

2015

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ABSTRACT

AN EXPLORATORY STUDY OF ARRANGED-LOVE MARRIAGE IN COUPLES FROM COLLECTIVISTIC CULTURE

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The purpose of this study was to explore the phenomena of arranged-love marriage in married individuals from collectivistic cultures currently residing in the United States. This study was an attempt to understand the first-hand experiences of individuals who have entered into arranged-love marriages. Participants were asked semi-structured probing questions to gain an in-depth analysis of their experiences. It was discovered that contemporary Asian-Indian/Pakistani marital arrangements draw on concepts from both collectivistic and individualistic cultures as it relates to mate selection. Utilizing the modernization theory as an ecological backdrop and the social exchange theory to understand the individuals in this type of marital arrangement, an enhanced version of this phenomenon was exposed for the first time which has now been termed “Arranged-Love Marriage: Dating with a Purpose.”

NORTHERN ILLINOIS UNIVERSITY
DEKALB, ILLINOIS

DECEMBER 2015

AN EXPLORATORY STUDY OF ARRANGED-LOVE MARRIAGE IN
COUPLES FROM COLLECTIVISTIC CULTURE

BY

SAMREEN QAMARUDDIN PATEL
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A THESIS SUBMITTED TO THE GRADUATE SCHOOL
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE
MASTER OF SCIENCE

SCHOOL OF FAMILY, CONSUMER AND NUTRITION SCIENCES

Thesis Director:
Charline Xie

ACKNOWLEDGEMENTS

First and foremost I would like to thank Allah (God) and my loved ones for their continued support and patience with me throughout this project. Special thanks also to my committee members, Dr. Florensia Surjadi and Dr. Susan Bowers, for their contributions and guidance. Additionally, I would like to thank the participants who allowed me into their personal lives by sharing their intimate experiences with me. Finally, I would like to express my utmost gratitude to my thesis director, Dr. Charline Xie, for her patience, assistance, direction, feedback, and positive encouragement every step of the way.

DEDICATION

I dedicate this work to Qamaruddin and Naseem Patel (my parents), who sacrificed their dreams for my siblings and me. Thank you for your endless emotional and financial support.

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CHAPTER 1

INTRODUCTION

The study of marriage is of interest to family scholars because marriage is fundamental to the social organization and to the formation of families (Ghimire, Axinn, Yabiku, & Thornton, 2006). According to research from various studies, individuals who are pleased with their married life tend to be physically, mentally, and emotionally healthy (Gilbert, 2009; Gottman, 1994; Orbuch & Custer, 1995; White, 1994). Additionally, these individuals tend to have an increased mortality rate, greater social support system, and financial stability (Booth & Amato, 1991; Brown, Lee & Bulanda, 2005; Coombs, 1991; Horwitz & White, 1991; Stack & Eshleman, 1998; Stutzer & Frey, 2006; White & Rogers, 2000; Williams, Takeuchi & Adair, 1992). Moreover, healthy marriages are not only beneficial for couples' mental and physical health, but they are also favorable for their children (Brown, Lee, & Bulanda, 2005). Even though healthy marriages are considered beneficial for those involved, most research is exclusive to the mainstream marital practices of the United States. As a result, much of the research on marriage is not generalizable to the many diverse forms of marital arrangements practiced in the United States.

Implication of Research on Marriage

In general, research on marital satisfaction in the last two decades has provided professionals with a plethora of knowledge and has aided in the creation of research-based interventions for couples (Jaiswal, 2014). In fact, the United States Administration for Children and Families (ACF) has been providing funding since 2002 to more than 300 facilities that offer marriage and relationship programs to help couples and individuals learn the proper tools and skills for successful marriages (Ooms, 2007). Though useful, these programs were created based on the assumption that the central principles of marriage education are universal (Ooms, 2007). Since the beginning of these programs, educators have acknowledged that these programs are not inclusive to other cultures present in the United States (Ooms, 2007). As a result, research on different cultures is important to create marriage programs that would be culturally sensitive. Culturally sensitive programs help educators respect cultural differences in marital practices without condemning values and cultural norms that may not adhere to the cultural norms of the United States (Ooms, 2007).

Culture

Culture comprises of customs and traditions as well as values that have been preserved for generations (Kitayama & Markus, 1999). Depending on the culture, individuals pursue marriage according to their familial and societal norms. According to Hoechlin (1995), men and women use culture to comprehend what is familiar to them and act accordingly. As a result,

culture is important to consider when studying the diverse marital arrangements practiced in the United States.

Researchers report that culture is important to study in regards to marital arrangements because individualistic and collectivistic cultures are starting to overlap in their practice of diverse forms of mate selection (Goodwin, 2000; Lee & Stone, 1980; Markus, 2004; Reis, Collins & Berscheid, 2000). A shortcoming of this research, however, is that it has dichotomized marital arrangements in the individualistic and the collectivistic cultures instead of viewing the variety of marital arrangements as continuum.

Individualistic Culture

According to Dion and Dion (1993), based on a culture's value placement and how the culture socially structures relationships, cultures can be labeled as individualistic or collectivistic. In general, due to social and global influences both individualistic and collectivistic cultures change over time. Individualistic societies place an importance on the individual's autonomy and self (Gelfand & Christakopoulou, 1999; Jaiswal, 2014; Markus & Kitayama, 1991). Additionally, the individualistic society views mate selection as a free-choice system, in which the individual to be married has sole authority to select their prospective mate for marriage (Dion & Dion, 1993; Hofstede, 2001). Ultimately, dating or courtship paves the way for marriage and priority in terms of mate selection goes to attraction and romantic love (Jaiswal, 2014; Kim & Hatfield, 2004). Thus, love or self-choice marriages are those in which partnerships are formed solely by the choices and interests of the individual (Jaiswal, 2014; Kim & Hatfield, 2004).

Collectivistic Culture

On the contrary, collectivistic societies value group culture over individual goals (Gelfand & Christakopoulou, 1999; Jandt & Pederson, 1996). Individuals from this culture value their family honor by avoiding choices that could potentially bring shame to the group as a whole (Jandt & Pederson, 1996). Additionally, collectivistic culture can be viewed in terms of four universal dimensions: resources of one individual are shared with others in the group; the goals of the group are above the goals of the individual, but it does not mean that it takes away from what is best for the individual; social behavior is directed by the individual's obligations and one's need to execute one's duties according to cultural standards; and relationships are viewed as a priority and are valued above the interests of the individual (Triandis, 1995). Along with these dimensions, most collectivistic cultures practice a unique system of mate selection known as arranged marriages.

Mate Selection in Collectivistic Culture: Arranged Marriages

Mate selection in the collectivistic culture is viewed as a group decision, where arranged marriages are the standard practice of mate selection (Kim & Hatfield, 2004; MacDonald, Marshall, Gere, Shimotomai, & Lies, 2012). Individuals in arranged marriages have limited autonomy in terms of deciding whom they will marry (Kim & Hatfield, 2004). This type of marriage typically does not follow a dating or a courtship period prior to the union and is not founded on romantic love (Jaiswal, 2014; Kim & Hatfield, 2004). The family of the individual to

be married searches for a partner who would be compatible for that individual and his or her family (Dion & Dion, 1993; Jaiswal, 2014).

According to Markus (2004), arranged marriage can bring out core hidden qualities in both individuals involved. Since the concept of arranged marriage stems from the collectivistic culture, it is clear that the collectivistic culture's values are at the core of the process of mate selection in this type of marital arrangement. Consistent with the standards of the collectivistic culture, arranged marriages have instrumental (contributory) gains rather than personal (individual) gains.

History of Arranged Marriages

Historically, marriage was not about the needs and self-interest of just the individual, but rather, it was about the wants and needs of the community. Therefore, marriage was viewed as a collective form that had to do with gaining good in-laws as well as increasing the family's labor force (Coontz, 2005). In many cultures and at various times in history, love was viewed as incompatible with marriage (Coontz, 2005). Similarly, other societies deemed it good if love was developed after marriage. As a result, love was not considered as an important factor in mate selection (Coontz, 2005).

In historic India, love before marriage was viewed as an antisocial act (Coontz, 2005). The Greeks viewed love as a mental illness (Coontz, 2005). Along with the Indians and the Greeks, the French in the Middle Ages described love as a "derangement of the mind" (Coontz, 2005). Moreover, in historic China an enormous amount of love between a husband and wife was viewed as a threat to the maintenance of the extended family (Coontz, 2005). Similarly,

marriages in the Hindu cultures of South Asia have long been arranged by parents and other family members, with no say of the individuals involved (Ghimire, Axinn, Yabiku, & Thornton, 2006). Therefore, the importance of preserving cultural traditions in many Asian family units might favor arranged marriages (Mehrotra, Morck, Shim, & Wiwattanakantang, 2011). Consequently, arranged marriages are still the mainstream form of practiced marriage in the collectivistic cultures.

A Comparison Between Self-Choice and Arranged Marriages

When comparing arranged marriage to self-choice marriage in terms of marital satisfaction, arranged marriages are less likely to be founded solely on emotional intimacy and personal needs (Lee & Stone, 1980). Also, individuals in arranged marriages are more likely to have lower living standards with lower divorce rates and higher fertility rates (Triandis, McCusker, & Hui, 1990). An explanation of why individuals in arranged marriages tend to have lower living standards is that it is observed in many non-industrialized societies, whereas the system of self-choice mate selection is observed in industrialized societies, where the living standards are high and so are divorce and remarriage rates (Lee & Stone, 1980; Murstein, 1980; Triandis, McCusker, & Hui, 1990).

Marriage in the Collectivistic Culture: A Shift on a Continuum

Some researchers agree that there has been a shift in the collectivistic culture's process of mate selection, which now integrates components from the individualistic culture's process of mate selection (Chantler, 2014; Chatterji & Washbrook, 2014; Gordon, 2003; Hart, 2007;

Higgins, Zheng, Liu, & Sun, 2002; Hirschman & Minh, 2002; Hortacsu & Oral, 1994; Huang, 2005; Jaiswal, 2014; Kapur, 2009; Litson & Salts, 1988; Lloyd, 2005; Netting, 2010; Smart & Shipman, 2004; Tsutsui, 2013; Uberoi, 1998, 2006; Wright, 2014). This shift was initially termed and defined as an “arranged-love marriage” (Uberoi, 1998, 2006) to conceptualize the emerging process of mate selection in the collectivistic culture. This new type of marital arrangement includes components of both self-choice marriage practiced in the individualistic culture and arranged marriage practiced in the collectivistic culture. Rather than being opposite to an already established practice such as self-choice marriage or arranged marriage, arranged-love marriage appears to be situated on a continuum with self-choice marriage and arranged marriage on either end (see Figure 1). An arranged-love marriage also appears to give importance to both collectivistic and individualistic cultures, as it shares components of both.

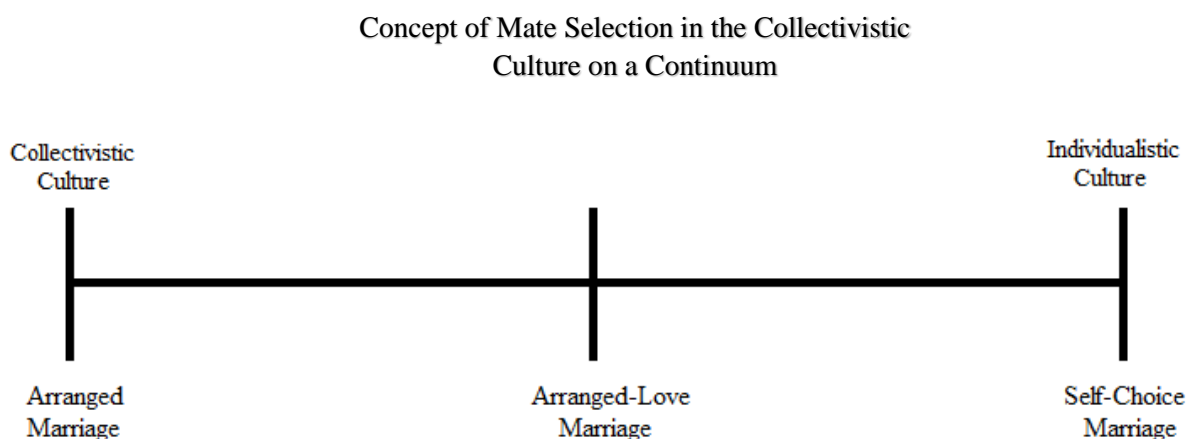


Figure 1: Concept of Mate Selection in the Collectivistic Culture on a Continuum.

Resources Influencing the Shift Towards Arranged-Love Marriage

For religious and social reasons, Hindu religious doctrines prohibit self-choice marriage (Ghimire, Axinn, Yabiku, & Thornton, 2006). On the contrary, after the British colonization of the Indian subcontinent, interaction with others of extremely different beliefs regarding marriage and love before marriage led them to ponder upon independency and marrying of choice (Ghimire, Axinn, Yabiku, & Thornton, 2006). These values of autonomy and self-choice marriage, founded in the individualistic culture, are hypothesized to play a role in the shift towards the concept of arranged-love marriage.

With an ever-increasing globalization, there has been an observed shift in the patterns of mate selection in collectivistic cultures (Arnett Jensen, 2003; Coontz, 2005; Jaiswal, 2014). According to Malhotra and Ong Tsui (1996), the shift away from arranged marriages in the collectivistic culture is in part due to marriages becoming structured around personal goals instead of the traditional familial goals. Although individualism is affiliated with modern norms, recent research states that it does not entirely substitute traditional cultural prescriptions and family-oriented concerns (Malhotra & Ong Tsui, 1996). For this reason, it is important to view this shift as a concept on a continuum potentially influenced by various factors such as globalization, education, premarital experiences, familial involvement, gender behavior, and communication style.

Purpose and Importance of the Study

Although researchers have studied the shift from arranged marriage towards self-choice marriage, there seems to be much less research about couples on the middle of the continuum, choosing a type of marriage that does not fall in either the self-choice or arranged marriage

categories (see Figure 1). Contemporary literature on mate selection is limited to quantitative studies; as a result, there are gaps in research that can be resolved by qualitative analyses to gain a comprehensive understanding of the individuals' life course (Tsutsui, 2013). Therefore, the purpose of this study is to explore the phenomena of arranged-love marriage, the relationship dynamics in this type of marriage, as well as the role of resources that may have influenced this shift.

The majority of the literature on the shift away from arranged marriages has been conducted in Eastern countries (Charsley & Shaw, 2006; Gopalkrishnan & Babacan, 2007; Hart 2007; Netting, 2006; Oprea, 2005; Thornton et al, 1994; Vaillant & Harrant, 2008; Wood & Guerin, 2006; Xiaohe & Whyte, 1990; Zang, 2008). Thus, to gain a more global perspective, more information from the United States is needed. Given the highly diverse nature of society today, it is crucial for individuals in the helping professions to be aware of the norms and types of marital arrangements their clients or patients practice. These practices can have implications on marital satisfaction, gender roles, family and relationship dynamics, as well as on the overall well-being of the clients or patients.

CHAPTER 2

REVIEW OF LITERATURE

There have been major changes observed in the recent decades in the institution of marriage in Asian countries (Jones, 2010). For instance, there has been a decline of arranged marriage and an increasing shift towards individualism in Japan (National Institute of Population and Social Security Research, 2009; Yamagishi, 1999). Similarly, in China there has been a major shift noted in mate selection, from parent-initiated to youth-initiated marriages (Lang, 1946; Levy, 1949). Likewise, Murstein (1980) observed “semiarranged” marriages in some parts of Asia, where parental influence is weak but traditional marriage rituals are present. Correspondingly, there is a noted shift towards self-choice marriages within the framework of resources specific to the Javanese society (Malhotra, 1991). As evidenced, it appears that this shift in mate selection is observed around the world in numerous collectivistic societies (Blood, 1967; Goode, 1963).

While the common perception of marriage may be binary in that the only two options are self-choice and arranged marriages, this perception does not take into account variations within the system. While the individualistic culture practices self-choice marriage, the collectivistic culture has historically practiced arranged marriage. As evidenced above, there have been shifts within the institution of marriage in some Asian countries. Discussed below are different ideas regarding shifts within the institution of marriage such as arranged-love marriage (Uberoi, 1998, 2006), love-by-arrangement (Hart, 2007), hybrid marriage (Kapur, 2009), hybrid goals and

systems of mate selection (Netting, 2010), and self-arranged marriage (Chatterji & Washbrook, 2014).

Arranged-Love Marriage

Uberoi was the first scholar to discuss the idea of an “arranged-love marriage” (1998, 2006). Initially she described the concept of arranged-love marriage as a means of accepting parental approval on the already chosen potential mate, and thereupon treating it like an arranged marriage (Uberoi, 1998). In her second book Uberoi further elaborated on her notion of arranged-love marriage and described this phenomena as:

The inspired indigenous solution to the dilemmas of romance and mate-selection –the contradictions between the impetuosity of youth and the wisdom of age, modernity and tradition, freedom of choice and social conformity – is the institution of ‘arranged love marriage’, in one of its two well-recognized forms. Either a marriage is parentally arranged, and the engaged couple are there-after allowed to go out together in a well-supervised approximation of romantic courtship; or else a young man and woman (appropriately matched by all the usual criteria) first fall in love, and then bring their parents into the picture to conduct the marriage negotiations as for a proper ‘arranged marriage’. Either way, the danger of romance is neutralized, and parental authority happily reconciled with individual desire. Nothing could be more ideal – for the couple, for their parents, or for the nation, whose icon is, and remains against all challenges, *the family*. (Uberoi, 2006, p. 36)

As can be seen in this process, individuals who “fall in love” feel polarized between their obligation towards their kin and their own personal desire for love. In trying to find a balance between conforming to the societal and familial norms as well as gaining individual freedom of choice, individuals often find themselves in conflict whether trying to arrange their own marriage – by finding a partner who meets all the criteria, then obtaining parental approval – accept parents’ arrangement of marriage (Uberoi, 2006, p. 252). As a result of the conflict between

individual freedom of choice and societal norms is the birth of arranged-love marriage (Uberoi, 2006, p. 180). Another modality of arranged-love marriage, described by Uberoi (2006, p. 252), is when a couple chooses to “fall in love” with the partner whom their parents’ have arranged for them.

Love-by-Arrangement

While exploring the relationship between courtship and ideologies of modernity in a village in western Turkey, Hart (2007) found that the parents of this region no longer conform to arranged marriages because they are considered outmoded and self-choice marriages are considered a sign of enlightened modernity. This new type of arranged marriage, which Hart termed as “love-by-arrangement,” seems to bridge the gap between self-choice and arranged marriage in this collectivistic culture, as parents are allowing their children to develop romance after engagement but prior to marriage. In his research, Hart (2007) discovered a decline in paternal authority and an increase in the ideology of romantic love. The politics of identity, modernity, and development were constant underlying concepts to how these villagers considered their cultural practices as modern or traditional (Hart, 2007). Hart (2007) also noted that although individuals in the love-by-arrangement type of marriages develop love before marriage but after engagement, love also can develop after marriage between couples who meet by arrangement.

Hybrid Marriage

Kapur's (2009) research also moves away from the frequently studied arranged versus self-choice marriage dichotomy and moves towards the seldom-studied phenomena of arranged-love marriage, which Kapur termed "hybrid marriage." Hybrid marriage, according to Kapur, is one in which individuals are arranged by their families and have the choice of getting to know their potential mate before marriage, as well as having the choice of accepting or denying the potential suitor. Kapur (2009) described hybrid marriage, in the Indian culture, as an equal match between families of social status in acquiring goods as well as maintaining social hierarchies of caste, class, and gender to gain capital.

Hybrid Goals and Systems of Mate Selection

Following Kapur (2009), Netting (2010) termed the shift towards arranged-love marriage as "hybrid goals and systems of mate selection." In a qualitative study of 15 male and 15 female unmarried professionals between the ages 22 to 29 living in the collectivistic nation of India, Netting (2010) discovered that educated youth no longer focus on the differences of self-choice versus arranged marriages. Netting (2010) reported that young Indians from the upper middle class are moving away from the dichotomy of self-choice versus arranged marriages to focus on explicit characteristics of marriage in general, such as intimacy, equality, personal choice, supernatural support, growing into love, as well as brides joining husbands' families. These students are utilizing the aspects of both self-choice and arranged marriages into negotiating a middle ground with their parents who traditionally would arrange their children's marriage

(Netting, 2010). By doing so, these individuals are preserving their family traditions, and in exchange, their parents are allowing them to marry their partner of choice as long as the potential spouse is brought to the parents for approval. The implications of these results are that the youth in the collectivistic culture are committed to maintaining traditions and supporting their parents' and families' customs and traditions, but they also maintain a partnership with their parents which is considered intimate, egalitarian, and loving (Netting, 2010). In order to fulfill these goals, these individuals use components of self-choice marriages and arranged marriages separately, simultaneously, and in combination (Netting, 2010).

Self-Arranged Marriage

Researchers Chatterji and Washbrook (2014) discussed a synonym of Uberoi's (1998, 2006) arranged-love marriage and termed it as "self-arranged marriage." A self-arranged marriage is one in which the individual sets out to find a potential partner who would meet all the criteria their parents would want for their child's potential spouse, but the individual would not fall in love with this potential mate (Chatterji & Washbrook, 2014). Instead, the individual would seek parental approval and then would continue with the process of marriage (Chatterji & Washbrook, 2014).

Summary

As previously mentioned, culture provides norms and traditions to which members typically adhere. Members of both individualistic and collectivistic cultures practice unique

forms of mate selection. Historically, members of the individualistic culture tend to practice the self-choice system of mate selection, whereas members of the collectivistic culture practice arranged marriage that in some subcultures has evolved into arranged-love marriage. Self-choice marriage consists of two individuals independently getting to know one another through courtship, paving the way for marriage. An arranged marriage is arranged by the kin of the individuals involved, with no input from the couple. An arranged-love marriage is defined as the combination of self-choice marriage of the individualistic culture and the arranged marriage of the collectivistic culture. This fairly new form of companionship in the collectivistic culture has been observed, studied, and noted by only a handful of researchers.

Theoretical Background: Modernization Theory

The cultural shift from arranged marriage towards self-choice marriage is often discussed using modernization theory (Abbasi-Shavazi, McDonald, & Hosseini-Chavoshi, 2008; Malhotra, & Ong Tsui, 1996). Modernization, as theory, is rooted within William Goode's theory of family change (Klein & White, 2008). Goode's research was on the American family losing its structure of extended kinship due to the effects of industrialization and urbanization (Klein & White, 2008). Goode noted that the rise of romantic love and self-choice marriages has changed the structure of families – from traditional to modern (Klein & White, 2008).

According to modernization theory, the shift towards individualism is a product of economic development (Hamamura, 2012). With minimal criticism by researchers, this theory has long been held responsible for the changing structures of families around the world. In an attempt to review and analyze the limitations of the modernization theory, researcher Hamamura

(2012) performed a cross-temporal analysis of individualism in the United States and collectivism in Japan. By exhibiting an increase in individualism, the acquired data supported modernization theory (Hamamura, 2012). In contrast, additional acquired data revealed patterns that pointed towards a shifting focus of social relationships and cultural practices, which cannot be explained solely by the modernization theory (Hamamura, 2012).

Granted that the modernization theory provides well-established factors, such as economic growth, to explain the rise in individualism, it is unable to explain social behaviors which are often demonstrated through cultural practices. As a result, the modernization theory only serves as an ecological backdrop for this study to gain a comprehensive understanding of some of the ever-changing cultures around the world. Since the modernization theory lacks a social relational component, the social exchange theory will be utilized. In an attempt to understand the shift in marital arrangements within the collectivistic culture, the social exchange theory will assist in defining how centuries-old cultural traditions continue to govern social behaviors despite the ever-changing world around those cultures.

Social Exchange Theory Overview

According to Emerson (1976) and Cropanzano and Mitchell (2005), the social exchange theory emerged in the school of social sciences in the late 1950s and is largely due to the contributions of George Homans (1958), John Thibaut (1959), Harold Kelley (1967), and Peter Blau (1964). These exchange theorists focused on the similarities of resources of individuals in any given society. Generally, the social exchange theory examines human interactions and

relationships within a structure based on maximum rewards and minimum costs (Sassler, 2010; Sassler & Joyner, 2011).

One major assumption of social exchange theory is that by having similar resources individuals are able to negotiate and renegotiate on issues to attain a middle ground that is fair to all parties involved (Klein & White, 2008, p. 181). Another major assumption of this theory is that individuals are naturally rational and self-centered. Homans (1958) states that men and women are naturally self-centered and only alter their behaviors based on the reinforcements they receive from their social environment. Thus at the core of social exchange theory is the idea that humans maintain and value relationships, through social exchanges, that are the most beneficial for and least detrimental to them (Rice & Girvin, 2014). An additional assumption of social exchange theory is that individuals want to conform to group norms to gain social approval, which keeps groups (such as those within the collectivistic culture) united (Robbins, Chatterjee, & Canda, 2006). By observing human behavior this framework takes into consideration social interaction and its implications on potential gain and loss, role and function of power, influence of norms, and reciprocity across exchanges (Robbins, Chatterjee, & Canda, 2006).

Since individuals within the collectivistic culture think of the group gain above the individual gain, using the social exchange theory, it is assumed that these individuals moving along the continuum between arranged marriage and self-choice marriage (see Figure 2) will do what they perceive as beneficial to themselves as well as the group at large. In doing so, they are able to negotiate with others by utilizing their reciprocal social exchanges that will benefit them in attaining a greater autonomy in the process of mate selection as well as keeping their families and their traditions intact.

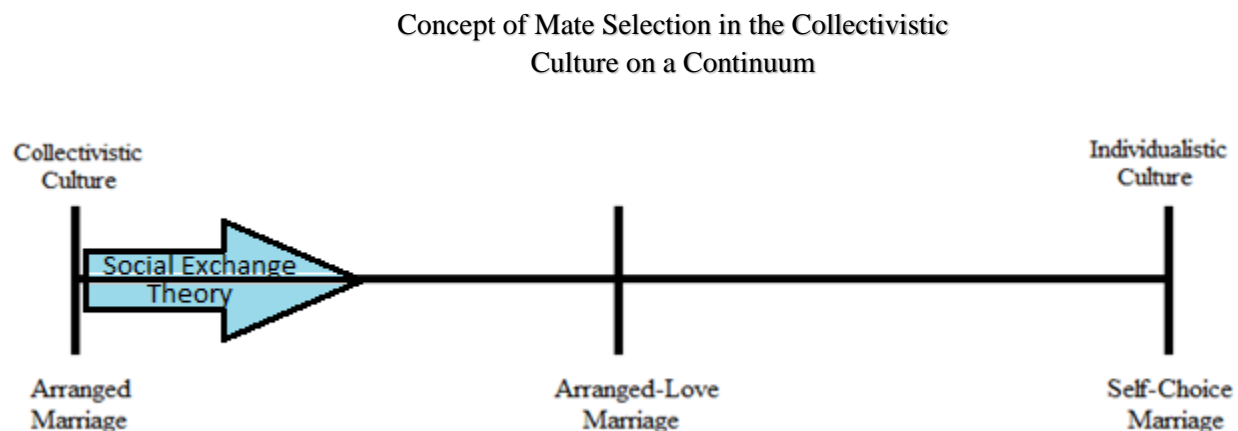


Figure 2: Concept of Mate Selection in the Collectivistic Culture on a Continuum Based on Social Exchange Theory.

Resources

By using the social exchange perspective to analyze the shifts in mate selection, resources define the advantages or disadvantages individuals have in this process. These resources ultimately are a result of the continuing social structural changes in the collectivistic culture. As a result, it is important to recognize the resources that are accountable for the changing kinship structures and parental control (Smart & Shipman, 2004; see Figure 3). It is assumed that when individuals have an excess of desires but an inability to satisfy them, they will use the following resources as social exchange resources to maximize their rewards and minimize their costs: globalization, education, premarital experiences, familial involvement, age and evolving identity, gender behavior, and communication.

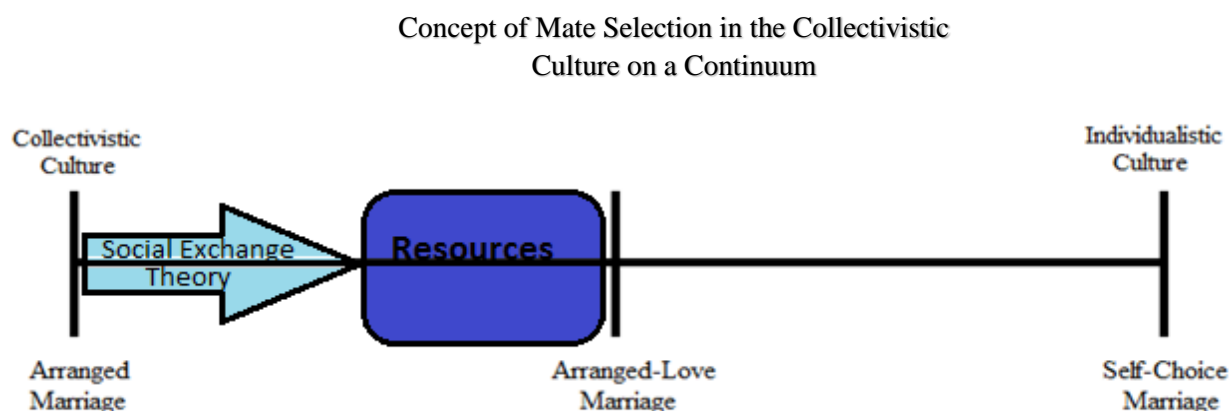


Figure 3: Concept of Mate Selection in the Collectivistic Culture on a Continuum with Resources.

Globalization as an Exchange Resource

According to Jaiswal (2014), one factor that is responsible for the shift in the collectivistic culture towards self-choice marriage is globalization. With an ever-advancing technology, individuals from around the world are becoming more globally conscious than ever before. As a result, globalization refers to the economic, social, and political expansion, integration, and exchanges of ideas and its influences on cultures around the world (Jaiswal, 2014). Jaiswal (2014) reports that globalization has increased consumerism, education, employment, and access to Western media. Additionally, Jones (2010) describes globalization as directly linked to the significant developments in education, increasing urbanization, as well as the involvement of women in the paid workforce. Similarly, mass media is another means through which Western values and ideals regarding individualism in mate selection are promoted (Meekers, 1995).

Along with education, mass media, urbanization, and migration, industrialization also promotes economic independence which in turn promotes individualism (Meekers, 1995). Thus, globalization and its various components have largely swayed the norms of the collectivistic culture into embracing some of the individualistic values (Jaiswal, 2014). Consequently, it is argued that the changing norms and values towards individualistic culture are due to the rise in the world's economy; as the economy rises, the social structure changes and so does the family unit (Whyte, 1992; Allendorf, 2013).

While studying schemas of marital change in the collectivistic culture of an Indian village, Allendorf (2013) discovered that ordinary people's schemas regarding marriages are shaped by strong global and local influences. Allendorf (2013) describes this shift as a result of educational expansion, technological change, and foreign influences. By the same token, Caldwell (1982) reported that the norms of the individualistic culture can be introduced to the collectivistic culture through mass media and education.

Accordingly, Zaidi and Shuraydi (2002) discovered that the process of mate selection of second-generation female Muslim Pakistanis in the United States was influenced by the traditional values linked with the concept of arranged marriages but also by Western values that have been internalized or assimilated. As hypothesized, all the Pakistani girls in the sample were influenced by external socialization factors found within the individualistic society, such as friends, school, and the media (Zaidi & Shuraydi, 2002). Though they belong to a collective orientation, they had developed individualistic ideals and interpretations of love and marriage and had adapted to them (Zaidi & Shuraydi, 2002). Routine or traditional meanings that were learned were altered and redefined to fit this context of the new culture's ideology (Zaidi & Shuraydi, 2002).

Additionally, a study investigating marital relationships in rural Nepal found a shift from once very common arranged marriages towards self-choice marriages (Hoelter, Axinn, & Ghimire, 2004). The spread of education along with drastic transformations in social, economic, and institutional development highly contributed to this shift towards self-choice marriages (Hoelter, Axinn, & Ghimire, 2004). Factors such as expressions of love, conflict, and communication about childbearing and domestic violence are now viewed as key marital dynamics by individuals in collectivistic cultures such as that of Nepal (Hoelter, Axinn, & Ghimire, 2004). Due to globalization, the ideal marriage to these individuals is an assimilation of both arranged and self-choice marriage.

Education as an Exchange Resource

The process of social change has the ability to influence the transition away from arranged marriages in more than one way, but to have an influence on this shift, one must be able to acquire or maximize one's resources (Tsutsui, 2013). Education can be viewed as a resource for the process of social change in many ways. For example, schools are a means for finding a potential mate (Tsutsui, 2013). Education decreases parental authority by increasing individualism (Caldwell, 1983), and education provides a gateway to a new set of values (Caldwell et al., 1983). Educated individuals also have skills that provide them with access to the ever-changing world that perhaps they now know better than their parents, which may make individuals less likely to submit to the will of their parents (Tsutsui, 2013). This resource ultimately creates a shift within the family structure in the decision-making process regarding

mate selection from parents to children. As a result, education can be used to attain a decision in mate selection.

For example, in some parts of Africa, the formal educational system is the by-product of Christianization. This system favors conjugal closeness and therefore promotes individualization of marriage by encouraging Western thinking (Meekers, 1995). Interestingly, individuals with a higher education who are able to balance their autonomy and cultural norms simultaneously have increased parental support in regards to their marriage and individual development (Meekers, 1995). If maximized, education can also provide individuals with greater financial independence from their family through employment or by living on their own (Malhotra, 1991; Thornton et al., 1984; Whyte, 1992).

Premarital Experiences as an Exchange Resource

By the same token, past research studies of mate selection state that individuals who spend an ample amount of time outside the family for their daily activities before marriage are more likely to marry the partner of their choice (Ghimire, Axinn, Yabiku, & Thornton, 2006). As children spend more time outside the home there has been a rise in premarital sex, a smaller age gap between partners, a rise in sexual intimacy in young couples, as well as a rise in postponing parenthood (Lloyd, 2005).

Accordingly, as children spend more time outside the family, their bonds with their parents change. As a result, children become the source of information in the forms of knowledge, new ideas, and resources that are not commonly known to the family (Ghimire, Axinn, Yabiku, & Thornton, 2006). Along with acquiring and sharing knowledge, as children

start earning an income and contributing to the household, they earn the trust, respect, and a willingness to be heard by their elders (Ghimire et al., 2006). As a result, children are allowed to make independent decisions regarding their lives altogether (Ghimire, Axinn, Yabiku, & Thornton, 2006).

Familial Involvement as an Exchange Resource

Though globalization and education are providing autonomy to individuals in the collectivistic culture, parental approval is still considered an important component in the process of mate selection. In most parts of the world, parents uphold a great deal of authority over their children's choice of potential mate (Buunk, Park, & Dubbs, 2008; Georgas, 2006). Expectations of parental involvement in selection of a marital partner and positive attitudes toward parental influence on mate choice have been shown to be greater, particularly in more collectivistic cultures (Buunk, Park, & Duncan, 2010). In countries like Indonesia, parents may discourage their children from a partner who is lower in status, who comes from a disrespected family, or from a partner who may be too secular if they are religious (Nilan, 2008).

Additionally, as opposed to the practices of the individualistic culture, many individuals in the collectivistic culture live with their extended families (Lee & Stone, 1980). As a result, it is crucial to preserve unity within the family, which is why the input of the entire family is considered in mate selection (Jaiswal, 2014). Another reason for this shift towards self-choice marriages may be because the process of self-choice marriage appears less conflictual. When comparing self-choice and arranged marriages, Hortacsu (2007) found that in comparison to family-initiated marriages, couple-initiated marriages involved fewer conflicts. These couple-

initiated marriages were also more emotionally involving, less enmeshed with families, and more egalitarian. However, over successive stages of the marital cycle, conflict declined in family-initiated marriages and division of labor became less egalitarian in couple-initiated marriages (Hortacsu, 2007).

As mentioned earlier, researchers agree that even though self-choice marriages are on the rise in the collectivistic culture, families are still involved in the process of mate selection (Gordon, 2003; Higgins, Zheng, Liu, & Sun, 2002; Hirschman & Minh, 2002; Hortacsu & Oral, 1994; Huang, 2006; Jaiswal, 2014; Litson & Salts, 1988; Lloyd, 2005). For example, according to a research study conducted in Japan, Korea, and Taiwan, parental control in mate selection, shows a much slower decline than anticipated (Tsutsui, 2013). Accordingly, in Togo it is still publically frowned upon to marry without the consent of one's parents (Tsutsui, 2013). In like manner, in several African societies marriages are often arranged by parents (Meekers, 1995). In Indonesia, even though there is a rise of young men and women initiating their own marriages, parents continue to play a crucial part in the marriage process (Malhotra, 1991). Interestingly, Malhotra's (1991) research yielded that the issue of parental authority and children's autonomy is not binary as such, in that it is not displacing the authority of parents but instead accommodating this authority with their children's newfound autonomy.

Perhaps parents have a ground for executing their authority in regards to mate selection due to the economic and social dependency of their children. Since marriage in the collectivistic culture involves considerations of many variables, parents have a motivation to control the process of mate selection because marriage involves status implications for the entire family (Caldwell et al., 1983; Goode, 1963). Likewise, even with an increasing shift towards self-choice marriages in collectivistic societies such as that of China or Indonesia, parental involvement

continues to be significant in the process of mate selection for younger generations (Malhotra & Ong Tsui, 1996). Today, it appears that most young couples still ask for their parents' consent before marrying.

Gender Behavior as an Exchange Resource

Mui-Teng Quek and Knudson-Martin (2006) noted that gender roles affect couples in the collectivistic culture. Couples belonging to the collectivistic culture have two contradictory components to deal with: to identify with the collectivist norms of the family and to use those norms to encourage gender equality (Mui-Teng Quek & Knudson-Martin, 2006). Similarly, when comparing cross-cultural differences in marital factor, Madathil and Benshoff (2008) discovered that for Asian Indians residing in India and Asian Indians residing in the United States there are no significant differences between men and women in their total importance scores on love, loyalty, shared values, and finances (Madathil & Benshoff, 2008). If there are no significant gender differences on these important components then it may mean that these individuals may have similar authority on mate selection within their families regardless of their gender. Additionally, women of the Indian diaspora, who face expectations regarding marriage specific to their gender, view the assimilation of self-choice and arranged marriages as a process that speaks to their complex identities (Samuel, 2010). These women are able to change the gender roles that were provided to them and manipulate them into those that have provided them with a greater autonomy.

In contrast, control over mate selection within the collectivistic culture differs by gender (Malhotra, 1991). Even within the same marriage, the bride and the groom may not both have an

equal input in mate selection; for instance, the groom may have been asked for his wishes in regards to his spouse but the bride may not have had any input (Malhotra, 1991). Therefore, even though social change may provide the youth of these collectivistic cultures with a greater sense of autonomy, the journey towards independence can be different for men and women. (Malhotra, 1991).

Likewise, other resources, education and premarital residence outside the family, according to one study, yielded different effects for men and women (Malhotra, 1991). On one hand, premarital residence is important for men to gain independence, and on the other, education is crucial for women to gain their independence. Though both men and women are becoming autonomous, the means by which they are becoming autonomous are very different. It is believed that men appear to have a spatial basis for independence, and women's autonomy in mate selection appears to stem from new ideals and values inherited about marriage and family through schooling (Malhotra, 1991). Thus, gender roles can change for both men and women based on globalization and can be utilized as an exchange resource with their parents in terms of mate selection.

Communication as an Exchange Resource

Another resource, communication, is probably one of the greatest ways that an individual in the collectivistic culture can gain independence in the process of their mate selection. In regards to choosing the potential mate, Smart and Shipman (2004) explored negotiation, compliance, and agreement among the youth as exchange resources – which may show varying degrees of individualism and collectivism on a continuum. The differing styles of

communication in individualistic and collectivistic societies also impact how individuals can or cannot negotiate when it comes to mate selection. Communication as an exchange resource is important to consider because there may be a correlation between the style of communication and its influence as a means of negotiation in mate selection.

Additionally, within families, negotiation is viewed as a major technique for conflict resolution (Klein & White, 2008). However, negotiation becomes an issue when one person has more power than the other because resources are the foundation to exercising power (Klein & White, 2008). As a result of negotiation, for all parties to win there has to be a consensus. A consensus is an agreement, which is the desired outcome of negotiation. A consensus can only be achieved when all parties in a negotiation agree or when one gives up (Klein & White, 2008). In self-choice marriages, both individuals consent to spending their lives with each other, but that is not the case with arranged marriages. In arranged marriages, the elders of the family have more experience (which is considered a resource), and they may deem the younger members of the family as incapable of finding a spouse on their own. If an individual does not have a say in mate selection but has other resources, then he or she would be able to negotiate with his or her parents in regards to marrying an individual with qualities that they deem important.

While studying the collectivistic culture regarding the process of arranged marriage among South Asian women, Pande (2015) found that some South Asian women are able to negotiate who their prospective mate is going to be. These women used the style of communication ordinarily used in the individualistic culture, which deviates from the non-confrontational style of communication used in the collectivistic culture. By exercising norms from the individualistic culture to have a say within their family regarding mate selection, the South Asian women in this study practiced a variation of arranged marriages (Pande, 2015).

Age and Evolving Identity in Context of Arranged-Love Marriage

Age

Since most young couples are dependent on their parents, that may mean that individuals in this culture can utilize their age as a resource by delaying their marriage. By the same token, Malhotra and Ong Tsui (1996) noted that in many collectivistic cultures, modern norms and ideas put an emphasis on individualism by delaying marriage. Marriages that are based on love and self-fulfillment in this culture appear to take place later than those arranged by the family (Malhotra & Ong Tsui, 1996). The cause for later marriage is due to the shift from family to individual orientation (Malhotra & Ong Tsui, 1996). Likewise, Ghimire, Axinn, Yabiku, and Thornton (2006) reported that the age of the individuals to be married defines whether or not they have a say in their marriage. Individuals arranged in wed-lock by their parents are likely to be of younger ages; individuals who marry of choice, in this collectivistic culture, tend to marry later on in life (Ghimire, Axinn, Yabiku, & Thornton, 2006). The later these individuals marry, the more likely they are to marry of choice due to the economic and social independence of the individual (Malhotra & Ong Tsui, 1996). Nevertheless, arranged and self-choice marriages are codetermined to a certain extent, with age and spousal choice co-occurring (Ghimire, Axinn, Yabiku, & Thornton, 2006). Age provides individuals in this culture with an advantage by providing them with more time to earn respect within the family and an ability to bargain with their collectivistic parents in regards to their marital arrangements.

Evolving Identity

Apart from the above-mentioned psychosocial and environmental resources that impact this shift towards self-choice marriage, another resource that impacts this shift is the individual's identity at the time of marriage. For instance, the Muslims residing in the United States are traditional in their beliefs and typically push for arranged marriages (Al-Johar, 2005). Surprisingly, marriages among Muslims in America are beyond ethnic or national origin traditions (Al-Johar, 2005). Many Muslims born or raised in America identify with the culture of their immigrant parents, which influences the choices they make regarding the type of marital arrangement to which they enter (Al-Johar, 2005). Al-Johar (2005) proposed that first-and second-generation Muslim immigrants express either an ethnic, religious, or American identity. As a result, this identity defines whether their marriage is arranged, self-initiated, or self-achieved (Al-Johar, 2005). Many young Muslims in America choose their own mate and often marry outside of their ethnic community (Al-Johar, 2005). It seems that the Muslims in the United States may be heavily influenced by their identity at the time of mate selection as opposed to factors of the individualistic culture. Thus, the identity that a Muslim individual holds at a certain point in his or her life influences the decision they make regarding mate selection (Al-Johar, 2005). Young Muslims in Al Johar's study both maintained their religious identity and often married outside their ethnic heritage depending on their views at the time of mate selection.

Gillis (1999) reported that marriages in the individualistic culture are more about constructing personal identities and less about creating social relations. Similarly, marriage in the individualistic culture is about "finding oneself," about self-actualization, and about a private

journey (Smart & Shipman, 2004). Yet for many individuals of the collectivistic culture, marriage is about strengthening alliances with family members to be able to have a desirable outcome through negotiation by resolving the competing interests of family members (Smart & Shipman, 2004). Juggling between the two identities (individualistic and collectivistic), many individuals struggle to fulfill their own desires in regards to marriage but at the same time respect the wishes and desires of parents and other family members (Smart & Shipman, 2004).

Summary of the Literature

Although many researchers have observed and described the shift towards self-choice marriage on a continuum, only a few of them have analyzed, termed, and described this shift as the following: arranged-love marriage (Uberoi, 1998, 2006), love-by-arrangement (Hart, 2007), hybrid marriage (Kapur, 2009), hybrid goals and systems of mate selection (Netting, 2010), and self-arranged marriage (Chatterji & Washbrook, 2014). Grounded in the social exchange theory, the literature presented above aimed to provide a description of the resources (globalization, education, premarital experience, familial involvement, identity, gender roles, age, communication) that are available and oftentimes utilized and maximized by individuals in the collectivistic culture to gain independence from their kin, by having control on the decision of mate selection.

The objective of this research is to examine the adoption and the shift of arranged-love marriage of the collectivistic culture in a complex social process involving numerous resources in order to develop a grounded understanding of the phenomena. The aim is to gain insight into the lived experience of the individuals in this type of arrangement.

CHAPTER 3

METHODOLOGY

After obtaining permission from the Northern Illinois University's Office of Research Compliance for institutional review of research involving human subjects (see Appendix A), a non-probability convenience sample was drawn.

Selection of the Sample

Participants for this study were located by distributing the recruitment letter (see Appendix B) virtually at social networking sites and physically at organizations specific to collectivistic communities. Eligible participants were over the age of 18 who were currently married in the "arranged-love" type of marital arrangement and currently resided in the United States. Based on this eligibility criteria, ten participants were recruited. Prior to completing a demographic questionnaire and the semi-structured audio-recorded interview, participants who agreed to be a part of this study completed informed consent forms (see Appendix C). The informed consent stated that participation in this study was completely voluntary, the interview would be audio recorded, the participant's identity would remain anonymous, and the participant had the option to withdraw from participation at any given time without any consequences.

Participants

A total of ten participants were interviewed for this study. Participants were screened over the phone and in person prior to the interviews. None of the participants reported suicidal ideation, intent, or plan. Participants were married individuals over the age of 18 and met the criteria for having been married for at least six months and residing with their spouses. The sample size consisted of five female and five male participants. All of the participants were married individuals, and two of those individuals were a couple in the same marriage. Participants were given pseudonyms based on the culture to which they belonged. The researcher consulted with each participant regarding the pseudonyms provided to them and all the participants agreed that the pseudonyms provided were culturally appropriate.

Procedure

The researcher, a master's-level marriage and family therapist in training, conducted the semi-structured interviews. All interviews were conducted in person. The time and place of the interviews were determined by the participants. Interviews were conducted at private places such as the library, the participants' homes, the researcher's home, a community college, and local coffee shops.

Measures

Semi-Structured Qualitative Interview

The letter describing the study and the consent form were thoroughly reviewed with each participant. Additionally, each participant answered a demographic questionnaire prior to the interview (see Appendix E). Then, during the semi-structured interview (see Appendix F), open-ended questions were asked to help the participants describe their own worldview regarding arranged-love marriage in the collectivistic culture based on the social exchange theory. Individuals' points of view on their marital arrangements, a description of their resources, as well as their descriptions of the current state of their marital life helped the researcher gain a better understanding of the arranged-love phenomenon. The interviews helped the researcher unveil the participants' experiences before their marital arrangement, during the process of the arrangement, as well as the current state of their marriage.

Data Collection and Analysis

Prior to analyzing the data, each interview was transcribed precisely. The researcher then utilized Colaizzi's (1978) system of phenomenological data analysis to understand each participant's subjective views, explanations, experiences, and interpretations of the concept of arranged-love marriage. Phenomenological studies are discovery oriented (Fournier, 1998) to gain insight into the participants' lived experiences within the context of their social environment (Thompson, Locander, & Pollio, 1990). Semi-structured probing questions (see Appendix F)

were asked by the interviewer to gain an in-depth description of the phenomena under investigation (Deshpande, Chreim, Bello, & Evashkevich, 2013). As per the concept of phenomenological study, interviews were conducted with participants to gain an in-depth description of participants' experiences of the phenomena under investigation (McCracken, 1988).

Phenomenological studies depend on a small number of interviews facilitated by the researcher to perform an in-depth analysis (Smith, Flowers, & Larkin, 2009). The coding was performed manually by utilizing raw data from the participants in Microsoft Word 2013. The researcher and a colleague read each participant's transcript a few times separately to gain a deeper understanding. Then the researcher and the colleague extracted significant statements individually. Significant statements were those that described the marital arrangement and the participants' lives at the micro and the macro levels. The researcher and the colleague then came together to develop a final list of statements. As part of the phenomenological study, the researcher along with the colleague engaged in extensive peer discussions and debriefing to ensure the trustworthiness of the findings (Deshpande, Chreim, Bello, & Evashkevich, 2013; Lincoln & Guba, 1985). Then the researcher and the colleague independently interpreted meanings for the statements. The coding consisted of four steps:

1. Creation of a table with statements from the interviews on one column and its interpretations on the other column.
2. Combining similar statements and interpretations together.
3. Creating categories based on the similarities between statements and interpretations.

4. Finally the researcher and the colleague came together to group similar categories of themes into broader themes that shared a common denominator across all transcripts. All the similar categories were highlighted in four separate colors to arrive at the final four themes. What this means is that if both the researcher and the colleague found similar descriptions across two or more participants then they were included in the final list of themes.

The overall themes discovered offered an explanation of the participants' experiences of the phenomenon (Deshpande, Chreim, Bello, & Evashkevich, 2013). Last, the demographic information was analyzed to unveil possible correlations between the participants' ethnicity, income, age, education, religious affiliation, annual household income, relationship with parents, and the description of their current state of marital life.

CHAPTER 4

RESULTS

The purpose of this study was to explore the lived experiences of individuals in the “arranged-love” type of marital arrangement of the collectivistic culture. Researchers analyzed the data from the demographic questionnaire (see Table 1) for potential relationships with the characteristics mentioned and the responses transcribed.

Participants’ Backgrounds and Demographics

The sample size consisted of half female and half male participants. Ninety percent of the participants belonged to the Asian-Indian/Pakistani nationality. Eighty percent of the participants are considered the 1.5 generation because they migrated to the United States with their parents at an early age. All of the participants reside in the state of Illinois. Sixty percent of the participants were born in Pakistan, and one participant was born in Lebanon, one in India, and two in the United States. The age of the participants ranged between mid-twenties to early thirties, with 80% of the participants between the ages of 24 and 28. Participants’ socioeconomic status, based on the income brackets provided on the demographic questionnaire, was between \$30,000 and \$100,000. The participants’ length of marriage ranged between one and five years. Participants were predominantly individuals with bachelor’s and master’s degrees. Although not planned, all the participants identified as practicing Muslims.

Table 1. Demographic Characteristics of Participants

Characteristic	N	%
Gender		
Male	5	50
Female	5	50
Ethnicity		
Asian/Asian-American	9	90
Caucasian	1	10
Age		
24	3	30
25	1	10
27	1	10
28	3	20
31	1	10
32	1	10
Children		
	0	90
	1	10
Birth Nationality		
United States	2	20
Pakistan	6	60
India	1	10
Lebanon	1	10

(continued on following page)

Table 1 (continued)

Participants' Mother's Place of Birth

Pakistan	5	50
India	3	30
Bangladesh	1	10
Lebanon	1	10

Participants' Father's Place of Birth

Pakistan	5	50
India	4	40
Lebanon	1	10

Participant's Age of Arrival to the U.S.

Seven Months	1	10
Four Years old	1	10
Five Years old	1	10
Six Years old	1	10
Seven Years old	1	10
Eleven Years old	1	10
Twelve Years old	1	10
Thirteen Years old	1	10

Participant's Mother's Age of Arrival to the U.S.

19	1	10
23	1	10
24	1	10
27	2	20
32	1	10

(continued on following page)

Table 1 (continued)

33		
35	2	20
36	1	10
	1	10

Participant's Father's Age of Arrival to the U.S.

22	1	10
27	1	10
30	1	10
32	3	30
35	1	10
39	1	10
41	1	10

Length of Marriages

Six Months or less	0	0
Six Months to One Year	1	10
One to One and a Half Years	1	10
One and a Half to Two Years	1	10
Two to Two and a Half Years	2	20
Two and a half to Three Years	1	10
Three to Three and a Half Years	2	20
Three and a Half to Four Years	1	10
Four to Four and a Half Years	0	0

(continued on following page)

Table 1 (continued)

Four and a Half to Five Years	1	10
Highest Level of Education completed by Participants		
Highschool/GED		
Vocational School		
Associates Degree	1	10
Bachelor's Degree	7	70
Master's Degree	2	20
Doctoral Degree/PhD		
Level of Education Completed by Partners		
Highschool/GED	1	10
Vocational School		
Associates Degree	1	10
Bachelor's Degree	5	50
Master's Degree	3	30
Doctoral Degree/PhD		
Highest Level of Education Completed by Participants' Mothers		
Highschool/GED	7	70
Vocational School	1	10
Associates Degree	1	10
Bachelor's Degree		
Master's Degree	1	10
Doctoral Degree/PhD		

(continued on following page)

Table 1 (continued)

Highest Level of Education Completed by Participants' Fathers

Highschool/GED	1	10
Vocational School	1	10
Associates Degree	4	40
Bachelor's Degree	3	30
Master's Degree	1	10

Annual Household Income

\$30,000-\$39,999	1	10
\$40,000-\$49,999	1	10
\$50,000-\$59,999	1	10
\$60,000-\$69,999	4	40
\$70,000-\$79,999		
\$80,000-\$89,999	1	10
\$90,000-\$99,999	1	10
\$100,000 and up	1	10

Researchers began analyzing the data following the tenth interview. After the seventh interview, no new themes were discovered. From ten transcripts, 300 significant statements were highlighted between the researcher and a colleague. Four major themes emerged as a result of analyzing the semi-structured interviews:

1. Importance of Family: Parents, In-Laws, and Extended Family

2. Intergenerational Transmission of Religious Values
3. Fundamental Criteria of Mate Selection: Compatibility and Equality
4. Marital Identity: Collectiveness Meets Individuality

Importance of Family: Extended Family, Parents, and In-Laws

“Importance of Family” reflects the value that the participants placed on their families and the role their families played in the formation of their identities. The close-knit relationships that the participants shared with their immediate and extended family members represents the importance placed on family within their culture at large. Growing up with several members from their extended family left the participants with strong feelings of love, joy, care, and emotional security.

Extended Family

Most participants grew up in joint families and reported receiving an ample amount of attention and being emotionally spoiled by having so much support. Participants defined the term “family” as inclusive of both immediate and extended family members where everyone looked out for each other. The elders were described as especially caring towards the younger members of the family. Both immediate and extended family meant so much to the participants that even when it came to mate selection, making a choice that would hurt them was never an option. Following are examples from the interviews, in which the participants described what it was like to grow up around so many caregivers who provided love, care, support, wisdom, and security.

“...I had so many uncles and aunts and grandparents, they all loved and cared for me... I was actually never alone...and everyone was always either playing together, eating together...we did pretty much everything together as family.” (Moeed)

“...I was always surrounded by my family, my aunts, my uncles...We all were very close, it was sort of an atmosphere where we were... a giant extended family. It wasn't just immediate family. When we used the word family we meant everyone that's connected through blood, cousins, first cousins, second cousins and all of our aunts and uncles.” (Ali)

“...the guy I married, one of the other reasons why I'm sure subconsciously or consciously I married him is because I knew that my parents wanted a Muslim Indian guy right and I knew that would make them happy and I knew that would make my life really easy. Not only that, he was in the same religious group as me. Same sub-sect. This way not a single person would be upset with my marriage...So I had all that support so I think that instilled the value of making sure, because my family meant everything to me...and we're really close to our relatives and extended family so they all mean a lot to me. To make any decision that would make them upset I wouldn't have been able to do.” (Shagufta)

Although the participants reported that they thoroughly enjoyed growing up around so many family members, they also reported challenges that came with the stated blessings. The participants felt too sheltered or overly protected by all the members of their families. Since the participants represented their entire families, they were sheltered and protected from making mistakes to maintain familial honor. Often this notion left the participants feeling confused about the differences they were starting to observe between their upbringing and that of those around them from different cultural backgrounds. They stated that it was difficult to do things sometimes because their parents cared too much about what other people thought. As a result, participants had to be careful of their actions out of fear of bringing shame to the entire family. Participants reported that since everyone always had eyes on them, it also meant that everyone in the family would be there for them if and when needed.

“The only negative aspect of my childhood probably was that I was a little too sheltered and they were too protective so I felt a little smothered at times.” (Shagufta)

“One thing that I never liked about my culture was that my family cared too much about what other people thought...It was difficult to understand why everyone was so protective...but I know my parents only cared for me and wanted the best.” (Aamra)

“...we always had to be careful of what we did just in case somebody found that oh you did this and then they would tell somebody else who'd tell somebody else...it was always like everyone is always watching your back. So, it was nice I guess.” (Ali)

Parents

Parents were reported as the most important members of the family by the participants.

Participants described their relationship with at least one or both parents as functional and positive. Participants empathized with their parents and described them as selfless, ideal, supportive, and open-minded individuals. Participants were able to overlook the challenges they faced growing up due to the gratitude they felt towards their parents' hard work.

“I've had a really close relationship with both my parents.” (Zainab)

“All in all, knock on wood, I have always had a great relationship with my parents and they are ideal parents. I wouldn't change a thing that they have done for me because I am sure it wasn't easy for them either. They did whatever they thought was best for their children and- I respect them for that.” (Aamra)

The participants stated that their relationship with their parents evolved as they grew up. The roles reversed from the parents providing care to their children to the children assuming responsibility for their aging parents. The participants indicated that they grew up around their grandparents, who were taken care of by their own parents. Since this type of role reversal was modeled to the participants, participants were aware that they would also be in a similar role for

their own parents. Eventually, for the participants this role reversal not only meant taking care of their parents emotionally and physically but also financially. This responsibility is part of the traditions of the participants' culture.

“Now as an adult, I love and care about my parents and since I am the oldest of two sons, I have to work hard so I can take care of my parents and return what they gave to me as a child and that is my responsibility and I will do whatever it takes to fulfill that.” (Moeed)

In-Laws

As aforementioned, the tradition of taking care of aging parents meant for the son(s) to reside with their parents even after getting married. Both male and female participants described their in-laws as modern, welcoming, honest, comforting individuals who treated them like their own family. Participants highly valued obtaining in-laws whom they would be able to easily build loving relationships with. The female participants and the male participants reported that the wife takes care of her in-laws because it is important to her husband and that this was a known value to both individuals prior to getting married. Additionally, the participants stated that it was important for them to not have their in-laws interfere in their marriage. The participants valued their autonomy and wanted to keep their right of solving their own marital problems, and their in-laws were respectful of that. With the exception of one or two participants, all the participants reported residing with their in-laws (husband's parents/male participant's parents). The participants who reported not residing with their in-laws stated that this was due to their in-laws residing in a different country.

“...usually in-laws from India are very strict right they're very traditional. I could wear anything in front of them, do anything in front of them, they don't really care... They're very easy going and I knew that, that's another reason why I kind of was okay with marrying who I married because I knew how his family is.” (Shagufta)

“My in laws are some of the nicest people I have ever met. They are always welcoming to not just me as their son in law but to my extended family. So you know it really doesn’t feel like different kind of family, we all mesh together.” (Ali)

“They’re nice people. They always take care of me.” (Sheila)

Intergenerational Transmission of Religious Values

Along with other teachings, participants reported being significantly shaped by their parents’ religious beliefs, especially on marriage. All the participants identified themselves as practicing Muslims who were modeled what healthy and functional marriages should look like in Islam by their parents. Participants indicated that their parents were rarely in disagreement with each other and that they typically lived in harmony. Similar to the values of their parents, the participants reported valuing similarities, religiosity, a hard-working spouse, honesty, and friendship within their own marriage. It was interpreted that the participants’ parents did not behave in ways that would defy the values or teachings they were trying to instill in their children. These teachings were to respect and treat others well, to live in peace and harmony with others, as well as practicing kindness and patience.

“My dad is very respectful to my mom. And that’s how I learned to respect women. My mom is also very patient with my dad, so it shows how relationships should work.” (Waqas)

“So I think my (marital) values originated from my religion and also my parents. My parents always stood next to each other in good and bad times.” (Moeed)

“I would say my primary values on marriage they originated from what I’ve seen from my parents... Basically what I observed and what my religion has taught me about marriage. Islam is very big on how marriages should be and how you should respect your wife. So I’ve always seen my parents support each other in tough times...” (Ali)

Participants indicated that it is due to their religion that they are able to live in harmony with so many individuals (i.e., residing with joint family, living with parents/in-laws after marriage, etc.) and be respectful to all. Whether it was something the participants looked to for answers to their problems or for answers on how to treat others, religion was described as a way of life and was at the core of the values that were transmitted to the participants.

“Even though I was born and raised in America. I have always been heavily influenced by my parents, my family, and my religion more so than I would say the Western American culture...I’ve never indulged in drinking or anything my religion would condemn as wrong, so I would say my religion and parents really shaped me to be the person I am today.” (Ali)

“...my religion taught me how to get through all my problems. Islam...has basically taught me how to live my life.” (Zainab)”

Fundamental Criteria of Mate Selection: Compatibility and Equality

Participants constructed their own definitions of love and marriage, often described as interconnected with that of their parents. Participants stated that their fundamental values of compatibility and equality on marriage originated from their religion, parents’ marriage, parents’ teachings, education, and their culture at large. Participants unanimously agreed that it was necessary to find a partner from the same culture, religion, and subsect because praying together was a way for them to connect with their spouse on a deeper level. For the participants, love was considered secondary, and compatibility was considered primary when they were searching for a spouse. Love and marriage were defined as mutual respect, friendship, forgiveness, trust, partnership, and commitment with few boundaries.

“...love means partnership or equality and so does marriage. And like in business, in a marriage a partnership cannot be achieved if there is no trust. So mutual respect or mutual

trust is extremely important. I say this because if there is trust than respect for your husband or wife comes automatically. Like you wouldn't really respect someone you can't trust right?" (Aamra)

"Honestly, love for me is like finding a good friend in your husband and having that mutual respect and knowing that even if you make mistakes no matter how big they are that they will have room in their heart to forgive you..." (Gulabo)

When describing their own arranged-love marriages, all participants reported finding their spouse through a family member, family friend, or a trusted community member. They referred to the arranged-love marriage phenomenon as dating with a purpose. The participants had the option of not marrying the individual as long as they were willing to give the potential individual a chance. Most participants reported that their spouse was not the first person they were introduced to, thus they never felt forced to agree to an individual who they were not content with marrying. Participants referred to this phenomenon as modern arranged marriage and some termed it as arranged dating. They stated that individuals in the Western world often meet their significant other through mutual friends or even online dating where they can locate an individual based on similar values. They justified love being secondary and compatibility being a primary marital value by stating that when two individuals of any culture or background meet, love is not automatically present; it has to be built. Most importantly they stated that even though their dating was arranged, their love was not. Participants insisted that love is something that has to be built with an individual who shares similar values on compatibility and equality as you.

"Well in my understanding arranged love marriage is where when your parents find someone for you, but you have the opportunity to get to know them. Before you commit to them. So it's not as opposed to what most people think where you find someone but you have no choice but to marry them. We are given a choice it's just that your parents help you find someone and you get to date them based your similarities." (Ali)

“In some instances the couple doesn’t have the option of getting to know one another but I feel like for the most part now a days in my community at least people meet their spouse through mutual family or friends. Isn’t that how Americans meet their spouse too?” (Aamra)

“...love is built, it's not just something that happens instantly than it wouldn't be so valuable would it?!...You don't love anyone the day you meet them, you don't.” (Shagufta)

Almost all the participants seemed content with the roles that they played within their own marriages. Participants do not “follow” stereotypical gender norms from their collectivistic culture at large (i.e., women as homemakers and men as breadwinners), but rather each participant described having an understanding with their spouse in regards to the division of labor inside and outside the home. Participants demonstrated respect for their spouse for the amount of work they do whether it was at home or outside. Based on the accounts provided, each couple came up with a unique method for deciding what works best for them. Their value of equality within their marriage was evident in their division of labor. They carry out their everyday duties, which they mutually agreed upon, with great respect and appreciation for one another. In most cases it was apparent that the husband is the sole earner or earns more money, but despite this being the case these husbands were reported as being equally helpful when it came to housework. One male participant, who reported himself as the sole breadwinner, stated that being a homemaker is a full-time job; hence, he appreciates his wife taking care of the house and his family. An understanding and respect for each other’s roles and carrying out their respective responsibilities is what seems to be the driving force behind their self-reported successful marriages.

“Marriage, it means partnership. Because life is not so easy on your own so you need that one companion who is there in all forms unconditionally ideally speaking you know. I mean yeah you have friends, but they're not gonna go to bed with you at night time when you are feeling alone. You need someone to wake up to they're not gonna be there when

you wake up. You need someone in an intimate sexual way to be honest, you have your partner for that, you need someone that you could love in all form and shape and your spouse is perfect for that so pretty much partner and a need and a want. Someone to fulfill all your needs and your wants because that's one relationship that does not have many boundaries I believe. All other relationships have some boundaries.” (Shagufta)

“We both work as a team which is a really beautiful feeling you know.” (Zainab)

“...now I never thought that marriage would be like having a partner.” (Waqas)

The participants' current state of marital life was described as functional and positive.

They stated that because their spouses also share similar views on marriage and life, they are able to work together for the betterment of their lives and lives of their families. Marital conflicts were considered rare due to attaining a spouse who was similar in almost all aspects of the participant, especially when it came to religious and familial values. The participants wanted a partner who would be similar to them in the following aspects: religious (Muslim), family oriented, educated, respectful, trustworthy, patient, understanding, fair, caring, kind, loving, and selfless. Participants also stated that open communication helped minimize differences in their respective marriages. Moreover, the participants reported looking to their religion for answers to the marital problems that they could not solve on their own.

“Well me and my wife have the same religious faith so we do pray together and attend the mosque together, it brings us together on a deeper level...” (Ali)

Marital Identity: Collectivism Meets Individualism

Participants' individual identities can be viewed as a melting pot because their identity was heavily shaped by many factors. Although they belong to the collectivistic culture, they were raised in an individualistic society. Interestingly, participants do not view their individuality and

collectiveness as separate; instead, they described that these two overlap for them. Participants indicated that the combination of individuality and collectiveness, which they referred to as a fusion of their Eastern and Western identity, helped them in forming a healthy marital relationship. Their collective identity taught them to think of others around them before themselves, whereas their individual identity taught them that sometimes they have to think of what is best for them even if it is not what is best for the group at large. Participants explained that it would be ideal if one could incorporate and practice both by leading a balanced life.

“Okay, individuality, I think they both could overlap and I think success is when you can simultaneously incorporate both in your life? Okay like individuality is your own sense of virtues, beliefs, belief system, your own internal culture alright which is individual and unique to you. Now you go in a society or a family who have their own different individual culture okay. So, I believe you should be able to voice your own opinions and make your own decisions, let’s say maybe eighty percent of the time, alright but you have to remember that twenty percent of the time, I’m just giving numbers, it is okay and in fact beneficial and appropriate to sacrifice, not sacrifice because that’s a big word, but respect others like momentarily at least. Give up some of your own preferences for the sake of other peoples.” (Shagufta)

“Individuality for me would mean putting yourself before everyone else, sort of on the selfish end whereas collectiveness means more about considering others not always before yourself but at least at the same time.” (Ali)

“So, Individuality means to be self-sufficient and means to be independent and...collective...means to live in harmony...with all those you know that are around you that are respecting their wishes or you by their wisher. It’s also important to balance both, in my opinion.” (Faisal)

“...I tend to think about my loved ones when I make a decision and how it would affect everyone. Although I do think that way I still value my individuality a lot. My Eastern and Western fusion identity gives me the best of both worlds. Just because I adhere to my collectiveness does not mean that I would do something that would hurt my own values and believes just to make others happy. Reaching a middle ground can be tough sometimes, but I feel its doable most of the time.” (Aamra)

Participants seemed to gain respect from the elders in their families of origin as they were expanding their horizons. The expanding of their horizons played an important role in the

formation of their marital identity. Participants expanded their horizons by learning new ideas and perspectives about the cultures outside of their own. They indicated that they were able to open their minds to new ideas by working outside the home, moving out of their parents' houses after high school, and traveling to different places. In doing so, they were able to acquire knowledge or information that was not readily available to their families. When they shared this newfound information about the world outside of theirs with their families, they were viewed as responsible and knowledgeable individuals. This in turn helped them gain respect and autonomy in decisions within their own family of origin.

“...working outside the home, traveling and meeting new people opened up my mind and my heart to so many new and unique ideas and concepts.” (Aamra)

“I moved out for school...so that definitely helped. I am not sure if it defies the values of my culture because my parents did not have a problem with the idea of moving me out... It actually just further made me more responsible....” (Zainab)

Summary

Based on the data, the collectivistic families in this study were highly driven by their religion, customs, and traditions. Participants highly value their families and as a result they value the teachings of their parents and other elders of their families. Although the participants were taught to be tolerant of others of different race, religion, and culture, when it came to mate selection both participants and their families placed an utmost importance on compatibility. The acceptance and tolerance of others belonging to different cultures and religions was evident in their friendships, at school, and at work but was not evident in forming life-long kin-like relationships. Based on the participants' experiences, it appears to be that marriages within the collectivistic culture are not solely between the couple, but rather they are the beginning of two

families being united. As a result, trusted family members or family friends search for a prospective mate who would not only be compatible with the immediate and extended family but also with their religion, subculture, customs, and traditions. Interestingly, compatibility between the couple is considered secondary and is expected to develop after marriage by both the family members and the couple themselves. Although that is the case, the individuals themselves reported that similarities were important and that finding a partner who shares the same fundamental values (family, religion, etc.) as theirs was primary above all else. As long as these fundamental values were present, participants were content with marrying their respective mate and did not feel pressure to marry an individual whom they did not want to marry. Participants did report that their premarital experiences (i.e., education, living away from family, working, etc.) contributed to their marital identity formation, even though the prospective mate in all the cases was introduced by a trusted family member, family friend, or a member of the community. Participants described the formation of their marital identities as a result of embracing ideals from their families' collectivism and the society's individualism.

CHAPTER 5

DISCUSSION

The ten participants who were interviewed for this study all appeared to identify strongly with their collectivistic cultural identity as revealed in the four major themes – Importance of Family: Parents, In-Laws, and Extended Family; Intergenerational Transmission of Values: Character Building Values and Religious Values; Fundamental Criteria of Mate Selection: Compatibility and Equality; and Marital Identity: Collectiveness Meets Individuality. Participants' reports of their experiences revealed that their lives and their decisions are interconnected with that of their parents, relatives, and religion even after migration. For the participants who reported not residing with their family after marriage, they were financially and emotionally still very much connected despite being in different countries. Following the teachings of their parents and having support from their families were reported as highly important by the participants. Based on this interdependent relationship between the participants and their families, the participants have cultural as well as social obligations towards their families rooted in the teachings of their parents, religion, collectivistic culture, and education.

As the participants embrace some of the characteristics of the individualistic culture of the West due to migration and globalization, they described their marital arrangements of the collectivistic culture as a concept on a continuum. By the same notion, Raeff (1997) states that the development of the self which is typically viewed as a collectivistic versus individualistic dichotomy should be viewed on a continuum which naturally exists in the value systems of all

cultures. The findings of this study demonstrated how the intergenerational transmission of cultural values are prioritized by the immigrant participants as they continue to develop their own identities. Since most participants were immigrants, upon arriving to the United States the participants began the process of enculturation. As described by Kagitçibasi (2002), enculturation is the influence of a foreign culture on the immigrant individuals, which seemed to be stronger during the adolescent and adult years of the participants' lives as they broadened their lifestyles beyond the context of their families.

Family, Religion, and Education as Resources

All the participants reported residing with their extended families at some point in their lives and thus described themselves as family-oriented individuals. This finding is in line with the literature which states that many individuals in the collectivistic culture live with their extended families (Lee & Stone, 1980). Due to this very reason, it is important to preserve unity within the family, which is why the input of the entire family is considered in mate selection (Jaiswal, 2014). Participants described that family-initiated marriages are less conflictual in terms of marital arrangement since every member of the family is on the same page.

Even though the researcher did not plan for this, all the participants identified with the Muslim faith. Nevertheless, it was evident that these Muslim participants were highly affected by their religious values that were transmitted through their parents, extended families, and their community at large. The participants turn to their religion for answers to their problems and use

their religion to guide them in their personal as well as professional lives. As mentioned in the literature, since the Muslims born or raised in America identify with the culture of their immigrant parents, they are heavily influenced in the choices they make regarding the type of marital arrangement they enter into (Al-Johar, 2005). Participants reported being heavily influenced by the following: their own parents' marriages, religious and cultural values, educational values, and finding a healthy balance between their collective and individual marital identities.

Since the participants are educated individuals, worked outside the home, and befriended individuals from various cultural and religious backgrounds, they had knowledge in a different realm than the elders within their family of origin. As these participants spent more time outside their home, they became the source of information in the forms of knowledge, new ideas, and resources that were not commonly known to the family. This shift also helped the participants earn trust, respect, and a willingness to be heard by their elders (Ghimire, Axinn, Yabiku, & Thornton, 2006). It was interpreted that since the participants highly valued education, it could have decreased parental authority by increasing individualism (Caldwell, 1982). As mentioned, education provides individuals with the knowledge to the ever-changing outside world that the family members might not be familiar with; perhaps the participants knew better than their parents, which may have helped them gain autonomy within their family-oriented lifestyle (Tsutsui, 2013). Moreover, attaining higher education was important to the participants due to having the responsibility to take care of their aging parents financially as well as emotionally. Thus, the participants' economic independence and relaxing of traditional norms regarding marriage provided them with increased power in mate selection. It was evident that as children gained more resources by exposure to the individualistic culture and education away

from home, parents lost some of their own resources (Ghimire et al., 2006). Also, the participants' parents seemed to be flexible with their children due to the evolving parent-child relationship. The parents were aware that their children at some point would have to take care of them, which could be another reason why they were more relaxed in the process of mate selection.

Equality

As far as gender differences are concerned, both male and female participants reported having similar freedom in the say they had regarding marrying their partner. The participants stated especially valuing equality within their marriages. The partners were moving towards more egalitarian roles and fulfilled their responsibilities together. As the literature suggests, the participants and their spouses respected each other's careers, were flexible in the division of household responsibilities, valued open communication as a means for conflict resolution, and viewed their partner as their equal in every aspect (Mui-Teng Quek & Knudson-Martin, 2006).

Collectivism Meets Individualism

In regards to family relations, cultural influence consists of two important components of individual development and collective goals. It was assumed that the shift in this study, based on variables such as education and age, would be moving towards individualistic culture, but that is not exactly what was discovered. It was discovered that it would not be accurate to label this transformation as a shift because the participants are not abandoning their collectivistic

identities. Rather, they are utilizing their resources to form an identity based on learned values and ideals from both cultures.

Although the participants and their families appeared to be attached to their ethnic culture, the participants themselves reported juggling two cultures simultaneously. As Kwak (2003) reports, when families migrate to find settlement in a different country, they tend to reside in their ethnic-heritage culture as well as the new culture of the society they settle into. The participants reported that migrating to a Western country has aided in the development of their own identity by practicing autonomy, but this does not mean for the participants to neglect their sociocultural obligations towards their families. Participants described that the healthiest way to balance their Eastern and Western identity was for them to incorporate and balance both their individuality and collectiveness simultaneously. It was assumed prior to the study that these individuals moving along the continuum between arranged and self-choice marriage will do what they perceive as beneficial to themselves as well as the group at large. In balancing both of their identities, even in their marital arrangement, participants gave a unique definition to the arranged-love marriage phenomenon.

Like the participants of this study, similar research studies have concluded that recent U.S. immigrant families are inclusive of both foreign-born parents and foreign-born children (Kwak, 2003). Although these new immigrants tend to be influenced by the new culture and its values, they hold steadfast to the values and traditions of their country of origin. The participants' main source of acquiring their cultural identity has been through their parents and extended family but no longer through the society at large (Kwak, 2003). The new society brought to the participants new definitions and ideals that further enhanced their views on all aspects of their lives, more importantly on the concept of love and marriage. Participants

developed a definition on this topic that was not previously found in the literature and it stated that marriages can be arranged, but love cannot. Love appears to be the by-product of the arrangement. The participants do not view the individualistic culture as modern or progressive as much as they view it as something different that could further enhance their lives in conjunction with their collectivistic culture (see Figure 4). Based on the findings, an enhanced version of the arranged-love marriage phenomenon was unveiled for the first time and has now been termed as “Arranged-Love Marriage: Dating with a Purpose”.

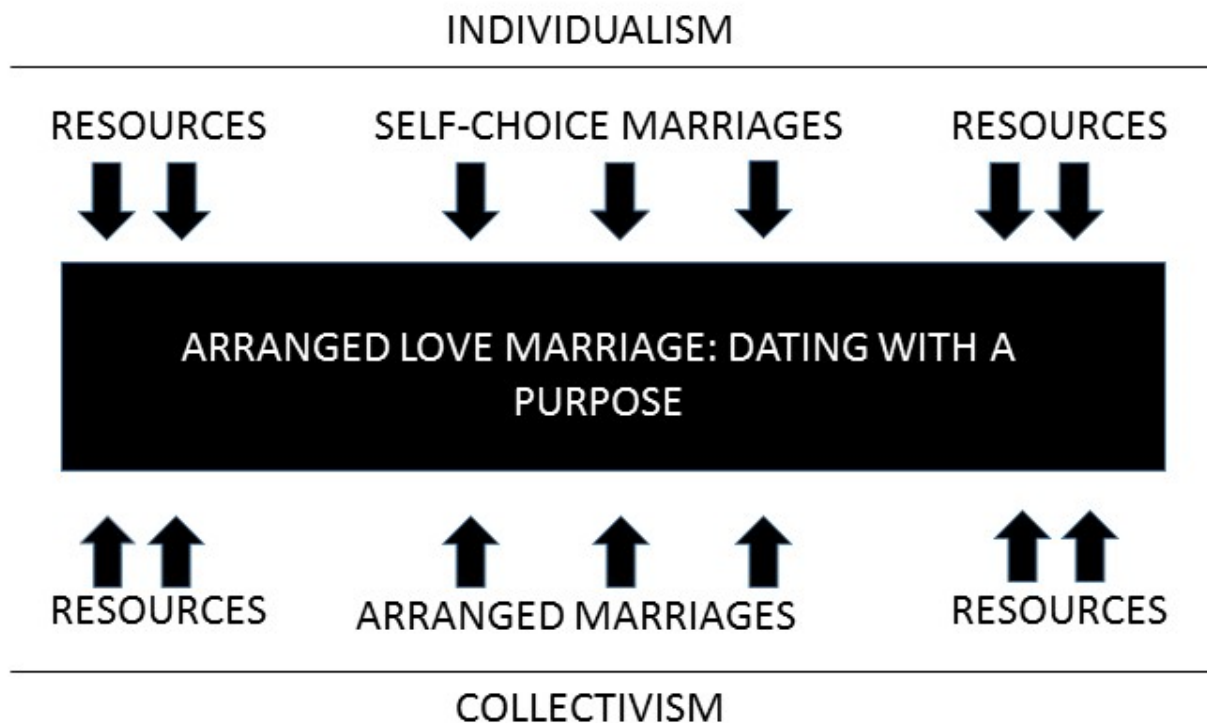


Figure 4: Arranged-Love Marriage: Dating with a Purpose

Summary

Studies are moving beyond the bipolarization of individualism versus collectivism or self-choice marriages versus arranged marriages to emphasize coexistence of values or developmental goals within individuals, families, and cultures (Tamis-LeMonda, Way, Hughes, Yoshikawa, Kalman, & Niwa, 2008). As stated in research, family cohesion and obligation as well as gender equality are a few examples of characteristics that are highly valued and even encouraged by family members of the collectivistic culture in an attempt to maintain unity within the family (Kwak, 2003). As a result, participants and the family members transform their values as they see fit in order to sustain the family as a unit as well as develop an identity that coexists with both the collectivistic and individualistic cultures. The participants' utilization of their resources and creating an impeccably healthy balance between managing their individuality and collectiveness is in line with the exchange theory mentioned in the literature. These participants value equality within their marriage, share similar fundamental values, are becoming egalitarian, and at the same time keeping a strong hold on their collectivistic cultural and religious identities.

Implications for Research and Practice

The present study suggests many implications for research and practice. One of the most important is for individuals in the helping professions to be informed and culturally sensitive about the practices of mate selection in the collectivistic culture. In this study, the individuals had a strong sense of attachment to their cultural identity. Their culture is mostly rooted in their religion, and as a result it is a way of life for them.

Another area for mental health and other helping professionals to pay close attention to is the role of family. Mental health professionals should note the significant familial importance when working with young adult immigrants and first-generation youth. These young adults may need support negotiating the mate-selection process as they remain loyal to their families. Additionally, future studies should focus on the intergenerational relationships in immigrants from collectivistic to individualistic societies. The participants' utilization of their resources and creating a healthy balance between managing their individuality and collectiveness seems challengingly impressive, but researchers must be careful not to overgeneralize the findings to all the individuals from the collectivistic culture in these situations as the findings could very well vary even within the same culture and subcultures. Similarly these variations do not end at families and cultures but continue onto their traditional practices at large – marital arrangements. Although in the past arranged marriages were stereotyped as forced marriages within the collectivistic culture, and love or self-choice marriages have been linked with the individualistic culture alone, this study highlights the coexistence, rather than a shift, of the two. Thus, researchers should aim to move away from thinking of a continuum and instead consider a dual model where individual and collective live together.

Limitations

One limitation of this study is that due to the convenience sampling, this research cannot be generalized to every individual within the collectivistic culture. Additionally, all the individuals within this study belong to the Muslim faith; thus, this study lacks religious diversity. This study also lacks ethnic diversity since the majority of the participants identified as Indian or Pakistani.

Moreover, participants of this study are not socioeconomically diverse either. Almost all participants reported belonging to the middle or high socioeconomic status. Future researchers studying the shift in the marital arrangement within the collectivistic culture should obtain a larger sample size from various religious identities to have a greater significance.

Since this was a phenomenological study a recorder was utilized to audio record the interviews. It is important for future researchers to note that the participants may or may not respond in a different manner if they answer questions on their own, as opposed to a researcher. Future researchers might also continue to look at how arranged-love marriages, such as those here, define marital satisfaction per se. Finally, another limitation of this study is that, due to the confidential nature of individuals from collectivistic culture, participants may not always share relevant information out of fear and guilt of bringing shame to their family.

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APPENDIX A

INSTITUTIONAL REVIEW BOARD APPROVAL



NORTHERN ILLINOIS UNIVERSITY

Office of Research Compliance and Integrity

Lowden Hall 301 · DeKalb, IL 60115-2584

815-753-8588 · Fax 815-753-1631 · www.niu.edu/orci

Approval Notice

Initial Review

23-Feb-2015

TO: Samreen Patel

Family, Consumer and Nutrition Sciences

RE: Protocol # HS15-0066 “**An exploratory study of arranged-love marriages in couples from collectivistic cultures**”

Your **Initial Review** submission was reviewed and approved under **Expedited** procedures by Institutional Review Board #2 on **23-Feb-2015**. Please note the following information about your approved research protocol:

Protocol Approval period: **23-Feb-2015 - 22-Feb-2016**

If your project will continue beyond that date, or if you intend to make modifications to the

study, you will need additional approval and should contact the Office of Research Compliance and Integrity for assistance. Continuing review of the project, conducted at least annually, will be necessary until you no longer retain any identifiers that could link the subjects to the data collected. Please remember to use your **protocol number** (HS15-0066) on any documents or correspondence with the IRB concerning your research protocol.

Please note that the IRB has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

Unless you have been approved for a waiver of the written signature of informed consent, this notice includes a date-stamped copy of the approved consent form for your use. NIU policy requires that informed consent documents given to subjects participating in non-exempt research bear the approval stamp of the NIU IRB. This stamped document is the only consent form that may be photocopied for distribution to study participants.

It is important for you to note that as a research investigator involved with human subjects, you are responsible for ensuring that this project has current IRB approval at all times, and for retaining the signed consent forms obtained from your subjects for a minimum of three years after the study is concluded. If consent for the study is being given by proxy (guardian, etc.), it is your responsibility to document the authority of that person to consent for the subject. Also, the committee recommends that you include an acknowledgment by the subject, or the subject's representative, that he or she has received a copy of the consent form. In addition, you are

required to promptly report to the IRB any injuries or other unanticipated problems or risks to subjects and others. The IRB extends best wishes for success in your research endeavors.

APPENDIX B

RECRUITMENT LETTER



GRADUATE STUDENT THESIS STUDY:

AN EXPLORATORY STUDY OF ARRANGED-LOVE MARRIAGE IN COUPLES FROM COLLECTIVISTIC CULTURES

You are being invited to participate in a research study being conducted by Samreen Patel (Department of Family, Consumer, and Nutrition Sciences) for a graduate thesis project at Northern Illinois University.

The objective of this project is to gain an in-depth overview of the lived experiences of individuals involved in arranged-love marriages from collectivistic cultures. Collectivistic cultures are those that are often referred to as Eastern cultures. These cultures are typically found in Asia and the Middle East. In an arranged-love marriage, individuals are introduced to each other by their family members for courtship to potentially pave the way towards marriage with the consent of both individuals. In other words, individuals are introduced by their family members, have a chance to date and get to know each other, and then decide whether or not to get engaged and then married. The semi-structured interviews will be conducted at private locations such as at a library. The interview should take about an hour to complete. Your participation in the research is voluntary. You may choose not to answer any or all questions, and you may stop at any time. There is no penalty for not taking part in this research study.

If you are over the age of 18, identify with a collectivistic culture, have been married for at least six months, living with your partner, and practiced the arranged-love type of marital arrangement, then you may be eligible to participate in this study.

Please contact Samreen Patel (e-mail: z1628960@students.niu.edu / phone: 630-885-1055) for any research related questions and to sign up to be a participant.

APPENDIX C

INFORMED CONSENT FORM

INFORMED CONSENT

My name is Samreen Patel and I am a master's degree student in the Specialization in Marriage and Family Therapy Program at Northern Illinois University. I am currently working on my master's thesis which has the main purpose of investigating the phenomena of arranged-love marriages practiced by individuals in collectivistic cultures.

If you are willing to participate in this study, you will be asked to complete a demographic questionnaire prior to the interview. Your name or address will not be collected. During the semi-structured interview you will be asked open-ended questions about your marital arrangement, about your lived experience of this type of marriage, and about your family background. If you feel uncomfortable, you may ask to proceed to the next question. You also may stop the interview at any time. Interviews should take about an hour, including the time it takes you to fill out the demographic questionnaire. All data, including the audio recordings, will be kept 3 years from the completion date of the research project in a locked faculty office at Northern Illinois University.

Direct benefits to participating in this study may include greater insight into your marital arrangement and cultural implications of such an arrangement. The risks of participating in the study may include a breach of confidentiality and/or experiencing emotional stress from participating in this interview. Please let the interviewer know if you experience emotional stress so she can help you by either stopping the interview or providing you with appropriate resources.

Your participation is voluntary and you may withdraw from the study or ask that your participation data not be used for the research at any time without penalty or prejudice. If you have any additional questions concerning this study, you may contact Samreen Patel 630-885-1055 or at z1628960@students.niu.edu or Dr. Julie Ramisch at 815-753-6348 or at jramisch@niu.edu. If you wish to have further information regarding your rights as a research subject, you may contact the Office of Research Compliance at Northern Illinois University at 815-753-8588.

Information obtained during this study will be presented in a M.S. thesis and may be published in scientific journals and/or presented at scientific meetings, but any information which could identify you will be kept strictly confidential. Your consent to participate in this project does not constitute a waiver of any legal rights or redress you might have as a result of your participation.

Your signature below indicates that you have read the above information, that all of your questions have been answered, and that you wish to participate in the research study.

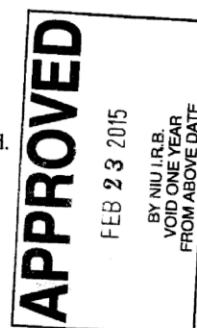
Signature of Participant

Date

Your signature below indicates that you give permission for your interview to be audio recorded.

Signature of Participant

Date



APPENDIX D

INSTITUTIONAL REVIEW BOARD APPLICATION


FOR OFFICE USE ONLY:

IRB Protocol # _____ Date Received _____
 Routed as _____ Board # _____



Application for Institutional Review of Research INVOLVING HUMAN SUBJECTS

Note: Please complete this form thoroughly keeping in mind that the primary concern is the **potential risk** (economic, ethical, legal, physical, political, psychological/emotional, social, breach of confidentiality, or other) to the participants. Provide copies of all materials to be used in the investigation. The Institutional Review Board (IRB) must have enough information about the transactions with the participants to evaluate the risks of participation.

Name(s) and employee ID for faculty, Z-ID for students

Samreen Patel, Z1628960

Status: ☐ Faculty ☒ Graduate Student ☐ Undergraduate Student

Department:

Family Consumer and Nutritional Sciences

Mailing Address (if not department):

630-885-1055

Phone:
E-mail

z1628960@student
s.niu.edu

Project Title:

An Exploratory Study of Arranged-Loved Marriages in Couples from Collectivistic Cultures

Proposed Data Collection Start Date:

February of 2015

Note: Unless the authorized departmental reviewer (e.g., chair or designee) has deemed on the screening form that IRB review is not needed, all projects must receive formal written clearance from the IRB Chair (or an IRB member designated by the Chair) **prior** to the start of data collection.

Type of Project (Check one)

☐ Departmental Research (faculty/student projects not externally funded and not indicated below)

☒ Graduate Thesis/Dissertation (IRB application should be submitted AFTER proposal defense)

Advisor/Committee Chair (& e-mail): Dr. Julie Ramisch (Advisor and Committee Chair)

☐ Undergraduate Project (Senior thesis/capstone, research rookies, independent study)

Advisor/Committee Chair (& e-mail):

☐ Externally Sponsored Research

A complete copy of the grant proposal or contract must accompany this application form for IRB review to take place.

☐ ☐ ☐ ☐ ☐ ☐ ☐ Source of Funding:

☐ ☐ ☐ ☐ ☐ ☐ Title of grant proposal (if different from IRB protocol):

• Name of principal investigator on grant proposal:

• Office of Sponsored Projects file number (Note: this is not the grant number):

OSP#

☐ Other

Specify:

Part I. Purpose and Procedures:

1) Describe the purpose of your study and the reason(s) this study is needed. Include any necessary background information and a description of your hypothesis or your research question.

Although researchers have studied the shift from arranged marriage towards self-choice marriage, there seems to be much less research about couples on the middle of the continuum, choosing a type of marriage that does not fall in either the self-choice or arranged marriage categories. Contemporary literature on mate-selection is limited to quantitative studies; as a result, there are gaps in research that can be resolved by qualitative analyses to gain a comprehensive understanding of the individuals' life course (Tsutsui, 2013). Therefore, the purpose of this study is to explore the phenomena of arranged-love marriage, the relationship dynamics in this type of marriage, as well as explore the role of resources that may have influenced this shift.

In an arranged-love marriage, individuals are introduced to each other by their family members for courtship to potentially pave the way towards marriage with the consent of both individuals. In other words, individuals are introduced by their family members, have a chance to date and get to know each other, and then decide whether or not to get engaged and then married.

The majority of the literature on the shift away from arranged marriages has been conducted in Eastern countries (Charsley & Show, 2006; Gopalkrishnan & Babacan, 2007; Hart 2007; Netting, 2006; Oprea, 2005; Thornton et al, 1994; Vaillant & Harrant, 2008; Wood & Guerin, 2006; Xiaohe & Whyte, 1990; Zang, 2008). Thus, to gain a more global perspective, more information from the United States is needed. Given the highly diverse nature of society today, it is crucial for individuals in the helping professions to be aware of the norms and types of marital arrangements their clients or patients practice. These practices can have implications on marital satisfaction, gender roles, family and relationship dynamics, as well as on the overall well-being of the clients or patients.

2) The following items will help the IRB reviewers understand the step-by-step procedures of your study:

2A) Explain the participant **eligibility** and **exclusion** criteria that will be used.

Eligible participants will be those, over the age of 18, who are currently married in the “arranged-love” type of arrangement, and living with their spouse. These participants will be those who identify with a collectivistic culture and reside in the United States.

Participants will be screened over the phone or in person prior to the interviews. If the interview is to be conducted over the phone, participant will need to meet with the researcher once prior to the interview to sign the informed consent. Participants at risk for suicide will be provided appropriate resources and will be excluded from the study. Participants of this study will be screened for having been married for at least six months and residing with their partner. Participants will be married individuals over the age of 18.

2B) Explain the **recruitment** procedures (how will participants learn about the study?). If using the snowballing technique, please explain who contacts potential participants (other participants or the researcher). *Please attach recruitment scripts, flyers, or postings.*

Participants will be located through social-networking sites, email groups, and organizations specific to collectivistic communities. The researcher aims to have a sample size of ten to twelve participants.

2C) Explain the **consent process** (verbal and/or written procedures for informing participants of the nature of the study and what they will do).

[Please attach all documents (assent, consent, parent permission) that are appropriate for each group of subjects participating in the study. Consent forms should be prepared for adult participants (age 18 or over). Assent forms should be prepared for minor subjects appropriate to their ages, and permission form(s) for parents or legally authorized representatives should also be prepared. For children too young to comprehend a simple explanation of participation, parental permission is sufficient only if the research will provide direct benefit to the subject, a member of the subject's family, or other children with the same condition as the subject.]

Written informed consent will be obtained prior to the interview. The letter describing the study and the consent form will be thoroughly reviewed with each participant.

2D) Describe the **data collection** procedures including what data will be collected, how it will be collected (include a description of any interventions to be used), the duration of participation in the study session(s), and how the session(s) will end.

The researcher, a master's level marriage and family therapist in-training, will conduct the semi-structured interviews. Prior to the semi-structured interviews, participants will be provided with informed consent forms. Interviews will be scheduled via email or phone call. Time and place of the interview will be determined by the participants, preferably at a private place such as a library. All interviews will be recorded with the consent of the participants and transcribed by the researcher.

2E) If applicable, explain the procedures for providing **compensation**.

2F) If applicable, explain the procedures for **debriefing** participants. *Please attach a debriefing script or sheet*

Reminder: Attach copies of all questionnaires, surveys, interview questions, listing of all information/data to be collected, etc. It is the responsibility of the researcher to obtain any relevant permission for copyrighted materials. If the research involves an oral interview or focus group discussion that could evolve as it progresses, include a list of discussion topics and any “starter” questions for each topic that can reasonably be expected to be covered. If a *draft* of a written questionnaire or survey is attached, it should be clearly labeled as such and

a final version must be submitted *before* data collection begins.

Part II: Research Participants

3) Participant demographics:

☐ Gender: M ☐ F ☐ Both ☒

☐ Estimated age(s):

Over the age of 18.

☐ Are any subjects under age 18? Yes ☐ No ☒

☐ **Potentially** vulnerable populations (please indicate if any of the following groups are the **target population of the study**)

☐ Pregnant women & fetuses

☐ Prisoners

☐ Decisionally impaired/mentally disabled

☒ Specific ethnic group(s) (list in box):

Individuals who identify themselves belonging to the collectivistic culture.

If any potentially “vulnerable populations” have been indicated above, please explain the necessity for using this particular group, or if specific groups are excluded from the study, please indicate the exclusion criteria used.

☐ Target number of participants in the **entire study** (including controls) from start to finish (keep in mind that this is just an **estimate of the total**):

12

4) Please explain any outside institutional (i.e., schools, hospitals) approval you will need to obtain and how approval will be sought. Provide scripts, letters, or emails providing any information that will be used to obtain needed approvals/permission. It is the responsibility of the researcher to follow all applicable policies of any outside institution(s).

N/A

Part III: Risk/Benefit assessment

5) What knowledge/benefit(s) to the field will be gained from the study?

the American Psychological Association (2014) reports that healthy marriages are not only beneficial for couples’ mental and physical health, but they are also favorable for their children. Even though healthy marriages are considered beneficial for those involved, most research is exclusive to the marital practices of the United States. As a result, the mainstream research on marriage is not generalizable to the diverse forms of marital arrangements practiced in the United States.

- 6) What direct benefit(s) are there to the participant(s) (if any) from the proposed research? *[For example, learning a new skill, psychological insight, teaching experience]* *[Please note that compensation is **NOT** considered a direct benefit.]*

Insight into their marital arrangement and cultural implications of such an arrangement.

- 7) Describe any potential risks (breach of confidentiality, economic, ethical, legal, physical, political, psychological/emotional, social, or other) to the subjects posed by the proposed research. (Note: Some studies may have “no reasonably foreseeable risks.”) Investigators are required to report all unexpected and/or adverse events to the IRB. Therefore, it is important that you list all reasonably anticipated risks because unanticipated adverse events may need to be reported by NIU to OHRP.

Risks may include breach of confidentiality and / or experiencing emotional stress from participating in this interview.

- 8) Federal regulations require that researchers use procedures that minimize any risks to participants. What procedures will be used to minimize each risk and/or deal with the challenge(s) stated in “7” above?

Any research (digital recordings of interviews, demographic questionnaires, and transcripts) will be stored on a password protected computer located in a locked faculty office at Northern Illinois University.

- 9) If support services are required to minimize risk of harm to participants, explain what will be provided (list of services available). *[A resource list for the DeKalb area is available on the ORC website – if using this, please provide a copy with your application.]*

Individuals who identify with suicidal ideation will be given resources in their geographic area.

- 10) How do the potential benefits of the study *justify* the potential risks to the participants?

Any professional research benefits make this research appropriate despite potential risks.

Part IV: Consent Document Variations

- 11) Will audio, video, or film recording be used?

Yes ☒

No ☐

If **yes**, specify the recording format to be used.

Audio.

Please keep in mind that specific consent must be sought in the informed consent document(s) by including a **separate signature/date line giving consent** for recording. This is in addition to the signature/date line giving consent to participate in the research project.

12) Will this project require the use of consent/assent documents written in a language other than English?

Yes ☐ No



Reminder: If non-English documents will be used, please have the document translator **provide documentation** (email or written) that the translation is equivalent to the English version. [*This can be done after the protocol is approved in order to minimize the number of changes needed.*]

13) Are you requesting a **waiver of a signed** informed consent document?

Yes ☐ No ☒

Please indicate the justification for requesting this waiver:

☐ The only record linking the subject to the research would be the signed consent document and the principal risk of the research would be breach of confidentiality.

☐ The research involves minimal risk to the subjects and involves no procedures for which written consent is normally required outside of the research context (e.g., online surveys).

14) Are you requesting a **waiver/alteration** of some other aspect of the informed consent document?

[*This section is relevant for studies involving **deception**.*]

Yes ☐

No ☒

14a) Please explain which aspects of informed consent will be missing or altered along with a justification for the change.

N/A

14b) Please explain how the project meets all of the following criteria:

1) The research presents no more than minimal risk of harm to the participants.

N/A

2) The waiver/alteration will not adversely affect the rights or welfare of the participants.

N/A

3) The research could not practicably be carried out without the waiver or alteration.

N/A

4) Whenever appropriate, the participants will be provided with additional pertinent information after participation.

N/A

15) Will any HIPAA protected health information be collected as part of the data?

Yes ☐ No ☒

If **yes**, describe the procedures for protecting the information.

N/A

[Please provide a copy of your HIPAA disclosure form to be given to participants.]

16) Will any protected school records be collected as part of the data?

Yes ☐ No ☒

If **yes**, describe the procedures for protecting the information.

N/A

Part V: Confidentiality and Anonymity

17) Will identifying information be connected to the data (even through an identification key linking identities to a pseudonym or code that is kept separate from the data)? Yes ☒ (**confidential** data) No ☐ (**anonymous** data)

18) If you answered **yes to question #17**, describe precautions to insure the privacy of the subjects, and the confidentiality of the data, both in your possession and in reports and publications.

Participant names will initially be recorded on the audiotaped interviews, but will be replaced with culturally appropriate pseudonyms in transcripts and subsequent publications. These pseudonyms will be used on demographic questionnaires. A code sheet will link participant pseudonyms to original digital audio recordings and consent forms.

Digital audio recordings will be stored on the faculty member's NIU computer along with the transcripts. Signed informed consents and demographic questionnaires will be stored in a locked file cabinet in the faculty member's office at NIU. The code sheet linking participant names to pseudonyms will be on paper and will be kept in a separate file in the locked file cabinet.

19) If you are collecting your data through an on-line survey tool, will the survey instrument collect email and/or IP addresses with the data?

- No ☐ **The survey will be set so that email/IP addresses are NOT collected**
 Yes ☐ **IP and/or email addresses WILL be collected with the data**
 N/A ☒ **I am not using an online survey tool.**

20) How will the records (data, recordings, and consent forms) be stored? **Also** indicate how long records will be kept and how and when they will be disposed of.

[Note: Signed informed consent documents must be maintained for 3 years following completion of the study.]

Digital audio recordings will be stored on the faculty member's NIU computer along with the transcripts. Signed informed consents and demographic questionnaires will be stored in a locked file cabinet in the faculty member's office at NIU. The code sheet linking participant names to pseudonyms will be on paper and will be kept in a separate file in the locked file cabinet. When in the possession of the researcher, the data, recordings, and consent forms will remain in a locked briefcase with the researcher at all times.

Records will be kept for three years from the completion of the research project at Northern Illinois University, and will be shredded or deleted from the computer at the end of three years. This includes the code sheet, audio recordings, transcripts, informed consent documents, and demographic questionnaires.

Part VI: Projects Involving Deception *[complete only if your study includes deception]*

21) Describe the deception being used. Be sure to clarify whether this is deception by **omission** (an important aspect of the study is withheld from the participants) or **commission** (the participant is misled about some aspect of the study) or both.

[Complete item 14 if aspects of consent are missing.]

N/A

22) Why is deception a necessary and unavoidable component of the experimental design?

N/A

23) Debriefing of participants will be:

- ☐ Immediate (directly following the research session)
☐ Delayed
- ☐ Full (all aspects of deception will be revealed)
☐ Partial (some aspects of deception will remain unexplained)

a) If debriefing is delayed, why is the delay necessary, and when will it occur?

N/A

b) If debriefing is partial, why is the partial debriefing necessary? Would the participant be harmed in any way by full debriefing?

N/A

c) If debriefing is partial, will full debriefing occur later?

N/A

d) Does the presence of deception increase risk of harm to the participants?

N/A

e) Is the respondent free to withdraw his/her data after being fully debriefed?

N/A

24) Who will provide the debriefing?

N/A

Reminder: Please include a copy of your debriefing script/sheet with this application.

Part VII: Credit and Compensation

25) If participants will receive course credit for participation, please describe it below.

N/A

26) If participants will receive some other form of compensation for participation, please describe it below.

N/A

27) Describe any alternative tasks that will be available for participants to earn the credit or compensation.

N/A

Part VIII: Conflict of interest

28) Do any of the researchers conducting this study have any potential conflicts of interest?

[Conflicts of interest may include financial or personal interest, or any condition in which the investigator's judgment regarding a primary interest may be biased by a secondary interest.]

Yes ☐ No ☒

29) If **yes** to the above question, please describe the nature of the conflict of interest.

Part IX: Researcher Qualifications

30) In addition to listing the investigators' names, indicate their qualifications to conduct procedures to be used in this study.

Investigator Samreen Patel is a Master's Level Student specializing in Marriage and Family Therapy. She has been working with clients of diverse backgrounds and unique issues for the past year as a Graduate Student Therapist in training for approximately 40 hours a week at the Couple and Family Therapy Clinic of Northern Illinois University and at Centennial Counseling Center in Sandwich, IL.

Dr. Julie Ramisch is a faculty member in FCNS and has been conducting research projects at NIU for the past 2 1/2 years. She is supervising Samreen's thesis.

31) State the date of completion of the **CITI Human Subjects Protection** training program(s) for the individuals

listed in the question above. The required course is "**Social & Behavioral Research - Basic/Refresher, Basic Course**". The required CITI training is accessible from the ORCI website at http://www.niu.edu/orci/human_research/training/index.shtml. If you have comparable training, please attach certification verifying this. [Note: NIU policy requires that research investigators must complete appropriate training before conducting human subjects research.]

Samreen Patel completed her CITI refresher 2/8/15. Julie Ramisch re-did her CITI basic course on 2/8/15

To be completed by investigator and confirmed by advisor (if student project) and departmental reviewer. Initials indicate all required parties ratify that application is complete:

Checklist of items required to accompany completed application form:

1. _____ Complete grant proposal/contract (for externally funded projects)
2. _____ All surveys, questionnaires, interview questions, or other instruments to be used
3. _____ Subject recruitment/introductory materials
4. _____ Informed consent documents (must select at least one):
5. _____ Consent form for adults (if participants are age 18 or over)
6. _____ Assent form for minors (if participants are under age 18)
7. _____ Parental permission form (if participants are under age 18)

**Initial indicating all listed materials are attached and application is complete;
INCOMPLETE
APPLICATIONS WILL NOT BE PROCESSED. The investigator will be
notified of deficiencies in the
application via e-mail from the Office of Research Compliance and Integrity
(ORCI); if no response is
received by the ORCI thirty (30) days the application will be considered
withdrawn.**

Investigator _____ Advisor (if student project) _____ Department
Chair/Designee _____

REQUIRED SIGNATURES: ALL PROJECTS

CERTIFICATION

I certify that I have read and understand the policies and
procedures for research projects that involve human
subjects and that I intend to comply with Northern Illinois
University Policy. Any changes in the approved protocol
will be submitted to the IRB for written approval prior to those
changes being put into practice unless it involves an immediate safety issue for
the subject during a procedure. (In such instances, the researcher is required to
promptly notify the IRB after the fact.) I also understand that all non-exempt
projects require review at least annually.

Investigator(s) Signature(s)

Date

Signature of Faculty Advisor
(Student Project Only)

Date

Authorized Departmental Review:

☐ Project qualifies for Administrative Review.
Cite the appropriate exempt category:

☐ Project qualifies for Subcommittee Review.
Cite the appropriate expedited category:

☐ Project is referred for review by the convened IRB.

Signature of Authorized Departmental Reviewer

Printed name

Date

Return this form, together with necessary documentation, to the Office of Research Compliance and Integrity, Lowden Hall, 301. For information or additional assistance with the approval process, please call the office at (815) 753-8588 or access the ORCI web page at www.niu.edu/orci.

APPENDIX E

DEMOGRAPHIC QUESTIONNAIRE

Please answer the following demographic questions:

1) Age:

a. _____

2) Number of children:

a. _____

3) Gender:

a. _____(Male/Female)

4) Type of Marriage:

a. Love (individuals are able to select their own partners to date and marry)

b. Arranged (family members decide who individuals will marry)

c. Arranged-love (individuals are introduced by their family members, have a chance to date and get to know each other, and then decide whether or not to get engaged and then married)

5) When did you get married? (Exact date, month, and year)

a. __/__/__

6) Place of birth (City and Country):

a. _____

7) If not born in the U.S. at what age did you immigrate to the U.S.?

a. _____

8) Highest level of education completed:

a. High school/GED

b. Vocational School

c. Associates Degree

- d. Bachelor's Degree
- e. Master's Degree
- f. Doctoral Degree/PhD

9) Spouse's highest level of education completed:

- a. High school/GED
- b. Vocational School
- c. Associates Degree
- d. Bachelor's Degree
- e. Master's Degree
- f. Doctoral Degree/PhD

10) Annual Household Income:

- a. 0-\$9,999
- b. \$10,000 - \$19,999
- c. \$20,000 - \$29,999
- d. \$30,000 - \$39,999
- e. \$40,000 - \$49,999
- f. \$50,000 - \$59,999
- g. \$60,000 - \$69,999
- h. \$70,000 – \$79,999
- i. \$80,000 - \$89,999
- j. \$90,000 - \$99,999
- k. Over \$100,000

11) Parents' place of birth:

a. Mother:

b. Father:

12) Age when parents immigrated to the U.S. (If born outside of the U. S.)

a. Mother:

b. Father:

13) Highest level of education completed by mother:

a. Highschool/GED

b. Vocational School

c. Associates Degree

d. Bachelor's Degree

e. Master's Degree

f. Doctoral Degree/PhD

14) Highest level of education complete by father:

a. Highschool/GED

b. Vocational School

c. Associates Degree

d. Bachelor's Degree

e. Master's Degree

f. Doctoral Degree/PhD

15) What faith do you belong to?

a. _____

16) What faith does your partner belong to?

a. _____

APPENDIX F

SEMI-STRUCTURED INTERVIEW QUESTIONS

1. Describe what your childhood was like growing up in a collectivistic culture.
2. Describe your relationship with your parents growing up as a child, as an adolescent, and as an adult.
3. Describe the values you learned from parents, school, peers, and religious affiliations.
4. Describe the values you created for yourself.
5. Describe your values on marriage, if any, that you had prior to your marriage, and where you think these values originated from.
6. Describe your understanding of arranged-love marriage.
7. Describe your marital arrangement.
8. Did you feel pressured to say yes?
9. How do you feel about your marriage at this point in your life?
10. How is your relationship with your in-laws and extended family?
11. How would you describe your partner's relationship with his in-laws and extended family?
12. Describe the factors, if any, that helped you in the process of your marriage.
13. Describe what love means to you and what marriage means to you.
14. Describe the schooling you received and the choices you made that may or may not defy your culture or your values. Include any other factors that you may perceive as variables that have influenced you throughout your life.
15. Describe the current state of your marital life.
16. Describe how you and your spouse function in their marriage.

17. Describe any values that you and your spouse share and any differences. If and how do these similarities and differences affect your relationship.
18. What does individuality versus collectiveness mean to you?
19. Describe yours and your partner's parental involvement in your lives, if any, before and after your marriage.
20. What are your beliefs on the question, can love be arranged?
21. What kind of free-will did you have in regards to your marital arrangement?
 - a. Can you describe some factors that inhibited your practice of free-will in mate selection?
 - b. Can you describe some resources that enhanced your practice of free-will in mate selection?