed using a 12-balanced item version of the Three Factor Model (TFM) (Cameron, Sato, Lalonde, & Lay, 1997). This scale measures three components to identity (affect, centrality, and in-group ties), where higher scores reflect a greater identification with these aspects (centrality: I often think about the fact that I am South Asian), greater positive feelings about this identity (affect: I feel good when I think about myself as Canadian), and a sense of belonging with in-group individuals (ties: I have a lot in common with other South Asians). The scale has been shown to be reliable and valid (Boatswain & Lalonde, 2000; Cameron & Lalonde, 2001; Lalonde, 2002). This measure yields two subscales: one relating to the heritage or South Asian identity (TFM-H) and the other relating to the mainstream or Canadian identity (TFM-M).

Interdependent and independent self-construal. Singelis' Self-Construal Scale (SCS) (1994) is a 24-item 7-point Likert type scale that was used to assess interdependent and independent self-construal. This is an individual-level measure of individualism-collectivism on the cultural level. The SCS includes 12 items measuring the Independent Self-Construal and 12 items measuring the Interdependent Self-Construal. This is a frequently used scale and has been found to be valid and reliable (Lalonde et al., 2004; Singelis, 1994). Sample items include, "I will sacrifice my self-interest for the benefit of the group I am in" (interdependent) and "Being

able to take care of myself is a primary care concern for me" (independent). A higher score in either of the two subscales indicates higher interdependent or independent self-construal.

Acculturation. The Vancouver Index of Acculturation (VIA) (Ryder, Alden, & Paulhus, 2000), a 20-item 5-point Likert-type scale, was used to assess the degree to which individuals participate in each of their heritage and mainstream cultures. This scale included two subscales, one pertaining to participant's heritage culture (South Asian), and the other to their mainstream culture (Canadian). An example of a mainstream item is: "I enjoy social activities with typical North American people," and an example of a heritage item is "I often participate in my heritage cultural traditions." A higher score is indicative of greater acculturation.

Acculturation alikeness. This was an 18-item questionnaire adapted from The Vancouver Index of Acculturation (Ryder, Alden, & Paulhus, 2002)by the researchers of this study. The Acculturation Alikeness Scale (AAS) included two subscales, one pertaining to participant's heritage culture (AAS-H), and the other to their mainstream culture (AAS-M). This measure assesses the individual's perception of the acculturation alikeness or similarity between his or her parents and themselves. Participants were asked to indicate on a 5-point Likert type scale how strongly their attitudes and behaviours are similar to their parents. An example of an item asks how similar or different the participant is from their parent in terms of "Enjoying social activities with typical North American people." A higher score is indicative of the individual perceiving herself or himself as more similar to their parent(s) in acculturation. A lower score indicates an acculturation gap between the individual and parents.

Mate choice model. The Mate Choice Model Scale (MCMS) is a 16-item measure that is a 7-point Likert type scale and it was established by the researchers of this study. This scale yields two scores, one pertaining to individual mate choice (MCMS-I) and the other for family

mate choice (MCMS-F). An example of an individual mate choice model item is "My choice of partner is not based on my family choices." An example of family mate choice model item is "The process of finding a partner is in consultation with my family." A high score in either of the two subscale means a stronger adoption of individual or family mate choice.

Family conflict. The Social Interaction Scale (SIS) is used to assess social support and social conflict from spouses, family, and friends (Kessler et al., 1994). Only the family conflict subscale was used for this study. The family conflict subscale has six items that focus on how often family members argue, criticize, let you down, make you feel tense, get on your nerves, and make too many demands. Participants answer using a 4 point Likert scale ranging from 1 (never, or very rarely) to 4 (very often). A higher score is indicative of greater conflict between individual and parent(s). The SIS has been used in a variety of studies and demonstrates good reliability (Hwang & Wood, 2009). Furthermore, it has demonstrated adequate cross-cultural validity and reliability (Hwang, Chun, Kuraski, Mak & Takeuchi, 2000).

Intergenerational conflict inventory. The Intergenerational Conflict Scale (ICI) is a 31-item 5-point Likert type scale developed by Chung (2001) that measures the extent of positive family functioning between adolescents/young adults and their parents. This scale has been shown to be reliable and will serve as an additional measure for family conflict, where a lower score indicated greater conflict, and higher score indicated getting along and having similar views as one's parents. This scale was used as an additional measure for family conflict.

Family connectedness/family allocentrism. The Family Allocentrism Idiocentrism Scale (FAIS) is a 21 (including six reverse keyed) item 5-point Likert type scale that assesses individual differences in familial individualism-allocentrism. Because it is a bipolar unidimensional scale, a high score is indicative of high family allocentrism and a low score

indicates high idiocentrism. An example of an item is: "Knowing that I need to rely on my family makes me happy". Lay and colleagues (1998) have found this measure to be valid, where there have been significant differences found between Canadian groups of cultures that are Western and Eastern, and reliable.

Autonomy. Basic Need Satisfaction in General Scale (BNSGS) (Dennie, 2012) is a 7-item, 5-point rating scale. It has been shown to be reliable. An example of an item is "I feel like I am free to decide for myself how to live my life." A high score in this scale is indicative of high perceived autonomy.

Psychological well-being. The following scales were used to assess the participant's psychological well-being. The first scale was the Satisfaction with Life Scale (SWLS) (Diener, Emmons, Larsen, & Griffin, 1985). This is a 5-item scale that indicates subjective well-being.

The Short Index of Self-Actualization (SISA) (Jones & Crandal, 1986) is the next scale that was presented to participants. This is a 15-item measure of self-realization and growth. A higher score is indicative of the individual as more self-actualizing.

Next, 10 items from Rosenberg's (1965) Self-Esteem Scale (SES) was used to measure global self-worth. A higher score is indicative of higher self-esteem.

Lastly, the Center for Epidemiological Studies-Depression Inventory (CESD) (Radloff, 1977), was used as a measure of well-being. Originally, this scale is used to measure depression severity, but following the work of Lalonde et al. (2004), low scores on the CES-D will be considered an indicator of of well-being. This 20-item scale assessed depressive symptoms.

All the scales have been statistically appraised for their cross-cultural comparability (Chirkov, 2003). Furthermore, these scales reflect hedonic/happiness and eudaimonic/self-fulfillment aspects of well-being (Ryan &Deci, 2001), they have been used in previous cross-

cultural research frequently, and have also been shown to be comparable across cultures that represent individualistic and collectivistic in nature, such as American-Korean comparisons (e.g., Ryan et al., 1999; Kim et al., 2002).

Procedure

The majority of the participants were recruited via internet social networks such as Facebook, Twitter, and through email. Potential participants were given a link to a secure website from Survey Monkey where they could participate in the study.

Participants were first provided with an information screen outlining the procedure of the study and a short summary of the study's purpose (Appendix A). All participants were informed that their participation was voluntary and anonymous, and that they were free to withdraw from the study at any time. Because the survey was completed online, participants gave their consent to participate by clicking a box "yes" or "no" (Appendix B). After reading the recruitment letter and providing consent to participate, participants were asked to identify themselves as first or second generation immigrants. All participants needed to be at least 18 years of age and Second generation South Asian Canadians. Second generation was defined as individuals who arrived in Canada before the age of six or were born in North American but had at least one parent who was foreign (from a South Asian country) born.

Next, participants completed demographic information and all the instruments. The instruments assessed a wide range of variables related to acculturation, autonomy, family-allocentrism, mate choice models, and well-being (Appendix C). Participants were directed to answer all questions as it pertained to their experiences during the period of time outlined by the set of instructions provided by each scale. After the questionnaires were completed, participants were provided with a debriefing information page that provided them with more information

about the study as well as contact information if participants were interested in a summary of the results (Appendix D). Participation in this study took approximately 30 – 45 minutes to complete the survey.

Results

Initial Data Screening

The Statistical Package for Social Sciences (SPSS) v21 was utilized to organize and analyze the information obtained from the instruments. Initially, there were a total of 101 participants; however, some launched the survey, gave consent, and then proceeded to close the survey. These participants were removed and the total reduced to 85. Upon further inspection of the data, participants who only managed to complete the demographics portion of the survey and one or two of the questionnaires were also removed. Individuals were included if a set of items were missed because it only pertained to one of their parents (i.e. they were raised by a single parent). As a result, there were a final total of 62 participants in this study. Scale reliabilities were assessed by examining their respective Cronbach's alpha values. A Cronbach alpha of at least 0.6 is acceptable (Cronbach, 1951), and thus, the scales were all deemed reliable. See Table 1 for scale means, standard deviations and reliabilities (Table 2). Histograms were also examined to check normalcy.

Table 2
Scale reliabilities, means, and standard deviations

SCALE	Reliability	Mean	*SD*
TFM – Three Factor Model			
Subscales:			
South Asian	.80	3.84	.51
Canadian	.72	3.98	.44
SCS – Self Construal Scale			
Subscales			
Interdependent	.82	3.61	.56
Independent	.81	3.53	.59
VIA - Vancouver Index of Acculturation			
Subscales:			
Heritage	.89	3.99	.61
Mainstream	.78	4.10	.39
AAS – Acculturation Alikeness Scale			
Subscales:			
Heritage	.93	3.68	.94
Mainstream	.92	3.12	1.02
MCMS – Mate Choice Model Scale			
Subscales:			
Individual	.80	4.05	.58
Family	.87	2.99	.89
SIS – Social Interaction Scale	.90	3.00	.90
ICI – Intergenerational Conflict Inventory	.95	3.13	.76
FAIS - Family Allocentrism Idiocentrism Scale	.83	3.46	.49
BNSGS – Basic Needs Satisfaction in General Scale	.77	3.76	.64
SWLS – Satisfaction with Life Scale	.92	3.52	.98
SISA – Short Index of Self-Actualization	.63	3.37	.41
SES – Self-Esteem Scale	.89	3.70	.72
CESD – Center for Epidemiological Studies – Depression Inventory	.93	1.76	.55

By examining histograms, it was determined that all of the scales except for CESD were normally distributed. The scale CESD revealed a positive skewed distribution. To correct for this non-normality, mean CESD was transformed by applying a common base 10 logarithmic transformation (Tabachnick and Fiddell, 2011). Consequently, all further analysis that involved the CESD variable was carried out using this transformed version of the variable.

Preliminary Analysis

Correlation analysis. Bivariate correlations between Individual and Family Mate Choice Models and the remaining variables were examined and are shown in Table 3. The results indicated that individual mate choice was positively correlated with autonomy, self-actualization, and self-esteem, and negatively correlated with family allocentrism. Family mate choice was positively correlated with interdependent self-construal, intergeneration conflict, family allocentrism, both mainstream and heritage acculturation, both heritage and mainstream acculturation alikeness, and satisfaction with life, and negatively correlated with family conflict.

Table 3
Individual and Family MCMS Correlations With Remaining Variables

Scale	Mate Choice Model Scale Individual	Mate Choice Model Scale Family	The Scale Measures:
Three Factor Model - South Asian	.19	.15	Social identity
Three Factor Model – Canadian	.18	.07	Social identity
Self-Construal Scale – Interdependent	-.16	**.54****	Self-construal
Self-Construal Scale – Independent	.20	.24	Self-construal
Intergenerational Conflict Inventory	.12	**.51****	Positive Family Functioning
Social Interaction Scale	-.04	**-.29***	Family conflict
Family Allocentrism-Idiocentrism Scale	**-.31***	**.69****	Family connectedness
Basic Need Satisfaction General Scale	**.32***	-.05	Autonomy
Vancouver Index Acculturation – Heritage	-.05	**.51****	Acculturation
Vancouver Index Acculturation – Mainstream	.17	**.28***	Acculturation
Acculturation Alikeness Scale – Heritage	-.14	**.64****	Acculturation similarity to parents
Acculturation Alikeness Scale – Mainstream	-.04	**.50****	Acculturation similarity to parents
Satisfaction with Life Scale	.15	**.41****	Well-being
Short Index of Acculturation Scale	**.31***	.15	Well-being
Self Esteem Scale	**.30***	.07	Well-being
Center Epidemiological Studies Depression	-.04	.02	Well-being

Correlation is significant at the 0.01 level (2-tailed).**
Correlation is significant at the 0.05 level (2-tailed).*

Hypotheses

Hypothesis One: Family Conflict and Acculturation Alikeness moderate the effects of Individual Mate Choice Model on Well-Being.

Correlation analysis.

Prior to examining the hypothesized moderating relationships, bivariate correlations among individual mate choice model, and the measures of family conflict, acculturation alikeness, and well-being were calculated. Those involving mate choice model are shown in Table 3 and the remaining correlations are shown in Table 4. The results indicated that individual mate choice is not associated with any of the variables relating to acculturation alikeness or family conflict, and is only significantly correlated with self-esteem. Significant relationships were found between both mainstream and heritage acculturation alikeness and family conflict. Family conflict was found to be significantly associated with the following variables relating to well-being: self-actualization, satisfaction with life, and self-esteem. Furthermore, both heritage and mainstream acculturation alikeness were also found to be significantly associated with well-being.

Table 4

Correlation matrix of the study variables with Individual MCMS

		1	2	3	4	5	6	7	8	9
1	Mate Choice Model - Individual	-								
2	Intergenera-tional Conflict – Family Conflict [a]	.12	-							
3	Short Index of Acculturation – Well-Being[b]	.31	.38**	-						
4	Social Interaction Scale – Family Conflict[b]	-.04	-.61**	-.40**	-					
5	Acculturation Alikeness – Heritage[b]	-.14	.45**	.36**	-.22	-				
6	Acculturation Alikeness - Mainstream[b]	-.04	.61**	.32	-.39**	.64**	-			
7	Center Epidemiological Studies Depression – Well-Being[b]	-.04	-.27	-.40**	.56**	-.13	-.06	-		
8	Satisfaction with Life – Well-Being[b]	.15	.59**	.51**	-.58**	.53**	.38**	-.45**	-	
9	Self Esteem – Well-Being[b]	.30	.41**	.68**	-.52**	.31	.16	-.64**	.61**	-

** Correlation is significant at the 0.01 level (2-tailed).

Moderation analysis.

In order to establish moderation, an effect of a predictor variable (X) on an outcome variable (Y) depends on a third variable (M), which is the moderating variable, or the interaction effect (Frazier, Tix, & Barron, 2004). In this case, we were analyzing an effect of Individual Mate Choice Model (X) on well-being (Y) by family conflict (M) and acculturation alikeness (M). All of the variables included in the moderation analysis for hypothesis one are listed in Table 5. In order to create the interaction term, X was multiplied by M. A regression analysis was computed for each of the moderator variables and for each of the variables measuring well-being. All predictor and moderator variables were first centred through the calculation of z-scores. The following are the results for the moderator analysis.

Table 5
Predictor, Moderators, and Outcome Variables in Hypothesis One

	Variables	Scales
Predictor	Individual Mate Choice Model	Mate Choice Model Scale – Individual (MCMS-I)
Moderators	Family Conflict	Intergenerational Conflict Inventory (ICI) Social Interaction Scale (SIS)
	Acculturation Alikeness	Acculturation Alikeness Scale – Heritage (AAS-H) Acculturation Alikeness Scale – Mainstream (AAS-M)
Outcome	Well-Being	Satisfaction with Life Scale (SWLS) Self-Esteem Scale (SES) Short Index of Self-Actualization (SISA) Centre of Epidemiological Studies-Depression Inventory (CES-D)

Family conflict.

Intergenerational conflict. The first variable that tested family conflict as a moderator was the Intergenerational Conflict Inventory (ICI). Multiple regression analysis was conducted with individual mate choice model and intergenerational conflict as predictors of satisfaction with life in the first model. The same variables, as well as their interaction term was entered into the second model.

For satisfaction with life, the overall regression model was significant, $F(3,53) = 9.96$, $p < 0.05$, as was the moderator, $\beta = .60$, $p < 0.05$, but there was no significant interaction.

For self-actualization well-being, the overall regression model was significant, $F(3,53) = 4.78$, $p< 0.05$, as was the moderator, $\beta =.34$, $p < 0.05$, but there was no significant interaction.

For self-esteem, the overall regression model was significant, $F(3,53) = 5.14$, $p < 0.05$, as was the, $\beta = .38$, $p < 0.05$, but there was no significant interaction.

For CES-D, the overall regression model and interaction term were not significant.

Social interaction. The second variable that testing family conflict as a moderator was the Social Interaction Scale (SIS). Multiple regression analysis was conducted with mate choice model and social interaction predictors of satisfaction with life in the first model and these plus their interaction term entered in the second model. For satisfaction with life, the overall regression model was significant, $F(3,53) = 9.44$, $p < 0.05$, as was the moderator, $\beta = -.57$, $p < 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with individual mate choice model and social interaction as predictors of self-actualization in the first model and these plus their interaction term entered in the second model. For self-actualization well-being, the overall regression model was significant, $F(3,53) = 5.75$, $p < 0.05$, as was the moderator, $\beta = -.39$, $p < 0.05$, but there was

no significant interaction.

Multiple regression analysis was conducted with mate choice model and intergenerational conflict as predictors of self-esteem in the first model and these plus their interaction term entered in the second model. For self-esteem, the overall regression model was significant, $F(3,53) = 10.04$, $p < 0.05$, as was the moderator, $\beta = -.50$, $p < 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with mate choice model and intergenerational conflict as predictors of CESD in the first model and these plus their interaction term entered in the second model. For CESD, the overall regression model was significant, $F(3,53) = 10.68$, $p < 0.05$, as was the moderator, $\beta = .56$, $p < 0.05$, but there was no significant interaction.

Acculturation alikeness.

Heritage acculturation alikeness. The first variable testing moderation for acculturation alikeness was the heritage subscale of Acculturation Alikeness Scale (AAS-H). Multiple regression analysis was conducted with individual mate choice model and heritage acculturation alikeness as predictors of satisfaction with life in the first model and these plus their interaction term entered in the second model. For satisfaction with life, the overall regression model was significant, $F(3,53) = 9.47$, $p< 0.05$, as was the moderator, heritage acculturation alikeness, $\beta = .54$, $p< 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with individual mate choice model and heritage acculturation alikeness as predictors of self-actualization well-being in the first model and these plus their interaction term entered in the second model. For self-actualization well-being, the overall regression model was significant, $F(3,53) = 6.53$, $p< 0.05$, as was the moderator, $\beta = .39$, $p< 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with individual mate choice model and heritage acculturation alikeness as predictors of self-esteem in the first model and these plus their interaction term entered in the second model. For self-esteem, the overall regression model was significant, $F(3,53) = 5.74$, $p < 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with individual mate choice model and heritage acculturation alikeness as predictors of CESD in the first model and these plus their interaction term entered in the second model. However, the overall regression model and interaction were not significant for CESD.

Mainstream acculturation alikeness. The second variable testing moderation for acculturation alikeness was the mainstream subscale of Acculturation Alikeness Scale (AAS-M). Multiple regression analysis was conducted with individual mate choice model and mainstream acculturation alikeness as predictors of satisfaction with life in the first model and these plus their interaction term entered in the second model. For satisfaction with life, the overall regression model was significant, $F(3,53) = 4.26$, $p < 0.05$, as was the moderator, $\beta = .39$, $p < 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with individual mate choice model and mainstream acculturation alikeness as predictors of satisfaction with life in the first model and these plus their interaction term entered in the second model. For self-actualization well-being, the overall regression model was significant, $F(3,53) = 5.03$, $p < 0.05$, as was MCMS-I, $\beta = .35$, $p < 0.05$, and the moderator, $\beta = .34$, $p < 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with individual mate choice model and mainstream acculturation alikeness as predictors of self-esteem and CESD, respectively, in the first model and these plus their interaction term entered in the second model. However, the

overall regression models and interactions were not significant for self-esteem and CESD.

Hypothesis Two: Family Allocentrism and Autonomy moderate the effects of Family Mate Choice on Well-Being

Correlation analysis. Prior to examining possibly moderating relationships, bivariate correlations among family mate choice model, family allocentrism, autonomy, and well-being were looked at in Table 6. The results indicate that family mate choice model is associated with family allocentrism and well-being. Autonomy was found to be significantly associated with well-being. Furthermore, there was a significant relationship found between family allocentrism and well-being.

Table 6
Correlation matrix of the study variables with MCMS-F

		1	2	3	4	5	6	7
1	Mate Choice Model - Family	-						
2	Basic Need and Satisfaction General Scale – Autonomy	-.05	-					
3	Family Allocentrism	.69*	.12	-				
4	Satisfaction with Life – Well-Being	.41*	.63*	.42*	-			
5	Self Esteem – Well-Being	.07	.67*	.18	.61*	-		
6	Center Epidemiological Studies Depression – Well-Being	.02	-.56*	-.09	-.45*	-.64*	-	
7	Short Index of Acculturation – Well-Being	.15	.57*	.12	.51*	.68*	-.40*	-

*Correlation is significant at the 0.01 level (2-tailed).

Moderation analysis. In this moderation analysis, we were analyzing an effect of Family Mate Choice Model (X) on well-being (Y) by family allocentrism (M) and autonomy (M). All of the variables included in the moderation analysis for hypothesis one are listed in Table 7. Multiple regression analysis was conducted with family mate choice model and ICI as predictors of SWLS in the first model and these plus their interaction term entered in the second model. In order to create the interaction term, X was multiplied with M. A regression analysis was computed for each of the moderator variables and for each of the variables measuring well-

being. All predictor and moderator variables were first centred through the calculation of z-scores. The following are the results for the moderator analysis.

Table 7
Predictor, Moderators, and Outcome Variables in Hypothesis Two

	Variables	Scales
Predictor	Family Mate Choice Model	Mate Choice Model Scale – Family (MCMS-F)
Moderators	Family Allocentrism	Family Allocentrism Idiocentrism Scale (FAIS)
	Autonomy	Basic Need Satisfaction in General Scale (BNSGS)
Outcome	Well-Being	Satisfaction with Life Scale (SWLS)
		Self-Esteem Scale (SES)
		Short Index of Self-Actualization (SISA)
		Centre of Epidemiological Studies-Depression Inventory (CES-D)

Family Allocentrism.

The Family Allocentrism-Idiocentrism Scale (FAIS) was used to test for family allocentrism moderation between family mate choice and well-being. Multiple regression analysis was conducted with family mate choice model and family allocentrism as predictors of satisfaction with life in the first model and these plus their interaction term entered in the second model. For satisfaction with life, the overall regression model was significant, $F(3,53) = 5.39$, $p < 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with family mate choice model and family allocentrism as predictors of self-actualization, self-esteem, and CESD separately, in the first

model and these plus their interaction term entered in the second model. For self-actualization, self-esteem, and CESD, the overall regression model and interaction term was not significant.

Autonomy. The Basic Needs and Satisfaction in General Scale (BNSG) was used to test for autonomy between family mate choice and well-being. Multiple regression analysis was conducted with family mate choice model and autonomy as predictors of satisfaction with life in the first model and these plus their interaction term entered in the second model. For satisfaction with life, the overall regression model was significant, $F(3,53) = 23.69$, $p < 0.05$, as was the predictor, family mate choice, $\beta = .42$, $p < 0.05$, and the moderator, $\beta = .62$, $p < 0.05$, but there was no significant interaction.

Multiple regression analysis was conducted with family mate choice model and autonomy as predictors of self-actualization in the first model and these plus their interaction term entered in the second model. For self-actualization, the overall regression model was significant, $F(3,53) = 11.00$, $p < 0.05$, as was the moderator was, $\beta = .54$, $p < 0.05$, but there was no significant interaction. Multiple regression analysis was conducted with family mate choice model and autonomy as predictors of self-esteem in the first model and these plus their interaction term entered in the second model. For self-esteem, the overall regression model was significant, $F(3,53) = 14.49$, $p< 0.05$,as was the moderator, $\beta = .67$, $p < 0.05$, but there was no significant interaction. Multiple regression analysis was conducted with family mate choice model and autonomy as predictors of CESD in the first model and these plus their interaction term entered in the second model. For CESD, the overall regression model was significant, $F(3,53) = 9.15$, $p < 0.05$, as was the moderator, $\beta = -.58$, $p < 0.05$, but there was no significant interaction.

Additional Analyses

Gender differences. In this study, gender was looked at in terms of whether there were differences revealed within the mate choice models adopted by individuals. A One-Way Analysis (One-Way ANOVA) was computed to determine the effect of gender on each mate choice, both Individual and Family. With the one-way tests it was determined that gender did not have a significant effect on the dependent variables, $F(1, 58) = .13$, *ns* for MCMS-I, and $F(1,58) = .35$, *ns,* for family mate choice. For a closer look, the individual mate choice, Female (n=40) mean was 4.04 and Male (n=20) was 4.09. For family mate choice, Female (n=40) mean was 2.94 and Male (n=20) mean was 3.08.

Mediation analysis. Due to nonsignificant results in the moderation analysis, more attention was paid to the significant correlations in the preliminary analyses. For individual mate choice model, autonomy, self-esteem well-being, and self-actualization well-being were found to be positively correlated, while family allocentrism was found to be negatively correlated. Both autonomy and family allocentrism were analyzed as mediators, while self-esteem and self-actualization well-being were examined as outcome variables. For family mate choice model, interdependent self-construal, less intergenerational conflict, family allocentrism, mainstream and heritage acculturation, mainstream and heritage acculturation alikeness, and satisfaction with life well-being were positively correlated, while social interaction conflict was negatively correlated. Since satisfaction with life well-being was the only well-being variable that was significant, this was the sole outcome variable used in the mediator analysis. Interdependent self-construal (SCS-interdependent) and mainstream and heritage acculturation (VIA) were the only significant correlations that were not included in the subsequent mediation analysis. It was believed that these variables are aspects of oneself that exist before one chooses a partner and are

thus less likely to be mediating factors between mate choice model and well-being. The following are the mediation results that were found for the remaining variables.

Individual mate choice model and mediator analysis.

*Autonomy and self-esteem well-being***.** In order to determine if autonomy mediates the relationship between individual mate choice model and self-esteem well-being, four regressions were calculated following the method of Baron and Kenny (1986). Individual mate choice was found to significantly predict self-esteem, $\beta = .30$, $p = .03$, and autonomy, $\beta = 0.32$, $p = .01$. Likewise, autonomy was found to significantly predict self-esteem, $\beta = .67$, $p < .001$. Finally, when both individual mate choice model and autonomy were entered into the regression, only autonomy remained a significant predictor, $\beta = 0.64$, $p < .001$ while individual mate choice model was no longer significant, $\beta = .08$, ns. The final model was significant $F(54,2) = 22.13$, $p < .001$, $R^2 = .43$. Therefore, autonomy fully mediates the relationship between individual mate choice and self-esteem well-being. Figure 1 shows the relationship between individual mate choice model and self-esteem well-being, as mediated by less autonomy.

*Autonomy and self-actualization well-being***.** In order to determine if autonomy mediates the relationship between individual mate choice model and self-actualization well-being, four regressions were calculated following the method of Baron and Kenny (1986). Individual mate choice was found to significantly predict self-actualization, $\beta = .31$, $p = .02$, and autonomy, $\beta = .32$, $p = .01$. Likewise, autonomy was found to significantly predict self-actualization, $\beta = .57$, $p < .001$. Finally, when both individual mate choice model and autonomy were entered into the regression, only autonomy remained a significant predictor, $\beta = .53$, $p < .001$ while individual mate choice model was no longer significant, $\beta = .13$, ns. The final model was significant F

(54,2) = 14.14, $p < .001$, $R^2 = .32$. Therefore, autonomy fully mediates the relationship between individual mate choice and self-actualization well-being. Figure 1 shows the relationship between individual mate choice model and self-actualization well-being, as mediated by less autonomy.

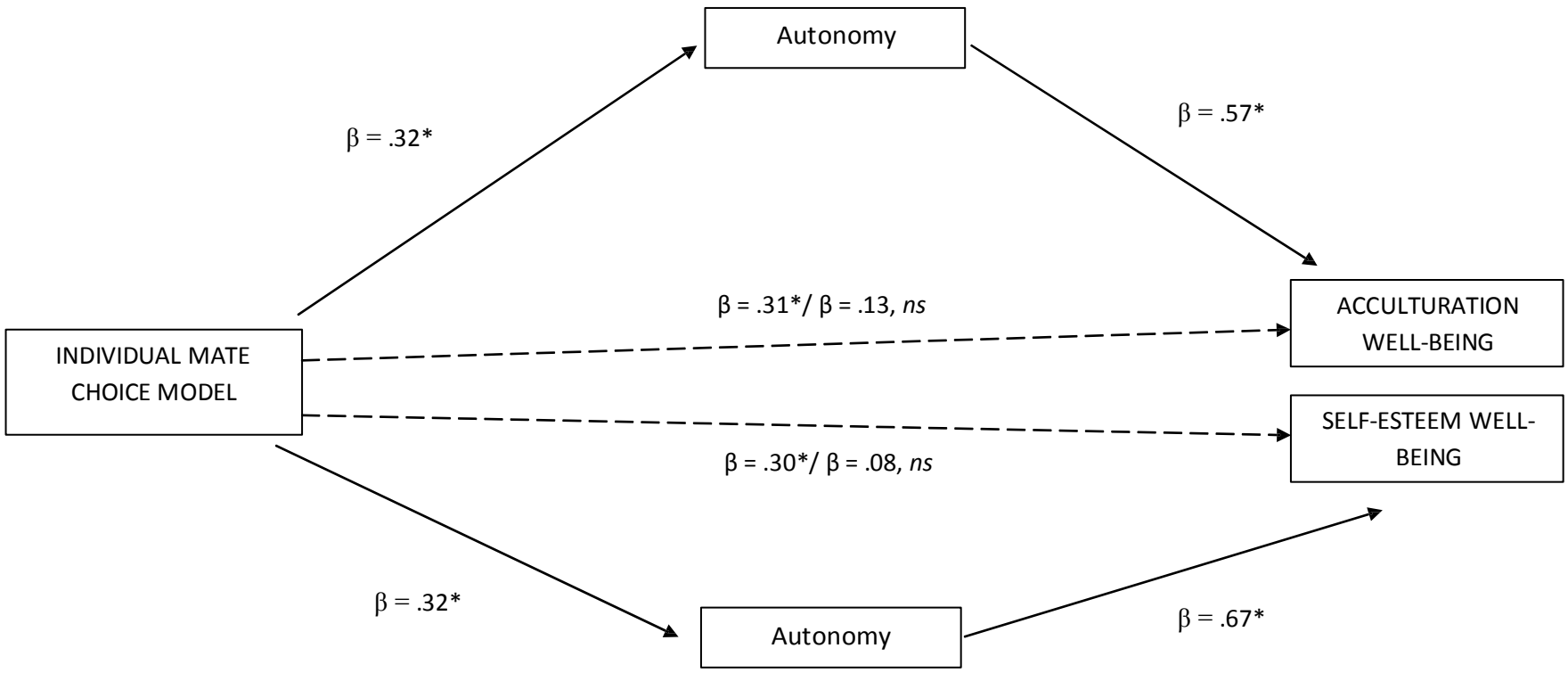

Figure 1. Two mediation models representing 1) the relationship between individual mate choice model (MCMS-I) and acculturation well-being (SISA) as mediated by autonomy (BNSGS), as well as 2) the relationship between individual mate choice model (MCMS-I) and self-esteem well-being (SES) as mediated by autonomy (BNSGS). * $p < .05$.

Family mate choice model and mediator analysis.

Intergenerational conflict and life satisfaction. In order to determine if less intergenerational conflict, ICI, mediates the relationship between family mate choice model and well-being (SWLS), four regressions were calculated following the method of Baron and Kenny (1986). Family mate choice was found to significantly predict satisfaction with life, $\beta = .41$, $p = .001$, and intergenerational conflict, $\beta = .51$, $p < .001$. Likewise, intergenerational conflict was found to significantly predict satisfaction with life, $\beta = .59$, $p < .001$. Finally, when both family mate choice model and intergenerational conflict were entered into the regression, only intergenerational conflict remained a significant predictor, $\beta = .51$, $p < .001$ while family mate choice model was no longer significant, $\beta = .20$, ns. The final model was significant $F(54,2) = 16.55$, $p < .001$, $R^2 = .36$. Therefore, intergenerational conflict fully mediates the relationship between family mate choice and satisfaction with life well-being. Figure 2 shows the relationship between family mate choice model and satisfaction with life well-being, as mediated by less intergenerational conflict.

Family conflict and life satisfaction. In order to determine if family conflict, SIS, mediates the relationship between family mate choice model and satisfaction with life well-being (SWLS), four regressions were calculated following the method of Baron and Kenny (1986). Family mate choice was found to significantly predict satisfaction with life well-being, $\beta = .41$, $p = .001$, and family conflict, $\beta = -.29$, $p = .022$. Likewise, family conflict was found to significantly predict SWLS, $\beta = -.58$, $p < .001$. Finally, when both family mate choice model and family conflict were entered into the regression, both variables remained significant, family conflict, $\beta = .-.51$, $p < .001$, and family mate choice model $\beta = .30$, $p = .01$. The final model was

significant F (54.2) = 11.60, p < .001, R^2 = .39. Therefore, family conflict does not mediate the relationship between family mate choice and satisfaction with life well-being.

Family allocentrism and life satisfaction. In order to determine if family allocentrism, FAIS, mediates the relationship between family mate choice model and satisfaction with life well-being (SWLS), four regressions were calculated following the method of Baron and Kenny (1986). Family mate choice was found to significantly predict satisfaction with life well-being, β = .41, p = .001, and family allocentrism, β = .69, p < .001. Family allocentrism was also found to significantly predict satisfaction with life, β = .42, p = .001. Finally, when both family mate choice model and family allocentrism were entered into the regression, none remained significant, with family allocentrism, β = .25, *ns*, and family mate choice model β = .25, *ns*. However, the final model was significant F (54,2) = 7.09, p = .002, R^2 = .18.Therefore, family allocentrism does not mediate the relationship between family mate choice and satisfaction with life well-being.

Mainstream acculturation alikeness and life satisfaction. In order to determine if mainstream acculturation alikeness, AAS-M, mediates the relationship between family mate choice model and satisfaction with life well-being (SWLS), four regressions were calculated following the method of Baron and Kenny (1986). Family mate choice was found to significantly predict satisfaction with life well-being, β = .41, p = .001, and mainstream acculturation alikeness, β = .50, p< .001. Likewise, mainstream acculturation alikeness was found to significantly predict SWLS, β = .39, p = .003. Lastly, when both family mate choice model and mainstream acculturation alikeness were entered into the regression, only family mate choice model remained a significant predictor, β = .30, p = .04 while mainstream acculturation alikeness was no longer significant, β = .23, ns. The final model was significant F (54,2) = 7.23, p = .002,

R^2 = .18. Therefore, mainstream acculturation alikeness does not mediate the relationship between family mate choice and satisfaction with life well-being.

Heritage acculturation alikeness and life satisfaction. To determine if heritage acculturation alikeness, AAS-H, mediates the relationship between family mate choice model and satisfaction with life well-being (SWLS), four regressions were calculated following the method of Baron and Kenny (1986). Family mate choice was found to significantly predict well-being, β = .41, p = .001, and heritage acculturation alikeness, β = .64, p< .001. Likewise, heritage acculturation alikeness was found to significantly predict satisfaction with life, β = .53, p < .001. Lastly, when both family mate choice model and heritage acculturation alikeness were entered into the regression, only heritage acculturation alikeness remained a significant predictor, β = .45, p = .004 while family mate choice model was no longer significant, β = .12, *ns*. The final model was significant F (54,2) = 11.13, p< .001, R^2 = .27. Therefore, heritage acculturation alikeness fully mediates the relationship between family mate choice and satisfaction with life well-being. Figure 3 shows the relationship between family mate choice model and satisfaction with life well-being, as mediated by heritage acculturation alikeness.

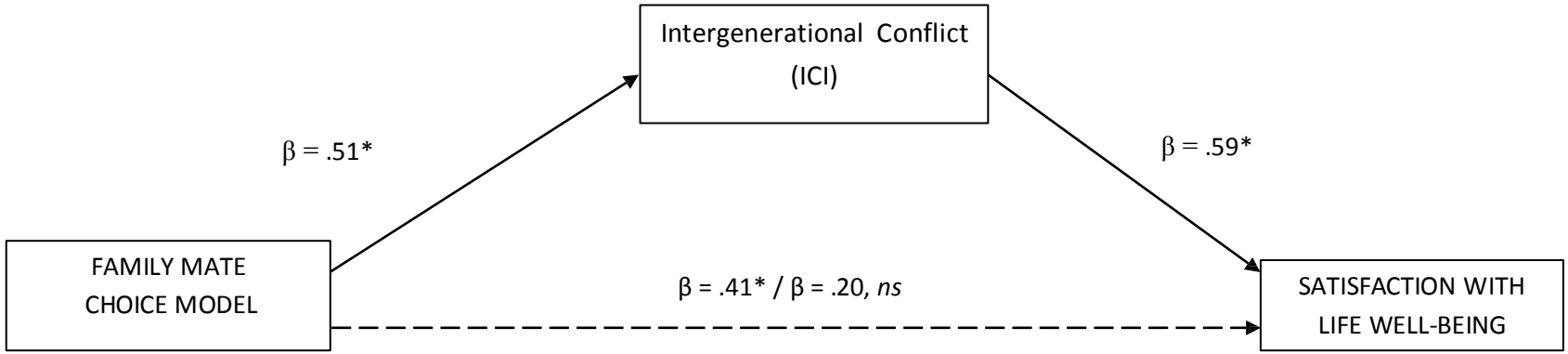

Figure 2. A mediation models representing the relationship between family mate choice model (MCMS-F) and satisfaction with life well-being (SWLS) as mediated by intergenerational conflict. * *p*< .05.

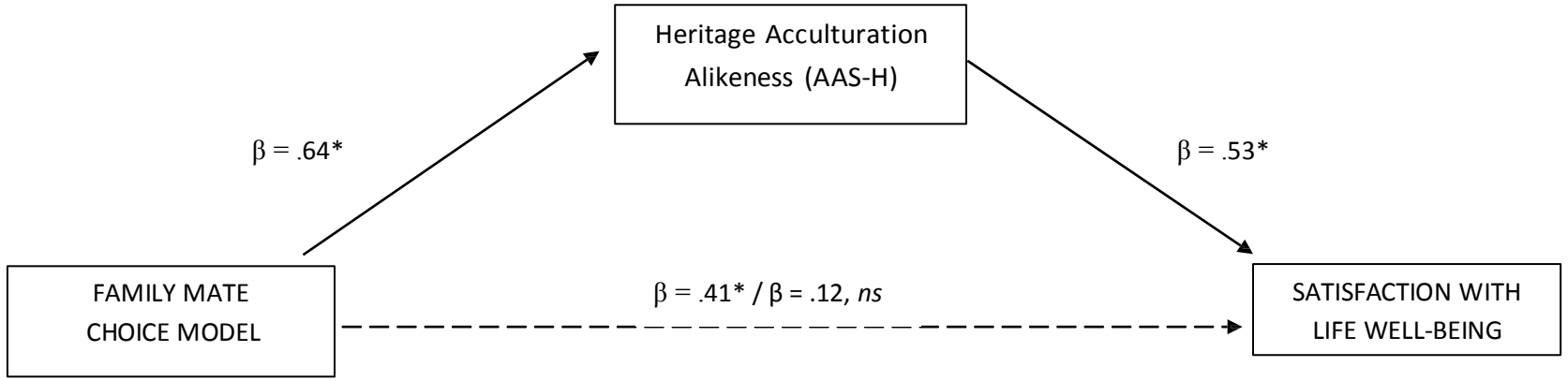

Figure 3. A mediation models representing the relationship between family mate choice model (MCMS-F) and satisfaction with life well-being (SWLS) as mediated byheritage acculturation alikeness (AAS-H). * *p*< .05.

Discussion

Summary of Correlations

Adopting an individual mate choice model was found to be positively correlated with autonomy, self-esteem, and acculturation well-being, as well as negatively correlated with family allocentrism. To begin, the positive correlation between individual mate choice and higher perceived autonomy was expected due to the very nature of the definition of autonomy. Again, individuals are presumed to be autonomous when they experience their behaviours as willingly enacted, and when they fully endorses the actions in which they are engaged in and/or the values expressed by them (Deci & Ryan, 1985, 2000; Ryan, 1995). Hence, being more inclined to choose a partner from an individual standpoint may enable or at least indicate a higher degree of felt autonomy. Endorsing an individual mate choice model was also seen to be positively correlated with self-esteem and acculturation well-being, suggesting that an individual who is more inclined to adopt an individual perspective on choosing a mate also enjoys higher levels of self-esteem, feeling more positively about herself or himself personally, an important indicator of well-being particularly in western, individualistic cultures (Heine, Lehman, Markus, & Kitayama, 1999).Next, it was seen that family allocentrism and individual mate choice model were negatively correlated. Since family allocentrism is an expression of collectivism at the family level (Lay et al., 1998), where family connectedness is a means by which heritage cultural norms persist, it follows that one who is more individual thinking in choosing a partner is not so concerned with the family's say or expectations.

Adopting a family mate choice model was found to be positively correlated with interdependent self-construal, less intergenerational conflict, family allocentrism, mainstream and heritage acculturation, mainstream and heritage acculturation alikeness to parents, and

satisfaction with life; it was negatively correlated with family conflict. Firstly, choosing a partner where the family expectation is kept in mind coincides with an interdependent self-construal. In other words, if an individual's concept of self includes others, as valued in collectivistic cultures, it is likely that the individual's choice of partner will be influenced by family desires. Likewise, one who adopts a family mate choice model also experiences less family conflict because they incorporate family views into their partner preferences. Family mate choice model was also positively correlated with family allocentrism, indicating that those who value connectedness in the family are also more likely to choose their partner with family considerations in mind. While it was not surprising that family mate choice model was correlated with alikeness to parents in both heritage and mainstream acculturation, as well as with the individual's own level of acculturation to the heritage culture, it was somewhat surprising that family mate choice model was significantly positively correlated with mainstream acculturation. In other words, people who are more likely to choose a family model of mate selection score more highly in acculturation to the mainstream culture, as well as to the heritage culture. Individual mate choice model was also positively correlated with mainstream acculturation, though not significantly so. Perhaps those who are more certain of their mate choice model, particularly more certain of a family mate choice model, feel themselves to be more strongly integrated with and participatory with both cultures.

Hypothesis One: Individual Mate Choice Model and Well-Being Moderated by Family Conflict and Acculturation

The first hypothesis was that acculturation alikeness and family conflict would moderate the relationship between the Individual Mate Choice Model and well-being. Firstly, it was believed that an individual mate choice would be associated with higher well-being, only if family conflict experienced by the participant was low. This was based on previous studies,

where it has been found that family conflict plays a large role in an individual's well-being and happiness. Specifically, conflict pertaining to dating and marrying a partner outside of the family valued expectations, has shown to be negatively associated with well-being for second-generation individuals, where South Asian Canadians have experienced greater conflict and distance as compared to other cultures (Lalonde & Giguere, 2008).

It this study however, we were unable to establish family conflict as moderating the relationship between an individual mate choice and well-being, although it was established that the overall model was significant. However, it was found that choosing an individual mate choice model on its own was associated with both self-esteem well-being and acculturation well-being. Similar to previous studies, this study was also able to associate lower family conflict (ICI) with higher well-being. This result was similar for both of the conflict/harmony measures that were used in the study.

The second portion of the first hypothesis focused on the role of acculturation alikeness and its potential role as a moderator between individual mate choice and well-being. Moreover, it was hypothesized that adopting an individual mate choice would be associated with higher well-being, if an individual's acculturation status was similar to their parent(s). It has been seen in past studies that when one generation adjusts to the host country at a different rate or amount than the other, a pronounced conflict may arise as a consequence (Giguere, Lalonde, & Lou, 2010). Ultimately, this type of conflict can have negative repercussions for the well-being for both the individual and family (Giguere, Lalonde, & Lou, 2010; Safdar, Fuller, & Lewis, 2007). Although the overall model was shown to be significant, acculturation alikeness was also not seen to be a moderating variable between individual mate choice and well-being.

Hypothesis Two: Family Mate Choice Model Moderated by Family Allocentrism and Autonomy

The second hypothesis was that autonomy and family allocentrism would moderate the relationship between the family mate choice model and well-being. Firstly, it was believed that family mate choice would be associated with higher well-being, only if the participant's perceived autonomy was high. Based on prior research we expected that adopting a family mate choice model would benefit well-being but only if that choice was autonomously derived. Once again, although the overall model was significant, autonomy was not found to affect the relationship between family mate choice and well-being.

Secondly, it was believed that family mate choice would be associated with higher well-being, only if family allocentrism or connectedness was high, such that those adopting a family mate choice model would benefit when they endorse family connectedness, but not when they do not feel connected to their family. This prediction was based on past research, for example, Hynie et al. (2006), found that children's traditional mate preferences were not only predicted by their parents' preferences, but also by their own family allocentrism.However, once again, the results indicated no evidence of moderation.

Unfortunately, the two main hypotheses were not supported and thus, there was no support for the role of the expected moderators. This may have been due to having variables that were projected as moderators but do not in fact independently modify the other relationships. For example, family conflict is not a constant factor that either amplifies or dampens the outcome as a function of individual mate choice model adoption. Instead, family conflict is affected itself by the adoption of the particular mate choice model, which then has an effect on well-being. In other words, family conflict increases or decreases as a result of the predictor variable, in this

case mate choice model. The variables that were found to be mediators were therefore affected by the choice of mate model, which then had an effect on well-being.

Additional Analyses

Gender differences. Through previous studies, it was found that more than men, women experience the disproportionate burden of preserving an "authentic" culture with its traditions and customs (Dasgupta, 1998). The main route through which women can achieve this is through passing on culture to the next generation by their children. Therefore, values related to intimate relations are a key component of where families assert expectations on women (Gupta, 1999; Inman & Tewari, 2003).Unexpectedly, no significant gender differences were found in mate choice model in the present study. Although both males and females show the same variability in mate choice model, other factors could have affected the results. Firstly, there were approximately twice as many females that participated in the study as compared to males. Since the sample was already smaller than desired, this difference in group totals could have made a difference. Secondly, and perhaps more importantly, mate choice model adoption may not be different by gender. The difference between genders may show up at another process and comparing these populations on the study variables may show a difference. For example, comparing these two sub-groups on how much family conflict an individual experiences or how connected one feels with his or her family, could provide more meaningful results.

Mediation analysis.

Individual mate choice. Autonomy was found to be a mediating variable between individual mate choice and both self-esteem well-being and self-actualization well-being. This was an important finding because it suggests that one reason that individual mate choice model

predicts these indicators of well-being are due to its effects on autonomy. In other words, the effect of individual mate choice model on well-being can be explained by its association with autonomy. People who adopt an individual mate choice model feel high self-esteem and self-actualization because they also have high autonomy. It is not surprising that when an individual chooses a partner that is based on his or her individual decisions, they also behave in such a way that is in harmony with their true interests or integrated values and desires (Deci & Ryan, 2000), and thus, this leads to positive consequences for one's self-esteem, as well as self-actualization or growth. Thus, results suggest that an individual feels most autonomous when he or she makes mate choice decisions individually, which leads to higher well-being. According to Self-Determination Theory, even if individuals share similar views as their family, they are still able to have high autonomy if the decisions they make are self-driven, which would still result in high well-being (Chirkov et al., 2004). However, we did not find that autonomy mediated the relationship between family mate choice and well-being. This has important implications for autonomy for bicultural individuals because it reveals that this group is more likely to experience autonomy and well-being when they choose an individual mate choice model, and not a family one.

Family mate choice. Firstly, it was found that the relationship between family mate choice and satisfaction with life was mediated by heritage acculturation alikeness. In other words, family mate choice model predicted life satisfaction because of its relationship with acculturation alikeness. People who adopt a family mate choice model are happy with their lives because they are similar to their parents in acculturation level. This relationship was not surprising, as those adopting a family mate choice model will be making decisions that are similar to their family expectations regarding a partner. That being said, individuals that identify

with their parents on the heritage level are likely to experience a higher well-being. This is because the expectations that come with finding a partner are shared similarly across the generations. Thus, the finding that heritage acculturation alikeness mediates the relationship between adopting a family mate choice model and well-being is expected.

In previous research, it has been documented that disproportionate acculturation between children and parents can lead to conflict between the generations, which is often seen in immigrant families (Rumbaut, 1994; Sodowsky et al., 1995; Ying, 1998). As a result, this acculturation gap is a factor that contributes to psychological adjustment problems among second-generation adolescents from a variety of cultural backgrounds (Gil, Vega, & Dimas, 1984; Vega, Khoury, Zimmerman, Gil, & Warheit, 1995). In this case, when children adopt a family mate choice model it increases or reflects a similarity between parents and children in acculturation orientation, and this similarity leads to higher well-being.

Secondly, it was found that the relationship between family mate choice and satisfaction with life well-being was mediated by lower intergenerational conflict. In other words, individuals who adopted a family mate choice model had more harmony with their families, and hence higher satisfaction with life. Choosing a romantic partner for second generation individuals has been an area that is typically shown to generate conflict within immigrant families (Lalonde et al., 2004). Hence, experiencing higher family harmony or lower intergenerational conflict will not surprisingly lead to higher satisfaction with life among those who favour a family mate choice model.

It is important to note that the variables that were used in combination with either of the mate choice models and well-being for the mediation analysis were not the same variables used

in our initial hypotheses. For example, acculturation alikeness was not examined as a possible moderator between family mate choice model and well-being in our study, just as autonomy was not examined as a possible moderator for individual mate choice and well-being.

General Implications

One reason immigrants come to Canada is to set up a new life that is hoped to be more successful and better for both the individual and his or her family. These individuals have been socialized in another part of the world where cultural norms and expectations are different from the host country and mainstream culture. While many attempt to keep aspects of their heritage culture, it is the children of these individuals who may have a more difficult time in meeting the cultural expectations that their parents may have. In some cases, conflict can arise between the generations as certain topics meet dissimilar values and desires. The intention of this study was to gain an understanding of how second generation South Asian Canadians go about choosing a romantic partner, either a family or individual mate choice model.

Understanding the implications of mate choice model on individuals can inform clinicians who work with immigrant populations, and provide deeper insight into their experience. In this case, the experience relates to mate selection, a topic that may not be given much thought by those adopting the dominant mainstream culture. In the same light, having knowledge about the well-being and problematic adjustment issues of immigrant populations can allow government agencies and policy makers to integrate resources that can mitigate some of these difficulties for immigrant families. In this study, it was revealed that both mate choice models can predict aspects of well-being and that these relationships are explained by different processes, such as autonomy and acculturation alikeness.

Identifying the mediation allows therapists to focus on these variables for interventions or support, since these are factors that have been found to influence an individual's standard of life. Policy makers can make it critical to focus on these factors, such as family conflict or autonomy, in order to shed light on their importance for psychological well-being. This would create awareness for issues that second-generation individuals experience, which could result in more specific areas to focus on during therapy.

Limitations of the Present Study

There are several limitations to the current study. First of all, all of the data collected was based on self-report rather than objective methods. Since self-report is susceptible to inaccuracies, it is possible that participants underreported or over reported some of the occurrences described in the measures. However, because many of the measures used in this study inquired about internal psychological states, self-report measurement is the best method to access this information in comparison to behavioural observations. Additionally, a couple of the questionnaires required participants to refer to their adolescent years to respond to items. It is possible that participants may have reported a distorted view of their actual experiences during their adolescence.

Another issue to be considered is the number of individuals that dropped out of this study or failed to complete the study. Approximately 39% of participants failed to complete the full survey, which is fairly high. Perhaps with the combination of the study being online and the length of the survey made individuals less willing to complete the questionnaire. Another possible reason for people failing to complete the survey is that many of the questionnaires were repetitive because they inquired about psychological processes.This method may have also

caused some confusion, and they may not have had a solid grasp of what was being asked of them. Although the researcher's contact information was provided at the beginning of the study, it is much easier to ask a question about a study with the researcher present than having to wait for an email response.

Furthermore, the participant pool that was needed for this study was quite specific. South Asian second-generation Canadians were required. For this reason, the psychology student pool at Lakehead University could not be used as this demographic is scarce at the university. The online study was the best route to complete the study, as the paper version was not applicable.

Another limitation of this study again concerns itself with the overall sample size that was recruited for this study. Because of the unequal sample sizes between groups, such as between genders and between specific South Asian cultural groups, it was impossible to compare specific populations on the study variables. It would have been ideal to have more participants that identified with certain South Asian cultures to enable comparisons between members of for example, Indian, Pakistani, and Sri Lankan cultural groups.

Future Directions

Other than addressing the limitations of the study discussed above, for future research in the area, it would be worthwhile to open up the participant pool to the rest of the population. The purpose of this study was to focus on a particular group of individuals, South Asian second generation Canadians, and try to be specific about the widely used South Asian label. However, there are certain groups within the label that are far more predominant than others, such as Indian and Pakistani compared to Bhutanese and Maldivian, which was known before from information provided by Statistics Canada. Because there were some interesting mediating relationships found, opening up the study to all second-generation Canadians could be interesting. It would

allow a better picture of different ethnic groups and their experience with mate selection in general.

With a larger sample, it would also be worthwhile to examine whether there are differences between individuals that associate with certain ethnicities or religions and their mate model adoption, as well as well-being. Again, it is clear that some ethnic backgrounds are identified with more than others as a result of immigration to Canada, but even differences between highly identified backgrounds, such as Indian or Pakistani, could be examined further.

For a future study, it would also be interesting to examine whether there is a difference between individuals within a relationship. While there has been some research regarding acculturation differences or experiences within a couple, where first generation Canadian husbands show some resistance for their wives to acculturate to the host country and that the frequency of abuse increases as women begin to adopt mainstream values (Hancock & Siu, 2009). Thus, it would not only be interesting to incorporate couples, but also to include first generation immigrants as well. The difference between first generation and second generation individuals in terms of mate choice can also be explored.

It would also be interesting to seek to identify the type of acculturation strategy the individual adopts. Berry (1997) described four acculturation strategies, where the integration strategy of acculturation has been shown to be the most beneficial in terms of well-being (Berry, 1991). These strategies have been more typically used to explain immigrants when adapting to their new host country. There is less information regarding the acculturation strategies second-generation individuals adopt.

Autonomy is another area that can be examined at greater depth. This study revealed that those that adopted the individual mate choice model had higher autonomy, and thus experienced

higher well-being. It would be worthwhile to see if these results only exist in bicultural individuals, who experience influences from both the Eastern and Western cultures. How would the results change if the study compared bicultural individuals to those that are predominantly surrounded by collectivistic cultures?

Conclusion

Despite the moderation analyses not rendering significant relationships, a lot can be learned as a consequence of further analyses in this study. The correlational analysis was a good starting point in terms of how variables influence either a family or an individual mate choice model that is endorsed by individuals. Since the mate choice models were scales that were created for this study, any results that are found provide new information into the world of literature and new avenues to address the topics addressed in this study.

The additional mediation analysis resulted in important significant relationships. It was exciting to see the relationship between autonomy and individual mate choice adoption. Understanding the role of Self Determination Theory's definition of autonomy and its cultural implications was an important part of this research. In this study, we were able to study how choosing a partner through an individual model related to autonomy, in that increased perceptions of one's autonomy was a contributing factor in one's well-being when making a mate choice decision that was in-line with one's own desires and values. We were also able to see how having similar views to one's parents in relation to their heritage acculturation can also be found to increase well-being, when adopting a family mate choice model. Furthermore, a family mate choice model may also lead to increased satisfaction with life if one experiences less intergenerational conflict.

These findings have functioned to shed a light on the experience of second-generation South Asian Canadians. For a minority that is continuously growing, especially in large urban areas, it is important to understand any aspect that related to psychological well-being to better serve this community.

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APPENDIX A

Cover Letter

Cover Letter [Lakehead University Letterhead]

Dear Potential Participant:

Thank you for your interest in this research study. I am a Master of Science student in Psychological Science at Lakehead University, and I am being supervised by Dr. Mirella Stroink. We are recruiting second generation immigrant participants for our research study. Second generation is defined as people who were either born in Canada with at least one parent who is an immigrant to Canada, or who were themselves born outside of Canada but began to reside in Canada before the age of six. The purpose of this study is to examine different approaches to mate choice and the effect this has on well-being in second generation South Asian Canadians.

If you choose to participate in this study, you will be given a number of questionnaires to fill out which ask about experiences that you may have had. It will take a maximum of one hour to complete the entire questionnaire package. The information you provide about yourself will be combined with information from other participants, and will be completely anonymous. No one will be able to identify your responses. Your participation is voluntary, and you can withdraw from the study at any time if you decided to participate. In order to protect your privacy, there is no need to include identifying information (e.g. name, address, etc.) in the questionnaires. There are no right or wrong answers to these questions, but please answer questions as honestly as you can. However, you may decline to answer any question. Should you decide to participate in this study, you will be given a consent form asked to provide your consent to participate on the next screen, followed by the questionnaire. There is no expected risk of harm to you through your participation in this study. You may print this screen for your information.

This study has received approval from the Lakehead University Senate Research Ethics Board. The answers you provide in the questionnaires will be kept confidential and will not be shared with anyone. The information will be held in a secured file on Dr. Stroink's lab computer at Lakehead University for a period of five years. Your participation is completely voluntary. If you wish to withdraw at any time during the study, you are free to do so without consequence. The results will be shared with the Psychology Department at Lakehead University, and may be prepared for publication in an academic journal. You will be asked to provide your email in case you would like the summary of the results.

If you have any questions or concerns regarding the study or about your participation, you may contact me via email: *isharma@lakeheadu.ca*. Further questions or concerns can also be directed to Dr. Stroink (*mstroink@lakeheadu.ca*) or the Lakehead Research Ethics Board (807) 343-8283. Your participation in study would be greatly appreciated. Thank you.
Sincerely,

Isha Sharma, B.Sc. (Psychology & Biology) M.Sc. Candidate, Psychological Science Lakehead University Email: isharma@lakeheadu.ca	Dr. Mirella Stroink, Ph.D. Professor, Department of Psychology, Lakehead University Tel: (807) 346-7874 Email: mstroink@lakeheadu.ca

APPENDIX B Informed Consent Form

Consent Form

By providing your consent and clicking "yes" below on this form indicates that you agree to participate in a study on mate model and well-being by Isha Sharma and Dr. Mirella Stroink and that you understand the following:

1. All participants are volunteers and can withdraw at any time from the study without consequence, and may choose not to answer any question.
2. There is no anticipated risk of physical or psychological harm to participants involved in the study.
3. The information collected from participants will be anonymous and will be kept confidential and not be shared with anyone.
4. If you wish, you will receive a summary of the results of the study following the completion of the study.
5. The data will be held in a secure file on Dr. Stroink's lab computer at Lakehead University for a period of five years.
6. You will remain anonymous in any publication/public presentation of research findings.

I have received explanations about the nature of the study, its purpose, and its procedures. Please check the box to indicate that you consent to participating in this study:

☐ Yes, I consent to participating in this study

If yes, and you would like a summary of the results to be sent to you, please provide your email address below:

_____

Email

_____

Date

APPENDIX C

Entire Questionnaire Package

Demographic Questionnaire

Instructions:Please fill out the information below so that we can obtain some general information about the people who participated in our study.

Age: _____

Gender: ☐ Male ☐ Female ☐ Other

Country of Birth: _____

If not born in Canada, Number of Years in Canada: _____

Education Level (e.g. primary school, high school, college, university):

☐ No formal education

☐ Completed primary school

☐ Completed middle school

☐ Completed High School

☐ College diploma/ Certificate Program

☐ University Degree

☐ Graduate Degree

What is your ethnic identity (check all that apply)?

___Canadian ___Bengali
___American ___Nepali
___Indian ___Bhutanese
___Pakistani ___Maldivian
___Sri Lankan ___Other (Please specify) _____

What is your religious affiliation (check all that apply)?:

___Muslim ___Catholic
___Hindu ___Buddhist
___Sikh ___Other (Please specify) _____
___Christian (Protestant)

Relationship status (check all that apply):

___Single___Long term relationship – less than one year
___Casually dating___Long term relationship – more than one year
___Dating with parental knowledge___Family seeking partner for me
___Dating without parental knowledge___In an arranged relationship
___Married___Other (please specify) _____

If in a relationship:
___cohabiting (living with partner)
___Live separately

Parental Demographic Information

Instructions:Please fill out the following information about your mother and father in order to get some information about your family's background.

Mother:

Country of Birth: _____

Region/area they are predominantly from in their country: _____

Religious affiliation: _____

Time spent living in Canada (approximate if you do not know exact number of years):

_____

Education Level (e.g. primary school, high school, college, university):

- ☐ No formal education
- ☐ Completed primary school
- ☐ Completed middle school
- ☐ Completed High School
- ☐ College diploma/ Certificate Program
- ☐ University Degree
- ☐ Graduate Degree

Occupation:_____

Father:

Country of Birth: _____

Region/area they are predominantly from in their country: _____

Religious affiliation: _____

Time spent living in Canada (approximate if you do not know exact number of years):

_____

Education Level (e.g. primary school, high school, college, university):

- ☐ No formal education
- ☐ Completed primary school
- ☐ Completed middle school
- ☐ Completed High School
- ☐ College diploma/ Certificate Program
- ☐ University Degree
- ☐ Graduate Degree

Occupation:_____

York Identification Scale

Instructions: The following questions ask for your thoughts and feelings about both your South Asian and Canadian cultural identities. Next to each sentence, tell us how much you agree or disagree as it applies to your Aboriginal and Canadian cultural identities.

	South Asian Culture					Canadian Culture				
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. In general, being a member of this culture is an important part of my self-image.	1	2	3	4	5	1	2	3	4	5
2. I often think about the fact that I am a member of this culture.	1	2	3	4	5	1	2	3	4	5
3. I find it difficult to form a bond with other members of this culture.	1	2	3	4	5	1	2	3	4	5
4. In general, I'm glad to be a member of this culture.	1	2	3	4	5	1	2	3	4	5
5. I don't feel good about being a member of this culture.	1	2	3	4	5	1	2	3	4	5
6. I have a lot in common with other members of this culture.	1	2	3	4	5	1	2	3	4	5
7. The fact that I am a member of this culture rarely enters my mind.	1	2	3	4	5	1	2	3	4	5
8. I don't feel a sense of being "connected" with other members of this culture.	1	2	3	4	5	1	2	3	4	5
9. I often regret that I am a member of this culture.	1	2	3	4	5	1	2	3	4	5
10. I feel strong ties to other members of this culture.	1	2	3	4	5	1	2	3	4	5
11. Being a member of this culture has very little to do with how I feel about myself.	1	2	3	4	5	1	2	3	4	5
12. Generally, I feel good when I think about myself as being a member of this culture.	1	2	3	4	5	1	2	3	4	5

Intergenerational Conflict Inventory

Instructions: In the following questions, you will read about a variety of issues thatparents and children may or may not agree on. In the items below, indicate your level of agreement or disagreement between you and your parents with eachissue. Remember to answer the items as they pertained to you when you were an adolescent (e.g. between the ages of 12 and 18).

When I was younger, my parents and I had*similar* opinions about:	**Strongly Disagree**	**Disagree**	**Don't know**	**Agree**	**Strongly Agree**
The amount of communication I had with my parents.	1	2	3	4	5
My desire for greater independence and autonomy.	1	2	3	4	5
Following cultural traditions	1	2	3	4	5
Learning our heritage language	1	2	3	4	5
The expectations based on being male or female	1	2	3	4	5
The expectations based on birth order	1	2	3	4	5
Family relationships being too close	1	2	3	4	5
Family relationships being too distant	1	2	3	4	5
How much time to spend with the family	1	2	3	4	5
How much to help around the house	1	2	3	4	5
How much time to help out with the family business	1	2	3	4	5
How much time to spend on studying	1	2	3	4	5
How much time to spend on recreation	1	2	3	4	5
How much time to spend on sports	1	2	3	4	5
How much time to spend on practicing music	1	2	3	4	5

When I was younger, my parents and I had*similar* opinions about:	**Strongly Disagree**	**Disagree**	**Don't know**	**Agree**	**Strongly Agree**
The importance of academic achievement	1	2	3	4	5
The emphasis on materialism and success	1	2	3	4	5
Which school to attend	1	2	3	4	5
What to major in college/university	1	2	3	4	5
Which career to pursue	1	2	3	4	5
Being compared to others	1	2	3	4	5
When to begin dating	1	2	3	4	5
Whom to date	1	2	3	4	5
Whom to marry	1	2	3	4	5
What career you should pursue.	1	2	3	4	5
Whether you should pursue a University education.	1	2	3	4	5
Their level involvement in your personal life.	1	2	3	4	5
Spending time alone with the opposite sex.	1	2	3	4	5
Having sex before marriage	1	2	3	4	5
The amount of involvement in religious practice.	1	2	3	4	5
Engaging in social drinking behaviours.	1	2	3	4	5

Social Interaction Scale

Instructions: For each item, indicate how often the following occurred between you and your parents when you were an adolescent (e.g. between the ages of 12 and 18):

How often did your parents:	**Never, or very rarely**	**Rarely**	**Sometimes**	**Often**	**Very Often**
Made too many demands on you	1	2	3	4	5
Argued with you.	1	2	3	4	5
Let you down.	1	2	3	4	5
Made you feel tense.	1	2	3	4	5
Criticized you.	1	2	3	4	5
Got on your nerves.	1	2	3	4	5

Self-Construal Scale (SCS)

Instructions: In the following questions, you will read a variety of statements that pertain to your sense of identity. Please indicate how strongly you disagree or agree with the statements.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I have respect for the authority with whom I interact	1	2	3	4	5
It is important for me to maintain harmony within my group	1	2	3	4	5
My happiness depends on the happiness of those around me	1	2	3	4	5
I would offer my seat in a bus to my professor	1	2	3	4	5
I respect people who are modest about themselves	1	2	3	4	5
I will sacrifice my self-interest for the benefit of the group I am in	1	2	3	4	5
I often have the feeling that my relationships with others are more important than my own accomplishments	1	2	3	4	5
I should take into consideration my parents' advice when making education/career plans	1	2	3	4	5
It is important to me to respect decisions made by the group	1	2	3	4	5
I will stay in a group if they need me, even when I'm not happy with the group	1	2	3	4	5
If my brother or sister fails, I feel responsible	1	2	3	4	5
Even when I strongly disagree with group members, I avoid argument	1	2	3	4	5

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I'd rather say "No" directly, than risk being misunderstood	1	2	3	4	5
Speaking up during class is not a problem for me	1	2	3	4	5
Having a lively imagination is important to me	1	2	3	4	5
I am comfortable with being singled out for praise or rewards	1	2	3	4	5
I am the same person at home that I am at school	1	2	3	4	5
Being able to take care of myself is a primary concern for me	1	2	3	4	5
I act the same way no matter who I am with	1	2	3	4	5
I feel comfortable using someone's first name soon after I meet them, even when they are much older than I am	1	2	3	4	5
I prefer to be direct and forthright when dealing with people I've just met	1	2	3	4	5
I enjoy being unique and different from others in many respects	1	2	3	4	5
My personal identity independent of others, is very important to me	1	2	3	4	5
I value being in good health above everything	1	2	3	4	5

Family Allocentrism Idiocentrim Scale

Instructions: In the following questions, you will read about a variety of scenarios that deal with the relationship between you and your parents. In the items below, indicate your level of agreement or disagreement between you and your parents with each statement.

	Strongly Disagree	Disagree	Don't know	Agree	Strongly Agree
I am very similar to my parents	1	2	3	4	5
I work hard at school to please my family	1	2	3	4	5
I follow my feelings even if it makes my parents unhappy	1	2	3	4	5
I would be honoured by my family's accomplishments	1	2	3	4	5
My ability to relate to my family is a sign of my competence as a mature person	1	2	3	4	5
Once you get married your parents should no longer be involved in major life choices	1	2	3	4	5
The opinions of my family are important to me	1	2	3	4	5
Knowing that I need to rely on my family makes me happy	1	2	3	4	5
I will be responsible for taking care of my aging parents	1	2	3	4	5
If a family member fails, I feel responsible	1	2	3	4	5
Even when away from home, I should consider my parents' values	1	2	3	4	5
I would feel ashamed if I told my parents "no" when they asked me to do something	1	2	3	4	5
My happiness depends on the happiness of my family	1	2	3	4	5
I have certain duties and obligations in my family	1	2	3	4	5

There are a lot of differences between me and other members of my family	1	2	3	4	5
I think it is important to get along with my family at all costs	1	2	3	4	5
I should not say what is on my mind in case it upsets my family	1	2	3	4	5
My needs are not the same as my family's	1	2	3	4	5
After I leave my parents' house, I am not accountable to them	1	2	3	4	5
I respect my parents' wishes even if they are not my own	1	2	3	4	5
It is important to feel independent of one's family	1	2	3	4	5

Mate Choice Model

Instructions: In the following questions, you will be asked to indicate your agreement with a variety of statements that describe the process of choosing relationship partners. Indicate whether you agree or disagree with the statements using the scale provided.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I choose relationship partners based on characteristics I like	1	2	3	4	5
My choice of partner is a reflection of my preferences	1	2	3	4	5
My choice of partner is not based on my family choices	1	2	3	4	5
My choice of partner reflects what I believe is attractive	1	2	3	4	5
The process of finding a partner is in my control only	1	2	3	4	5
I feel that only I can make the correct choice for myself in regards to finding a mate	1	2	3	4	5
I would be more happy if I chose my partner	1	2	3	4	5
I believe those who are in relationships arranged by their parents are not truly happy	1	2	3	4	5
I take my parents' views on finding a partner	1	2	3	4	5
The process of finding a partner is in consultation with my family.	1	2	3	4	5
I would be okay with my parents providing input on the choice of a partner for me	1	2	3	4	5
I would be comfortable with being in a relationship that was arranged by my parents	1	2	3	4	5
I would consult with my parents about possible long-term relationships	1	2	3	4	5

My relationship would not be acceptable if my parents disapproved of it	1	2	3	4	5
I respect my family's opinions of what makes an acceptable partner.	1	2	3	4	5
I cannot choose a partner without consulting with my family	1	2	3	4	5

Basic Need Satisfaction in General Scale

Instructions: Please read each of the following items carefully, thinking about how it relates to your life, and then indicate how true it is for you. Use the following scale to respond:

Feelings I Have

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I feel like I am free to decide for myself how to live my life	1	2	3	4	5
I feel pressured in my life	1	2	3	4	5
I generally feel free to express my ideas and opinions	1	2	3	4	5
In my daily life, I frequently have to do what I am told	1	2	3	4	5
People I interact with on a daily basis tend to take my feelings into consideration	1	2	3	4	5
I feel like I can pretty much be myself in my daily situations	1	2	3	4	5
There is not much opportunity for me to decide for myself how to do things in my daily life	1	2	3	4	5

The Vancouver Index of Acculturation

Instructions: Please indicate how much you disagree or agree with the statements regarding your experience of living in Canada below.

Many of these questions will refer to your *heritageculture*, meaning the culture that has influenced you most (other than North American culture). It may be the culture of your birth, the culture in which you have been raised, or another culture that forms part of your background.

Use the following key to help you guide your answers:

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I often participate in my *heritage cultural* traditions	1	2	3	4	5
I often participate in mainstream North American cultural traditions.	1	2	3	4	5
I would be willing to marry a person from my *heritage culture*	1	2	3	4	5
I would be willing to marry a North American person	1	2	3	4	5
I enjoy social activities with people from the same *heritage culture* as myself	1	2	3	4	5
I enjoy social activities with typical North American people	1	2	3	4	5
I am comfortable working with people of the same *heritage culture* as myself	1	2	3	4	5
I am comfortable working with typical North American people	1	2	3	4	5
I enjoy entertainment (e.g., movies, music) from my *heritage culture*	1	2	3	4	5
I enjoy North American entertainment (e.g., movies, music)	1	2	3	4	5
I often behave in ways that	1	2	3	4	5

are typical of my *heritage culture*					
I often behave in ways that are 'typically North American	1	2	3	4	5
It is important for me to maintain or develop the practices of my *heritage culture.*	1	2	3	4	5
It is important for me to maintain or develop North American cultural practices.	1	2	3	4	5
I believe in the values of my *heritage culture.*	1	2	3	4	5
I believe in mainstream North American values.	1	2	3	4	5
I enjoy the jokes and humor of my *heritage culture*	1	2	3	4	5
I enjoy typical North American jokes and humor	1	2	3	4	5
I am interested in having friends from my *heritage culture*	1	2	3	4	5
I am interested in having North American friends	1	2	3	4	5

Acculturation Alikeness

Instructions: For each of the following statements, indicate how similar your attitudes and behaviour are to those of your parents, using the scale provided.

How similar or different are you to your parents in:	**Very different**	**Somewhat Different**	**Neutral**	**Somewhat Similar**	**Very similar**
Participation in heritage cultural traditions.	1	2	3	4	5
Participation in North American cultural traditions	1	2	3	4	5
Enjoying social activities with people from the same *heritage culture*	1	2	3	4	5
Enjoying social activities with typical North American people	1	2	3	4	5
Working with people of the same *heritage culture*	1	2	3	4	5
Working with typical North American people	1	2	3	4	5
Enjoying entertainment (e.g., movies, music) from the *heritage culture*	1	2	3	4	5
Enjoying North American entertainment (e.g., movies, music)	1	2	3	4	5
Behaving in ways that are typical of our*heritage culture*	1	2	3	4	5
Behaving in ways that are typical of North American culture	1	2	3	4	5
Believing in the importance of maintaining or developing the practices of our*heritage culture.*	1	2	3	4	5
Believing in the importance of maintaining or developing North American cultural practices.	1	2	3	4	5
Believing in the values of our*heritage culture*	1	2	3	4	5

Believing in mainstream North American values	1	2	3	4	5
Enjoying the jokes and humor of our*heritage culture*	1	2	3	4	5
Enjoying typical North American jokes and humor	1	2	3	4	5
Being interested in having friends from our*heritage culture*	1	2	3	4	5
Being interested in having North American friends	1	2	3	4	5

Satisfaction with Life Scale

Instructions: Below are five statements with which you may agree or disagree. Using the 1-7 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding. The7-point scale is: 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, or 5 = strongly agree.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
In most ways my life is close to my ideal	1	2	3	4	5
The conditions of my life are excellent	1	2	3	4	5
I am satisfied with my life	1	2	3	4	5
So far I have gotten the important things I want in life	1	2	3	4	5
If I could live my life over, I would change almost nothing	1	2	3	4	5

Short Index of Self-Actualization

Instructions: In the following questions, you will read about a variety of statements that describe your beliefs. Indicate whether you agree or disagree with the statements.

	Strongly Disagree	Disagree	Not sure	Agree	Strongly Agree
I do not feel ashamed of any of my emotions	1	2	3	4	5
I feel I must do what others expect me to do	1	2	3	4	5
I believe that people are essentially good and can be trusted	1	2	3	4	5
I feel free to be angry at those I love	1	2	3	4	5
It is always necessary that others approve of what I do	1	2	3	4	5
I don't accept my own weaknesses	1	2	3	4	5
I can like people without having to approve of them	1	2	3	4	5
I fear failure	1	2	3	4	5
I avoid attempts to analyze and simplify complex domains	1	2	3	4	5
It is better to be yourself than to be popular	1	2	3	4	5
I have no mission in life to which I feel especially dedicated	1	2	3	4	5
I can express my feelings even when they may result in undesirable consequences	1	2	3	4	5
I do not feel responsible to help anybody	1	2	3	4	5
I am bothered by fears of being inadequate	1	2	3	4	5
I am loved because I give love	1	2	3	4	5

Self-Esteem Scale

Instructions: Below is a list of statements dealing with your general feelings about yourself. If you strongly disagree, circle **1**. If you disagree with the statement, circle **2**. If you agree, circle **4**. If you strongly agree, circle **5**.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
On the whole, I am satisfied with myself.	1	2	3	4	5
At times, I think I am no good at all.	1	2	3	4	5
I feel that I have a number of good qualities.	1	2	3	4	5
I am able to do things as well as most other people.	1	2	3	4	5
I feel I do not have much to be proud of.	1	2	3	4	5
I certainly feel useless at times.	1	2	3	4	5
I feel that I'm a person of worth, at least on an equal plane with others.	1	2	3	4	5
I wish I could have more respect for myself.	1	2	3	4	5
All in all, I am inclined to feel that I am a failure.	1	2	3	4	5
I take a positive attitude toward myself.	1	2	3	4	5

Center for Epidemiological Studies-Depression Inventory (CES-D)

Instructions: Below is a list of the ways you might have felt or behaved. Please tell me how often you have felt this way **during the past week**.

	Rarely or none of the time (less than 1 day)	Some or a little of the time (1-2 days)	Occasionally or a moderate amount of time (3-4 days)	Most or all the time (5-7 days)
I was bothered by things that usually don't bother me.	1	2	3	4
I did not feel like eating; my appetite was poor.	1	2	3	4
I felt that I could not shake off the blues even help from my family or friends.	1	2	3	4
I felt that I was just as good as other people.	1	2	3	4
I had trouble keeping my mind on what I was doing.	1	2	3	4
I felt depressed.	1	2	3	4
I felt that everything I did was an effort.	1	2	3	4
I felt hopeful about the future.	1	2	3	4
I thought my life had been a failure.	1	2	3	4
I felt fearful.	1	2	3	4
My sleep was restless.	1	2	3	4
I was happy.	1	2	3	4
I talked less than usual.	1	2	3	4
I felt lonely.	1	2	3	4
People were unfriendly.	1	2	3	4
I enjoyed life.	1	2	3	4
I had crying spells.	1	2	3	4
I felt sad.	1	2	3	4
I felt that people dislike me.	1	2	3	4
I could not get "going."	1	2	3	4

APPENDIX D

Debriefing Letter

Debriefing Letter [Lakehead University Letterhead]

Dear Participant:

Thank you for your participation in this study. Families and individuals who immigrate from different countries or children who are offspring of immigrants often experience difficulty accommodating both their ethnic and Canadian culture. The process in which individuals adjust to a new country is termed acculturation. Often times, children acculturate faster than their parents, this is termed acculturation gap.

Families and their children may also have a difference of opinions and perspectives on how to best choose relationship partners. Whether or not an individual chooses a partner based on family decisions or independently can have an effect on a person's well-being, with family conflict, acculturation gap, how much a person relates to their family, and how autonomous a person feels being important factors. Your responses on this survey will help us understand how an individual's well-being is affected by which approach to choosing relationship partners they adopt, and what kind of family relationships affect this process.

Please provide your name and email address on the next page if you would like to receive a summary of the study results. This information will not be associated with your responses, and is only required if you want a summary of the results. Alternatively, you can send me an email using the address below to request a summary of the study results. If you have any questions or concerns about the study, please feel free to contact myself or Dr. Stroink at the e-mail addresses indicated on this page or you can contact the Lakehead University Research Ethics Committee at (807) 343-8283. We would be happy to provide you with more information on this line of research. Once this study has finished, you can ask to receive a summary of results. Once again, thank you very much for your time and participation.

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