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South Asian women's sexual relationship power: Examining the role of sexism, cultural values conflict, discrimination, and social support

Chandni D. Shah
Purdue University

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Is approved by the final examining committee:

Ayse Ciftci
Chair

Blake A. Allan

Eric D. Deemer

Monique S. Kulkarni

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Approved by: Richard Olenchak 6/20/2016
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SOUTH ASIAN WOMEN'S SEXUAL RELATIONSHIP POWER: EXAMINING THE ROLE OF SEXISM, CULTURAL VALUES CONFLICT, DISCRIMINATION, AND SOCIAL SUPPORT

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For my parents. This one is for you.

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Let me not pray to be sheltered from dangers,

but to be fearless in facing them.

Let me not beg for the stilling of my pain, but

for the heart to conquer it. –Rabindranath Tagore

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ABSTRACT

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The lack of literature examining sexual experiences of South Asian women in dating relationships has important implications for the healthy development of long lasting romantic relationships. It is important to understand South Asian women's relationship experiences in the context of power and sexism (interpersonal power framework; Pulerwitz, Gortmaker, & DeJong, 2000) and the role of specific sociopolitical factors (e.g., discrimination). Understanding South Asian women's experiences of power in a sociopolitical context will help professionals when working with them to develop healthier sexual relationships through therapy outreach, and community programming. I used a correlational, quantitative study to examine the associations between sexual relationship power, sexism, cultural values conflict, discrimination, and social support among a sample (N = 161) of South Asian women who are in current or recent sexually involved premarital relationships. I hypothesized that sexism, cultural values conflict, and discrimination (i.e., recent, lifetime, appraised) will contribute uniquely and negatively to sexual relationship power. I also hypothesized that social support will: a) contribute uniquely and positively to sexual relationship power and b) also moderate the relationship between the other independent variables (i.e., cultural values conflict, discrimination,

and social support) and sexual relationship power. The results revealed that cultural values conflict, recent discrimination, and social support uniquely contributed to sexual relationship power in the hypothesized directions. Sexism, lifetime discrimination, and appraised discrimination did not uniquely contribute to sexual relationship power. Additionally, social support did not moderate the relationship between sexism, cultural values conflict, and discrimination with sexual relationship power. Implications for practice, limitations, and future research directions are discussed.

CHAPTER 1. INTRODUCTION

1.1 Introduction

South Asians make up a large portion of the population with approximately 3.4 million people in the United States (U.S.; Asian American Foundation & South Asian Americans Leading Together, 2012). This number may be inaccurate and under-reported due to the lack of consensus on the term and the limited categorical options for South Asians in Census data collection. Although South Asian is defined differently across studies (Ahmad, Driver, McNally, & Stewart, 2009; Bhattacharya, 2004; Inman, 2006; Kaduvettoor-Davidson & Inman, 2013; Loya, Reddy, & Hinshaw, 2010), the South Asian Association for Regional Cooperation includes the following countries as members of South Asia: Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka (SAARC, 2009). In 2012, there were an estimated 128,792 Bangladeshis, 15,290 Bhutanese, 2,843,391 Indians, 98 Maldivians, 51,907 Nepalese, 363,699 Pakistanis, and 38,596 Sri Lankans living in the U.S. (Asian American Foundation & South Asian Americans Leading Together, 2012). Since 1975, 300,000 refugees from Eastern and Southern Asia, including over 60,000 Bhutanese and over 26,000 Afghani, settled in the U.S. (Bureau of Population, Refugees, and Migration, 2013). Overall, South Asians are one of the fastest growing ethnic groups in the U.S. (Asian American Foundation & South Asian Americans Leading Together, 2012).

South Asians are diverse in representation of religious communities including Hindu, Muslim, Christian, Sikh, Buddhist, Jain, and Atheist. Native languages, traditional meals, dress, dance, music, and architecture differ by regions, states, and countries in South Asian communities. There are many within group differences among South Asians in the U.S.; however, they share an underlying culture that weaves across many communities (Ibrahim, Ohnishi, & Sandhu, 1997) and a common historical experience with immigration, otherness, and worldviews (Bhattacharya, 2004). It is important to understand this common historical experience, which includes oppressions and migrations, which influences present day sociopolitical context and difficulties (See Appendix M for further detail).

South Asian immigrant families, in general, tend to experience specific challenges (e.g., acculturative stress) while navigating this lifelong transition (Bhattacharya & Schoppelrey, 2004). In adjusting to the U.S., South Asian women immigrants have been vulnerable to face additional stress (e.g., isolation and loneliness, family conflict, economic dependence, and settling in and coping; Choudary, 2001; intergenerational conflict, discrimination, depression, and coping; Samuel, 2009). Some women may also be adjusting to family, in-law, and spousal relationships. These immigration issues, adjustment issues, cultural factors, along with legal systems and stereotypes of South Asian women collectively make South Asian first generation immigrant women vulnerable to having less power and unhealthy relationships (e.g., domestic violence, sexual abuse; Abraham, 1999; Abraham, 2000; Dasgupta, 2000; Gill, 2004). Recognizing the vulnerabilities to unhealthy relationships that some South Asian married women experience, it is important to understand South Asian women's premarital experiences as

prevention points. Yet, little research has examined this age group. South Asian adolescent girls who are raised in immigrant families tend to experience rigid gender socialization and constraints, especially related to sexual activities and dating (Talbani & Hasanali, 2000). South Asian girls and women may experience additional challenges and mental health concerns before marriage due to the tendency to receive conflicting messages. For example, South Asian families may discourage casual dating and sexual engagement, while mainstream culture is perceived to encourage dating and premarital sex in romantic relationships (Handa, 2003). Due to the growing number of South Asian families in the U.S. and unique difficulties South Asian women experience, it is increasingly important for professionals and mental health providers to be aware and competent when serving, advocating for, and reaching out to South Asian girls and women in the U.S.

1.2 South Asian Women and Sexual Relationship Power

In 2009, while working as a domestic violence hotline respondent, I received a call from a first generation South Asian woman (I will call her Shruthi) stating that her former male romantic partner was threatening to expose her nude pictures both online and to her parents. Shruthi described the lack of support and the fearful emotional turmoil she was experiencing. She could not reach out for support or help in her South Asian community due to the cultural stigma of sexual relationships. She also did not want to continue sexual engagement with her former partner. She did not believe her non-South Asian friends would understand the cultural stigma, and she felt too ashamed to tell her South Asian friends. Shruthi stated, “You are Indian,” and she kept repeating, “You know how it is in our society.” She was referring to the social consequences if the South Asian

community learned she was secretly involved in a sexual relationship and posed nude pictures. If her actions were discovered, she feared she would never be able to marry in the South Asian community and that her parents, siblings, and extended family in her country of origin would be ostracized, judged, and shamed. She felt powerless and did not know how to stop her male partner without giving into his coercion for a sexual, romantic relationship. In this scenario, I felt helpless as a service provider. There was no legal or systemic assistance that could help Shruthi stop the partners' threats and help her feel safe. She unfortunately did not expect support from the community if she challenged the social consequences or the sexual coercion. Although I did not have the language and knowledge at the time, Shruthi likely experienced low sexual relationship power (i.e., low control and low authority in the romantic relationship; Pulerwitz, Gortmaker, & DeJong, 2000) that was exacerbated by her circumstance and the cultural stigma. Without sexual relationship power, Shruthi could not negotiate for her needs in her relationship and was vulnerable to exploitation and abuse of power by her former partner. Without sexual relationship power, Shruthi may have also experienced a lack of power to negotiate relationship decisions (e.g., sexual practices) that fit her needs.

Previous studies have explored relationship experiences of South Asian married women in the U.S. Studies specifically focused on intimate partner violence (i.e., physical violence, sexual violence, threats of physical or sexual violence, and psychological/emotional violence; Saltzman, Fanslow, McMahon, & Shelley, 2002) or attitudes towards intimate partner violence (Abraham, 1999; Hurwitz, Gupta, Liu, Silverman, & Raj, 2002; Raj, Livramento, Santana, Gupta, & Silverman, 2006; Raj & Silverman, 2002; Thapa-Oli, Dulal, & Baba, 2009; Yoshihama, Bybee, Dabby, & Blazevski, 2011). These studies have increased understanding about intimate partner

violence and related difficulties (e.g., in-law abuse, shame, immigration, gender role expectations, lack of power) among South Asian married women. However, there is a need to understand relationship dynamics before marriage. The way South Asian women navigate romantic relationships before marriage may contribute to long term behaviors and power in marriage. Chapman (2010) calls on scholars to examine relationship power among racial minorities and intersections of gender. However, South Asian women's premarital sexual relationship experiences and the associated underlying power dynamics are rarely examined in research.

Premarital sexual relationships, once rare and taboo (Abraham, 1999), are becoming prevalent among women in the South Asian diaspora in the U.S. (Griffiths et al., 2011). However, due to cultural stigma and tendency to be silent about premarital relationships in South Asian communities (Abraham, 1999), little is known about how these women navigate these relationships. Due to cultural considerations, South Asian pre-married women have unique challenges compared to South Asian married women. For example, romantic relationships and sexual relations are discouraged for South Asian women before marriage (Abraham, 1999). Some women may choose to engage in sex secretly, leading to increased vulnerability for women without family support. As demonstrated by Shruthi's call on the hotline, South Asian women may feel powerless in premarital relationships if male partners threaten to expose sexual relations and thereby, shame women in the community. Essentially, men can use threats to maintain their power and control in relationships. Without family support or community role models for premarital relationships, South Asian women that pursue premarital relationships may be absorbing relationship norms from peers and media outlets that endorse patriarchal power distribution (Abraham, 1999; Derné, 1999). Therefore, it is important to explore power dynamics and related factors that exist in premarital relationships for South Asian women.

Pulerwitz, Gortmaker, and DeJong (2000) developed an interpersonal power framework, sexual relationship power, that may apply to premarital heterosexual South Asian women. The interpersonal power framework suggests that sexism (i.e., the system that maintains hierarchy of power keeping men in power and women subordinate; Pharr, 1988) impacts sexual relationship power. In this framework, women's power and oppression in the context of gender, culture, and race are important to power dynamics. Therefore, sexual relationship power could be related to cultural values conflict, discrimination, and social support. South Asian women may experience cultural values conflict as a result of resisting some of their family and community held values (e.g., no premarital dating, no sex) while also not wanting to reject those values (Ahmed, Reavey, & Majmudar, 2009). Additionally, discrimination and racism against South Asian women in the U.S. may increase the tendency to hide their so-called dirty laundry (Ho, 1990). One potential protective factor is perceived social support, which is considered important to protect against psychological distress (Masood, Okazaki, & Takeuchi, 2009), discrimination (Tummala-Narra, Alegria, & Chen, 2012), and a decreased sense of empowerment (Moradi & Funderburk, 2006). It is important to explore these potential risk and protective factors because low sexual relationship power can lead to risky sexual practices and unhealthy (i.e., abusive) relationships (Blanc, 2001; Buelna, Uloa, & Ulibarri, 2009; Filson et al., 2010; Knudsen et al., 2008; Pulerwitz et al., 2000; Pulerwitz, Amaro, Jong, Gortmaker, & Rudd, 2002). In summary, South Asian women in the U.S. have a unique combination of marginalized identities (i.e., ethnicity, gender) and cultural values that may influence their general experiences of interpersonal power in romantic relationships. Overall, endorsement of sexism, high cultural values conflict, and

perceived discrimination may be risk factors for lower sexual relationship power for South Asian women in a relationship in the U.S. In contrast, social support may be a positively associated with sexual relationship power and may also be a protective factor against the negative impact of the other risk factors.

1.3 Statement of Purpose

The purpose of this study was to examine sexual relationship power and contributing factors (i.e., sexism, cultural values conflict, discrimination, and social support) within a sample of premarital South Asian women in heterosexual relationships in the U.S. More specifically, the study examined how sexism, cultural values conflict, discrimination, and social support contribute to sexual relationship power for South Asian women in order to understand potential risks and protective factors based on theory and the communities' cultural experiences. No prior study has examined sexual relationship power among South Asian women in premarital relationships. I expect that risk factors, such as higher sexism, higher cultural values conflict, and higher discrimination will contribute negatively to sexual relationship power. Additionally, I expect that higher social support will contribute positively to sexual relationship power and moderate the relationships between the independent variables (i.e., sexism cultural values conflict, discrimination, and sexism) and sexual relationship power. Therefore, I suggest that social support is a protective factor.

1.4 Importance of the Study

Past research suggests that lack of agency and power may lead to a link between low sexual relationship power, domestic violence risk, and poor sexual health risks (Buelna et al., 2009; Filson et al., 2010; Knudsen et al., 2008; Pulerwitz et al., 2000;

Pulerwitz et al., 2002). It is critical to understand South Asian women's experiences of sexual relationship power and contributing factors in premarital relationships in order to empower women and develop interventions and prevention strategies for domestic violence and sexual health. It is also critical to empower this group especially because they hold multiple marginalized identities (i.e., South Asian, woman). For empowerment, there is a need to understand South Asian women through a larger understanding of systemic issues and cultural experiences.

Blanc (2001) suggests a mutually direct relationship between sexual relationship power and violence or threat of violence. Additionally, she suggests that lower sexual relationship power among women is associated with experiencing increased threats of violence and risky sexual behavior. Relationship violence, reproductive health, and sexual health are growing foci in the South Asian community (Bhattacharya, 2004; Chin, Leung, Sheth, & Rodriguez, 2007; Fisher, Bowman, & Thomas, 2003; Hurwitz, Gupta, Liu, Silverman, & Raj, 2002; SAALT, 2009; Raj & Silverman, 2002; Thapa-Oli, et al., 2009; UN Women, 2014; Yoshihama, Bybee, Dabby, & Blazevski, 2011). Among samples of mostly married South Asian women (e.g., Indian, Nepali, Pakistani) residing in the U.S., 21%-64.3% of participants reported experiencing some form of domestic violence (Hurwitz, Gupta, Liu, Silverman, & Raj, 2002; Raj & Silverman, 2002; Thapa-Oli et al., 2009; Yoshihama et al., 2011). Women reporting low sexual relationship power (vs. high sexual relationship power) were more likely to report experiences of physical violence (Buelna et al., 2009; Filson et al., 2010; Pulerwitz et al., 2000), sexual coercion (Buelna et al., 2009; Filson et al., 2010); psychological abuse (Buelna et al., 2009; Filson et al., 2010), as well as, verbal abuse and emotional abuse (Teitelman, Ratcliffe, Morales-

Aleman, & Sullivan, 2008). Additionally, scholars suggest that higher sexual relationship power is linked to safer sexual health practices (e.g., contraceptive and condom use, Knudsen et al., 2008; Pulerwitz et al., 2002). Therefore, uniquely tailored programming to increase sexual relationship power for women is likely to reduce these negative outcomes and related health problems.

Overall, an increased understanding of sexual relationship power among pre-married South Asian women can contribute to prevention and improvement of their wellbeing in the context of romantic relationships. The Center for Disease and Control (2013) noted that cultural factors may pose challenges for preventative work. Therefore, understanding cultural and socio-political experiences among South Asian women can inform comprehensive intervention and prevention strategies for South Asian women. For example, South Asian women may experience cultural values conflict based on gender prescriptions about sexual behavior which may reduce their power in sexual behavior decisions in relationships. Additionally, South Asian women may experience sexism and racial discrimination from their partner or others resulting in difficulties managing power dynamics both outside and within the relationship. This study can provide evidence to incorporate those discussions into empowerment models of prevention and provide windows to have culturally sensitive programs relating to healthy sexual relations, currently a taboo subject in the South Asian community.

Overall, this study will inform future interventions aimed at decreasing risk factors and increasing protective factors for South Asian individual and community work. The results of this study can help practitioners and community workers develop informed

empowerment programs and prevention programs tailored specifically toward South Asian women to increase sexual relationship power.

1.5 Relevance to Counseling Psychology

The purpose and implications of this study addresses Counseling Psychology's roles and unifying themes and calls to action for psychologists to be multiculturally oriented. Counseling psychologists have three fundamental roles (i.e., remedial, preventative, and educative) and five unifying themes (i.e., intact personality, strength-based models, brief interventions, person-environment interactions, and educational and vocational development; Gelso & Fretz, 2001). As a sixth theme, multiculturalism, advocacy and social justice has been emerging in the last two decades. Counseling psychology, as seen in its historical traditions and conferences, has illuminated and provided leadership in multiculturalism and social justice as demonstrated in previous conferences and shifts in the field (Constantine, Hage, Kindaichi, & Bryant, 2007; Ivey & Collins, 2003; Toporek, Gerstein, Fouad, Roysircar, & Israel, 2006; Vera & Speight, 2003). This study has implications for prevention and remedial roles, in addition to, the following themes: (a) strength based models, (b) person-environment fit, (c) intact personalities, and (d) multiculturalism and advocacy. Related to these roles and themes, Packard (2009) outlines nine core values, the following are directly applied in my study: (a) focus on healthy development and increasing wellbeing; (b) strengths, resilience, and positive coping in one's social and cultural context; (c) social justice and advocacy; and (d) integration of science and practice. I will outline the relevant roles, themes, and values within counseling psychology and discuss the fit of my study.

Prevention is a critical role (Gelso & Fretz, 2001) and key value (Packard, 2009) for counseling psychologists. Strengthening well-being, focusing on resilient factors, and increasing mental health are critical to prevention. Packard (2009) suggests the importance of examining strengths, resilience, and positive coping in the context of social and cultural environments. Additionally, Gelso and Fretz (2001) identify a focus on strengths as a key unifying theme of counseling psychology. I focus on understanding South Asian women's socio-political experiences and related risk factors and protective factors with sexual relationship power. The study has the potential to inform prevention work in the community and individual clients. These factors may be related to South Asian women's strengths and empowerment and are important to understand in order to reduce the influence of racial and gender oppression in this population. The focus on South Asian women's experiences of oppression is consistent with APA's (2014) guidelines on prevention, in which APA encourages psychologists to focus on contextual issues of social disparity. Additionally, the prevention guidelines (APA, 2014) suggest that psychologists develop data driven prevention programs with culturally relevant practices. Using data driven approaches is consistent with the scientist-practitioner model. Overall, this study can integrate science and practice to provide data relevant to counseling psychologists' prevention role, prevention values, and follows APA's guidelines to consider socio-cultural contexts for this community.

An emphasis on the person-environment interaction and an emphasis on normative development (i.e., intact personalities) is considered two of counseling psychologist' unifying themes (Gelso & Fretz, 2001). Additionally, a focus on healthy development and optimizing wellbeing is considered a core value (Packard, 2009).

Understanding how the environment contributes to a person's way of being is considered critical for conceptualizing a person's normative development and presenting concerns in therapy. In this study, the expected risk and protective factors (e.g., sexism, cultural values conflict, discrimination, social support) embody an examination of the person-environment interaction, specifically of their influence on sexual relationship power for South Asian women. This study may potentially provide an opportunity to: (a) develop remedial and preventative interventions for South Asian women navigating premarital relationships, (b) manage environmental stressors related to power and relationship dynamics, (c) reduce environmental risk factors and increase protective factors, and (d) optimize South Asian women's wellbeing.

Social justice and advocacy are also core values of counseling psychology (Packard, 2009). The drive for social justice reform and advocacy peaked in the 1970s and has recently been on the rise again (Fouad, Gerstein, & Toporek, 2006). In the multicultural guidelines, Sue, Arredondo, and McDavis (1992) suggest that multicultural integration to science and practice is the only way to ethically work with diverse communities. The 2001 National Counseling Psychology conference in Houston sparked a renewed drive for social justice and multicultural action in the field (Munley, Duncan, Mcdonnell, & Sauer, 2004). Additionally, in the most recent petition for recognition of a specialty for counseling psychology (APA, 2012), issues of diversity and social justice are considered a specialized knowledge for the field. Therefore, counseling psychologists are going beyond multiculturalism and identifying an emerging theme of social justice, which refers to working with empowering marginalized communities for systemic change. Specific to women, scholars and APA guidelines (APA, 2007; Rice, Enns, &

Nutt, 2015) have called on psychologists to focus on treatment needs and empowerment of diverse women and examine their sociopolitical context (e.g., power differentials, social identities, culture, racism, and sexism). This study provides an opportunity to focus on South Asian women in the U.S., a community with multiple marginalized identities. The study will increase counseling psychologists' understanding of South Asian women's romantic relationship experience in a psychosocial context (i.e., gender, race, culture) that will inform empowerment models. Further, counseling psychologists can use this information to engage in social justice activities to advocate for South Asian women's culturally informed interventions.

Overall, the fundamental roles, unifying themes, and values expressed in counseling psychology and APA as a broader profession of psychology, suggest the need to focus on prevention, multicultural lens on intersections of identities, and empowerment issues for women. This study contributes to the expressed need to understand power dynamics of South Asian premarital women, a community that has not yet been included in the sexual relationship power literature. Due to their unique circumstances with cultural impact, intersectional identities, and socio-political contexts, it is critical to understand their experience to inform prevention models for the community and individuals. Related to the scientist-practitioner model, counseling psychologists can develop programs for this community based on data driven risk and protective factors.

CHAPTER 2. LITERATURE REVIEW

In this chapter, I first discuss a framework of interpersonal power (Pulerwitz, Gortmaker, & DeJong, 2000). Next, I define sexual relationship power based on this framework and highlight the need to examine potential contributing factors (e.g., sexism, cultural values conflict, perceived discrimination, social support) to the sexual relationship power experiences of South Asian women in premarital relationships. Lastly, I provide the research summary, research questions, and hypotheses.

2.1 Interpersonal Power

Pulerwitz, Gortmaker, and DeJong (2000) developed the framework of interpersonal power with structural and psychosocial theories that integrate exchange processes and gender power imbalances in the context of relationship power. More specifically, the authors conceptually integrated two relevant theories to explain interpersonal power; (a) social exchange theory (Emerson, 1981) and (b) the theory of gender and power (Connell, 1987). Overall, the framework of interpersonal power relies on social exchange theory to understand which components determine how power is distributed, whereas the theory of gender and power explains how power is likely to be biased based on inherent gender norms in a community. In order to understand Pulerwitz et al.'s (2000) framework of interpersonal power, I briefly present the social exchange theory and theory of gender and power individually and then integrate the two theories.

2.1.1 Social Exchange Theory

Social exchange theory uses economic principles (e.g., exchange process, rewards, values) to analyze two people's or groups' exchange dynamics in a social context (Emerson, 1976). The theory compares the economic marketplace with social behavior. Scholars have built a foundation of the various elements of this theory (Blau, 1964; Homans, 1958; Thibaut & Kelley, 1959). Homans (1958) focused on pure individual actions of exchange, based on laws of reinforcement, while Blau (1964) focuses on the technical analysis of exchange of predicting future interactions. Blau assumed that people are prioritizing maximum return in the relationship. Thibaut and Kelley (1959) focused on the interdependence of the exchange process and acknowledge that people's rewards and control are intertwined in the relational processes. Emerson (1976) combined these ideas together as they apply to relationship system over a period of time (i.e., long term macro interactions), rather than individual people or a person or action (i.e., micro interactions). Additionally, Emerson combined law of reinforcements and psychological concepts (e.g., emotional resources) in his version of social exchange theory.

Emerson (1976) stated that exchange theory, "is a frame of reference that takes the movement of valued things (resources) through social process as its focus" (p. 359). This social process involves a system of rewards and values that can be applied to love and romantic relationships because they involve mutual processes where both people are expected to exchange (e.g., love). This exchange process parallels economics and creates power dynamics in relationships.

Social exchange theory (Emerson, 1981) posits that power exists within a social exchange process between two people or group interactions. Emerson (1976) defines power as "the potential to influence others' actions" (p. 344). The amount of power one carries in a relationship varies on economic exchange principles; (a) a partner's resources (e.g., economic, emotional), (b) dependence on partner (i.e., level of need for partner's resources), and (c) perceived alternatives (i.e., possibility of a different partner). Resources can include abilities (e.g., intellectual, emotional support), possessions (e.g., financial), or attributes (e.g., status, personality) of the other person. The dependence on the partner and partner's resources could be an actual or perceived dependence for current or potential future resources. There may be perceived alternatives to this partner and accessing these resources in other ways and relationships. In other words, the person in a relationship with higher power is the one with a greater degree of control over resources, with less dependence on partner, and with more perceived alternatives.

According to social exchange theory, when economic principles are applied to interpersonal relationships, power (e.g., interpersonal power) is determined by three factors, decision-making dominance, the ability to engage in behaviors against the partner's wishes, and the ability to control the partner's actions (Emerson, 1981). If one partner has more control over decisions, behaviors, and potential valuable resources (Emerson, 1976), then that person has a higher degree of relationship power, likely resulting in a dynamic of domination and subordination (Cook & Rice, 2003). When this situation occurs, the interpersonal power and social exchange process can create a cycle of inequality. In summary, social exchange theory explains the nuances of interpersonal power and its distribution in relationships.

2.1.2 Theory of Gender and Power

Gender socialization may influence the power distribution in social contexts. Gender dynamics on a microscale in interpersonal relationships are part of a macro scale societal gender-structured system (Connell, 1987), meaning the gender dynamics in a two person relationship are part of and likely mirror the gender dynamics of the larger community. Connell's (1987) theory of gender and power suggests that gender inequalities in the form of patriarchal inequalities in the community reflect men having more power in interpersonal relationships. Patriarchy is maintained in society through hypermasculine and hyperfeminine gender norms, or exaggerated masculine and feminine gender norms (Connell, 1987), which impact interpersonal power. Having more power in relationships is related to a having higher degree of control over decisions and sexual activities. In addition, this theory focuses on three areas: (a) sexual division of labor, economic inequality, (b) sexual division of power, male partner control within relationships, and (c) structure of cathexis, social norms related to gender roles of power related to gender, as described in further detail by Wingood and DiClemente (2000). The sexual division of labor refers to the social rules of sex roles based on division of labor. This division is especially noticeable in unpaid work, such as the upkeep of the home and family (Connell, 1987; Wingood & DiClemente, 2000). Gender norms dictate that women will perform childcare and domestic responsibilities, thereby impacting distribution of resources by limiting activities, like jobs, for women (Connell, 1987). Women's assigned divisions of labor impact their ability to attain a power in relationships with men.

Sexual division of power refers to the division of power (e.g., control, authority, coercion) between men and women (Connell, 1987; Wingood & DiClemente, 2000). In this definition/conceptualization, power is defined by patriarchal systems that limit men and women in the community, while giving men power in relation to women (Connell, 1987). Gender socialization has associated systemic authority (i.e., decision making power in society) with masculinity, which translates to interpersonal relationships (Connell, 1987). Women are expected to depend on men and seek out male partners that are dependable in this regard (Wingood & DiClemente, 2000). Therefore, men are more likely to hold this power in heterosexual relationships based on gender socialization.

Finally, the structure of cathexis refers to social/sexuality norms based on gender roles. Sexuality is a social construct, and cathexis is "the construction of emotionally charged social relations with [other people] in the real world" (Connell, 1987, p. 112). In relationships, emotional and sexual behavior exchanges are designated by gender norms, social expectations, and assignments to what is considered feminine for women and masculine for men (Connell, 1987; Wingood & DiClemente, 2000). For example, the society at large is likely to interpret women as sexually available and inappropriate if women are seen purchasing and carrying condoms (Wingood & DiClemente, 2000). Gender norms and social rules are considered the standards of erotic value to sexual relationships. Overall, gender expectations in the community create gender inequalities (i.e., men hold more power in society), thereby influencing the social exchange theory's process of power in heterosexual relationships.

2.1.3 Integration of Social Exchange Theory and Theory of Gender and Power

Pulerwitz et al. (2000) conceptualized interpersonal power based on social exchange theory (Emerson, 1976) and the theory of gender and power (Connell, 1987). Pulerwitz and colleagues (2000) emphasize the use of control and access to resources in a relationship (i.e., social exchange theory) and the consideration of gender in the use of control and the distribution of resources (i.e., theory of gender and power). Therefore, social exchange theory provides an understanding of (a) what power is, (b) how it develops on a process level in a relationship, and (c) the factors that are important to consider when assessing power. To understand the power distribution that women experience in heterosexual relationships, Pulerwitz et al. (2000) suggest it is critical to understand gender power imbalances in society that are mirrored in heterosexual relationships. The theory of gender and power posits that there are gender based power imbalances based on social patriarchy and the expected gender roles of men and women. The process of power, as described in social exchange theory, presents itself unequally in relationships (Pulerwitz et al., 2000), based on men's "disproportionate power in society and their control over decision-making in a number of areas, including the sexual arena" (p. 640). Overall, the framework of interpersonal power describes women's vulnerability to oppressive experiences of power in heterosexual relationships.

Pulerwitz et al.'s (2000) interpersonal power framework is manifested in heterosexual relationships in various ways. For example, the expectation that women will partner with men with more dependable economic resources results in situations that men tend to have more economic resources and therefore more power. Additionally, because it is considered inappropriate for women to buy condoms (cathexis, i.e., social norms

related to gender norms), they may depend on their partner to buy condoms and initiate condom use. Imbalanced power, as illustrated in these examples, tends to give men more control over resources, condom use, and sexual activity in relationships. Hence, Pulerwtiz et al.'s (2000) framework of interpersonal power suggests that women are more likely to be at risk to have lower power in sexual relationships due to the way power (i.e., control, authority) is unevenly distributed. Pulerwitz and colleagues used the interpersonal power framework to develop the notion of sexual relationship power, which captures the experiences of relationship power.

2.2 Sexual Relationship Power

In this section, I first define sexual relationship power. Next, I discuss experiences of South Asian women in pre-marital relationships. Then I present factors (i.e., sexism, cultural values conflict, discrimination, and social support) that could contribute to sexual relationship power.

Sexual relationship power, as described by Pulerwitz et al. (2000), is the amount of power (i.e., control and authority in decisions and relationship structure) someone holds in a sexual, heterosexual relationship. Based on the interpersonal power framework (Pulerwitz et al., 2000), sexual relationship power assumes that women in heterosexual relationships are inherently more likely to have lower power based on (a) the way power is distributed between men and women and (b) women's lower position of power relative to men in society. Additionally, sexual relationship power is defined based on the assumption that women need power in a heterosexual relationship to avoid interpersonal coercion, control, and violence from their partner and to negotiate for safer sexual health practices and decision making. Therefore, because of the critical role sexual relationship

power has in romantic relationships, understanding sexual relationship power experiences may have strong implications for South Asian women and their overall wellbeing.

Although studies have been conducted to understand the implications of sexual relationship empowerment as an intervention to prevent domestic violence and sexual health (Buelna et al., 2009; Filson et al., 2010; Knudsen et al., 2008; Pulerwitz et al., 2000; Pulerwitz et al., 2002), little is known about predictors and the process of sexual relationship power, specifically for South Asian women. In order to better understand South Asian women's sexual relationship power, there is a need to examine how culturally relevant factors relate to and explain sexual relationship power. Amaro and Raj (2000) call on scholars to include dimensions of race, ethnicity, and class oppression in the dynamics of intimate relationships as they relate to power and safe sex practices in sexual relationships. Therefore, I consider these culturally relevant contextual factors when examining sexual relationship power among South Asian women in premarital relationships.

2.2.1 Experiences of South Asian women in premarital relationships

Previous scholarship tends to examine mostly married South Asian women's experiences with romantic relationships and abuse. Scholarship focusing exclusively on dating violence is difficult to find. In fact, conducting a Google Scholar search (August, 2014) of "marriage abuse 'South Asian,'" and "wife abuse 'South Asian'" combined resulted in approximately 20 related publications focused mostly on violence in marriage, whereas "dating violence 'South Asian'" that focused primarily on relationships resulted in zero studies. Also, few studies (found by Google Searching "dating" and "South Asian") have focused on South Asian women's general experience in premarital sexual

relationship experiences. Despite this gap in the literature about the experiences of South Asian women in the U.S. in premarital dating romantic relationships, anecdotal evidence suggests that the number of South Asian women in the U.S. in these relationships is growing. The taboo nature of this subject results in a lack of known statistics in the South Asian community. Studies examining South Asian women's relationships had mostly married women, but some included participants (11% - 25.6%) in premarital relationships (Hurwitz et al., 2006; Raj & Silverman, 2002; Raj & Silverman, 2007; Raj, Liu, McCleary-Sills, Silverman, 2005). Additionally, scholars have theoretically and empirically explored different South Asian families' experiences with intergenerational conflict due to women's desires for romantic marriages (as opposed to arranged marriages; Abraham, 2002; Badruddoja, 2007; Dasgupta, 1998; Naidoo, 2003), women's desires for confirming love before marriage (Zaidi & Shuraydi, 2002), and women hiding premarital relationships (Manohar, 2008). Collectively, the evidence suggests that South Asian women are engaging in premarital relationships. These women experience unique challenges, different from married women, due to pre-marriage cultural taboos and the community expectations that relate to sexual behavior and sexual relationship power.

In South Asian communities, premarital sexual relationships are taboo and discouraged among adolescents (Abraham, 2000). South Asian girls learn these taboos from their family's direct and indirect messages. They traditionally experience direct anti-sex expectations (Kim & Ward, 2007) or lack of parental messages about sex before marriage (Griffiths et al., 2011). Kim and Ward (2007), focusing on Asian Americans, found that sexual and romantic relationships are taboo topics that did not come up in conversations or were avoided by parental figures. However, their participants reported

that they implicitly understood that premarital sex was not accepted. Additionally, participants reported that parents communicated disapproval of dating relationships and warned of the negative consequences of sexual activity. In this same study, Kim and Ward found that South Asian participants reported a significantly higher percentage of abstinence messages before marriage than the other Asian participants. Abstinence messages may also be gender specific. Both daughters and sons did not receive acceptance of premarital sex, whereas Asian daughters (vs. sons) are more likely to get sexually prohibiting messages implicitly and explicitly (Kim & Ward, 2007). Based on Kim's (2009) study conducted with Asian women in the U.S., South Asian women reported they received direct communication to prevent sexual activity, question sexual behavior, and decrease current sexual behavior. These strong, yet often unspoken anti-sex messages create a culture of taboo around sexual relations.

Based on these taboos, some may wonder if South Asian women and girls are having premarital sexual relationships. Contrary to traditional expectations (e.g., no premarital sexual relationships), South Asian Diasporas are having romantic, sexual relationships before marriage. Griffiths and colleagues (2011) examined attitudes and first heterosexual sexual experiences of 393 Indian (*median age* = 30 yrs) and 365 Pakistani (*median age* = 28 yrs) participants with age range between 16 and 24, from a subsample of the National Survey of Sexual Attitudes and Lifestyles in Britain. They found that 25% of Pakistani women versus 69% of Pakistani men were not married at their first sexual encounter. Furthermore, their results suggested that the likelihood of Pakistani and Indian women not using a reliable method of contraception was higher than other ethnicities in the survey. This data set is from interviews conducted between 1999

to 2001 in Britain, with half of the participants being first generation, so it is possible to have similar numbers in the diaspora in the U.S. Overall, this study suggests Pakistani and Indian Diasporas are having sexual encounters before marriage, even though dating and premarital sexual activities are not endorsed by many in the community. There are likely other South Asian communities engaging in premarital sexual activities, also with little support and guidance from parents and family. With a culture that considers sexual health and sexuality discussions taboo, many South Asian women navigating relationship norms and negotiating power may be forced to look for alternative modes of information and relationship models.

Many South Asian women may get their information and expectations of sexual relationships from popular films (Abraham, 1999). South Asian films tend to portray sexual purity as ideals for women and often exhibit negative outcomes for sexually involved women (Abraham, 1999), while encouraging men to eroticize sexual control and violence (Derné, 1999). Women may enter relationships and marriages with a lack of sexual knowledge and experience. On the other hand, men enter relationships marriages with knowledge from porn and may have the idea that women's sexuality is owned and controlled by men (Wadley, 1994). Taken overall, men and women may enter premarital sexual relationships with risky expectations and ideas about relationships that contribute to power imbalance and control negotiations.

2.2.2 Factors contributing to sexual relationship power for South Asian women in premarital relationships

The present study will focus on South Asian women in premarital relationships. Previous findings on the negative outcomes of married women's low sexual relationship

power, such as domestic violence (Buelna, Ulloa, Ulibarri, 2009; Filson, Ulloa, Runfola, & Hokoda, 2010; Pulerwitz et al., 2000; Teitelman, Ratcliffe, Morales-Aleman, & Sullivan, 2008) and poor sexual health (Knudsen et al., 2008; Pulerwitz et al., 2002) suggest the necessity of examining the women's experiences of relationship power in premarital relationships. Given the high rates of domestic violence (21% - 64.3%)found and examined in mostly married South Asian populations (Hurwitz, Gupta, Liu, Silverman, & Raj, 2002; Raj & Silverman, 2002; Thapa-Oli et al., 2009; Yoshihama, Bybee, Dabby, & Blazevski, 2011), it is especially critical to examine sexual relationship power in premarital relationships within the South Asian women community. South Asian women in these relationships may experience sexual relationship power differently than South Asian women in marriage settings due to the determinants of power (dependence on partner, perceived alternative to partner; Pulerwitz et al., 2000) and cultural values (e.g., values against divorce; Ayyub, 2000; Abraham, 2000) that change after marriage; however the norms set in dating relationships may set the stage for marital relationships.

Based on the framework of interpersonal power (Pulerwitz et al. 2000), it is important to focus on sexism because gendered power differences in society impact power in heterosexual relationships. In addition to sexism, considering South Asian women's unique sociopolitical issues (e.g., managing dualistic gender roles between host culture and South Asian traditional culture, racial minority status), experiences of cultural values conflict and discrimination may be relevant to understanding how South Asian women navigate sexual relationship power in their pre-marriage relationships. Finally, in this study, I will also include social support as a potential protective factor given the

strong evidence that social support has a positive influence and mitigates against negative outcomes in diverse minority populations (Chatters, Taylor, Woodward, & Nicklett, 2015; Compton, Thompson, & Kaslow, 2005; Paranjape & Kaslow, 2010; Roh, Burnette, Lee, Lee, Easton, & Lawler, 2015; Tran et al., 2015). In the next section, I present literature on sexism, cultural values conflict, discrimination, and social support in South Asian communities. Finally, based on the interpersonal power framework, I then propose a relationship between these factors and sexual relationship power among the South Asian women.

2.2.2.1 Sexism.

Sexism is "the system that holds [patriarchy] in place" and patriarchy is the "enforced belief in male dominance and control" (Pharr, 1988, p. 8). In other words, sexism is the system that maintains the hierarchy of power keeping men in power and women subordinate. Sexism is the enforcement of strict, rigid patriarchal gender roles (Glick & Fiske, 1997). Hence, sexism may influence the way women negotiate interpersonal and sexual relationship power in relationships. South Asian communities tend to have patriarchal gender roles in a culture specific manner (Ayyub, 2000; Bhanot & Senn, 2007; Dasgupta, 2000; Goel, 2005). Rigid gender roles are an important aspect of identity formation, especially for Diasporas, such as South Asian communities in the United States. For example, South Asian communities often perceive West-East cultural norms as rigid and conflicting (e.g., Western freeing norms vs. Eastern restricting norms, Handa, 2003). These cultural norms are applied to expectations of feminine sexual behavior. For example, the South Asian community tends to perceive the White culture

as endorsing sexual freedom, while South Asian traditional culture endorses sexual restrictions (Handa, 2003). Upholding rigid traditionally patriarchal gender norms may be especially important for immigrant communities, like South Asian Diasporas, in order to create a sense of stability within the community and family as members navigating the complex processes of identity and cultural norms (Talbani & Hasanali, 2000). Women may internalize sexism and comply with traditional femininity and hegemonic masculinities (i.e., social power of masculinity embedded in cultural processes, private life, policies, social structures; Connell, 1987), which are seen as natural (Kelly & Balzani, 2009; Purkayastha, 2000). Feminine and masculine socialization and resulting behaviors are especially important in the context of heterosexual relationships.

South Asian traditional femininity and gender roles value women's virginity pre-marriage. Abraham (1999) posits that femininity in South Asia refers to both submissiveness and power. Although female sexuality is related to power (*Shakti*) among non-Judeo-Christian ideology in some South Asian cultures (Dasgupta & Warrier, 1996; Mazumdar, 1998; Wadley, 1994), mainstream South Asian cultures "construct femininity in terms of submissiveness, inferiority, self-sacrifice, nurturing, good moral values, docile demeanor, social dependency, and chastity" (Abraham, 1999, p. 596). Some of these feminine roles may appear positive (e.g., nurturing and good moral values), but they can still be oppressive in the control processes required to enforce these gender roles. For example, a sample of South Asian adolescent girls reported their parents exercise more control for them than boys. In fact, they described tactics (e.g., isolating them from non-South Asians, segregating them from boys) their parents used to enforce gender roles and control rigid South Asian values (e.g., sexual purity, modesty; Talbani

& Hasanli, 2000). Traditional South Asian cultures value women's premarital virginity and sexual purity, which if breached in the community may result in ostracism and shame in the community (Abraham, 1999). South Asian girls have stronger (than boys) rules and consequences related to sexuality and romantic relationships.

Additionally, women and girls may be silenced in mixed gender settings due to gender social norms in institutions (e.g., school, family, work settings). This silencing effect and disempowerment may extend to heterosexual sexual relationship practices (Amaro & Raj, 2000). In addition to silencing norms, girls may experience less power in other ways. In a qualitative study with 22 girls, the girls perceived their families were more frequently and intensely controlling interactions with boys and gave them less decision making power than boys (Talbani & Hasanli, 2000). These research findings suggest that South Asian women's lack of control and power, as related to rigid gender expectations in the community for non-romantic interactions with men, may translate to low sexual relationship power in romantic relationships.

Based on the framework of interpersonal power (Pulerwitz et al., 2000), sexual relationship power was developed by integrating power dynamics and gender dynamics, thereby suggesting that sexism (i.e., gender power dynamics) would function in sexual relationship power. However, previous studies have not examined sexism in direct relation to sexual relationship power. Moreover, the interpersonal power framework considers power dynamics women experience in the community. In the South Asian community, where traditional rigid gender roles are directly related to sexual experiences and expectations, it is critical to examine the role of sexism in sexual relationship power. More specifically, South Asian women experience power dynamics within their

relationships with men based on rigid gender expectations (i.e., internalized sexism). Internalized sexism would likely skew power dynamics in a romantic relationship with a man. For example, women that endorse higher internalized sexism may stay quiet and wait for men to initiate discussions and make decisions in the relationship, especially about sexual behavior. Taken overall, an endorsement of internalized sexism is likely related to lower sexual relationship power.

2.2.2.2 Cultural values conflict.

South Asian women residing in the U.S. often navigate conflicting values (i.e., traditional mainstream South Asian communities and mainstream U.S. communities) which relate to sexuality, relationships, and power dynamics. Inman, Constantine, and Ladany (2001) state that the negotiation of values is an important aspect of identity experiences identity for South Asian women in the U.S.:

> Cultural values conflict' is defined as an experience of negative affect [e.g., guilt, anxiety] in relation to the tension resulting from contending simultaneously with the values and behavioral expectations that are internalized from the culture of origin … and the values and behavioral expectations that are imposed on the person from the new culture [American culture] (p. 32).

Inman et al. (2001) suggest that sex roles and intimate relationship values (e.g., rigid sexual purity for premarital relationships) are the most important cultural values for South Asian women and these values can increase a sense of conflict (i.e., cognitive contradictions). Often, South Asian women in the U.S. have ambivalence toward conflicting values and resist some of their family and community held values, without

wanting to reject them entirely (Ahmed et al., 2009). Specifically, South Asian women define their "womanhood in order to assert Eastern identity vis-à-vis the West" (Handa, 2003, p. 19). The intersections of the values for being a woman, being South Asian, and living in the U.S. may have implications for how South Asian women negotiate their identity.

Definitions of womanhood and manhood within South Asian communities are important to understand when exploring the impact of cultural values conflict on sexual relationship power. For example, traditional South Asian communities define ideal womanhood in terms of sexual purity. Whereas, South Asians in the U.S. often perceive women's sexual engagement to be a Western or U.S. conflicting norm. South Asian traditional manhood is defined by "men's power, virility, and ability to control women's morality and sexuality" (Abraham, 1999, p. 598). Traditional communities in South Asia expect women should fulfill their husbands' sexual desires, while staying sexually pure pre-marriage. This value creates a conflicting experience for women that are navigating premarital romantic relationships involving sexual activities. On one hand there is pressure to fulfill male partners' sexual desires, while there is familial pressure to stay sexually pure and avoid sexual relationships before marriage. These conflicting pressures and messages create challenges for men and women in relationships that likely impact power in heterosexual relationships.

Overall, traditional constructions of rigid gender expectations related to relationships and sexuality can create difficulties for premarital South Asian women living in the U.S. Challenges come from receiving conflicting messages from peers and U.S. mainstream norms to have sexually involved premarital romantic relationships.

While negotiating values, South Asian women experiencing guilt or anxiety may have higher cognitive dissonance and be more likely to accept lower sexual relationship power to fulfill traditional patriarchal gender expectations. Additionally, South Asian women with higher dissonance may have lower cognitive capacity and energy to negotiate for more sexual relationship power in a traditionally patriarchal relationship. Moreover, South Asian women's identities are strongly linked to their negotiation of gender expectations and power in romantic relationships. Hence, South Asian women in relationships may attempt to adhere to traditional gender expectations as a woman because they have abandoned traditional sexual and relationship ideals in South Asian culture. Taken overall, South Asian women with higher cultural values conflict are likely to be at higher risk for lower sexual relationship power in romantic sexual relationships.

Although expectations of women have been described in the context of culture clashes and sexism, Handa (2003) asserts a critique of the focus on the cultural clash model applied to South Asians in Canada. She states that dividing the notions of culture with rigid boundaries similar to those from colonial India creates a focus on binary culture clash for South Asians without considering other oppressions. Kelly and Balzani (2009) suggest that communities with imperial and colonial pasts may have a unique negotiation of gender roles. There is pressure for South Asian communities to avoid socializing into what is perceived as White culture, which is associated with the colonizers' historical oppression. Other factors to consider in South Asian Diaspora experiences may be white power and privilege and the important role of racism (Handa, 2003), which may influence the negotiation of gender identity, ethnic identity, and power in relationships. Oppression of gender and race are important to examine to understand

relationship power and behavior (Amaro & Raj, 2000; Sokoloff & Dupont, 2005). Dasgupta (1998) critiques the lack of research examining the impact of public, systemic violence (e.g., imperialism, racism) on intimate relationships. Because these principles would apply to South Asians in the U.S., I discuss discrimination and its possible influence on sexual relationship power.

2.2.2.3 Perceived discrimination.

Discrimination is considered the behavioral component of racism and can manifest at multiple levels (e.g., overt and observable, covert and implicit attitudes, structural policies and segregation; Gee, Ro, Shariff, Marco, & Chae, 2009). Racism can be defined as "not only a personal ideology based on racial prejudice, but a system involving cultural messages and institutional policies and practices as well as the beliefs and actions of individuals" (Tatum, 2003, p. 7). In other words, racism is the combination of prejudice behavior and systemic impact of prejudice. Racism stems from "a set of institutional conditions of group inequality and an ideology of racial domination, in which the latter is characterized by a set of beliefs holding that the subordinate racial group is biologically or culturally inferior to the dominant racial group" (Bobo & Fox, 2003, p. 319). Racism as a system is used to maintain racial inequality (Gee et al., 2009). Hence, minority groups that experience racial discrimination by the majority groups are experiencing racism and I will use the terms interchangeably as they relate to South Asian experiences.

Groups experiencing racism will be impacted on their conditions and access to power (Jones, 2000). Jones (2000) described three levels of racism: institutionalized,

personally mediated, and internalized racism. Specifically, in the United States, racism has taken shape legally in early immigration laws and current trends of racial profiling against South Asians. The South Asian community has historically experienced various stereotypes and violence. For example, in the 1980s, there were the "Dot Busters" in New Jersey that targeted South Asians in New Jersey with threats and violence. The name originates from the *bindi* traditionally worn by Hindu women on their forehead and a spin-off of the movie Ghostbusters. Additionally, South Asians in the U.S. are still considered perpetual foreigners, as demonstrated by a recent publicized event when Congressman Curt Clawson mistook two senior U.S. government officials for Indian government officials (~~Hudson, 2014~~). In more recent years, South Asian individuals in the United States have experienced a spike in hate crimes, racist comments, and racial profiling since the 9/11 attacks in 2001 (Lee, 2002). South Asian individuals experience increased profiling in daily activities (e.g., law enforcement) and traveling (e.g., law enforcement; ~~Ahmad, 2002~~; Chandrasekhar, 2003). In a mixed methods study coordinated by South Asian Americans Leading Together (SAALT; 2012) in New York, South Asians reported experiencing profiling routinely, which has increased their perceptions of being a suspect in the community and decreased their faith in the government's ability to protect them. In 2012, Wade Page, a white supremacist, shot and murdered six people and injured four people at a Gurdwara (i.e., place of worship for Sikh communities) in Wisconsin. This event was officially described as a hate crime by US Attorney General Eric Holder. Overall, South Asians experience racism while residing in the United States, and this racism can have negative effects.

Scholars suggest that racial discrimination and racism contribute to poor physical and mental health (Williams, Neighbors, & Jackson, 2003). Two meta-analyses have found evidence that racism is a risk factor for mental health and physical health (Gee et al., 2009; Kressin, Raymond, Manze, 2008). For example, the experience of racism can induce trauma responses (Carter, 2007; Helms, Nicolas, & Green, 2010). Specifically, studies have demonstrated a relationship between South Asian participants' self-reported racism and negative mental health outcomes: depression (South Asian international students; Rahman & Rollock, 2004), clinical levels of psychological disorders (Asian Americans; Gee, Spencer, Chen, Yip, & Takeuchi, 2007), general negative mental health outcomes (i.e., psychological distress, suicide ideation, anxiety, and depression; Hwang & Goto, 2009), and psychological distress (220 South Asian young adults in Canada; Shariff, 2010). Racism may also influence sexual relationship power and heterosexual relationships, yet there is no studies exploring perceived discrimination with experiences of relationship power.

South Asians experience racism as a result of historically lower power in the social exchange with the White community. South Asian women that experience racial discrimination and being othered by mainstream U.S. may be (a) more dependent on their partner for emotional resources, (b) reluctant to risk being ostracized and losing support by the South Asian community if they reveal their sexual relationship, and (c) may have decreased capacity to expend the energy needed to negotiate power in both racial/ethnic and gender arenas. Yet, no published studies on the relationship between perceiving racial discrimination and sexual relationship power were found in a Psycinfo search

(August 2014) using “sexual relationship power” and “racism” or “discrimination” as search terms.

South Asians experiencing racism, have less access to power in society, which would lead to fewer resources (e.g., economic, emotional) in relationships. Specifically, South Asian women may have increased dependency on partners and perceive fewer partner alternatives than the general population. South Asian women, as compared to South Asian men, experience the compounded impacts of sexism and racism. In other words, South Asian women experience systemic marginalized power in the community as a racial minority and as a gender minority. South Asian women may be at risk of having lower power in their sexual relationship due to feeling dependent on their partner. This power dynamic constructed from the intersection of gender and race of a South Asian woman can impact romantic relationships whether the partner is of majority culture or minority culture. For example, a woman may be in a relationship with a partner from the majority culture, (e.g., a White man) and have the same racial power dynamics impact her relationship. In other words, the South Asian woman likely experiences the same power struggle in her romantic relationship due to sexism and racism that exists in White, patriarchal society. As another example, a woman may be in a relationship with an ethnic minority partner, whom she may connect with due to the shared experience of discrimination. She may not perceive many alternatives to connect to someone romantically in the same way, especially in cultures that traditionally look down upon casual/serial dating. Hence, South Asian women that perceive more racism may be more likely to be at risk for lower sexual relationship power in their romantic relationships.

Moreover, South Asian women may tolerate or feel isolated in relationships with lower sexual power. Those individuals experiencing low sexual relationship power may feel uncomfortable with seeking professional help or fear being ostracized. For example, systemic racism may be a barrier to help-seeking for racial minority women (Ono, 2013). Institutional racism may contribute to a lack of culturally sensitive resources and interventions for minorities. In fact, South Asian women may feel guilty about sharing experience of non-egalitarian South Asian relationships with mainstream, White professionals due to confirming negative South Asian stereotypes that would increase the impact of systemic racism.

Finally, it is likely that a loss of belongingness with mainstream U.S. and feeling othered may create isolation. This isolation could lead to an increased desire for connection and emotional intimacy found in romantic relationships, even if that means tolerating lower power and related gender norms. South Asian women may feel so cognitively tired and exhausted from navigating racism on a daily basis, that they may accept lower sexual power and sexism within a heterosexual relationship. Taken overall, it is likely that South Asian women perceiving discrimination would anticipate and potentially avoid systemic discrimination that might ensue by revealing sexual power struggles with South Asian partners and looking for resources in mainstream U.S. institutions that might operate with racist undertones. The nuanced reality of discrimination must be examined within the South Asian context of relationship power. To capture the complex experience of discrimination and understand which aspects have the most impact on relationship power, I examine recent discrimination, lifetime discrimination, and appraised discrimination.

2.2.2.4 Social Support.

Scholars have noted the importance of having a space to have discourse about culture, family, and community (Ahmed et al., 2009), or having social support. Social support is "an exchange of resources between at least two individuals perceived by the provider of the recipient to be intended to enhance the well-being of the recipient" (Shumaker & Brownell, 1984, p.13). Tardy (1985) further elaborated on five dimensions of social support: direction, disposition, description/evaluation, content, and network. Direction is whether support is given or received. Disposition is whether the support is available and/or utilized. Content is defined using House's (1981) framework: emotional (e.g., empathy, love, trust), instrumental (e.g., money loan), information (i.e., advice), and appraisal (i.e., evaluative feedback). Network is referring to the source of support (e.g., family, close friends).

Pinnewala (2009) suggests that external support systems are important in determining South Asian women's response to unhealthy romantic relationships. However, romantic relationships may be happening against, without, or hidden from family support in order to reduce family conflict and protect the woman and her decision making power. Dating, romantic relationships, and premarital sexual relations are not encouraged in many South Asian traditional values (Abraham, 1999). This tendency is troubling in the context of unhealthy relationship power dynamics considering that South Asian women tend to go to the South Asian community or family first for help or support; South Asians have a lower rate of help seeking from profession resources (Finfgeld-Connet & Johnson, 2013; Loya, Reddy, Hinshaw, 2010; Mahapatra & Dinitto, 2013; Mahmood, 2009; Raj & Silverman, 2007; Rao et al., 2011). Therefore, without

family support for premarital relationships, there is a higher risk for unhealthy romantic relationships. Partners may threaten to expose hidden secrets or shame women by revealing sexual behavior to maintain abuse and control in relationships. South Asian women without support may be at high risk of having lower sexual relationship power. Therefore, social support may contribute to the sexual relationship power of South Asian women.

Social support has been viewed as an important mental health booster and buffering factor. LaRocco, House, and French (1980) elaborate that social support may have a buffering influence (i.e., buffering hypothesis), such that "deleterious effects of psychosocial stress on health may be lessened or even eliminated in the presence of social support, while remaining strong for individuals having little or no support" (p.202). Specifically, for South Asians in the U.S., lacking family support has been associated with psychological distress and negative mental health outcomes (Masood et al., 2009). Hence, social support is considered a protective factor against negative risk factors (i.e., sexism, cultural values conflict, perceived discrimination). I examine social support as a potential moderator for the relationship between sexism, cultural values conflict, and discrimination with sexual relationship power.

Scholars have suggested social support is directly or indirectly related to sexism, cultural values conflict, and discrimination. For sexism, Moradi and Funderburk (2006) found that, for women, social support indirectly related to psychological distress, as mediated by personal empowerment. In relation to cultural values conflict, Kapadia (2009) found that South Asian American women with mixed ethnicity friendships experienced less internal cultural conflict than those with single ethnicity friendships,

thereby suggesting having support from different perspectives may be protective. Additionally, Kduvettoor-Davidson and Inman (2012), in a study with Asian Indian women, found that participants who perceived their family as more supportive (vs. less supportive) reported less internal conflict in sex roles. In relation to discrimination, family support was found to significantly moderate the association between perceived discrimination and depression for South Asians, such that social support buffered the negative relationship between perceived discrimination and depression (Tummala-Narra, Alegria, & Chen, 2012). More specifically, Liang, Nathwani, Ahmad, and Prince (2010) found that second generation (vs. first generation) South Asian women were more likely to use social support as a coping mechanism against discrimination. Overall, social support may be a protective factor against the negative influence of sexism, cultural values conflict, and discrimination on sexual relationship power among South Asian women.

2.3 Summary, Research Questions, and Hypotheses

The framework of interpersonal power (Pulerwitz, Gortmaker, & DeJong, 2000) integrates two psychosocial theories that define the process of power dynamics and the influence of sexism in society within interpersonal relationships. Pulerwitz et al. (2000) derived sexual relationship power, a theoretically driven definition of power that is tailored for women's experiences in heterosexual relationships.

Because South Asian women are engaging in premarital relationships with little support, role modeling, and discussion within the community, it is important to explore their experiences of sexual relationship power. Further, South Asians women have an intersecting identity of being both South Asian and a woman; so it is important to look at

potential contributing factors that relate to their sociopolitical context. While the interpersonal power theory (Pulerwitz et al., 2000) assumes women are inherently likely to have less power in a relationship due to sexism, South Asian women may also have increased risk with experiences of cultural values conflict and discrimination. Both experiences are taxing on energy and highlight an otherness with the broader U.S. community, thereby risking South Asian women's tendency to stay loyal to perceived cultural feminine norms (e.g., staying quiet, pleasing male partners). Therefore, South Asian women's endorsement of internalized sexism, cultural values conflict, and perceived discrimination may be risk factors for low sexual relationship power. On the other hand, social support has been found to be an important coping strategy and buffer the negative impacts of other stressors. This coping strategy may be especially pertinent for minority communities, like South Asian women that do not seek professional support and are more communitarian. It is likely that social support is a protective factor for sexual relationship power and will buffer the impact of the other risk factors. The study will address the following research questions and hypotheses:

RQ 1a. To what extent do sexism, cultural values conflict, perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised discrimination), and perceived social support uniquely contribute to sexual relationship power?

Hypothesis 1a: Sexism, cultural values conflict, perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised discrimination), and perceived social support will uniquely contribute to sexual relationship power. Sexism, cultural values conflict, and perceived discrimination (i.e., recent discrimination, lifetime

discrimination, appraised discrimination) will be negatively associated with sexual relationship power. Perceived social support will be positively associated with sexual relationship power.

RQ 1b. Exploratory Question: Which independent variable (i.e., sexism, cultural values conflict, recent discrimination, lifetime discrimination, appraised discrimination, or social support) will contribute the most unique variance to sexual relationship power?

RQ 2. To what extent does perceived social support moderate the relationship between sexism, cultural values conflict, and perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised discrimination) with sexual relationship power?

Hypothesis 2: Perceived social support will moderate the relationship between sexism, cultural values conflict, and perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised discrimination) with sexual relationship power. With higher perceived social support, the relationship will be weaker (vs. lower perceived social support) between sexism, cultural values conflict, and perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised discrimination) with sexual relationship power.

CHAPTER 3. METHOD

In this chapter, I describe participants, procedure, measures, and data analyses plan. The purpose of this study was to investigate the relationship between sexism, cultural values conflict, perceived discrimination, social support, and sexual relationship power among South Asian women in sexually involved heterosexual premarital relationships. This correlational study was conducted using an online survey format.

3.1 Participants

A total of 298 total participants started the survey. Prior to conducting preliminary analyses, I screened my data in SPSS 19.0 to delete participants. I deleted 107 participants who did not qualify for the following reasons: 24 participants were married, 21 participants are not in current or recent romantic relationships with men, 13 participants were not South Asian, 5 participants were men, and 41 had incomplete demographic information needed for eligibility (e.g., age, ethnicity, marital status, relationship status). I deleted 30 participants that did not complete any survey items beyond the demographic items. The resulting final sample included 161 participants.

I planned to have a data sample between 150 and 200 participants for my survey. I conducted an a priori power analysis (Soper, 2014) with an alpha level of .05, power of .80, and a medium effect size of .15.

The analysis indicated I need a minimum sample of 97 participants to detect significance in a multiple regression analysis with 6 independent variables (i.e., sexism, cultural values conflict, three discrimination scales, social support). Therefore, my current sample size of 161 is considered reasonable to test my hypotheses.

The participants (*N* =161, See Table 2) were adult South Asian pre-married women who were currently or recently (i.e., in the past year) in a sexually involved relationship. Participant ages ranged from 18 to 45 years (*M* = 23.66, *SD* = 4.27, *Mdn* = 23.00). South Asian ethnic identities included 2 (1.2%) Afghani, 5 (3.1%) Bangladeshi, 132 (82.0%) Indian, 1 (.6%) Maldives, 1 (.6%) Nepalese, 15 (9.3%) Pakistani, 4 (2.5%) Sri Lankan, and 1 (0.6%) more than one South Asian ethnicity. Participants reported the following religions: 15 (9.3%) agnostic, 3 (1.9%) atheist, 4 (2.5%) Buddhist, 6 (3.7%) Christian, 2 (1.2%) Jain, 52 (32.3%) Hindu, 11 (6.8%) Muslim, and 4 (2.5%) other. Of the total respondents, 64 (39.8%) of participants did not respond to this item. Participant immigrant generational status was: 51 (31.7%) were international students, 16 (9.9%) were first generation, 26 (16.1%) were 1.5 generation, and 67 (41.6%) were 2nd generation. One participant did not provide generational status. For those who were not born in the U.S., years residing in the U.S. ranged from .25 to 36 years (*M* = 9.17, *SD* = 8.78, *Mdn* = 6). Seven participants that were not born in the U.S. did not provide the number of years they have been in the U.S. The participants reported being in their relationship in a range from .06 to 13 years (*M* = 2.02, *SD* = 2.09, *Mdn* = 1.50). Participants' sexual involvement in their current or recent relationship ranged from kissing (1) to sexual intercourse (5) (*M* = 4.35, *SD* = 1.09, *Mdn* = 5.00). The participants reported their current or most recent partners' ethnicity as: 92 (57.1%) South Asian, 73

(45.3%) not South Asian, and 1 (.6%) did not respond. In terms of disclosure of relationship, 85 (52.8%) reported disclosing their current relationship to parents/guardians, 75 (46.6%) reported they did not disclose their current relationship to parents/guardians, and 1 (.6%) did not provide a response to the item.

The mean Subjective Social Economic Status (Adler, Epel, Castellazzo, & Ickovics, 2000) was 4.72 out of 10 (*Mdn* = 4.00, *SD* = 1.59, range = 1 to 10), which suggests participants perceived themselves as average status relative to the U.S. Participants reported hearing about the study in the following ways: 17 (10.6%) from an email from an organization, 44 (27.3%) from an email from a University, 21 (13.0%) from a friend or peer, and 15 (9.3%) from Facebook. Of the total participants, there were 64 (39.8%) participants did not respond to this question. I believe that many of the demographics items have a large portion (i.e., 64) of missing responses due to survey fatigue. Those items were listed at the end of the survey. For further demographic details, please see Table 2.

3.2 Procedure

After obtaining approval from Purdue University's Institutional Review Board (IRB; Appendix A), participants were recruited in the following four ways, using purposeful and snowballing techniques. First, participants were recruited through an initial recruitment email (Appendix B) sent out by the Registrar's Office to 4,000 random Asian students. This office then sent a follow-up recruitment email (Appendix C) to the same 4,000 Asian students. I explicitly stated in the recruitment email that the current study focuses on relationship and identity experiences for South Asian women in current or recent (i.e., in the past year) committed relationships. Second, I used public databases

(e.g., university websites, Google) to locate South Asian-oriented organizations (e.g., South Asian Student Alliance, Hindu Student Council, Muslim Student Association, Kappa Phi Gamma Sorority, Indian Women's Association). I contacted these organizations with a request to send a recruitment email to their listserv (Appendix D). Third, I shared a Facebook status on my profile page asking eligible participants to take the survey (Appendix E). Fourth, I used snowballing techniques, that is, to ask participants to forward the link to friends that are eligible for the survey. All emails and online posts explicitly stated that the current study focuses on South Asian women's identity and relationship experiences. Eligible participants were self-identifying South Asian women who currently live in the United States, can read English, are at least 18 years, are not attempting to get pregnant, have never been married, and had a current or recent (within past year) sexually involved male romantic partner. Participants were required to be in pre-married romantic relationships because cultural values and norms surrounding relationships, gender roles, and sexuality differ at this period (compared to married women). Recruitment material indicated examples of South Asian ancestry to include Afghani, Indian, Pakistani, Bangladeshi, Nepali, Sri Lankan, Bhutanese, and Maldivian ancestry.

3.3 Measures

Participants completed the following questionnaires: (a) demographic information including the MacArthur Scale (Adler et al., 2000); (b) Sexual Relationship Power Scale (Pulerwitz et al., 2000); (c) Ambivalent Sexism Scale (Glick & Fiske, 1996); (d) Cultural Values Conflict Scale (Inman, Landany, Constantine, & Morano, 2001); (e) General Ethnic Discrimination Scale (Landrine, Klonoff, Corral, Fernandez, & Roesch, 2006);

and (f) Multidimensional Scale of Perceived Social Support (Zimet, Dahlem, Zimet, & Farley, 1988). I present a summary of each questionnaire along with the psychometric properties.

3.3.1 Demographic Information

A demographic questionnaire was included with items to screen eligibility of participants including: age, sex, South Asian heritage, and current or past marital status. Additional items assessed sexual involvement in the last year, relationship status, length of relationship, partner's ethnic heritage, disclosure of relationship to others, generational status, religion, living situation, sexual orientation, parental status, education level, occupation, and subjective SES.

To operationalize subjective social economic status, I used the MacArthur Scale of Subjective Social Status, community version (SSS; Adler & Stewart, 2007). Participants rated their perceived social/economic status relative to the U.S. by placing themselves on a ladder from rung 1 (top) to rung 10 (bottom). I used subjective assessment instead of objective assessment because of literature that suggests a stronger predictive association with health factors. Subjective assessment of socioeconomic status, even after controlling for objective assessments, has been shown to be significantly associated with psychological functioning and health factors (Adler et al., 2000; Cundiff, Smith, Uchino, Berg, 2013; Operario, Adler, Williams, 2004; Singh-Manoux, Marmot, Adler, 2005). These studies suggest construct validity and predictive validity. Operario et al., (2004) found test-retest reliability of the scores using Spearmans' rank order correlation ($\rho = .62$, $p < .01$). Giatti, do Camelo, Rodrigues, and Barreto (2012) found

good reliability after a 7 to 14 day interval by measuring the Kappa value (>.60) for the SSS.

3.3.2 Sexual Relationship Power Scale

Sexual relationship power was operationalized by using the 19-item Sexual Relationship Power Scale-Modified (SRPS-M; Pulerwitz et al., 2000). The scale assesses for general and sexual relationship power that women hold with primary male partners. This measure has two subscales: Relationship Control (RC; 12 items, e.g., "My partner tells me who I can spend time with," "My partner always wants to know where I am") and Decision-Making Dominance (DMD; 7 items, e.g., "Who usually has more say about what you do together?"). Items on RC are rated on a 4-point Likert-type scale ranging from 1 (*strongly agree*) to 4 (*strongly disagree*). Items on DMD are rated on a 3-point scale (your partner, both, you). To calculate the total mean scores, the authors provide instructions to calculate the mean score of the individual subscales, to combine the scales, and to rescale the scores in the process to keep the final scores scaled to a range from 1-4. Higher mean scores indicate a higher degree of sexual relationship power.

For psychometric information, Pulerwitz et al. (2000) reported the following alphas scores for the original SRPS: .84 (total scale), .86 (RC), and .62 (DMD). Pulerwitz and colleagues initially tested a 5 factor model, and dropped one factor that was not supported by a scree plot, which was reduced to a 4-factor model for best fit in an exploratory factor analysis (EFA). Two factors, emotional dependence and resources, were dropped because the internal reliabilities were less than .60. A confirmatory factor analysis (CFA) supported the 2 factor, 23 item model, with item loadings of .30 - .71 on the appropriate scale. For additional construct validity, (a) history of physical violence in

current relationship level, (b) history of sexual violence in current relationship, (c) educational level, (d) satisfaction with the current relationship, and (e) current safer sex behaviors were significantly associated in the expected directions with the SRPS ($p <$ .01).

Several studies suggest that this scale can be used to measure sexual relationship power in the current study with South Asian women (Buelna et al., 2009; Matsuda, McGrath, & Jallo, 2012; Nanda, 2011). Matsuda and colleagues (2012) conducted an integrative review of 11 studies that used this scale with minority groups (e.g., Latina, African American, Thai) found that the total scale is both valid (CFA confirmed structure) and reliable (alphas = .84 - .93) in examining gender power within relationships. Additionally, this scale has been administered in China, Jamaica, South Africa, Thailand, US, and Zimbabwe (Nanda, 2011). Buelna et al. (2009) used this scale with a sample including 46 (15.9%) Asian/Pacific Islanders.

To avoid biasing studies testing associations between SRPS and safe sex practices, Pulerwitz et al. (2000) modified the scale (SRPS- M) by removing 4 condom use focused items resulting in 19 items for the SRPS-M, 12 items for the RC-M, and 7 items for the DMD-M. The resulting modified scale (SRPS-M) had comparable reliability (SRPS-M = 0.85; RC-M = .84; DMD-M = .60) to the original SRPS and significant predicting power of consistent condom use. In the current study, I found the following alpha scores: .87 (total scale), .88 (RC), and .67 (DMD). I used the SRPS-M (19 items) for the following community specific reasons: (a) participants in the study may engage in sexual activities that are irrelevant to the use of condoms; (b) participants in the study may be using birth control as their contraceptive and be in monogamous relationships;

and (c) participants may be weary of responding to items that explicitly ask about condoms.

3.3.3 Ambivalent Sexism Inventory

Sexism was operationalized by the 22-item Ambivalent Sexism Inventory (ASI; Glick & Fiske, 1996). This scale assesses for sexist beliefs using two subscales: (a) Benevolent Sexism, or seemingly positive assumptions about men and women (11 items; e.g., "Men should be willing to sacrifice their own wellbeing in order to provide financially for the women in their lives.") and (b) Hostile Sexism, or derogatory assumptions about men and women (11 items; e.g., "Women are easily offended"). Items are rated on a 5-point Likert-type scale ranging from 0 (*disagree strongly*) to 5 (*agree strongly*). After reversing some items, items are totaled and divided by the number of items to obtain a mean score for each subscale and total scale. Higher overall mean scores indicate a higher degree of internalized sexism for women.

For psychometric information, Glick and Fiske (1996) reported on the alpha scores across six studies: .83 - .92 (total scale); .80 - .92 (Hostile Sexism); and .73 - .85 (Benevolent Sexism). In the current study, I found a coefficient alpha score of .88 for the total scale and .80 (Benevolent Sexism) and .86 (Hostile Sexism) for the subscale scores. Construct validity was suggested by a CFA, which identified 2 factors and 3 subfactors using five different samples to obtain the best fit (GFIs = .86 - .94, AGFIs = .75 - .93, $p < .01$). Convergent validity was indicated by Hostile Sexism being positively correlated ($r = .48$) with Old-Fashioned Sexism (Swim, Aikin, Hall, & Hunter, 1995). For discriminant validity, Benevolent Sexism was positively but weakly correlated ($r = .24$, $p < .01$) with Old-Fashioned Sexism (Swim et al, 1995). Predictive validity was supported

by ASI scores being positively associated (r = .41 - .48) with ambivalence toward women, for both men and women. Previous studies have used this scale cross culturally (Brandt, 2011; Taşdemir & Sakallı-Uğurlu, 2009) and with women (Chapleau, Oswald, & Russell, 2007; Glick, Sakalli-Ugurlu, Ferreira, & de Souza, 2002; Russel & Trigg; 2004; Sakalh-Uğurlu & Glick; 2003). Their results suggest the scale is a good fit to use in the current study with South Asian women.

3.3.4 Cultural Values Conflict Scale

Cultural values conflict was operationalized using the 24-item Cultural Values Conflict Scale (CVCS; Inman, Landany, Constantine, & Morano, 2001). This scale assesses for conflictual (i.e., traditional South Asian values and dominant U.S. values) experiences that are central for South Asian women, with a focus on relationships and gender roles (Inman et al., 2001). The two subscales are: (a) Intimate Relations (IR; 11 items, e.g., "I feel guilty when my personal actions and decisions go against my family's expectations") and (b) Sex-Role Expectations (SRE; 13 items, e.g., "I experience anxiety at the thought of having an arranged marriage."). Items are rated on a 6-point Likert Scale ranging from 1 (*strongly disagree*) to 6 (*strongly agree*), with an option of "not applicable." The authors instruct that the items marked "not applicable" are treated as missing values with that participant's subscale mean scores substituted for all missing values. Varghese and Jenkins (2009) have used mean scores to substitute missing data to avoid biases in missing data. The scores are then summed to calculate the total scale scores. Higher summed scores on the entire scale indicate a higher degree of conflictual experiences in the realm of cultural values. Due to a high amount of missing data, I used

mean scores instead of summed scores and therefore I did not substitute missing data. I did substitute mean scores for items marked 6, as instructed by Inman et al. (2001).

For psychometric information, Inman et al. (2001) reported a coefficient alpha score of .84 for the total scale scores with a sample of 348 South Asian women. They reported the following coefficient alphas for the two subscales scores: .84 (IR) and .82 (SRE). I used the total scale in my data analyses. In the present study, I found the following coefficient alphas: .57 (IR), .90 (SRE), and .84 (total scale). To further check the reliability of the scale, Inman et al. (2001) conducted a test-retest across 14 days to 75 days resulting in the following alphas of scores: .63 (IR) and .82 (SRE). The authors suggest the test-retest reliability for the IR subscale may be lower because the values assessed on this subscale might be more dynamic. In reference to validity of the scale structure, the authors initially proposed a 4 factor model, but based on a CFA they determined it was not the best fit based on high correlations between factors and a low goodness of fit index (GFI = .86). Upon exploring various factor structures with an EFA, a 2-factor model showed the highest eigenvalue (Factor 1 = 6.00, Factor 2 = 3.87). All the items loaded significantly ($\geq .40$) and a 2-factor model was a better fit and still preserved theoretical interpretation. Inman et al. (2001) summarized literature to support their hypothesis that first and second generation South Asian women would have significantly different scores on CVCS because second generation South Asian women have greater U.S. cultural influence. Therefore, discriminant validity was supported with significant group differences between 1st and 2nd generation participants ($F = 22.15$, $p < .01$) for the SRE scale but not the IR scale ($F = 2.31$, $p > .05$). First generation participants scored lower than 2nd generation participants on the SRE. Convergent

validity was suggested by examining SRE's unique and significant contributions (F = 35.08, $p < .001$) to State Anxiety Scale (subscale of State-Trait Anxiety Inventory; Spielberger, Gorsuch, Lushene, Vagg, & Jacobs, 1983) scores.

The psychometric information found in previous studies with samples of South Asian women suggests this scale to be a good fit to measure cultural values conflict for the current study. This CVCS has been used in a different study with South Asian women in the U.S. (coefficient alphas on scores = .78-.84; Inman, 2006) and Indian women from the state of Kerala in the US (coefficient alphas on scores = .74; Varghese & Jenkins, 2009). Inman (2006) used the two subfactors separately when conducting analyses, whereas Varghese and Jenkins (2009) did not separate the two subfactors. I did not separate the two subfactors because one subfactor had a low reliability; however, the overall scale had high reliability.

3.3.5 General Ethnic Discrimination Scale

Perceived discrimination was operationalized using the 18-item General Ethnic Discrimination Scale (GEDS; Landrine, Klonoff, Corral, Fernandez, & Roesch, 2006). GEDS assesses experiences with race/ethnicity based discrimination on 3 subscales: Recent Discrimination (i.e., "in the past year"), Lifetime Discrimination (i.e., "in your entire life?"), and Appraised Discrimination (i.e., "How stressful was this for you?"). The scale has 17 questions, each followed by the 3 subscale items. For example, the question, "How often have you been treated unfairly by strangers because of your race/ethnic group?" is followed by three items reflecting the three subscales: Recent Discrimination (i.e., "How often in the past year?"), Lifetime Discrimination (i.e., "How often in your entire life"), and Appraised Discrimination (i.e., "How stressful was this for you?"). The

18th question (i.e., How different would your life be now if you HAD NOT BEEN treated in a racist and unfair way?") is included in the Recent Discrimination and Lifetime Discrimination subscale only. In summary, the Recent Discrimination subscale includes 18 items, the Lifetime Discrimination includes 18 items, and the Appraised Discrimination includes 17 items. For scoring, the Recent Discrimination and Lifetime Discrimination subscales are rated on a 6-point Likert like scale from 1 (*never*) to 6 (*almost all the time*), and the Appraised Discrimination subscale is rated from a 6-point Likert like scale from 1 (*not at all stressed*) to 6 (*extremely stressed*). Items on each subscale are summed with a higher score indicating more frequent (i.e., lifetime, recent) and stressful perceived discrimination experiences and stress due to those experiences. I used mean scores for each subscale to avoid biases in my analyses due to missing data.

For psychometric information, Landrine et al. (2006) reported alphas on scores of .91-94 across subscales for a subsample of 94 Asian Americans and alphas on scores of .94-.95 across subscales for a total of 1569 participants (Whites, Latinos, African Americans, and Asian American). In the present study, I found the following alphas on scores: .92 (Recent Discrimination), .94 (Lifetime Discrimination), and .94 (Appraised Discrimination). The authors developed the scale by modifying the Schedule of Racist Events (Klonoff & Landrine, 1999), which was initially developed and written for African American experiences of discrimination. To confirm the same factor structure across various ethnic groups (e.g., White, Latino/a, African American, Asian) and test construct validity among these groups, Landrine et al. (2006) conducted a CFA, which resulted in significant loading ($p < .05$) scores of .72 - 1.0 across subscales and ethnic groups. For concurrent validity, a structural equation model indicated GEDS was a

significant predictor of psychiatric symptoms in the pathway model ($p < .05$; RCFI = .96; RMSEA = .06; 90% CI = .05, .07). The scale was used with a sample of 210 South Asians in the U.S. (Kaduvettoor-Davidson & Inman, 2013), thereby suggesting this scale would be appropriate to use to measure perceived discrimination in the current study with South Asian women.

3.3.6 Multidimensional Scale of Perceived Social Support

Perceived social support was operationalized by the 12-item Multidimensional Scale of Perceived Social Support (Zimet, Dahlem, Zimet, & Farley, 1988), which assesses perceived social support using three subscales: (a) family (4 items, e.g., "My family is willing to help me make decisions."), (b) friends (4 items, e.g., "I can talk about my problems with my friends", and (c) significant other (4 items, e.g., "I have a special person who is a real source of comfort to me"). Items are rated on a 7-point Likert-type scale ranging from 1 (*very strongly disagree*) to 7 (*very strongly agree*). All item scores are averaged. Higher overall scores indicate a higher sense of perceived social support.

For psychometric information, Zimet et al. (1988) reported the following alphas on scores from a sample of 275 university students in an introductory psychology course: .88 (total scale), .87 (family), .85 (friends), and .91 (significant other). To further check the reliability of the scale, the authors conducted a test-retest, two to three months later, resulting in the following scores: .85 (total scale) and .85 (family), .75 (friends), and .72 (significant other). In the present study, the following alphas on scores were found: .91 (total scale) .90 (family), .95 (friends), and .95 (significant other). Initial scale development included 24 items, of which 12 items were dropped due to low factor loadings and face validity. The remaining 12 items loaded on the 3-factor structure

repeatedly with item loadings (.74-.92) on appropriate factors. Predictive validity was supported with correlations between MSPSS subscales and Depression and Anxiety subscales (r = -.13 to -.25, p <.01) in the predicted directions. Studies have used and produced validity information on this measure across various cross cultural samples (South African adolescents, Bruwer, Emsley, Kidd, Lochner, & Seedat, 2007; African American adolescents, Canty-Mitchell & Zimet, 2000; Chinese adolescents, Chou, 2000; Mexican American youth, Edwards, 2004). According to a review of social support scale, the MSPSS has been used with culturally diverse groups and has support of good psychometric properties of scores (López & Cooper, 2011). Overall, this scale appeared to be an appropriate to use in the current study with South Asian women.

3.4 Data Analysis Plan

For this study, I used SPSS 19.0 for data analyses. Prior to the main analyses, I removed participants who did not meet the study criteria or had not completed all the questionnaires beyond demographic items. Additionally, I checked and screened the data for missing values and outliers. I conducted analyses to check for missing values, outliers, linearity, homoscedasticity, univariate normality (e.g., skewness and kurtosis), multivariate normality, and mahalanobis statistics. In this section I present the preliminary analyses process and then I summarize the analyses of the hypotheses.

3.4.1 Preliminary Analyses

In my preliminary analyses, I calculated means, standard deviations, and ranges for each variable. To assess for multicollinearity, I calculated Pearson correlations and checked Variation Inflation Factor (VIF). To assess internal reliability, I calculated Cronbach's alpha scores for each scale. To assess if there are any group differences based

on demographic variables (e.g., generational status, disclosure of relationship, ethnicity of partner), I conducted one-way multivariate analysis of variance (MANOVA) or t-tests for any demographic variable with reasonable sample sizes. Any demographic variable determined to have significant group differences ($p < .05$) and a large effect size (.80; Cohen, 1988) would be controlled for in the main analyses testing the hypotheses.

3.4.2 Analyses of Hypotheses

The study examined the following research questions: (1a) to what extent do sexism, cultural values conflict, perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised discrimination), and perceived social support uniquely contribute to sexual relationship power?; (1b) which predictor variable contributes the most variance to sexual relationship power; and (2a) to what extent does perceived social support moderate the relationship between sexism, cultural values conflict, and perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised discrimination)with sexual relationship power?

I used a correlational quantitative study design to explore all the relevant relationships among the variables. I hypothesize that sexism, cultural values conflict, and perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised discrimination) will negatively uniquely contribute to sexual relationship power. I hypothesize that social support will positively uniquely contribute to sexual relationship power. To test these hypotheses, I examined significance ($p < .05$) of correlations and performed a multiple regression (Cohen & Cohen, 1983) with all the predictor variables entered simultaneously to examine how much variance sexism, cultural values conflict, perceived discrimination (i.e., recent discrimination, lifetime discrimination, appraised

discrimination), and perceived social support uniquely contribute to sexual relationship power. The semipartial correlations and squared semipartial correlations demonstrated how much variance in sexual relationship power that the independent variables explain.

As a follow up to this hypothesis, I am interested to explore which independent variable (i.e., sexism, cultural values conflict, recent discrimination, lifetime discrimination, appraised discrimination, and perceived social support) will contribute the most unique variance to sexual relationship power. I examined the betas of each variable in the final regression model to examine how much each variable (i.e., sexism, cultural values conflict, recent discrimination, lifetime discrimination, appraised discrimination, and perceived social support) contributes unique variance to sexual relationship power. I determined which variable contributes the most variance by looking at which relationship has the largest beta value.

Additionally, I hypothesize that perceived social support will moderate the relationship between the other dependent variables and sexual relationship power. Baron and Kenny (1986) describe a moderator as a variable (i.e., perceived social support) that has an interaction effect, meaning the moderator will determine the strength or direction of the relationship between two other variables (sexism, cultural values conflict, recent discrimination, lifetime discrimination, and appraised discrimination with sexual relationship power). I hypothesize that participants with higher perceived social support will have a lower strength of the relationships between the other dependent variables and sexual relationship power. I used the Baron and Kenny's (1986) method and guidelines to examine how much perceived social support moderates the other relationships using hierarchical regression. Based on Baron and Kenny's (1986) method, I entered the

predictor variables (i.e., sexism, cultural values conflict, recent discrimination, lifetime discrimination, appraised discrimination, perceived social support) in the first step and interaction variables (e.g., predictor1 X moderator) in the second step.

CHAPTER 4. RESULTS

In this chapter, I discuss the results of data analysis. First, I start with a summary of measures and participants, followed by a presentation of the preliminary analyses. Third, I present the analysis of group differences based on demographics and finally, I present the analysis of the main hypotheses.

4.1 Summary of Measures and Participants

To summarize, I measured sexual relationship power, sexism, cultural values conflict, recent discrimination, lifetime discrimination, appraised discrimination, and perceived social support (See Table 1). Sexual relationship power was operationalized with the modified Sexual Relationship Power Scale (SRPS-M). Sexism was operationalized with the Ambivalent Sexism Inventory (ASI). Cultural values conflict was operationalized with the Cultural Values Conflict Scale (CVCS). Recent discrimination, lifetime discrimination, and appraised discrimination were operationalized with the General Ethnic Discrimination Scale (GEDS) subscales: Recent Discrimination (RD), Lifetime Discrimination (LD), and Appraised Discrimination (AD). Perceived Social support was operationalized by the Multidimensional Scale of Perceived Social Support (MSPSS).

Table 1

Variables and Instruments

Variable	Definition	Instrument	Items	Cronbach's Alpha
Sexual Relationship Power	The amount of power (i.e., control and authority) someone holds in a heterosexual sexually involved relationship.	Sexual Relationship Power Scale-Modified	19	.87
Sexism	The social system that maintains the hierarchy of power between men (dominant) and women.	Ambivalent Sexism Inventory	22	.88
Cultural Values Conflict	The negative affect (e.g., guilt, anxiety) or tension that South Asian women may experience from conflicting internalized values and expectations related to sexuality, relationships, and power dynamics.	Cultural Values Conflict Scale	24	.84
Perceived Discrimination	Perceived prejudice behavior (based on ethnicity) and systemic impact of this.	General Ethnic Discrimination Subscales:		
		Recent Discrimination	18	.92
		Lifetime Discrimination	18	.94
		Appraised Discrimination	17	.94
Perceived Social Support	Perceived resources received by community to enhance wellbeing.	Multidimensional Scale of Perceived Social Support	12	.91

The details of demographics of the participants are presented in Table 2.

Table 2

Participants' Demographic Characteristics (with outliers), n=161

Demographic Variable	*N*	Frequency (%)	*M*	*SD*
Mean Age			23.66	4.27
Ethnicity				
Afghani	2	1.2		
Bangladeshi	5	3.1		
Bhutanese	0	0.0		
Indian	132	82.0		
Maldives	1	0.6		
Nepalese	1	0.6		
Pakistani	15	9.3		
Sri Lankan	4	2.5		
More than one South Asian ethnicity	1	0.6		
Other South Asians	0	0.0		
Missing	0	0.0		
Religion				
Agnostic	15	9.3		
Atheist	3	1.9		
Buddhist	4	2.5		
Christian	6	3.7		
Jain	2	1.2		
Hindu	52	32.3		
Muslim	11	6.8		
Sikh	0	0		
Zoroastrian	0	0		
Other	4	2.5		
Missing	64	39.8		
Generational Status				
International Students	51	31.7		
1st Generation	16	9.9		
1.5 Generation	26	16.1		
2nd Generation	67	41.6		
3rd Generation or beyond	0	0.0		
Missing	1	0.6		
Mean Yrs. in U.S. if not born in U.S.			9.17	8.78
Relationship Status				
Single and Not Dating	32	19.9		
Dating Casually	22	13.7		
Dating Seriously	78	48.4		
Living Together	10	6.2		
Engaged	19	11.8		

Table 2 continued

Demographic Variable	*N*	Frequency (%)	*M*	*SD*
Missing	0	0		
Mean Length of Relationship Yrs.			2.02	2.09
Mean Sexual Involvement of Relationship			4.35	1.09
Partners' Ethnicity				
South Asian	92	57.1		
Not South Asian	68	42.2		
White/Caucasian	36	22.4		
Asian	5	3.1		
African	2	1.2		
African American	5	3.1		
Hispanic or Latino	5	3.1		
More than one race/ethnicity	4	2.5		
"American"	3	1.9		
Caribbean	1	0.6		
Missing	7	4.3		
Disclosure of Relationship				
Yes	85	52.8		
No	75	46.6		
Missing	1	0.6		
Parental Status				
No Children	96	59.6		
Children	1	0.6		
Missing	64	39.8		
Sexual Orientation				
Heterosexual	92	57.1		
Lesbian	1	0.6		
Bisexual	2	1.2		
Other	2	1.2		
Missing	64	39.8		
Living Situation				
Live Alone	21	13.0		
Live with Romantic Partner	7	4.3		
Live with Roommates	48	29.8		
Live with Family	19	11.8		
Live with Others	2	1.2		
Missing	64	39.8		
Highest Education				
Professional Degree	8	5.0		
Master's Degree	32	19.9		
Bachelor's Degree	39	24.2		
Associate's Degree	0	0		
High School Diploma	17	10.6		
Some High School	0	0		

Table 2 continued

Demographic Variable	*N*	Frequency (%)	*M*	*SD*
Grade School	0	0		
Some Grade School	1	0.6		
Missing	64	39.8		
Occupation				
Students	77	47.8		
Unemployed	0	0		
Employed outside home (professional)	15	9.3		
Employed outside home/(non-professional)	3	1.3		
Other	2	1.2		
Missing	64	39.8		
Mean SES			4.72	1.59

N = 161

4.2 Preliminary Analyses

After screening the participants (See Chapter III), I examined the data regarding assumptions of linearity, normality (e.g., skewness, kurtosis), homoscedasticity, and multicollinearity. Univariate normality and linearity assumptions were confirmed by examining the linear probability P-P plot. The kurtosis and skewness values for all independent and dependent variables were between +3 and -3, except perceived social support (MSPSS), which has a kurtosis level of 3.54 (See Table 3). Positive kurtosis can reflect heaviness of centers and primarily tails (DeCarlo, 1992). Based on MSPSS's histogram, I would likely perform a log and reflect transformation of the variable (Tabachnick & Fidell, 2013), which would change the direction of the variable and the means. Transformed variables are difficult to interpret, especially for reflected or widely used scales (Tabachnick & Fidell, 2013), so I will discuss and interpret the results without transforming the variable. Additionally, it is possible that the data has outliers that contribute to the high kurtosis on the perceived social support scale, which will be explored later in this section. Related to homoscedasticity, I examined scatter plots to

determine that residuals were randomly distributed around zero. Additionally, the Durbin-Watson statistic was 2.06, which is close to 2 and indicates normality (Lund & Lund, 2013).

Table 3

Sample Size, Mean Values, Standard Deviations, Kurtosis, Skewness, and Reliability

Measure	*N*	*M*	*SD*	Kurtosis	Skewness	α	Range
1. SRPS-M	156	2.91	.49	1.11	-.80	.87	1.00 - 4.00
2. ASI	130	1.95	.80	-.88	.06	.88	.32 - 3.82
3. Hostile	130	1.72	.98	-.36	.32	.86	.00 - 4.73
4. Bene	130	2.18	.89	-.78	-.03	.80	.27 - 4.36
5. CVCS	105	3.14	.61	-.58	-.39	.84	1.63 - 4.29
6. IR	105	2.95	.57	.21	-.31	.57	1.18 - 4.27
7. SRE	105	3.30	.89	-.73	-.35	.90	1.23 - 5.00
8. RD	99	1.65	.64	.46	1.14	.92	1.00 - 3.61
9. LD	99	1.91	.73	.32	.89	.94	1.00 - 4.22
10. AD	99	2.25	1.10	.41	.98	.94	1.00 - 5.65
11. MSPSS	97	5.65	1.02	3.54	-1.46	.91	1.25 - 7.00
12. Friend	97	5.77	1.16	2.36	-1.43	.95	1.75 - 7.00
13. Family	97	5.35	1.46	.75	-1.19	.90	1.00 - 7.00
14. SO	97	5.83	1.28	2.54	-1.62	.95	1.25 - 7.00

Note. *N* = SRPS-M = Sexual Relationship Power-Modified; ASI = Ambivalent Sexism Inventory; Hostile = Hostile Sexism; Bene = Benevolent Sexism; CVC = Cultural Values Conflict Scale; IR = Intimate Relationships; SRE = Sex Role Expectations; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support; SO = Significant Other.

To assess multicollinearity, I assessed Pearson correlations between variables (See Table 4). They ranged from -.42 to .86. Based on Grewal, Cote, and Baumgartner (2004), correlations should be no higher than +/- .70 to .90 to confirm no multicollinearity issues. The only scales that had high scores were the discrimination (GEDS) subscales, i.e., lifetime discrimination and recent discrimination (.82) as well as lifetime discrimination and appraised discrimination (.86). It is expected that these scales

will be closely associated as they are subfactors of the same instrument, however the high Cronbach's alpha suggests a multicollinearity limitation in the study (more detail in Chapter 5). I further examined the tolerance levels, which were above .10, and the variance inflation factor (VIF) levels, which were below 10.0 (Lund & Lund, 2013). These values suggest that there are no collinearity problems. Means, standard deviations, kurtosis, skewness, Cronbach's alpha scores, and Pearson *r* correlations of each variable were calculated (See Table 3 & 4).

Table 4

Correlations for Scales (with outliers)

Measure	*N*	1	2	3	4	5	6	7
1. SRPS-M	156	—						
2. ASI	130	-.15	—					
3. CVCS	105	-.32**	-.04	—				
4. RD	99	-.16	-.01	.08	—			
5. LD	99	-.04	-.07	.15	.82**	—		
6. AD	99	-.08	-.16	.27**	.70**	.86**	—	
7. MSPSS	97	.22*	-.07	-.15	-.34**	-.42**	-.40**	—

Note. SRPS-M = Sexual Relationship Power Scale- Modified; ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support; **$p < .01$. *$p < .05$.

Sexual relationship power was significantly associated with cultural values conflict ($r = -.31$, $p < .01$) and MSPSS ($r = .23$, $p < .05$). These correlations suggest that higher sexual relationship power is related to lower cultural values conflict and higher social support. Ambivalent Sexism Inventory (ASI) was not significantly associated with any variables. Cultural values conflict was also significantly associated with appraised discrimination ($r = .27$, $p < .01$), suggesting higher cultural values conflict is related to higher appraised discrimination. Recent discrimination was also significantly associated with lifetime discrimination ($r = .82$, $p < .01$), appraised discrimination ($r = .70$, $p < .01$),

and MSPSS (r = -.34, p < .01). These values suggest that higher recent discrimination is related to higher lifetime discrimination, higher appraised discrimination, and higher social support. Lifetime discrimination was also significantly associated with appraised discrimination (r = .86, p < .01) and MSPSS (r = -.42, p < .01) suggesting that higher lifetime discrimination is related to higher appraised discrimination and lower social support. Appraised discrimination and MSPSS were also significantly associated (r = -.40, p < .01), suggesting that higher appraised discrimination is related to lower social support.

Next, I assessed the data for univariate outliers within the data. First, I checked for extreme univariate outliers by examining boxplots of each variable. It was determined that SRPS-M had one outlier, the GEDS subscales had one to three outliers, and MSPSS had three outliers. The outliers may be providing variation in the data that mirrors the population. I further examined multivariate outliers to determine the extent of outlier patterns in the broader dataset. I checked if any standardized residuals for SRPS-M are more than three standard deviations away, which none were. Next, I checked that all of the standardized deleted residuals are less than +/-3 (Lund & Lund, 2013). Next, I checked the mahalanobis distance, to assess the distance from the center of the data to the outlier. Based on critical scores for data sets with five predictor variables, this distance should be no more than 22.46 (k = 6, p < .001; Tabachnick & Fidell, 2013). This test revealed 2 participants that had high mahalanobis distance (28.10, 29.11). Finally, I checked the cook's distance and leverage points of the data to see if any participants were significantly biasing the data. All the participants had a cook's distance under one, indicating no problematic influential data under this measure. The same participants with

high mahalanobis distance also had high leverage points above 0.2, which indicated that two participants were outliers in the dataset impacting the results (Lund & Lund, 2013). At this point, I checked the data to see if there was an error in including these participants in the dataset, such as if the participants did not qualify or if the participants had patterned responding. There was no evidence that the multivariate outlier participants should be removed from the data. One of these participants had low social support and high sexual power. Without that participant, the social support kurtosis went down to 1.42, an acceptable range of kurtosis. Results of analyses without those two participants are provided in Tables 12-20 in the Appendix.

4.3 Group Differences

I performed multiple tests to check if there are any differences in the study variables regarding participant demographics. I was unable to run any statistical analyses on the following variables to due insufficient samples or unequal samples across groups: participant ethnicity, religion, relationship status, parental status, sexual orientation, living situation, highest education, and occupation. The variables that have enough sample size of approximately equal variance is disclosure of relationship, partner's ethnicity, and generational status. Additionally, I ran statistical analyses to understand the relationship of length of relationship and extent of sexual involvement on the study variables.

For disclosure of relationship (See Table 5), I examined potential group differences by conducting independent sample t-tests examining differences between participants that disclosed their relationship and participants that did not disclose their relationship on SRPS-M, ASI, CVCS, RD, LD, AD, and MSPSS. SRPS-M and ASI

scores for each category of disclosure of relationship status to parents were normally distributed, as assessed by Shapiro-Wilk's test ($p > .05$). CVCS, RD, LD, AD, and MSPSS were not normally distributed in at least one of the categories of disclosure, as assessed by Shapiro – Wilk's test ($p < .05$). Therefore, t-tests were only run for SRPS-M and ASI. For SRPS-M, the assumption of homogeneity of variances violated, as indicated by the Levene's test for equality of variances ($F = 12.64$, $p < .05$), so I examined the Welch t-test (Welch, 1947) developed for t-tests for groups with unequal variances. There was not a statistically significant difference in mean SRPS-M scores between those that disclosed to their parents and those that did not disclose to their parents, $t(120.81) = 1.16$, $p = .25$. For ASI, Levene's test was met ($F = .01$, $p > .05$), suggesting homogeneity of variances. There was a statistically significant difference in mean ASI scores between those that disclosed and those that did not disclose, $t(127) = -2.34$, $p < .05$. Participants that disclosed their relationship to their parents had lower scores on ASI (mean difference = .32), suggesting that disclosure might be related to lower internalized sexism. Using Soper's (2016) test, I calculated Cohen's d to be .41. According to Cohen (1988), .20 is considered a small effect size, .50 is considered a moderate effect size, and .80 is considered a large effect size. Since .41 is not a moderate effect size and the impact is only on one independent variable, disclosure of relationship status was not controlled for in the study.

Table 5

Independent samples t-test of disclosure of relationship (with outliers)

	Disclosed		Not Disclosed				
	M	*SD*	*M*	*SD*	*t*	*df*	*p*
SRPS-M	2.96	.39	2.86	.59	1.16	120.81	.25
ASI	1.80	.78	2.12	.80	-2.34	127	.02

Note. SRPS-M = Sexual Relationship Power Scale- Modified; ASI = Ambivalent Sexism Inventory; **$p < .01$. *$p < .05$.

For partner ethnicity, (See Table 6), I examined potential group differences by conducting independent sample t-tests examining differences between participants that had South Asian partners and participants that did not have South Asian partners on SRPS-M, ASI, CVCS, RD, LD, AD, and MSPSS. CVCS sores for each category of partner ethnicity were normally distributed, as assessed by Shapiro-Wilk's test ($p > .05$). SRPS-M, ASI, RD, LD, AD, and MSPSS were not normally distributed in at least one of the categories of disclosure, as assessed by Shapiro – Wilk's test ($p < .05$). Therefore, t-tests were only run for CVCS. There was not statistically significant difference in mean CVCS scores between participants that had South Asian partners and participants that did not have South Asian partners, $t(102) = .71$, $p = .48$. Therefore, partners' ethnicity was not controlled for in the study.

Table 6

Independent samples t-test of partner ethnicity (with outliers)

	South Asian		*Not South Asian*				
	M	*SD*	*M*	*SD*	*t*	*df*	*p*
CVCS	3.18	.57	3.09	.66	.71	102	.48

Note. CVCS = Cultural Values Conflict Scale, **p < .01. *p < .05.

For generational status, (See Table 7), I compared international students ($n = 51$) to non international student participants ($n = 109$). I examined potential group differences by conducting independent sample t-tests examining differences between participants that were international students and those that were not international students on SRPS-M, ASI, CVCS, RD, LD, AD, and MSPSS. SRPS-M, ASI, CVCS, and MSPSS were normally distributed, as assessed by Shapiro-Wilk's test ($p > .05$). RD, LD, and AD were

not normally distributed in at least one of the generational categories, as assessed by Shapiro-Wilk's test ($p < .05$). Therefore, t-tests were only run for SRPS-M, ASI, CVCS, and MSPSS. For SRPS-M, the assumption of homogeneity of variances was violated, as indicated by the Levene's test for equality of variances ($F = 4.22$, $p < .05$), so I examined the Welch t-test (Welch, 1947). There was not statistically significant difference in mean SRPS-M scores between international students and non international student participants, $t(82.91) = -.78$, $p = .44$. For ASI ($F = .19$, $p > .05$), CVCS ($F = .27$, $p > .05$), and MSPSS ($F = .004$, $p = .95$). For ASI, CVCS, and MSPSS, Levene's test for equality of variances suggested homogeneity. There was not statistically significant difference in mean ASI scores (t, 127 =.28, $p = .78$), CVCS scores (t, 102 = -.76, $p = .45$), or MSPSS (t, 95 = -.76, $p = .45$) scores between those that were international students and those that were not. Therefore, generational status was not controlled for in the main analyses.

Table 7

Independent samples t-test of generational status (with outliers)

	International		Not International				
	M	*SD*	*M*	*SD*	*t*	*df*	*p*
SRPS-M	2.86	.55	2.98	.80	-.78	82.91	.44
ASI	1.98	.80	1.94	.81	.28	127	.78
CVCS	3.07	.64	3.17	.60	-.76	102	.45
MSPSS	5.53	.93	5.70	1.06	-.76	95	.45

Note. SRPS-M = Sexual Relationship Power Scale-Modified; ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; MSPSS = Multidimensional Scale of Perceived Social Support.

To understand participant associations related to length of relationship and extent of sexual involvement (See Table 8), I assessed Pearson correlations between those two demographics and the study variables (i.e., SRPS-M, ASI, CVCS, RD, LD, AD, MSPSS). Length of relationship was not significantly associated with SRPS-M, ASI,

CVCS, RD, LD, AD, and MSPSS ($p > .05$). Extent of sexual involvement was significantly related to ASI ($r = -.32$, $p < .01$), LD ($r = .26$, $p < .05$), and AD ($r = .27$, $p < .01$). These correlations suggest that increased sexual involvement is related to less internalized sexism, more lifetime discrimination, and more appraised discrimination.

Table 8

Correlations for Length of Relationship and Extent of Sexual Involvement for Scales. (with outliers)

Measure	*N*	SRPS-M	ASI	CVCS	RD	LD	AD	MSPSS
1. Length of Relationship	84-142	-.01	-.15	-.03	.14	.12	.14	-.09
2. Extent of Sexual Involvement	97-161	.04	-.32**	-.02	.13	.26*	.27**	-.09

Note. SRPS-M = Sexual Relationship Power Scale-Modified; ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support; **$p < .01$. *$p < .05$.

4.4 Main Analyses

Hypothesis 1 (H1) suggests that sexism, cultural values conflict, perceived discrimination, and perceived social support uniquely contribute to sexual relationship power. I hypothesized that sexism, cultural values conflict, and perceived discrimination will contribute negatively to sexual relationship power, while perceived social support will contribute positively to sexual relationship power. To test this hypothesis, I conducted a multiple regression with ASI, CVCS, RD, LD, AD, and MSPSS to examine their unique contributions on SRPS-M. Hypothesis 1 was only partially supported (See Table 9, Step One). The step one of the total regression model and the individual variables were significantly related to SRPS-M, $R^2 = .21$, $F(6, 90) = 4.05$, $p < .001$. While the entire regression model was significant, ASI ($b = -.05$, ß =-.09, $p = .36$), LD ($b = .28$, ß =.43, $p = .06$), and AD ($b > .001$, ß > .001, $p = 1.00$) did not contribute uniquely and

significantly to SRPS-M. CVCS (b = -.25, ß = -.33, p < .05) and RD (b = -.30, ß = -.40, p < .001) contributed negatively and uniquely to SRPS-M, while MSPSS (b = .10, ß =.21, p < .05) contributed positively to SRPS-M. Related to RQ1b, I wanted to know which independent variable contributed the most variance to sexual relationship power. Exploring the independent variables' beta weights, it appears that RD has the highest contribution to SRPS-M.

Hypothesis 2 (H2) suggests that perceived social support will moderate the relationships of the other independent variables (i.e., sexism, cultural values conflict, recent discrimination, lifetime discrimination, appraised discrimination) with sexual relationship power, meaning that MSPSS will reduce the relationship between ASI, CVCS, RD, LD, and AD with SRPS-M. MSPSS will serve as a protective factor against the other risk factors. To test this hypothesis, I conducted a hierarchical multiple regression analysis to evaluate whether MSPSS moderates the relationship between the other dependent variables and SRPS-M (Baron & Kenny, 1986). Because ASI, AD, and LD did not contribute uniquely to SRPS-M, an assumption of the moderator hypothesis was violated. I tested whether MSPSS moderates the relationship between ASI, CVCS, RD, LD, and AD with SRPS-M.

In step 1, I entered ASI, CVCS, RD, LD, AD, and MSPSS. The independent variables accounted for 21% of the variance in SRPS-M, R^2 = .21, adj. R^2 = .16, p < .001 (See Table 10). CVCS (ß = -.33), RD (ß = -.40), and MSPSS (ß = .21) contributed uniquely to SRPS-M. ASI, LD, and AD did not contribute uniquely to SRPS-M, as expected. To examine interaction effects, I first centered the variables and multiplied the main effect terms. In step 2, I entered the product of multiplying the main effect terms

(i.e., MSPSS x ASI, MSPSS x CVCS, MSPSS x RD, MSPSS x LD, MSPSS x AD) to investigate the interaction effects on SRPS-M (H2). The second step was in total significant ($p < .05$), but the variance added in above and beyond the first step was insignificant, $\Delta R^2 = .06$, $\Delta F(5, 85) = .21$.

Table 9

Hierarchical Multiple Regression Analysis for Sexual Relationship Power (with outliers)

Variable	*B*	*SE B*	*β*	ΔR^2	ΔF	*t*	*df*	*p*
Step 1				.21	4.05		6, 90	<.001
ASI	-.05	.06	-.09			-.92		.36
CVCS	-.25	.08	-.33			-3.29		<.05
RD	-.30	.12	-.40			-2.50		<.05
LD	.28	.15	.43			1.88		.07
AD	<.001	.08	<.001			-.002		.10
MSPSS	.10	.05	.21			2.02		.05
Step 2				.02	1.14		2, 88	.32
ASI	-.06	.06	-.09			-.96		.34
CVCS	-.26	.08	-.34			-3.39		<.05
RD	-.31	.12	-.42			-2.53		<.05
LD	.28	.15	.44			1.90		.06
AD	.01	.09	.03			.13		.90
MSPSS	.07	.06	.16			1.31		.19
MSPSS x RD	.05	.07	.09			.75		.45
MSPSS x CVCS	.09	.08	.11			1.08		.28

Note. *N= 97,* ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support

The only interaction term that significantly accounted for variance in SRPS-M was MSPSS x RD, (ß = .34, $p = .05$) See Table 9 for additional details. For participants who scored highly on social support, high perceived recent discrimination did not relate to higher sexual relationship power (See Figure 1), however this difference is only minimal as it does not add significant additional explanation of variance.

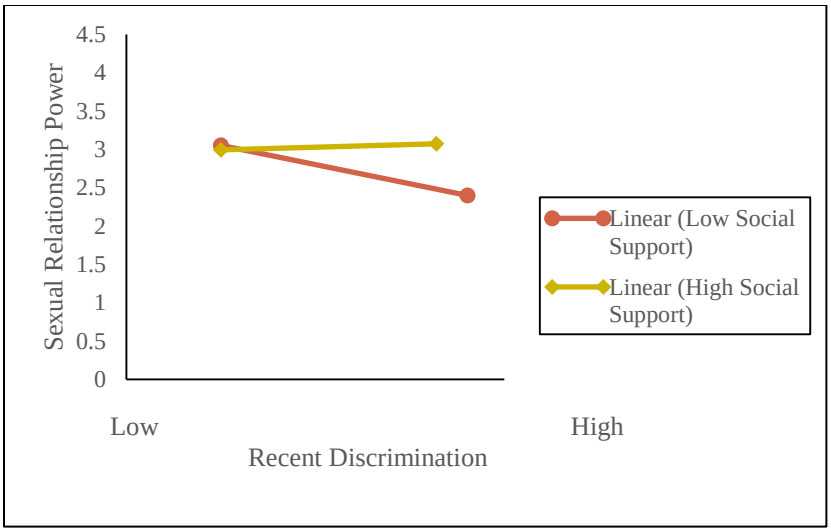

Figure 1 The moderating effect of social support on the relationship between recent discrimination and sexual relationship power

Results suggest that CVCS, RD, and MSPSS uniquely contribute variation to SRPS-M; but ASI, LD, and AD do not uniquely contribute variation to SRPS-M. Additionally, MSPSS moderates the relationship between RD and SRPS-M, but does not does significantly add to the contribution to SRPS-M.

4.5 Analyses Without Outliers

Analyses without outliers are presented in Tables 12-20 in the appendix. After removing the outliers, the kurtosis analyses and the regression analyses resulted in different outcomes. First, MSPSS's kurtosis value went down to an acceptable range of kurtosis for normality. Second, the main regression analyses differed in two ways after removing the outliers. In the first step, RD did not contribute uniquely and significantly to SRPS-M. In the second step, MSPSS x RD did not contribute uniquely and significantly to SRPS-M. Overall, similar to the analyses with the outliers, H1 was partially supported and H2 was not supported.

CHAPTER 5. DISCUSSION

In this chapter, I discuss and interpret the findings of the study. First, I summarize the purpose of the study and present a summary of my hypotheses. Second, I discuss the results from the main hypotheses. Third, I present and discuss the findings from the preliminary analyses and group differences Fourth, I present and discuss the implications for practice. Fifth, I explore future directions for research. Lastly, I present limitations of the study and a conclusion.

5.1 Purpose of Study and Summary of Hypotheses

The purpose of my study was to examine sexual relationship power and contributing factors (i.e., sexism, cultural values conflict, recent discrimination, lifetime discrimination, appraised discrimination, and social support) within a sample of premarital South Asian women in heterosexual relationships in the U.S. For hypothesis one (H1a), I expected sexism, cultural values conflict, recent discrimination, lifetime discrimination, and appraised discrimination to contribute significantly and negatively to sexual relationship power. Therefore, I expected those factors to be risk factors. I expected social support to contribute significantly and positively to sexual relationship power. Therefore, I expected social support to be a protective factor. As a follow up question, I also explored which factor would have the strongest relationship with sexual relationship power.

Lastly, for hypothesis two (H2) I expected social support to moderate the relationship between sexism, cultural values conflict, recent discrimination, lifetime discrimination, and appraised discrimination with sexual relationship power. That is, I expected that with different levels of social support, the relationships between sexism, cultural values conflict, recent discrimination, and appraised discrimination with sexual relationship will be different.

5.2 Results from Main Analyses

In this section, I focus on the analyses of the main hypotheses. For H1, I discuss and interpret the findings of sexism, cultural values conflict, perceived discrimination, and social support as they relate to sexual relationship power. Next, I discuss H2, the moderation hypothesis.

Based on the main analyses testing the hypotheses, I found that hypothesis 1a was partially supported. As expected, cultural values conflict, recent discrimination, and social support all contributed uniquely to sexual relationship power. Cultural values conflict and recent discrimination contributed negatively to sexual relationship power. Social support contributed positively to sexual relationship power. However, sexism, lifetime discrimination, and appraised discrimination did not contribute significantly to sexual relationship power, as hypothesized. These results suggest that cultural values conflict and recent discrimination are negative risk factors for sexual relationship power and that social support may be a positive protective factor. I will present significant findings first.

5.2.1 Cultural Values Conflict and Sexual Relationship Power

The results suggest that cultural values conflict was negatively predictive of sexual relationship power, suggesting that high cultural values conflict is a risk factor for low sexual relationship power. As expected, having negative affective reactions (e.g., guilt, anxiety) to conflicting values is associated with lower power in sexual relationships. These findings are consistent with the interpersonal power framework (Pulerwitz et al., 2000) and provide evidence that this framework is relevant to South Asian women. The interpersonal power framework (Pulerwitz et al., 2000) suggests that the women's experience of societal gender power struggles will be reflected in their interpersonal relationships. Therefore, it is apparent that South Asian women who experience challenges navigating gender power struggles (e.g., asserting values and decision making power against family and society values), will experience them in cultural values conflict and power in romantic relationships.

This finding suggests the importance of examining the interpersonal power framework (Pulerwitz et al., 2000) with culturally relevant applications. It is possible that cultural values conflict is a better measure (than ambivalent sexism attitudes) of South Asian women's experiences of gender hierarchies. Upon further investigation of the subscales, I found that the sexism subscales significantly correlated with the cultural values conflict subscales. Benevolent sexism (BS) was significantly and positively correlated with intimate relationships (IR) (See Table 11 for details). In other words, South Asian women that endorsed positive stereotypes of women are more likely to have anxiety and guilt related to going against family dating norms. Perhaps South Asian women that believe in benevolent paternalistic stereotypes of women (e.g., women are

more nurturing, women should be taken care of) are also more likely to have higher anxiety when they break from the community and family paternalistic norms. Traditional taboos against dating norms are likely enforced in paternalistic way and BS might be more relevant through the lens of IR for South Asian premarried women. Hostile sexism (HS) was significantly negatively correlated with sex role expectations (SRE) (See Table 11 for details). In other words, South Asian women that endorse negative stereotypes of women are less likely to have anxiety and guilt related to rigid women's gender roles in the family. Perhaps South Asian women that endorse negative stereotypes of women are also more likely to be okay with rigid women's gender roles in families. Perhaps negative stereotypes of women are more relevant in a family context for South Asian women. These findings support the use of cultural values conflict as a South Asian specific framework for gendered power negotiations.

5.2.2 Perceived Discrimination and Sexual Relationship Power

Perceived discrimination was conceptualized with three discrimination variables (i.e., recent discrimination, lifetime discrimination, appraised discrimination). Recent discrimination (i.e., in the past year) was the only significant predictive discrimination variable of sexual relationship power. Additionally, compared to the other significant predictors (i.e., cultural values conflict, social support), recent discrimination was the strongest predictor of sexual relationship power.

The significant negative relationship between recent discrimination and sexual relationship power may relate to the way South Asian women negotiate their identity during periods of increased discrimination. When ethnic discrimination is prevalent, South Asian women may ascribe to South Asian traditional gender roles (e.g., quiet,

dependent; Abraham, 1999) to stay connected to South Asian communities in times of feeling rejected by mainstream communities. However, these women may also have difficulty with navigating sexual intimacy as a result of traditional gender roles. South Asian women's traditional gender roles ascribe them to be submissive and passive (Abraham, 1999); these gender assignments can result a lower sense of empowerment in sexual relationships. When South Asian women break gender roles in their own communities, they are considered to be "acting White" (Patel, 2007, p.54). When there is more recent discrimination, South Asian women may feel rejected by mainstream community, disconnect from behaviors that align them with the oppressor, and seek connection with South Asian communities. Therefore, they may ascribe to traditional South Asian gender roles and assignments to stay loyal to South Asian identity and avoid being labeled as too White (i.e., too much like the oppressor). Hence, South Asian women experiencing recent discrimination may be more likely to hold lower power positions in their family and sexual relationships.

Another reason recent discrimination was negatively predictive of sexual relationship power may relate to the way South Asian women negotiate stereotypes during periods of increased discrimination. Recent discrimination may result in threatening South Asian women's safety. Challenging South Asian women stereotypes may be too risky. Mainstream communities stereotype Asian American women to be weak, passive, exotic, and submissive (Patel, 2007). South Asian women may fear challenging theses stereotypes when experiencing discrimination. However, South Asian women ascribing to these stereotypes would not be able to assert themselves in their sexual relationships either. South Asian women lose their sense of agency after

internalizing racism and sexism in their lived experiences (Patel, 2007). Additionally, South Asian women may want to ascribe to South Asian women's traditional gender roles (e.g., submissive, self-sacrifice, docile demeanor; Abraham, 1999) to stay connected to South Asian communities for support during times of discrimination. Therefore, South Asian women experiencing recent discrimination may be more likely to be passive across relationships to match both South Asian traditional gender roles and mainstream stereotypes of South Asian women. These findings support the interpersonal power framework (Pulerwitz et al., 2000), which emphasizes that power difficulties in the community would impact power difficulties in sexual relationships. The findings suggest this framework might extend to racial power dynamics as well. Recent discrimination appears to be a risk factor for low sexual relationship power.

Lifetime discrimination and appraised discrimination were not significantly predictive of sexual relationship power. These results are contradictory to the studies that found significant relationships between lifetime discrimination and appraised discrimination with health factors among South Asian and other Asian American participants (Hwang & Goto, 2009; Kaduvettoor-Davidson & Inman, 2013; Tummala-Narra, Algeria, & Chen, 2012). These studies found that increased experiences of lifetime discrimination and appraised discrimination were related to decreased wellbeing (e.g., self-esteem, life satisfaction, psychological distress, suicidal ideation, depression). There may be multiple reasons for this inconsistency. First, previous studies focused on health and wellbeing factors, whereas my study focuses on sexual relationship power. Lifetime discrimination and stress likely impact the body's long term mental health and physical health, but perhaps not negotiations of power. For example, someone that is spending

time and energy on coping with discrimination over years may not have time to take care of their health over years, which has lasting effects. It is possible that discrimination does not have the same long term impact on power as it does with direct measures of health. In other words, the impact of discrimination has on power negotiations may not be long term, in the same way that discrimination impacts health.

Second, South Asian women may under appraise their own experiences of discrimination. South Asian women are encouraged to prioritize others first (Abraham, 1999). Therefore, it is likely they are less distressed by their own discrimination experiences. Alternatively, South Asian women may experience higher distress from their family and community discrimination experiences. Additionally, participants were majority Indian (82%) with a mean age of 23.66 years. The participants' experience as Indian or subethnic identity (e.g., Punjabi, Muslim) may be related to their experience and perception of discrimination; as Indians with visual markers of religion may experience a higher rate of discrimination. The participants' emerging adulthood developmental phase may mean they are still making meaning of limited lifetime discrimination, meaning the most recent experiences are more relevant. South Asians, as part of an Asian American community, tend to experience daily unintentional discrimination (e.g., microaggressions; Sue, Bucceri, Lin, Nadal, & Torino, 2009), which may not be reflected in the scale or be in the participants' critical consciousness at this age.

It is important to note that the results without the 2 multivariate outliers (See Appendix) indicate that the discrimination variables did not explain significant variance of sexual relationship power in step 1. It is unclear which set of results is representative

of the population. Perhaps the role of discrimination is more complex warranting further study. Additionally, the discrimination scales have a limitation related to multicollinearity between the discrimination scales. Perhaps this relatively young sample of adults perceive that recent discrimination, lifetime discrimination, and appraised discrimination are conceptually similar. Overall, all interpretations and implications of relationships with discrimination variables should be taken with caution.

5.2.3 Social Support and Sexual Relationship Power

Social support contributed positively and uniquely to sexual relationship power. This finding suggests that South Asian women that perceive more social support from their family, friends, and significant others tend to perceive themselves to have more control and decision making authority in their sexual relationships. This finding is consistent with previous research that finds social support is a protective factor for mental health outcomes among South Asians in the U.S. (Masood et al., 2009). Although sexual relationship power and mental health outcomes are two different constructs, there might be similar protective factors that social support offers for negotiating sexual relationship power.

There may be two reasons social support was found to be positively predictive of sexual relationship power. First, the interpersonal power framework (Pulerwitz et al., 2000) emphasizes the importance of access to resources and availability of alternatives to seek power. For example, Pinnewala (2009) demonstrated case examples in which support systems were critical for South Asian women to leave a controlling (i.e., higher power) partner. Since South Asians are less likely to seek professional mental health resources (Finfgeld-Connet & Johnson, 2013; Loya, Reddy, & Hinshaw, 2010;

Mahapatra & Dinitto, 2013; Mahmood, 2009; Raj & Silverman, 2007; Rao et al., 2011), having social support can be empowering. Social support can offer additional physical and emotional resources to decrease dependence on a sexual partner, as well as increase perceived alternatives to the current sexual partner (Pinnewala, 2009). For example, social support may offer emotional support, instrumental support, feedback, and advice when needing empowerment. Additionally, Kaduvettoor-Davidson and Inman (p. 5, 2011) stated that "Indian immigrant families may encourage women's education goals and promote independence" for career purposes; this independence may translate to sexual relationship resulting in higher positions of power compared to women without family support. Hence, South Asian women that perceive strong support systems are more likely to be assertive and independent. Second, a few of the items assessed support from a significant other. Participants that perceive their partners as supportive are more likely to access sexual relationship power with these partners. Overall, social support appears to be a protective factor for sexual relationship power.

5.2.4 Sexism and Sexual Relationship Power

Based on the interpersonal power theories (i.e., social exchange theory, Emerson, 1981; gender and power theory, Connell, 1987), sexism would be expected to be related to sexual relationship power. However, based on the responses from my participants, this relationship was not significant. One explanation could be that the impact of sexism on power, as defined by interpersonal power framework (e.g., division of labor, decision making power; Pulerwitz et al., 2000), is more apparent when partners live together. Co-habitating partners (vs. non cohabitating partners) may make more decisions, such as housework division, and experience sexism more explicitly. Only 7 (4.3%) participants

lived with their romantic partner. Therefore, it is likely that such negotiations were not salient to the participants in this study and the relationship between sexism and sexual relationship power was not significant.

Another explanation might relate to the way I operationalized sexism. I used an instrument that measures internalized sexism (i.e., endorsement of sexist gender roles). Perhaps experiencing daily sexism (vs. internalized sexist attitudes) is more relevant to sexual relationship power. Internalized sexist attitudes would include beliefs such as, "women are easily offended" (Glick & Fiske, 1996, p.512), however experiencing sexism would include someone saying to a woman that women are easily offended. Consistently, Glick (2006) suggests that women who believe men are superior to women are less likely to observe acts of sexism. In other words, women who endorse sexist attitudes might be less likely to notice a power difference in their sexual relationships. Therefore, how much women perceive sexism might be more important than how much sexism they endorse. I measured how much sexism the participants endorsed, so the impact on sexual relationship power may not be apparent in this study.

Regardless, two dissertation studies found a significant relationship between gender role attitudes and relationship power (Davis, 2005; Lanier, 2013). The findings from these two studies indicated that participants that endorsed more egalitarian gender roles also reported higher sexual relationship power. The results from my study are inconsistent with these findings. One main difference with the current study and previous research is that my study focuses on South Asian participants rather than African American (Lanier, 2013) and mostly Caucasian participants (Davis, 2005). Therefore, the

relationship between sexism and relationship power may look different for South Asian women's experiences.

Sexism, as it relates to South Asian women's relationships, might be more important to examine through a cultural lens. The rigid gender roles (i.e., sexism) that are assessed by Glick et al. (2006) might not capture the experience of gender roles experienced within South Asian culture. While sexist gender roles tend to exist in South Asian communities (Ayyub, 2000; Bhanot & Senn, 2007; Dasgupta, 2000; Goel, 2005), these gender roles manifest uniquely and differently for South Asian women due to cultural values (e.g., sexual purity, family; Inman et al. 2001). The notion of cultural values conflict was developed as a South Asian culture specific exploration of gender and power phenomenon and thus may be a construct that takes into consideration the complex relationship between gender and ethnicity (Inman et al., 2001). Cultural values conflict may be a more appropriate community specific construct of gender imbalances and cultural values conflict was significantly related to sexual relationship power.

5.2.5 Moderation Analysis

Based on the main results testing the hypotheses, I found that hypothesis 2 was not supported. I predicted that social support will moderate the relationships between sexism, cultural values conflict, recent discrimination, lifetime discrimination, and appraised discrimination with sexual relationship. Social support was found to be a significant moderator between recent discrimination and sexual relationship power, such that higher social support buffered the impact of recent discrimination on sexual relationship power. However, the moderation effect on sexual relationship power is suggested to be low. It is difficult to interpret this relationship for two reasons. The

additional variance explained by the moderator is insignificant, meaning the moderator relationship may be significant, however the conceptual impact may be low. Also, when running the analyses after taking out the outliers (See Appendix), the moderator relationship between recent discrimination and sexual relationship power is no longer significant. Therefore, it may be that social support allows South Asian women to navigate sexual relationship power better, even under the stress of recent discrimination. It may also be that the impact is not strong enough for South Asian women to perceive a difference. Perhaps higher social support offers resources and decreases dependence on romantic partners, in a way that eases the impact on South Asian women's experience of power in sexual relationships. Further research is needed to understand the relationship between these three variables.

Unexpectedly, social support was not found to be a significant moderator for the other independent variables. Therefore, the relationship between sexual relationship with sexism, cultural values conflict, lifetime discrimination, and appraised discrimination did not differ at varying social support levels. Although social support may be directly associated with sexual relationship power, the study suggests that participants may not be increasing their sense of social support as a coping for recent discrimination and cultural values conflict's influence on sexual relationship power.

First, these results are inconsistent with previous research on social support, discrimination, and sexual relationship power. More specifically, the findings are inconsistent with Tummala-Narra et al.'s (2012) findings that social support buffers the impact of discrimination on depression among South Asians individuals. Previous literature focuses on social supports' protection against internal impacts (e.g., mental

health, psychological distress, physical health) of stress, whereas the current study focuses on protection against an external impact (i.e., sexual relationship power). Perhaps, someone experiencing stressful events (e.g., cultural values conflict) can seek social support to protect against internal distress (e.g., depression, life satisfaction), but not to protect against external distress (i.e., power negotiations) in sexual relationships. Sexual relationships and power negotiations happen between two individuals and therefore sexual relationship power might be too different of a construct from psychological distress. Therefore, social support may not protect South Asian women's power from the negative impact of the other variables.

Second, social support may not be enough to protect the negative impact of cultural values conflict and recent discrimination on sexual relationship power. Cultural values conflict may be positively predictive of sexual relationship power because of the shared difficulties navigating gender dynamics through systemic power struggles in the community. Perhaps, certain types of social support are more impactful to cope with cultural values conflict, as related to negotiating gendered power. For example, supports (e.g., peers) that do not understand South Asian cultural values may be irrelevant to the impact of cultural values conflict (i.e., guilt from conflicting values) on sexual relationship power. The moderating impact of social support may be nuanced and not captured in this study because I examined combined peer, family, and significant other support. In fact, social support may only meaningful as a moderator for cultural values conflict when the social support does not encourage cultural values conflict. Related to lifetime and appraised discrimination, these categories of discrimination may not be related to current sexual relationship power or current social support. Based on this study,

it would be beneficial to examine the nuances of social support by separating the subfactors or doing a qualitative study to discover other potential moderating factors (e.g., locus of control, empowerment, bicultural self-efficacy).

Finally, the current study analysis may not detect significant moderation due to: a) sample size might be too small and b) high kurtosis in social support. Anderson (2004) summarizes research exploring social support as a buffer for negative consequences and recommends large sample sizes and reasonable distributions. There is a high amount of missing data for the MSPSS (used to operationalize social support). Additionally, social support had high kurtosis in my analyses meaning most participants endorsed average social support, while few participants endorsed very little or very high social support. Perhaps high kurtosis on social support reflects recruitment methods and a bias in sampling. Of the total sample, at least 53 (32.9%) of the participants learned about the survey from an organization, peer, or Facebook. These participants were recruited through their social support networks and it is possible that there was a sampling bias that contributed to high kurtosis on the social support scales. Overall, it is possible that the low sample size contributed to high kurtosis and lack of support for the moderator hypothesis.

5.3 Preliminary Analyses

In this section, I first discuss the results from the correlational analyses, followed by a discussion of group differences.

5.3.1 Correlational Analyses

The preliminary correlational analyses indicated some relationships among the independent variables (e.g., cultural values conflict, discrimination variables, sexual

involvement, sexism). Cultural values conflict was positively correlated with appraised discrimination. South Asian women that tend to have lower tensions between South Asian culture and US culture also tend to have lower perceived stress from discrimination. The notion of cultural values conflict relates to the internal tension and negative affect (e.g., guilt, anxiety) that comes from negotiating conflicting values and cognitive dissonance (Inman et al., 2001). Appraised discrimination is also an internal experience of negative affect (e.g., distress; Landrine et al., 2006). It seems likely that someone that experiences internal distress responses is more likely to experience internal distress across difficulties like conflicting values and discrimination. Additionally, both cultural values conflict and appraised discrimination include the notion that there is distance between South Asian identity and mainstream identity. For example, distress from racial discrimination would result in feeling othered. Cultural values conflict also assumes that South Asian women see distance between South Asian values and mainstream values (Inman et al., 2001). This process likely exaggerates what Handa (2003) describes as West vs. East cultural norms (i.e., the perception that for women, Western sexuality norms are liberal and Eastern sexuality norms are restrictive norms). Overall, theoretical literature supports the findings that South Asian women that have increased appraised discrimination are more likely to have increase cultural values conflict, and vice versa.

Related to the discrimination variables, recent discrimination, lifetime discrimination, and appraised discrimination were positively correlated with each other, as well as negatively correlated with social support. These findings suggest that South Asian women that perceive any form of racial discrimination, are more likely to

experience recent, lifetime, and appraised discrimination. Additionally, those South Asian women that perceive less support from family, friends, and significant others are more likely to perceive recent racial discrimination, lifetime racial discrimination, and be stressed about racial discrimination. These findings are consistent with previous literature (Liang et al., 2010; Tummala-Narra et al., 2012). South Asian women that have more supportive environments are likely spending less time in discriminatory environments and vice versa.

When running correlational analyses, extent of sexual involvement was significantly negatively associated with sexism and positively associated with lifetime discrimination, and appraised discrimination. More specifically, South Asian women that have a higher degree of sexual activity with their romantic partner were less likely to endorse sexist attitudes, and more likely to experience a history of racial discrimination and stress from discrimination. Endorsing sexist attitudes would likely reflect guilt or shame about women's sexual activities. Inman et al. (2001) suggests these attitudes also exist in South Asian community. Therefore, South Asian women endorsing less sexism are more likely to be open to more sexual involvement. Additionally, the distance (i.e., being othered) and stress created by racism, may be counteracted by sexual activities as a coping strategy (e.g., seeking intimacy, increasing sense of control). Overall, extent of sexual involvement may relate to South Asian women's experience of sexism and lifetime discrimination.

5.3.2 Group Differences

With regard to group differences, the only significant differences I found in the data was disclosure of relationship with sexism. South Asian women that disclosed their relationship to their parents or caregivers were more likely to have lower internalized sexism. Cultural values may hinder disclosure of romantic relationships to parents. These cultural values may have sexist undertones, as they are especially rigid for South Asian women (vs. men). Sexual relationships before marriage are discouraged for South Asian girls and women (Abraham, 2000) and sexual purity is valued for women (versus men) (Handa, 2003). South Asian girls report implicit (Griffiths et al., 2011) and explicit messages (Kim & Ward, 2007) about sexual activities and most messages were restricted to abstinence only. It is likely that South Asian women were less likely to disclose their relationships to their parents if they did not discuss dating relationships or gave explicit or implicit abstinence messages to girls only. Hence, South Asian women that have received and internalized sexist messages about sexual relationships are more likely to disclose their relationship due to potential shame or disapproval from parents. Parents that offer a less sexist message about dating and sexuality may be more open to these conversations. Therefore, it is likely that South Asian women that disclose their relationship to their family are also less likely to endorse sexist beliefs and vice versa.

5.4 Implications for Practice

It is important to examine South Asian women's premarital experiences to empower healthy relationships (e.g., sexually, emotionally, physically, general wellbeing). South Asian women likely experience power in premarital sexual relationships uniquely because of their experience of gender and ethnic identity, as well

as cultural stigma against sexual relationships. The results demonstrate that cultural values conflict, recent discrimination, and social support uniquely contribute to sexual relationship power. Therefore, it is important to consider these factors when considering South Asian women's power negotiations, sexual health, and well-being in relationships. The findings of this study can help build preventative and remedial programs to help and prevent *Shruthis* (South Asian hotline caller) in the future. When developing interventions to improve South Asian women's experiences in pre-marital relationships and overall well-being, it is important to consider these three factors. While I explore ways this knowledge can be helpful, it is important to avoid generalizing and assuming that all South Asian women fit this model.

This study supports the importance of doing wide scale community preventative work for safe sexual practices and healthy relationships norms. Considering the negative consequences (e.g., poor sexual health, relationship violence; Blanc, 2001; Buelna et al., 2009; Filson et al., 2010; Knudsen et al., 2008; Pulerwitz et al., 2000; Teitelman et al., 2008), of low sexual relationship power, this study indicates the importance for practitioners and professionals in the field to consider the significant predictors (i.e., cultural values conflict, recent discrimination, social support) as a lens for understanding South Asian women's negotiation of power and relationship/sexual practices. The interpersonal power framework (Pulerwitz et al., 2000) focuses on the intersection of gender dynamics with power, this study highlights the importance of integrating cultural values, racism, and social support when working with South Asian women. Asian and South Asian culture specific domestic violence agencies (e.g., Saheli, Apna Ghar, Sakhi) that incorporate these factors into their prevention and intervention efforts are growing in

urban cities with a high number of South Asians. This study points to the critical role these agencies have among South Asian women. Counseling psychologists can collaborate with other local social South Asian organizations that already have access to the community and potential to strengthen social support systems. These organizations can be helpful to build trust and empower the community from within. Counseling psychologists can provide psycho-education to break taboos about relationships and violence, encourage a fluid exploration of values across cultures, as well as provide skills to support South Asian women that disclose relationship violence.

Sexual health and safe sex practice interventions with South Asian women may need to have a component to discuss cultural, experiences of discrimination, and the importance of building social support. Bhattacharya (2004) reviews health care seeking for South Asian HIV and AIDS patients, but criticized the lack of programs and theoretical frameworks that integrate the culture and psychosocial variables (e.g., family, immigration, stigma, discrimination) to self-efficacy models of condom use and HIV testing. One such culturally relevant program may be Madan-Bahel's (2008) sexual health program for South Asian girls that incorporates Bollywood film clips to discuss taboo sexual health topics and South Asian factors from within the community. More culturally sensitive programs that creatively integrate cultural values conflict, discrimination, and social support should be developed.

The results suggest it would be proactive to create safe spaces to discuss experiences of power, culture, in relationship contexts, especially in times of dangerous racial climates. This study indicates recent racism as a risk factor for low sexual relationship power. During times of increased discrimination against South Asians as a

community, it is important to prepare for the negative impact on South Asian women's sexual relationship power. For example, South Asians may be experiencing heightened recent discrimination as highlighted in the media (e.g., profiling security, hate crime shootings at Gurdwaras and Masjids, police brutality against Sureshbhai Patel, Islamophobia, xenophobic rhetoric by political candidates). Media highlights of racism can increase awareness of discrimination to the South Asian community as a whole and South Asians may feel threatened. The way South Asian women navigate distress from discrimination can directly influence their power in sexual relationships.

When discrimination increases, programming to cope with discrimination and programming to prevent negative impacts of recent discrimination would be important. South Asian women are expected to serve their family's needs (Ayyub, 2000; Dasgupta, 1998), so perhaps in times of coping with distress (i.e., recent discrimination), they are more likely to give up power to prioritize their family and partner's needs first. Malhi and Boon (2007) suggest that South Asian women may cope with racist events by distancing, which can give women a sense of agency. However, it would be difficult to distance oneself from racist events, when they are highlighted heavily in the media. Without using avoidant coping strategies may result in loss of agency, feeling victimized, and a general feeling of powerlessness resulting in fewer assertions of power in sexual relationships. Collective action is considered more important for perceived group discrimination than for personal discrimination (Moghaddam, 1992), and may fit South Asian collectivistic communities. Hence, coping strategies would be important for South Asian women, especially community oriented strategies.

An additional area of focus for prevention work may include reaching families and parents. Given that South Asian women that endorsed less sexist attitudes were more likely to disclose their relationship to their parents, it would be helpful to build programming for parents. In fact, South Asian women that perceive supportive family environments may have decreased cultural values conflict (Kduvettoor-Davidson & Inman, 2012) and increased sexual relationship power. Knowing that South Asian adolescent girls are less likely to hear supportive messages about sex and relationships from their parents (Griffiths et al., 2011; Kim & Ward, 2007), it would be helpful to seek parents in the community through local organizations. Workshops to provide psychoeducation and culturally appropriate communication skills to parents to start having more explicit discussions about sexual relationships and challenge sexist norms would be important. Challenging norms embedded in cultural values do not have to conflict with cultural identities. For example, Shankar, Das, and Atwal (2013) discuss ways in which South Asian religions and culture did not initially have gender disparities and patriarchal norms. Perhaps reintroducing these concepts in the context of cultural values and relationships to South Asian families in the U.S. can empower South Asian women while working with the strengths of the South Asian community.

The results of the study support the importance of South Asian women navigating cultural values. Kduvettor-Davidson and Inman (2012) found that South Asian women that used avoidant coping (i.e., disengaged from conflict or denied conflict) and emotional coping (i.e., practicing religion, restraint) had increased sense of cultural values conflict. Prevention and remedial efforts could explore coping styles and provide psychoeducation to alternative coping styles (e.g., problem solving coping). These

intervention modalities can include workshops, therapy groups, and discussion groups in the community (e.g., campus organizations, local organizations, religious organizations). Practitioners and professionals can provide trainings and build relationship to have develop these spaces.

The study results suggest important factors to consider when working in a therapeutic setting with South Asian women in managing premarital sexual relationships. It would be helpful to explore these client's experiences as South Asian woman: their family culture surrounding sex, dating, and relationships. More specifically, it could be helpful to understand if and what their experience is with their cultural values, and potential guilt or tensions (cultural values conflict) related to their sexual and romantic relationships would be important. Additionally, therapeutically discussing the client's experience of recent racial discrimination may be helpful to understand South Asian women's experience with power and her social support from family and friends. South Asian women's experiences of racism and cultural values conflict might be a risk factor, while building social support can be a protective factor. Perhaps South Asian women would benefit from group therapies to build social support and safe spaces, however practitioners may face challenges due to the high stigma of these topics in South Asian communities. An online group or newspaper column would allow South Asian women to remain anonymous and engage with each other.

Ratts, Singh, Nassar-McMillan, Butler, and McCullough (2016) endorse the importance of counseling psychologists focusing on multicultural *and* social justice competencies. The results suggest that specifically for South Asian women, cultural values conflict and recent discrimination are important components of sexual relationship

power. Therefore, it is important for counseling psychologists to advocate for culturally relevant interventions when working with South Asian women and their relationships. This study indicates that perhaps sexism alone is less significant than examining gender roles through South Asian cultural lens. Helping South Asian women address any guilt or internal struggles with cultural values may be preventative and increase the likelihood of healthy relationship. Perhaps for South Asian women, navigating cultural difficulties and manifestations of relationship norms as women are more important than the experience of sexism in broader mainstream communities. Bicultural self-efficacy (i.e., perceived ability to navigate and socially connect across two cultures; LaFromboise, Coleman, & Gerton, 1993) may be a relevant skill to increase ability to navigate cultural values conflict cultural values conflict and recent discrimination with sexual relationship power. South Asian women that can learn to navigate two cultures can lessen their internal values conflict when engaging in sexual relationships. Additionally, South Asian women that can navigate different cultures, might know how to navigate power differently when at risk to be discriminated against.

Additionally, discrimination appears to be a strong risk factor for South Asian women's health. It would be important to continue advocating for a reduction of discrimination and an increase of inclusive spaces across the nation. This advocacy and social justice work may indirectly improve sexual relationship power and also to increase the number of South Asian counseling psychologists that can work with their communities for empowerment.

5.5 Implications for Research

This study points to implications for future research. First, I provide suggestions to address the limitations of this study. Second, I provide additional directions for research to expand the knowledge base in South Asian women's experience in sexual relationships.

To address the limitations of this study, future research can obtain larger sample sizes and develop scales with fewer items, to avoid survey fatigue. It will be beneficial to implement diverse recruitment strategies to obtain a diverse sample. Perhaps, using purposeful sampling could be helpful to recruit diverse subgroups of South Asians. Additionally, future research can control for social desirability or assess the relationship between social desirability and sexual relationship power among South Asian women. Additionally, future research should develop more community specific scales to operationalize measures specific to South Asian community experiences. Additionally, the correlational study does not allow statements of causation to know what definitively causes increases and decreases in sexual relationship power. Therefore, it is important to examine variables using different measures in longitudinal studies to examine causal relationships.

Related to the study measures, the discrimination measures may not have been optimal for South Asian women. The items on the scale ask about "unfair treatment," which may be too general to recall (Kressin, Raymond, & Manze, 2008). Additionally, discrimination for South Asian Americans may be qualitatively different due to model minority myths, language differences, and accents (Gee, Ro, Shariff-Marco, & Chae, 2009). Daily unintentional discrimination (e.g., microaggressions) could be important to

note in Asian American experiences (Sue, Bucceri, Lin, Nadal, & Torino, 2009). The discrimination items do not encompass language and items specific to Asian American discrimination experiences (e.g., perpetual foreigner, nativity, accent, language, model minority myths; Gee et al., 2009). South Asian women may also experience additional dimensions of discrimination due to differing identities (e.g., shades of skin color, Gee et al., 2009). South Asian women experience discrimination and power dynamics unique to their experience. The multicollinearity found in this study suggests the importance of validating these scales with South Asian women.

The findings of the study suggest the importance of exploring additional protective factors for South Asian women's experience of sexual relationship and coping strategies for risk factors (i.e., recent discrimination, cultural values conflict). Bicultural self-efficacy would be important as a potential strategy to explore to help South Asian women navigate apparent conflicting values and power dynamics successfully. Additionally, the South Asian community may have additional strengths (e.g., ethnic identity, religious faith) that may be protective in their experiences. It would be important to examine the impact of such additional protective factors in future studies. Perhaps qualitative research would be helpful to explore additional factors related to sexual relationship power. However, due to the taboo nature of sexual relations in the community, it would be helpful to add open ended questions at the end o anonymous online surveys. These open ended questions can be used to collect data on additional factors, as well as data to help make sense of relationships between variables. For example, sexism may have a different relationship than predicted, such as being a moderator between discrimination and sexual relationship power.

It is important to understand the experience of South Asian men in heteronormative relationships to encourage egalitarian power dynamics from the majority. Future research can focus on understanding how South Asian men negotiate power dynamics in heteronormative relationships in conjunction with their unique psychosocial variables (e.g., culture, masculinity, discrimination). Understanding experiences of both partners would likely inform ways to increase healthy power dynamics because power is an interaction with the other person and cannot be changed by only one party.

Finally, this study was designed with variables that may be specific to heteronormative, monogamous relationships, so the generalizability to polyamorous and/or non-heteronormative relationships may be limited. Future research can focus on experiences of relationship power with the psychosocial context for different sexual/affectional identities among South Asian communities. For example, South Asian women that identify as queer will have an additional marginalized identity that may impact their experiences of power in romantic relationships.

5.6 Limitations

The study has limitations in generalizability and implications, which may point to future directions of research. First, the sample size for the study is low. While the total number of participants was much higher than the a priori power analysis result, there was a high number of missing data that appeared to be due to survey fatigue. A higher sample size may alleviate the concern with outliers, high kurtosis on the social support scale, and provide the full variability of a bell curve.

Second, there was a multicollinearity issue with the scales assessing perceived discrimination experiences. It would be helpful to explore whether this was a sample specific limitation. A community specific measure or validation of discrimination measures would be helpful in the future.

Third, due to the voluntary nature of the survey, there may be inherent differences in the participants choosing to complete the survey, creating a sampling bias. Additionally, there is low within South Asian diversity in the sample. Because a majority of the sample consists of Indian women, the generalizability may be limited for differing sub-groups of South Asian women if there are within group differences.

Fourth, the survey is designed as a self-report, which may have inherent social desirability effects for participants. As discussed earlier, sexual relationships, especially premarital relationships, are taboo. The socially desirable way to complete the survey would be to disengage from the survey all together. Likely, the participants that completed the survey already broke taboos and social desirability norms. With that said, I have no way of knowing for sure without measuring or studying social desirability related to these factors. It is likely that South Asian women that experience the most internalized stigma related to sexual relationships would likely not disclose their experiences in a research study.

Fifth, this study is a correlational design, which cannot imply causality. Therefore, while I can discuss associations between variables, it is unclear the causality in the variables' relationship. For example, I cannot know if increased cultural values conflict and recent discrimination caused decrease in sexual relationship power or if social support caused an increase in social support.

Sixth, this study's sample is not diverse. The women identified as mostly Indian and Hindu. Perhaps there are within group differences that impact sexism, cultural values, discrimination, social support, and sexual relationship power. Despite these limitations of this study provided an initial examination of these research questions, which has led to follow up questions for future studies to understand the experiences of subgroups of South.

5.7 Conclusion

This study focused on examining potential risk factors (i.e., sexism, cultural values conflict, recent discrimination, lifetime discrimination, and appraised discrimination) and protective factors (i.e., social support) for South Asian women's experience of sexual relationship power. My main hypothesis was that sexism, cultural values conflict, recent discrimination, lifetime discrimination, and appraised discrimination would negatively contribute to sexual relationship power, while social support would positively contribute to sexual relationship power. This hypothesis was partially supported in that cultural values conflict, recent discrimination, and social support contributed to sexual relationship power in the expected directions. My moderation hypothesis, social support as a moderator between sexism, cultural values conflict, recent discrimination, lifetime discrimination, and appraised discrimination with sexual relationship power was not supported. These findings extend the knowledge base of South Asian women's experiences in premarital sexual relationships, as well as the impact of cultural factors on the sexual relationship power. This knowledge can inform culturally relevant micro and macro prevention and intervention efforts to improve South Asian women's experience of power in premarital sexual relationships.

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APPENDICES

Appendix A Purdue IRB Approval

PURDUE
UNIVERSITY

HUMAN RESEARCH PROTECTION PROGRAM
INSTITUTIONAL REVIEW BOARDS

To:	AYSE CIFTCI BRNG
From:	JEANNIE DICLEMENTI, Chair Social Science IRB
Date:	10/20/2014
Committee Action:	**Exemption Granted**
IRB Action Date:	10/17/2014
IRB Protocol #:	1410015339
Study Title:	South Asian Women's Relationship and Identity Experiences

The Institutional Review Board (IRB) has reviewed the above-referenced study application and has determined that it
meets the criteria for exemption under 45 CFR 46.101(b)(2) .

If you wish to make changes to this study, please refer to our guidance "**Minor Changes Not Requiring Review**" located on our website at http://www.irb.purdue.edu/policies.php. For changes requiring IRB review, please submit an
Amendment to Approved Study form or **Personnel Amendment to Study** form, whichever is applicable, located on the forms page of our website www.irb.purdue.edu/forms.php. Please contact our office if you have any questions.

Below is a list of best practices that we request you use when conducting your research. The list contains both general items as well as those specific to the different exemption categories.

General

- To recruit from Purdue University classrooms, the instructor and all others associated with conduct of the course (e.g., teaching assistants) must not be present during announcement of the research opportunity or any recruitment activity. This may be accomplished by announcing, in advance, that class will either start later than usual or end earlier than usual so this activity may occur. It should be emphasized that attendance at the announcement and recruitment are voluntary and the student's attendance and enrollment decision will not be shared with those administering the course.
- If students earn extra credit towards their course grade through participation in a research project conducted by someone other than the course instructor(s), such as in the example above, the students participation should only be shared with the course instructor(s) at the end of the semester. Additionally, instructors who allow extra credit to be earned through participation in research must also provide an opportunity for students to earn comparable extra credit through a non-research activity requiring an amount of time and effort comparable to the research option.
- When conducting human subjects research at a non-Purdue college/university, investigators are urged to contact that institution's IRB to determine requirements for conducting research at that institution.
- When human subjects research will be conducted in schools or places of business, investigators must obtain written permission from an appropriate authority within the organization. If the written permission was not submitted with the study application at the time of IRB review (e.g., the school would not issue the letter without proof of IRB approval, etc.), the investigator must submit the written permission to the IRB prior to engaging in the research activities (e.g., recruitment, study procedures, etc.). This is an institutional requirement.

Category 1

- When human subjects research will be conducted in schools or places of business, investigators must obtain written permission from an appropriate authority within the organization. If the written permission was not submitted with the study application at the time of IRB review (e.g., the school would not issue the letter without proof of IRB approval, etc.), the investigator must submit the written permission to the IRB prior to engaging in the research activities (e.g., recruitment, study procedures, etc.). This is an institutional requirement.

Categories 2 and 3

- Surveys and questionnaires should indicate
    - only participants 18 years of age and over are eligible to participate in the research; and
    - that participation is voluntary; and
    - that any questions may be skipped; and
    - include the investigator's name and contact information.
- Investigators should explain to participants the amount of time required to participate. Additionally, they should explain to participants how confidentiality will be maintained or if it will not be maintained.

- When conducting focus group research, investigators cannot guarantee that all participants in the focus group will maintain the confidentiality of other group participants. The investigator should make participants aware of this potential for breach of confidentiality.
- When human subjects research will be conducted in schools or places of business, investigators must obtain written permission from an appropriate authority within the organization. If the written permission was not submitted with the study application at the time of IRB review (e.g., the school would not issue the letter without proof of IRB approval, etc.), the investigator must submit the written permission to the IRB prior to engaging in the research activities (e.g., recruitment, study procedures, etc.). This is an institutional requirement.

Category 6

- Surveys and data collection instruments should note that participation is voluntary.
- Surveys and data collection instruments should note that participants may skip any questions.
- When taste testing foods which are highly allergenic (e.g., peanuts, milk, etc.) investigators should disclose the possibility of a reaction to potential subjects.

Appendix B Initial Recruitment Email

Survey header: Survey for South Asian women in relationships
Dear Student,

I am a Counseling Psychology doctoral candidate conducting my dissertation research with Dr. Ayse Çiftçi at Purdue University. I am currently working on a research project examining the experiences for South Asian women, focusing on their experiences as South Asian women and in romantic relationships. Learning about these experiences will help contribute to program development for South Asian women and mental health.

In order to be eligible to participate in the study, you must self-identify as South Asian woman (e.g., Afghanistan, Bangladeshi, Bhutanese, Indian, Indo-Caribbean, Maldives, Nepalese, Pakistani, Sri Lankan, Tibetan), be at least 18 years of age or older, be in a current or a recent (in the past year) romantic relationship with a man, be pre-married, and not attempting to get pregnant. The participation will take approximately 30 minutes to complete the survey questions. I would greatly appreciate your help with my study! Your participation is completely voluntary and you are free to withdraw at any time.

Please feel free to forward this e-mail invitation to your friends who also identify as a South Asian woman and who are eligible to participate in the study.

This study has been approved by the Purdue University's Human Subjects Board. If you have any questions concerning this research study, please do not hesitate to contact me at cshah@purdue.edu or my dissertation chair at ayse@purdue.edu.

Please go to: [survey link] for more information or to participate in this study.

Thank you for your time and help!

Sincerely,

Chandni Shah, M.S. Ed.
Counseling Psychology Doctoral Candidate
Purdue University
Department of Educational Studies
100 N. University Street
West Lafayette, IN 47907

Only use this format if you have multiple appendices.

Appendix C Follow up Recruitment Email

Subject header: REMINDER: Survey for South Asian women in relationships

Dear Student,

This is a reminder that you have been asked to participate in a study about the experiences of South Asian women in relationships. Please consider participating in this study if you have not already done so. If you've already completed the questionnaires, thank you! To participate, you must currently be: (a) 18 years old or older; (b) be South Asian women; (c) currently (or in the past year) involved in a romantic relationship with a man; (d) pre-married; and (e) not attempting to get pregnant. You will complete a 30 minute survey about your experiences as a South Asian woman in relationships. Your participation is completely voluntary and you are free to withdraw at any time. Learning about these experiences will help contribute to program development for South Asian women and mental health.

Please feel free to forward this e-mail invitation to others who also identify as a South Asian woman and who are eligible to participate in the study.

To participate, the URL address is: _____
Thank you for your help and participation!

Sincerely,

Chandni Shah, M.S. Ed.
Counseling Psychology Doctoral Candidate
Purdue University
Department of Educational Studies
100 N. University Street
West Lafayette, IN 47907

Appendix D Email to Organizations

Email to Organizations

Subject header: South Asian experiences survey invitation

Dear [insert organization name],

My name is Chandni Shah and I am a doctoral student at Purdue University conducting a study to understand South Asian women's experiences with relationships, cultural values, and beliefs and how they could be related.

I hope you could assist me in recruiting participants by forwarding the following email to participants on your listservs. The email includes additional information about the study as well as a link to the survey.

The findings from this study will increase the understanding of South Asian women's experiences navigating relationships, cultural values, beliefs, and their own experiences as a whole. Professionals and administrators alike can use this information to develop interventions to understand and promote healthy relationships specific to protective and risk factors specific to South Asian women. I would greatly appreciate your assistance in distributing the recruitment email. If you have any further questions, please feel free to contact me.

Chandni Shah, M.S. Ed.
Counseling Psychology Doctoral Candidate
Purdue University
Department of Educational Studies
100 N. University Street
West Lafayette, IN 47907

Dear Listserv,

I am a Counseling Psychology doctoral candidate conducting my dissertation research with Dr. Ayse Çiftçi at Purdue University. I am currently working on a research project examining the experiences for South Asian women, focusing on their experiences as South Asian women and in romantic relationships. Learning about these experiences will help contribute to program development for South Asian women and mental health.

In order to be eligible to participate in the study, you must (a) self-identify as a South Asian woman (e.g., Afghanistan, Bangladeshi, Bhutanese, Indian, Indo-Caribbean, Maldives, Nepalese, Pakistani, Sri Lankan, Tibetan), (b) be at least 18 years of age or

older, be in a current or recent (past year) romantic relationship with a man, (c) not be pre-married, and (d) not attempting to get pregnant. The participation will take approximately 30 minutes to complete the survey questions. I would greatly appreciate your help with my study! Your participation is completely voluntary and you are free to withdraw at any time.

Please feel free to forward this e-mail invitation to your friends who also identify as a South Asian woman and who are eligible to participate in the study.

This study has been approved by the Purdue University's Human Subjects Board. If you have any questions concerning this research study, please do not hesitate to contact me at cshah@purdue.edu or my dissertation chair at ayse@purdue.edu.

Please go to: [survey link] for more information or to participate in this study.

Appendix E Facebook Status/Post

Hello! I am conducting dissertation research on South Asian women's experiences in relationships. In order to participate, you must be a South Asian woman living in the US, 18 years of age or older, never married, and not trying to get pregnant. Also, you need to be in a romantic relationship currently or in the past year. Thank you! [link to survey] (Chandni Shah: cshah@purdue.edu)

Appendix F Participant Information Sheet

Research Project Number: 1410015339
South Asian Women's Relationship and Identity Experience
Ayşe Çiftçi, Ph.D.
Chandni Shah, MS.Ed.
Purdue University
Department of Educational Studies

Purpose of Research You have been invited to participate in a research study designed to investigate the experiences of South Asian women in relationships and the role of cultural values, beliefs, and experiences in the U.S. We are interested in examining how cultural values, beliefs, and experiences relate to experiences in relationships for South Asian women. By conducting this study, we hope to learn more about how these factors are related to promote healthy relationships and ways to navigate South Asian experiences. Your participation is not required, but it would be greatly appreciated as it can contribute to development of interventions that would help increase psychological well-being of South Asian women.

Specific Procedures If you would like to participate in this study, please check the "Yes, I am ready to participate" box below and then click the "Next" button.

Duration of Participation Your participation in this study is expected to require approximately 30 minutes.

Risks The risks of participating are minimal and no greater than those encountered in everyday activities.

Benefits You understand that there are no direct benefits to you from participating in this study. However, the findings from this study may increase understanding of South Asian women's experiences within the subculture and relationships. The findings may lead to inform interventions and services that could potentially help increase psychological well-being. Therefore, these findings may be important for counseling psychologists and community professionals.

Compensation Participants will have a chance to anonymously enter their email addresses for a chance to win a $25 Amazon gift card. The odds of winning are 1 in 25.

Confidentiality Your responses and participation are completely anonymous, and any information you provide will be confidential. Only Chandni Shah, M.S.Ed., and Ayşe Çiftçi, Ph.D. will have access to the data. All data obtained during the recruitment process will be destroyed once data collection is complete. E-mail addresses obtained through the lottery drawing process will be destroyed after the drawing. All data from the

surveys will be coded and entered into a computerized data file, which will be stored in password-protected computers accessible only to the study personnel. The project's research records may be reviewed by departments at Purdue University responsible for regulatory and research oversight.

Voluntary Nature of Participation Your participation in the study is voluntary. Although we would appreciate you answering all questions as openly and honestly as possible, you may decline to answer any question that makes you feel uncomfortable. If you agree to participate you may withdraw your participation at any time without penalty.

Contact Information: If you have any questions about this research project, you can contact Ayşe Çiftçi, Ph.D., the first point of contact, at ayse@purdue.edu. You may also contact Chandni Shah, M.S.Ed. at cshah@purdue.edu. If you have concerns about the treatment of research participants, you can contact the Institutional Review Board at Purdue University, Ernest C. Young Hall, Room 1032, 155 S. Grant St., West Lafayette, IN 47907-2114. The phone number for the Board is (765) 494-5942. The email address is irb@purdue.edu.

Documentation of Informed Consent
I have had the opportunity to read this consent form and have the research study explained. I have had the opportunity to ask questions about the research project and my questions have been answered. I am prepared to participate in the research project described above.

>>CLICK NEXT TO PARTICIPATE

Appendix G Demographic Survey

1. Age: _____
2. Sex:
    a. Woman
    b. Man (Skip to end of survey)

3. Do you racially/ethnically identify with a South Asian group?
    a. Yes
    b. No

4. What Racial/ethnic South Asian group you identify with the most:
    a. Afghanistan
    b. Bangladeshi
    c. Bhutanese
    d. Indian
    e. Indo-Caribbean
    f. Maldives
    g. Nepalese
    h. Pakistani
    i. Sri Lankan
    j. Tibetan
    k. More than one South Asian group (please specify) _____
    l. Other (Please Specify): _____, _____
    m. I'm not South Asian (skip to end)

5. Have you ever been married?
    a. Yes (skip to end)
    b. No

6. Are you currently in a sexually involved romantic relationship or have been in the past year with a man?
    a. Yes
    b. No (Skip to end of survey)

7. The extent of my sexual involvement with my current or most recent sexual relationship is:

Kissing				Sexual Intercourse
1	2	3	4	5

8. Current relationship status:
    a. Single, not dating
    b. Dating, casually
    c. Dating, serious
    d. Living together
    e. Engaged
9. How long have you been romantically involved with your current (or most recent) primary partner? _____ years _____ months

10. Is your current (or most recent) primary romantic partner South Asian?

    a. Yes
    b. No (Please enter race/ethnicity: _____)

11. Have you disclosed your romantic relationship to your parents/guardians?

    a. Yes
    b. No

12. What is your generation status? (if applicable)
    a. International student
    b. 1 (you were born outside of the U.S.)
    c. 1.5 (you were born outside of the U.S. and moved to the U.S before the age 12)
    d. 2nd (you were born in the U.S. and at least one parent born outside of U.S.)
    e. 3rd or more (you and both parents born in the U.S.)

13. If not born in the United States, how long have you resided in the U.S.? ____yrs.

_____
(The following demographic items were ordered at the end of the survey).

14. Which religion do you identify with?
    a. Agnostic
    b. Atheist
    c. Buddhist
    d. Christian
    e. Jain
    f. Hindu
    g. Muslim
    h. Sikh
    i. Zoroastrian
    j. Other

15. I live primarily with:
    a. Alone
    b. My romantic partner
    c. Roommate
    d. Family
    e. Other

16. Sexual orientation
    a. Heterosexual
    b. Gay man

c. Lesbian
d. Bisexual
e. Trans-gendered
f. Queer
g. Other: _____

17. Parental Status
    a. No children
    b. Children

18. What is your highest level of education?
    a. Professional Degree or doctorate degree
    b. Master's degree
    c. Bachelor's degree
    d. Associates degree
    e. High school diploma
    f. Some high school
    g. Completed grade school
    h. Some grade school

19. Which of the following best describes your occupation?
    a. Employed outside the home/nonprofessional (i.e., secretary, salesperson, factory worker, worker at bakery, cashier, etc.)
    b. Employed outside the home/professional (i.e., doctor, nurse, lawyer, social worker, educator, etc.)
    c. Employed inside the home (i.e., babysitter, caterer, etc.)
    d. Unemployed.
    e. Student (If yes, go to question 21)
    f. Other (specify)_____

20. Which type of program are you currently enrolled in?
    a. Graduate Program
    b. Professional Program
    c. Undergraduate Program
    d. Associates/Technical Program
    e. Non-degree program

The MacArthur Scale of Subjective Social Status (Adler, Epel, Castellazzo, & Ickovics, 2000)

Think of the above ladder as representing where people stand in the United States.

At the top of the ladder are the people who are the best off - those who have the most money, the most education, and the most respected jobs. At the bottom are people who are the worst off - who have the least money, least education and the least respected jobs or no job. The higher up you are on this ladder, the closer you are to people at the very top; the lower you are, the closer you are to people at the very bottom. Where would you place yourself on this ladder?

Please, select the letter for the corresponding rung in which you think you stand at this time in your life, relative to other people in the United States.

Appendix H Sexual Relationship Power Scale (Pulerwitz et al., 2006)

Each of the following items was scored on a 4-point Likert scale, where
1 = Strongly Agree, 2 = Agree, 3 = Disagree, and 4 = Strongly Disagree.

1. If I asked my partner to use a condom, he would get violent.**
2. If I asked my partner to use a condom, he would get angry.**
3. Most of the time, we do what my partner wants to do.
4. My partner won't let me wear certain things.
5. When my partner and I are together, I'm pretty quiet.
6. My partner has more say than I do about important decisions that affect us.
7. My partner tells me who I can spend time with.
8. If I asked my partner to use a condom, he would think I'm having sex with other people.**
9. I feel trapped or stuck in our relationship.
10. My partner does what he wants, even if I do not want him to.
11. I am more committed to our relationship than my partner is.
12. When my partner and I disagree, he gets his way most of the time.
13. My partner gets more out of our relationship than I do.
14. My partner always wants to know where I am.
15. My partner might be having sex with someone else.

Each of the following items was scored in the following manner:
1 = Your Partner, 2 = Both of You Equally, and 3 = You.

16. Who usually has more say about whose friends to go out with?
17. Who usually has more say about whether you have sex?
18. Who usually has more say about what you do together?
19. Who usually has more say about how often you see one another?
20. Who usually has more say about when you talk about serious things?
21. In general, who do you think has more power in your relationship?
22. Who usually has more say about whether you use condoms?**
23. Who usually has more say about what types of sexual acts you do?

** Questions that are being considered to be deleted.**

Appendix I The Ambivalent Sexism Inventory (Glick et al., 1996)

Below is a series of statements concerning men and women and their relationships in contemporary society. Please indicate the degree to which you agree or disagree with each statement using the following scale:
0 = disagree strongly; 1 = disagree somewhat; 2 = disagree slightly;
3 = agree slightly; 4 = agree somewhat; 5 = agree strongly.

1.	No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.	0	1	2	3	4	5
2.	Many women are actually seeking special favors, such as hiring policies that favor them over men, under the guise of asking for "equality."	0	1	2	3	4	5
3.	In a disaster, women ought not necessarily to be rescued before men.	0	1	2	3	4	5
4.	Most women interpret innocent remarks or acts as being sexist.	0	1	2	3	4	5
5.	Women are easily offended.	0	1	2	3	4	5
6.	People are often truly happy in life without being romantically involved with a member of the other sex.	0	1	2	3	4	5
7.	Feminists are not seeking for women to have more power than men.	0	1	2	3	4	5
8.	Many women have a quality of purity that few men possess.	0	1	2	3	4	5
9.	Women should be cherished and protected by men.	0	1	2	3	4	5
10.	Most women fail to appreciate fully all that men do for them.	0	1	2	3	4	5
11.	Women seek to gain power by getting control over men.	0	1	2	3	4	5
12.	Every man ought to have a women whom he adores.	0	1	2	3	4	5
13.	Men are complete without women.	0	1	2	3	4	5
14.	Women exaggerate problems they have at work.	0	1	2	3	4	5
15.	Once a woman gets a man to commit to her, she usually tries to put him on a tight leash.	0	1	2	3	4	5
16.	When women lose to men in a fair competition, they typically complain about being discriminated against.	0	1	2	3	4	5
17.	A good woman should be set on a pedestal by her man.	0	1	2	3	4	5
18.	There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances.	0	1	2	3	4	5
19.	Women, compared to men, tend to have a superior moral sensibility.	0	1	2	3	4	5
20.	Men should be willing to sacrifice their own wellbeing in order to provide financially for the women in their lives.	0	1	2	3	4	5
21.	Feminists are making entirely reasonable demands of men.	0	1	2	3	4	5

22. Women, as compared to men, tend to have a more refined sense of culture and good taste.	0	1	2	3	4	5

Appendix J Cultural Values Conflict Scale

(Inman et al., 2001)

	Strongly Disagree				Strongly Agree	Not Applicable
1. I believe dating is acceptable only in a mutually exclusive relationship leading to marriage.	1	2	3	4	5	6
2. I would experience anxiety if I decided to marry someone from another racial/cultural/ethnic group.	1	2	3	4	5	6
3. I feel guilty when my personal actions and decisions go against my family's expectations.	1	2	3	4	5	6
4. I would feel guilty if I were dating someone from another cultural/ ethnic group.	1	2	3	4	5	6
5. Despite cultural expectations, I would not experience anxiety if I engaged in premarital sex with someone I was in love with.	1	2	3	4	5	6
6. I would not experience discomfort if I were to engage in premarital sexual relations with someone I was physically attracted to.	1	2	3	4	5	6
7. I would experience guilt engaging in premarital sexual relations due to the social stigma attached to it within my culture.	1	2	3	4	5	6
8. Marrying within my own ethnic group would be less stressful than marrying outside of my racial/ethnic group.	1	2	3	4	5	6
9. The idea of living with a partner prior to marriage does not create anxiety for me.	1	2	3	4	5	6
10. I believe that premarital sexual relations are acceptable only after being engaged to the person.	1	2	3	4	5	6
11. An interracial marriage would be stressful to me.	1	2	3	4	5	6
12. I feel that I do not belong to either the South Asian culture nor the American culture when it relates to my role as a woman.	1	2	3	4	5	6
13. I experience anxiety at the thought of having an arranged marriage.	1	2	3	4	5	6
14. I feel like a pendulum in my role as a woman, wherein within my ethnic	1	2	3	4	5	6

	culture, I am expected to be dependent, submissive, and putting other's needs before mine, but in the American culture, I am encouraged to be independent, autonomous, and self-asserting of my needs.						
15.	I struggle with the value attached to needing to be married by age 25.	1	2	3	4	5	6
16.	I feel guilty for desiring privacy from my family.	1	2	3	4	5	6
17.	I feel conflicted about my behaviors and options as a woman within the South Asian and in the American culture.	1	2	3	4	5	6
18.	I feel frustrated in going back and forth in my role as a woman within the South Asian community and within the American community.	1	2	3	4	5	6
19.	I often find it stressful balancing what I consider private and what my family considers to be public and vice versa.	1	2	3	4	5	6
20.	I struggle with the double standard within my ethnic culture, wherein women more so than men are expected to be equally attentive to both their professional roles (e.g., maintaining career) as well as their home lives (e.g., household chores, parenting).	1	2	3	4	5	6
21.	I struggle with the pressure to be married and the lack of option to remain single within my culture.	1	2	3	4	5	6
22.	My family worries about me becoming too Americanized in my thoughts and behaviors.	1	2	3	4	5	6
23.	I am bothered by the fact that in my ethnic culture marriage for a woman is considered to be more important than having a career.	1	2	3	4	5	6
24.	I struggle with my family's need to be involved in my day-to-day activities.	1	2	3	4	5	6

Appendix K General Ethnic Discrimination Scale

(Landrine et al., 2006)

1. How often have you been treated unfairly by **teachers and professors** because of your race/ethnic group?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
2. How often have you been treated unfairly by your **employers, bosses, and supervisors** because of your race/ethnic group?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
3. How often have you been treated unfairly by **your co-workers, fellow students and colleagues** because of your race/ethnic group?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
4. How often have you been treated unfairly by **people in service jobs** (by **store clerks, waiters, bartenders, bank tellers and others**) because of your race/ethnic group?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
5. How often have you been treated unfairly by **strangers** because of your race/ethnic group?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
6. How often have you been treated unfairly by **people in helping jobs** (by **doctors, nurses, psychiatrists, case workers, dentists, school counselors, therapists, social works and others**) because of your race/ethnic group?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
7. How often have you been treated unfairly by **neighbors** because of your race/ethnic group?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6

How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6

8. How often have you been treated unfairly by **institutions** (**schools, universities, law firms, the police, the courts, the Department of Social Services, the Unemployment Office and others**) because of your face/ethnic group?

	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6

9. How often have you been treated unfairly by **people that you thought were your friends** because of your race/ethnic group?

How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6

10. How often have you been **accused or suspected of doing something wrong** (such as **stealing, cheating, not doing your share of the work, or breaking the law**) because of your race/ethnic group?

	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6

11. How often have people **misunderstood your intentions and motives** because of your race/ethnic group?

	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6

12. How often did you **want to tell someone off for being racist towards you but didn't say anything**?

	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6

13. How often have you been **really angry about something racist that was done to you**?

	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6

14. How often have you been **forced to take drastic steps** (such as **filing a grievance, filing a lawsuit, quitting your job, moving away, and other actions**) to deal with some racist thing that was done to you?

	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful

How stressful was this for you?	1	2	3	4	5	6
15. How often have you **been called a racist name**?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
16. How often have you **gotten into an argument or a fight about something racist that was done to you or done to another member of your race/ethnic group**?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
17. How often have you been **made fun of, pick on, pushed, shoved, hit, or threatened with harm** because of your race/ethnic group?						
	Never	Once in a while	Sometimes	A lot	Most of the time	Almost all the time
How often in the past year?	1	2	3	4	5	6
How often in your entire life?	1	2	3	4	5	6
	Not at all stressful					Extremely stressful
How stressful was this for you?	1	2	3	4	5	6
18. How ***different*** would your life be now if you ***HAD NOT BEEN*** treated in a racist and unfair way?						
	The Same as it is now	A little different	Different in a lot of ways	Different in most ways	Different in most ways	Totally different
In the Past year?	1	2	3	4	5	6
In your entire life?	1	2	3	4	5	6

Appendix L Multidimensional Scale of Perceived Social Support

(Zimet et al., 1988)

		Very Strongly Disagree	Strongly Disagree	Mildly Disagree	Neutral	Mildly Agree	Strongly Agree	Very Strongly Agree
		1	2	3	4	5	6	7
1.	There is a special person who is around when I am in need.	1	2	3	4	5	6	7
2.	There is a special person with whom I can share my joys and sorrows.	1	2	3	4	5	6	7
3.	My family really tries to help me.	1	2	3	4	5	6	7
4.	I get the emotional help and support I need from my family.	1	2	3	4	5	6	7
5.	I have a special person who is a real source of comfort to me.	1	2	3	4	5	6	7
6.	My friends really try to help me.	1	2	3	4	5	6	7
7.	I can count on my friends when things go wrong.	1	2	3	4	5	6	7
8.	I can talk about my problems with my family.	1	2	3	4	5	6	7
9.	I have friends with whom I can share my joys and sorrows.	1	2	3	4	5	6	7
10.	There is a special person in my life who cares about my feelings.	1	2	3	4	5	6	7
11.	My family is willing to help me make decisions.	1	2	3	4	5	6	7
12.	I can talk about my problems with my friends.	1	2	3	4	5	6	7

Appendix M South Asians in the U.S.: A historical summary

The history of South Asia includes numerous violent and nonviolent invaders, colonizers, and settlers (e.g., Arabs, Greeks, Turks, Huns, British; Ibrahim et al., 1997). Voluntary and circumstantial (e.g., political asylum, economic need) migration resulted in South Asian Diasporas around the world (e.g., Africa, North America, Europe, Middle East, Eastern Asian, Pacific Islands, the Caribbean; Asian American Foundation & South Asian Americans Leading Together, 2012; McMahon, 1995). In the 19th century, after traditional slavery was abolished in most of the world, the need for plantation workers rose. Many Indians immigrated to British colonies for labor jobs; with other Indians migrating to British and Dutch colonies as indentured servants (McMahon, 1995).

Migration to the U.S. started in the early 1900s, when South Asians (e.g., many Punjabis) went to the West Coast as laborers (McMahon, 1995). In the 1923 United States vs. Bhagat Singh Thind case, the U.S. Supreme Court ruled that Indian immigrants were Asian and not Caucasian White, resulting in not being naturalized as citizens at that time (McMahon, 1995). Citizenship was revoked from the few residents that obtained citizenship prior to this ruling. In 1924, the Immigration Act ended all migration from India to the U.S. until the law was overturned in 1946 by the Luce-Celler Bill, which provided yearly quotas (i.e., 100) for migration from India and Pakistan (McMahon, 1995). This law passed about the time that India gained independence from British rule in 1947. Assessing early immigration from South Asian areas as a whole is difficult. South Asian immigration statistics may be included in Indian and colonial migration statistics due to changes in colonial rule and national boundaries of what once was India. For example, India was partitioned to create Pakistan (1947), which partitioned again to create Bangladesh (1971). Sri Lanka gained independence from Britain in 1972.

More recently, The Immigration and Nationality Reform Act of 1965 (i.e., Hart-Cellar Act) opened migration for the second wave of South Asian migrants, mostly skilled Indian men

and their families (McMahon, 1995). These South Asian immigrant families, in general, tend to experience challenges (e.g., acculturative stress) while navigating this lifelong transition (Bhattacharya & Schoppelrey, 2004). The immigration policy prioritized skilled laborers, who tended to be men that brought women partners (e.g., wife, fiancé) from overseas; the woman partner then typically depended on her partner for resources, visas, legal documents, knowledge, social support, and financial support (Kelkar, 2012).

Appendix N Tables

Table 10

Correlations for Benevolent Sexism and Hostile Sexism with Other Scales (with outliers)

Measure	*N*	1	2	3	4	5	6	7	8	9	10	11
1. SRPS-M	156	—										
2. ASI	130	-.15	—									
3. Hostile	130	-.07	.87**	—								
4. Bene	130	-.20*	.84**	.46**	—							
5. CVCS	105	-.32**	-.04	-.17	.13	—						
6. IR	105	-.30**	.24*	.07	.35**	.66**	—					
7. SRE	105	-.25*	-.17	-.26*	-.03	.91**	.29**	—				
8. RD	99	-.16	-.01	.06	-.09	.08	-.06	.13	—			
9. LD	99	-.04	-.07	.03	-.15	.15	-.01	.20	.82**	—		
10. AD	99	-.08	-.16	-.13	-.15	.27**	.06	.31**	.70**	.86**	—	
11. MSPSS	97	.22*	-.07	-.16	.05	-.15	.00	-.19	-.34**	-.42**	-.40**	—

Note. *N* = 161. SRPS-M = Sexual Relationship Power Scale-Modified; ASI = Ambivalent Sexism Inventory; Hostile = Hostile Sexism; Bene = Benevolent Sexism; CVCS = Cultural Values Conflict Scale; IR = Intimate Relationships; SRE = Sex Role Expectations; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support SO = Significant Other; **p<.01. *p<.05.

Table 11

Participants' Demographic Characteristics (without outliers), n=159

Demographic Variable	*N*	Frequency (%)	*M*	*SD*
Mean Age			23.66	4.30
Ethnicity				
Afghani	2	1.3		
Bangladeshi	5	3.1		
Bhutanese	0	0.0		
Indian	131	82.4		
Maldives	1	0.6		
Nepalese	1	0.6		
Pakistani	14	8.8		
Sri Lankan	4	2.5		
More than one South	1	0.6		
Asian ethnicity				
Other South Asians	0	0.0		
Missing	0	0.0		
Religion				
Agnostic	15	9.4		
Atheist	3	1.9		
Buddhist	4	2.5		
Christian	6	3.8		
Jain	2	1.3		
Hindu	51	32.1		
Muslim	11	6.9		
Sikh	0	0		
Zoroastrian	0	0		
Other	3	1.9		

Missing	64	40.3		
Generational Status				
International Students	51	31.1		
1st Generation	16	10.1		
1.5 Generation	26	16.4		
2nd Generation	65	40.9		
3rd Generation or beyond	0	0.0		
Missing	1	0.6		
Mean Yrs. in U.S. if not born in U.S.			9.17	8.78
Relationship Status				
Single and Not Dating	31	19.5		
Dating Casually	21	13.2		
Dating Seriously	78	49.1		
Living Together	10	6.3		
Engaged	19	11.9		
Missing	0	0		
Mean Length of Relationship Yrs.			2.01	2.09
Mean Sexual Involvement of Relationship			4.35	1.10
Partners' Ethnicity				
South Asian	91	57.2		
Not South Asian	67	42.1		
White/Caucasian	36	22.6		
Asian	5	3.1		
African	2	1.3		
African American	5	3.1		
Hispanic or Latino	5	3.1		
More than one race/ethnicity	3	1.9		
"American"	3	1.9		
Caribbean	1	0.6		
Missing	7	4.4		
Disclosure of Relationship				
Yes	83	52.2		
No	75	47.2		
Missing	1	0.6		
Parental Status				
No Children	94	59.1		
Children	1	0.6		
Missing	64	40.3		
Sexual Orientation				
Heterosexual	90	56.6		
Lesbian	1	0.6		
Bisexual	2	1.3		
Other	2	1.3		
Missing	64	40.3		
Living Situation				

Live Alone	19	11.9		
Live with Romantic Partner	7	4.4		
Live with Roommates	48	30.2		
Live with Family	19	11.9		
Live with Others	2	1.3		
Missing	64	40.3		
Highest Education				
Professional Degree	8	5.0		
Master's Degree	31	19.5		
Bachelor's Degree	38	23.9		
Associate's Degree	0	0		
High School Diploma	17	10.7		
Some High School	0	0		
Grade School	0	0		
Some Grade School	1	0.6		
Missing	64	40.3		
Occupation				
Students	75	47.2		
Unemployed	0	0		
Employed outside home (professional)	15	9.4		
Employed outside home/(non-professional)	3	1.9		
Other	2	1.3		
Missing	64	40.3		
Mean SES			4.72	1.59

Table 12

Means, Standard Deviations, Kurtosis, Skewness, and Cronbach's Alpha Reliability Coefficients for Scales (without outliers)

Measure	*N*	*M*	*SD*	Kurtosis	Skew	α
1. SRPS-M	154	2.91	.49	1.08	-.79	.87
2. ASI	128	1.95	.80	-.86	.06	.88
3. Hostile	128	1.71	.95	-.76	.16	.85
4. Bene	128	2.19	.89	-.75	-.06	.80
5. CVCS	103	3.13	.61	-.60	-.38	.84
6. IR	103	2.95	.58	.15	-.31	.58
7. SRE	103	2.29	.89	-.75	-.34	.90
8. RD	97	1.63	.64	.66	1.21	.92
9. LD	97	1.87	.67	-.45	.67	.93
10. AD	97	2.21	1.05	.12	.91	.93
11. MSPSS	95	5.71	.92	1.60	-1.03	.89
12. Friend	95	5.83	1.08	2.25	-1.36	.95
13. Family	95	5.43	1.37	.83	-1.20	.89
14. SO	95	5.88	1.20	1.77	-1.46	.94

Note. SRPS-M = Sexual Relationship Power Scale-Modified; ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support.

Table 13

Correlations for Scales (without outliers)

Measure	*N*	1	2	3	4	5	6	7
1. SRPS-M	154	—						
2. ASI	128	-.16	—					
3. CVCS	103	-.33**	-.03	—				
4. RD	97	-.18	-.02	.07	—			
5. LD	97	-.09	-.08	.14	.84**	—		
6. AD	97	-.11	-.16	.25*	.70**	.86**	—	
7. MSPSS	95	.30*	-.11	-.12	-.32**	-.30**	-.30**	—

Note. SRPS-M = Sexual Relationship Power Scale-Modified; ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support; **p<.01. *p<.05.

Table 14

Independent samples t-test of disclosure of relationship (without outliers)

	Disclosed		*Not Disclosed*				
	M	*SD*	*M*	*SD*	*t*	*df*	*p*
SRPS-M	2.95	.39	2.86	.59	1.07	121.81	.27
ASI	1.79	.78	2.12	.80	-2.38	125	.02

Note. SRPS-M = Sexual Relationship Power Scale-Modified; ASI = Ambivalent Sexism Inventory; **p<.01. *p<.05.

Table 15

Independent samples t-test of partner ethnicity (without outliers)

	South Asian		*Not South Asian*				
	M	*SD*	*M*	*SD*	*t*	*df*	*p*
CVCS	3.18	.58	3.08	.66	.85	100	.40

Note. CVCS = Cultural Values Conflict Scale, **p<.01. *p<.05.

Table 16

Independent samples t-test of generational status (without outliers)

	International		Not International				
	M	*SD*	*M*	*SD*	*t*	*df*	*p*
SRPS-M	2.86	.55	2.93	.46	-.71	83.81	.48
ASI	1.98	.80	1.93	.81	.30	125	.77
CVCS	3.07	.64	3.16	.61	-.71	100	.48
MSPSS	5.53	.93	5.79	.91	-1.28	93	.20

Note. SRPS-M = Sexual Relationship Power Scale-Modified; ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; MSPSS = Multidimensional Scale of Perceived Social Support.

Table 17

Correlations for Length of Relationship and Extent of Sexual Involvement for Scales. (without outliers)

Measure	*N*	SRPS-M	ASI	CVCS	RD	LD	AD	MSPSS
1. Length of Relationship	84-140	-.02	-.14	-.05	.13	.10	.11	-.04
2. Extent of Sexual Involvement	97-159	.03	-.33**	-.03	.12	.24*	.27**	-.07

Note. SRPS-M = Sexual Relationship Power-Modified; ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support; **p<.01. *p<.05.

Table 18

Hierarchical Multiple Regression Analysis for Sexual Relationship Power (without outliers)

Variable	*B*	*SE B*	*β*	ΔR^2	*ΔF*	*t*	*df*	*p*
Step 1				.22	4.12		6, 90	.001
ASI	-.05	.06	-.08			-.86		.39
CVCS	-.25	.08	-.33			-3.28		<.05
RD	-.23	.12	-.32			-1.81		.07
LD	.19	.15	.26			1.06		.29
AD	.02	.08	.04			.19		.85
MSPSS	.12	.05	.24			2.34		.02
Step 2				.05	1.16		5, 85	.34
ASI	-.05	.06	-.08			-.82		.42
CVCS	-.27	.08	-.35			-3.48		<.01
RD	-.18	.14	-.24			-1.28		.21
LD	.11	.17	.16			.62		.54
AD	.04	.09	.09			.45		.66
MSPSS	.10	.06	.19			1.70		.09
MSPSS x ASI	.05	.06	.08			.76		.45
MSPSS x CVCS	.16	.10	.18			1.52		.13

MSPSS x RD	.17	.10	.26	1.07	.29
MSPSS x LD	-.09	.13	-.14	-.49	.63
MSPSS x AD	<.01	.09	<.01	.01	.99

Note. *N= 95,* ASI = Ambivalent Sexism Inventory; CVCS = Cultural Values Conflict Scale; RD = Recent Discrimination; LD = Lifetime Discrimination; AD = Appraised Discrimination; MSPSS = Multidimensional Scale of Perceived Social Support

VITA

VITA

CHANDNI D SHAH

EDUCATION

Purdue University Aug. 2016
Counseling Psychology, Ph.D.

Purdue University Aug. 2013
Education, M.S.Ed.

University of Maryland, College Park May 2009
Psychology, B.S.
Public Health, Minor

CLINICAL EXPERIENCE

University of Texas at Austin Counseling and Mental Health Center 2015-2016
Pre-Doctoral Intern, Austin, TX
Supervisors: Marla Craig, Ph.D. & Sylvia Chen, Ph.D.

- Complete 2,000 hours of clinical work at APA approved site.
- Supervise practicum student in Spring 2016.
- Conduct variety modalities of client care for diverse traditional and non-traditional UT students: 6 session brief counseling, 12 session extended counseling, single session consultations, crisis same day appointments, group therapy, outreach, case management, crisis stabilization appointments.
- Groups: Process Group, Asian American Voices Discussion Group, Survivors of Interpersonal Violence
- Refer clients to group therapy, psychiatry, University Health Services, Alcohol & Other Drug evaluation, Mindful Eating evaluation, Voices Against Violence advocacy, resources on campus, and resources in community.
- Collaborate client care with multidisciplinary staff, campus partners, and caregivers.
- **Staff engagement:** Participate in internship selection committee, Diversity Advocacy Education Committee (DAEC), staff meetings, and clinical team meetings.
- **Training Rotations:** Voices against Violence, Mindfulness, Outreach, Program Evaluation

Purdue Counseling & Guidance Center 2014-2015
Clinic Director, West Lafayette, IN
Supervisor: Heather Servaty-Seib, Ph.D. & Ayşe Çiftçi, Ph.D.

- Provided instruction and peer supervision (e.g., live observation, feedback, mentorship, evaluation, and paperwork revisions) to 4 counselors in the first doctoral practicum.
- Contacted potential clients, conducted screenings, triaged clients, referred clients, and scheduled new clients (i.e., diverse Purdue students and community members) for counselors in training.
- Developed and delivered outreach programming (e.g., LGBTQ related events, undergraduate classrooms).

Purdue Counseling & Guidance Center, Career Assessment, 2014
Psychologist in Training, West Lafayette, IN
Supervisor: Eric Deemer, Ph.D.

- Conducted intakes, career assessments (i.e., Career Values Card Sort, Strong Interest Inventory, Skills Confidence Inventory, and NEO-PII), and feedback sessions with high school adolescents and parents.
- Developed integrated reports.

Indiana University-Purdue University Indianapolis (IUPUI) 2013-2014
Psychologist in Training, Indianapolis, IN
Supervisors: Michael Hines, Psy.D. & Rebecca Stempel, Psy.D.

- Conducted 2 weekly intakes, individual (6-12 sessions) and group counseling for diverse, traditional and nontraditional student clients.
- Groups: Process group, Mindfulness Based Stress Reduction
- Administer assessments, as needed: Counseling Center Assessment of Psychological Symptoms (CCAPS), Beck Depression Inventory (BDI), and Beck Anxiety Inventory (BAI).
- Refer clients to group therapy, ADHD evaluations, and psychiatry services.
- Engaged in didactic training (e.g., DSM changes, DBT, Mindfulness, trauma, Autism Spectrum, Hypnosis).
- Delivered outreach programs and screenings (i.e., Alcohol Consumption, Eating Disorders) on campus.

Wabash Valley Alliance Outpatient Services 2012-2013
Psychologist in Training, Otterbein & Attica, IN
Supervisor: Anne Carlson, Psy. D.

- Conducted intakes, individual, group, and family counseling to community clients (e.g., adults and adolescents) in rural community mental health facilities and in a local jail.
- Groups: Life Skills & Coping Skills ("Spunky Ninjas"), Domestic Violence Support, Trauma & Art, Girls' Adolescent Health & Wellbeing Group, Social Skills for Adolescents

- Co-developed outreach and grant application (not funded) to deliver intervention with at-risk adolescent girls.

Purdue Guidance and Counseling Center 2011-2012
Psychologist in Training, West Lafayette, IN
Supervisor: Heather Servaty-Seib, Ph.D. & Ayşe Çiftçi, Ph.D.

- Conducted intakes and long term (upto 2 semesters) weekly individual counseling to student and community adults.
- Developed and delivered outreach programming (i.e., time management and relaxation) to a student residence hall at Purdue University.

By Remembering I Develop & Grow (BRIDGe) 2011
Group Co-Facilitator, West Lafayette, IN
Supervisor: Heather Servaty-Seib, Ph.D.

- Co-facilitated weekly grief and loss group for children (5-8 yrs old).
- Co-facilitated communication between family members during dinners.

Family Crisis Center of Prince George's County, 2009-2010
Hotline Crisis Respondent, Brentwood, MD
Supervisors: Erica Swanson & Sandra Jones, M.S.W.

- Responded to calls on a 24-hr domestic violence hotline providing: crisis intervention, safety planning, and referrals for perpetrators, victims, and survivors of domestic violence.
- Conducted screenings over the phone and intakes in-person for incoming residents to the agency's safe house for women and children victims of domestic violence.
- Provided backup residential services (e.g., conflict and kitchen management).
- Developed data management system for incoming calls on Excel.
- Attended monthly staff meetings.
- Attended regional trainings (e.g., Lethality Assessment Program training provided by the Maryland Network against Domestic Violence).
- Developed and delivered outreach presentation to Sigma Psi Zeta at University of Maryland: *Violence in the home: Through the eyes of Asians and immigrants.*

Family Crisis Center of Prince George's County 2009
Undergraduate Intern, Brentwood, MD
Supervisor: Karen O'Brien, Ph.D.

- Co-led weekly therapeutic group for children (5-10 yrs.) residing at the safe house for women and families of domestic violence survivors.
- Co-drafted the William S. Abell Foundation grant application (funded) to supplement counselor salaries and provide more educational material for children residing at the agency's shelter.

House of Ruth 2007
Undergraduate Intern, Washington, D.C.
Supervisor: Karen O'Brien, Ph.D.

- Co-led weekly therapeutic group for children (5-10 yrs.) residing at the safe house for women and families of domestic violence survivors.
- Developed an 8 week intervention manual focused on emotional development for children victims of domestic violence: *Resident Children's Workshop Manual.*

TEACHING & ACADEMIC EXPERIENCE

College of Engineering 2012-2015
Graduate Assistant, Purdue University
Supervisor: Dr. Klod Kokini, Assistant Dean for Academic Affairs

- Co-developed and implemented faculty initiatives (e.g., Inclusive Circles of Conversation), programming, surveys, and reports focused on increasing diversity and inclusion related awareness and competencies.
- Assisted writing grant proposals, developing and administrating surveys, collecting and analyzing data.

Collaborative Leadership & Listening 2013- 2014
Instructor, Purdue University
Supervisor: Carrie Wachter-Morris, Ph.D.

- Instructed biweekly class for 7-10 undergraduate students.
- Developed curriculum, lesson plans, experiential activities, role plays, and assignments based on class objectives and student learning needs.

Counseling Skills 2012
Teaching Assistant, Purdue University
Supervisor: Carrie Wachter-Morris, Ph.D.

- Assisted in weekly classes of 10 first year, graduate students.
- Developed experiential activities (e.g., role play) to engage students learning classroom objectives.
- Observed students role play counselors and provided constructive feedback.
- Taught and led classes (e.g., multicultural competencies) independently.
- Graded assignments collaboratively with professor.

Academic & Career Planning 2011
Instructor, Purdue University
Supervisor: Sheila Hurt, M.A.

- Instructed biweekly class of 25 undergraduate, first year students with undecided major.
- Modified and instructed lectures and activities based on a foundational curriculum provided.

Counseling Skills 2011

Teaching Assistant, Purdue University
Supervisor: William Hanson, Ph.D.

- Assisted in weekly classes of 10 first year, graduate students.
- Developed experiential activities to engage students learning classroom objectives. For example: weekly *Technique of the Week*, a therapeutic technique from various theoretical orientations.
- Observed students role play counselors and provide constructive feedback.
- Instructed 1.5 classes based on supervisor's curriculum.
- Graded assignments collaboratively with professor.

Domestic Violence Interventions Course 2008
Teaching Assistant, University of Maryland, College Park
Supervisor: Karen O'Brien, Ph.D.

- Assisted biweekly class of 18 undergraduate students.
- Offered 1 weekly office hour for students.
- Developed and taught 2 lectures (i.e., Alcohol and Drug Use; Immigrants and Poverty).
- Graded papers and midterms.

Basic Helping Skills Lab Course 2008
Teaching Assistant, University of Maryland, College Park
Supervisor: Thomson Ling, Ph.D.

- Co-led weekly lab groups of 10 undergraduate students to develop and practice helping skills.
- Co-taught 1 lecture for 30 students focused on components of the helping skills model.
- Graded lab reports and papers.

SCHOLARSHIP

MANUSCRIPTS UNDER REVIEW

Peterson, J., Lee, D. & **Shah, C.** (Under review). *School counselors in international dialogue: A study of cultural Immersion.*

MANUSCRIPTS IN PREPARATION

Shah, C., Lockman, J., Nichols, C., Shawahin, L., Nolasco, M., & Çiftçi, A. (Revisions Phase). *Social justice training: Using photovoice to foster multicultural awareness and professional identity.*

Shah, C. & Çiftçi, A. (Submission Phase) *South Asian intimate partner violence (IPV) attitudes: Examining the role of acculturation and gender roles.*

*Çiftçi, A., Kokini, K., Purzer, S., **Shah, C.**, & Huang, Y. *Underrepresentation of women in engineering: Faculty attitudes and beliefs.* *Authorship order undecided.

NEWSLETTER PUBLICATIONS

Shah, C. & Çiftçi, A. (2014). South Asian intimate partner violence attitudes: Examining acculturation and gender roles. *Sanskriti*, *19*(4), 4.

Shah, C. (2013). A community to remember. *Division on South Asian Americans Newsletter, 4-5.*

PEER REVIEWED PRESENTATIONS

Burdine, K., Rosal, A.I., Jenkins, E., Ghosheh, M., & **Shah, C.** (2016). *Finding our voice: Collaboration, advocacy, and use of self in special programming for women of color and Asian American students*. Workshop presented at annual Texas University & College Counseling Centers Conference, Austin, TX.

Shah, C. (2015). South Asian college students: Development of a bystander intervention program for community specific sexism, sexual harassment, and relationship violence. Poster presented at annual Minority Fellowship Psychology Summer Institute, Washington, D.C.

Shah, C. (2015). Counseling psychologist in training: Intersecting identities of a South Asian woman. In R. Shin (discussant), *Self-awareness in research: Students reflect on their ongoing scholarly development*. Symposium presented at the annual Asian American Psychological Association, Toronto, Canada.

Shah, C., Shah, S., Khera, G., Sharma, R., & Kalra, P. (2015). *Multidimensional stories and reflections of DoSAA psychologists: South Asian Americans sharing our developmental journeys.* Interactive Session presented at annual Asian American Psychological Association, Toronto, Canada.

Çiftçi, A., **Shah, C.**, Chaturvedi, C., & Sutradhar, A. (2014). *Psychologists' Role on Interdisciplinary Approach for Sustainable Well-Being.* Paper presented at biennial International Congress of Applied Psychology, Paris, France.

Cross Cultural Research Team.* (2014). *Unification through diversity: Embracing complexities in training*. Round table presented at the Counseling Psychology Conference, Atlanta, GA. *All research team members contributed to this presentation.

Luu, L., **Shah, C.**, & Zelaya, D. (2014). *Mentoring international students to facilitate healthy adjustment*. Round table presented at the Counseling Psychology Conference, Atlanta, GA.

Shah, C., Neelarambam, K., Sahai, N., Manickam, S. (2014). *Engaging with the psychology community in India: Defining our role as learners and contributors.* Roundtable discussion presented at the annual Asian American Psychological Association Conference, Washington, DC.

Shah, C., Çiftçi, A., &Yadav, A. (2014). *Study abroad: Examining impact on preservice teachers and multicultural issues.* Poster presented at the annual American Psychological Association Conference, Washington, DC.

Shawahin, L., Nolasco, M., Lockman, J., Nichols, C., **Shah, C.**, & Çiftçi, A. (2014). *Social justice in action: Using photovoice to foster multicultural awareness and professional identity*. Round table presented at the Counseling Psychology Conference, Atlanta, GA.

Nichols, C., Lockman, J., Nolasco, M., **Shah, C.**, & Shawahin, L.* (April, 2013). *Social justice and counseling psychology in action*. Poster presented at the Civic Engagement Poster Session at Purdue University, West Lafayette, IN. *All but first author listed alphabetically.

Shah, C. & Çiftçi, A. (2013). *South Asian intimate partner violence (IPV) attitudes: Examining the role of acculturation and gender roles.* Poster presented at the annual American Psychological Association Conference, Honolulu, Hawaii.

Shah, C., Çiftçi, A., & Leach, M. (2013). *International geopolitical knowledge of Counseling Psychologists in Training: Implications for Training Programs.* Poster presented at the biennial National Multicultural Summit, Houston, TX.

Shah, C. (2012). *Attitudes toward interpersonal violence (IPV) among South Asians in the U.S.* Poster presented at the annual Great Lakes Counseling Psychology Conference, West Lafayette, IN.

Shah, C. (2012). Violence Against Women as a Global Epidemic. In J. Hogan (chair), *Building a global community: Unifying diverse views through psychology.* Symposium presented at the mid-winter meeting of American Psychological Association, Division 52, International Psychology held at the Society for Cross Cultural Research, Las Vegas, NV.

Shah, C. & Çiftçi, A. (2011). *Mental health, psychology, and India: Implications for Indian immigrants in the United States*. Poster presented for presentation at the annual meeting of the Society for Cross-Cultural Research, Charleston, SC.

RESEARCH EXPERIENCE

Cross Cultural Research Team, Purdue University, West Lafayette, IN 2010-2016
Supervisor: Ayşe Çiftçi, PhD

Counseling Psychology, University of Maryland, College Park, MD 2007-2009
Supervisors: Karen O'Brien, PhD & Nazish Salahuddin, PhD

AWARDS

Minority Fellowship, Psychology Summer Institute 2015
American Psychological Association
- One week APA sponsored mentoring on research, teaching, and practice with minority communities.

Student Travel Award, Asian American Psychological Association 2014
- Attendance to gain professional development at AAPA

Bruce Shertzer Award, Counseling Psychology, Purdue University 2014-2015
- Excellence in scholarly contribution and demonstrated commitment to the counseling psychology program and field

Division on South Asian Americans Student Award, 2013
Asian American Psychological Association
- Outstanding contribution to mental health and South Asian community

Travel Grant, Department of Education, Purdue University 2011, 2013, 2014
- Conference travel for first authored presentations

Ross Fellowship Recipient: College of Education, Purdue University 2010-2014
- 4-years of support in form of assistantships awarded for recruitment of outstanding doctoral students

PROFESSIONAL AFFILIATIONS

Minority Fellow, American Psychological Association
Student Affiliate, American Psychological Association
Division 17- Society of Counseling Psychology
Division 35- Psychology of Women
Division 45- Cultural Diversity and Ethnic Minority
Student Affiliate, Asian American Psychological Association
Division of South Asian Americans
Inductee, Psi Chi, National Psychology Honor Society
Inductee, Golden Key National Honor Society

PROFESSIONAL ENGAGEMENT

Member, Diversity Awareness and Education Committee 2015-2016
UT Austin CMHC
Newsletter Editor, Division on South Asian Americans 2014-2016
Student Representative, Division on South Asian Americans 2014-2016
Member, Multicultural Committee, Purdue University 2011-2015
Proposal Reviewer, National Multicultural Summit 2012, 2014
Co-Chair, International Student Subcommittee 2013-2014
Counseling Psychology Conference
Proposal Reviewer, Multicultural Summit 2012
Member, Great Lakes Regional Counseling Psychology Conference 2011-2012

Planning Committee

Social Co-Chair, Counseling & Development, Purdue University 2010-2011
President, Psi Chi, University of Maryland, College Park 2008-2009
Undergraduate Representative, Women and Ethnic Minority Committee 2008
Psychology Department, University of Maryland, College Park
Vice President, Psi Chi, University of Maryland, College Park 2007-2008
Special Events Coordinator, Psi Chi, University of Maryland, College Park 2007

COMMUNITY ENGAGEMENT

Senior Student, Natyabhoomi School of Dance 1997-Present
Choreographer and Dance Instructor, Indian Women Association 2013-2015
Member, Purdue Antiracist Coalition, Purdue University May 2012 - May 2013

LANGUAGES

English, Gujarati, and Hindi