

THE EFFECT OF CULTURE ON COLLECTIVISTIC AND  
INDIVIDUALISTIC SOCIAL RELATIONSHIPS

A Senior Thesis

By

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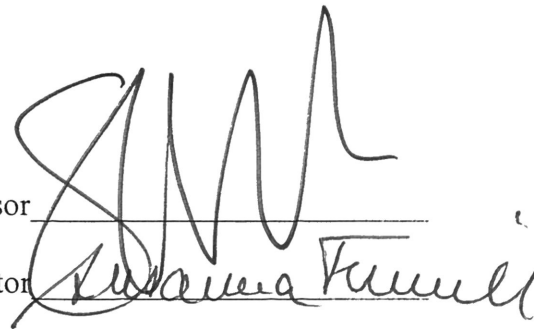
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APPROVED

Fellows Advisor

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The image shows two handwritten signatures in black ink. The top signature is a stylized, cursive 'JLM' written over a horizontal line. The bottom signature is a more complex cursive signature, possibly 'Luisa Trevino', also written over a horizontal line.

## Abstract

This study investigated how international students from both collective and individualistic cultures change attitudes toward their ethnicity, dating and social relationships, and academics as a result of spending one semester at Texas A&M University. It was hypothesized that students from individualistic cultures would be influenced by their experiences at Texas A&M University more than students from collectivistic cultures. In particular, it was hypothesized that collectivistic students with a large social support group would be influenced less because their group would reinforce their belief system. This hypothesis was not supported by the data. Although in the Spring no significant effects were found for differences between individualistic and collective participants on the Values and Academic questions, there was a significant main effect for the Ethnic Identity questions. Kahle's Equilibrium Model of Attitude Change, which indicated that information absorbed by the international students would transform them in such a way that adaptation was possible, was also supported by several significant correlational relationships.

## The Effect of Culture on Collectivistic and Individualistic Social Relationships

Psychologists are becoming increasingly aware of the impact of culture in shaping an individual's personality, expectations, attitudes, and behaviors (Brislin, 1993). Although cultures differ on many dimensions (e.g. language, religion, food, etc.), one of the more important differences involves the emphasis on the way individuals relate to others. Hofstede (1980) characterized cultures along a continuum according to the prominence of the group (collective) or individual within social relationships. This distinction has given rise to the common practice (Triandis, 1984; Han & Shavitt, 1994) of classifying cultures as being "collective" or "individualistic."

Brislin (1993), a pioneer in cross-cultural research, identified some of the main characteristics that allow differentiation between the two groups. According to Brislin, individualistic cultures, for example, define success in terms of the "individual," as the label "individualistic" implies. An individual's own goals are considered to be of the utmost importance. Success is defined not in terms of how successful one's group is. Rather, an individual's success is determined by how close he or she comes to achieving set goals. Following this logic, the terms "individual," and "individualized" are common in colloquial speech. Of most concern for the present study is that education in individualistic cultures focuses on individual talents and skills. Children are encouraged to pursue activities that they will enjoy, not ones that their reference group wants them to enjoy. Individuals rather than the group are evaluated. Competition between individuals is encouraged.

Collectivistic cultures, on the other hand, place a much greater emphasis on their main reference group, which typically would be the extended family or work group

(Brislin, 1993). The aim of each person in a collectivistic culture would be to further the position of the group: The individual exists only as part of the group, not as an individual with separate needs and desires. Without the group, an individual's place and purpose in a collectivistic culture are ambiguous. His or her own goals are subservient to the goals the collectivistic unit holds as a whole. Brislin argued that although no culture is completely individualistic or collectivistic, these significant differences do allow for a classification scheme between most countries.

Hofstede's research (1980) surveyed people in various countries around the world and placed the countries on an individualistic/collectivistic continuum. This continuum was based on a "Country Individualism Index" that was based on fourteen specific work goals. Countries Hofstede inspected which scored high on the Individualism Index included countries in Western and Northern Europe such as France, Germany, Italy, Austria, and the United Kingdom. The United States and Canada were also among the countries classified as high in "individualism." Not surprisingly, Hofstede found that the United States was the most individualistic country he studied.

Cultures Hofstede (1980) studied which scored low on the Individualism Index included countries found in Asia, Africa, Central and South America, and some small Pacific Island communities. These countries included Korea, China, Japan, the Philippines, Egypt, Mexico, Venezuela, and Peru. Among these collectivistic countries, Hofstede found Venezuela to be the country highest in collectivistic ideals that he studied.

Recent research has supported Hofstede's argument that an individualistic/collectivistic continuum exists and Brislin's identification of the belief

systems that are present in collectivistic and individualistic countries (Han and Shavitt, 1994). Han and Shavitt, found, for example, that magazine articles in the United States, an individualistic culture, tended to focus more on individual benefits, personal success, and independence than magazine advertisements in Korea, a collectivistic country. The advertisements in Korea tended to focus more on in-group benefits, harmony, and the integrity of the family. Additionally, Han and Shavitt (1994, p. 326) found that in the United States, "...advertisements emphasizing individualistic benefits were more persuasive, and ads emphasizing family or in-group benefits were less persuasive than they were in Korea."

Cross-cultural research such as Hofstede's, which allowed specific countries to be given the collectivistic or individualistic label, is important for several reasons. Triandis and Brislin (1984) defined cross-cultural psychology as the combined efforts of scientists who live and work among people from various societies and cultures which range from technologically advanced to highly unsophisticated primitive cultures. Besides increasing the range of variables beyond what is obtainable in any one study, Triandis and argued that one of the many benefits of cross-cultural research is that it enables theories based on limited populations ( often U.S.) to be generalized to larger populations. This furthers the goal of psychology to be a science of human behavior, not limited to a single group of people within a limited social environment.

Social psychology is a branch of psychology whose main focus is to understand how the thoughts, feelings, and behaviors of individuals are influenced by the actual, imagined, or implied presence of others (Worchel, Cooper, and Goethals, 1991).

Many social psychology theories, and specifically Kahle's Equilibrium Model of Attitude Change, (1984) state that adaptation and organization are the two functional constants important to attitude change. According to this theory, a person's attitude changes as external information is absorbed. As a result, the individual is transformed in such a way as to encourage adaptation.

Kahle's model has been supported by recent research (Rhee, Uleman, Lee, and Roman, 1995; Lottes and Kuriloff, 1994), that found that Korean Americans who did not identify themselves as Korean on a self-concepts test adapted to American culture by having self-concepts more similar to individualistic Euro-Americans than to collectivistic Koreans. Following Kahle's model, one may presume that information about American culture was absorbed into the Korean Americans' identities, thereby transforming them in a way that would help them to adapt to American culture.

In addition, Lottes and Kuriloff's study (1994) found that Ivy League seniors, as a result of their college experience, scored higher on measures of liberalism, social conscience, tolerance of gay men and lesbians, and feminist attitudes than they did as first- year students. Again, it can be presumed that the changing of these attitudes was a result of new information they came into contact with during the years in college that transformed them in a way that allowed adaptation to occur.

Additionally, there is a tremendous need to identify how foreign students adapt to a new environment. Because of the number of international students who attend foreign universities each year (approximately 6% at Texas A&M), this study investigated how international students from both collectivistic and individualistic cultures both adapt and change attitudes toward their ethnicity, dating and social relationships, and academics

as a result of spending one semester at Texas A&M University. Because previous research suggested that the role of the group was not as important in individualistic cultures as it was in collectivistic, it was predicted that students from individualistic cultures would be influenced by their experiences at Texas A&M University more than students from collectivistic cultures. In particular, it was predicted that a pattern would emerge between cultures indicating that the fewer students there were from the participant's home country, the more their beliefs would change.

Those collectivistic students with a large social support group were predicted to have the least attitude change because their social group would provide reinforcement for their belief system. It was also hypothesized that both groups would provide more support for the Equilibrium Model of Attitude Change proposed by Kahle (1984): The attitude changes that occurred from the Fall to the Spring would be a result of the new information being absorbed and transforming the individual in such a way that he or she could adapt to the United States, and, specifically, Texas A&M University.

## Method

### Participants

Thirty-two male and twenty female international graduate and undergraduate students, attending Texas A&M University, ranging in age from 18 to 42, took part in the study. Participants were randomly selected from international students attending Texas A&M University. Each participant was from one of the countries identified on Hofstede's (1980) continuum. Specifically, participants came from the following 20 countries: Austria, Germany, Denmark, South Africa, Norway, Canada, France, Italy, United



Kingdom, Columbia, Peru, Thailand, Singapore, Philippines, Venezuela, Hong Kong, Mexico, Turkey, Taiwan, and, Pakistan. Participants were surveyed individually.

### Materials

Participants were given a short questionnaire that asked them their age, sex, country of origin, marital status, and religion (See Appendix A). In addition, participants were asked questions which fell under the category of Ethnic Identity, Values, or Academic (See Appendix A). Questions concerning their attitudes about their ethnicity were taken from Phinney's (1992) Multigroup Ethnic Identity Measure (See Appendix B). Questions from Phinney's Multigroup Ethnic Identity Measure were included because they were designed specifically for individuals from diverse backgrounds. They were included to determine how closely the students identified with his or her ethnic or racial group. While Phinney's scale was on a scale of "1" to "4," each question on this survey was placed on a scale of "1" to "7," with a "1" indicating they "Strongly Disagreed" with the statement and a "7" indicating they "Strongly Agreed" with the statement.

More specifically, participants were asked to agree or disagree with a number of statements. Values questions concerned acceptable dating partners, the influence of their parents and peers on whom they dated, and their plans after graduation. Academic questions concerned how difficult they found academics, how much they enjoyed academics, and the level of pressure they felt from their parents to do well.. Again, an answer of "1" indicated that the participant "Strongly Disagreed" with the statement, while an answer of "7" indicated that the participant "Strongly Agreed." This survey was administered twice close to the beginning of each semester: once in October of 1996, and once in February of 1997.

### Experimental Design

The study's design correlated the level of social support, as determined by the total number of students from the individual's respective country, with the overall level of attitude change which occurred over the course of the semester. In addition, the study compared the Values, Ethnic Identity, and Academic questions from the Fall and Spring to indicate differences in cultures and overall attitude change.

### Procedure

Information about the participants was obtained from the Student Information Systems (SIMS) Special Project's Office, at Texas A&M University. A request was made by the researcher to one of the programmers in the Office for a list of names and addresses of international students who were attending Texas A&M University. Qualifications were that the potential participants must be from one of the countries on Hofstede's (1980) continuum, and that it must be their first semester attending Texas A&M University. From 40 countries, the top twenty that scored highest on the Country Individualism Index were considered to be more individualistic while the bottom 20 that scored lowest on the Country Individualism Index were considered to be more collectivistic. Additionally, a list of the total number of students from each of these countries was requested so as to determine the variable of social support. A small fee for the services of the staff member in the SIMS office was required.

Once the list of names and addresses was obtained, students were randomly chosen to be mailed a survey. A total of 100 surveys were mailed out in the fall, of which 52 were returned. In the spring, only 36 of the original 52 were returned.

## Results

### Fall Data

The Fall data were analyzed with several statistical tests. First, an Analysis of Variance, (ANOVA), was conducted to determine whether or not any significant main effects between the two cultures were present. The level of alpha was set at 0.05. Although no significant main effects were found between all of the Values and Ethnic Identity questions, there were a few questions that had statistically significant correlations indicating a difference. In addition, a marginally significant effect was found between the two cultures on the Academic questions, with  $F(1, 52) = 3.41$ ,  $MSE = 25.67$ ,  $p < 0.0707$ . The mean for collectivistic participants on the Academic questions was 28.56 (SD = 4.53) which was slightly higher than the mean for individualistic participants of 25.96 (SD = 5.59), indicating that collectivistic participants tended to feel academics were more important than individualistic participants.

The Fall data were also analyzed by several Pearson's r correlations. Several statistically significant correlations were found (See Table 1). First, there was a significant positive correlation for collectivistic participants ( $r = 0.77$ ,  $p < 0.0001$ ) such that collectivistic participants who responded that it was acceptable to date many people before deciding whom to marry also said that they would probably date many people before getting married. On the other hand, for individualistic participants there was no statistically significant correlation between those participants who responded that it was acceptable to date many people before deciding whom to marry and the number they would date before marriage.

Additionally, there was a statistically significant correlation for individualistic participants ( $r = 0.61, p < 0.0011$ ) which indicated that individualistic participants who believed it was acceptable to become intimate with many people before deciding whom to marry also answered that they believed it was acceptable for someone to engage in premarital sex. There was no correlation for collectivistic participants indicating the same relationship .

There was also a very strong correlation for individualistic participants ( $r = 0.97, p < 0.0001$ ) indicating that individualistic participants who disagreed with a statement indicating that they would date, but not marry someone of a different *race* also disagreed with the statement that they would date, but never marry someone of a different *ethnicity* . For collectivistic participants, the correlation was significantly weaker ( $r = 0.51, p < 0.0078$ ). (See discussion for comments on these results.)

There was a significant positive correlation for collectivistic participants ( $r = 0.69, p < 0.0001$ ) such that collectivistic participants who said that they planned on returning to their native *country* after graduation also said that they planned on returning to the same *city* as their parents. There was no statistically significant correlation for individualistic participants indicating that those individualistic participants who planned on returning to their native *country* after graduation also planned on returning to the same *city* as their parents .

Additionally, there was a strong correlation ( $r = 0.71, p < 0.0001$ ) indicating that those collectivistic participants who said they were returning to their native country after graduation also felt a strong attachment towards their ethnic group. There was no statistically significant correlation for individualistic participants: Those participants who

planned on returning to their native country after graduation did not necessarily feel a strong attachment toward their ethnic group .

For both individualistic and collectivistic participants, there were strong negative correlations ( $r = - 0.83$ ,  $p < 0.0001$ ), ( $r = - 0.62$ ,  $p < 0.0006$ ), respectively, indicating that those individualistic and collectivistic participants who responded that they did not plan on returning to their native country after graduation also responded that they did plan on helping their families financially after graduation . Additionally, collectivistic participants were more likely to say that they were going to help their parents financially,  $F(1,51) = 21.38$ ,  $MSE = 3.44$ ,  $p < 0.0001$ , with a mean response to Values question number 21 of 5.26 (SD = 1.77) compared to individualistic participants' mean response of 2.88, (SD = 1.94) (See Figure 1).

Individualistic participants on average tended to agree that it was more acceptable for someone to engage in premarital sex,  $F(1,51) = 20.49$ ,  $MSE = 3.88$ ,  $p < 0.0001$ , with a mean score of 6.40 on Values question number 15, (SD = 1.12) compared to a mean score of 3.93, (SD = 2.51) for collectivistic participants (See Figure 1). Individualistic participants were also more likely to agree that it was acceptable to become intimate with many people before marriage,  $F(1,50) = 11.72$ ,  $MSE = 3.42$ ,  $p < 0.0013$ , with a mean score of 5.08 on Values question number 2, (SD = 1.78) compared to the mean score of 3.51, (SD = 2.17) for collectivistic participants (See Figure 1).

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 Insert Figure 1 and Table 1 Here

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### Spring Data

The Spring data were also analyzed using Analyses of Variance. First, while no significant effects were found for differences between individualistic and collective participants on the Values and Academic questions, there was a significant main effect for the Ethnic Identity questions  $F(1, 32) = 9.95$ ,  $MSE = 97.25$ ,  $p < 0.0036$ . The mean for all the Ethnic Identity questions for collectivistic participants was 90.13, (SD = 8.45) compared to only 79.12 (SD = 11.09) for individualistic participants (See Table 2).

Several ANOVAs were conducted to compare the different social support groups with the average attitude changes to determine whether or not the social support variable was a factor in attitude change. No significant pattern was found which indicated that the larger the social support group, the smaller the attitude change. Additionally, no significant effects were found to indicate that attitudes of the participants had changed dramatically over the course of one semester.

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Insert Table 2 Here

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Several Pearson's  $r$  correlations were also conducted. There was a significant positive correlation for individualistic participants ( $r = 0.77$ ,  $p < 0.0004$ ) such that those participants who responded that they believed it was acceptable to date many people before deciding whom to marry also indicated that they would probably date many people

before marrying.

Collectivistic participants who agreed that it was acceptable to become intimate with many people before marriage also tended to agree that premarital sex was acceptable ( $r = 0.72$ ,  $p < 0.0010$ ). In the Fall, however, there was no correlation which indicated that collectivistic participants who agreed that premarital sex was acceptable also agreed that it was acceptable to become intimate with many people before marriage. There was again a significant positive correlation for individualistic students which indicated that those who agreed it was acceptable to become intimate with many people before marriage also tended to agree that premarital sex was acceptable ( $r = 0.67$ ,  $p < 0.0043$ ). (See discussion for comments on these results.) Like the Fall, however, individualistic participants still were more likely to agree that it was acceptable to engage in premarital sex,  $F(1,32) = 12.32$ ,  $MSE = 3.55$ ,  $p < 0.0014$ , with a mean response to Values question number 15 of 6.12, ( $SD = 1.12$ ) compared to the mean for collective subjects of 3.88, ( $SD = 2.37$ ) (See Figure 2).

Although there was a positive correlation in the Fall for collectivistic participants ( $r = 0.69$ ,  $p < 0.0001$ ) indicating that collectivistic participants who planned on returning to their native country after graduation also planned on returning to the same city as their parents, no such correlation was found in the Spring. Additionally, no correlation was found for individualistic participants, either. Collectivistic participants who responded that they were returning to their native country after graduation responded again that they also felt a strong attachment towards their ethnic group ( $r = 0.66$ ,  $p < 0.0038$ ): Again, there was no correlation for individualistic participants. Individualistic

students who planned on returning to their native country did not *necessarily* feel a strong attachment toward their ethnic group.

Individualistic students were still more likely on average to agree that it was acceptable for someone to become intimate with many partners before marriage,  $F(1,33) = 4.22, p < 0.0483$ , with a mean of 4.75 (SD = 2.02) on Values question number 2 compared to a mean of 3.33 (SD = 2.00) for collectivistic students, although the margin was smaller than in the Fall (See Figure 2). Finally, there was a significant positive correlation ( $r = 0.68, p < 0.0029$ ) for collective participants in the Spring which indicated that those students who felt that it was hard to get along with people at college also agreed that they found academics very difficult. No correlation existed for individualistic participants indicating the same relationship.

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 Insert Figure 2 Here  
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### Discussion

Although the various social groups did not appear to be a factor in the attitude changes which did occur, there were several interesting correlational relationships, that did provide support for Hofstede's (1980) individualistic/collectivistic continuum. First, it is important to note that in the Fall, those individualistic participants who agreed that it was acceptable to become intimate with many people before deciding whom to marry also agreed that it was acceptable to engage in premarital sex. In the Fall, there was not a similar significant correlation for collectivistic students indicating the same relationship.



There was, however, a significant relationship in the Spring. Because there was no correlation in the Fall for collectivistic students, support is provided for the continuum because it demonstrates a noticeable difference in the way the two cultures defined terms as a result of their different backgrounds. It must be presumed then, that in the Fall those collectivistic students didn't necessarily equate becoming *intimate* with *sex* while they did equate them as the same thing in the Spring as a result of attending Texas A&M. Collectivistic students adapted to the individualistic culture according to Kahle's Model.

More support was provided for Hofstede's (1980) continuum when another correlation was examined. Both individualistic and collectivistic participants who disagreed with a statement indicating that they would date, but not marry someone of a different *race* also disagreed with the statement that they would date, but never marry someone of a different *ethnicity*. While on first glance, one might assume that the reason the correlation was significant is that the correlation is between two words which are very similar, (*race* and *ethnicity*), closer examination reveals another possibility. In the Fall, collectivistic participants didn't necessarily define *race* and *ethnicity* in the same way, as they didn't define *intimacy* and *sex* in the same way. Again, the western individualistic culture of the United States may have influenced their meanings of the words *race* and *ethnicity* so that in the Spring, there would be a relationship for collectivistic participants similar to that for individualistic participants in the Fall.

The significant difference between cultures on the Ethnic Identity items indicated that overall, collectivistic participants felt a stronger association with their ethnic group than individualistic participants did. This result, more than any of the

others, provided strong support for the cross-cultural research done by Brislin (1993) and Hofstede (1980) which concluded that the group is much more important in collectivistic countries than it is in those that are individualistic.

Overall, the changes which occurred do support Kahle's Equilibrium Model of Attitude Change, which indicated that the information absorbed by the international students transformed them in such a way that they would be able to adapt to the culture of the United States, and specifically, Texas A&M University.

### Conclusion

The failure of the data to support the original hypothesis suggested a couple of approaches for further research. One factor we might take into consideration is the sample size. Significant results on the ANOVAs may have been obtained had there been more participants engaged in the study. Another major factor is the short duration of this longitudinal study. A case could be made that one semester was not enough time for significant attitude change to occur. Perhaps a more appropriate time frame might be the four years it usually takes to obtain an undergraduate degree.

This research is notable, however, for the following reasons. First, this research demonstrated more evidence for the collective/individualistic continuum presented by Hofstede (1980). Second, this experiment is possibly the first of its kind at Texas A&M investigating the influence of the University and the United States upon Texas A&M's substantial international student population. Finally, this study provides a model upon which further research of the international student population might be based, especially when investigating the effect of culture on attitudes.

Figure 1

Mean Responses to Selected Values Questions-Fall

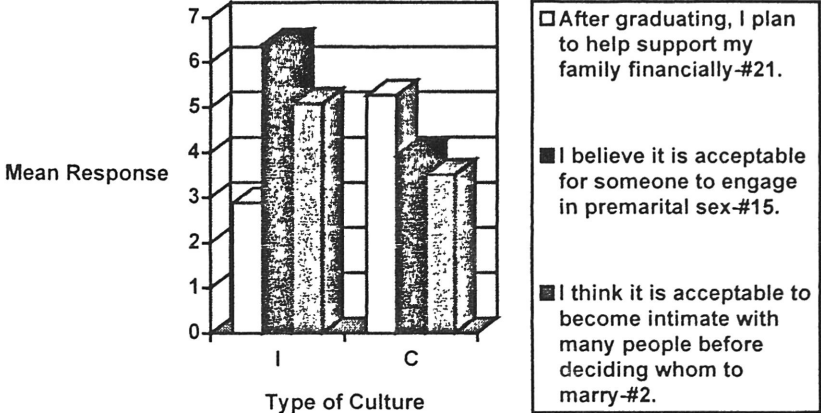


Figure 2

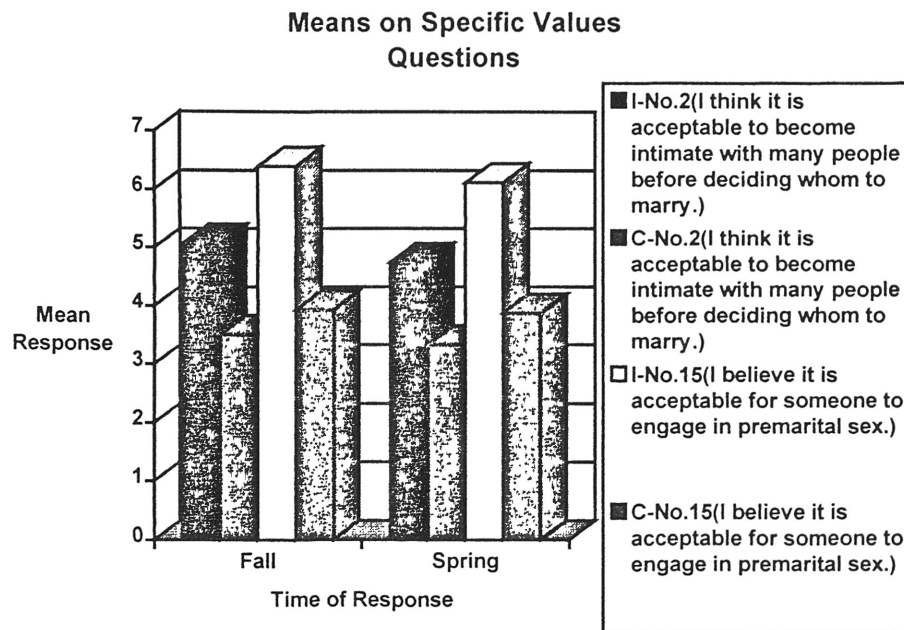


Table 1

Selected Individualistic and Collectivistic Significant Correlations-Fall Data\*

	<b>r</b>	<b>p</b>
Values Question Number 1 and Values Question Number 3(Collectivistic)	0.77	0.0001
Values Question Number 2 and Values Question Number 15(Individualistic)	0.61	0.0011
Values Question Number 5 and Values Question Number 6(Individualistic)	0.97	0.0001
Values Question Number 13 and Values Question Number 14(Collectivistic)	0.69	0.0001
Values Question Number 14 and Ethnic Identity Question Number 38(Collectivistic)	0.71	0.0001
Values Question Number 21 and Values Question Number 14(Individualistic)	- 0.83	0.0001
Values Question Number 21 and Values Question Number 14(Collectivistic)	- 0.62	0.0006

\* For a complete description of questions, see Appendix A.

**Table 2**  
 Mean Responses to Ethnic Identity Items-Spring 1997 \*\*

	Individualistic	Collectivistic
1(23)	2.44	2.82
2(24)	5.69	6.00
3(25)	2.25	4.06
4(26)	2.19	2.33
5(27)	2.19	2.5
6(28)	3.50	4.23
7(29)	6.00	5.94
8(30)	5.25	6.52
9(31)	6.38	6.29
10(32)	4.69	5.29
11(33)	5.50	5.24
12(34)	4.12	5.71
13(35)	3.94	5.71
14(36)	6.13	6.41
15(37)	4.31	5.05
16(38)	3.88	5.22
17(39)	5.56	6.00
18(40)	5.13	5.00
<b>Total</b>	<b>79.13</b>	<b>90.13</b>

**\*\* Numbers in parentheses denote item number on questionnaire.**

### Author's Note

I would like to thank the Honor's Department at Texas A& M University for the funding for this research and, my advisor, Stephen Worchel, Ph.D., for all his help throughout the year. I would like to give a special thanks to Jon Iuzzini, without whom this paper might never have been finished.

Additionally, I would like to dedicate this paper to my family: Jose, Margaret, Kristy, Edwin, and Sandie.

## Appendix A

### Questionnaire

Age \_\_\_\_\_ Sex \_\_\_\_\_ Religion \_\_\_\_\_

Country of Origin \_\_\_\_\_ Marital Status \_\_\_\_\_

Please indicate your response by circling a number from 1 to 7, with **1** indicating you **disagree strongly**, and **7** indicating you **agree strongly**.

#### (Values Questions)

1. I think it is acceptable to date many people before deciding whom to marry.

1(SD)    2        3        4        5        6        7(SA)

2. I think it is acceptable to become intimate with many people before deciding whom to marry.

1(SD)    2        3        4        5        6        7(SA)

3. If I marry, it will probably be after dating many different people.

1(SD)    2        3        4        5        6        7(SA)

4. If I marry, it will be someone my family has chosen for me.

1(SD)    2        3        4        5        6        7(SA)

5. I would date, but never marry someone of a different race.

1(SD)    2        3        4        5        6        7(SA)

6. I would date, but never marry someone of a different ethnicity.

1(SD)    2        3        4        5        6        7(SA)



7. I would date, but never marry someone of a different religion.

1(SD)    2            3            4            5            6            7(SA)

8. If I marry, the person whom I marry will be someone I have chosen for myself.

1(SD)    2            3            4            5            6            7(SA)

9. I would marry someone my family chose for me even if I did not love the person.

1(SD)    2            3            4            5            6            7(SA)

10. I think it is acceptable to marry someone my family did not approve of if I loved the person.

1(SD)    2            3            4            5            6            7(SA)

11. I think it is acceptable to marry or become involved romantically with someone of a different race, ethnicity, or religion if I love the person.

1(SD)    2            3            4            5            6            7(SA)

12. Love in a relationship comes secondary to my family's approval.

1(SD)    2            3            4            5            6            7(SA)

13. After graduating, I plan to return home and work in the same city as my parents.

1(SD)    2            3            4            5            6            7(SA)

14. After graduating, I plan on returning to my native country.

1(SD)    2            3            4            5            6            7(SA)

15. I believe it is acceptable for someone to engage in premarital sex.

1(SD)    2            3            4            5            6            7(SA)

16. I believe it is acceptable for someone to engage in premarital sex only if they loved the other person, and planned on marrying them.

1(SD)    2            3            4            5            6            7(SA)

17. Under no circumstances is premarital sex acceptable.

1(SD)    2            3            4            5            6            7(SA)

18. It would not be acceptable for me to marry someone of a different race, ethnicity, or religion.

1(SD)    2            3            4            5            6            7(SA)

19. After graduating, I will work in the area I have majored in.

1(SD)    2            3            4            5            6            7(SA)

20. After graduating, I will work in the family business.

1(SD)    2            3            4            5            6            7(SA)

21. After graduating, I plan to help support my family financially.

1(SD)    2            3            4            5            6            7(SA)

22. After graduating, I will remain in the United States and work here.

1(SD)    2            3            4            5            6            7(SA)

(Ethnic Identity Questions)

23. I feel that it is hard to fit in at college with other people.

1(SD)    2            3            4            5            6            7(SA)

24. I try to hide the parts of me that are very "ethnic."

1(SD)    2            3            4            5            6            7(SA)

25. I feel that my ethnicity gets in the way with people I am meeting and the new things I am learning.

1(SD)    2            3            4            5            6            7(SA)

26. It is hard to talk to my friends at college about my family or my culture.

1(SD)    2            3            4            5            6            7(SA)

27. It is hard to talk to my family about my friends at college or what I am learning at college.

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

34. I have a strong sense of belonging to my ethnic group.

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

38. I feel a strong attachment towards my own ethnic group.

1(SD)    2            3            4            5            6            7(SA)

39. I feel good about my ethnic background.

1(SD)    2            3            4            5            6            7(SA)

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

1(SD)    2            3            4            5            6            7(SA)

(Academic Questions)

41. Doing well academically is very important to me.

1(SD)    2            3            4            5            6            7(SA)

42. I enjoy working on academics.

1(SD)    2            3            4            5            6            7(SA)

43. I find academics very difficult.

1(SD)    2            3            4            5            6            7(SA)

44. I feel pressure from my family to perform well in my academic pursuits.

1(SD)    2            3            4            5            6            7(SA)

45. Academics are very stressful to me.

1(SD)    2            3            4            5            6            7(SA)

46. Academic work is very demanding and challenging.

1(SD)    2            3            4            5            6            7(SA)

## Appendix B

### Phinney's Multigroup Ethnic Identity Scale\*

In this country, people come from a lot of different cultures and there are many different words to describe the different backgrounds or *ethnic groups* that people come from.

Some examples of the names of ethnic groups are Mexican-American, Hispanic, Black, Asian-American, American Indian, Anglo-Americans, and White. Every person is born into an ethnic group, or sometimes two groups but people differ on how important their *ethnicity* is to them, how they feel about it, and how much their behavior is affected by it. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in:

In terms of ethnic group, I consider myself to be \_\_\_\_\_.

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

4: Strongly Agree

3: Somewhat Agree

2: Somewhat Disagree

1: Strongly Disagree

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

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

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

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

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

**6. I am happy that I am a member of the group I belong to.** \_\_\_\_\_

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

**8. I am not very clear about the role of ethnicity in my life.** \_\_\_\_\_

**9. I often spend time with people from ethnic groups other than my own.** \_\_\_\_\_

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

**11. I have a strong sense of belonging to my own ethnic group.** \_\_\_\_\_

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

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

**14. I have a lot of pride in my ethnic group and its accomplishments.** \_\_\_\_\_

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

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

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

**18. I feel a strong attachment towards my own ethnic group.** \_\_\_\_\_

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

**20. I feel good about my cultural or ethnic background.** \_\_\_\_\_

Write in the number that gives the best answer to each question.

21. My ethnicity is:

(1) Asian, Asian American, or Oriental

(2) Black or African American

(3) Hispanic or Latino

(4) White, Caucasian, European, not Hispanic

(5) American Indian

(6) Mixed; parents are from two different groups

(7) Other (write in) \_\_\_\_\_

22. My father's ethnicity is (use numbers above) \_\_\_\_\_

23. My mother's ethnicity is (use numbers above) \_\_\_\_\_

**\* Items in bold were used on questionnaire.**



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