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THE RELATIONSHIP BETWEEN SOCIAL PHOBIA, PEER ATTACHMENT, AND
IDENTITY WITHIN DIFFERENT CULTURAL CONTEXTS

by

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A thesis submitted in partial fulfillment of the requirements
for the degree of Master of Arts
in the Department of Psychology
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at the University of Central Florida
Orlando, Florida

Summer Term 2012

ABSTRACT

This study investigated the relationship between social phobia, peer attachment, and identity development, within three different countries: China, India, and the USA. It was hypothesized that social phobia interferes with peer attachment, and that poor peer attachment interferes with identity development among late adolescents and emerging adults, thus peer attachment mediates the relationship between social phobia and identity. It was further hypothesized that this relationship between variables is moderated by culture such that in collectivistic cultures, where identity is more dependent upon group affiliation and identification, the interference of social phobia (through peer attachment) on identity would be much greater than in individualistic cultures where identity may be based more on unique characteristics. Participants were 422 undergraduate students from three locations: China ($n = 180$), India ($n = 96$), and the USA ($n = 146$). Results varied by country. For the combined sample collectivism, social phobia, and peer attachment each independently predicted identity. Collectivism also negatively predicted social phobia and positively predicted peer attachment. None of the variables served as a mediator or moderator between the other variables. In the USA sample, collectivism predicted identity but was mediated by peer attachment. Social phobia negatively predicted peer attachment and identity, but was not related to collectivism. In the Chinese sample, peer attachment predicted identity, but was mediated by social phobia. Collectivism predicted identity, but was not related to the other two variables. Among the Indian sample none of the variables predicted identity. A number of possible reasons for these complex results are explored.

To my parents Ailing and Ximin, who gave me unconditional love and support whole-heartedly.

To my friends Ting and Afeng and my teachers Na and Jing, who offered me significant help

throughout this journey.

ACKNOWLEDGMENTS

I would like to thank my major advisor Dr. Steven Berman for his careful guidance, patience, and deep consideration through the whole course of this study.

I would like to express my deep appreciation for Dr. Edward Fouty and Dr. Jane Compson for being on my thesis committee.

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CHAPTER ONE: INTRODUCTION

This study investigates the relationship between social phobia, peer conflict, and identity development, within three different countries: China, India, and the USA. It was hypothesized that social phobia interferes with peer attachment, and that poor peer attachment interferes with identity development among late adolescents and emerging adults, thus peer attachment mediates the relationship between social phobia and identity. Although quite limited, there exists some research to document the link between social phobia and peer attachment (e.g., Festa & Ginsburg, 2011) and between peer attachment and identity (e.g., Johnson, et al., 2007), as well as social phobia and identity (Gultekin & Dereboy, 2011). This study also expanded upon the current literature by investigating whether these relationships are moderated by culture. It is proposed in this study that in collectivistic cultures, where identity is more dependent upon group affiliation and identification, the interference of social phobia (through peer attachment) on identity is much greater than in individualistic cultures where identity may be based more on unique characteristics.

The proposed relationship between variables can be seen in figure 1. As this is the first known study to examine all these variables in combination, the research considering aspects of this model will be reviewed, taking two variables at a time.

<u>Peer Attachment and Identity Development</u>

According to Sullivan (1953), the development of emotional closeness and intimacy is an important landmark for adolescents' development of identity. Erikson (1968), on the other hand, argued that the development of a strong sense of identity is necessarily precursory to the development of emotional closeness and intimacy. Although their arguments appear to be

contradictory with regard to the developmental roles of emotional closeness, intimacy, and identity, they both agree that the development and integration of relationship closeness, intimacy, and identity is characterizing the later period of adolescence, which is the emerging adulthood. Researcher further found that this integrating relationship between identity and relationship closeness further leads to a circular relationship among these factors (Johnson, et al., 2007).

According to Dyke and Adams (1987), as relationships become closer, individuals start learning more about themselves through the relationships. This learning process helps the individuals develop increased closeness in the relationship, which promotes further development of identity (Mclean & Thome, 2003). Although these researchers did not separate friendship closeness from romantic closeness, the current study focuses on friendship closeness and intimacy (i.e., peer attachment) instead of romantic intimacy.

Erikson's (1968) psychosocial theory indicates that during the late adolescent period, individuals are facing the intimacy against isolation crisis, while the task of forming intimate relationships is complicated by other competing developmental tasks in reality. Most individuals during this period not only manage to prepare for intimate relationships, but also try to establish secure identities (Erikson, 1968), maintain other close relationships such as friendships (Hartup & Stevens, 1997), and gradually form adult roles in society (Havighurst, 1948).

Johnson, et al. (2007) found that emotional closeness within same-sex friendships was positively associated specifically with friendship identity commitment, whereas closeness within cross-sex friendships was associated with more general overall identity commitment. Barry, Madsen, Nelson, Carroll, and Badger (2009), on the other hand, found that identity achievement was positively associated with several qualities of romantic relationships, but was not associated

with any of their measured friendship qualities. The authors concluded that as individuals fulfill their adult roles and responsibilities, they also experience a developmental need. This developmental need requires a shifting of the individuals' focus from friendships to romantic relationships, which also impacts qualities of these relationships. While young people become more established in the adult world, they become less invested in friendships and more invested in romantic relationships. Thus, friendship quality may play a role in the development of identity, but becomes less important to people as they consolidate their identity and move on to the Eriksonian stage of intimacy.

<center>Social Phobia and Peer Attachment</center>

Social anxiety has been utilized as a general term to describe shy, withdrawn, and inhibited individuals experiencing anxiety when faced with social or performance demands (Greco, 2004). According to the American Psychiatric Association (APA, 1994, p. 416), social anxiety is the hallmark feature of social phobia, a chronic and debilitating condition involving "a marked and persistent fear of one or more social or performance situations in which the person is exposed to unfamiliar people or to possible scrutiny by others". Social anxiety has been recognized as an important factor for us to understand adults' interpersonal behavior and psychological functioning (Watson & Friend, 1969).

La Greca and Lopez (1997) had an observation that for those adolescents who reported higher levels of social anxiety, there was less acceptance and support by their peers and less romantic attractiveness to others. Although the associations were stronger for girls, these associations were noticeable for both boys and girls. They also found that socially anxious girls reported having fewer best friends than girls who were less socially anxious. These friendships

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appeared to be lower in intimacy, companionship, and emotional support. On the other hand, although in the boy's close relationships generalized social avoidance and distress was related to less perceived support and competency, social anxiety was not typically associated with friendship qualities for boys (La Greca & Lopez, 1997).

Given the cross-sectional nature of La Greca and Lopez (1997)'s investigation, it was not possible to determine whether it was the feelings of social anxiety led to poor peer relations among adolescents, or whether it was the poor peer relations led to feelings of social anxiety. Nevertheless, it is confirmed that being neglected by the peers or excluded from peer interactions is a significant stressor for adolescents (Frankel, 1990), and it could also cause feelings of social fear, worry, or distress (Leary, 1990). These subjective feelings may conversely lead the individuals to behavioral avoidance of peers and miss opportunities for normal socialization experiences (La Greca & Lopez, 1997).

Parade, Leerkes, and Blankson (2010) found that social anxiety and ease in forming friendships were negatively associated. The negative association was also true between social anxiety and satisfaction in friendships, for both minority and white students. This supported their view that social anxiety may negatively impact students' confidence and willingness to introduce themselves to unknown peers, as well as contribute to difficulties for them to engage with their peers appropriately. Furthermore, the researchers found that there may be more negativities in the evaluation of their relationships from students with heightened social anxiety than students who do not experience social anxiety.

Festa and Ginsburg (2011) found that friendship quality was associated with lower social anxiety (as rated by an independent evaluator), specifically the validation from friends being one

aspect of the friendship quality. Children are less likely to experience social anxiety symptoms if they have friends who offer positive comments for their ideas, tell them they are good at doing things, and make them feel significant and special.

It seems obvious that social anxiety has a negative impact on friendship; however, it raises the question as to how socially anxious individuals even develop friendships. Zalk, Zalk, Kerr, and Stattin (2011) investigated patterns of how socially anxious youth would choose their friends. They found that youths with social anxiety selected friends who were similar to themselves, and friends' social anxiety influenced their social anxiety over time. These findings supported the researchers' suggestion that these youth and their close friends might influence each other's social anxiety through their ordinary daily interactions.

Scharfstein, Alfano, Beidel, and Wong (2011) explored the impact of different types of anxieties on friendship. They found that children with Generalized Anxiety Disorder and Social Phobia both have fewer friends than Healthy Control children, but were just as likely to have a best friend. However, compared to the other two groups, youth with Social Phobia were experiencing significant difficulty making new friends based on the parents' report. Youth with Social Phobia were also rated as less socially competent than Healthy Control children. In contrast, youth with Generalized Anxiety Disorder did not differ from the Healthy Control group in terms of the quality of their peer interactions, the frequency of contact with friends, and the ability to make new friends.

In an attempt to explore in greater depth which aspects of friendship are affected by social anxiety, Vernberg, Abwender, Ewell, and Beery (1992) found that social anxiety influences adolescents' emergence of companionship and intimacy in their newly formed

friendships, but was not related to direct aggression or exclusion from peers. They further found

that difficulties acting relaxed in new settings and with unfamiliar peers is actually less

problematic than difficulties acting relaxed with familiar peers, which interferes with friendship

development by limiting interaction and decreasing peer intimacy.

Schneider (2009) studied socially withdrawn, anxious participants and control

participants to observe and compare their interactions with their friends. He found that the

socially anxious participants were very reticent in their interaction with close friends, having

relatively little to say. They were also unassertive, displayed little positive affect and a lack of

competitiveness. Schneider and Tessier (2007) found that the socially withdrawn, anxious early

adolescents tend to have much less mature understanding of best friendship than their non-

anxious peers. Their socially withdrawn anxious group displayed friendship reasoning with a

focus on their own needs without consideration to the needs of the friends'. They further found

that many of the specific needs that are evident in the thinking of the socially withdrawn anxious

participants are the most concrete needs, such as receiving help from their friends.

<center>Social Phobia and Identity Development</center>

According to Erikson (1968), identity formation in early adolescence has been described

as the beginning of an exploration. This exploration was not possibly occurring earlier due to the

limited cognitive capacities and the narrower social context that typically characterizes younger

children's life experience. Adolescents' development of identity is also described as being

formed with inherent confusion, even a sense of loss when the adolescent diverts from what was

already known about childhood and strives for unknown challenges ahead. There are concerns

with regard to adolescents' experiencing social acceptance and being left behind. It is especially

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essential as adolescents experience a period, in which an emerging differentiation of interests, needs, and attitudes from the unexamined values of childhood is evolving. The process of individuation is characterized by psychological conflict, which further consequent with anxiety (Erikson, 1968; Kroger, 1995). Identity theorists have proposed many developmental and contextual factors that influence identity formation in adolescence, being cognitive capacities, egocentrism, psychopathology, family relations, peer relations, religiosity, ethnic group membership, and the broader community (Markstrom-Adams, 1992).

One study was found that directly examined the relationship between identity development and social phobia. Gultekin and Dereboy (2011) conducted a study with college students, and they found that those students who have social phobia, especially generalized social phobia, experienced identity conflicts more often than those students who do not have social phobia. Additionally, students with generalized social phobia experienced more conflicts during identity formation than those who have a specific social phobia. It is the contention put forth in this thesis that it is social phobia's effect on peer attachment that indirectly affects identity development. However, it is further hypothesized that this relationship can be intensified or attenuated depending on one's cultural orientation.

<u>Cultural Considerations</u>

There are many psychological processes which vary profoundly within and across cultures. For example, there are self-construal, attribution, holistic versus analytic thought, intrinsic and extrinsic motivation, locus of control, cognitive consistency, moral judgment, and other processes (Fiske, Kitayama, Markus, & Nisbett, 1998). Cohen (2009) stated that it is

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essential to understand culture before we try to understand behavior in business contexts, schools, families, friendships, and even responses to strangers in crowded urban contexts.

According to Triandis (1989), the self is composed of three aspects, which are private, public, and collective. There are also three dimensions of cultural variation linked to each of the selves, which are individualism-collectivism, tight-loose cultures, and culture complexity. The aspects are differentially sampled in various cultures, depending on the three dimensions. In a more complex, individualistic, and loose culture, people are more likely to sample the private self and are less likely to sample the collective self. It is more likely for people to be influenced by the norms, role definitions, and values of the particular collective when people sample the collective self than when they do not sample the collective self.

Allocentric individuals tend to define themselves in terms of in-group relationships and know more about others than themselves. On the other hand, idiocentric individuals see the individual as the basic unit of social perception. The self is defined as a separate identity, and these individuals know more about themselves than others. They favor beliefs that reflect independence and emotional detachment from in-group relationships (Bhugra, 2005).

Oyserman, Coon, and Kemmelmeier (2002) stated that there are four plausible consequences of individualism, which are self-concept, well-being, attribution style, and relationality. When it comes to self-concept, creating and maintaining a positive sense of self is a basic human endeavor within the realm of individualism (Baumeister, 1998). In contrast, group membership is a central aspect of identity in collectivism (Hofstede, 1980; Hsu, 1983; Kim, 1994; Markus & Kitayama, 1991). For well-being, individualism indicates that openly express one's emotion and achieve one's personal goals are important sources of well-being (Diener & Diener,

1995; Markus & Kitayama, 1991). On the other hand, collectivism implies that life satisfaction derives from restraint in emotional expression, successfully fulfilling social roles and obligations and avoiding failures in these domains (Kim, 1994; Kwan & Singelis, 1998; Markus & Kitayama, 1991). Regarding attribution style, individualism promotes a decontextualized reasoning style, which means that social information is separated from social context (Oyserman, Coon, & Kemmelmeier, 2002); however, collectivism suggests that social context, situational constraints, and social roles have significant impact on personal perception and causal reasoning (Miller, 1984; Morris & Peng, 1994). With regard to relationality, individualism indicates that the relationships and group memberships are for individuals to attain self-relevant goals, but the relationships and group membership are not permanent or intensive (Kagitcibasi, 1997; Oyserman, 1993). Collectivism indicates that important group memberships are fixed that people must accommodate to them. There are certain boundaries between in-group relationships and out-group relationships, and they are stable, relatively impermeable, and important (Kim, 1994; Morris & Leung, 2000; Sayle, 1998; Triandis, 1995).

<u>Identity Development and Culture</u>

Several researchers have been focused on the relationship between identity development and culture. For instance, Triandis (1995) further defined individualism and collectivism at the individual level as idiocentric and allocentric. Idiocentric refers to individuals who seek personal gains and interests. Allocentric defines individuals who see their interests and goals as aligned with the group's interests and goals. The source of a member's identity dictates the person's individualist or collectivist inclination. An individual's identity that is defined by personal attributes and a self-concept is illustrative of individualists, while an identity developed from a

collective identity and defined by group membership is descriptive of collectivists (Khoury, 2006).

In a cross-national study of identity development, Berman, You, Schwartz, Teo, and Mochizuki (2011) found that their Asian sample scored significantly lower than their American sample on both identity commitment and identity distress. Americans and Japanese scored significantly higher than the Chinese and the Taiwanese on both identity commitment and identity distress. It is possible that self-identity in collective Asian cultures is not formed through a process that entails crisis, exploration, self-discovery, and commitment to a great extent. Instead, individual identity is understood as being part of the collective culture (Markus, & Kitayama, 1991), which may result in lower levels of distress and commitment compared to Americans. Thus, to explore and seek out a personal sense of identity may be the normal path of identity development in Western industrialized mainstream society, while in Asian societies, to seek out one's sense of identity, which also has more interpersonal significance, from group membership (e.g., family, community, country) (Cross, Gore, & Morris, 2003) may be considered as normal.

Cultural norms play a very important role in the process of identity development through peer interaction, evaluation and reaction process. According to Chen (2012), culture influences individual development such that children maintain or modify their behaviors during peer interactions in accord with culturally directed social evaluation. For instance, children in North America who are shy would receive negative peer feedback which creates pressure on these children. Hence these children might alter their behavior in order to improve their peer status (Rubin, Coplan, Fox, & Calkins, 1995). On the other hand, children in China who are shy are

often informed that their wary and restrained behaviors are acceptable and appreciated (Chen, DeSouza, Chen, & Wang, 2006). Thus, these positive experiences help these children display their competence in different areas (Chen, Chen, Li, & Wang, 2009).

<div align="center">Peer Attachment and Culture</div>

There are many studies in regard to peer relationships in different cultures in the field of psychology. Gummerum and Keller (2008) found a clear developmental trend for content categories that are associated with the internal–psychological functions of friendship, examples being positive feelings, communication, and trust. They also observed distinct cross-cultural differences for these content categories, which is in accordance with previous cross-cultural research on how differently friendships are conceptualized in Asian and western societies, as well as relationships in general (Goodwin & Lee, 1994; Kon & Losenkov, 1978; Schneider, Smith, Poisson, & Kwan, 1997; Triandis, 1995).

Gummerum and Keller (2008) indicated that in China and Russia, there is a strong emphasis put on mutual responsibility and emotional dependence between individuals. This is especially salient between members of one's in-group relationships, with friendship being a part. Children in China and Russia might be instilled with cultural concepts that emphasize the psychological functions of friendship (e.g., the concept of heart-to-heart friendship in China). Gummerum and Keller (2008) stated that with the notion of heart-to-heart friendship, the Chinese culture offers children a concept that emphasizes the psychological and intimate aspects of friendship, and children are encouraged to develop intimate, caring, and helpful relationships with each other. Different school and educational arrangements (e.g., after-school activities in the community) manage to create social settings and opportunities that encourage particular

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forms of friendship interaction, which were mentioned earlier. These educational settings also help children understand what a close, intimate friendship should be like. In contrast, western children may primarily develop a perception of good friendships based on their social experience in peer interaction and from reading. Therefore western children may construct the concept of friendship with others through the process rather than learn it directly as a cultural concept (Keller, 2004; Krappmann, Uhlendorff, & Oswald, 1999; Youniss, 1980). These studies suggest that peer attachment may be a more intimate relationship in eastern culture than it is in western culture.

It is important to note that cultural differences are likely to exist in the meaning of friendship, and these differences would reflect cultural understanding of the qualities of ideal relationships (Krappmann, 1996). Some researchers have pointed out that there is need for modification of the existing model of friendship in regard to individualistic and collectivistic culture. French, Bae, Pidada, and Lee (2006) found that South Korean students reported more disclosure and more exclusivity in their interactions with friends than US students. On the other hand, French, Pidada, and Victor (2005) found that Indonesian college students interacted more with different people, somewhat less close, and more inclusive than those of U.S. students, which seems to be in contrast to suggestions that collectivists develop closer relationships than individualists. Thus, French, Pidada, and Victor (2005) suggested that closeness of friends and restriction of interaction to small groups of insiders is consistent with some collectivist cultures but not all of them, and there are no consistent patterns of friendship interaction, which would universally exemplify those in collectivist cultures.

Social Phobia and Culture

It is important to also consider the potential differences in the concept of social phobia within a larger cultural context. Cross (1995) found that among a sample of East Asian students during their first year of graduate study in the U.S., there was association between independent self-construal and greater use of coping strategies. Further, the greater use of coping strategies was found related to lower reported stress. In contrast, East Asian students who scored higher on interdependent self-construal experienced greater stresses. Interestingly, there was no self-construal/stress relationship found among the domestic U.S. students. (Kleinknecht, Dinnel, Kleinknecht, Hiruma, & Harada, 1997).

Park, Sulaiman, Schwartz, Kim, and Ham (2011) also found that among Asian college students, a positive association was found between an interdependent self-construal and emotion suppression, and the emotion suppression was positively associated with social anxiety. On the other hand, a negative association was found between an independent self-construal and social anxiety, and social anxiety was also negatively associated with suppression. An interdependent self-construal is when relationships with others are seen central to one's identity. This study indicated that emotion suppression was one essential mechanism that causes these Asian students to experience higher level of anxiety.

Some researchers investigated the possible reasons why individuals from collectivistic cultures tend to experience social anxiety. According to Xie, Leong, and Feng (2008), self-oriented perfectionism (i.e., high self-standards of performance) is a better predictor of social anxiety for Caucasians, whereas socially prescribed perfectionism (i.e., high social standards of performance) better predicts social anxiety for Asians. Additionally, Lau, Fang, Wang, and Kang

(2009) found that higher social anxiety among Asians could be explained by cultural differences in accordance with the emotional states of others. Asians are cultivated to care about accurately perceiving other's emotional responses, however, they have limited competencies in emotional recognition due to the norms governing emotional control at the same time. Hence, these individuals may find themselves in a double bind that leads to social unease due to the fact that there is a cultural emphasis on sensitivity to others' emotions without being able to develop this attunement skill set.

However, there is some contrary research which shows the opposite findings. Maercker (2001) investigated the association of cultural values of some specific cultures with the prevalence of disorders such as depression and anxiety. The researcher found that there was a negative relation between the two disorders and the traditional values. There was also a negative relation between the prevalence of generalized anxiety and conservatism and preference for hierarchy. Conservatism is defined as relying on social control by the group members, and preference for hierarchy is defined as appreciation of privileged other persons along with the previleges. Additionally, according to Bhugra (2005), allocentric persons tend to have happy marriages and are more likely to receive social support which could counteract the life change stresses.

Instead of directly pointing out the positive/negative correlation between culture and social anxiety, Hofmann, Asnaani, and Hinton (2010) stated that the key mechanisms which produce Social Anxiety Disorder were shown to be influenced by culture. They suggested that some of the mechanisms include individualism/collectivism, perception of social norms, self-construal, and gender role and gender role identification.

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Hsu, et al. (2012) investigated the accuracy of the stereotype that people of East Asian Heritage experience more social anxiety than people of Western Heritage. In opposition to the idea that higher levels of social anxiety in East Asian Heritage individuals are associated with greater exposure to East Asian cultural values, the results suggested that elevated social anxiety among East Asian Heritage individuals reflected stress related to the bicultural experience, based on the finding that Canadian residents of East Asian Heritage reported higher social anxiety as compared to the unicultural samples (Western-heritage Canadians and native Koreans and Chinese). This research indicated that a collectivistic cultural value itself does not necessarily lead to social anxiety. Instead, some other dimensions, such as individuals' experience, should be considered when we want to understand the relationship between cultural value and social anxiety.

Another interesting study also suggested that collectivistic values per se do not explain the differences in social anxiety across cultures (Schreier, et al., 2010). This study showed that their Latin American group displayed the lowest social anxiety level within three country samples (East Asian countries, Latin American countries, and European and North American countries) whereas the collectivistic East Asian group displayed the highest social anxiety level. These results were also in agreement with the results by Arrindell et al., (2005) which found that social anxiety is unrelated to country levels of individualism.

These studies indicate that social anxiety is a culturally influenced factor. In this research, it is not assumed whether people from individualistic cultures tend to have more or less social phobia than people from collectivistic cultures. Instead, it is suggested that culture has a moderating effect on the relationship between social phobia, peer attachment, and identity, such

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that in cultures where identity is more collectivistically defined, social anxiety is likely to have a greater effect on identity (through the mediating effect of peer attachment,), than it will in cultures where identity is more individually defined.

<div align="center">Rationale and Hypotheses</div>

Based on Erikson's (1968) theory and Johnson, et al.'s (2007) finding that peer attachment is very important for identity development, and other research (La Greca & Lopez 1997; Parade, Leerkes & Blankson, 2010) which suggests that that social phobia interferes with peer attachment, it is hypothesized that peer attachment will mediate the relationship between social phobia and identity development among late adolescent and emerging adult college students. It was further hypothesized that cultural orientation will moderate this relationship such that social phobia will have a stronger negative impact on identity development among those who endorse more collectivistic values.

CHAPTER TWO: METHODS

<u>Participants</u>

A total of 422 undergraduate students ($M = 20.80$, $S = 3.64$) were recruited from two urban colleges in Beijing and Xi'an, China ($n = 180$), one urban college in Delhi, India ($n = 96$), and one urban college in Orlando, USA ($n = 146$). The USA sample was 84.9% female with a mean age of 20.51 and standard deviation of 5.61. The racial/ethnic breakdown included 66.4% White/Caucasian (non- Hispanic), 15.8% Hispanic, 7.5% Black (non- Hispanic), 5.5% Mixed ethnicity, 4.1% Asian, and 0.7% other. The Indian sample was 47.7% female with a mean age of 22.04 and standard deviation of 1.71. The Chinese was 53.6% female with a mean age of 20.42 and standard deviation of 1.65.

<u>Measures</u>

Demographic Questionnaire

A demographic questionnaire developed for this study was used to assess age, gender, grade, and marital status.

Inventory of Parent and Peer Attachment—Peer Subscale (IPPA)

The IPPA (Armsden & Greenberg, 1987) was developed to measure attachment in older adolescents. It assesses the positive and negative affective and cognitive dimensions of adolescents' relationships with their parents and close friends. For this study, only the peer attachment scales were used. For each of the 25 items assessing peer attachment, respondents are required to rate the degree to which each item is true for them on a five-point Likert scale ranging from 'Almost always or always true' to 'Almost never or never true'. The items in each of the scales were demonstrated through principal components analysis to cluster into three

factors: trust, communication, and alienation. Armsden and Greenberg (1987) reported good internal consistency for the IPPA with Cronbach's alpha coefficients ranging between .72 and .91 for the sub-scales across both the parent and peer scales. They formed a composite score by adding the total score from the trust and communication scales and then subtracting the total score from the alienation scale. Our results indicated a Cronbach's alpha coefficient of .89 for the trust subscale, .86 for the communication subscale, but only .40 for the alienation subscale. Further analyses determined that the alpha for the alienation scale was .72 for the USA sample, but .49 and .41 for the Chinese and Indian samples, respectively.

Social Phobia Scale (SPS)

The SPS (Mattick & Clarke, 1989) assesses anxiety in situations in which the individual may be observed by others (e.g., "I get nervous that people are staring at me as I walk down the street"). Respondents are instructed to rate each of the 20 statements on a five-point Likert scale as it applies to them (0 = not at all characteristic or true of me, 4 = extremely characteristic or true of me). Mattick and Clarke (1989) reported Cronbach's alphas from five samples ranging from .89-.94. Test-retest reliability exceeded .90 at intervals of up to 13 weeks. Construct validity was demonstrated by social phobics scoring higher on the SPS than normal groups or agoraphobics. Heimberg, Mueller, Holt, Hope, and Liebowitz (1992) provide additional evidence of the validity and reliability of the SPS. Our results indicated a Cronbach's alpha coefficient of .90.

Erikson Psycho-Social Index (EPSI)

The EPSI (Rosenthal, Gurney, & Moore, 1981) was used to assess intimacy and identity as dimensions of positive psychosocial functioning. The EPSI is a 72-item measure that includes

six subscales, each consisting of 12 items indicating how well respondents have resolved conflicts indicative of Erikson's (1968, 1982) first six stages of psychosocial development. For this study, only the Identity and Intimacy scales were used. Items are rated on a five-point Likert-type scale, ranging from *never true* (1) to *always true* (5). The subscales have demonstrated satisfactory construct validity and adequate alpha reliability coefficients (Rosenthal, Gurney, & Moore, 1981; Sandor & Rosenthal, 1986). The results indicated a Cronbach's alpha coefficient of 0.72 for the identity subscale and .72 for the intimacy subscale.

Cultural Orientation Scale (COS)

The COS (Triandis & Gelfand, 1998) measures beliefs and attitudes that express individualistic and collectivistic tendencies. It has a total of 27 items, each rated on a five-point Likert-type scale (1= strongly disagree, 5= strongly agree). Examples of the scale include items such as "*Being a unique individual is important to me*" and *"Winning is everything"*. Triandis and Gelfand reported moderately good internal consistencies ranging from 0.60 to 0.68. The results indicated a Cronbach's alpha coefficient of .77 for the individualism subscale and .80 for the collectivism subscale.

Procedure

Following the translation guidelines proposed by Guillemin, Bombardies, and Beaton (1993), the measures given to the Chinese sample were translated from English into Chinese, and then translated back into English, by one who had not seen the original English measure. The two English copies were then reviewed to discuss and ameliorate the discrepancies. Because the language of instruction in the Indian University sampled was English, the participants from India completed the surveys in English.

Participants were provided with an IRB approved informed consent form before completing the survey battery. They were informed that this study surveyed their beliefs and feelings about their sense of self. The Chinese and Indian participants were provided with a paper and pencil based battery of measures while the USA participants received the battery of measures online.

CHAPTER THREE: RESULTS

<u>Preliminary and Descriptive Analyses</u>

A one-way analysis of variance (ANOVA) indicated that the three samples significantly differed in age $F(2, 412) = 6.81$, $p = .001$). A least squares difference post hoc analysis indicated that the Indian sample was significantly ($p = .001$) older ($M = 22.04$, $SD = 1.71$) than the Chinese ($M = 20.42$, $SD = 1.65$) and the American ($M = 20.51$, $SD = 5.61$) samples ($p = .002$). The Chinese and American samples were not significantly different in age distribution. The three samples were also significantly different in gender distribution ($\chi^2(2, N = 413) = 45.87$, $p < .001$) with 84.9% females in the USA sample compared to 53.6% females in the China sample and 47.7% females in the India sample.

The range (both possible and actual), mean and standard deviation for each of the study variables is presented in Table 1. A 2 x 3 (gender by country) Multivariate Analyses Of Variance (MANOVA) was conducted to compare the three samples on all measures (see Table 2). There was a significant main effect for gender (Wilks' $\Lambda = .89$, $F(5, 400) = 10.34$, $p < .001$) with males scoring higher on individualistic orientation ($F(1, 404) = 18.83$, $p < .001$), and females scoring higher on collectivistic orientation ($F(1, 404) = 8.70$, $p = .003$), identity ($F(1, 404) = 7.19$, $p = .008$), and peer attachment ($F(1, 404) = 8.06$, $p = .005$). There was also a significant main effect for country (Wilks' $\Lambda = .39$, $F(10, 800) = 48.81$, $p < .001$) in regard to collectivistic orientation ($F(2,404) = 19.34$, $p < .001$), identity development ($F(2, 404) = 15.14$, $p < .001$), and peer attachment ($F(2, 404) = 237.17$, $p < .001$). In regard to collectivistic orientation, the Indian sample scored significantly higher than the American sample ($p = .036$), which scored significantly higher than the Chinese sample ($p < .001$). In regard to identity development, the

American sample scored significantly higher than the Chinese sample ($p < .001$), which scored

significantly higher than the Indian sample ($p = .004$). In regard to peer attachment, the

American sample scored significantly higher than the Chinese and Indian samples ($p < .001$),

which were not significantly different from each other. There was also a significant interaction

effect for gender by country (Wilks' $\Lambda = .88$, $F(10, 800) = 5.16$, $p < .001$) on individualistic

orientation ($F(2, 404) = 9.44$, $p < .001$) and peer attachment ($F(2, 404) = 10.01$, $p < .001$). As

can be seen in Figure 2, males scored much higher in individualistic orientation in both India and

the USA, but there does not seem to be a large difference by gender in China. In regard to peer

attachment, in Figure 3, it would appear that females scored higher than males in the USA but

there is not a large gender difference in the Indian and Chinese samples.

A correlational coefficient matrix was constructed among all the study variables (see

Table 3). As can be seen in this table, identity was significantly positively correlated with peer

attachment ($r = .46$, $p < .001$) and collectivistic orientation ($r = .26$, $p < .001$), and negatively

correlated with social phobia ($r = -.38$, $p < .001$). Collectivism was also negatively correlated

with social phobia ($r = -.15$, $p = .002$) and positively correlated with peer attachment ($r = .140$, $p

= .003$) and individualistic orientation ($r = .30$, $p < .001$).

Main Analyses

To test the hypothesis that social phobia predicts identity development, but peer

attachment mediates this relationship, a series of multiple regression analyses were conducted.

Following the procedure suggested by Holmbeck (1997), three regressions are needed to

establish mediation. In the first regression, variable A (social phobia) must significantly predict

variable B (peer attachment). In the second regression, variable A (social phobia) must significantly predict variable C (identity). In the third regression both variables A (social phobia) and B (peer attachment) are entered on the same step to predict variable C (identity), but to prove mediation, variable A (social phobia) should be less highly associated with variable C (identity) than it was in the second regression equation, when we were not controlling for variable B (peer attachment). For each multiple regression analysis age and gender were entered on step one as a control procedure, with the hypothesized predictor variables entered on step 2. In the first regression, although the overall model was significant ($R^2 = 0.11$, Adjusted $R^2 = .10$, $F(3, 405) = 16.56$, $p < .001$), social phobia failed to significantly predict peer attachment. The only significant predictor was gender ($\beta = .32$, $t = 6.86$, $p < .001$). In the second regression, using social phobia to predict identity, the overall model was significant ($R^2 = 0.19$, Adjusted $R^2 = .18$, $F(3, 403) = 30.68$, $p < .001$) with standardized beta coefficients reaching significance for gender ($\beta = .21$, $t = 4.61$, $p < .001$) and social phobia ($\beta = -.36$, $t = -7.98$, $p < .001$). In the third regression, using both social phobia and peer attachment to predict identity, the overall model was again significant ($R^2 = 0.35$, Adjusted $R^2 = .35$, $F(4, 402) = 54.37$, $p < .001$) with standardized beta coefficients reaching significance for both peer attachment ($\beta = .43$, $t = 10.12$, $p < .001$) and social phobia ($\beta = -.36$, $t = -8.98$, $p < .001$). Thus, while social phobia and peer attachment both significantly predicted identity, there was no mediation.

The second hypothesis stated that cultural values of collectivism and individualism would moderate the relationship between social phobia and identity such that social phobia would have a greater negative impact on identity among those with a collectivistic orientation. To test this, another regression analysis was conducted. Gender and age were entered on step 1, social phobia

score on step 2, individualistic and collectivistic orientation scores on step 3, and the interaction

terms of social phobia with individualistic orientation and social phobia with collectivistic

orientation entered on step 4, with identity score as the dependent variable. In accordance with

the procedure for testing moderating effects as proposed by Holmback (1997), interaction terms

are created by centering the prediction variable (i.e. subtracting each score from the mean, and

then multiplying the two predictor scores together). Thus two interaction terms were created,

which are Social Phobia/Individualism and Social Phobia/Collectivism. On step 3, the overall

model was significant ($R^2 = 0.22$, Adjusted $R^2 = .21$, $F(5, 401) = 22.38$, $p < .001$) with

standardized beta coefficients reaching significance for social phobia ($\beta = -.34$, $t = -7.45$, $p <$

.001) and collectivistic orientation ($\beta = .17$, $t = 3.48$, $p = .001$). However, on step 4, the change in

F was not significant and neither of the interaction terms was significant thus suggesting that

while collectivistic orientation was associated with higher identity scores, it did not moderate the

negative relationship between social phobia and identity.

To further elucidate the relationship of collectivistic orientation to the other study

variables several more exploratory regression analyses were conducted. Collectivistic orientation

significantly predicted social phobia ($R^2 = .03$, Adjusted $R^2 = .02$, $F(3, 405) = 3.84$, $p = .01$; $\beta = -$

.14, $t = -2.81$, $p = .005$). Collectivistic orientation also significantly predicted peer attachment (R^2

$= .12$, Adjusted $R^2 = .11$, $F(3, 405) = 18.34$, $p < .001$) with standardized beta coefficients

reaching significance for gender ($\beta = .31$, $t = 6.47$, $p < .001$) and collectivistic orientation ($\beta =$

.10, $t = 2.18$, $p = .03$). In neither case did further mediational analyses reach significance. Thus, it

would appear that the relationship between variables could best be explained by Figure 4.

Further exploratory analyses were conducted to determine if the relationship between variables would be the same for each sampled country. For the USA sample peer attachment mediated the relationship between collectivism and identity. In the first regression, collectivism predicted peer attachment ($R^2 = .25$, Adjusted $R^2 = .23$, $F(3, 142) = 15.47$, $p < .001$) with standardized beta coefficients reaching significance for gender ($\beta = .29$, $t = 3.95$, $p < .001$) and collectivistic orientation ($\beta = .37$, $t = 5.03$, $p < .001$). In the second regression, collectivism predicted identity ($R^2 = .12$, Adjusted $R^2 = .11$, $F(3, 142) = 6.70$, $p < .001$) with standardized beta coefficients reaching significance for gender ($\beta = .18$, $t = 2.32$, $p = .022$) and collectivistic orientation ($\beta = .26$, $t = 3.28$, $p = .001$). In the third regression, using both collectivism and peer attachment to predict identity, the equation was significant ($R^2 = .34$, Adjusted $R^2 = .32$, $F(4, 141) = 18.38$, $p < .001$) with standardized beta coefficients reaching significance for age ($\beta = .14$, $t = 2.08$, $p = .039$) and peer attachment ($\beta = .54$, $t = 6.85$, $p < .001$). Thus, when controlling for peer attachment, collectivism was no longer a significant predictor of identity, thereby fulfilling the criteria for mediation. Social phobia predicted peer attachment ($R^2 = .24$, Adjusted $R^2 = .23$, $F(3, 142) = 15.16$, $p < .001$) with standardized beta coefficients reaching significance for gender ($\beta = .31$, $t = 4.35$, $p < .001$) and social phobia ($\beta = -.36$, $t = -4.95$, $p < .001$). Social phobia also predicted identity ($R^2 = .32$, Adjusted $R^2 = .31$, $F(3, 142) = 22.25$, $p < .001$) with standardized beta coefficients reaching significance for gender ($\beta = .20$, $t = 2.80$, $p = .006$) and social phobia ($\beta = -.51$, $t = -7.40$, $p < .001$). However, social phobia did not predict collectivism nor did it mediate any of the other relationships. Thus the American model can best be described by Figure 5.

For the Chinese sample, social phobia mediated the relationship between peer attachment and identity. In the first regression, peer attachment *positively* predicted social phobia ($R^2 = .24$, Adjusted $R^2 = .23$, $F(3, 175) = 18.63$, $p < .001$; $\beta = .49$, $t = 7.45$, $p < .001$). In the second regression, peer attachment *negatively* predicted identity ($R^2 = .07$, Adjusted $R^2 = .05$, $F(3, 174) = 4.29$, $p = .006$; $\beta = -.25$, $t = -3.33$, $p = .001$). In the third regression using both social phobia and peer attachment to predict identity, the equation was significant ($R^2 = .18$, Adjusted $R^2 = .16$, $F(4, 173) = 9.48$, $p < .001$) with standardized beta coefficients reaching significance only for social phobia ($\beta = -.38$, $t = -4.84$, $p < .001$). Thus, when controlling for social phobia, peer attachment was no longer a significant predictor of identity, thereby fulfilling the criteria for mediation. Collectivism predicted identity ($R^2 = .15$, Adjusted $R^2 = .13$, $F(3, 174) = 10.15$, $p < .001$; $\beta = .38$, $t = 5.34$, $p < .001$), but was unrelated to social phobia and peer attachment, and it did not mediate any of the other relationships. Thus the Chinese model can best be described by Figure 6. None of the predictive analyses were significant for the Indian sample.

CHAPTER FOUR: DISCUSSION

The three samples were significantly different in identity, peer attachment, and collectivistic orientation. Although the American sample scored highest in identity it is important to keep in mind that the scale used to measure identity development was created and normed on Western participants. Cross, Gore, and Morris (2003) pointed out that although the normal path of identity development in Western industrialized mainstream society may be to explore and seek out a personal sense of identity, one's sense of identity may come more from group membership (e.g., family, community, country) and may have more interpersonal significance in Asian societies. Thus the Indian and Chinese sample may not necessarily have a weaker sense of identity, but rather, perhaps they have a less Westernized sense of identity. One might be tempted to attribute this to a more collectivistic cultural orientation, but this was only true for the Indian sample. They scored highest in collectivism and lowest in identity, supporting this view that the concept of identity is individualistic and culturally defined. However, most surprisingly, the Chinese sample was least collectivistic of the three. One should keep in mind that these are college students and Chinese college students may not be typical of the general population in terms of ascribing to collectivistic values. In addition these college students were attending schools in very large urban areas, one of which was in Bejing, the capital of China. In contrast, the American students were attending school in Orlando, a more suburban populated city. Geographic and socio-economic origins may heavily influence cultural values and these things were not controlled for in this study. Also, China is undergoing vast changes, becoming the world's fastest growing economy, and with this growth has come greater openness and exposure to the global culture (Shirk, 2008). Assumptions about its people and culture may need to be

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revised given the recent changes. At minimum, these findings caution one against assuming a person's cultural values based purely on their country of residence.

The American sample scored highest in peer attachment, but given the very low internal consistency of the alienation subscale, which made up part of the total peer attachment score, this finding can be seriously called into question. However, the other two subscales (trust and communication) used to comprise the total peer attachment score did have good internal consistency across all three samples, and on both these scales, the American group scored significantly higher than the other two groups (which did not score significantly different from each other).

In regard to the main hypotheses of this study, a model was put forth which suggested that stronger peer attachment can facilitate identity development, while social phobia inhibits identity development, primarily because it inhibits peer attachment. It was further posited that these relationships would be strongest among those who held a more collectivistic cultural value orientation (see Figure 1). Although many of these relationships held up, the overall model did not. Thus, social phobia was negatively associated with identity scores and peer attachment was positively associated with identity scores, but surprisingly, social phobia was unrelated to peer attachment. Collectivism, rather than moderating these relationships, had direct effects on each variable (see Figure 4). Collectivistic orientation was positively associated with peer attachment and identity, and negatively associated with social phobia. Thus, it would appear that people who subscribe to a more collectivistic cultural value system tend to have less social phobia, stronger peer attachment and a stronger sense of identity. It makes intuitive sense that those who are more oriented toward others would have less social phobia and stronger peer attachments, but its

relationship with identity is less obvious. It is especially perplexing given the earlier stated argument that the concept of identity is a very westernized, individualistic construct. However, before placing too much stock in these findings the reader should be again cautioned that the peer attachment measure appears to be flawed in its use with the Indian and Chinese samples. Thus the results obtained on the American sample alone might be more informative in regard to the relationship between these variables, despite the fact that such analyses limit one's ability to generalize the findings beyond this specific country.

When examining the data gathered on the American sample alone, a clear mediational model emerged (see Figure 5). A collectivistic value orientation was associated with stronger peer attachment, and stronger peer attachment was associated with a stronger sense of identity. Although collectivism was associated with identity, its effects were mediated through peer attachment, and when controlling for peer attachment, collectivism was no longer associated with identity. Social phobia, on the other hand, had direct effects on peer attachment and identity. Those who were more social phobic tended to have weaker peer attachments and a weaker sense of identity. Although this is not exactly the model that was originally predicted, it is consistent with the idea that identity is at least partially formulated within the context of others, and limitations to interacting with others, such as that which results from social phobia, would inhibit one's ability to formulate a strong sense of identity. However, social phobia's inhibitory effects on identity do not appear to be limited to those that emanate from weaker peer attachment. It could be that social phobia interferes with one's ability to seek out experiences that may enhance identity formation. If one avoids social situations one is likely to limit

exposure to a variety of experiences, and perhaps it is the limited life experiences in general, and not just the social aspects of those experiences that affect identity development.

The pattern of results stemming from the Chinese sample raises more questions than answers. Although a statistically significant model of mediation did emerge (see Figure 6), it was quite counter-intuitive. In particular it is hard to explain why peer attachment was positively associated with social phobia and negatively associated with identity. One might dismiss these findings due to the low internal consistency of the alienation subscale which partially comprised the peer attachment total score. However, this begs the question as to why the alienation subscale failed to hold together. Further, the other two subscales of peer attachment, trust and communication, did have good internal consistency, yet these too were positively associated with social phobia and negatively associated with identity. Nothing found in the literature seemed to support these results, thus replication should probably precede any attempt to further conjectures on the meaning of these findings. Likewise the lack of any meaningful associations between these study variables in the Indian sample was disappointing and confusing. Clearly more research is necessary to better understand the cross-cultural meaning of these constructs and their measurement. These results also speak to the clear need for caution when attempting to generalize findings from one country to other countries and cultures.

Certain limitations of this study should be noted. The samples were not balanced in regard to gender (i.e., the American sample was predominantly female) nor age (i.e., the Indian sample was significantly older than the other two). Other demographic variables such as socio-economic status and geographic origin (e.g., urban vs. rural) were not measured and may have confounded the results. Future studies should attempt to measure and control for these variables

and attempt to achieve more balanced samples. Also, the measures used are self-report which have certain limitations such as the possibility of responding to questions with answers that are perceived as more socially desirable. Although it would be difficult to assess such internalized traits such as attachment, identity, values, and anxiety in a manner other than self-report, future studies could attempt to include reports from significant others (e.g., friends, parents, teachers) that might serve to foster more confidence in the findings, as well as revealing a fuller picture of the constructs as they are behaviorally displayed. And finally, the cross-sectional and correlational nature of this study design prohibits the inference of causal assumptions. Although the association between certain variables was established, it is not possible from this design to determine which ones are causing which. Although we have offered some theoretical conjectures throughout this paper, nothing written here should be taken as proof of a causal relationship. Longitudinal studies could be very informative and helpful in addressing some of these concerns.

APPENDIX A: APPROVAL OF EXEMPT HUMAN RESEARCH

University of Central Florida Institutional Review Board
Office of Research & Commercialization
12201 Research Parkway, Suite 501
Orlando, Florida 32826-3246
Telephone: 407-823-2901, 407-882-2901 or 407-882-2276
www.research.ucf.edu/compliance/irb.html

Approval of Exempt Human Research

From: **UCF Institutional Review Board #1**
FWA00000351, IRB00001138

To: **Shengnan Li and Garima Jhingon**

Date: **August 01, 2011**

Dear Researcher:

On 8/1/2011, the IRB approved the following activity as human participant research that is exempt from regulation:

Type of Review:	UCF IRB Initial Review Submission Form
Project Title:	Identity and Close Personal Relationships as Moderated by Culture.
Investigator:	Shengnan Li
IRB Number:	SBE-11-07767
Funding Agency:	None

This determination applies only to the activities described in the IRB submission and does not apply should any changes be made. If changes are made and there are questions about whether these changes affect the exempt status of the human research, please contact the IRB. When you have completed your research, please submit a Study Closure request in iRIS so that IRB records will be accurate.

In the conduct of this research, you are responsible to follow the requirements of the Investigator Manual.

On behalf of Kendra Dimond Campbell, MA, JD, UCF IRB Interim Chair, this letter is signed by:

Signature applied by Janice Turchin on 08/01/2011 11:45:31 AM EDT

Janice M Turchin

IRB Coordinator

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APPENDIX B: FIGURES
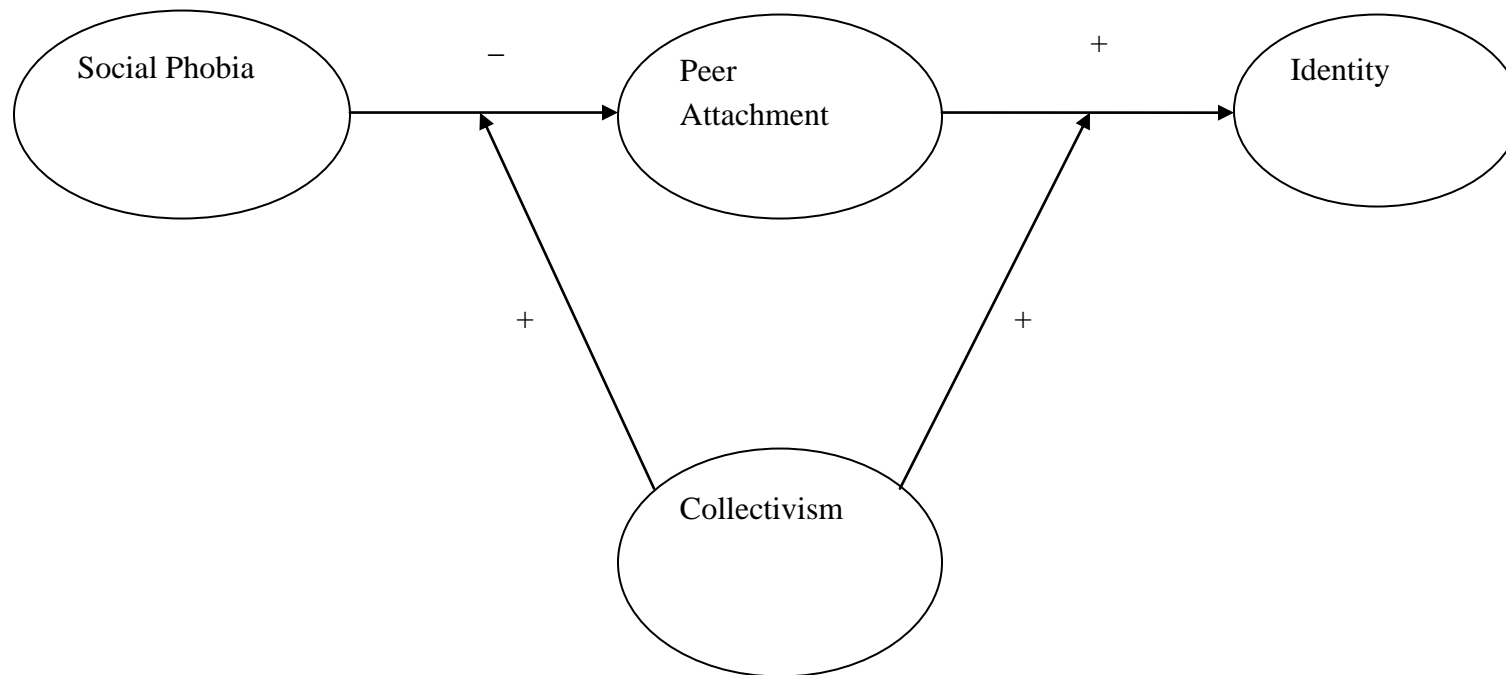
Figure 1 Hypothesized Relationship Between Study Variables

Estimated Marginal Means of Individualistic Orientation
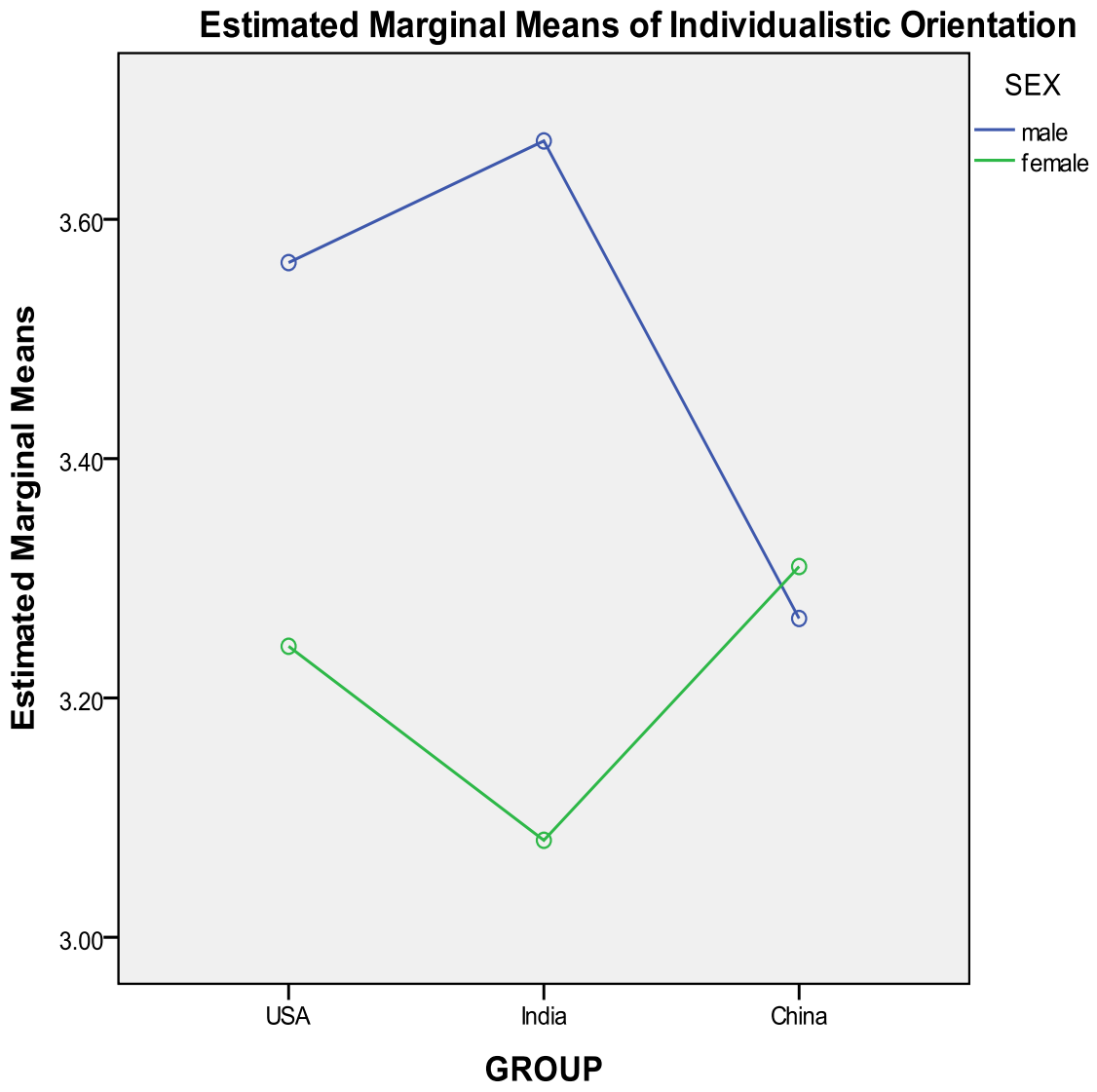
Figure 2 Individualistic Orientation By Country and Gender
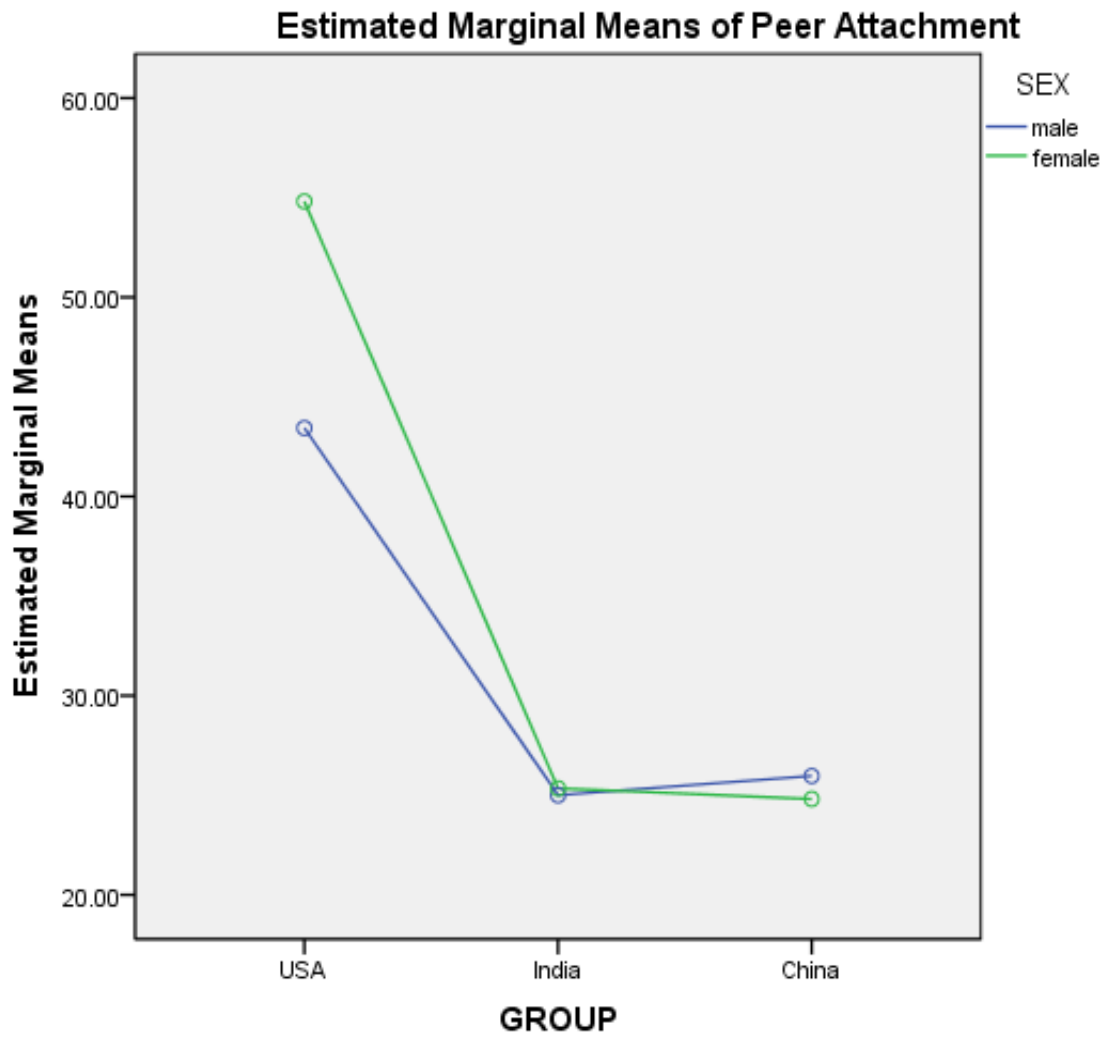
Figure 3 Peer Attachment By Country and Gender
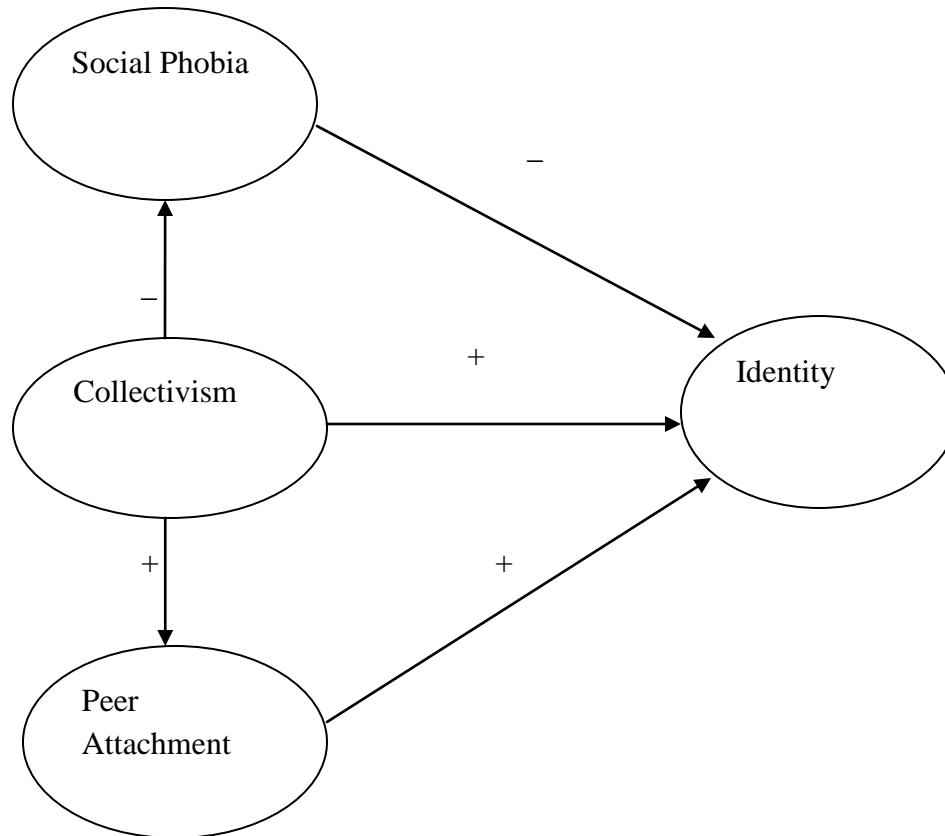
Figure 4 Actual Relationship Between Study Variables (All Three Country Samples Combined)
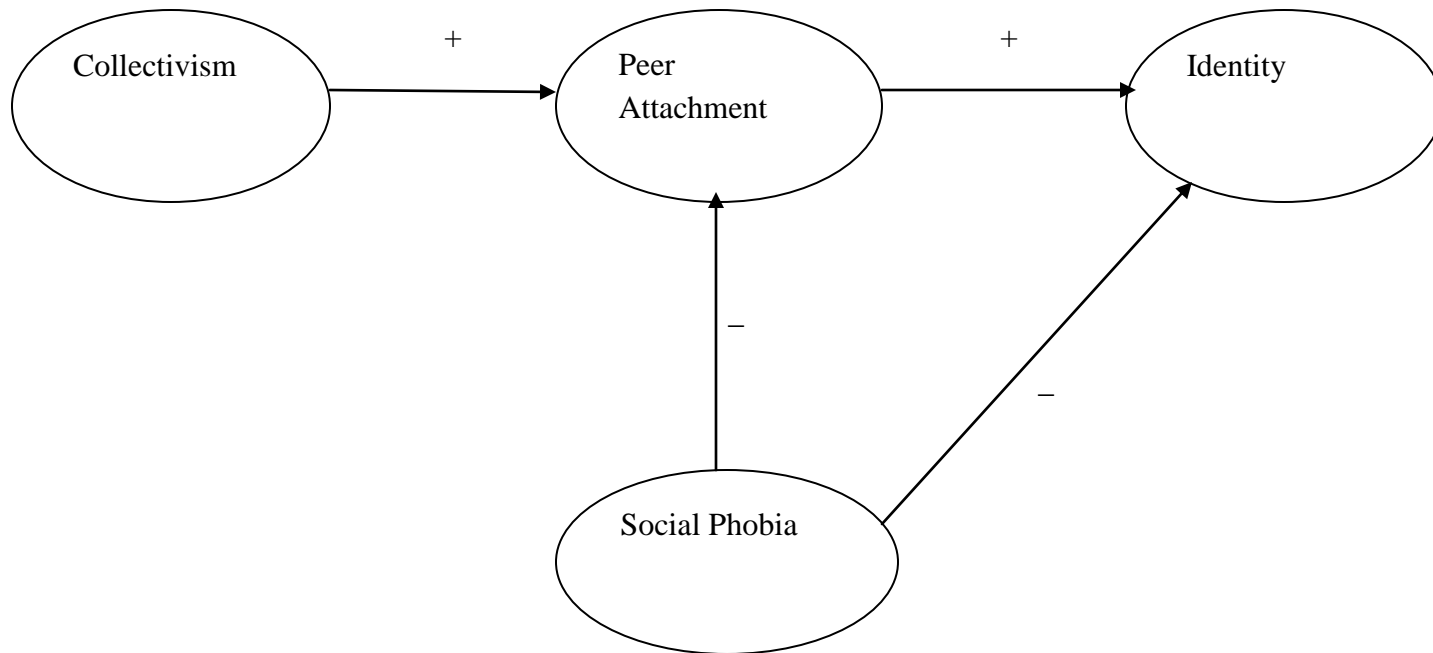
Figure 5 Actual Relationship Between Study Variables (USA Group Only)

Peer Attachment → (+) → Social Phobia → (−) → Identity ← (+) ← Collectivism
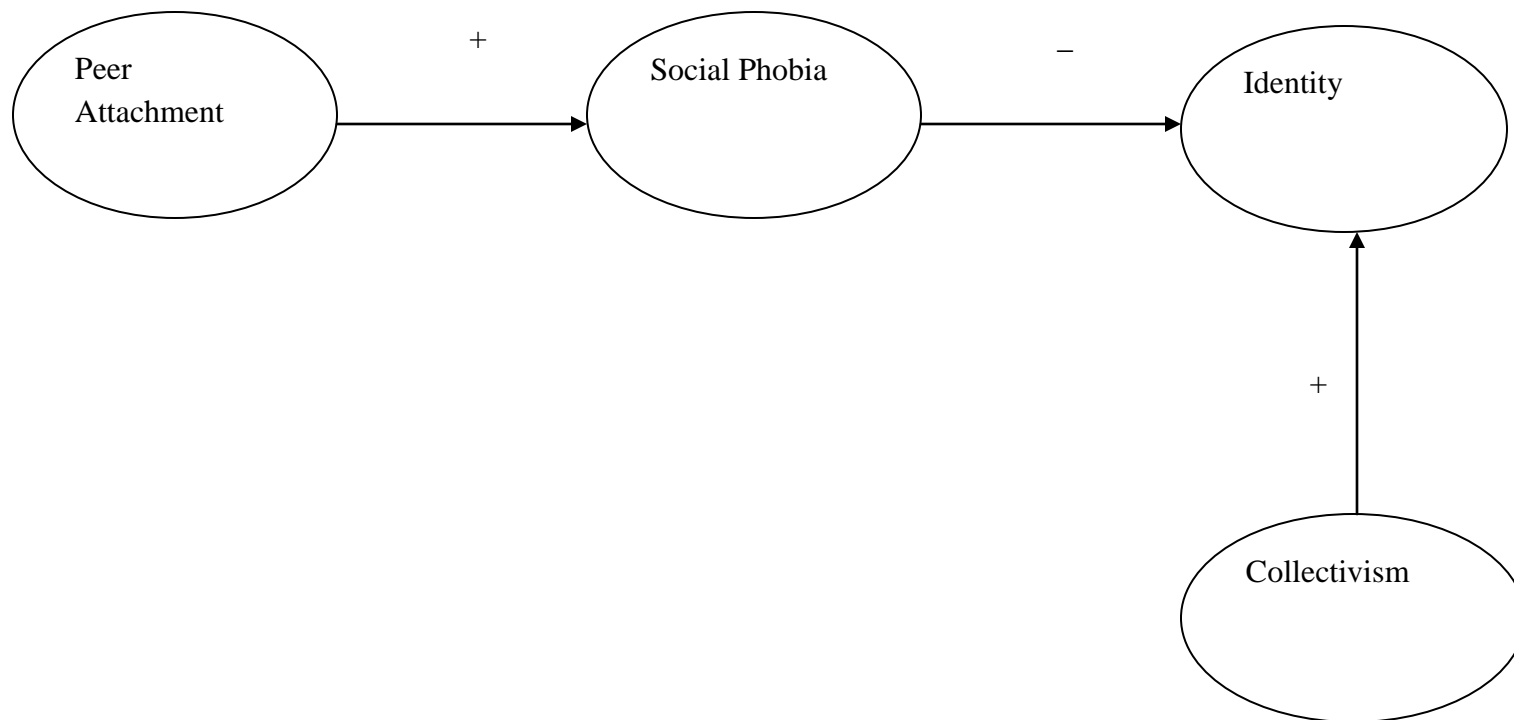
Figure 6 Actual Relationship Between Study Variables (Chinese Group Only)

APPENDIX C: TABLES

Table 1
 Mean, Standard Deviation, and Range For Identity, Peer Attachment, Social Phobia, Individualistic Orientation, and Collectivistic Orientation

|	USA	China	India	Total
1. Identity				
x̄ (sd)	43.96 (7.74)[1]	39.44 (5.53)[1]	36.97 (4.01)[1]	40.45 (6.69)
Range (12-60)	23.00-59.00	23.00-55.00	27.00-49.00	23.00-59.00
2. Peer Attachment				
x̄ (sd)	55.39 (12.95)[1,2]	26.80 (5.94)[1]	26.42 (6.82)[2]	36.63 (16.45)
Range (18-90)	18.00-78.00	15.00-49.00	14.90-42.00	14.90-78.00
3. Social Phobia				
x̄ (sd)	2.19 (.70)	2.15 (.62)	2.28 (.71)	2.19 (.67)
Range (1-5)	1.00-4.15	1.00-3.70	1.20-4.16	1.00-4.16
4. Individualistic Orientation				
x̄ (sd)	3.29 (.50)	3.29 (.57)	3.40 (.72)	3.31 (0.58)
Range (1-5)	2.15-4.62	2.08-4.77	1.31-4.54	1.31-4.77
5. Collectivistic Orientation				
x̄ (sd)	3.69 (.44)[1]	3.44 (.56)[1]	3.84 (.49)[1]	3.62 (0.53)
Range (1-5)	2.43-5.00	2.21-4.79	2.64-4.79	2.21-5.00

Like Superscripts indicate significant differences at $p< .05$

Table 2

Intercorrelations For Identity Development, Social Phobia, Peer Attachment and Cultural Orientation Measures

Measures	1	2	3	4	5
1. Identity	--				
2. Peer Attachment	.329***	--			
3. Social Phobia	-.371***	.108*	--		
4. Individualistic Orientation	.048	-.052	.022	--	
5. Collectivistic Orientation	.260***	.079	-.153**	.295***	--

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

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Table 3

Multivariate and Univariate Analyses of Variance F Ratios For Gender x Country

Variable	MANOVA ———— $F(10, 800)$	Social anxiety $F(1,404)$	Identity $F(1,404)$	Peer Attachment $F(1,404)$	Individualistic Orientation $F(1,404)$	Collectivistic Orientation $F(1,404)$
			ANOVA			
Gender (G)	10.34	3.23	7.20**	8.06**	18.83***	8.70**
Country (C)	48.81	.70	15.14***	237.17***	1.35	19.34***
G ×C	5.16	1.72	2.74	10.07***	9.44***	.05

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

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APPENDIX D: INFORMED CONSENT--CHINESE SAMPLE

University of Central Florida

研究说明

课题题目：自我认同和亲密人际关系以及文化作为影响因素

主要研究者：Shengnan Li 和 Garima Jhingon

指导教师：Steven L. Berman 博士.

你被邀请参加这个研究调查。是否要参加取决于你。

- 这个研究的目的是要了解亲密人际关系对自我认同的影响以及可能的文化差异在其中的影响。研究会通过观察亲密人际关系包括友谊和恋爱关系来探讨性别和文化，以及在三个不同文化背景下（美国，中国和印度）他们和自我认同的关系。

- 你需要完成一个调查，其中包括基本信息和一些有关到你的关系，信仰，和价值的短的问卷。这个调查是匿名的，你不需要在问卷上写你的名字。结果只会以集体数据的形式呈现并报告。

- 这个调查包括 223 道题目以及基本信息，需要大约 1 小时 30 分钟来完成。

你必须是满 18 岁或以上才可以参加这个调查。

关于研究的问题或报告问题的学术联系事宜：如果你有问题，担心，或投诉，请通过
shengnanli2010@knights.ucf.edu 联系 Shengnan Li, 研究生, 临床心理学专业,; 通过
garimajhingon@knights.ucf.edu 联系 Garima Jhingon, 研究生, 临床心理学专业,; 或者通过
(386) 506-4049 或 Steven.Berman@ucf.edu 联系 Berman 博士, 指导老师，临床心理学专业。

关于你在研究中的权利或投诉的 IRB 联系事宜：在中佛罗里达大学有关人类参与者的研究都是在 Institutional Review Board 的监督下进行的。这个研究已经被 IRB 审查并通过。有关参与者的权利的信息，请联系 Institutional Review Board, University of Central Florida,

Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 或致电 (407) 823-2901.

APPENDIX E: SURVEY INSTRUMENT— CHINESE SAMPLE

基本資料問卷

請使用所发給的答題卡填写下面基本資料.

姓名：請留空白

性別：請填 男 或 女

年級：請选择你的年级

生日：請留空白

识别码：

 A：在 A 栏中选择你的**婚姻狀態**.

  (0) 單身

  (1) 已婚

  (2) 離婚

  (3) 喪偶(寡婦或鰥夫)

  (4) 分居

 BC：在 BC 栏中选择你的**年齡**.

現在請你(使用答案紙和背面問卷)開始填寫． 謝謝你.

IPPA

對於以下的描述,請決定你同意或不同意的程度.利用下述的等級,請在答案卡上填選(塗黑)一個最適當的代號.

A	B	C	D	E
从不是这样	很少是这样	有时是这样	经常是这样	总是这样

1. 我喜欢听我朋友们对于我关心之事的看法。
2. 当我对一些事感到心烦时我朋友们能够感觉到。
3. 当我们讨论事情时，我的朋友们会考虑我的观点。
4. 和我的朋友们讨论我的问题时让我感到羞愧和愚蠢。
5. 我希望我有不同的朋友。
6. 我的朋友们理解我。
7. 我的朋友们鼓励我谈论我的困难。
8. 我的朋友们接受我作为我自己。
9. 我感觉到我需要和我的朋友们更频繁的接触。
10. 我的朋友们不理解我这些天都经历了些什么。
11. 我觉得和我的朋友们在一起时很孤独很疏远。
12. 我的朋友们听我不得不说的话。
13. 我觉得我的朋友们是好的朋友们。
14. 我的朋友们比较容易交谈。
15. 当我对一些事情生气的时候，我的朋友们试着去理解我。
16. 我的朋友们帮助我更好的了解我自己。
17. 我的朋友们对我的幸福安康很关心。
18. 我生我朋友们的气。
19. 当我有些不愉快的事情要说出来时我可以依靠我的朋友们。
20. 我信赖我的朋友们。
21. 我的朋友们尊重我的感觉。
22. 在我心烦意乱的很多时候我的朋友们都察觉不出来。
23. 看起来好像我的朋友们会没理由的被我激怒。
24. 我会把自己的问题和麻烦告诉我的朋友们。
25. 如果我的朋友们知道有些事情让我烦心他们会问我。

EIPQ

對於以下的描述, 請決定你同意或不同意的程度. 利用下述的等級, 請在答案卡上填選(塗黑)一個最適當的代號.

A	B	C	D	E
从不是这样	**很少是这样**	**有时是这样**	**经常是这样**	**总是这样**

26. 我已經決定了我所要追求的職業.
27. 我不期望改變我的政治理念和想法.
28. 我考慮過接受不同的宗教信仰.
29. 我對我的價值觀從不曾懷疑過.
30. 我很清楚哪一種朋友最適合我.
31. 在我不斷成長後, 我對男人/女人的角色觀念從未改變過.
32. 我將總是投票給同一個政黨. (我總是抱持著相同的政治信念)
33. 我總是対關於自己在家庭裡的角色抱持有固定的觀念.
34. 我曾參加過一些關於男女(戀愛)關係/約會行為的討論.
35. 我曾仔細地考慮過不同的政治理念.
36. 我從不曾質疑過我的觀點關於什麼樣的朋友最適合我.
37. 我未來的價值觀有可能會改變.
38. 當我跟別人談到宗教時, 我一定會表達我的意見和信仰.
39. 我不確定哪一種的男女(戀愛)關係是最適合我.
40. 我能知道家庭對我來講是否是重要的.
41. 在不久的未來裡, 我的宗教觀念有可能會改變.
42. 我對於男人和女人應如何表現有一定的觀點.
43. 我已經試著去學習不同的職業領域去尋找一個最適合我的.
44. 我已經經歷了許多改變我對男人和女人性別角色觀點的經驗.
45. 我已經重覆檢查很多不同的價值觀以為了去找出最適合我的.
46. 我認為未來我要找尋 "哪一種的朋友" 可能會改變.
47. 我不知道哪一種的約會(戀愛)方式對我而言是最適當的.
48. 我不可能改變我的職業目標.
49. 我能知道是否我適合我的家庭結構和觀念.
50. 我對男人和女人性別角色的觀念將永遠不會改變.
51. 我從未質疑過我的政治信念.
52. 我可以知道我喜歡哪一種類型的朋友.
53. 我已經和很多具有和我自己不同宗教信念的人討論過宗教的一些主題.
54. 我不確定我所抱持的價值觀是否是正確的.
55. 我從未質疑過我的職業抱負.
56. 我重視我家庭的觀念在未來有可能會改變.
57. 我堅定地抱持 "約會" 的信念.

BSI

下面是一些人們有時候會遇到的問題.仔細地閱讀每一個項目且選擇一個最適合你的情況.
在過去七天裡（包括今天）,你受到那些問題困擾的程度有多少?

A	B	C	D	E
从不是这样	很少是这样	有时是这样	经常是这样	总是这样

58. 頭暈或想睡.
59. 對事情沒興趣.
60. 緊張或震顫的.
61. (心)胸痛.
62. 感到寂寞.
63. 緊繃或興奮的.
64. 反胃或胃痛.
65. 忧郁的.
66. 沒有原因的且突然性的受到驚嚇.
67. 呼吸急促或困難.
68. 覺得人生沒有意義(無價值感).
69. 恐慌或驚恐.
70. 身體部分會感到麻痺或刺痛.
71. 對未來感到沒希望.
72. 坐立不安(有困難靜坐).
73. 身體部分感到衰弱的.
74. 自殺的意念.
75. 擔心或害怕的.

說明:下面的句子是有關你在愛情關係裡如何感覺. 我們有興趣於你如何經驗你的男女愛情關係, 而不只是在目前的關係裡發生了什麼. 請根據下面句子的描述指出你同意或不同意的程度. 請在答案卡上選出一個適當的代號.

A	B	C	D	E
从不是这样	很少是这样	有时是这样	经常是这样	总是这样

76. 我比較不喜歡在男/女朋友面前表現我內心的情緒（憂傷）.

77. 我擔心會(分手)或被拋棄.

78. 當我跟男/女朋友親密地在一起時, 我能感到非常舒服.

79. 我會很擔心我的愛情關係.

80. 只要當我的男/女朋友開始親近我時, 我發現我會想避開.

81. 我會擔憂我的男/女朋友不会在意我如我那麼在意他們一樣.

82. 當男/女朋友想要非常親近我時, 我會感到不舒服.

83. 我會很擔心失去我的男/女朋友.

84. 當我跟男/女朋友分享一些私密的情感時, 我會感到不舒服.

85. 我總是希望我的男/女朋友對我付出的感情能有如同我對他/她付出的一樣的相同程度.

86. 我想要親近我的男/女朋友, 但常又退縮.

87. 我常想與男/女朋友完全融入, 不過有時會使他/她們嚇跑.

88. 當男/女朋友太親近我時我會感到緊張.

89. 我會擔憂獨自一個人（孤單）.

90. 我能舒服地和我的男/女朋友分享我的私密想法與情感.

91. 我想要非常親密的慾望有時候會嚇走別人.

92. 我試著去避免太親近我的男/女朋友.

93. 我需要一再地被保證我是被我男/女朋友所愛的.

94. 我覺得與我的男/女朋友親近是相當容易的.

95. 我覺得有時候我會迫使我的男/女朋友對我表現較多的情感和承諾.

96. 我覺得讓我自己依賴男/女朋友是困難的.

97. 我不常擔憂分手或被拋棄.

98. 我比較不喜歡與我的男/女朋友太親密.

99. 如果我不能吸引我的男/女朋友, 我會感到不開心或生氣.

100. 我幾乎每件事都告訴我的男/女朋友.

101. 我發覺我的男/女朋友不想如我所想要的如此親密.

102. 我經常跟我的男/女朋友討論我的問題跟我所關心的事.

103. 當我沒有認真投入（男女）關係時, 我感到有些焦慮和不安.

104. 我能舒服的去依賴我的男/女朋友.

105. 當我的男/女朋友沒有如我所想的那麼常在我身邊時, 我會感到受挫.

106. 我不介意要求我的男/女朋友給我安慰, 意見或幫忙.

107. 當我的男/女朋友沒有空滿足我的需求時, 我會感到受挫.

108. 當我有需要時求助於男/女朋友是能獲得及時幫助的.

109. 當男/女朋友反對我的意見時, 我對我自己感到很差勁.
110. 我求助於我的男/女朋友很多事, 包括尋求安慰和再保證.
111. 我會怨恨我的男/女朋友沒有花時間陪伴我.

想想看針對下面的主題, 有哪些是使你最近生活中感到心煩, 苦惱或擔憂的事, 它干擾到你的程度如何?(请选择最合适你的那个程度)

A	B	C	D	E
从不是这样	很少是这样	有时是这样	经常是这样	总是这样

112. 長期目標?(例如:尋找滿意的工作, 有穩定的婚姻關係, 情感等)

113. 職業選擇?(例如:選擇做生意或某一專業工作等)

114. 友誼關係上?(例如:失去朋友, 朋友關係的改變/交友變化等)

115. 性取向和行為?(例如:對自己性取向感到困擾, 強烈的性需求等)

116. 宗教?(例如:停止信仰, 改變信仰或宗教等)

117. 價值觀或信念?(例如:對於是非, 對錯感到困惑等)

118. 團體忠誠度?(例如:歸屬於某一組織, 學校團體, 群眾等)

119. 整體看來, 針對以上的主題, 請評估使你感到痛苦, 討厭或不安的程度為何?

120. 就整體來說, 請評估這些主題有多少程度已妨礙了你的生活?(例如:阻止你做你想做的事, 或影響到你的快樂心情)

121. 整體來說, 你已有多久的時間对上述那些主題感到心煩, 苦惱或擔憂如了?

　A 從未有或少於一個月

　B 1 到 3 個月　　　　C 3 到 6 個月　　　　D 6 到 12 個月　　　　E 超過 12 個月

對於以下的描述, 請決定你同意或不同意的程度. 利用下述的等級, 請在答案卡上填選(塗黑)一個最適當的代號.

A	B	C	D	E
从不是这样	很少是这样	有时是这样	经常是这样	总是这样

122. 如果我不得不在别人面前写字的话我会变得很紧张。

123. 当我用公用厕所的时候我会变得很局促不安。

124. 我会突然之间意识到自己的声音以及其他人在听我的声音。

125. 我走在街上的时候人们盯着我看我会变得很紧张。

126. 我害怕我和别人在一起的时候会脸红。

127. 如果我不得不进到一个已经有人坐在里面的屋子我会变得很局促不安。

128. 当我被别人关注的时候我担心我会抖动和颤栗。

129. 如果我不得不在巴士或火车上面对别人坐着我会变得神经紧张。

130. 我很恐慌别人可能看到我晕倒或生病。

131. 我会发现如果在一群人中喝东西会很困难。

132. 我担心人们会认为我的行为很古怪。

133. 在饭店里的陌生人面前吃东西会让我感到很局促不安。

134. 如果我不得不拖着一个托盘穿过一个拥挤的咖啡店我会很紧张。

135. 我担心我会在别人面前失去控制。

136. 我担心我可能会做些事情来吸引别人的注意力。

137. 在电梯里，如果人们看着我我会神经紧张。

138. 我能感觉到站在一条队伍里会很显著。

139. 我怕当我在其他人面前说话时我经常会变得神经紧张。

140. 我担心我会在别人面前摇头或点头。

141. 如果知道别人在看着我我感到尴尬和神经紧张。

EPSI

下面的陈述描述了一些你可能同意或不同意的东西。选择一个数字来表达多大程度上你同意或不同意那个陈述说的是你的真实情况或不是你的真实情况。

A	B	C	D	E
从不是这样	很少是这样	有时是这样	经常是这样	总是这样

142. 我改变了很多关于自己的看法。
143. 我对于自己想成为什么有一个清晰的概念。
144. 我感到很迷惑不解。
145. 生活中重要的的事情对于我来说很清楚。
146. 我把自己的生活安排得很好。
147. 我知道我是什么样的人。
148. 我不能决定我想用我的生命来干什么。
149. 我有对于男性/女性意味着什么强烈的意识。
150. 我喜欢自己并且我对于自己的主张很自豪。
151. 我并不真的知道我是谁。
152. 我尽力在我和别的人在一起时保持一定的形象。
153. 我并不真的感觉到自己融入其中。
154. 当有人开始告诉我个人的事情时我会变得尴尬。
155. 我准备好和一个特别的人开始恋爱。
156. 我很温暖并且友好。
157. 完全对我的朋友开放很重要。
158. 我对我自己真正的想法和感觉缄口不言。
159. 我认为和人们太融入是很疯狂的。
160. 我深深的关心其他人。
161. 我基本上来说是个孤独的人。
162. 我有一个男/女朋友，他/她既是一个亲密的朋友又是一个恋人。
163. 我倾向于 不对其他人展示太多我自己。
164. 和别的人们单独待在一起会让我感到很不舒服。
165. 我感到和较亲密的朋友在一起很容易。

COS

對於以下的描述, 請決定你同意或不同意的程度. 利用下述的等級, 請在答案卡上填選(塗黑)一個最適當的代號.

A	B	C	D	E
从不是这样	很少是这样	有时是这样	经常是这样	总是这样

166. 我宁愿依靠自己而不是别人。
167. 大多数时候我依靠自己；我很少依靠别人。
168. 我经常做自己的事情。
169. 我个人的自我认同，对于别人的独立，对于我来说很重要。
170. 做一个独特的个体对我很重要。
171. 我做自己的工作比别人好很重要。
172. 胜利是一切。
173. 竞争是自然的律法。
174. 当另一个人做的比我好时，我会感到神经紧张和警醒。
175. 我享受在融入竞争的情况中工作。
176. 有些人重视胜利；我不是他们中的一员（相反的）。
177. 没有竞争是不可能有一个好的社会的。
178. 当别人比我表现好时会令我很烦扰。
179. 如果我的同事得到嘉奖，我会感到骄傲。
180. 我同事的康乐对于我很重要。
181. 对我来说，花时间和别人相处是个乐趣。
182. 当我和别人合作时我感觉很好。
183. 如果一个亲戚有经济上的困难，我会用我有限的方法给予帮助。
184. 对我来说保持在群体中的和谐很重要。
185. 我喜欢和我的邻居分享些小东西。
186. 我的幸福很大程度上取决与我周围人的幸福。
187. 家长和孩子必须尽可能的待在一起。
188. 照顾我的家庭是我的职责，即使需要我牺牲我想要的。
189. 家庭成员应该坚持一直在一起，不管需要牺牲多少。
190. 对我来说尊重我的群体的决定很重要。
191. 孩子应该学习把职责放在享乐前面。
192. 我经常为了我群体的利益牺牲我的个人兴趣。

對於以下的描述,請決定你同意或不同意的程度.利用下述的等級,請在答案卡上填選(塗黑)一個最適當的代號.

A	B	C	D	E
从不是这样	很少是这样	有时是这样	经常是这样	总是这样

193. 我害怕我会并非故意的伤害了别人的感情。
194. 如果别人认为我做的不对我倾向于停止做我想做的。
195. 即使和我的朋友聊天我也不会真的感到放松。
196. 当我看到别人时，有些时候我会担心我的样貌会给他们留下坏印象。
197. 因为我认为我自己有一个令人不愉快的外表，所以把我表现给别人让我很烦扰。
198. 我害怕在在和别人说话时候我颤抖的声音会冒犯别人。
199. 有时候我和朋友在一起时会变得僵硬和脸红。
200. 当别人注视我的眼睛时我止不住的想我的眼睛看起来是什么样子。
201. 我看到一个熟人时比看到一个陌生人时更紧张。
202. 我害怕和别人说话时候我颤抖的头，手，和/或者脚会冒犯别人。
203. 我担心我的出现会冒犯别人。
204. 当我和别人说话时，我觉得自己很丑陋并担心我会让他们乏味。
205. 因为我认为我自己很笨拙，所以把我表现给别人让我很烦扰。
206. 有时候当我和另一个人说话时我不能笑，因为我变得很紧张而且我的脸会僵硬。
207. 我害怕我的家人会发现我有些不对劲并且那会麻烦到他们。
208. 在美发店里，我不能忍受发型师看着我的脸。
209. 我觉得自己很渺小并且对别人很抱歉。
210. 我害怕自己会在别人面前脸红并因此而冒犯到他们。
211. 当我和别人说话时我不知道自己应该往哪看。
212. 当我和陌生人说话时我不能真正的感到放松。
213. 当我和朋友说话时，我担心他们会指出我的缺点/错误。
214. 当我和别人在一起时，有时候我觉得自己很愚蠢并为他们和我在一起而感到抱歉。
215. 我害怕当我和别人说话时我僵硬的面部表情会冒犯到他们。
216. 我害怕我出汗和紧张的呼吸会冒犯到其他人。
217. 我害怕我的体臭会冒犯到其他人。
218. 我害怕我盯着别人的身体部分会冒犯到他们。
219. 我害怕我会在别人面前放屁并冒犯到他们。
220. 我害怕和其他人的目光接触会冒犯到他们。
221. 当我和陌生人说话时，我害怕他们会指出我的缺点/错误。
222. 我害怕我的身体外貌在某些方面会冒犯到别人。
223. 有时候我和陌生人在一起时会变得僵硬和脸红。

APPENDIX F: INFORMED CONSENT--INDIA SAMPLE

EXPLANATION OF RESEARCH

Title of Project: Identity and Close Personal Relationships as Moderated by Culture.

Principal Investigators: Shengnan Li and Garima Jhingon

Faculty Supervisor: Dr. Steven L. Berman

You are being invited to take part in a research study. Whether you take part is up to you.

- The purpose of this research is to study possible cultural differences in the effects of close personal relationships on identity. It will explore gender and culture by looking at close personal relationships, including friendships and romantic relationships, as they related to conceptions of identity, in three cultural contexts: China, USA and India.

- You will be asked to complete a survey which includes demographics as well as a few short questionnaires relating to your relationships, beliefs, values etc. The survey is anonymous; you will not be asked to write your name on the questionnaires. Results will only be reported in the form of group data.

- The survey contains 223 questions in addition to the demographics, requiring not more than 1.5 hours for completion.

You must be 18 years of age or older to take part in this research study.

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints contact Shengnan Li, Graduate Student, Clinical Psychology Program, at shengnanli2010@knights.ucf.edu; Garima Jhingon, Graduate Student, Clinical Psychology Program, at garimajhingon@knights.ucf.edu; or Dr. Berman, Faculty Supervisor, Psychology Department, at (386) 506-4049 or Steven.Berman@ucf.edu

IRB contact about your rights in the study or to report a complaint: Research at the University of Central Florida involving human participants is carried out under the oversight of the Institutional Review Board (UCF IRB). This research has been reviewed and approved by the IRB. For information about the rights of people who take part in research, please contact: Institutional Review Board, University of Central Florida, Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 or by telephone at (407) 823-2901.

APPENDIX G: SURVEY INSTRUMENT--INDIA SAMPLE

BACKGROUND QUESTIONNAIRE

Please use the Bubble Sheet provided to fill in your background information as follows:

Name: Leave blank.
Sex: Mark MALE or FEMALE
Grade: Mark your grade level.
Birth Date: Leave blank.
Identification NO:

      A: Mark your **Marital Status** under column **A**

           (0) Single
           (1) Married
           (2) Divorced
           (3) Widowed
           (4) Separated

      BC: Mark your **Age** under columns **B & C**

Now please turn over both the bubble sheet and this page, and complete the survey. Thank you.

IPPA - The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you using the following scale:

A	B	C	D	E
Never True	**Rarely True**	**Sometimes True**	**Often True**	**Always True**

1. I like to get my friends' opinions on things I'm concerned about.
2. My friends sense when I'm upset about something.
3. When we discuss things, my friends consider my point of view.
4. Talking over my problems with my friends makes me feel ashamed or foolish.
5. I wish I had different friends.
6. My friends understand me.
7. My friends encourage me to talk about my difficulties.
8. My friends accept me as I am.
9. I feel the need to be in touch with my friends more often.
10. My friends don't understand what I'm going through these days.
11. I feel alone or apart when I am with my friends.
12. My friends listen to what I have to say.
13. I feel my friends are good friends.
14. My friends are fairly easy to talk to.
15. When I am angry about something, my friends try to be understanding.
16. My friends help me to understand myself better.
17. My friends are concerned about my well-being.
18. I feel angry with my friends.
19. I can count on my friends when I need to get something off my chest.
20. I trust my friends.
21. My friends respect my feelings.
22. I get upset a lot more than my friends know about.
23. It seems as if my friends are irritated with me for no reason.
24. I tell my friends about my problems and troubles.
25. If my friends know something is bothering me, they ask me about it.

EIPQ - For the following 32 statements, please decide how much you agree or disagree with each, using the following scale:

A	B	C	D	E
Strongly Disagree	**Slightly Disagree**	**Neutral**	**Slightly Agree**	**Strongly Agree**

26. I have definitely decided on the occupation I want to pursue.
27. I don't expect to change my political principles and ideals.
28. I have considered adopting different kinds of religious beliefs.
29. There has never been a need to question my values.
30. I am very confident about which kinds of friends are best for me.
31. My ideas about men's and women's roles have never changed as I became older.
32. I will always vote for the same political party.
33. I have firmly held views concerning my role in my family.
34. I have engaged in several discussions concerning behaviors involved in dating relationships.
35. I have considered different political views thoughtfully.
36. I have never questioned my views concerning what kind of friend is best for me.
37. My values are likely to change in the future.
38. When I talk to people about religion, I make sure to voice my opinion.
39. I am not sure about what type of dating relationship is best for me.
40. I have not felt the need to reflect on the importance I place on my family.
41. Regarding religion, my views are likely to change in the near future.
42. I have definite views regarding the ways in which men and women should behave.
43. I have tried to learn about different occupational fields to find the one best for me.
44. I have undergone several experiences that made me change my views on men's and women's roles.
45. I have re-examined many different values in order to find the ones which are best for me.
46. I think that what I look for in a friend could change in the future.
47. I have questioned what kind of date is right for me.
48. I am unlikely to alter my vocational goals.
49. I have evaluated many ways in which I fit into my family structure.
50. My ideas about men's and women's roles will never change.
51. I have never questioned my political beliefs.
52. I have had many experiences that led me to review the qualities that I would like my friends to have.
53. I have discussed religious matters with a number of people who believe differently than I do.
54. I am not sure that the values I hold are right for me.
55. I have never questioned my occupational aspirations.
56. The extent to which I value my family is likely to change in the future.
57. My beliefs about dating are firmly held.

BSI 18 - Below is a list of problems people sometimes have. Read each one carefully and mark the option best describes HOW MUCH THAT PROBLEM HAS DISTRESSED OR BOTHERED YOU DURING THE PAST 7 DAYS INCLUDING TODAY.

A	**B**	**C**	**D**	**E**
Not at all	**A little bit**	**Moderately**	**Quite a bit**	**Extremely**

58. Faintness or dizziness
59. Feeling no interest in things
60. Nervousness or shakiness inside
61. Pains in heart or chest
62. Feeling lonely
63. Feeling tense or keyed up
64. Nausea or upset stomach
65. Feeling blue
66. Suddenly scared for no reason
67. Trouble getting your breath
68. Feelings of worthlessness
69. Spells of terror or panic
70. Numbness or tingling in parts of your body
71. Feeling hopeless about the future
72. Feeling so restless you couldn't sit still
73. Feeling weak in parts of your body
74. Thoughts of ending your life
75. Feeling fearful

ECR - The following statements concern how you feel in romantic relationships. We are interested in how you generally experience relationships, not just in what is happening in a current relationship. Respond to each statement by indicating how much you agree or disagree with it. Please fill in your rating on the Bubble Sheet, using the following rating scale:

A	B	C	D	E
Strongly Disagree	**Slightly Disagree**	**Neutral**	**Slightly Agree**	**Strongly Agree**

76. I prefer not to show how I feel deep down.
77. I worry about being abandoned.
78. I am very comfortable being close to romantic partners.
79. I worry a lot about my relationships.
80. Just when my partner starts to get close to me I find myself pulling away.
81. I worry that romantic partners won't care about me as much as I care about them.
82. I get uncomfortable when a romantic partner wants to be very close.
83. I worry a fair amount about losing my partner.
84. I don't feel comfortable opening up to romantic partners.
85. I often wish that my partner's feelings for me were as strong as my feelings for him/her.
86. I want to get close to my partner, but I keep pulling back.
87. I often want to merge completely with romantic partners, and this sometimes scares them away.
88. I am nervous when partners get too close to me.
89. I worry about being alone.
90. I feel comfortable sharing my private thoughts and feelings with my partner.
91. My desire to be very close sometimes scares people away.
92. I try to avoid getting too close to my partner.
93. I need a lot of reassurance that I am loved by my partner.
94. I find it relatively easy to get close to my partner.
95. Sometimes I feel that I force my partners to show more feeling, more commitment.
96. I find it difficult to allow myself to depend on romantic partners.
97. I do not often worry about being abandoned.
98. I prefer not to be too close to romantic partners.
99. If I can't get my partner to show interest in me, I get upset or angry.
100. I tell my partner just about everything.
101. I find that my partner(s) don't want to get as close as I would like.
102. I usually discuss my problems and concerns with my partner.
103. When I'm not involved in a relationship, I feel somewhat anxious and insecure.
104. I feel comfortable depending on romantic partners.
105. I get frustrated when my partner is not around as much as I would like.
106. I don't mind asking romantic partners for comfort, advice, or help.
107. I get frustrated if romantic partners are not available when I need them.
108. It helps to turn to my romantic partner in times of need.
109. When romantic partners disapprove of me, I feel really bad about myself.

110. I turn to my partner for many things, including comfort and reassurance.
111. I resent it when my partner spends time away from me.

IDS - To what degree have you recently been upset, distressed, or worried over any of the following issues in your life? (Please select the appropriate response, using the following scale).

A	B	C	D	E
None At All	Mildly	Moderately	Severely	Very Severely

112. Long term goals? (e.g., finding a good job, being in a romantic relationship, etc.)
113. Career choice? (e.g., deciding on a trade or profession, etc.)
114. Friendships? (e.g., experiencing a loss of friends, change in friends, etc.)
115. Sexual orientation and behavior? (e.g., feeling confused about sexual preferences, intensity of sexual needs, etc.)
116. Religion? (e.g., stopped believing, changed your belief in God/religion, etc.)
117. Values or beliefs? (e.g., feeling confused about what is right or wrong, etc.)
118. Group loyalties? (e.g., belonging to a club, school group, gang, etc.)
119. Please rate your overall level of _discomfort_ (how bad they made you feel) about all the above issues as a whole.
120. Please rate how much uncertainty over these issues as a whole has interfered with your life (for example, stopped you from doing things you wanted to do, or being happy)

121. How long (if at all) have you felt upset, distressed, or worried over these issues as a whole? (Use rating scale below)

Never or less than a month	1 to 3 months	3 to 6 months	6 to 12 months	More than 12 months
A	B	C	D	E

SPS - The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you.

A	B	C	D	E
Never True	Rarely True	Sometimes True	Often True	Always True

122. I become anxious if I have to write in front of other people.
123. I become self-conscious when using public toilets.
124. I can suddenly become aware of my own voice and of others listening to me.
125. I get nervous that people are staring at me as I walk down the street.
126. I fear I may blush when I am with others.
127. I feel self-conscious if I have to enter a room where others are already seated.
128. I worry about shaking or trembling when I'm watched by other people.
129. I would get tense if 1 had to sit facing other people on a bus or a train.
130. I get panicky that others might see me faint, or be sick Dr ill.
131. I would find it difficult to drink something if in a group of people.
132. I am worried people will think my behavior odd.
133. It would make me feel self-conscious to eat in front of a stranger at a restaurant.
134. I would get tense if I had to carry a tray across a crowded cafeteria.
135. I worry I'll lose control of myself in front of other people.
136. I worry I might do something to attract the attention of other people.
137. When in an elevator, I am tense if people look at me.
138. I can feel conspicuous standing in a line.
139. I can get tense when I speak in front of other people.
140. I worry my head will shake or nod in front of others.
141. I feel awkward and tense if I know people are watching me.

EPSI - The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you.

A	B	C	D	E
Never True	Rarely True	Sometimes True	Often True	Always True

142. I change my opinion of myself a lot.
143. I've got a clear idea of what I want to be.
144. I feel mixed up.
145. The important things in life are clear to me.
146. I've got it together.
147. I know what kind of person I am.
148. I can't decide what I want to do with my life.
149. I have a strong sense of what it means to be male/female.
150. I like myself and am proud of what I stand for.
151. I don't really know who I am.
152. I work keep up a certain image when I'm with people.
153. I don't really feel involved.
154. I get embarrassed when someone begins to tell me personal things.
155. I'm ready to get involved with a special person.
156. I'm warm and friendly.
157. It is important to be completely open with my friends.
158. I keep what I really think and feel to myself.
159. I think it's crazy to get too involved with people.
160. I care deeply for others.
161. I'm basically a loner.
162. I have a boyfriend/girlfriend who is a close friend of mine as well as a close romantic partner.
163. I prefer not to show too much of myself to others.
164. Being alone with other people makes me feel uncomfortable.
165. I find it easy to make close friends.

COS – The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you.

A	B	C	D	E
Never True	Rarely True	Sometimes True	Often True	Always True

166. I'd rather depend on myself than others.
167. I rely on myself most of the time; I rarely rely on others.
168. I often do my own thing.
169. My personal identity, independent of others, is very important to me.
170. Being a unique individual is important to me.
171. It is important that I do my job better than others.
172. Winning is everything.
173. Competition is the law of nature.
174. When another person does better than I do, I get tense and aroused.
175. I enjoy working in situations involving competition.
176. Some people emphasize winning; I am not one of them (reversed).
177. Without competition, it is not possible to have a good society.
178. It annoys me when other people perform better than I do.
179. If a coworker gets a prize, I would feel proud.
180. The well-being of my coworkers is important to me.
181. To me, pleasure is spending time with others.
182. I feel good when I cooperate with others.
183. If a relative were in financial difficulty, I would help within my means.
184. It is important to me to maintain harmony in my group.
185. I like sharing little things with my neighbors.
186. My happiness depends very much on the happiness of those around me.
187. Parents and children must stay together as much as possible.
188. It is my duty to take care of my family, even when I have to sacrifice what I want.
189. Family members should stick together, no matter what sacrifices are required.
190. It is important to me that I respect the decisions made by my groups.
191. Children should be taught to place duty before pleasure.
192. I usually sacrifice my self-interest for the benefit of my group.

TKS – The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you.

A	B	C	D	E
Never True	Rarely True	Sometimes True	Often True	Always True

193. I am afraid that I may unintentionally hurt other's feelings.
194. I tend to stop doing what I want to do if others think I am not doing it right.
195. I cannot really feel relaxed even when I chat with my friends.
196. When I see others, sometimes I am afraid that my looks might leave a bad impression on them.
197. Because I perceive myself as having a displeasing appearance, it bothers me to present myself to other people.
198. I am afraid that when talking with others my trembling voice will offend them.
199. Sometimes I stiffen or blush when I am with my friends.
200. I cannot help thinking how my eyes look when someone looks me in the eye.
201. I get more nervous when I see someone I know than when I see a stranger.
202. I am afraid that when talking with others my trembling head, hands and/or feet will offend them.
203. I am afraid that my presence will offend others.
204. When I talk with others, I feel ugly and fear that I bore them.
205. Because I perceive myself as being very awkward, it bothers me to present myself to other people.
206. Sometimes I cannot laugh when I talk with another person because I become very anxious and my face stiffens.
207. I am afraid my family will find out that something is wrong with me and that will trouble them.
208. At a hair dresser's shop, I cannot stand for the hair dresser to look me in the face.
209. I feel small and feel like apologizing to others.
210. I am afraid I will blush in front of other people and as a result offend them.
211. I do not know where I should look when I talk with others.
212. I cannot really feel relaxed when I chat with strangers.
213. When I talk with my friends, I am afraid that they might point out my faults.
214. When I am with others, I sometimes feel that I am stupid and feel sorry for them for being with me.
215. I am afraid that when talking with others my stiff facial expressions will offend them.
216. I am afraid that my sweating or having nervous perspiration will offend other people.
217. I am afraid that my body odors will offend other people.
218. I am afraid that my staring at other people's body parts will offend them.
219. I am afraid that I will release intestinal gas in the presence of others and offend them.
220. I am afraid that eye to eye contact with other people will offend them.

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221. When I talk to strangers, I am afraid that they might point out my faults.
222. I am afraid that my physical appearance will in some way offend others.
223. Sometimes I stiffen or blush when I am with strangers.

APPENDIX H: INFORMED CONSENT--USA SAMPLE

EXPLANATION OF RESEARCH

Title of Project: Identity and Close Personal Relationships as Moderated by Culture.

Principal Investigators: Shengnan Li and Garima Jhingon

Faculty Supervisor: Dr. Steven L. Berman

You are being invited to take part in a research study. Whether you take part is up to you.

- The purpose of this research is to study possible cultural differences in the effects of close personal relationships on identity. It will explore gender and culture by looking at close personal relationships, including friendships and romantic relationships, as they related to conceptions of identity, in three cultural contexts: China, USA and India.

- You will be asked to complete a survey which includes demographics as well as a few short questionnaires relating to your relationships, beliefs, values etc. The survey is anonymous; you will not be asked to write your name on the questionnaires. Results will only be reported in the form of group data.

- The survey contains 223 questions in addition to the demographics, requiring not more than 1.5 hours for completion.

You must be 18 years of age or older to take part in this research study.

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints contact Shengnan Li, Graduate Student, Clinical Psychology Program, at shengnanli2010@knights.ucf.edu; Garima Jhingon, Graduate Student, Clinical Psychology Program, at garimajhingon@knights.ucf.edu; or Dr. Berman, Faculty Supervisor, Psychology Department, at (386) 506-4049 or Steven.Berman@ucf.edu

IRB contact about your rights in the study or to report a complaint: Research at the University of Central Florida involving human participants is carried out under the oversight of the Institutional Review Board (UCF IRB). This research has been reviewed and approved by the IRB. For information about the rights of people who take part in research, please contact: Institutional Review Board, University of Central Florida, Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 or by telephone at (407) 823-2901.

APPENDIX I: SURVEY INSTRUMENT--USA SAMPLE

BACKGROUND QUESTIONNAIRE

Please use the Bubble Sheet provided to fill in your background information as follows:

Name: Leave blank.
Sex: Mark MALE or FEMALE
Grade: Mark your grade level.
Birth Date: Leave blank.
Identification NO:
        A: Mark your **Marital Status** under column **A**
                (0) Single
                (1) Married
                (2) Divorced
                (3) Widowed
                (4) Separated
        BC: Mark your **Age** under columns **B & C**
Now please turn over both the bubble sheet and this page, and complete the survey. Thank you.

IPPA - The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you using the following scale:

A	B	C	D	E
Never True	Rarely True	Sometimes True	Often True	Always True

1. I like to get my friends' opinions on things I'm concerned about.
2. My friends sense when I'm upset about something.
3. When we discuss things, my friends consider my point of view.
4. Talking over my problems with my friends makes me feel ashamed or foolish.
5. I wish I had different friends.
6. My friends understand me.
7. My friends encourage me to talk about my difficulties.
8. My friends accept me as I am.
9. I feel the need to be in touch with my friends more often.
10. My friends don't understand what I'm going through these days.
11. I feel alone or apart when I am with my friends.
12. My friends listen to what I have to say.
13. I feel my friends are good friends.
14. My friends are fairly easy to talk to.
15. When I am angry about something, my friends try to be understanding.
16. My friends help me to understand myself better.
17. My friends are concerned about my well-being.
18. I feel angry with my friends.
19. I can count on my friends when I need to get something off my chest.
20. I trust my friends.
21. My friends respect my feelings.
22. I get upset a lot more than my friends know about.
23. It seems as if my friends are irritated with me for no reason.
24. I tell my friends about my problems and troubles.
25. If my friends know something is bothering me, they ask me about it.

EIPQ - For the following 32 statements, please decide how much you agree or disagree with each, using the following scale:

A	B	C	D	E
Strongly Disagree	**Slightly Disagree**	**Neutral**	**Slightly Agree**	**Strongly Agree**

77. I have definitely decided on the occupation I want to pursue.
78. I don't expect to change my political principles and ideals.
79. I have considered adopting different kinds of religious beliefs.
80. There has never been a need to question my values.
81. I am very confident about which kinds of friends are best for me.
82. My ideas about men's and women's roles have never changed as I became older.
83. I will always vote for the same political party.
84. I have firmly held views concerning my role in my family.
85. I have engaged in several discussions concerning behaviors involved in dating relationships.
86. I have considered different political views thoughtfully.
87. I have never questioned my views concerning what kind of friend is best for me.
88. My values are likely to change in the future.
89. When I talk to people about religion, I make sure to voice my opinion.
90. I am not sure about what type of dating relationship is best for me.
91. I have not felt the need to reflect on the importance I place on my family.
92. Regarding religion, my views are likely to change in the near future.
93. I have definite views regarding the ways in which men and women should behave.
94. I have tried to learn about different occupational fields to find the one best for me.
95. I have undergone several experiences that made me change my views on men's and women's roles.
96. I have re-examined many different values in order to find the ones which are best for me.
97. I think that what I look for in a friend could change in the future.
98. I have questioned what kind of date is right for me.
99. I am unlikely to alter my vocational goals.
100. I have evaluated many ways in which I fit into my family structure.
101. My ideas about men's and women's roles will never change.
102. I have never questioned my political beliefs.
103. I have had many experiences that led me to review the qualities that I would like my friends to have.
104. I have discussed religious matters with a number of people who believe differently than I do.
105. I am not sure that the values I hold are right for me.
106. I have never questioned my occupational aspirations.
107. The extent to which I value my family is likely to change in the future.
108. My beliefs about dating are firmly held.

BSI 18 - Below is a list of problems people sometimes have. Read each one carefully and mark the option best describes HOW MUCH THAT PROBLEM HAS DISTRESSED OR BOTHERED YOU DURING THE PAST 7 DAYS INCLUDING TODAY.

A	**B**	**C**	**D**	**E**
Not at all	**A little bit**	**Moderately**	**Quite a bit**	**Extremely**

109.   Faintness or dizziness
110.   Feeling no interest in things
111.   Nervousness or shakiness inside
112.   Pains in heart or chest
113.   Feeling lonely
114.   Feeling tense or keyed up
115.   Nausea or upset stomach
116.   Feeling blue
117.   Suddenly scared for no reason
118.   Trouble getting your breath
119.   Feelings of worthlessness
120.   Spells of terror or panic
121.   Numbness or tingling in parts of your body
122.   Feeling hopeless about the future
123.   Feeling so restless you couldn't sit still
124.   Feeling weak in parts of your body
125.   Thoughts of ending your life
126.   Feeling fearful

ECR - The following statements concern how you feel in romantic relationships. We are interested in how you generally experience relationships, not just in what is happening in a current relationship. Respond to each statement by indicating how much you agree or disagree with it. Please fill in your rating on the Bubble Sheet, using the following rating scale:

A	B	C	D	E
Strongly Disagree	**Slightly Disagree**	**Neutral**	**Slightly Agree**	**Strongly Agree**

127. I prefer not to show how I feel deep down.
77. I worry about being abandoned.
78. I am very comfortable being close to romantic partners.
79. I worry a lot about my relationships.
80. Just when my partner starts to get close to me I find myself pulling away.
81. I worry that romantic partners won't care about me as much as I care about them.
82. I get uncomfortable when a romantic partner wants to be very close.
83. I worry a fair amount about losing my partner.
84. I don't feel comfortable opening up to romantic partners.
85. I often wish that my partner's feelings for me were as strong as my feelings for him/her.
86. I want to get close to my partner, but I keep pulling back.
87. I often want to merge completely with romantic partners, and this sometimes scares them away.
88. I am nervous when partners get too close to me.
89. I worry about being alone.
90. I feel comfortable sharing my private thoughts and feelings with my partner.
91. My desire to be very close sometimes scares people away.
92. I try to avoid getting too close to my partner.
93. I need a lot of reassurance that I am loved by my partner.
94. I find it relatively easy to get close to my partner.
95. Sometimes I feel that I force my partners to show more feeling, more commitment.
96. I find it difficult to allow myself to depend on romantic partners.
97. I do not often worry about being abandoned.
98. I prefer not to be too close to romantic partners.
99. If I can't get my partner to show interest in me, I get upset or angry.
100. I tell my partner just about everything.
101. I find that my partner(s) don't want to get as close as I would like.
102. I usually discuss my problems and concerns with my partner.
103. When I'm not involved in a relationship, I feel somewhat anxious and insecure.
104. I feel comfortable depending on romantic partners.
105. I get frustrated when my partner is not around as much as I would like.
106. I don't mind asking romantic partners for comfort, advice, or help.
107. I get frustrated if romantic partners are not available when I need them.
108. It helps to turn to my romantic partner in times of need.
109. When romantic partners disapprove of me, I feel really bad about myself.

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110. I turn to my partner for many things, including comfort and reassurance.
111. I resent it when my partner spends time away from me.

IDS - To what degree have you recently been upset, distressed, or worried over any of the following issues in your life? (Please select the appropriate response, using the following scale).

A	B	C	D	E
None At All	Mildly	Moderately	Severely	Very Severely

112. Long term goals? (e.g., finding a good job, being in a romantic relationship, etc.)
113. Career choice? (e.g., deciding on a trade or profession, etc.)
114. Friendships? (e.g., experiencing a loss of friends, change in friends, etc.)
115. Sexual orientation and behavior? (e.g., feeling confused about sexual preferences, intensity of sexual needs, etc.)
116. Religion? (e.g., stopped believing, changed your belief in God/religion, etc.)
117. Values or beliefs? (e.g., feeling confused about what is right or wrong, etc.)
118. Group loyalties? (e.g., belonging to a club, school group, gang, etc.)
119. Please rate your overall level of _discomfort_ (how bad they made you feel) about all the above issues as a whole.
120. Please rate how much uncertainty over these issues as a whole has interfered with your life (for example, stopped you from doing things you wanted to do, or being happy)

121. How long (if at all) have you felt upset, distressed, or worried over these issues as a whole? (Use rating scale below)

Never or less than a month	1 to 3 months	3 to 6 months	6 to 12 months	More than 12 months
A	B	C	D	E

SPS - The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you.

A	B	C	D	E
Never True	**Rarely True**	**Sometimes True**	**Often True**	**Always True**

122. I become anxious if I have to write in front of other people.
123. I become self-conscious when using public toilets.
124. I can suddenly become aware of my own voice and of others listening to me.
125. I get nervous that people are staring at me as I walk down the street.
126. I fear I may blush when I am with others.
127. I feel self-conscious if I have to enter a room where others are already seated.
128. I worry about shaking or trembling when I'm watched by other people.
129. I would get tense if 1 had to sit facing other people on a bus or a train.
130. I get panicky that others might see me faint, or be sick Dr ill.
131. I would find it difficult to drink something if in a group of people.
132. I am worried people will think my behavior odd.
133. It would make me feel self-conscious to eat in front of a stranger at a restaurant.
134. I would get tense if I had to carry a tray across a crowded cafeteria.
135. I worry I'll lose control of myself in front of other people.
136. I worry I might do something to attract the attention of other people.
137. When in an elevator, I am tense if people look at me.
138. I can feel conspicuous standing in a line.
139. I can get tense when I speak in front of other people.
140. I worry my head will shake or nod in front of others.
141. I feel awkward and tense if I know people are watching me.

EPSI - The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you.

A	B	C	D	E
Never	**Rarely**	**Sometimes**	**Often**	**Always**
True	**True**	**True**	**True**	**True**

142. I change my opinion of myself a lot.
143. I've got a clear idea of what I want to be.
144. I feel mixed up.
145. The important things in life are clear to me.
146. I've got it together.
147. I know what kind of person I am.
148. I can't decide what I want to do with my life.
149. I have a strong sense of what it means to be male/female.
150. I like myself and am proud of what I stand for.
151. I don't really know who I am.
152. I work keep up a certain image when I'm with people.
153. I don't really feel involved.
154. I get embarrassed when someone begins to tell me personal things.
155. I'm ready to get involved with a special person.
156. I'm warm and friendly.
157. It is important to be completely open with my friends.
158. I keep what I really think and feel to myself.
159. I think it's crazy to get too involved with people.
160. I care deeply for others.
161. I'm basically a loner.
162. I have a boyfriend/girlfriend who is a close friend of mine as well as a close romantic partner.
163. I prefer not to show too much of myself to others.
164. Being alone with other people makes me feel uncomfortable.
165. I find it easy to make close friends.

COS – The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you.

A	B	C	D	E
Never True	Rarely True	Sometimes True	Often True	Always True

166. I'd rather depend on myself than others.
167. I rely on myself most of the time; I rarely rely on others.
168. I often do my own thing.
169. My personal identity, independent of others, is very important to me.
170. Being a unique individual is important to me.
171. It is important that I do my job better than others.
172. Winning is everything.
173. Competition is the law of nature.
174. When another person does better than I do, I get tense and aroused.
175. I enjoy working in situations involving competition.
176. Some people emphasize winning; I am not one of them (reversed).
177. Without competition, it is not possible to have a good society.
178. It annoys me when other people perform better than I do.
179. If a coworker gets a prize, I would feel proud.
180. The well-being of my coworkers is important to me.
181. To me, pleasure is spending time with others.
182. I feel good when I cooperate with others.
183. If a relative were in financial difficulty, I would help within my means.
184. It is important to me to maintain harmony in my group.
185. I like sharing little things with my neighbors.
186. My happiness depends very much on the happiness of those around me.
187. Parents and children must stay together as much as possible.
188. It is my duty to take care of my family, even when I have to sacrifice what I want.
189. Family members should stick together, no matter what sacrifices are required.
190. It is important to me that I respect the decisions made by my groups.
191. Children should be taught to place duty before pleasure.
192. I usually sacrifice my self-interest for the benefit of my group.

TKS – The following statements describe things you may either agree with or disagree with. In the bubble sheet provided, please mark the letter that shows how much you agree or disagree that a statement is true of you or not true of you.

A	B	C	D	E
Never True	Rarely True	Sometimes True	Often True	Always True

193. I am afraid that I may unintentionally hurt other's feelings.
194. I tend to stop doing what I want to do if others think I am not doing it right.
195. I cannot really feel relaxed even when I chat with my friends.
196. When I see others, sometimes I am afraid that my looks might leave a bad impression on them.
197. Because I perceive myself as having a displeasing appearance, it bothers me to present myself to other people.
198. I am afraid that when talking with others my trembling voice will offend them.
199. Sometimes I stiffen or blush when I am with my friends.
200. I cannot help thinking how my eyes look when someone looks me in the eye.
201. I get more nervous when I see someone I know than when I see a stranger.
202. I am afraid that when talking with others my trembling head, hands and/or feet will offend them.
203. I am afraid that my presence will offend others.
204. When I talk with others, I feel ugly and fear that I bore them.
205. Because I perceive myself as being very awkward, it bothers me to present myself to other people.
206. Sometimes I cannot laugh when I talk with another person because I become very anxious and my face stiffens.
207. I am afraid my family will find out that something is wrong with me and that will trouble them.
208. At a hair dresser's shop, I cannot stand for the hair dresser to look me in the face.
209. I feel small and feel like apologizing to others.
210. I am afraid I will blush in front of other people and as a result offend them.
211. I do not know where I should look when I talk with others.
212. I cannot really feel relaxed when I chat with strangers.
213. When I talk with my friends, I am afraid that they might point out my faults.
214. When I am with others, I sometimes feel that I am stupid and feel sorry for them for being with me.
215. I am afraid that when talking with others my stiff facial expressions will offend them.
216. I am afraid that my sweating or having nervous perspiration will offend other people.
217. I am afraid that my body odors will offend other people.
218. I am afraid that my staring at other people's body parts will offend them.
219. I am afraid that I will release intestinal gas in the presence of others and offend them.
220. I am afraid that eye to eye contact with other people will offend them.

221. When I talk to strangers, I am afraid that they might point out my faults.
222. I am afraid that my physical appearance will in some way offend others.
223. Sometimes I stiffen or blush when I am with strangers.

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