ABSTRACT

Title of Dissertation:	SELF-DISCLOSURE TO INITIATE LONG-TERM ROMANTIC RELATIONSHIPS ONLINE: A MIXED METHODS STUDY IN INDIA AND THE U.S.
	Sreashi Das, Doctor of Philosophy, 2020
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In this dissertation, I explored the process of initiating long-term romantic relationships in India and the U.S. in the context of mate-seeking online. Specifically, I proposed that perceptions of relational environments and beliefs about long-term romantic relationships influence the kind of information people self-disclose to potential partners. Using the theoretical concept of relational mobility and romantic relationship schemas, I conducted three studies to explain these cross-cultural phenomena. Given that scales measuring schemas about long-term romantic relationship have been developed in the West (i.e., U.S. and Australia), a preliminary study was conducted to thematically analyze participant-generated salient beliefs about long-term romantic relationships among Indians and U.S. Americans.

In Study I, the dimensionality of a new cross-cultural scale of long-term romantic relationship schemas was examined using a mixed-method approach. In this study, I used an iterative approach, cycling between thematic analysis and exploratory factor

analysis. Results show that long-term romantic relationship schemas in India and the U.S. consists of beliefs that have not been explored in existing scales of romantic relationship schemas suggesting that Western perspectives do not holistically account for all the belief structures mate-seekers have and use to initiate long-term romantic relationships. Qualitative findings in Study I indicate that although Indians and U.S. Americans think beliefs related to parents, traditional views about endogamy and gender roles, and socioeconomic status are important considerations for long-term romantic relationships, there are differences in why they perceive these beliefs important.

Study II used a mixed method approach again, cycling between thematic analysis and statistical analyses. In Study II, self-disclosure contents used by Indians and U.S. Americans, in the context of mate-seeking online were qualitatively examined using thematic analysis. The qualitative findings suggests that to better understand the kind of information mate-seekers reveal online, it is also important to examine the intent of self-disclosure. These qualitative findings informed the statistical decisions I used to test the hypotheses in Study II. In Study II, a verification of the new scale of schemas was attempted, but was unsuccessful. Several hypotheses relating perceptions of relational mobility to long-term romantic relationship schemas and different self-disclosure content types were tested. Study II findings indicate that the cross-cultural scale of long-term romantic relationship schemas to some degree influence the kind of information people self-disclose in the context of mate-seeking, at least for U.S. Americans. Further, perceptions of relational environments also influence the amount of unique personal level information mate-seekers disclose

during initial stages of courtship. Although there were limitations to the studies, the present dissertation has theoretical contributions to the cross-cultural research on the process of contemporary courtship.

SELF-DISCLOSURE TO INITIATE LONG-TERM ROMANTIC RELATIONSHIPS ONLINE: A MIXED METHODS STUDY IN INDIA AND THE U.S.

by

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Dedication

This research is dedicated to three extraordinarily strong women in my life:

Ma, who taught me to be courageous.

Didubhai (my grandmother), who taught me to persevere.

And Aheli (my daughter), who is constantly teaching me to have a voice.

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This dissertation has been through a lot—two deaths, frequent overdose of sugar, two Olympics (almost), a lung disease, a kidney failure, a change of government, a constant state of confusion, cross-continental travels, panic attacks, and a pandemic. And it still survived. Some like to say *it takes a village* . . . I disagree. I am not exaggerating when I say it took two countries to conceptualize and complete this dissertation.

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dissertate-ing two and a half hours away from campus. I had heard about a "Dr. Fink" long before I came to Maryland from Dr. Wang in Villanova—a mesmerizing facilitator in class, a solver of quantitative problems, and a dynamic intercultural scholar. Dr. Fink you have been all that and more! Although I resisted like the petulant child, you made sure I had rigorous quantitative training, understood concepts and issues in intercultural research, and most importantly learnt how to think about writing. I want you both to know that what I have learnt from you is ingrained in my memory forever. You both have been my harshest critic but also my biggest champion. It is my honor to say that I have been advised by two most prolific communication scholars during my doctoral education. And I hope to be as amazing an advisor as you both have been to my students.

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Chapter 1. Introduction

In the movie, The Secret Life of Walter Mitty (Stiller, 2013), Todd Maher, an eHarmony.com employee talks to American Walter Mitty about his mate-seeking profile stating "You left a lot of this stuff . . . like the 'Been There, Done That' section, you left it blank . . . help me out here, man. Don't skip stuff." Todd goes on to ask Walter "Have you done anything noteworthy, mentionable?", impressing upon him the importance of having such information in the mate-seeking profile.

On the other hand Mindi Grewal, an Indian immigrant to the West, in Jaswal's (2017) novel mentions in her mate-seeking profile her "name, age, height, religion (vegetarian except for the occasional fish and chips) . . . The ideal husband has a stable job and up to three hobbies which extend him mentally and physically . . . she had written, *he should be just like me: modest . . . practical with finances . . . and family oriented*" (p. 1). [1]

The above excerpts are instances from contemporary popular culture about how mate-seeking websites are more commonly used across cultures to look for romantic partners. The excerpts also provide a glimpse at how different the initial information exchange process may be for Indians and U.S. Americans while creating profiles in these websites.

Theoretical arguments and empirical evidence point to cross-cultural differences in perceptions about romantic love (Dion & Dion, 1993; Hatfield & Rapson, 1996; Levine et al., 1995) and preference for potential mates (Benjanyan et

1 Jaswal's novel is about Indian immigrants living in Europe, especially focusing on the main character Nikki, who tries to break free from the Indian stereotype by rejecting the arranged marriage system.

al., 2014; Zhang & Kline, 2009). Indeed, rich theoretical descriptions also exist on culture's role in mate preferences (Buunk et al., 2009; Gudykunst & Nishida, 1983). However, how these cross-cultural differences in beliefs translate into communicative behaviors during initial stages of courtship has not been explored. Given that initial courtship behaviors help mate-seekers make decisions about furthering a romantic relationship (Clark et al., 1999), it is important to examine courtship behaviors. Cross-culturally, it is important to examine how courtship behaviors differ and what factors contribute to people behaving differently during the courtship phase in different social and relational settings.

There has been little work done to explore factors like perceptions of relational environments and whether it can explain why people communicate differently to initiate romantic relationships across cultures. Generally, in cross-cultural research, culture has often been used as a grouping variable to examine cross-cultural differences in different phenomena without exploring the contents and processes that leads to these differences (Karasz & Singelis, 2009). This is the case in the context of cross-cultural research in romantic relationships as well (Dion & Dion, 1993; Hatfield & Rapson, 1996; Levine, et al., 1995). Cross-cultural research on perceptions of romantic love has been attributed to the salience of different values (i.e., self- and other-oriented ones) across cultures (Dion & Dion, 1993; Hatfield & Rapson, 1996; Levine et al., 1995).

There is also a dearth of research that examines cross-cultural schemas (i.e., knowledge structures) about long-term romantic relationship that may explain why people think differently and behave differently during initial stages of courtship.

Whilst existing scales point to several important dimensions of romantic relationship schemas (Fletcher & Kininmonth; 1992; Willoughby et al., 2013), these scales, having been developed in the West, may not capture beliefs that may be relevant in cross-cultural contexts. This questions the applicability of existing scales to study cognitions and behaviors related to romantic relationships cross-culturally. For example, beliefs about relational others and their involvement in one's romantic relationship has not been explored as a schema in Western-centric research in this area.

My dissertation seeks to address these gaps by examining two relational factors that reflect distinct cognitive processes--perceptions of relational environments and schemas about long-term romantic relationship—and its influence on the kind of information we disclose online to initiate long-term romantic relationships. Given the broad context of interpersonal relationship formation, I argue the need to examine these relational factors to understand courtship behavior cross-culturally.

I examine the cross-cultural process of courtship in the context of mate-seeking online for the following reasons. First, mate-seeking websites have become popular among people in recent years both in India (Agrawal, 2015) and the U.S. (Ramirez et al., 2014). A study conducted in the U.S. indicates that among the 16 million U.S. American users of mate-seeking websites, three million people have pursued long-term relationships with partners they met online (Madden & Lenhart, 2006). In another study, Lever et al., (2008) found that of 6,226 Americans who had looked for romantic relationships, 28.6% of women and 16.4% of men were in

committed relationships with partners they met online. In India, matrimonial websites have gained popularity probably due to some similarities that they share with the traditional arranged marriage process. Arranged marriage, or a marital alliance initiated by family members of potential partners, is a traditional Indian practice that is still prevalent in the country (Pal, 2010). Previously, the *kul-acharya* (i.e., the professional matchmaker) was responsible for maintaining records of family histories and disseminating marriage-related information to interested parties by consulting these records (Pal, 2010). Matrimonial websites in this sense provide a large database of matrimonial information for interested people. Pal examined the traffic rank (i.e., a measure of a website's popularity) of mate-seeking websites in India by using a "combination of average daily visitors and page-views" (p. 58) over a period of three months. That study shows that three of the 22 mate-seeking websites examined had high traffic ranks indicating that a large number of Indians use these portals to seek long-term romantic partners.

Second, mate-seeking websites provides an important context to examine cross-cultural courtship behaviors. For long-term romantic relationships that are initiated online, a huge part of the traditional get-to-know-you phase occurs instantly, when mate-seekers provide personal information in mate-seeking profiles and read potential partners' profiles online (Ellison et al., 2006; España, 2013; Gibbs et al., 2006; Heino et al., 2010). Mate-seeking online necessitates initial self-disclosures, so that potential partners can evaluate the information and make decisions about whether to initiate a face-to-face communication with each other, and further the relationship initiated online. Mate-seekers' self-disclosures in the online platform speeds-up the

process of courtship, where potential partners may feel a deeper connection with each other (due to the knowledge gained from self-disclosures) when they meet offline (España, 2013). Therefore, the context of what mate-seekers disclose online, and how to disclose is an important area of study cross-culturally with regards to contemporary courtship.

The present research has a few boundary conditions. My research focuses specifically on long-term romantic relationship formation. Theoretical arguments and empirical evidence (Clark et al., 1999; Gibbs et al., 2006) indicate that people are more honest, careful, and engage in intimate self-disclosures when the goal is to find long-term romantic partners, as opposed to when they seek short-term sexual intimacies. Second, this research does not take into consideration specific parameters afforded by different mate-seeking websites. The goal is to investigate what relational factors influence Indians and U.S. Americans to make decisions about what to disclose in mate-seeking websites to initiate long-term romantic relationships and not have different computer-mediated environments influence mate-seekers' self-disclosures. Finally, only the process of people looking for heterosexual romantic partners will be examined. Klinkenberg and Rose (1994) argued that the cultural schema for a gays and lesbians might be different from a heterosexuals because they are not communicating with a partner "who assumes the traditional complementary heterosexual role" (p. 25). Therefore, variables that would parse out non-heterosexual relationships are beyond the scope of the present research.

In the rest of this chapter, I examine three important concepts seminal to my research about cross-cultural courtship behaviors online—self-disclosures related to

mate-seeking, perceptions of relational mobility in one's cultural environment, and long-term romantic relationship schemas. Perceptions of relational mobility and long-term romantic relationship schemas) are cognitive concepts whereas self-disclosing behavior reflects a communicative concept. Based on these concepts I provide the rationale for a conceptual model examining how perceptions of relational mobility in India and the U.S. influence schemas about long-term romantic relationships and consequently people's self-disclosing tendencies on mate-seeking websites. This chapter is organized as follows. First, I begin examining self-disclosure as a romantic relationship initiation strategy, especially in the context of looking for long-term romantic heterosexual partners. Second, I provide an overview of how these self-disclosures may be different in India and the U.S. Third, I explain how perceptions of relational mobility affect people's self-disclosing strategies, applying the logic of this information to understand cross-cultural differences between India and the U.S. Fourth, I define long-term romantic relationship schemas and argue how this construct mediates the relationship between perceptions of relational mobility and romantic relationship self-disclosing strategies. Relevant hypotheses are made throughout the chapter.

Self-Disclosures on Mate-Seeking Websites

Self-disclosure is defined as a "voluntary activity whereby people reveal information, thoughts, and feelings about themselves to at least one person during an interaction" (Derlega et al., 2008, p. 153). It is a process whereby people systematically reveal information to form, develop, and maintain relationships (Altman & Taylor, 1973). Clark et al. (1999) found that self-disclosures are a valued

and frequently used strategy when engaging in the romantic relationship initiation process. It can be argued that self-disclosure at this stage is important because information revealed is evaluated by potential partners to make estimates about the viability of a romantic relationship.

Given this, it can be argued that self-disclosure is an important relationship-formation strategy to initiate romantic relationship on mate-seeking websites. The prototypical process of mate-seeking online involves creating a profile, once a mate-seeking website(s) is decided upon (Long, 2010). In this profile-creating process, people disclose personal information to let potential partners know about oneself and the kind of partner one is looking for (Long, 2010). According to Finkel and colleagues' (2012) rich descriptions on online dating, individuals typically write about their demographic details (e.g., geographic location, age, number of children), religious beliefs, educational background, occupation, their personality, interests, skills, preferences, and general values. An individual then browses through others' profiles to find a potential partner. It is only after one finds a prospective partner, or is matched with one by the algorithm used by the mate-seeking website, that a face-to-face meeting is initiated by one of the two potential partners (Finkel et al., 2012). Therefore, a profile-holder's self-disclosures in the online forum allows a potential partner viewing the profile to make decisions about whether to initiate an offline romantic relationship with the profile-holder.

Initial self-disclosures are a particularly important courtship strategy in the context of forming long-term romantic relationships. In a survey conducted by Clark et al., (1999), participants rated engaging in self-disclosure as a more important

relationship initiation tactic when the goal is to form long-term romantic relationships as opposed to one of short-term sexual intimacy. In the case of mate-seeking online, Gibbs et al., (2006) studied people's profiles in an online dating website and found that profile-holders (i.e., subscribers to mate-seeking websites) who mentioned looking for long-term romantic partners engaged in more self-disclosure. Given my study's emphasis on long-term romantic relationship initiation online, self-disclosure becomes an important courtship communication behavior to study.

There is little research that closely examines the kind of information people generally disclose in mate-seeking websites and whether there are noticeable patterns in the information that is disclosed. As mentioned previously, Finkel and colleagues (2012) in their critical analysis of online dating, briefly provided a description of the kind of information that is disclosed by mate-seekers looking for potential partners online. Related research (Rosen et al., 2008; Whitty & Carr, 2006) indicate that mate-seekers evaluate a variety of information revealed by potential partners in mate-seeking websites. For example, Whitty and Carr (2006) interviewed subscribers to an Australian mate-seeking website and found that mate-seekers browsing through profiles evaluate potential candidates' descriptions of their physical attributes and socioeconomic status (including education and income). People were also interested in knowing about the geographical location of the person, his or her smoking habits, and his or her level of honesty. Rosen et al. (2008) found that U.S. Americans ranked information about a potential partner's ethnic background, religion, and sensitive information about past marriages and children as important information in mate-seeking profiles online. From the above studies, there should be a fair amount of

overlap between the kind of information mate-seekers look for and the kind of information mate-seekers disclose online in looking for romantic partners. However, researchers have not questioned the kinds of information that is disclosed and the decisions that inform these disclosures. In other words, questions like whether people, in looking for a long-term romantic partner online, reveal specific personal information, and whether the decision to disclose that information is influenced by cultural and relational orientations, has not been explored. In the next section I provide an overview of how self-disclosures for mate-seeking differ in the U.S. and India.

Cultural Influences in Self-Disclosures on Mate-Seeking Websites

Although cross-cultural research indicates that there is a difference in the kind of topics people disclose information about, studies have not focused on categorizing these self-disclosure topics. For example, in a study conducted by Chen (1995), Americans showed more willingness to disclose about topics related to opinion, interests, work, financial issues, personality, and appearance--with friends, family, and strangers than their Chinese counterparts. Goodwin and Lee (1994) found that Chinese participants more than British participants considered disclosing about conflicting political and religious views with a close friend as a taboo topic. Research also indicates that U.S. Americans tend to disclose more on intimate topics to friends, like love, marriage, and emotions, whereas the Japanese revealed more on more superficial topics, like schoolwork and physical activities (Cahn, 1984; Gudykunst & Nishida, 1983). In the Gudykunst and Nishida (1983) study, Japanese participants also indicated that they perceived topics about schoolwork, physical activities, and

biographical information to be more intimate than their U.S. American counterparts. The above research findings indicate that cross-culturally there are differences in the kind of information people reveal to interpersonal others (both familiar and unfamiliar); however, this area of study needs more systematic attention. More specifically, communicative behavior related to romantic relationships across cultures needs to be examined.

Despite the shortage of studies focusing on whether there are differences in self-disclosure topics used in interpersonal contexts, the above studies are informative. Generally, U.S. Americans seem to be more willing to disclose on topics about opinions, interests, personality, and emotions during interpersonal encounters than Asians do. The above studies imply that cross-cultural differences in the willingness to talk about different kinds of self-disclosure can apply to the romantic relationship initiation phase.

To supplement the lack of theorizing on self-disclosure content across cultures, I use Kuhn and McPartland's (1954) distinction between the terms *consensual* and *subconsensual* references. In the next few paragraphs, I first define consensual and subconsensual references and then explain why such categorization may be relevant for theorizing about initial self-disclosures in the context of online mate-seeking.

Kuhn and McPartland (1954) used the above-mentioned terms to categorize differences in people's responses about their self-identities as part of their twenty-statement test (henceforth referred to as the TST), which is a measure of self-concept. The authors viewed self-concept as self-attitudes that develop from "an internalization of one's position in the social system" (p. 72) and argued that it could

be studied by directly asking people to describe themselves. In the original version of the test, participants were given 12 minutes to write twenty different statements in answer to the question "Who am I?" The researchers then categorized these responses as either consensual or subconsensual. Consensual references are statements of common knowledge that refer to one's identification as part of groups and classes (p. 69). Subconsensual references refer to "groups, classes, attributes, traits or any other matters which would require interpretation by the respondent to be precise or to place him relative to other people" (p. 69). There appears to be some conceptual overlap in the above definitions of consensual and subconsensual references. For conceptual clarity the distinctions between the terms made by later scholars (Driver, 1969; Franklin & Kohout, 1971) are explained here and used in the present research.

Consensual references are information that places an individual in a social system; identification is related to a status, role, relationship, or group membership (Driver, 1969). These self-descriptors are common identifiers (Kuhn & McPartland, 1954). For example, "being from Calcutta, a daughter, and a Hindu" are statements that refer to generally accepted group-, role-, and class-based identities. Subconsensual references are personal-level identity descriptions (Franklin & Kohout, 1971) that include beliefs, interests, preferences, evaluations (Driver, 1969) and self-interpretation of a consensual statement (Kuhn & McPartland, 1954). The last part of the sentence means that a social-identity based statement becomes subconsensual when one makes a judgment or evaluation about it. For example, in the phrase "pretty good student," "pretty good" acts as a modifier for the consensual identity of "student," making the response subconsensual.

Even though my dissertation is not about self-descriptors, the distinction between consensual and subconsensual information is relevant to my research on self-disclosures to initiate romantic relationships. First, initial self-disclosures can be viewed as identity-related information about the self. To initiate an interpersonal relationship people describe different facets of their identities, disclosing personal level and group-level information to others in the process (Clark et al., 1999).

In the context of mate-seeking online, an individual self-discloses in their profile (to other anonymous registered users in the website) by primarily self-describing (Long, 2010). Kuhn and McPartland's (1954) arguments indicate that when asked to describe themselves, people write information that identifies them as part of a social system, as well as information that relates to personal-level identity. Finkel et al. (2012) reported that in mate-seeking profiles, people present demographic details (e.g., geographic location, age, number of children), religious beliefs, educational background, occupation, their personality, interests, skills, preferences, and general values. The above-mentioned disclosed information on mate-seeking websites has both consensual and subconsensual elements. For example, demographic information and details about one's education, religion, and occupation can be identified as role-, status-, or class-based details; information about interests, preferences, and personality can be categorized as personal-level identifiers. Also, TST, as a measure of self-concept, examines how self-related information is mediated by one's social environment (Kuhn & McPartland, 1954). In other words, Kuhn and McPartland examined how much the social and relational environment influences how people identify themselves, and, in the process, describe themselves.

Hence, the distinction between consensual and subconsensual references aligns with the broader theoretical framework of my research about how perceptions of relational environment influences relational beliefs and communicative behaviors in romantic relationships.

Cross-culturally consensual and subconsensual references have been used to categorize how people describe themselves (Cousins, 1989; Driver, 1969, 1981; Kanagawa, et al., 2001; Roseman et al., 1995). Research (Cousins, 1989) shows that in Western countries like the U.S., people use more subconsensual self-descriptors (i.e., emotional and inner psychological traits) than East Asians do. On the other hand, East Asians describe themselves more in relation to class-, role-, and status-based consensual information (Cousins, 1989, Kanagawa et al., 2001). Research using Indians and U.S. Americans found that U.S. Americans evaluate their psychological state of contentment (i.e., a subconsensual reference) more than their Indian counterparts do (1995; Driver, 1981; Roseman et al.,1995). The above findings on self-descriptors can be applied to the use of consensual and subconsensual self-disclosures by mate-seekers online in India and the U.S.

To summarize, first, research findings indicate that U.S. Americans more than Indians use subconsensual references, and Indians more than U.S. Americans use consensual references to identify themselves. Second, during the initial communication process in mate-seeking websites to search for long-term romantic partners, individuals typically reveal personally-identifying information (in their profiles) by self-describing. I categorize self-disclosures in mate-seeking websites as either consensual or subconsensual. Given the findings and evidence on consensual

and subconsensual references used by U.S. Americans and Indians, I want to examine whether the categorization of references is also applicable in the context of self-disclosures during mate-seeking online by Indians and U.S. Americans.

To initiate long-term romantic relationships, I propose the following:

H1(a): Indians disclose more consensual information than U.S. Americans on mate-seeking websites while looking for long-term romantic partners.

HI(b): Indians disclose less subconsensual information than U.S. Americans on mate-seeking websites while looking for long-term romantic partners.

In the next section I examine how cross-cultural perceptions of the relational environment influence consensual and subconsensual self-disclosures to initiate long-term romantic relationships in India and the U.S. Existing research uses value dimensions (Hofstede, 1980) or Hall's (1976) theory of high-context and low-context communication to understand differences in self-disclosures across cultures (e.g., Chen, 1995; Gaetz et al., 1990; Goodwin & Lee, 1994; Gudykunst & Nishida, 1983; Kito, 2005). Given that the broad focus of my dissertation is initiation of romantic relationship, I want to examine how perceptions of relational environments in different societies affect beliefs about relationships and consequently communicative behaviors to initiate relationships. Instead of focusing on how culturally salient values influence behavior, I examine interpersonal behavior by theorizing about the between-person process of how an individual's motives are dependent on their relationships with others. In other words, instead of considering predominant values and beliefs shared in different societies, I focus on perceptions about the stability of relational networks in cultures and how members of these cultures adapt their

relational beliefs and behaviors to sustain in these relational environments.

Perceptions of Relational Mobility and its Influence on Self-Disclosures During Mate-Seeking

In this section I discuss perceptions of relational mobility (Falk, et al., 2009; Schug et al., 2009; Schug et al., 2010; Yuki et al., 2013; Yuki & Schug, 2012) to understand cultural differences in the U.S. and India. I use this construct to understand how beliefs about long-term romantic are formed and consequently influence self-disclosures during the courtship initiation phase in these two cultures. First, I begin with defining the concept of relational mobility and then explain the underlying rationale linking this construct to self-disclosure in the context of romantic relationship initiation.

Relational mobility is defined as the "degree to which individuals have opportunities to voluntarily form new and terminate old relationships" (Schug et al., 2010, p. 1471). Yuki and Schug (2012) argue that in societies low in relational mobility, relationships are generally a result of group and environmental opportunities instead of personal choices. According to this perspective (Yuki & Schug), in these societies, social networks are stable and long-lasting, and people are bound to each other through mutual obligations and social institutions. Conversely, this perspective holds that in societies where relational mobility is high there are many opportunities for people to find new acquaintances, build new relationships, and terminate relationships that are not considered beneficial. In societies where relational mobility is high, relationships are perceived to reflect one's own choice; in societies where relational mobility is low, because one is bound to one's stable social

network, it is difficult to make new relationships (Yuki & Schug, 2012).[2] Based on the above theoretical reasoning, I argue that, in societies where perceptions of relational mobility is low, to make new relationships, one must ensure that one's existing social network accommodates the new relationship. On the other hand, in societies where these perceptions are high, because of the absence of stable social networks and group obligations, it is easier to make new relationships because demands of one's social network does not need to be prioritized.

The relational mobility theoretical framework is rooted in the socioecological approach that looks at how social and physical environments affect people's cognitions and behaviors (Oishi & Graham, 2010). In this perspective, humans create social ecologies—macro systems like political, educational, economic environments and microsystems like housing and relational systems (Oishi & Graham, 2010, p. 357). Social ecology in turn creates "selection pressures that shape behavioral patterns and psychological tendencies of individual residents" (Yuki et al., 2013, p. 742). From the socioecological perspective, human behavior is explained as a constellation of adaptive strategies driven by the urge to produce desirable behavioral outcomes to sustain in the environment (Oishi & Graham, 2010; Schug et al., 2010; Yuki & Schug, 2012). In this framework, behaviors are like adaptive strategies, learned from observing others and further cultivated through one's own behavior (Yuki & Schug, 2012). Yuki and Schug (2012, p. 138) elaborated

In order to select the most optimal strategy in any social interaction, it is

[2] I note here that relational mobility (Yuki & Schug, 2012) is measured through individual perceptions. Therefore the concept is a cognitive process and the measurement reflects self-reports on people's perceptions of their relational environments than the reality of how stable relational networks are. To reinforce this, I write about this construct in terms of perceptions of relational mobility.

> important for individuals to understand not only their own incentives, but also . . . the structure of incentives that other individuals are faced with. By doing so, they can adjust their behaviors according to their expectations of how others will respond.

Thus, human behavior is not always associated with one's personal-level preferences. Instead, human behavior is determined, in part by the structure of the relational environment. The structure of the relational environment in a society creates culturally shared expectations about behavioral responses. A person's behavior is tailored to meet these expectations in the given relational environment. In the next subsection, I examine the perceptions of relational mobility in India and the U.S.

Perceptions of Relational Mobility in India and the U.S.

Various lines of cross-cultural theory and related evidence suggest that perceptions of relational mobility are higher in the U.S. as compared to India. Thomson et al. (2018) and Yuki et al. (2010) conducted research using the socioecological relational mobility perspective and found that Americans have higher relational mobility than East Asians (i.e., Japanese, South Koreans, and Filipinos). Although India was among the 46 countries from which data was collected by Thomson et al. (2018) to measure perceptions of relational mobility in this study, the authors did not take Indian data into consideration because there were fewer than 100 Indian responses. India has been previously found to be a culture where values about communal self-identities and mutual obligations are more emphasized than in the U.S. (Hofstede, et al., 2010, House et al., 2004; Kapoor et al., 2003). The U.S. has been found to be a culture where values of self-needs and interests are more

emphasized than in India (Hofstede et al., 2010; House et al., 2004). Ohbuchi et al., (1999) found that in cultures where values of communal self-identities and mutual obligations are emphasized, people value maintaining relationships, and tend not to be confrontational. Gorodnichenko and Rolland (2011) further connected the cultural value of group-related cohesion with the perceptions of low relational mobility. The authors argued that values of communal identities are manifested at the societal level where people consider stabilizing existing relational networks to be personally beneficial. This may result in people also having fewer opportunities to make new relationships and to terminate old ones. Additionally, Gorodnichenko and Rolland (2011) posit that in cultures where self-needs are prioritized, perceptions of relational mobility are high. Relationships are maintained because they are personally rewarding; when relationships cease to be beneficial, they can be, and likely terminated. The reviewed literature indicates that cross-cultural values and beliefs can be consistently connected to perceptions about relational environments in one's society such that in cultures where collectivistic values are salient, perceptions of relational mobility is low and in societies where individualistic values are more salient, perceptions of relational mobility is high.

Further theoretical considerations and evidence (Badrinath, 2003; Chadda & Sinha Deb, 2013; Granovetter, 1973; Long, 1991; Tsuji, 2003) indicate that Indian social networks are relatively more stable than in the U.S. suggesting that perceptions of relational mobility are lower in India than in the U.S. With regards to the U.S., related empirical findings indicate that U.S. Americans tend to move residences more frequently when compared to the Japanese (Long, 1991). Furthermore, U.S.

Americans generally have a larger average number of acquaintances than East Asians do (Tsuji, 2002). The above findings suggest a flexibility in forming new relationships and the relative weakness of existing relational ties in the U.S. With respect to India, theoretical arguments presented by Chadda and Sinha Deb (2013) indicate stability of existing relational networks and relative stringency in norms to form new relationships. The authors explained that Indian families are considered to be large, joint (i.e., kins living together), patriarchal families with strict rules of conduct aimed at maintaining harmony within the family. Unity within the family is prioritized over freedom of opinion and personal space. For example, the concept of arranged marriages is still prevalent in India (Badrinath, 2003). Choosing marital partners are not entirely one's personal choice; family members are actively involved in the mate-selection process. Chadda and Sinha Deb (2013) explained that although traditional joint families have been mostly replaced by urban nuclear families, family values pertaining to collective harmony are still emphasized. To illustrate, while extended families live in different households, they cluster in the same neighborhood. Given the above theoretical arguments about Indians, I hypothesize

H2: Indians have lower perceptions of relational mobility than U.S. Americans do.

In the next subsection, I argue about the relationship between perceptions of relational mobility and different self-disclosure types to initiate long-term romantic relationships in India and the U.S. Most cross-national comparisons between Asians and U.S. Americans in the use of self-disclosures (Chen, 1995; Gudykunst & Nishida, 1983; Kito, 2005; Ting-Toomey, 1991) used cultural values and preferences to

explain differences in self-disclosing behaviors. Cross-cultural studies on self-disclosures do not specifically examine whether people disclose about different topics during interpersonal encounters. The broad context of my research being interpersonal relationship formation, I focus on the cultural-psychological foundations of relationships (through perceptions of relational environments) instead of examining predominant values and beliefs within different cultures. Here I also note that perceptions of relational mobility is a relatively new theoretical construct, and very few studies directly (Schug et al., 2010) and indirectly (Thomson & Ito, 2012) relate relational environments to self-disclosures. General findings support the argument that perceptions of relational mobility is positively associated with higher levels of self-disclosure (Schug et al., 2010; Thomson & Ito, 2012). However, here too, differences in relational environments have not been related to differences in contents of self-disclosure during interpersonal encounters, which is the focus of my research.

Relational Mobility and Initial Self-Disclosures for Mate-Seeking

Schug, et al. (2010) linked perceptions of relational mobility in different cultures to self-disclosures, focusing on communicative behavior as a relationship-maintenance strategy instead of a relationship-formation one. Specifically, they used relational mobility to demonstrate the differences in self-disclosing behavior with friends and family among Japanese and U.S. Americans. In this study, self-disclosure is defined as a "relationship-strengthening strategy" (Schug et al., 2010, p.1472) that is influenced by perceptions of the relational mobility in one's environment. The authors argued that the level of stability in existing networks cause individuals to not

need to invest much effort into actively maintaining existing relationships. Contrarily, in societies high in relational mobility (like the U.S.), existing social networks are fragile due to the relative ease with which people make new relationships and terminate old ones. Schug et al. proposed that people in societies with low perceptions of relational mobility disclose less personal information to friends and family members than people living in cultures with high relational mobility. The above hypothesis was supported in the study.[3] Perceptions of relational mobility was found to be higher in U.S. Americans than among Japanese respondents. Results also indicate that relational mobility mediates the relationship between country (U.S. vs. Japan) and the degree of self-disclosure (Schug et al., 2010). This study is helpful as it provides empirical support for the argument that in established interpersonal relationships, perceptions of relational mobility influences self-disclosing behavior. It shows that perceptions of relational mobility mediates the relationship between national culture and self-disclosing tendencies. However, it is unclear, given the context of my research, whether the relationship between perceptions of relational environments and self-disclosing tendencies is also applicable during the relationship-initiation stage. Moreover, it is also unclear whether perceptions of relational mobility affects the differential use of consensual and subconsensual self-disclosures.

I argue that in cultures with low perceptions of relational mobility, to form a long-term romantic relationship an individual needs to ensure that a potential partner

3 In that study, Schug et al. (2010) first conducted focus groups in both the U.S. and Japan and identified five topics of self-disclosure that was common in both countries—information about participant's biggest secret, their most embarrassing experience, their greatest failure, the greatest worry, and the worst thing that ever happened to them. Participants were then asked how likely they were to disclose the above information to their family and close friends in interpersonal contexts.

is accepted in one's existing stable social network. This is because in such societies it is harder to form new relationships, and one is part of stable relational networks. In these societies, mate-seekers prioritize self-disclosures that inform potential partners whether one is a good fit in one's relational network. Therefore information about one's identity as part of social groups, roles, or classes (i.e., consensual information) are emphasized. Self-disclosure here may also include similar information about preferences for a potential partner (i.e., the kind of partner one is looking for based on social groups, roles, and classes). In contrast, in societies where perceptions of relational mobility is high, ensuring that one's romantic relationship fits well into one's social network is not a priority; instead, the focus is on one's own self-fulfillment from the new relationship. In such societies, people make new relationships and terminate old ones if they are not profitable. Because existing social networks are relatively unstable, people do not need adaptive group-related strategies to maintain or initiate interpersonal relationships. In the context of mate-seeking, to initiate a long-term relationship, an individual in this kind of society pays more attention to revealing subconsensual information (i.e., information about personal attitudes, interests, beliefs, and preferences). Therefore I propose the following hypotheses

H3: Perceptions of relational mobility affects the amount of consensual and subconsensual information people reveal online to initiate long-term romantic relationships. Specifically,

(a) There is a negative relationship between perceptions of relational mobility and the amount of consensual self-disclosures, such that as perceptions of

relational mobility decrease, mate-seekers use more consensual information to initiate long-term romantic relationships online.

(b) There is a positive relationship between perceptions of relational mobility and the amount of subconsensual self-disclosures, such that as perceptions of relational mobility increase, mate-seekers use more subconsensual information to initiate long-term romantic relationships online.

The arguments made so far and that are reflected in H1-H3 are as follows. First, Indians disclose more consensual information compared to U.S. Americans, and U.S. Americans tend to disclose more subconsensual information than Indians on mate-seeking websites. Second, Indians have lower perceptions of relational mobility in their environment as compared to U.S. Americans. Third, perceptions of relational mobility influence the amount of consensual and subconsensual self-disclosures individuals use to initiate long-term romantic relationships on mate-seeking websites. When perceptions of relational mobility is high, individuals disclose more subconsensual information; when perceptions of relational mobility is low, individuals disclose more consensual information. As a reminder, Schug et al. (2010) indicated that perceptions of relational mobility mediates the relationship between national culture and the degree of self-disclosure in interpersonal relationships. Considering these above arguments and empirical evidence I propose:

H4(a): Perceptions of relational mobility mediates the relationship between national culture and the use of consensual self-disclosure during long-term romantic relationship initiation online

H4(b): Perceptions of relational mobility mediates the relationship between

national culture and the use of subconsensual self-disclosure during long-term romantic relationship initiation online.

In the next section I examine another cross-cultural cognitive process--long-term romantic relationship schemas. First I explain that cross-cultural research related to differences in romantic beliefs and behavior has been explained by differences in culturally salient values. In my research I emphasize the importance of considering long-term romantic relationship schemas (i.e., knowledge structures related to romantic relationships) to better understand communicative behaviors in romantic relationships. Second, I define relationship schemas, and argue the need to examine cross-cultural relationship schemas, given that existing scales of romantic relationship schemas are Western-centric. Third, I theoretically examine long-term romantic relationship schemas in India and the U.S. Finally, I relate romantic relationship schemas to relational environments and explain that perceptions of relational mobility shape these schemas, and consequently influence self-disclosure strategies to initiate long-term romantic relationships online

Cross-Cultural Long-Term Romantic Relationship Schemas: Its Relation to Perceptions of Relational Mobility and Self-Disclosures

Cross-cultural research (Dion & Dion, 1993, 1996; Levine et al., 1995; Zhang & Kline, 2009) indicating differences in beliefs about mate selection and love have been generally explained by cultural differences in dominant values. For example, research explains that passionate love, which is the "state of intense longing for union with another" (Hatfield & Rapson, 1993, p. 5), is valued less in collectivistic cultures. Companionate love, which combines "feelings of deep attachment, commitment, and

intimacy" (Hatfield & Rapson, 1996, p. 62) and that underplays passion, is encouraged in collectivistic societies. Levine et al. (1995) asked people from 11 nations whether they considered romantic love to be a prerequisite for marriage. People in individualistic cultures like the U.S. (Hofstede et al., 2010) assigned more importance to love than people in collectivistic cultures like India (Hofstede et al, 2010; House et al, 2004). Benjanyan et al. (2014) found that individuals in collectivistic cultures emphasized greater gender role traditionalism in the mate selection process more than individuals in individualistic cultures. Buunk et al. (2010) found empirical support for their hypothesis that with increase in collectivistic beliefs emphasized in a culture, the level of parental influence in the mate-selection process was more. The above-mentioned studies have drawn upon the value-dimension of individualism-collectivism (Hofstede, 1980) and self-construals (Markus & Kitayama, 1991) to explain cross-cultural differences in perceptions of love.

The above evidence implies that the value-dimensions have been used as an over-arching framework to explain cross-cultural differences in romantic belief about love and preferences in mates. However, what these romantic beliefs are and how they are structured in different cultures have not been examined. Given that the present study emphasizes the importance of relational factors influencing communicative behaviors in interpersonal relationships, I add this rich area of study by examining cross-cultural knowledge structures about long-term romantic relationships (i.e., relationship schemas).

Long-Term Romantic Relationship Schemas

Relationship schemas are defined as the knowledge about relationships that

helps one make behavioral choices during interpersonal interactions (Koerner & Fitzpatrick, 2002). These knowledge structures develop from one's personal experience of being in relationships, from observing other's relationships, and from interactions with others about, and in such relationships (Koerner & Fitzpatrick, 2002), including the media (e.g., Perse et al., 1990). Given the focus of my dissertation is mate-seeking, relationship schemas help explain knowledge structures specific to romantic relationships. More broadly, in the context of cross-cultural research, examination of relationship schemas provides theoretical emphasis on how relationships are processed cognitively. With a theoretical perspective on relationship schemas one moves beyond cross-cultural differences in dominant values and beliefs and focuses on relational knowledge structures to understand how people communicate to initiate long-term romantic relationships. Therefore a focus on relationship schemas is connected to the broad goal of my research to understand how relational factors influence relational behaviors across cultures.

Koerner and Fitzpatrick's (2002) description of how knowledge about relationships is cognitively stored helps explain why one can develop knowledge about relationships even without ever having experienced a romantic relationship. Koerner and Fitzpatrick posited that people have hierarchical knowledge about relationships at three levels of specificity: a broad general schemas about relationships (e.g., norms of reciprocity during interaction regardless of type of relationship), a relationship-type schemas (e.g., norms of reciprocity between friends, spouses, or siblings), and schemas about specific relationships (e.g., norms of interaction between Amy and George, or oneself and Amy). According to the theory

of relationship schemas (Koerner & Fitzpatrick, 2002), in any given social situation, people recall relational schemas in a hierarchical manner in order to interact with another. For example, in an interaction with a Person B, the individual first tries to access the most specific set of schemas with which to understand the social context. If Person B is a stranger, and there is no knowledge about prior interaction with him or her, the self recalls relationship-type knowledge to assess the context. In case the relationship-type with Person B cannot be determined, the self recalls general norms of reciprocity with any person in order to evaluate the situation and communicate with Person B. The above process implies that even if an individual has never had a long-term romantic relationship, mental schemas about relationship types (like marriage) exist based on the observation of others, through communication with others (Koerner & Fitzpatrick, 2002), and through cultural institutions like media (e.g., Perse et al., 1990).

Keeping the present context of seeking mates online in mind, two conclusions can be drawn from the above the discussion. First, because interactions and experiences take place in a cultural environment, relationship-type schemas are likely influenced by the norms of one's social and relational environments. There are cross-cultural differences in perceptions about romantic love and preference for potential mates (e.g., Benjanyan, et al., 2014; Buunk et al., 2010; Hatfield & Rapson, 1996). Therefore, I argue that knowledge about long-term romantic relationship differ by culture. Second, in the case of seeking mates online, people may rely on culture-specific relationship-type schemas about love and marriage in order to initiate a relationship. This is because the initial communication process in a mate-seeking

website involves self-disclosures with unknown potential partners registered in that online environment. To communicate, people may rely heavily on broad general schemas about relationships and relationship-type schemas (Koerner & Fitzpatrick, 2002) in one's own culture to disclose information. I explore this in detail in the next section.

Long-Term Relationship Schemas Across Cultures

Existing research (Fletcher & Kininmonth; 1992; Solomon et al., 2004; Willoughby et al., 2013) about romantic relationship schemas has little information about different kinds of love, filial piety, or even parental involvement in mate-selection, that has been researched in cross-cultural contexts (Dion & Dion, 1993, 1996; Benjanyan et al. 2014, Levine et al., 1995; Zhang & Kline, 2009).[4] The gap in the literature become less surprising given that romantic relationship schemas measures like Close Relationships Beliefs (Fletcher & Kininmonth, 1992) or Relational Dimensions Scale (Fitzpatrick, 1988) have been developed in Western contexts (e.g., the United States; Fitzpatrick, 1977; Fletcher & Kininmonth, 1992). Research has not examined how these scales perform (i.e., their psychometric properties) in non-Western contexts. Moreover, it appears that these existing scales (see Table 1) do not examine important relational considerations emphasized in non-Western cultures, calling into question the applicability of the scales in a cross-cultural setting. Given the emphasis on the cultural-psychological foundations of relationality in my research, it becomes imperative to consider issues related to how relational others and relational norms are

[4] I note that these cross-cultural studies used Hofstede's value-dimensions to understand differences in beliefs.

part of one's romantic relationship schema.

An examination of existing scales of romantic and close relationship schemas, which were developed in the U.S. (Fitzpatrick, 1988; Fletcher & Kininmonth, 1992; Willoughby et al., 2013), indicate that American beliefs mainly focus on how an individual uses different resources (e.g., love, money, and services) in a relationship (see Table 1). There is little consideration about external factors (including social norms and involvement of the family) and how that might be part of one's romantic relationship schemas. To illustrate, Fitzpatrick's (1988) work examines the autonomy one has in a relationship, preference for predictability and stability within the relationship, and preference for managing disagreements in the context of a relationship. These factors are at personal-level, involving the self and the relational partner in an interpersonal relationship. There is little emphasis on the involvement of other relational participants from one's larger relational network in the interpersonal relationship. Although Fletcher and Kininmonth (1992) did consider external factors like the importance of being friends with one's partner's friends to cement one's relationships, there is not much consideration about the involvement of one's family in a relationship or other societal norms (e.g., endogamy and divorce laws) that might influence one's relationship schemas.

Although there is a dearth of research on the mechanism explaining cultural differences in romantic beliefs and preferences, research on fundamental cultural differences in attitudes (Riemer et al., 2014) points to the probability that romantic relationship schemas are influenced by social and relational environments. Riemer et al.'s (2014) theory about *person-centric* (i.e., personality-related) views of the world

Table 1

Content of Relationship Schemas in Existing Scales Developed in the West

Researcher(s)	Number of Dimensions	Content of Relationship Schemas
Fletcher and Kininmonth (1992)	3	**Dimensions for romantic relationships** Passion: includes knowledge about vitality and sex Individuality: includes beliefs about independence and equity (i.e., whether partners should have equal share on household chores) External factors: includes beliefs about personal security, common values, children
Fitzpatrick (1988)	3	**Dimensions for most close relationships.** Interdependence: an individual's beliefs about the degree of autonomy one has in a relationship. Relational ideology: degree to which an individual values predictability and stability within the relationship Conflict dimension: conflict dimension investigates an individual's preference for managing disagreements in the context of a relationship
Willoughby and colleagues (2013)	6	**Dimensions specific to marital relationships.** Marital timing: includes expectation about timing of dating, engagement, and future marriage Marital salience: importance of marital relationship in predicting several current and future outcomes Marital context: includes educational, financial, cultural and experiential benchmarks that need to be met Marital processes: beliefs about the process of being married Marital permanence: belief about how permanence of marriage Martial centrality: beliefs about the quantity of personal Resources one should dedicate to a marital relationship

and *normative context-based* (i.e., self-inclined towards contexts and social norms) cognitions provides insight into the degree to which acceptance of social norms and role expectations guide one's choices and preferences. Riemer et al. (2014) argued that people in the West have a person-centric view of the world that reflects the unstated "culture-centric assumption, that what people personally want is what is natural and desirable" (p. 623). On the other hand, in Asian countries, the worldview is normative context-driven: norms, social, and relational expectations are

foundational to the shaping of one's self and one's preferences (p. 623). In these cultures, the rule is to follow the local norms (p. 623). Although this distinction is used to explain cross-cultural differences in personal preferences and attitudes (Savani et al., 2008), the above argument can be generalized to understand differences in perception about romantic relationships. In cultures where social expectations about forming intimate relationships are perceived as important, normative role expectations about such relationships will be part of one's romantic-relationship schemas. In contrast, in cultures where normative role expectations about intimate relationships are not elaborate, following one's own (i.e., personal) interests is a dominant part of one's relationship schema.

The above theoretical argument about fundamental cultural differences in attitudes can be related to the existing research on romantic beliefs about U.S. Americans (Fitzpatrick, 1988; Fletcher & Kininmonth, 1992; Willoughby et al., 2013). Given that in the West, person-centric view of the world is emphasized, to form romantic relationships, beliefs mainly focus on one's own investment of different resources (e.g., love, money, and services) in the relationship is more salient. Therefore, schemas about the autonomy one has in a relationship (Fitzpatrick; 1988), expectation about timing of dating (Willoughby et al., 2013), or knowledge about physical attraction between romantic partners (Fletcher & Kininmonth; 1992) are important schemas for U.S. Americans.

Given that in Asian countries like India, the worldview is normative-context-driven, social, relational norms and expectations about initiating long-term romantic relationships are important (Riemer et al., 2014). Drawing from the research on

family relationships (Badrinath, 2003; Sonpar, 2005; Suppal, et al., 1996) and cross-cultural research on mate-preferences (Kline & Zhang, 2009; Zhang & Kline, 2009), I outline four beliefs and expectations about long-term romantic relationships that may be emphasized in India. It is important to note that these four non-Western beliefs are not absent in the U.S., where relational mobility has been reported to be high (Yuki & Schug, 2012); rather, the degree of importance of these beliefs may be relatively higher in India (that has been argued to be a society with low relational mobility) than in the U.S.

One important expectation about long-term romantic relationships is the degree to which the family is involved in decisions about one's relationships. In India, the foundation of the family is based on the concept of *saha* or togetherness (Badrinath, 2003). Saha refers to a world of collective harmony, where the identity and purpose of the self can only be discovered through communal solidarity. Traditionally, the extended family is responsible for decisions about forging family members' marital alliances. Badrinath (2003) explained that even though the extended family system has declined, the value of saha is still emphasized in the familial network. The presence of the family is still significant for important decision-making matters about religious ceremonies, matrimony, or other events that might affect the family reputation. Therefore, the involvement of the family is a very important part of one's romantic-relationship schema in India.

Related to parental involvement in one's romantic relationship is the belief about filial obligation (i.e., duties towards parents) in India. Although the concept of filial piety has been researched in East Asian societies (Kline & Zhang, 2009; Zhang

& Kline, 2009), the concept is also central to the Indian cultural values. Studies (Kline & Zhang, 2009; Zhang & Kline, 2009) indicate that filial piety, or the absolute obedience to parents and their expectations for caring for family elders, are rated among the top characteristics that East Asians look for in potential mates. Chinese participants in the Kline and Zhang (2009) study were asked to rank 59 mate characteristics based on the degree to which each characteristic was considered important for the participant. Here too, Chinese participants, more than U.S. Americans, rated taking care of parents when they are old as a highly valued characteristic in a mate. Although the above studies looked at Chinese participants, these findings can be generalized to the Indian context as well. Suppal et al. (1996) explained that in the Indian patriarchal family system, children are responsible for their aging parents. The Indian family ideology emphasizes that as a unit (a husband and wife), a couple should take care of their parents (p. 31). The relation between one's romantic relationship and filial obligation in India is further explained by Sonpar (2005). She argued that in the West, a new long-term romantic couple establishes their new marital subsystem, separating from their respective families of origin. However, in the Indian context, "a more pressing task is to ensure that family unity and filial obligations are not jeopardized by the creation of a new marital subsystem" (p. 305). Therefore, beliefs in norms of filial obligation are a prominent belief in the Indian long-term romantic relationship schemas so that potential partners do not neglect their filial duties once a new romantic relationship is formed.

In cultures where these above-mentioned norms are present and consensually shared among society members, one's family and social network influences the extent

to which it becomes difficult to terminate an existing romantic relationship (Toth & Kemmelmeier, 2009). Because the family and social network is involved in the Indian mate-selection process (Badrinath, 2003; Sonpar, 2005; Suppal et al.,1996), there may be pressure from them later to maintain a romantic relationship even if one is not personally invested in it. In general, relationship termination in married relationships may socially be frowned upon (Sonpar, 3005). Toth and Kemmelmeier (2009) studied attitudes towards divorce in collectivistic and individualistic cultures. Relying on data collected from an international survey in 24 countries, the authors looked at the influence of cultural level individualism-collectivism on people's divorce attitudes. Hofstede's (1980; Hofstede et al., 2010) index for each nation was considered to assess the degree of collectivism (i.e., the extent to which to values about communal self-identities and mutual obligation exist) in a culture.[5] Results indicated that the more collectivistic a nation, the less desirable it was to consider divorce as an option, especially when people had children. In cultures where collectivistic values are salient and relational mobility is low, terminating existing relational bonds are not considered beneficial. Therefore, beliefs about relational termination can be very important for people from societies with low relational mobility.

The final belief that is not addressed in Western-centric scales on romantic relationship schemas is the concept of endogamy. Endogamy, or the practice of choosing partners within one's own group, is another relational practice prevalent in

5 Here I note that Toth and Kemmelmeier (2009) used Hofstede's (1980) original country-level scores of individualism and collectivism to group countries. Hofstede's work on organizational employees in a multinational company across different countries have been subject to several criticism mainly about the generalizability of the study findings to understand cross-cultural phenomena (Oyserman et al., 2002).

India (Ramsheena & Gundemeeda, 2015).[6] In India, committed relationships, like marriage, are associated with the honor, social status, and privilege of the group (p. 143). A marital relationship with an individual from a caste different from one's own is considered a threat to one's social group. Previously caste-, religion-, and class-based endogamy was practiced to maintain group homogeneity. In urban India, people look for potential partners from similar socio-economic background, religion, family status, and educational and occupational background (Ramsheena & Gundemeeda, 2015, p. 143). A survey conducted on university students in urban India about endogamy found that 75% of the participants did not support the idea of an interreligious marriage (a form of intercaste marriage). The study's participants were aware of the ideal of endogamy in the Indian society and their beliefs were aligned with this ideal. For an individual looking for a relationship in such a society, perceptions of endogamy will be a salient part of his or her long-term romantic relationship schemas. Preference for an endogamous relationship indicates adherence to social norms about relationships.

To summarize, existing research indicates that long-term romantic relationship schemas in the U.S. focuses on how an individual uses different resources (e.g., love, money, and services) in a relationship. In order to provide a non-Western view of relational beliefs, I argue that external factors like involvement of family in one's romantic relationship, filial piety, social norms about divorce and endogamy are important beliefs to consider.

6 I note here that in the broad sense, endogamy, or the practice of marrying within one's community, ethnicity, religion, or locality has been examined in the U.S. as well (e.g., Kalmijn & Van Tubergen, 2010) These beliefs are prevalent among U.S. Americans as well, but perhaps to a lesser degree than among Indians.

In the next subsection I propose that perceptions of relational mobility influence the kind of long-term romantic relationship schemas salient in the U.S. and India. Given the dearth of extensive research on the relatively new concept of perceptions of relational mobility (Schug et al., 2009; Schug et al., 2010; Yuki et al., 2013; Yuki & Schug, 2012), I use related cognitive research to argue the association between perceptions of relational environments and relationship schemas.

Relational Mobility and Long-Term Romantic Relationship Schemas

Perceptions of residential environments influences cognitions about the self in relation to others (Oishi et al., 2007). Oishi and colleagues (2007) found support for their argument that when one's social network is stable (in their study as indicated by having a stable residence), cognitions tend to be more relational due to the centrality of relations with others. In contrast, when one's social network is transient (as indicated by frequently changing residences), people tend to base their cognitions on personal abilities than on the changing roles and memberships in one's relational network. Their results additionally show that people who had transient social networks based their identity on their skills, traits and personality, whereas, people who had stable social networks based their identities on group membership and relational networks. The above findings imply that perceptions of relational mobility can influence relational beliefs about the salience and involvement of relational others in different interpersonal relationships. In other words, this line of research supports the idea that strong beliefs about the importance of relational others is related to beliefs about external factors like family involvement and social norms of romantic relationships in the context of mate-seeking.

Recent developments in the cross-cultural literature on analytical and holistic thinking further connect perceptions of relational environments to cognitions (Nisbett et al., 2001). Here I note that analytical thinking refers to rule-based and object-oriented perception whereas, holistic thinking refers to a holistic perception style based on relationship between objects in the environment (Nisbett et al., 2001). San Martin et al. (2019) argued that with low perceptions of relational mobility, individuals are concerned about maintaining existing relational networks and therefore are motivated to pay attention to their relational environment. Individuals here perceive themselves to be embedded in their relational environments and therefore are incentivized to think about their relational context, given the importance of these existing networks. In the case of high perceptions of relational mobility, there is less constraint to remain in one's existing relational network, and consequently there is less incentive to base one's thinking on relational environments. The authors found that individuals with low perceptions of relational mobility tend to show more attention to their surrounding physical and social contexts when compared individuals with high perceptions of relational mobility. The above study is consistent with my theoretical argument that with low perceptions of relational mobility, individuals pay more attention to beliefs about their larger relational networks in the context of mate-seeking. Beliefs about family involvement, filial piety, or social norms related to endogamy are salient part of romantic relationship schemas in such contexts.

I have proposed that Indians perceive less relational mobility due to stability in existing relational networks than U.S. Americans do. I have also argued that external factors like involvement of one's family in one's romantic relationship, filial

piety, social norms about divorce, and endogamy although are part of long-term romantic relationship schemas for U.S. Americans and Indians, may be more salient for Indians than for U.S. Americans. Research indicates that for U.S. Americans, beliefs about one's own involvement and priorities in a romantic relationship is an important aspect of their long-term romantic relationship schemas. In this section, I further argued that perceptions of relational mobility in the environment influences beliefs about the importance of relational others like family or social norms about romantic relationships in the context of mate-seeking. In other words, when perceptions of relational mobility is low (i.e., existing relational networks are strong) beliefs about family or social norms related to romantic relationships are likely to be strong. Therefore, I propose the following:

H5: Perceptions of relational mobility influences the kind of long-term romantic relationship schemas salient in a society. Specifically,

(a) There is a positive relationship between the degree of relational mobility and relationship schemas that constitutes one's own involvement and investment in a relationship, such that with high perceptions of relational mobility people tend to have more salient beliefs about one's own involvement and investment in a relationship.

(b) There is a negative relationship between relational mobility and relationship schemas that constitutes involvement of family in one's romantic relationship, filial piety, social norms about divorce and endogamy such that with high perceptions of relational mobility, people tend to have less salient beliefs about the above.

In the next subsection I propose that different kinds of long-term romantic relationship schemas in India and the U.S. influence the amount of consensual and subconsensual information that is disclosed during the initial stages of mate-seeking. I also propose that long-term romantic relationship schemas mediate the relationship between perceptions of relational mobility and the different self-disclosure contents.

Romantic Relationship Schemas and Self-Disclosures During Mate-Seeking

Previous research has connected relationship schemas to communicative behaviors (Koerner & Fitzpatrick, 2002; Solomon, et al., 2004). Relationship schemas affect communicative behaviors by determining both how messages are sent and received as well as the inferences made in a relational context (Koerner & Fitzpatrick, 2002. p. 80). In other words, people use relationship-related knowledge structures to understand relational contexts and how to communicate within them. Solomon et al. (2004) found that married people who believed in interdependent relationships, shared traditional marital ideology, and preferred issue-driven conflict management were more likely to voice irritations to spouses in conflict situations than those who did not hold those beliefs as strongly. Fitzpatrick (1977) studied how people with different relationship schemas self-disclosed to their partners. For her study, participants were asked to evaluate the degree to which they openly communicated their thoughts and emotions to their married partners. Participants were also asked the extent to which they monitored their communication of sensitive issues to these target individuals. Findings indicated that people who have a conventional marital ideology and prefer a high degree of companionship with a partner are more likely to express positive feelings to them and are more prone to listening to their partner's worries and

anxieties. However, people with a conventional marital ideology tend to share less personal information outside of the marital relationship. The above studies provide support for the argument that people use relational-knowledge to communicate in interpersonal relationships. Although the above research has been conducted in the Western context, my study seeks to extend this line of research by arguing that differences in relational knowledge structures across cultures influence communicative behaviors like self-disclosures to initiate romantic relationships.

To recapitulate, research on existing romantic relationship schemas have been primarily based on U.S. Americans beliefs, which, I have argued to be held in varying degrees when compared to Indian knowledge structures about romantic relationships. Specifically, I proposed that where perceptions of relational mobility is low (i.e., in countries like India), beliefs about external factors (e.g., family involvement, social norms about endogamy) will be salient. Also, where perceptions of relational mobility is high (i.e., in countries like the U.S.), beliefs about one's own involvement and investment in a relationship will be salient. As previously argued, in India individuals prefer to use consensual self-disclosures to initiate long-term romantic relationships in mate-seeking websites, whereas in the U.S., individuals prefer using more subconsensual disclosures. Given that consensual information is about one's identity as part of social groups, roles, or classes (i.e., consensual information) and subconsensual disclosures refer to information about one's beliefs, preferences, and traits, I propose the following:

H6(a): There is a positive relationship between schemas that constitutes one's own involvement and investment in a relationship and the use of

subconsensual self-disclosures such that with more salient beliefs about personal involvement and investment in a relationship, people tend to use more subconsensual self-disclosures to initiate romantic relationships online.

H6(b): There is a positive relationship between relationship schemas that constitutes involvement of family in one's romantic relationship, filial piety, social norms about divorce and endogamy and the use of consensual self-disclosures such that with more salient beliefs about relational and social factors people use more consensual self-disclosures to initiate romantic relationships online

H7: The dimensions of long-term romantic relationship schemas (i.e., self-involvement and investment in a relationship, family in one's romantic relationship, filial piety, social norms about divorce, and endogamy) mediate the relationship between perceptions of relational mobility and different self-disclosure content (i.e., consensual and subconsensual self-disclosures).[7]

Given all the above theoretical arguments, research findings, and propositions I made in this chapter, I also pose the following research question (see Figure 1)

RQ1: Can a cross-cultural model of self-disclosures explain how perceptions of relational mobility in India and the U.S. explain romantic relationship schemas and consequently different self-disclosure content used by individuals in mate-seeking websites?

To examine the cross-cultural model for romantic relationship initiation

7 H5a-b, H6a-b, and H7 will be modified based on the factors that emerge for cross-cultural romantic relationship schemas developed in Study I.

through self-disclosure, three studies will be conducted. In the preliminary study, beliefs about long-term romantic relationship schemas in India and the U.S. is examined qualitatively. This study helps create items for the cross-cultural scale of long-term romantic relationship schemas. Study I tests the dimensionality of the new scale of long-term romantic relationship schemas, consisting of items generated from the preliminary study and from existing scale items that measure relationship schemas. Study I uses a mixed methods approach to understand long-term romantic relationship schemas in India and the U.S. The study uses qualitative analysis about long-term romantic relationship beliefs to understand the cross-cultural scale of long-term romantic relationship schemas. I use an iterative approach cycling between quantitative and qualitative analyses to understand the dimensionality of long-term romantic relationship schemas in India and the U.S.. Study I also examines topics of consensual and subconsensual self-disclosures Indians and U.S. Americans use to initiate communicate with potential partners in mate-seeking websites qualitatively. Study II takes a mixed methods approach and tests both the model of culture's influence on self-disclosure content in the context of seeking mates online and hypotheses 1 through 7. In order to do so, Study II first attempts to provide a verification of the dimensionality of the new cross-cultural scale on long-term romantic relationship schema that was developed in Study I. Study II also attempts to test the cross-cultural process of how relational environments and beliefs influence mate-seeking behavior. Further Study II also qualitatively explores self-disclosures among Indians and U.S. Americans in the context of mate-seeking. The qualitative findings supplement the quantitative work to test hypotheses in Study II. The

preliminary study is discussed in Chapter 2. Study I is discussed in Chapter 3. Chapter 4 and 5 will focus on research for Study II. The overall findings are interpreted and discussed in Chapter 6.

Chapter 2. Preliminary Study

There are some important methodological aspects that are common to all my studies—preliminary study, Study I, and Study II. First, all studies examine heterosexual romantic relationships. The rationale for this decision can be found on p. 5. Second, participants for all the studies are recruited using Amazon's Mechanical Turk. This website brings together "the people and tools that enable task creation, labor recruitment, compensation, and data collection" (Buhrmester et al., 2011, p. 3). MTurk has more than 100,000 users from many nations, including China, India, and the U.S., who complete online tasks created by researchers (p. 3). Researchers pay users upon completion of tasks (p. 3).

Second, the present research looks at people who are possibly looking for long-term romantic relationships and use mate-seeking websites to initiate the process of looking for a potential partner, and MTurk 'workers' arguably emulate that population. Ipeirotis (2010) examined demographics self-reports of workers on MTurk and found that most Indian and U.S. American users who participated in the study on the MTurk website are single and more than 10% of participants in the study were between the ages of 27 and 41. More than 50% of Indian participants and 35% of American participants using MTurk in her study had a bachelors' degree; more than 70% of Indians and 80% of U.S. Americans reported that they did not consider MTurk to be a primary source of their income, implying the presence of other sources of income. Researchers have previously argued that young adults' decisions to get married are related to contextual factors like education and employment (Willoughby et al., 2013). Because the participants on MTurk are single, educated, and employed,

these participants are likely to look for potential long-term romantic partners. Moreover, MTurk users frequently access the Internet and therefore are more likely to be aware of mate-seeking processes online. Therefore, Indian and U.S. American respondents from MTurk form an appropriate sample of the population of interest.

Finally, studies using Indian participants from MTurk are conducted entirely in English. This is because Indian users of MTurk are conversant in English. Generally speaking, Indian mate-seeking websites (e.g., Indiadating.com, Bharatmatrimony.com, and Shaadi.com) use English for their questions and website users' responses. The population of interest for these studies has English-speaking abilities that are needed to access and create profiles on such websites. Thus, translating the survey into Hindi or any other Indian languages is not necessary.

Rouse (2015) has also pointed out that reliability of results increase if additional measures are introduced to ensure attentiveness of MTurk respondents. To that end, all studies conducted with MTurk participants will incorporate measures that identify inattentive respondents.

Purpose of Preliminary Study

The purpose of the preliminary study is to determine the major categories for beliefs and expectations (i.e., schemas) about long-term romantic relationships in India and the U.S. The long-term romantic relationship schema scale (to be developed) aims to capture various notions about being in long-term romantic relationships. Existing scales of relationship schemas developed in the West (Fletcher & Kininmonth, 1992; Willoughby et al., 2013) do not capture beliefs and expectations about long-term relationships for people in Eastern cultures. For

example, there is little consideration about external factors (including social norms and involvement of the family) and how that might be part of one's romantic relationship schemas in these existing scales. I note here that I have previously argued (in Chapter 1) that socionormative beliefs or beliefs about relational others may be important to the Indian knowledge structures about long-term romantic relationship. Therefore this raises questions about applicability of these Western-centric scales in cross-cultural contexts.

Participants and Data Collection

Participants were recruited from the website Amazon's MTurk in a two-step process. For the purpose of the preliminary study (aimed to understand long-term romantic relationship schemas in India and the U.S.) I needed participants who were either Indian or U.S. American, heterosexual, romantically single, and of age 18. As a first step, a prescreening study was arranged on Amazon's MTurk, where participants were asked about their age, nationality, relationship status, and sexual orientation. In this prescreening study participants who met the above demographic criteria were further recruited for the preliminary study. All participants were paid $0.15 for the prescreening survey. The preliminary study was made available on MTurk to all the screened participants (78 U.S. Americans and 32 Indians) out of which 14 U.S. American and 15 Indian participants completed the survey. There were 19 males and 10 females, age varying between 21 and 35 (M = 25.20, SD = 3.01, Mdn = 25). Although these participants were identified as heterosexual and romantically uncommitted in the screening study mentioned above, nine participants declared they had since become romantically committed.

In the online survey, participants provided demographic information about age, sex, nationality, and country of residence. A total of 18 participants reported that they had a profile in a dating website. Next, participants were given a scenario about a Person *A*, who was hypothetically looking for a long-term romantic partner. In open-ended questions, participants were asked to write down all the beliefs and expectations that *they* and *people around them* "consider important for settling down" for a successful long-term romantic relationship. They were asked to list factors (in random order) that were important for the consideration of such relationships. Participants received $0.75 upon successful completion of the survey. Participants were informed that the prescreening survey would take 5 minutes and the preliminary survey would take 20 minutes to complete.

Data Analysis

A two-step approach was used to examine the items generated from the online survey. First, thematic analysis (Attride-Stirling, 2001; Braun & Clarke, 2006) was used to examine the belief items generated from the online survey and to create themes that best define groups of beliefs. To further ensure that a cluster of similar beliefs formed each theme, as a second step, two independent raters sorted all the beliefs into the themes generated from the thematic analysis. This two-step process is discussed in detail below.

Thematic analysis, a data-driven technique of "identifying patterns of meaning" (Braun & Clarke, 2006, p. 84) in qualitative research was used to examine the different belief items generated by U.S. American and Indian participants. Thematic analysis is often a process used in mixed methods studies (Boyatzis,

1998)—the analysis simultaneously produces (a) rich, complex, and detailed qualitative account of the data and (b) larger themes describing the data that can be used in follow-up quantitative work (Boyatzis, 1998). Given that the aim of this study was to capture salient romantic beliefs in India and the U.S., and to understand global belief-related themes that would be used to examine the dimensionality of a cross-cultural scale of long-term romantic relationship schemas (in Study I), thematic analysis was used. For this study all belief items of the 14 U.S. American and 15 Indian open-ended responses were analyzed together.

Given the little cross-cultural research on long-term romantic relationship schemas, my aim was to examine categories of participant-generated beliefs inductively. In other words, I used a data-driven approach instead of using a preexisting coding frame to analyze participants' responses in the preliminary study. An inductive approach allows a researcher to make an in-depth exploration of the data when there is little knowledge about the topic being examined (Braun & Clark, 2006). Consequently it allows the researcher to find patterns from the raw data and arrive at unexpected themes previously unexplored (Braun & Clark, 2006). However, here I do note that as a researcher, my position is framed by the theoretical arguments about India and evidences about relationship schemas across cultures I made in the previous chapter. However, to explore these romantic beliefs, I made a conscious effort to inductively analyze the data. In the process I maintained audit trails and records about how I was analyzing different pieces of information ensuring that credibility and dependability of an inductive examination of the data could prevail.

The process of thematic analysis involved familiarizing myself with the data

through initial readings of participants' comments. Phrases or words served as the unit of analysis. Key ideas of interest captured in the data were labeled and detailed notes were made about these initial ideas or categories (Braun & Clarke, 2006). Next, larger themes were identified from these key ideas. These themes were then reviewed in relation to the data in order to refine and further clarify the emerging themes. Belief items that appeared to fit into more than one theme were reevaluated and placed into the category that was considered to capture the most dominant theme. This process of micro-analyzing the emerging themes in relation to the data continued till the themes were sufficiently refined and any new observation did not add considerably to these existing themes. The process resulted in 50 belief items categorized under nine themes.

In the second step two heterosexual adult raters—an Indian (age 35, female) and an U.S. American (age 39, female) independently sorted the 50 belief items into the nine themes so that a single theme did not belong to more than one category (see Appendix A for more details).

Inter-rater reliability was examined by calculating Krippendorff's alpha for each of the nine categories. A Krippendorff's alpha above .80 indicates strong inter-rater reliability (Krippendorff, 2004). The agreement coefficients for the coefficients are listed in Table 2. All inter-rater agreement scores were above .80.

Results

There were 50 different items identified from participants' responses in the online survey. From the 50 items, nine themes or categories of beliefs about long-term romantic relationships emerged that was further verified by the sorting process.

Table 2

Krippendorff's Alpha for Themes of Romantic Beliefs

Category	Number of Items	Krippendorff's Alpha
Personality Traits	9	1.00
Mental and Physical Health	5	.88
Physical attractiveness and Chemistry	4	1.00
Emotional Connection	5	1.00
Financial Stability	4	1.00
Readiness to Commit	8	1.00
Relationship Maintenance	6	1.00
Independence/Interdependence	4	.88

These include (a) *personality traits,* (b) *mental and physical health,* (c) *physical attractiveness and physical chemistry between partners,* (d) *emotional connection,* (e) *financial stability,* (f) *readiness to commit,* (g) *relationship maintenance strategy,* (h) *independence/interdependence and equity, and,* (i) *compatibility with family.* To define these nine categories of beliefs, I quote excerpts from Indian and U.S. American respondents' open-ended responses.

Personality traits consist of expectations about prospective partner's personality and characteristics that people look for. These include beliefs about a partner "being pleasing", "soft-natured", "fun-loving and cheerful", "broad-minded", "ambitious", and "good character."

Mental and physical health refers to expectations that a potential partner is physically fit and mentally sane to pursue a long-term romantic relationship. Being physically healthy refers to good "health condition" and "someone who takes care of her body" or someone who is "neither a chain smoker nor addicted to drugs/alcohol"; mental health indicates whether a potential partner is "mentally and emotionally

stable."

Physical attractiveness and physical chemistry indicates expectations about potential partner's physical appeal and sexual attraction between two people. This includes whether a person is "young", "beautiful", "good looking", "attractive", "in shape", and also having "sexual attraction" or "clicking physically."

Emotional connection refers to expectations that besides physical chemistry two people will be emotionally and intellectually attracted to each other. This refers to liking and loving each other, being "synchronized" with each other in everything, having "things in common", having "mutual love and affection", being "intellectually equal", having "shared values", and "shared sense of humor."

Financial stability refers to beliefs that one needs to have income and resources to sustain a long-term romantic relationship. It means having "economic stability", having a "good job" that is "secure", "a house, a car, a solid bank balance", "good education" that leads to good jobs, and money that is sufficient to take care of two people in a relationship.

Readiness to commit constitutes beliefs about where a person needs to be as a relational partner and actions or steps one needs to take in order to feel ready to commit to a long-term romantic relationship. This step comes after the initial physical and emotional compatibility with a potential partner. It involves being truly ready to commit to one person", "settling down and having a monogamous long-term relationship", "EXCLUSIVELY dating and completely off the market", "moving in together", and thinking about "starting a family and/or getting married."

Relationship maintenance strategies are beliefs regarding what committed

partners need to do in order to sustain a long-term romantic relationship. This means being “faithful”, “accommodating”, “loyal”, “being respectful of each other”, “not being too judgmental”, “learning to compromise”, “learning how to handle ups and downs”, and “keeping the relationship smooth by solving the root cause of the problems.” One should think of one’s partner as “the first and last person to contact everyday.”

Independence/interdependence and equity refers to beliefs about whether partners should have equal chores, and the degree of autonomy one should have in a long-term romantic relationship. This includes “division of household labor”, giving “partner the space to do things she would like.”

Compatibility with family refers to the degree to which one’s family accepts a potential partner and vice versa. This involves having “good relationships with each others’ families”. It also involves evaluating whether a potential partner’s family is good because “if the family is good they accept you fast and you can mix with them.” Evaluating a “good family background is also important because that helps determining the person how they are.”

Discussion

This research investigated the major categories of belief systems about long-term romantic relationships in India and the U.S. and examined whether these beliefs were captured in previously developed relevant scales in the U.S. and Australia. A comparison of themes in existing scales (Fitzpatrick, 1988; Fletcher, 1993; Willoughby et al., 2013) (see Table 1) with the developed categories in this study reveal the presence of new categories not recorded in previous scales. For this

preliminary study I note three important findings.

First, themes about physical attractiveness of partners and emotional connection between romantic partners have been examined in existing Western-centric scales (Fitzpatrick, 1988; Fletcher, 1993; Willoughby et al., 2013) of romantic relationship schemas; however, the importance of these categories in the Indian context needs further attention. Interestingly Levine et al. (1995) found that U.S. Americans more than Indians considered love to be a pre-requisite for marriage. Hatfield and Rapson (1996) had also argued that people in the West (i.e., cultures where individualistic values are salient) more than in the East, preferred passionate love over companionate love (that underplays passion). Given the findings of the present study, where Indians also assigned importance to romantic beliefs about physical attraction and emotional connection with romantic partners, these beliefs need to be investigated further.

Second, themes about family compatibility has been theoretically explored (in Chapter 1) in the context of the Indian family system and norms surrounding it; it is interesting that this schema is important in the U.S. American context as well. In existing Western-centric scales (Fitzpatrick, 1988; Fletcher, 1993; Willoughby et al., 2013) about romantic schemas, the relationship between one's social network and romantic partner is explored as part of a larger theme about the degree of autonomy one has in a relationship (Fletcher, 1993). To elaborate, these few reported beliefs mostly pertain to the degree of freedom one has to socialize with friends and family outside of the romantic relationship. Beliefs about compatibility with the family as it emerged in the present research suggests importance of socioeconomic status of the

family, and appraisal of a prospective partner's family, which serves as an indicator of the prospective partner's cultural background. Beliefs about compatibility with family in the present sense also include how involved the families are in the lives of relational partners. This belief resonates with the theoretical argument about saha or togetherness emphasized in Indian relational networks (see Chapter 1). Therefore, why and how this belief is structured in the U.S. American schemas about long-term romantic relationship needs further attention.

Another important theme in the present study that has not been examined before is about potential partner's physical and mental health above and beyond physical attractiveness of potential partners. Both Indian and U.S. American participants were concerned about being in a long-term romantic relationship with a partner who is able-bodied and mentally stable. Beliefs about physical and mental health of partners have not been examined before in the context of romantic relationship schemas and needs further attention.

Given the above findings about new beliefs, it is important to further explore how these schemas about long-term romantic relationships are structured in Indians and U.S. Americans. Although theoretical considerations about compatibility with family was made with regards to Indians, it seems to be an important schemas about long-term romantic relationship in U.S. Americans. Similarly beliefs about physical attraction and emotional connection seems to be important for both Indians and U.S. Americans. Further, there is very little theoretical work on beliefs about being physically able-bodied and mentally sound in order to be in a long-term romantic relationship in both cultures. Therefore in Study I, I made the decision to qualitatively

examine why the above-mentioned beliefs are important for Indians and U.S. Americans in conjunction with the quantitatively work examining the dimensionality of the scale of long-term romantic relationship schemas.

Chapter 3. Study I

For Study I, I decided to conduct a study using a mixed methods approach. First, I provide a rationale for conducting a mixed methods study. Following that, I examine the purpose, procedures, and results of Study I. I conclude this chapter with a discussion of the findings and how the results of the findings influence decisions made about Study II.

Rationale for a Mixed Methods Approach

Mixed methods approach is primarily used to investigate phenomenon that has been under-examined (Creswell, 2007). In such cases integrating qualitative and quantitative approaches provides a more complete understanding of the phenomenon that is explored. Karasz and Singelis (2009) further argued for the need of mixed methods approach in cross-cultural research. According to the authors, in most research, culture is typically conceptualized as a category or a grouping variable, for making cross-cultural comparisons resulting in little exploration of the "content, processes, and structures that constitute culture" (p. 913). Moreover, the authors also point out to the problem of transferability of theoretical constructs in a cross-cultural setting. They argue that "it is difficult to use exclusively quantitative methods to generate meaningful data about the degree to which cross-cultural theories actually make sense across cultural contexts" (p. 914). It raises questions about whether the meaning of a construct can be equivalently transferred in another culture and whether the construct is salient in other social settings (p. 914). In a mixed methods approach, descriptive qualitative data provides contextualized in-depth understanding of the phenomenon being studied based on participants' own perspectives and categories of

meaning (Johnson & Onuwuegbuzie, 2004). Quantitative studies helps further define constructs of interest and assess its applicability "across cultural groups by operationalizing that construct in terms of measurable frequencies, intensities, or durations" Schrauf (2018, p. 478).

I decided to incorporate a mixed methods approach to Study I because of the following reasons. First, there is a dearth of research examining cross-cultural romantic beliefs and its influence on courtship. Existing studies (Buunk et al., 2009; Dion & Dion, 1993; Hatfield & Rapson, 1996; Levine et al., 1995) use culture as a grouping variable to understand cross-cultural differences in love and mate-selection. Therefore, cross-cultural beliefs have not been explored. Second, the existence of Western-centric scales measuring romantic beliefs do not capture schemas that may be prevalent in other cultures (Fletcher & Kininmonth, 1992; Willoughby et al., 2013). Most importantly, the results from the preliminary study raised questions about the structure of long-term romantic relationship schemas in the India and the U.S. Questions about meaningfulness and salience of different romantic beliefs in India and the U.S. needs to be explored through a mixed methods approach.

I note here that mixed methods enquiry moves beyond the debate of choosing either positivist or constructivist ways of knowing and uses a pragmatic approach to understand the phenomenon being studied. Pragmatism is an outcome-oriented pluralistic method of inquiry that primarily focuses on the research question and allows researchers to mix methodologies that would best answer the research question (Johnson & Onwuegbuzie, 2004, p. 15-16). Researchers can sidestep philosophical debates about single or multiple realities and focus on practical ways to understand

research problems (Creswell & Plano Clark, 2007, pp. 20-28). In the present case, given the unexplored cognitive concept of long-term romantic beliefs across cultures, I approach the problem pragmatically. Both quantitative and qualitative methods are used to examine romantic beliefs in India and the U.S. and how it affects communicative behaviors during the courtship phase. Specifically, Study I uses an iterative approach, cycling between thematic analysis and exploratory factor analysis.

For Study I, I use an explanatory sequential design (Onuwuegbuzie, et al., 2009) to examine long-term romantic relationship schemas in India and the U.S. An explanatory sequential design involves employing quantitative methods first in research and then following it up with a qualitative approach to help explain the quantitative results (Creswell & Plano Clark, 2007). The qualitative analysis in this case further explain or expands on the quantitative results. First. in Study I, the dimensionality of a cross-cultural scale of long-term romantic relationship schemas is examined quantitatively through exploratory factor analyses. Second, in the same study, participants' open-ended responses about why Indians and U.S. American participants believe specific romantic beliefs are important for long-term relationships are thematically analyzed. The themes that emerge from this qualitative analysis will supplement quantitative results from the factor analysis and help make decisions about retention of specific factors and items. This process is further explained in the chapter.

Purpose and Overview

The main purpose of Study I is to examine the dimensionality of the new scale of long-term romantic relationship schema that contains items from existing scales

(developed in the U.S. and Australia) and the participant-generated statements from the preliminary study. To remind readers, the preliminary study asked U.S. American and Indian participants to generate beliefs and expectations needed for a successful long-term romantic relationship. The participant-generated beliefs were thematically analyzed and categorized into nine themes or categories of beliefs.

Study I provides assessments of reliability and content validity of the new scale. Content validity refers to the extent to which "a specific set of items reflects a content domain" (DeVellis, 1991, p. 43). The scale for long-term romantic relationship schema aims to represent a range of facets that reflect the construct. Given that perceptions about long-term romantic relationships are different across cultures (e.g., Levine et al., 1995), the scale for long-term romantic relationship schema should incorporate meanings about the construct that are salient in different cultures. To that end, the scale has Indian and U.S. American participant-generated statements and items from existing scales of relationship schema developed in the West (Fletcher & Kininmonth, 1992; Willoughby et al., 2013). Therefore, items of the new scale will incorporate both Western and non-Western items (see Appendix B for survey questions). As mentioned before, Study I uses triangulation (i.e., uses quantitative and qualitative approaches) to understand cross-cultural long-term romantic beliefs. The study uses qualitative responses about long-term romantic relationship schemas and thematically analyzes them. These themes about long-term romantic beliefs helps make decisions about what factors and items to retain from the factor analysis in the new cross-cultural scale about long-term romantic relationship schemas. triangulates used an iterative approach, cycling between thematic analysis

and exploratory factor analysis.

Study I also generates possible topics of self-disclosure in mate-seeking websites from participants (both Indian and U.S. Americans) that will be used to create measures of consensual and subconsensual self-disclosures to be used in Study II. To remind readers, subconsensual self-disclosure is defined as information about one's abilities, traits, and individual goals, people express themselves in terms of their psychological traits, beliefs, and preferences (Dhawan, et al., 1995); consensual self-disclosures are information about one's group-identity that includes disclosures about statuses, roles, relationships, groups, and so on. Therefore, Study I incorporates an additional thematic analysis to examine Indian and U.S. American participants' preference for the kind of topics they would disclose in mate-seeking websites and open-ended responses related to that.

Participants

Participants for Study I were also recruited through a two-step process. As a first step, MTurk participants were filtered through a prescreening survey, based on sexual orientation, nationality, and age. Participants shortlisted from the prescreening survey were eligible to participate in Study I because they fulfilled the demographic criteria of being heterosexual adults who were either Indians or U.S. Americans in nationality. All participants were compensated $0.15 for their participation. In step two, shortlisted participants (N = 252; 133 from India and 119 from the U.S.) who qualified for Study I were recruited for the present study using Amazon's MTurk and were compensated $1.50 for their participation. Participants were informed that the survey would take 30 minutes to complete.

I note here that both romantically committed and uncommitted respondents participated in the current study to address the issue of not having enough Mturk participants who met the qualification of not being in a romantic relationship. Although the dissertation focuses on single individuals looking for potential romantic partners, the participant pool from the prescreening survey showed that finding uncommitted participants may be challenging. Out of 212 U.S. American heterosexual participants in the prescreening survey, only 78 were uncommitted (37%); out of 240 Indian heterosexual MTurk participants in that survey, only 32 participants were uncommitted (13%). The dearth of romantically uncommitted Indian and American heterosexual participants on MTurk raised concerns about the feasibility of conducting an exploratory factor analysis using only uncommitted participants for Study I.

Importantly, involving both romantically committed and uncommitted participants is consistent with the theoretical arguments (Koerner & Fitzpatrick; 2002) and past research procedures about how romantic schemas develop. For example, Koerner and Fitzpatrick (2002) explained that mental schemas about romantic relationships develop from one's experience of being in relationships, from observing others' relationships, and from interacting with others about such relationships. Koerner and Fitzpatrick's theoretical arguments indicate that individuals, irrespective of their romantic relationship status, have knowledge structures about long-term romantic relationships. Further, the preponderance of research that I found using scales related to romantic beliefs and intimate relationships (e.g., Fletcher & Kininmonth, 1992; Fletcher et al., 1999; Sprecher &

Metts, 1989; Willoughby & Hall, 2014) suggest that such knowledge structures are accessible to everyone—romantically committed or uncommitted. Researchers have not distinguished the romantic status of participants to understand belief structures for successful romantic relationships (Fletcher & Kininmonth, 1992), destiny of love (Knee, 1998), or general romantic beliefs (Sprecher & Metts, 1989). Considering these theoretical arguments and the dearth of uncommitted participants on MTurk, Study I was conducted using participants who were either single or romantically involved.

In order to ensure that participants' romantic schemas between the two groups (committed vs. uncommitted) were not significantly different, an independent-sample t test was conducted on participants' scores on the first unrotated principal component of the long-term relationship schema items. There was no significant difference between schemas of romantically uncommitted (M = -.15, SD = 1.11, n = 23) and committed participants (M = .01, SD = .99, n = 229), $t(250) = .763$, $p < .446$.[8] Cohen's effect size value (d = 0.27) along with the non-significant Levene's test for homogeneity of variance of the dependent variable for the two groups of the independent variable (relationship status) suggest that the two groups can be analyzed together.

Participants' age ranged from 21 to 72 years (M =33.50, Mdn = 31, SD = 8.79). One hundred and thirty-three Indians and 119 Americans participated in the

[8] I note here that the assumptions of normality and homogeneity of variance for the independent sample t-test was met with. Homogeneity of variance assumption requires the population error variance of the dependent variable should be the same across each group formed by the categorical independent variable. The Levene's test associated with the assumption was non-significant indicating that the variances of the dependent variable across the groups were the same.

study. One hundred and fifty-one males and 101 females participated in the study. Among the American participants, there were 68 white, 16 African American, 20 Asians, and 6 Latino/as; nine participants did not provide information about their ethnicity. Among Indians, 127 participants reported they were Asians, 2 white, and 1 African American in origin; three participants did not provide race and ethnicity-related information.[9] Among U.S. Americans, 90% of the participants were employed (e.g, full-time, part-time, or self-employed). Among the Indians, 97% of the participants were employed (e.g, full-time, part-time, or self-employed). Ninety American participants and 128 Indian participants had at least a college degree. For Indians, participants' household income ranged from 5,000 to 300,000 INR (i.e., $66 to $3,973) a year; for Americans, the household income ranged from $2,925 to $205,000 (i.e., 220,877-1,54,80,267 INR). Only two Indian participants reported currently living out of the country for less than a year. These participants were retained for the study. All participants reported that they were honest and attentive in their reports.[10]

Procedures

An IRB-approved online survey was conducted on Amazon's MTurk with Indian and American participants. The questionnaire consisted of five sections—a training session on the use of magnitude scales (Cionea, 2013; see Appendix B), a

[9] In demographic question about race participants were asked to choose all that apply. There are overlap in the categories of those demographic topics.

[10]This was a measure to remove inattentive respondents. A decision was made to remove any participants who reported they were inattentive or dishonest to attention-retention questions towards the end of the survey.

second section on the 55 items measuring schemas about long-term romantic relationships in India and the U.S. using magnitude scales and qualitative open-ended responses associated with each of these beliefs, a third section where participants were asked about their preference of self-disclosure topics for mate-seeking online, a fourth section on demographic questions, and a fifth section to assess participants' attentiveness. The first, fourth, and fifth sections were always set up as a magnitude scale training session, a section on demographic questions, and a section assessing participants' attentiveness respectively. The second and third sections were randomly ordered for participants.

For the training session on magnitude scales on the first part of the survey, participants could only move to the following sections of the survey if they were able to answer the practice questions on magnitude scales correctly.[11]

In the section on the 55-item long-term romantic relationship schemas scale, participants were randomly assigned to answer 10 follow-up open ended questions out of the 55 schema items. For example, after a question about how far a participant agreed with a particular belief, a participant could be asked, why s/he thought that belief was important or not as important. These qualitative responses by participants were used to supplement the quantitative results in the study.

In the section on topics of self-disclosure on mate-seeking websites, participants were asked to list topics that they "consider important to disclose

[11] Magnitude scales start at zero and are not bound at the upper end (Fink, 2009). Fink notes that such scales "allow precision, typically evidence high levels of reliability, are the predominant forms of measurement in the sciences, and . . . assist in the determination of the functional forms for our variables when assessing our hypotheses" (p. 390). Magnitude scales are more precise and reliable forms of measurements when compared to scales that are bound both at the top and the bottom (p. 390). See also Lodge (1981) and Hamblin (1974) for more discussions on magnitude scaling.

information about to reach out to a potential partner on a mate-seeking website." In this section, each participant had to answer three follow up open-ended questions to the first three items of self-disclosure topics they had listed. After participants had listed a self-disclosure item or topic, they were asked "Why do you think disclosing information about this topic is important?"

Given that Study I serves two functions (examining dimensionality of a cross-cultural scale and examining topics of self-disclosures related to mate-seeking online) I first examine measures, procedures and results related to the long-term romantic relationship schemas scale. As mentioned before, this part of the study uses triangulation, cycling between qualitative and quantitative research methods. Therefore, here I explain the quantitative and qualitative analysis related to the schemas scale together. I discuss the procedures and results related to topics of self-disclosures used by Indians and U.S. Americans during mate-seeking online in a later section. The chapter concludes with a discussion of the findings related to Study I.

Quantitative Measures

The 55 items reflecting schemas about long-term romantic relationships in the U.S. and India were selected from preliminary study (see Appendix A). The scale contained participants-generated items (from preliminary study), theoretical considerations I previously made (in Chapter 2) about beliefs about filial piety (Zhang & Kline, 2009) and endogamy (Ramsheena & Gundemeeda, 2015), and, items from existing scales on romantic relationships (Fitzpatrick & Indvik, 1982; Fletcher & Kininmonth, 1992; Willoughby et al., 2013).

Participant-generated items from preliminary study included beliefs about

personality traits expected in a long-term romantic partner; partner's mental and physical fitness to pursue a relationship, physical appeal of partner and physical chemistry between partners; emotional and intellectual connection between partners; financial stability of potential partner; beliefs about where a person needs to be in order to commit to a long-term romantic relationship; beliefs about what partners need to do in order to sustain such relationships; beliefs about the degree of autonomy one should have in long-term romantic relationships; and finally beliefs about family's acceptance of potential partner and vice versa. Items from participant-generated beliefs include "Before pursuing a long-term romantic relationship, it is important to have a secure job" and "For a successful long-term romantic relationship, a person should not be addicted to alcohol, smoking, or drugs."

Items from theoretical considerations in Chapter 1 included modified items from Zhang & Kline's (2009) measures on filial piety and items that were created to measure endogamy as a necessity to sustain a successful long-term romantic relationship. Items on filial piety include "In a successful long-term romantic relationship, partners should take care of each other's parents when they are old" and "In a successful long-term romantic relationship, partners should respect each other's parents' opinions." For endogamy, items focused on how a long-term romantic relationship could be successfully sustained when partners share the same faith and beliefs, are of the same nation, and have similar social status and education.

Because all variables were measured using magnitude scales, existing scale items that had previously used Likert-type scales had to be modified. The modified scale items were taken from relationship beliefs scale (Fletcher & Kininmonth, 1992)

and a few relevant subscales of Willoughby et al.'s (2013) marital paradigms scale. The relationship beliefs scale (Fletcher & Kininmonth, 1992) assesses one's beliefs about successful relationships. It consists of four subscales assessing perceptions about passion; individuality; and, external factors. Modified items from this scale include "For a successful long-term romantic relationship, partners should equally share household chores"; and, "For a long-term romantic relationship, partners must have the same beliefs and values." Willoughby et al.'s (2013) marital paradigms theory and the subsequent scales assessing beliefs about getting married and being in a marital relationship. This measure is specific to beliefs about marital relationships. For the present measure, I include subscales related to the importance of roles and beliefs about the permanence of such relationship. Modified items from this scale include "For a successful long-term romantic relationship, the woman should take

Table 3

Study 1 Reliability of Items from Existing Scales and Their Reliabilities in the Present Study

Research	Subscale	Alpha values in Previous research	Number of items used in Study I	Reliability Analysis
Fletcher & Kininmonth (1992)	Passion	.74	1	
	Individuality	.51	1	
	Personal Security	.74	1	
Willoughby, Hall, & Luczak (2013)	Marital Role	.74	2	$r = .68^{*}$
	Marital Permanence	.85	2	$r = .13^{**}$
Zhang & Kline (2009)	Filial Piety	.88	4	$\alpha = .87$

*$p < .01$. **$p < .05$.

care of the home" and, "It is okay to end a long-term romantic relationship when a person's needs are no longer met." Table 3 provides a summary of the reliability analysis of items from existing scales in the present study.

Qualitative Measures

Associated with each of the 55 items measuring long-term relationship schemas across cultures, participants were asked an open-ended question about why they thought each romantic belief important or not as important. For example participants were asked to quantify their agreement with the romantic belief "For a successful long-term romantic relationship, partners must be loyal to one another" using a magnitude scale measurement.[12] Associated with this statement participants were asked an open-ended response about why they agreed with the statement the way they did. I note again that participants were randomly assigned to answer 10 follow-up open ended questions out of the 55 schema items. These qualitative responses by participants were thematically analyzed.

Results for Long-Term Romantic Relationship Schema Scale

For this study both empirical data from the survey items and qualitative responses of participants will be analyzed to get a more holistic understanding of long-term romantic beliefs in the U.S. and India. In order to have more meaningful information and interpretation of expectations and beliefs about long-term romantic relationships in these two cultures, I decided to use participants' qualitative responses to supplement the quantitative analysis. Because there is a dearth of research in this

[12] Participants were reminded that they had to select any number zero on up; zero signified no agreement with the statement, and 100 indicated moderate amount of agreement.

area, supplementing qualitative and quantitative analyses will enrich our understanding about these cognitive beliefs by allowing deeper dimensions to unfold. In this subsection, I first write about the qualitative data analytic procedure and then focus on the quantitative part.

Data preparation for qualitative thematic analysis for relational schemas. Open-ended responses to each romantic belief item resulted in 10 and 11 pages of single-spaced responses for Indians and U.S. American participants respectively. All responses (i.e., raw data) were named to represent the case (i.e., the country of origin and participant number) from which the data came from, to create unique identifiers for each response. For example, Indian participant number 22 was labeled as IP22 and U.S. American participant number 32 was labeled as AP32. These participant codes will be henceforth used in the data analysis.

Thematic analysis (Attride-Stirling, 2001; Braun & Clarke, 2006) was used to examine open-ended responses about the importance of each belief item by Indian and U.S. American participants. The goal of the thematic analysis was to understand what romantic beliefs are important for Indians and U.S. Americans and why they are considered important. Phrases or words served as the unit of analysis. The initial process involved familiarizing myself with the data, and creating codes to focus on specific characteristics of the data (Braun & Clarke, 2006). In the process of creating codes I made relevant notes, identifying meanings and patterns associated with the each code.

I note here that U.S. American and Indian responses were viewed independently for this analysis. Given the preliminary study findings which suggested

that participants shared similar beliefs about personality and character of potential partner and parental involvement, analyzing the data by culture helped identify unique features associated with these beliefs in India and the U.S. separately.

The next phase of data analysis involved sorting and collating the coded data to extricate relevant themes that explain the data better (Braun & Clarke, 2006). A theme is "an abstract entity that brings meaning and identity to a recurrent experience and its variant manifestations" (DeSantis & Ugarriza, 2000). In the present study the emergent themes captured the nuances of why different long-term romantic relationship schemas were considered important for mate-selection for Indians and U.S. Americans. The emergent themes were used to supplement the quantitative findings of the exploratory factor analysis. Therefore these themes will be discussed as and when each cross-cultural belief factor (that is quantitatively abstracted) is discussed.

Reliability in quantitative research is equivalent to the concept of "dependability" in qualitative work which means that the research process is transparent and well documented (Tobin & Begley, 2004). Audit trails maintained for this research provides evidence of my decisions and choices about the thematic codes and the themes describing the data ensuring dependability of research. The audit trail with notes on existing codes based on preliminary study findings, previous theoretical arguments, and research findings provided a template to examine the present data (Crabtree & Miller, 1999) and served as evidence for the credibility of my research.

Data preparation for exploratory factor analysis. For the quantitative analysis, first, the data were separated into three data files—one with only responses

from Indian participants, one with responses from U.S. American participants, and finally one that contained responses from both sets of participants. The analyses performed in Study I are presented below.

There were no missing values in the data. Preliminary investigations into the distribution of the data in all three data files revealed that all variables measured on a magnitude scale were positively skewed and had several outliers. To control for outliers, variables were winsorized (see Tukey, 1962, for a discussion on winsorization) or initially trimmed to their 95th percentile (Tables B1, B2, and B3 in Appendix B). Following winsorization, skewness and kurtosis values of each variables were assessed. If the absolute value of the ratio of skewness to its standard error was greater than three and the absolute value of the ratio of kurtosis to its standard error was greater than 10, data transformation was attempted. The above rule of cutoff value for these statistics was taken from Kline (2005), to avoid problems of deviation from the assumption of population normality.

Following winsorization, data transformation was attempted using Fink's (2009) recommendation of the single-bend family of transformation. The equation used was "$Y^* = (Y + k)^{(\lambda)}$, such that if $\lambda = 0$, $Y^* = \ln(Y + k)$, and if if $\lambda \neq 0$, $Y^* = (Y + k)^{(\lambda)}$, where Y is the initial variable, Y^* is the transformed variable, ln is the natural logarithm, and k is a constant" (Fink, 2009, p. 382). After winsorization to the 95th percentile and data transformation, three variables in the both-countries' data and two variables in the U.S. data showed skewness and kurtosis statistics above the benchmark (Kline, 2005). These variables were further winsorized either to the 92nd or 91st percentile and then transformed, to meet the normality cutoff values. Appendix

B has the final minimum and maximum values of variables pre- and post-winsorization for both-country data, Indian data, and U.S. data respectively. Appendix B tables B4, B5, and B6 represents the pretransformation skewness and kurtosis values for all indicators, the values for *k* and *λ,* and the posttransformation skewness and kurtosis values for both-country data, Indian data, and U.S. data, respectively.

Data Analysis. Exploratory factor analysis (EFA) was conducted on data from both cultures taken together and separately for each country, resulting in three EFAs in total. Eigenvalues greater than 1 were extracted and factor loadings smaller than .40 in absolute value were suppressed as recommended by Costello and Osborne (2005). Unrotated and rotated factor structures were examined across all three data files. An EFA with varimax rotation was the best fit for the data across the three data sets. With this rotation, at least the first three factors aligned equivalently across all the three EFAs. These factors were consistent with the theoretical arguments about beliefs in long-term romantic relationships discussed in Chapter 1; these factors will be further discussed in this chapter. The varimax rotation yielded an 8-factor solution that explained 68.68% variance for both cultures; a 10-factor solution that explained 78.30% of the variance for the Indian data; and an 11-factor solution that explained 73.82% of the variance for the U.S. data. Eigenvalues of the first three factors retained and the amount of variance explained by them across all three EFAs can be found in Table 4. Table 3 provides reliability analyses of items from existing scales that were used in the present study. Tables 5, 6, and 7 contain the factor loadings for

each item along with Cronbach reliabilities that were retained for the new scale of long-term romantic relationship schema from the three EFAs respectively.

To decide on what factors to retain, and what items to retain in each factor, results of the three EFAs were simultaneously examined; shortlisted factors and items were then analyzed in conjunction with Cronbach reliabilities and the qualitative answers to the schema items. As explained before, factor loadings of .40 and above in absolute value was considered for the study. First, results indicated that several scale items loaded clearly on one factor for all three EFAs—cultures taken together and separately. Items that were common across all three EFAs for that factor were further considered. Some factors had items that loaded on two factors; for these cases, items with the higher loading on a factor was considered and was retained (for that factor) only if it was theoretically meaningful for the research. For example, for the first factor, the item on the importance of having a partner with a pleasing personality (item 30) was selected because it loaded on the factor on personality and characteristics of partner across all three EFAs. For only the Indian data, this item had a cross-loading in Factor 3 (see Table 6). However, the item was considered as part of the first factor because it had a higher loading for Factor 1. Further, theoretically pleasing personality of relational partner was more meaningful in the factor about personality and characteristics of partner (Factor 1) instead of the factor on endogamy and traditional gender roles (Factor 3).

Next Cronbach reliabilities were assessed for each factor across all three EFAs. Items resulting in low Cronbach's alpha values in any of the EFAs were rejected. Shortlisted items for each factor were further examined along with what

Indian and American participants wrote about the importance of each belief item for a successful long-term romantic relationship.

Table 4

EFA Eigenvalues and Total Variance Explained of the First Three Factors for data from Both Countries, India, and the U.S. (Study I)

Factors	Eigenvalues			Variance Explained		
	Both	**India**	**U.S.**	**Both**	**India**	**U.S.**
Factor 1	11.63	12.45	10.14	21.15%	22.63%	18.44%
Factor 2	10.72	8.77	7.89	19.49%	15.94%	14.34%
Factor 3	4.79	6.41	4.31	8.71%	11.66%	7.83%

Integrating both quantitative and qualitative data to understand how people think about long-term romantic relationship is an important part of this study. Triangulation is the "combination of methodologies in the study of the same phenomenon" (Denzin, 1978, p. 291) that helps uncover deeper meaning about the phenomenon which may have been neglected while using only one method. Researchers have previously used triangulation, integrating both quantitative and qualitative interpretation to have a wider and deeper understanding of a phenomenon (e.g., Nisbett & Cohen, 1996). In this case, the qualitative analysis of romantic beliefs served three purposes. First, the factors previously discussed as theoretically important (in Chapter 1) for Indians have been found to be significantly important for U.S. Americans as well through exploratory factor analyses. Therefore the qualitative responses of participants further explain why U.S. Americans and Indians consider these factors important beliefs for long-term romantic relationships. Second, qualitative responses have also been taken into account in cases where some items did

not load on the same factor for all three EFAs but were still part of important theoretical considerations in previous chapters. For these specific items, their theoretical contribution along with the qualitative responses on the items from the participants were assessed in order to make decisions about retaining these items. Third, participants' qualitative responses are used to make arguments about retaining a fourth factor about economic status. Using reasoning based on EFA results and the responses from participants' open-ended responses I argue the need to have a fourth factor.

Table 5

Study I Factor Loadings and Cronbach Reliability Estimates, Both Countries

FACTOR	ALPHA	1	2	3
FACTOR 1: PERSONALITY/ CHARACTERISTIC OF PARTNER	**.892**			
For a successful long-term romantic relationship, a physical connection is essential (item 5)		**.703**		
A successful long-term romantic relationship means being committed to one's partner for life (item 6)		**.720**		
For a successful long-term romantic relationship, there should be romantic love between the partners (item 25)		**.854**		
For a long-term romantic relationship, it is important to have a partner with a good character (item 29)		**.651**		
For a long-term romantic relationship, it is important to have a partner with a pleasing personality (item 30)		**.688**		
For a successful long-term romantic relationship, mutual respect between partners is important (item 33)		**.873**		
For a successful long-term romantic relationship, partners must be best friends (item 34)		**.585**		
For a successful long-term romantic relationship, partners must be loyal to one another (item 35)		**.862**		
For a successful long-term romantic relationship, partners should accommodate one another (item 37)		**.802**		
For a successful long-term romantic relationship, it is essential for partners to express their feelings to each other (item 39)		**.850**		
FACTOR 2:RESPONSIBILITY TO PARENTS or PARENTAL INVOLVEMENT IN ROMANTIC RELATIONSHIP	**.932**			
A successful long-term romantic relationship means being committed to each others' families for life (item 7)			**.824**	
In a successful long-term romantic relationship, partners should take care of each others' parents when they are old (item 10)			**.770**	
In a successful long-term romantic relationship, partners should be willing to help out each others' parents financially (item 11)			**.804**	
In a successful long-term romantic relationship, partners should make each other's parents happy (item 13)			**.805**	
For a successful long-term romantic relationship, partners must be loyal to each other's families (item 36)			**.728**	
For a successful long-term romantic relationship, partners				

should accommodate each other's families' needs (item 38)			**.663**	
To be in a long-term romantic relationship partners should be ready to accept each other's families (49)		.402†	**.658**	
For a successful long-term romantic relationship, families help in solving conflicts between partners (item 43)			**.663**	
FACTOR 3: TRADITIONAL VIEWS—ENDOGAMY AND GENDER ROLES	**.824**			
For a successful long-term romantic relationship, it is best to be with someone from my country (item 22)			**.410**†	**.488**
For a successful long-term relationship, it is best to be with someone who has similar educational status (item 24)			.413†	**.511**
For a successful long-term romantic relationship, the man should be the achiever outside the home (item 50)				**.743**
For a successful long-term romantic relationship, the woman should take care of the home (item 51)				**.712**

Note. The fit statistic of the model was χ_2 (1073, N = 252) = 2305 (p < .001). Exploratory factor analysis showed an 8-factor solution that explained 68.68% variance for both cultures. The first three factors retained are shown here. The values in bold are the ones retained for the factors.

† shows cross-loadings above .40 of the items.

Table 6

Study I Factor Loadings and Cronbach Reliability Estimates, for India

FACTOR	ALPHA	1	2	3	4
FACTOR 1: PERSONALITY/ CHARACTERISTIC OF PARTNER	**.847**				
For a successful long-term romantic relationship, a physical connection is essential (item 5)		**.577**			
A successful long-term romantic relationship means being committed to one's partner for life (item 6)		**.763**			
For a successful long-term romantic relationship, there should be romantic love between the partners (item 25)		**.848**			
For a long-term romantic relationship, it is important to have a partner with a good character (item 29)		**.704**			
For a long-term romantic relationship, it is important to have a partner with a pleasing personality (item 30)		**.535**		.422†	
For a successful long-term romantic relationship, mutual respect between partners is important (item 33)		**.876**			
For a successful long-term romantic relationship, partners must be best friends (item 34)		**.592**			
For a successful long-term romantic relationship, partners must be loyal to one another (item 35)		**.827**			
For a successful long-term romantic relationship, partners should accommodate one another (item 37)		**.758**			
For a successful long-term romantic relationship, it is essential for partners to express their feelings to each other (item 39)		**.891**			
FACTOR 2: RESPONSIBILITY TO PARENTS or PARENTAL INVOLVEMENT IN ROMANTIC RELATIONSHIP	**.909**				
A successful long-term romantic relationship means being committed to each others' families for life (item 7)			**.748**		
In a successful long-term romantic relationship, partners should take care of each others' parents when they are old (item 10)			**.711**		
In a successful long-term romantic relationship, partners should be willing to help out each others' parents financially (item 11)			**.690**		
In a successful long-term romantic relationship, partners should make each other's parents happy (item 13)			**.840**		
For a successful long-term romantic relationship, partners must be loyal to each other's families (item 36)			**.683**		
For a successful long-term romantic relationship, partners should accommodate each other's families' needs (item 38)			**.724**		
To be in a long-term romantic relationship partners should be ready to accept each other's families (49)			**.690**		
For a successful long-term romantic relationship, families help in solving conflicts between partners (item 43)			**.620**		
.450†					
FACTOR 3: TRADITIONAL VIEWS— ENDOGAMY AND GENDER ROLES	**.846**				
For a successful long-term romantic relationship, it is best to be with someone from my country (item 22)				**.467**	
For a successful long-term relationship, it is best to be with someone who has similar educational status (item 24)				**.635**	
For a successful long-term romantic relationship, the man should be the achiever outside the home (item 50)				**.666**	
For a successful long-term romantic relationship, the woman should take care of the home (item 51)				**.556**	

Table 6 (Continued)

Note. The fit statistic of the model was χ_2 (980, N = 133) = 1972.43 (p < .001). Exploratory factor analysis showed a 10-factor solution that explained 78.30% variance for both cultures. The first three factors retained are shown here. The values in bold are the ones retained for the factors.

† shows cross-loadings above .40 of the items.

Table 7

Study I Factor Loadings and Cronbach Reliability Estimates, for USA

FACTOR	ALPHA	1	2	3
FACTOR 1: PERSONALITY/ CHARACTERISTIC OF PARTNER	**.874**			
For a successful long-term romantic relationship, a physical connection is essential (item 5)		**.742**		
A successful long-term romantic relationship means being committed to one's partner for life (item 6)		**.687**		
For a successful long-term romantic relationship, there should be romantic love between the partners (item 25)		**.598**		.419†
For a long-term romantic relationship, it is important to have a partner with a good character (item 29)		**.792**		
For a long-term romantic relationship, it is important to have a partner with a pleasing personality (item 30)		**.851**		
For a successful long-term romantic relationship, mutual respect between partners is important (item 33)		**.873**		
For a successful long-term romantic relationship, partners must be best friends (item 34)		**.666**		
For a successful long-term romantic relationship, partners must be loyal to one another (item 35)		**.806**		
For a successful long-term romantic relationship, partners should accommodate one another (item 37)		**.789**		
For a successful long-term romantic relationship, it is essential for partners to express their feelings to each other (item 39)		**.846**		
FACTOR 2: RESPONSIBILITY TO PARENTS or PARENTAL INVOLVEMENT IN ROMANTIC RELATIONSHIP	**.932**			
A successful long-term romantic relationship means being committed to each others' families for life (item 7)			**.750**	
In a successful long-term romantic relationship, partners should take care of each others' parents when they are old (item 10)			**.712**	
In a successful long-term romantic relationship, partners should be willing to help out each others' parents financially (item 11)			**.792**	
In a successful long-term romantic relationship, partners should make each other's parents happy (item 13)			**.608**	
For a successful long-term romantic relationship, partners must be loyal to each other's families (item 36)			**.744**	
For a successful long-term romantic relationship, partners should accommodate each other's families' needs (item 38)			**.723**	
To be in a long-term romantic relationship partners should be ready to accept each other's families (49)			**.690**	
For a successful long-term romantic relationship, families help in solving conflicts between partners (item 43)			**.558**	
FACTOR 3: TRADITIONAL VIEWS—ENDOGAMY AND GENDER ROLES	**.824**			
For a successful long-term romantic relationship, it is best to be with someone from my country (item 22)				**.501**
For a successful long-term relationship, it is best to be with someone who has similar educational status (item 24)				**.493**
For a successful long-term romantic relationship, the man should be the achiever outside the home (item 50)				**.747**
For a successful long-term romantic relationship, the woman should take care of the home (item 51)				**.708**

Note. The fit statistic of the model was χ_2 (935, N = 119) = 1342.98 (p < .001)

Table 7 (Continued)

Exploratory factor analysis showed an 11-factor solution that explained 73.82% variance for both cultures. Here the first three factors retained are shown. The values in bold are the ones retained for the factors.

† shows cross-loadings above .40 of the item

In the following paragraphs, factors that have been extracted are further explained by integrating the qualitative responses by Indian and U.S. American participants. This provides an in-depth explanation of why and how Americans and Indians think differently about these different beliefs about long-term romantic relationships.

Factor 1 about personality and characteristics of partner. This factor has 10 items and consists of personality-traits and characteristics one expects from a long-term romantic partner. Items include, beliefs about relational partner being respectful, loyal, expressive, committed, and accommodating. Items also include beliefs about how relational partners should have both physical and emotional love, in order to sustain a long-term romantic relationship. It is interesting to note that this factor was found to be most salient for both Indian and U.S. American participants given that this factor explained the most amount of variance for all three EFAs (see Table 4).

In their qualitative responses, both U.S. Americans and Indians agree that a partner needs to have a pleasing personality and be of good character. For example IP7 mentions that a "good personality is physically and mentally appealing." AP43 further explains that "without pleasing personality there cannot be any love." These traits are attractive during the relationship-initiation stage because IP87 writes, "to avoid conflicts during the relationship later." Similarly, partners should also be loyal to each other because as AP11 writes, "it helps avoid suspicion later." Participants' responses seem to suggest that given a long-term romantic relationship is fraught with conflicts, to ensure that the relationship lasts, mate-seekers tend to look for partners with good character and personality.

Although both Indian and U.S. American participants in their qualitative responses mention the importance of this factor, there are differences in the perceptions about physical love between participants in India and the U.S. For Indians, physical attraction for partner is not as important a criterion for success in long-term romantic relationships as other beliefs. IP111 elaborates that although physical attraction is important "but to continue a long-term relationship honesty, integrity plays a vital role." For IP83, physical attraction "is not marriage; it is only romantic love". IP107 further explains that "these are temporary; they don't last." Physical attraction between partners are considered not long-lasting; good traits in a partner would help sustain the relationship. For U.S. Americans, physical chemistry is a very important step to initiate and maintain a long-term romantic relationship that cannot be disregarded. AP13 writes that "being physically attractive helps two people form a stronger bond with each other. This creates lust which brings two people closer to be mentally involved." Similarly AP70 writes that "A person should be physically attracted to the person they plan on spending the rest of their life with otherwise what is the point." These differences in views on the above factor indicates that in India, people do not depend only on physical attraction between partners as an initial step to explore the possibility of a long-term romantic relationship. Being committed to the institution of a long-term romantic relationship (like marriage) holds more importance than having a physical connection with a relational partner. Therefore, traits and characteristics that would sustain the institution of a long-term relationship are emphasized over physical love in this country.

Factor 2 about responsibility to parents and parental involvement in romantic relationship. This factor comprises eight items about the obligation of relational partners to their families and the involvement of the families in the romantic relationship. Items include beliefs about relational partners being committed to their families, being obligated to care for parents, make them happy, accommodate them, and accept parents' help during conflicts with the romantic partner. Families should also be able to accept the relationship that the two romantic partners are involved in.

It is interesting to note that although beliefs about responsibility to parents and involving parents in mate-seeking decisions was discussed with respect to the Indian belief system (see Chapter 1), this belief seems to be a salient part of the U.S. American knowledge structure as well.

The qualitative analyses of participants' responses provide more nuance to how beliefs about parents are structured in Indians and U.S. Americans. Indian participants in their qualitative answers reported that being committed to one's family is an important expectation even after one is in a romantic relationship and has his or her own family to take care of. IP118 mentions that "Parents have brought us up with a lot of sacrifice and it is our duty to care for them." Moreover, participants write that a long-term romantic partner also enters into a filial relationship with the relational partner's family. Therefore, it becomes a duty to love and take care of one's partner's parents as one's own. IP122 explains that "in the absence of such relationship the rift between the romantic partner will grow and it will affect their long-term relationship." Relatedly, Indian participants find it important to accept parents'

opinions during conflicts with their relational partners. IP61 writes that accepting parents' opinions is "in order to avoid conflict and be seen as conforming." One can assume from these responses the importance of one's social network in one's romantic relationship in India. For U.S. Americans, even though parental presence in one's romantic relationship is important, it does not stem from a filial responsibility to take care of them. Providing financial help to parents as AP22 writes " is important only in times of need." AP106 adds that regularly "helping each other's' parents financially could complicate the relationship." Similarly, with parents' opinions, although participants agree that they matter, they firmly believe that these opinions cannot dictate one's romantic relationships. AP89 writes that "it's ideal that your partner makes your parents happy, and listen to them, but ultimately it should not be about what your parents want. I believe everyone should have the right to choose who they want to be with, without the external influences from others."

The above discussion on participants' qualitative responses suggest that even though parental responsibility is considered important in both cultures, in India, especially, it stems from a sense of filial duty to take care of parents and accept their care in return. In the U.S., even though parents have a presence in one's romantic life, an individual has a choice on how much involvement he or she wants the family to have in the romantic relationship.

Factor 3 about traditional views on endogamy and gender roles. This factor, consisting of four items, is about traditional or more conservative views about endogamy and gender roles. Items include beliefs about how a long-term romantic relationship is successful when people are from the same nation and have similar

educational background. A romantic relationship is also sustained when a man is an achiever outside the house and a woman's role is to be a nurturer within the house.

The qualitative responses of both Indian and U.S. American participants about gender roles indicates a subtle difference in views—one that is more traditional and another that stem from a logical approach to how gender roles can sustain long-term romantic relationships. IP15 writes that "women are genetically designed and have the skill set to be nurturers"; IP29 writes that since the beginning women "have been a provider of food, love, and empathy in a family." Therefore, they are best fit for the role of being a nurturer in the house. American participants believe that although women can take care of the household duties in long-term romantic relationships, men should help too. AP25 writes that "It's a free country. The guy too is responsible for the home and women could use some help." Some American participants argue that it is necessary for men to be achievers outside the home . AP33 reasons that it is "because men usually have higher paying jobs" and hence can help maintain the financial aspects influencing the relationship. Women AP37 argues "are more responsible. Men are mostly unorganized and careless at home." Therefore, the qualitative responses of American participants seem to imply that it is a logical decision for a man to be the breadwinner of the family because he is generally better paid and can take better care of financial issues. Also, men do not seem to function well in household settings and therefore are not fit for that role.

Factors and items included through theoretical considerations and qualitative responses. In this section, some items that were not initially considered based on the criteria for item and factor selection mentioned above are discussed.

These items are re-examined here based of their theoretical importance and based on participants' qualitative responses indicating their importance. These items and factors are discussed below.

The item about sharing similar religious beliefs to ensure a successful romantic relationship is an important item to consider for factor 3 on endogamy and traditional gender roles. This item loaded on the endogamy and traditional gender roles factor in both countries EFA and the Indian data. For the U.S. American data, having similar religious beliefs was the only item in a factor.

Based on the thematic analysis, religion seems to be an important consideration for both Indians and U.S. Americans albeit subtle differences. For Indians, concerns about *marrying within one's religion* stems from social norms about marrying partners from similar backgrounds. IP36 explains that "being from different religions will cause family conflicts" and IP72 writes that "marrying within the same community is important in the social circle." For U.S. Americans, concerns about marrying within one's religion is related to worldviews and how different mindsets can result in conflict within a relationship. AP2 writes that "if partners are from same religion, they are highly understandable as well as adaptable." AP7 explains that being from same religion means "there will be less conflicts because views are similar." Therefore unlike Indians, U.S. Americans are more concerned about beliefs about endogamy from an interpersonal perspective, instead of a social institutionalized one. Considering the importance of this item with Indian and U.S. American participants (based on their qualitative responses), it is included in factor 3

(i.e., traditional views about endogamy) of the scale of long-term romantic beliefs in India and the U.S. which will be further verified in Study II.

Items on relational partners being economically stable and having a good job are important to consider as well. These two items are highly correlated in India (r = .908, p <.01, n = 133), in the U.S. (r = .809, p <.01, n = 119), and when both country data were taken together (r = .879, p <.01, n = 252). These items loaded in a separate factor for the U.S. data and the data with both cultures. However, these items were part of the first factor about personality and traits preferred in a potential partner in the Indian data. Therefore this factor was not taken into consideration based on the criterion for factor-selection mentioned above.

Analyses of the qualitative responses indicate that the two items mentioned above are perceived as important for a successful long-term romantic relationship by both Indians and American participants. Qualitative responses from some Indian participants indicate that educational qualification is linked to a person's financial status. IP19 elaborates that "financial security comes with a job and a good job comes with good education." Beliefs about educational background therefore also serves as an identifier of one's socioeconomic standing. An IP23 writes, "people look for partners with good education and good job." Although U.S. Americans consider beliefs about economic stability important, they do not seem to be connected to economic status of a person. AP77 writes that "you need to financially support the one you are settling down with." About education, AP21 writes "good education means being open-minded and tolerant." Therefore for U.S. American participants, having good education and financial stability is important so far as it helps one make

decisions about pursuing a long-term romantic relationship and the kind of partner one is looking for. For Indians, this belief seems to stem more from a concern about economic standing in the society and how that signifies one's eligibility as a good potential partner.

Because the factor on financial stability of partner has two items in it, it is important to include more items in order to avoid identification problems during the confirmatory factor analysis stage. MacCallum, et al. (1999) recommend having at least three to five items representing a factor. Madathil and Benshoff (2008) used items on financial comfort, lack of debt, and financial independence to assess the importance of financial stability in Indian marriages. These items will be added to the factor on financial stability for Study II. A related item of importance maybe financial stability of a potential partner's family. Given that more than 90% of all Indian marriages are arranged by family members (Gautam, 2002) and the importance given to financial security in the Indian value system (Madathil & Benshoff, 2008), individuals looking for partners may also take into consideration the financial status of a potential partner's family.

Results Evaluating Consensual and Subconsensual Self-Disclosure Topics

Here I discuss the other purpose served by Study 1—determine the major categories of self-disclosure topics used by U.S. Americans and Indians to initiate romantic relationships in mate-seeking websites. Shortlisted topics from the current study were used to create measures of consensual and subconsensual self-disclosure based on the definitions by Kuhn and McPartland (1954) for hypotheses testing in Study II.

Data preparation for thematic analysis for self-disclosure topics. I remind readers that participants were asked to write down 5 topics that they considered important to disclose information about to reach out to a potential partner online on a mate-seeking website. Participants were randomly assigned to answer 3 follow-up open-ended questions out of all the self-disclosure-topic items they listed. Therefore, not all participants answered each of the open-ended questions. After a self-disclosure topic, the question asked to randomly selected participants was "why do you think disclosing information about this topic is important?" The purpose of the follow-up open-ended question was to have a better understanding of why these self-disclosure topics were considered important for U.S. Americans and Indians.

Results. Thematic analysis (Attride-Stirling, 2001; Braun & Clarke, 2006) was used to examine the self-disclosure-topic items generated through the online survey. Phrases or words served as the unit of analysis. Comments that appeared to fit into more than one theme were reevaluated and placed into the category that was considered the most dominant theme. U.S. American and Indian responses were viewed together given the interest in finding common topics of self-disclosures used by both Indians and U.S. Americans for the purpose of reaching out to potential partners online. There were 27 self-disclosure topics for U.S. Americans and Indians taken together. There were topics that were specific to U.S. American and Indian participants. For example topics like *political views*, *sexual orientation*, or, *whether potential partner wants children* was specific to Americans, whereas, topics like *social status*, *caste*, and *astrological charts* were specific to Indians. However, for the main study only topics that were common to both Indians and Americans were

considered. Ten topics emerged that were further examined and categorized based on Kuhn and McPartland's (1954) definitions of consensual and subconsensual self-disclosure; five topics were determined as consensual and five as subconsensual. Consensual topics included *age, education, profession, religion,* and *family* of mate-seeker or potential partner. Subconsensual topics included mate-seeker's *personality or character, likes and dislikes, physical features, smoking and drinking habits,* and *medical history*.

Following the above procedure, the qualitative open-ended answers related to these topics are further explored here.

Participants' qualitative reports indicate that although all ten topics listed above are important for both Indians and Americans, these topics are considered important for different reasons in both these countries. For specific topics like religion, profession, education, or even physical appearance, Indians indicated that their interest to disclose information about these topics are because of social norms to know about these. For example IP5 writes about the importance of disclosing information about religion stating that "it is very important for my family members" and IP29 mentions "it is the rule" .In case of education, IP109 write that "it tells one of social status" and for family IP52 indicates that "it is important to know more information about family because the reputation of the family can have an impact on the relationship." In case of physical features, IP43 writes that it is best to disclose this information at the very beginning because there is "social stigma about weight, height, skin color." For U.S. Americans on the other hand, religion is used either as an icebreaker or to make assessments about whether people share similar worldviews.

AP12 writes “it is a good topic of conversation”; AP27 writes “a relationship can never work if people have different views.” In case of education AP81 writes that it is important because it tells “Does the person have enough education to reach final goals?” In case of physical features, AP106 writes that “Looks are often the most important traits that people notice at first, so it makes sense to address it up front.” The above answers indicate that even though the different consensual and subconsensual topics are important for both Indians and Americans at this stage of relationship initiation, for Indians they also stem from concerns about social norms.

Discussion

Study I had two goals—to determine the dimensionality of the cross-cultural scale of long-term romantic relationship schemas, and to generate topics of consensual and subconsensual self-disclosure to be used in Study II. Here I discuss some of the contributions of the study.

Theoretical arguments (Ramsheena & Gundemeeda, 2015; Zhang & Kline, 2009) in the previous chapters indicate that external factors (like social norms and involvement of the family) may be more predominant part of the Indian long-term romantic relationship schema. Therefore, the present finding about Indians’ expectations of desirable personality and traits in a potential romantic partner accounting for most variance in beliefs about long-term romantic relationship needs further examination. One possibility could be that with urbanization, people have more choice in partner selection and therefore do not have to consider external factors like social norms and involvement of the family as equally important beliefs to initiate a long-term romantic relationship. Personality of partner, and romantic and

physical love can then be deemed important while looking for a long-term partner. Another possibility could also be that specific personality traits are desirable to maintain stable long-term relationships in cultures like India where stability in relational networks are valued (see Hofstede et al., 2010). Instead of assessing personality traits as important to initiate and develop romantic attraction between partners, these traits may be perceived as important by Indians to sustain the romantic relationship in one's larger and stable social network.

Another interesting finding of the research is that although theoretical considerations (made in Chapter I) about filial piety (e.g., Zhang & Kline, 2009) and parental involvement in marriages (e.g., Badrinath, 2003) are arguably more prominent in the Indian culture, it seems to be a salient belief in the U.S. American romantic schemas. Qualitative responses however indicate that unlike Indians, U.S. Americans' concerns about parents do not seem to stem from a filial responsibility to take care of them.

Similarly, beliefs about economic status seems to be a prominent belief for both Indians and U.S. Americans. However, beliefs about economic stability for U.S. Americans seem to come from a concern about being able to provide for a long-term romantic partner; for Indians, economic stability seems to be associated with one's socioeconomic standing in the society.

With regard to thematic analysis on self-disclosure topics, participants' responses indicated that it is important to examine not only how beliefs about long-term romantic relationships affect self-disclosures in mate-seeking websites but also, how different intents of self-disclosure affect different kinds of self-disclosing.

Therefore, I made the decision to further explore whether socially-influenced beliefs about long-term romantic relationships affect intent of self-disclosure, and consequently the act of self-disclosing in Study II. Based on the differences in participants' responses mentioned earlier, intent of self-disclosure is further categorized as being either subjective or socionormative. Subjective intent of self-disclosure refers to intent that is driven by one's own interests; socionormative intent of self-disclosure refers to intent that is driven by normative role-expectations.

Given the findings about self-disclosure content and intent, I decided to conduct Study II using a mixed methods approach. Quantitative analysis would be used to test hypotheses and the process of how relational environments and relational beliefs influence self-disclosing strategies to initiate long-term romantic relationships. In the quantitative study, given the initial findings about self-disclosure intent in Study I, I would incorporate measures of subjective and socionormative intents of revealing information to potential romantic partners. Qualitative analyses would further explore Indians' and U.S. Americans' intention behind disclosing consensual and subconsensual information to initiate long-term romantic relationships.

Given the development of four factors (i.e., personality and character, responsibility to parents, traditional views and gender roles, and economic status) that constitute the scale of long-term romantic relationship schemas across cultures from the mixed methods approach used in Study I, the following modifications are made to H5 and H6 (proposed in Chapter 1)

H5: Perceptions of relational mobility influences kind of long-term romantic relationship schema salient in a society.

a. There is a positive relationship between perceptions of relational mobility and beliefs about personality and characteristics of potential partner such that with increasing perceptions of relational mobility, people tend to have more salient beliefs related to personality and characteristics of potential partner.

b. There is a negative relationship between perceptions of relational mobility and beliefs about responsibility to parents such that with increasing perceptions of relational mobility, people tend to have less salient beliefs about responsibility to parents.

c. There is a negative relationship between perceptions of relational mobility and beliefs about traditional views of endogamy and gender roles such that with increasing perceptions of relational mobility, people tend to have less salient beliefs about traditional views of endogamy and gender roles.

d. There is a negative relationship between perceptions of relational mobility and beliefs about one's economic status such that with increasing perceptions of relational mobility, people tend to have less salient beliefs about economic status.

H6(a): There is a positive relationship between beliefs about one's own personality and the use of subconsensual self-disclosure such that with more salient beliefs about personality, people tend to use more subconsensual self-disclosures to initiate romantic relationships online

H6(b): There is a positive relationship between beliefs about responsibility to parents and the use of consensual self-disclosure such that with more salient beliefs about responsibility to parents people tend to use more consensual self-disclosures to initiate romantic relationships online

H6(c): There is a positive relationship between beliefs about traditional views and gender roles and the use of consensual self-disclosure such that with more salient beliefs about traditional views and gender roles people tend to use more consensual self-disclosures to initiate romantic relationships online

H6(d): There is a positive relationship between beliefs economic status and the use of consensual self-disclosure such that with more beliefs about economic status people tend to use more consensual self-disclosures to initiate romantic relationships online.

Following Study I, in Study II I attempt to test the cross-cultural process of how perceptions of relational environments and romantic beliefs influence mate-seeking behavior. The preliminary study and Study I helped design a new cross-cultural scale about long-term romantic relationship schemas. Study I also provided about cross-cultural topics of self-disclosure related to mate-seeking for Indians and U.S. Americans. Given the discussion above about using a mixed methods approach for Study II, I organize the chapters in the following way. In Chapter 4, I qualitatively explores self-disclosures among Indians and U.S. Americans in the context of mate-seeking given the findings in Study I about further understanding intent of self-disclosures. In Chapter 5, I discuss the quantitative findings testing the cross-cultural process of how relational environments and beliefs influence mate-seeking behavior. Relevant hypotheses are tested and a verification of the cross-cultural scale of long-term romantic relationship schemas is also attempted in this chapter. Because study II uses a mixed methods approach, results from the qualitative findings are used to investigate research questions and relevant hypotheses. The overall findings are interpreted and discussed in Chapter 6; concluding remarks are made in this chapter.

Chapter 4. Study II Qualitative Analysis

In this chapter I examine how (Asian) Indians and U.S. Americans disclose information to seek long-term romantic partners on mate-seeking websites. The thematic analysis in Study I with Indian and U.S. American participants' open-ended answers about their choices of self-disclosure topics on mate-seeking websites has raised a few questions. Participants' qualitative reports indicated that although different topics of self-disclosure were important for both Indians and U.S. Americans, these topics were considered important for different reasons. For example, when disclosing about their religion, Indians cited socioeconomic intent whereas U.S. Americans cited personal choice in disclosing about religion, using the topic as a conversation-starter. Considering the above findings, I decided to conduct further exploratory analyses to understand the nature of self-disclosure topics while looking for mates on websites in India and the U.S.

I use modified definitions of consensual and subconsensual self-disclosures in my research. As a reminder, consensual self-disclosure is information related to status, role, relationship, or group membership, and subconsensual self-disclosures are subjective beliefs, traits, interests, and preferences.[13] Theory and previous evidence would suggest that Indians would be more likely to use consensual self-disclosures and U.S. Americans would be more likely to subconsensual self-disclosures.

13 I use Driver's (1969) and Franklin and Kohout's (1971) modified definition of Kuhn and McPartland's (1954) consensual and subconsensual references. In Chapter 1, I explained how these definitions about self-descriptors have been adapted to different self-disclosure content-types to initiate romantic relationships in my research.

In Study II, participants completed a survey that included 10 self-disclosure topics. These self-disclosures included both consensual topics (i.e., *age, religion, profession, education, family*), and subconsensual topics (i.e., *medical disabilities, physical appearance, smoking/drinking habits*, *personality*, and *likes and dislikes*). I remind my readers here that these topics came out of the thematic analysis conducted on U.S. American and Indian participants' open-ended responses about self-disclosure topics related to mate-seeking in Study I. My survey included measures of how important each topic of self-disclosure was to participants in order for them to initiate long-term romantic relationships in mate-seeking websites. The psychometric properties of these variables will be discussed in detail in the following chapter (Chapter 5). Following this discussion, participants were asked to provide open-ended responses after ranking the importance of the topics. Specifically, participants were asked to describe "why" they rated the topic's importance the way they did. Additionally, participants were asked to imagine they were registering on a mate-seeking website. They were then asked to create a profile to look for a long-term romantic partner. For the present exploratory qualitative study, the above-mentioned open-ended responses were examined, henceforth referred to as

(a) Open-ended responses to self-disclosure topics, and

(b) Self-created mate-seeking profiles.

I explore the following research question in this chapter:

RQ2: What, if any, information do U.S. Americans and Indians disclose to initiate long-term romantic relationship mate-seeking websites? What kind of information, if any, is considered important by mate-seekers in these two cultures?

Thematic Analysis

A hybrid form of thematic analysis (Fereday & Muir-Cochrane, 2006) was conducted to examine participants' qualitative responses. A hybrid approach uses data-driven methods to draw upon thematic codes from existing theory (Crabtree & Miller, 1999), although still allowing new codes to emerge through an inductive analysis (Boyatzis, 1998). Fereday and Muir-Cochrane (2006) explained that the choice to use a hybrid approach to thematic analysis depends on how far theory-driven codes have been successful in capturing salient themes. As explained in Chapter II, rich theoretical descriptions exist about culture's role in mate selection (Buunk, Park, & Duncan, 2009; Gudykunst & Nishida, 1983) and cross-cultural perceptions on romantic love (Dion & Dion, 1993; Hatfield & Rapson, 1996; Levine et al., 1995). However, whether these cultural differences in perception translate into how people self-disclose to initiate long-term romantic relationships in an online environment needs further investigation. Combining both the inductive and deductive approach allows the researcher to have a framework to interpret data as well as let important and new codes to emerge (see Appendix C table C1 for thematic codes). This approach is beneficial because it gives me the opportunity to use findings from my previous study with the present study in order to advance theory.

It is also important to note here that as a researcher my worldview is not neutral. Having been a registered user of a mate-seeking website in India myself, I have the lived experience of being part of a culture where arranged marriage meetings were transitioning to an online environment on mate-seeking websites. Moreover, as an Indian immigrant living in the United States for the last 13 years, I have had the

privilege of observing my U.S. American friends seeking long-term partners online. My position as a bicultural, and my lived experience as an online mate-seeker in India influenced my decisions about what thematic codes to consider, making memos about these codes, and how to interpret themes across both the cultures. However, I also add that my approach was reflexive, and the relationship with my data was dynamic. To elaborate, in interpreting my data I was simultaneously subjective and receptive to the thoughts of my participants.

Participants and Data

Participants included 170 U.S. American and 185 Indian Amazon's MTurk workers who were of age18 or above. Out of these, 64 (38%) U.S. Americans and 111 (60%) Indians stated that they were not romantically single (see Table 8 in the following chapter for descriptive statistics). Because I wanted to explore self-disclosure in mate-seeking websites cross-culturally, all participants' responses were retained for the present study.

There were 1,700 U.S. American and 1,850 Indian open-ended responses to self-disclosure topics. This resulted in 17 and 21 pages of single-spaced responses for Indians and U.S. Americans, respectively. The data also included Indian and U.S. American participants' hypothetically created mate-seeking profiles. There were 170 U.S. American and 185 Indian responses, which resulted in 9 and 14 single-spaced pages of data for Indians and U.S. Americans respectively. This resulted in 61 pages of qualitative data in total.

Data Analytic Procedures

The data for open-ended responses to self-disclosure topics was initially parsed into four categories—U.S. American romantically committed, Indian romantically committed, U.S. American romantically uncommitted, and Indian romantically uncommitted. Considering there were both romantically committed and not committed participants in my data, I chose to make the initial distinction between the above four categories.[14] For both sets of data (i.e., the open-ended responses to self-disclosure topic-rankings and participants' self-created mate-seeking profiles) phrases served as the unit of analysis.

Each participant's responses were numbered and coded based on their culture of origin. For example, Indian participant number 43 was labeled as IP43 and American participant number 43 was labeled as AP43. These participant codes will be henceforth used in the data analysis.

A hybrid form of thematic analysis was conducted following the procedures outlined by Fereday and Muir-Cochrane (2006).[15] The first step involved a reading of the data based on the a priori codes developed from Study I (see Appendix C table C1 for more details). The second step involved further readings of the data sets to generate more thematic codes that emerged from the data. These newly generated codes, called a posteriori codes (Fereday & Muir-Cochrane, 2006), are derived after

[14] Thirty-eight percent of U.S. Americans and 60% of Indians stated that they were not romantically single. Following that, multiple analyses of variance were conducted which showed that relationship status had influences on the different relationships between perceptions of relational mobility, long-term romantic relationship schemas, and self-disclosure content. Given the above finding, the decision was made to distinguish between romantically committed and uncommitted individuals across India and the U.S. for the qualitative analyses. This information is reported in further detail in the following chapter.

[15] This procedure was created as an amalgamation of thematic analysis methods outlined by Crabtree and Miller (1999) and Boyatzis (1998).

repeated examination of the data. Memos were made for each newly-generated code and how relevant phrases (of participants' responses) represented such codes. Both a priori and a posteriori codes helped identify and organize data into initial meaningful groups.

An examination of initial thematic codes suggested that in the data set for the open-ended responses to self-disclosure topics, codes in a single culture indicated similarity of thoughts among those participants, both committed and uncommitted. This pattern manifested in both the U.S. American and Indian samples. For example, issues about financial stability or sharing similar hobbies between partners were common topics for both romantically committed and uncommitted participants. Therefore, the romantically committed and uncommitted categories for each culture were collapsed for the thematic analysis.

The next phase of data analysis involved sorting and collapsing codes into families and identifying larger themes that would capture the key ideas of interest for the U.S. Americans and the Indian samples separately. During this process redundant or superficial codes were eliminated and relevant codes were integrated into common themes. The following step involved comparing themes across the two samples to identify global themes around which Indian and U.S. Americans' views varied or were similar. In other words, culture-specific themes were further examined to generate universal themes for both India and the U.S. The final step of the thematic analysis was to analyze how different global themes related to each other and to the overarching research question.

Reliability and Validity

In qualitative research reliability is understood as “dependability” which refers to transparency and consistency of the research process used in the study (Lincoln & Guba, 1985). Internal validity is redefined as “credibility” in this approach, which refers to “fit” between participants’ responses and researcher’s interpretation of the responses (Lincoln & Guba, 1985; Tobin & Begley, 2004). In line with these definitions, I maintained an audit trail by creating a memorandum of choices and decisions, made at every step of the data analysis process. Thematic analysis is a reflexive process, meaning that in the present study memos were made at each stage about methodological decisions, and rationales were made about my own reflections of values and views while interpreting the data. Keeping detailed audit trails about the reflexive process of analysis ensured dependability of research. Prolonged engagement with the data and keeping a detailed audit trail of methodological decisions ensured that credibility of research was maintained.

Three themes emerged from the analysis that explains the kind of information, the intent behind disclosing such information, and the right time to reveal such information among U.S. Americans and Indians consider important to disclose to initiate long-term romantic relationship, in the context of looking for mates online. In the following section, these three themes are further discussed.

Results

The right time to write about profession, education, family, age, and religion. Indians and U.S. Americans differ in their beliefs about when to disclose information about consensual topics including profession, education, family, age, and religion during the mate-seeking process. For Indians, communicating to potential

partners about the above-mentioned topics at the onset of the mate-seeking process feels consistent with socially-sanctioned norms in initiating long-term romantic relationships. Moreover, these topics are closely related to one's socioeconomic standing in the Indian society—an aspect of one's identity that is emphasized in India (Bloch et al., 2004). For U.S. Americans, although the above-mentioned topics are important for the mate-seeking process, U.S. participants deem them as "personal" to be discussed at a later stage of the mate-seeking process. In the following paragraphs these differences in mate-seeking scripts are further examined.

Indian participants believe that it is important to communicate about consensual topics (e.g., age, education, profession, family, and religion) at the very beginning of the mate-seeking process because of social pressures. IP147 writes that "In the unsaid norms of marriage or finding a partner in my country, there is an age limit where a male or female should marry before crossing the threshold. and so it is very important to mention age." In case of *education*, IP167 writes that "in our country whenever someone searches for their life partner the second thing they see is the educational qualification of the partner." With respect to *religion*, responses indicate that due to social pressures of endogamy (i.e., marriages within religious, ethnic, or social group), knowing one's religion at the onset of a long-term romantic relationship is crucial. IP127 writes that "Religion plays a crucial role in matchmaking in my country as people are likely to go for a partner with an identical religion as themselves." IP135 further explains that "Inter caste marriages are not

encouraged."[16] Participants' responses about consensual topics indicate that there are culturally sanctioned guidelines about what to communicate during the first step of the mate-seeking process. Indians in this study believe that communicating about age, education, profession, family, and religion to potential partners is expected from mate-seekers at the outset of the mate-seeking process due to cultural norms.

That Indians have specific sociocultural guidelines that endorse communication about consensual topics to initiate the mate-seeking process is further evidenced in participants' hypothetical self-created mate-seeking profiles. In their self-created profiles, Indian participants' typically list their age, education, and professional information including salary details. Often there is very little information about traits, preferences, or beliefs in these profiles. For example, IP23 writes "Myself _______, B.Com, CA Sales Officer 40000, open-minded good caring person"; IP77 writes "Name: _____ M Location: India Age:25 Sex: Male Height: 5.11 Weight: 70 kgs Expectation: a good looking well understandable female"; or as IP89 writes "age-32 Sex-M Occupation-Private Job Income P/A- 4,45,000 Residence-Own Color Complexion-Fair Education- MBA height- 5'2" looking for a girl who is mentally balanced and well versed in cooking, must have pleasing personality." Often participants provide very concise information about their religion and clearly state that they are looking for a mate from the same religion. For example, IP111 writes "I am graduate female from Muslim religion. Seeking proposals within same religion,

[16] Here I note that intercaste marriages in India are referred to as marriage between couples not belonging to the same caste. Caste refers to hereditary social stratification among Hindus, based on social class (Dhar, 2013). Social and institutional norms in India forbid intercaste marriages, and traditionally intercaste couples are viewed as violating the Indian tradition (Dhar, 2013). Therefore, information about caste, religion, or community becomes important at the onset of romantic relationship formation.

has to be good looking"; and IP146 mentions that s/he is "by caste . . . Brahmin and living in UP . . . professional qualification is M-Tech and earning Rs 20 lakh PA, looking for someone within same religion."[17] It is interesting to note that information related to religion is concise; participants do not elaborate their larger religious or personal value system. The incisive reference to religion emphasizes individuals' adherence to social norms that require information necessitating endogamy (i.e., marriage within one's community) to be exchanged at this early stage of relationship initiation.

Indian participants further explain that communicating about consensual topics at the very onset of the mate-seeking process is important because they are indicators of socioeconomic status; this includes disclosing consensual information about one's family. For example IP142 explains that "good educational qualification means great status" and IP132 writes that "profession indicates the class of a person." Similarly, the topic about family is also considered important because by listing one's prominent acquaintances and their achievements elevates one's identity and social standing. IP169 writes that "I want my partner's family to be high class and from a decent family," or as IP38 writes "profession of parents of bride and groom describes their social status, so it should be there." In the self-created profiles too, IP135 writes about "an elder brother who works in the Pharmaceutical field" and IP126 writes about his/her father who "is currently working in Government of India, as a Sr. Section Engineer." The above argument indicates that because an Indian's identity is

[17] Lakh is a common denomination used in the Indian system referring to 100,000. 'PA' stands for per annum. The participant here is referring to his annual income in Lakhs.

deeply connected to his/her social status, information that highlights social standing (e.g., consensual information) is prioritized during initial stages of the mate-selection process. Participants' answers further indicate that consensual information about relational networks is considered important in the Indian society. The implications of the above findings resonate with my general research argument about how relational networks and their stability is a salient cognitive perception in the Indian mind that gets manifested in interpersonal communicative behaviors.

U.S. American participants consider consensual topics important for relationship development but do not think it is needed at the very beginning of the relationship initiation stage. In specific consensual topic-related answers, U.S. American participants indicate that this information is private, not to be shared at this initial stage. AP118 writes "I would keep my family life private until I got to know the person more, then I would let them in to know more about my personal life." About the topic of religion AP121 writes "I don't really think religion is something that needs to be talked about right off the bat. That's something you can bring up later after you have been dating a while." Similarly, about age AP161 writes "I just don't agree with providing your age when you're looking for someone. That info can be talked about on the 1st or 2nd date." Relatedly, U.S. American participants also indicate that they do not feel comfortable disclosing such information in an online platform where it would be accessible to unknown registered users and may even attract the wrong people. AP73 writes "That's not something you necessarily have to give away at first. If people knew what you did for a living then they would have a pretty good idea about how much you make . . . would attract the wrong people."

AP33 elaborates that "A lot of people are after the rich. I wouldn't say my profession until after I met them."

Indians and U.S. Americans also make decisions about when to provide consensual information about their families—this decision is based on the degree of social and relational pressure there is to mention consensual information about one's family. Indians in their qualitative responses indicate that there is a sociomoral obligation to involve one's family in mate-seeking decisions. For example, IP 124 writes that "My family consists of my father, mother, and myself" and IP44 mentions that s/he wants to be in a romantic relationship with "blessings of our parents and relatives." Indian participants answers resonate with the theoretically argument I made in Chapter 1 that maintaining stability in relational networks is an important aspect of the Indian society. Therefore, information about parents and siblings are very common in Indian responses. When compared to Indians, U.S. Americans rarely mentioned about their parents or siblings. The few times the term *family* was used was to indicate that mate-seekers had children of their own. For example, AP72 writes that she is "a single mother with a family of three kids"; or AP133 writes that she lives with her 12-year old. Unlike Indians, U.S. Americans tend to write about 'family' not from a sociomoral obligation to write about family members; the decision to talk about family is only made when one has children.[18]

[18] Here I note that the term *family* signifies different concepts for Indians and U.S. Americans. For Indians, a person being born into a hierarchical system of relationship and responsibilities (Masalo, Misra, & Rapisardi, 2004), families refer to those by orientation. For U.S. Americans, however, the term signifies families of procreation consisting of nuclear units of the self and one's children instead of a larger relational network of individuals.

The right time to write about feelings, beliefs, and preferences. U.S. Americans and Indians think differently about when to communicate about traits, feelings, beliefs, and preferences and how detailed this information needs to be during the relationship initiation stage. In other words, there are cross-cultural differences relating to subconsensual information. U.S. Americans tend to emphasize the importance of subconsensual topics more than Indians at this initial stage of courtship. Indians varied in their beliefs about whether communicating about the above-mentioned topics are important during the initial stage of mate-selection, such that some participants consider communicating this information to potential partners purposeless, citing inauthenticity of initial self-presentations, whereas others emphasize socially sanctioned reasons for highlighting these topics. I examine these differences in mate-seeking scripts below.

For U.S. Americans, elaborating about traits, feelings, beliefs, and preferences is crucial at the onset of relationship formation because it conveys information about personal-level (in contrast to network or group-level) compatibility and one's desirability to potential partners. Participants' responses indicate that strategic self-disclosures about the above topics create favorable first impressions for, and establishes initial notions, about compatibility with potential partners. About the topics on likes and dislikes, AP21 writes, "this is the meat of the deal! this is how we would decide everything we are going to do everyday!"; and, about physical features, AP28 mentions "Looks are often the most important traits that people notice at first, so it makes sense to address it up front." AP48 further explains that "Compatibility and recreation plays a huge part in relationships, especially if you are spending time

with this person or looking for activities to share. So you need to be upfront about it." In their open-ended answers about creating profiles in a mate-seeking websites, U.S. Americans provide details about themselves, highlighting the peculiarities distinguishing them from other potential mates. For example, AP47 writes, "Interested in Indie music, movies and television, and hiking. I don't love cooking, but I do like fine dining, crafty cocktails, and cold brew coffee"; AP38 writes "I love fashion, hand embroidery, reading the news, scientific research (textile science), swimming, healthy cooking, competitive weight lifting"; and AP51 writes "My hobbies include being totally jacked, wearing strange clothes to Costco in the middle of the day, driving around the city with an atrocious, self-done haircut in my garish car. I am honest to a fault."

Participants' qualitative answers indicate that U.S. Americans generally follow a very different script to initiate long-term romantic relationships compared to Indians (discussed in the previous section). More than communication about socially sanctioned affinity-driven status, U.S. Americans are concerned about making themselves appealing to potential partners. In the process, U.S. American answers tend to be unique, highlighting how they stand out among a group of potential partners. U.S. Americans want to ensure that potential partners have enough information about them to have an initial assessment of compatibility. However, what is interesting to note here is that U.S. Americans are more concerned with compatibility of beliefs and preferences than a compatibility between socioeconomic statuses.

As I noted above, Indians do not agree on whether self-disclosures about traits, feelings, beliefs, and preferences is important during the relationship initiation stage. One belief is that communicating about the above-mentioned topics is futile, because people can be deceiving in their self-presentations. In other words, because these topics are not socially identifiable information, people believe that such information may not be reliable. IP165 writes that writing about preferences and beliefs is "not needed because people do not accurately describe themselves." IP176 elaborates that it is hard to rely on subconsensual information because "people only write about the positive side of their personality and do not mention their negative sides." IP104 states that "character and personality is [sic] defined in actions and not in words" implying that one cannot have an accurate perception about these topics from self-reports; it can only be assessed during face-to-face interactions where the person can observe the behavior for themselves. Conversely, another group of participants believe that these topics are important because the answers help them determine whether the partner would be socially acceptable and acknowledged by one's family. Put differently, participants' answers suggest that people write about those traits and preferences that indicate that they would be a "good fit" in a potential partner's family and larger relational network. For example, about likes and dislikes, IP58 writes "people write about their likes and dislikes because potential partners are socially judged on whether their preferences make them compatible to be part of one's family'" or as IP181 writes, "one needs to show he is compatible to be a part of one's family." About the topic on personality/character, IP179 writes "I want someone of very good character, caring for my family, with good habits. I want a

very lovable person." More than personal peculiarities or oddities, Indian participants write about general characteristics and traits that are valuable in a relational network.

Moving beyond what is right to blending in or standing Out? Although both Indian and U.S. American participants have indicated the presence of scripts that guide their first steps in the relationship initiation process, participants' self-created mate-seeking profiles reveal a shift in the kind of information they disclose on an online platform. Indian and U.S. American participants are flexible in the use of both consensual and subconsensual topics online, however, they seem to do so with some degree of reservation. A closer examination of these self-created profiles indicates that even though individuals in both cultures want to stand out in order to be noticed by potential partners, they do not steer very far from the usual culturally derived scripts of mate-seeking. Both Indian and U.S. American participants seem to take liberties with what is culturally expected for them to disclose; however, they do so within the realms of these scripts. I examine this duality between trying to break away from the script while trying to emulate it, in further detail below.

U.S. American participants strategically use consensual information to directly or indirectly supplement details about personal-level preferences, beliefs, and feelings in their self-created mate-seeking profiles. Often U.S. American participants are nonspecific in their information about age and economic stability. The generic nature of the consensual statements directs attention towards other information exchanged about their personal-level beliefs and preferences. For example, AP118 writes "Looking for a long-term relationship with that special lady. I'm a middle-aged, single man with a good job. Love to laugh and hit the town . . . "; or as AP82

writes “I’m looking for a stable, long-term, monogamous relationship. I am young, have a great job and my own place, and I am looking for somebody I can share my life with . . . .” U.S. American participants also often trivialize consensual information in their profiles such that a potential partner’s attention is directed towards the profile-holder’s sense of humor instead of being fixated on the consensual details. For example, AP112 writes,:

> Me-29 just a big goof working everyday to fool everyone else that I can actually do this adulting thing. Hi everyone! I have lived around 6 years here but still feel like there is plenty to explore. By day, I am an engineer at a med device company, and by slightly different time of day I can be anything else, including but not limited to mountain biker/tree jouster, personal grill cook, gym rat, rugby player, singer/songwriter, foody/cocktail enthusiast. You name it and I’m down!

Some participants provide consensual information to further qualify their characteristics and preferences. For example AP5 shares that “I am a dog-trainer and outdoor lover. I am always active and enthusiastic. I like to read and write while also finding interesting ways to explore the suburban area where I live.” The choice of profession can be interpreted as a qualifying statement to the profile-holder’s love of the outdoors. Similarly, AP113 writes that he is looking “for a long-term relationship. I’m not a young guy but I’m very active and know what I want in my life. I love to travel and hope we can travel and explore together.” The participant mentions age but the follow-up explanation indicates that age does not define who he/she is as a person. The above discussion suggests that U.S. Americans go out of their traditional

mate-seeking scripts of using subconsensual disclosures and strategically integrate consensual information to stand out in the database of mate-seekers online. However, participants make these shifts while keeping within the parameters of their usual culturally derived scripts.

Indian participants move beyond the traditional script of listing consensual information to communicating about preferences and beliefs; however, such subconsensual information is generally non-specific, and unlike U.S. American responses does not convey personal and unique information about a mate-seeker. For example IP115 writes "The most important thing in my life is moral values and respect for elders"; IP124 writes "I am a simple open-minded person"; IP138 says "My character and behavior is good"; IP155 writes "I think I am a fun and loving person"; and IP91 writes "I am very open-minded and a socialist person." The subconsensual information that does get written about is more nonspecific; traits like being open-minded, simple, good, or loving does not tell one about uniqueness of a person. As explained before, often participants elaborate on traits and beliefs that imply that one has traits to be part of a relational network. For example, IP29 writes "I am family-oriented, and want a trustable and fair person"; and, IP114 writes "if you were into living the life happily ever after with family and friends then I am the guy for you."

Indian participants also write about their physical appearance (identified as a subconsensual topic in my research); however, this information can be associated with institutionalized ideals of physical perfection for marriage prospects, especially in the case of Indian women. For example, IP88 identifies him/herself as having

"Skin Tone: Fair" and IP77 mentions that he is in search of a "good looking, fair, well understandable female." Colorism defined as the discrimination of an individual based on skin color (Bryant, 2001) has been identified as a gender-stratified marriage rule for Indian women (Banerjee, 1999). Being of "fair" skin color has been institutionalized as representative of physical perfection in Indian women; consequently, identifying oneself as fair improves one's marital prospects (Banerjee, 1999). Therefore information about physical appearance, specifically skin-color, among Indian participants moves from being personal and unique information about the self to being a socially identifiable marker of physical perfection in the mate-seeking context. Overall, Indian participants use subconsensual topics conservatively; the information presented are either non-specific or serve as socially recognizable indicators of identity.

Discussion

The present qualitative study aimed to understand how people communicate on mate-seeking websites to initiate long-term romantic relationships in India and the U.S. Using thematic analysis the study explores what information U.S. Americans and Indians disclose, why they consider disclosure of such topics important, and how they present such information in an online environment. The study addresses an important gap in the existing literature on the use of self-disclosures to initiate mate-seeking processes online cross-culturally. It provides a much-needed non-Western centric perspective to understand how people strategically reveal personal information to look for long-term romantic partners. Although research (Cousins, 1989; Kanagawa, Cross, & Markus, 2001) and theoretical arguments indicate that

Indians prefer consensual and U.S. Americans favor initial subconsensual self-disclosures, the emergent themes in the present study illustrate the complexities of classifying self-disclosure in these binary categories. Below these complexities in findings are further explored.

Thematic analyses of Indian and U.S. American participants' qualitative responses indicate that generally there are cultural scripts that people follow to initiate long-term romantic relationships. Scripts, according to Simon and Gagon (1986), are metaphors "for conceptualizing the production of behavior within social life" (p. 98); they help us make sense of contexts and guide our communicative behaviors. I define cultural scripts of mate-seeking as socially sanctioned communicative behaviors that provide instructional guides at the level of collective life about how to initiate such relationships. Reimer et al. (2014) indicated that culturally U.S. Americans are more person-centric and Indians are more normative-context-driven. For U.S. Americans, the culturally sanctioned meta-norm is to follow what is personally desirable. For Indians, on the other hand, the self is more attuned to social norms and expectations about establishing connections with others, behaving in situationally appropriate ways, and being socially acknowledged by others (Reimer et al., 2014). Therefore, cultural scripts for seeking mates differ based on whether personal preferences or adherence to local norms are emphasized.

I summarize the above-mentioned Indian and U.S. American cultural scripts about mate-seeking identified in my study here. U.S. American participants in their open-ended answers to specific subconsensual topics indicate that disclosures about preferences, beliefs, traits, and feelings are important at the initial stage of

relationship formation. Consensual information is more private and should only be communicated during the relationship development phase. On the other hand, Indians emphasize consensual information that indicates their socioeconomic and "affinity-driven status" during the relationship initiation phase. Bloch et al. (2004) used the term affinity-derived status to indicate that an Indian's identity is dependent on "how many important people they know and the status and respect accorded to them by their social group" (p. 97). In other words, an Indian's identity is not just defined by his or her own character and achievements, but by how one's achievements are acknowledged by one's acquaintances, friends, and larger social network. Also, achievements not only include one's own accomplishments validated by society, but also how well connected one is to other such achievers. Therefore, consensual topics about education and profession become important during the Indian romantic relationship initiation process because they indicate one's identity through socially acknowledged accomplishments. In the above sense, participants responses about cultural scripts of mate-seeking are aligned with the theoretical arguments about what is prioritized in the two cultures.

An important finding in this study is that both Indians and U.S. Americans try to reinvent these cultural scripts of mate-seeking online, especially through their self-created profiles for mate-seeking websites. As part of a huge database of profile-holders looking for a life-partner in a mate-seeking website, individuals are concerned about how to promote themselves in order to attract potential partners (Heino et al., 2010). Therefore, both Indians and U.S. Americans tend to push the boundaries of the cultural scripts of mate-seeking in order to stand out among millions of profiles of

potential partners. This phenomenon is most apparent in participants' answers where they were asked to create their own profiles for a hypothetical mate-seeking website. Often U.S. American participants used consensual information that highlight their economic stability along with communicating about their preferences, beliefs, and traits. Indian participants frequently used subconsensual information to stand out among a large group of profile-holders who follow the cultural scripts and emphasize information about their socioeconomic and affinity-driven status.

The metaphor of a marketplace studied primarily in the Western context (e.g., Heino, et al., 2010) can be applied to the online mate-seeking process for both Indians' and U.S. Americans' where mate-seekers strategically present personal information to make themselves appealing to potential partners. Heino et al. (2010) described the online mate-seeking market as "a place where people go to "shop" for potential romantic partners and to "sell" themselves in hopes of creating a successful romantic relationship" (p. 429) to understand how U.S. American mate-seekers "market" themselves. Heino and colleagues explained that U.S. American mate-seekers assess their own value and present information, using the online mate-seeking profile as a "selling tool or promotional device designed to make others sound 'wonderful'" (p. 435). U.S. American participants in the present study also considered that both consensual and subconsensual information can be strategically used on mate-seeking online profiles to promote themselves to potential partners. The consumerist metaphor can be applied to the Indian context as well. Indian participants' responses indicate that they assess their value as well before strategically disclosing information on their mate-seeking profile online. Bloch et al. (2004)

explained that for an Indian "Status is a value in itself" (p. 4) and therefore information that adds status-related value is usually emphasized and marketed during the mate-seeking process. Therefore, Indians tend to advertise more about their education, profession, and family's education and profession. To make themselves more noticeable among a large pool of online candidates, Indians also resort to communicating about their beliefs and preferences. The above discussion indicates that in the online marketplace of mate-seekers, both Indians and U.S. Americans strategically reveal different information about themselves in order to create favorable first impressions on potential partners.

An important finding in this study has been the modification of cultural scripts in the context of mate-seeking online; however, such modifications are made while keeping within the realms of their traditional cultural scripts. Thematic analyses indicate that U.S. Americans tend to use consensual information to supplement their details about personal-level beliefs, preferences, and traits. Information about education, profession, or even age is strategically used to highlight personal details. From this perspective, U.S. Americans consensual information can be interpreted as following the more traditional cultural scripts of mate-seeking. Indians, on the other hand, communicate details about traits and personality, that identifies one as a good fit in a relational network. In that sense, these self-disclosures can be considered as representing social-identity related consensual information. Therefore, it seems like Indians and U.S. Americans do take liberties in their communication processes online to seek mates without threatening the existing scripts available to them.

I draw two conclusions from these above findings. One, culturally-sanctioned mate-seeking behavior seems to be propagated with some modifications in the online environment. Two, typifying participants' disclosures and defining them as consensual or subconsensual does not fully capture the complexities of the initial communication process used by mate-seekers in these websites. The qualitative findings in my study suggests that definitions of consensual and subconsensual information need to be reconsidered and should take into account the intent of strategic disclosure. The finding about self-disclosures in Study II is congruent with initial findings about self-disclosures in Study I that suggested that although U.S. Americans and Indians reveal consensual and subconsensual information to initiate contact with potential long-term romantic partners, the intent of such disclosures may be different.

In Chapter 5, I discuss the quantitative analyses of Study II that aims to

(a) verify the dimensionality of the cross-cultural long-term romantic relationship schemas scale,

(b) test the model of how perceptions of relational mobility and relationship schemas affect self-disclosing strategies to initiate long-term romantic relationships online,

(c) and test relevant hypotheses associating the relational factors with self-disclosures.

Given that Study II uses a mixed methods approach, the quantitative analyses in the following chapter takes into account the qualitative findings about self-disclosures in Chapter 4.

Chapter 5. Study II Quantitative Analyses

Purpose and Overview

The purpose of Study II is to test both the model of culture's influence on self-disclosure content in the context of seeking mates online (see Figure 1) and hypotheses 1 through 7. In order to do so, Study II first provides a verification of the dimensionality of the new cross-cultural scale on long-term romantic relationship schema that was developed in Study I. The study attempts to provide an additional assessment of reliability and construct validity of the new measure.

Participants

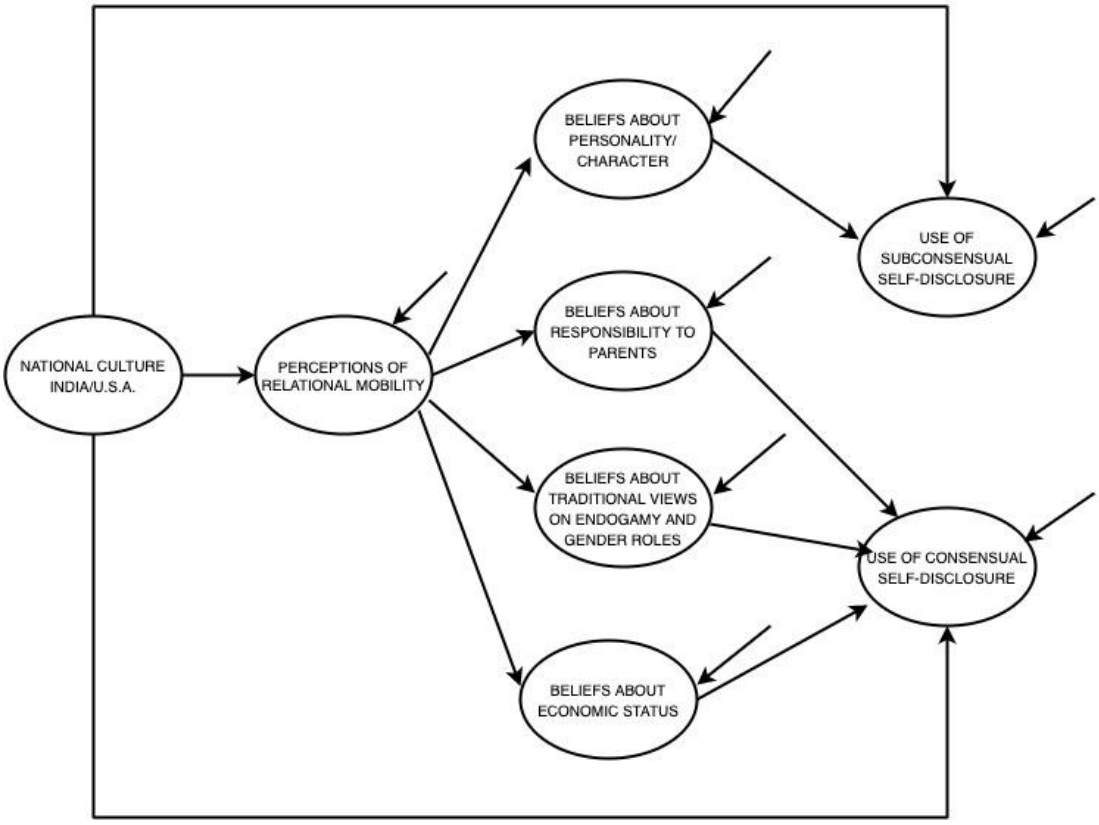
Participants (N = 335; 170 from India and 185 from the U.S.) who were either committed or not committed in romantic relationships were recruited using Amazon's MTurk and were compensated $1.70 for their participation.[19] Out of all participants, 64 (38%) Americans and 111 (60%) Indians stated that they were not romantically single (see Table 8 for descriptive statistics). The average age of the Indian participants was 26.46 (SD = 4.23, Mdn = 25) and average age of Americans was 33.45 (SD = 9.37, Mdn = 32). There were 149 Indian males and 36 females. Among Americans there were 92 males and 78 females. For Indians, participants' household income ranged from 5,000 to 900,000 INR (i.e. from $66 to $11,839) a year; for Americans, the household income ranged from $2,000 to $500,000 (i.e. from 152035

19 Amazon's MTurk workers who had the qualification (i.e., worker attribute) of being romantically single were recruited for the present study. Amazon Mturk workers have qualification types; one of the qualification that the researcher requested and paid for while collecting data was a worker's romantic status. Data was requested specifically from American and Indian MTurk workers who qualified as being romantically not committed. However, analysis of the survey question related to romantic relationship status of participants revealed that out of 355 participants who were qualified as 'single' by Amazon's MTurk, 175 were romantically committed. The decision was then made to retain these participants' data for the study.

to 38,008,752 INR). attention-check questions. Only the sections on perceptions about the social environment, romantic beliefs, and communication in romantic relationships were randomly ordered. In other words, the practice scaling session was

Figure 1

Cross-Cultural Model Depicting Relational Factors Influencing Self-Disclosures to Initiate Long-Term Romantic Relationships



Note. This is the model after the belief factors were examined using exploratory factor analysis using items from existing scales (developed in the U.S. and Australia) and the participant-generated statements in preliminary study. The four romantic relationship schema (i.e. belief) factors shortlisted in Study I were beliefs about *Personality/Character*, *Responsibility to Parents*, *Traditional Views on Endogamy and Gender Roles*, and *Economic Status.* Disturbances in the structural model are not allowed to covary.

Table 8

Descriptive Statistics of Indian and U.S. American Participants for Study II

	Indians (n = 185)	U.S. Americans (n = 170)
	Frequency	
Frequency		
Employment*		
Employed for wages, self-employed, working part-time	178	169
Unemployed, not employed for wages, home-maker, retired, out of work and looking for work, out of work and not currently looking for work, unable to work, retired	23	20
Serving the military	1	0
Student	6	13
Prefer not to disclose	1	0
Other	1	1
Education		
Less than high school or high school graduate	1	21
College with no degree	3	40
College with degree	81	75
Graduate or professional degree	100	30
Other	0	4
Race*		
White	2	111
African American	1	30
Asian	78	20
American Indian or Alaska native	7	13
Native Hawaiian or Pacific Islander	0	2
Hispanic or Latino/Latina	0	20
Other	2	5
Registered in mate-seeking website (yes/no)**		
Yes	131	54
No	55	155

Note. * refers to demographic topics where participants were asked to choose all that apply. There are overlap in the categories of those demographic topics.

** There were no committed individuals who indicated that they were registered in mate-seeking websites.

always first and demographics and attention checks were always last. The fifth section had questions on demography and attention-check questions. Participants were informed that the survey would take 45 minutes to complete.

Procedures

An IRB-approved online survey was conducted on Amazon's MTurk measure survey items, perceptions about the social environment items, romantic schemas items, self-disclosures to initiate romantic relationships items, and demographic and attention-check questions. Only the sections on perceptions about the social environment, romantic beliefs, and communication in romantic relationships were randomly ordered. In other words, the practice scaling session was always first and demographics and attention checks were always last. The fifth section had questions on demography and attention-check questions. Participants were informed that the survey would take 45 minutes to complete.

Measures

To test the model of how perceptions of relational environments affect romantic beliefs and initial self-disclosures during the mate-seeking process, several measures were used. The model is represented in Figure 1. All items were measured using magnitude scales (Fink, 2009). Next, I discuss the measures. For a complete list of measures see Appendix C.

Perception of relational mobility. Participants completed the 12-item relational mobility scale that has been validated in prior research (Yuki et al., 2007). The relational mobility scale is an individual-level variable that measures perceptions about relationship opportunities in the participants' societies (Yuki & Schug, 2012). Items include participants agreement with the importance of different statements using magnitude scale. Example of items include: "People in my immediate society

have many chances to get to know other people" and "If people in my immediate society did not like their current groups, they could leave for better ones."

Long-term romantic relationship schemas. Items representing the four factors developed from Study I were used to measure long-term romantic relationship schemas. These factors measure different beliefs about pursuing a successful long-term romantic relationship. Participants agreement with the importance of different statements using magnitude scale was measured. The factor *personality and characteristics* consisting of eight items measuring personality traits and characteristics of a potential partner. Items included "For a long-term romantic relationship, it is important to have a partner with a good character" and "For a long-term romantic relationship, it is important to have a partner with a pleasing personality." The factor *responsibility to parents* comprised six items and measured the obligation of relational partners to their families and the involvement of their families in a romantic relationship. Items include "In a successful long-term romantic relationship, partners should make each others' parents happy" and "For a successful long-term romantic relationship, partners should accommodate each other's families' needs." The factor *traditional views and gender roles* consisted of five items and measured conservative views related to endogamy and more conventional gender roles in long-term romantic relationships. Items included "For a successful long-term romantic relationship, the man should be the achiever outside the home" and "For a successful long-term romantic relationship, the woman should take care of the home." Finally, the factor *economic status*, comprising four items measured financial viability and socioeconomic standing to pursue a long-term romantic relationship.

Items included “Before pursuing a long-term romantic relationship, it is important to have a secure job” and “For a successful long-term relationship, it is best to be with someone who has similar educational status.”

Self-disclosure content. Self-disclosure content was measured using two factors—*consensual* and *subconsensual self-disclosures*. The items were for both factors were developed from Study I. Here too, items include participants’ rating of the preference of disclosing about the different topics using magnitude scale. Consensual self-disclosure consisted of five items and measured information revealed about identification related to status, role, relationship, or group membership. Items included “If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their profession” and “If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their religion.” Subconsensual self-disclosure comprised five items and measured subjective beliefs, traits, interests, and preferences. Items included “If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their likes and dislikes” and “If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their character and personality.” Given that the dissertation aims to examine perceptions about relational environments and its relation to beliefs and behavior, items are structured to reflect understanding of participants’ social environment and not just their own thoughts.

Self-disclosure intent. Along with self-disclosure content, items were created to examine the purpose of disclosing consensual and subconsensual information. For

each topic of self-disclosure, participants were asked to rate whether their intent to disclose information was socionormative, subjective, or both. For example, for the self-disclosure content topic on religion, participants were asked to rate on a magnitude scale how much they agreed with the following statements:

(a). If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their religion, because long-term romantic partners from different religions may not be socially accepted.

(b). If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their religion to let potential partners know about their personal religious views.

Item (a) was measured as a social-norm related intent of self-disclosure about one's religion whereas item (b) was measured as a subjective intent to self-disclose information about religion. Hence, there were 10 items measuring socionormative intent and 10 others measuring the subjective intent of self-disclosure.

Nationality. MTurk workers who qualified as being U.S. American and Indian residents were shortlisted for the study. Participants were asked about their nationality (i.e., country of citizenship). A decision was made to only retain participants who indicated that their nationality was Indian or U.S. American were retained for the study. There were two Indian citizens currently residing outside of their country of citizenship; these participants were not retained for the study. There were no such cases for the U.S. American sample. The variable was dummy-coded (India = 1; USA = 0) for the study.

Relationship status. U.S. American and Indian Mturk workers who were "qualified"[20] as romantically uncommitted participated in the study. However, in the online survey, participants were further asked "Are you currently in a committed romantic relationship (i.e., exclusively dating, engaged, or married)?" Participants who answered "yes" or "no" were retained for the study. The variable was dummy-coded (romantically committed = 1; romantically single = 0) for the study.

Results

First, the data were separated into three data files—one with only responses from Indian participants, one with responses from American participants, and one that contained responses from both sets of participants. Table 8 in this chapter provides demographic information about the data. The analyses performed are presented below.

Data preparation. There were no missing values in the data. Preliminary investigations into the distribution of the data in all three data files revealed that all variables measured on a magnitude scale were positively skewed and had several outliers. To correct for outliers, variables were winsorized (see Tukey, 1962, for a discussion on winsorization) by being reduced to their 95th percentile. Following winsorization, skewness and kurtosis values of each variable were assessed (see Tables C3, C6, and C7 in Appendix D). Following Kline's (2005) recommendation, if the absolute value of the ratio of skewness to its standard error was greater than three and the absolute value of the ratio of kurtosis to its standard error was greater than 10,

20 As explained before, although I paid for romantically single Indians or American adults on MTurk, the survey result indicated that some participants with this qualification type were romantically committed.

data transformation was attempted. Data transformation was attempted using Fink's (2009) recommendation of the single-bend family of transformation. The equation used was "$Y* = (Y + k)^{(\lambda)}$, such that if $\lambda = 0$, $Y* = \ln(Y + k)$, and if if $\lambda \neq 0$, $Y* = (Y + k)^{(\lambda)}$, where Y is the initial variable, $Y*$ is the transformed variable, ln is the natural logarithm, and k is a constant" (Fink, 2009, p. 382). Appendix D has tables represent the final minimum and maximum values of variables pre- and post-winsorization for both country's data (table C2), Indian data (table C4), and U.S. (table C5), data respectively. Appendix D presents the pretransformation skewness and kurtosis values for all indicators, the values for k and λ, and the posttransformation skewness and kurtosis values for both-country data (table C3), Indian data (table C6), and U.S. (table C7) data, respectively. All the transformed variables were in line with Kline's (2005) recommendation presented above.

CFAs for long-term romantic relationship schemas factors. In order to assess the dimensionality of the scale of long-term romantic relationship schema in India and the U.S. a multi-group confirmatory analysis needed to be conducted using the romantic schema factors—personality and characteristics (factor name IPERSON for Indian data and UPERSON for U.S. American data), responsibility to parents (factor name IPARENT for Indian data and UPARENT for U.S. American data), traditional views and gender roles (factor name ITRADIT for Indian data and UTRADIT for U.S. American data), and economic status (factor name IECONOM for Indian data and UECONOM for U.S. American data). These factors were derived from the EFA conducted in Study I to examine the dimensionality of the cross-cultural scale of long-term relationship schema. As a first step in the multi-group

analysis, two separate CFAs (with Indian and U.S. American data) were run to see whether each model had adequate fit prior to testing measurement invariance (Putnick & Bornstein, 2016).[21] Model fit for U.S. Americans was, χ^2 (224, N = 355) = 747.39 (p < .001), RMSEA = .12, 90% CI [.11, .1], CFI = .82, and SRMR = .08; and for Indians, χ^2 (224, N = 355) = 1249.42 (p < .001), RMSEA = .16, 90% CI [.15, .17], CFI = .79, and SRMR = .08. Fit indices were examined using the cutoff values suggested by Hu and Bentler (1999): SRMR ≤ .08, RMSEA ≤ .06, and CFI ≥ .95. The fit indices of the two models, especially RMSEA (both greater than .06) and CFI (both less than .95) values indicate poor model fits for both the Indian and the U.S. American belief models.

The Φ matrix (see Tables 9 and 10) representing the correlation between factors, were separately examined for the U.S. and Indian CFAs; the determinants of the Φ matrices were also examined. The factor correlations in the two countries indicate a difference in how long-term romantic relationship schemas are perceived in India and the U.S. Factor correlations exceeding .80 indicate poor discriminant validity of the construct (Brown, 2006). Factor correlations (see Table 10) approaching 1.0 (i.e., above the .80 threshold) between factors personality and characteristics (IPERSON), responsibility to parents (IPARENT), and economic status (ITRADIT) in the Indian data suggests issues of multicollinearity and questions the notion that the latent factors represent distinct constructs. Respective factor correlations in the U.S. data (see Table 9) did not have such high correlations (i.e.,

[21] Measurement invariance is defined as the assessment of "equivalence of a construct across groups or measurement occasions and demonstrates that a construct has the same meaning to those groups or across repeated measurements" (Putnick & Bornstein, 2016, p. 71).

below .50) indicating this issue was not present in the U.S. data. Moreover, the determinant of the Φ matrix in the U.S. data is .50 and in the Indian data it is .02. The determinant approximating 0 in the Indian data suggests that there is severe multicollinearity in the Indian data.

To understand the factor structure of long-term romantic relationship schemas in India, the highly correlated factors in the Indian data (i.e., beliefs about personality, responsibility to parents, and economic status) were further examined. The above-mentioned three belief factors in the Indian data were further examined in two different CFA models—one with the three separate problematic belief factors (Model 2) and the other was a nested model (Model 1) with the three belief factors combined (reflecting a single factor of romantic beliefs). Neither model had acceptable initial fit according to the cutoff values suggested by Hu and Bentler (1999): SRMR ≤ .08, RMSEA ≤ .06, and CFI ≥ .95. For Model 1 the fit was, χ^2 (135, N = 185) = 1137.43 (p < .001), RMSEA = .20, 90% CI [.19, .21], CFI = .76, and SRMR = .07; and the fit for the nested Model 2 was , χ^2 (132, N = 185) = 879.74 (p < .001), RMSEA = .17, 90% CI [.16, .19], CFI = .82, and SRMR = .06. The $\Delta\chi^2$ (1, N = 185) = 257.70 (p < .001), suggests that the larger model (Model 2) with more freely estimated parameters fits the data better than the "smaller" model (Model 1), where parameters are fixed.

Given the high factor correlations in the Indian belief factors (and not among the U.S. American belief factors) and the model comparison suggesting that the belief factors do not work better as a single factor of romantic beliefs, how the Indian beliefs about long-term romantic relationships are structured remain inconclusive. Multi-group comparisons were not warranted; the results indicated that romantic

Table 9

Φ Matrix from U.S. American Data for Long-Term Romantic Relationship Related Belief Factors (n = 170)

	UPERSON (Personality and Characteristics Related belief in the U.S.)	**UPARENT** (Responsibility to parents-related belief in the U.S.)	**UTRADIT** (Traditional views and gender roles in the U.S)	**UECON** (Beliefs about economic status in the U.S.)
UPERSON	1.00			
UPARENT	.24	1.00		
UTRADIT	- .05	.43	1.00	
UECON	.49	.35	.23	1.00

Table 10

Φ Matrix from India Data for Long-Term Romantic Relationship Related Belief factors (n = 185)

	IPERSON (Personality and Characteristics Related belief in India)	**IPARENT** (Responsibility to parents-related belief in India)	**ITRADIT** (Traditional views and gender roles in India)	**IECON** (Beliefs about economic status in India)
IPERSON	1.00			
IPARENT	**.90**	1.00		
ITRADIT	.60	.70	1.00	
IECON	**.82**	**.80**	.76	1.00

Note. The factor correlations in bold exceed the .80 threshold suggested by Brown (2006), indicating poor discriminant validity of the construct.

beliefs in U.S. and India were structured differently and is not comparable at least with the present data. Moreover, considering schemas about long-term romantic relationships examined in this study are not equivalent in India and the U.S. the overall model of how cultural perceptions of relational mobility affects romantic beliefs and initial self-disclosures in mate-seeking websites (represented in Figure 1)

cannot be tested. Therefore, the next step in analysis--testing individual hypotheses will be discussed.

Overview of Statistical Analysis for Hypothesis Testing

Hayes' (2013) PROCESS macro (Model 59) was used to test H1a-b, H2, H3a-b, and H4a-b. Given the inconclusive structure of long-term romantic schemas in the Indian data (from the CFA results discussed above), it was not possible to compare the cross-cultural belief structures using structural equation modeling. Hence, hypotheses (i.e., H5a-d, H6a-d, and H7) that had cross-cultural belief factors as predictors or outcome variables were tested differently than previously proposed. For example, hypotheses about perceptions of relational mobility relating to beliefs about personality (H5a) or beliefs about responsibility to parents relating to the amount of consensual self-disclosure use (H6b) was not attempted with Indian and U.S. American data together. This is due to the high factor correlations in the Indian data as opposed to the correlations in the U.S. American data (as seen in the tables on Φ matrices). Given the inconclusive nature of Indian beliefs (which was not the case with the U.S. American data) these hypotheses (i.e., H5a-d and H6a-d) were tested only with the U.S. American sample. Five separate regression analysis were used to test H5a-d and H6a-d with the U.S. American data. For hypothesis 7, that examined the mediating relationship of belief factors on the relationship of perceptions of relational mobility and the amount of consensual and subconsensual self-disclosure use--a path analysis was conducted with U.S. American data only.

Measures for Hypotheses Testing

Prior to hypothesis testing, variables were formed by saving first principal

components for each of the factors mentioned below, as recommended by Mazziotta and Pareto (2013):

a. *perceptions of relational mobility* (for Indian and U.S. American data taken together),
b. *perceptions of relational mobility* (for Indian and U.S. American taken separately), and
c. long-term romantic schemas about *personality*, *responsibility to parents*, *traditional views*, and *economic status* (for U.S American and Indian data separately)

Please note that these are standardized variables ($M = 0$; $SD = 1.00$).

For the measurement of the outcome variables amount of use of consensual and subconsensual self-disclosures, I based my decisions on the qualitative findings about self-disclosures in India and the U.S. (see Chapter 4). Qualitative findings in the previous chapter indicate that it is important to consider self-disclosure intent of mate-seekers along with examining their self-disclosure content. Thematic analyses of participants' open-ended responses show that although Indian participants preferred using consensual topics of self-disclosure, their American counterparts also used consensual topics (which was previously theorized to be a behavior preferred by Indians over U.S. Americans) to initiate romantic relationships as well. However, U.S. American participants used these consensual topics to explicate their subjective beliefs, preferences, and traits. Put differently, U.S. Americans used consensual disclosure to qualify and expand on their subconsensual disclosures. Therefore, the intent of self-disclosure was not socionormative even though the topic of self-

disclosure was social group, role, or position-related. Conversely, qualitative findings also indicated that, like U.S. Americans, Indian participants used subconsensual self-disclosures (which was previously theorized to be a communicative behavior preferred by U.S. Americans over Indians) in ways to further explain social group, role, or position-related information. In this second case, although the topic self-disclosure was subconsensual, the intent behind it was socionormative[22].

To account for the above-mentioned qualitative findings, weighted measures of consensual and subconsensual self-disclosures were created to test H1a-b, H4a-b, here I explain the process in detail. Weighted consensual topic items were made by multiplying each consensual topic item with the item measuring the socionormative intent to disclose about that topic. For example, a product was made by multiplying the measure for the importance of consensual topic religion with the measure of the importance of the socionormative intent of the consensual topic religion (see Appendix C for Study II questionnaire). There were five weighted consensual items. A weighted composite for the use of consensual self-disclosure was created by averaging the five items mentioned above. Similarly, weighted subconsensual topic items were created by multiplying each subconsensual topic item with the item measuring the subjective intent to disclose about that topic. For example, a product was made multiplying the measure for the importance of subconsensual topic likes and dislikes with the measure of the importance of the subjective intent of the subconsensual topic likes and dislikes (see Appendix # for Study II questionnaire).

22 Refer to Chapter 4 for qualitative findings of Study II about self-disclosure use between Indians and U.S. Americans to initiate long-term romantic relationships online.

There were five weighted subconsensual items. Following that, a weighted composite for the use of subconsensual self-disclosure was created by averaging the five items mentioned above. For H5a-d, H6a-d, and H7 with U.S. American data only, weighted composites of the amount of consensual and subconsensual self-disclosure use was created using the above procedures.[23] The procedure also improved reliability scores of the variables consensual and subconsensual self-disclosures (see Table 12).

Normality assumptions for the newly created variables (i.e., the two sets of weighted composites of consensual and subconsensual self-disclosures) were reassessed using Kline's (2005) recommendations and transformations were made where necessary (see Table 11).

Further for H7, (tested with U.S. American data), variables for perceptions of relational mobility, long-term romantic schema about personality, responsibility to parents, traditional views, and economic status were created by saving the first principal component for each of these factors (as recommended by Mazziotta & Pareto, 2013) with the U.S. data. Weighted measures of consensual and subconsensual self-disclosures were created with the U.S. American data as well. Cronbach alphas of all the measures can be found in Table 11.

Given that 38% of U.S. American and 60% of Indian participants were not romantically single in the Study II data, I decided to incorporate relationship status and its interaction effect with other independent variables in hypotheses testing. Initial two-way analysis of variance conducted using nationality and relationship

[23] Given the incomparability of long-term romantic relationship schemas between India and the U.S., this decision was made for all the hypotheses (H5,H6, and H7) that had the schemas as either a predictor or an outcome variable.

Table 11

Pretransformation and Posttransformation for Weighted Measures of Consensual and Subconsensual Self-Disclosure

	Pretransformation						Posttransformation			
	Skewness		**Kurtosis**		**k**	**λ**	**Skewness**		**Kurtosis**	
	Statistic	**SE**	**Statistic**	**SE**			**Statistic**	**SE**	**Statistic**	**SE**
Weighted Consensual Self-Disclosure (All)	1.40	.13	1.63	.26	1	0	.19	.13	.88	.26
Weighted Subconsensual Self-Disclosure (All)	1.30	.13	1.51	.26	1	0	.21	.13	.99	.26
Weighted Consensual Self-Disclosure (U.S.)	-.51	.19	-1.75	.37	NA	NA	NA	NA	NA	NA
Weighted Consensual Self-Disclosure (U.S.)	1.40	.19	1.63	.37	2	.50	.33	.19	-.12	.37

status as independent variables on perceptions of relational mobility, long-term romantic schema about personality, responsibility to parents, traditional views about endogamy and gender roles, and economic status, consensual and subconsensual self-disclosures revealed significant main and or interaction effects of relationship status on all these dependent variables (see Appendix C for the results). To further examine how romantically committed and uncommitted Indians and U.S. Americans think about long-term romantic relationships, and communicate to develop these relationships, I chose to incorporate relationship status of participants as a variable of interest in my research. Here I add the following research question:

RQ3: How, if at all, does relationship status (i.e., whether being romantically single or committed) influence how people perceive their relational environments (a) and romantic relationship schema? (b) How does relationship status affect the relationship between perceptions of relational mobility, romantic relationship schema, and initial self-disclosures during mate-seeking for n India and U.S. respondents?

Assumption checks. Multiple linear regression-related assumptions (Cook & Weisberg, 1999) were tested for H1-6. Linearity of relationships between the predictors and the outcome variable were examined for each analysis by looking at scatter plots of the predicted values over the residuals. The residuals should typically be located within +/-3SE and should seem random and not systematic. Following Kline's (2005) and Fink's (2009) recommendation (see section on data preparation), data had been already prepared to meet the normality assumption of population errors. Further, the conditional distribution of the residuals were assessed by an examination of the residuals via a QQ-plot. Normally distributed residuals fall on a straight line; deviations from this line indicate nonnormality. The homogeneity of variance assumption of population errors was examined by analyzing the residual plot of *e* (unstandardized residual) against the fitted values $y\hat{}$ (unstandardized predicted value of *y*). Residuals should be randomly scattered around zero; plots that are fan-shaped provide evidence that the residuals are heteroscedastic. As part of regression diagnostics, multicollinearity or linear dependence among predictors was also

Table 12

Cronbach's α of Study II Measures

Measure	**Both U.S. and Indian Data** Cronbach's α	**American Data** Cronbach's α	**Indian Data** Cronbach's α
Perception of Relational Mobility	.94	.87	.88
Personality and Characteristics	.93	.90	.92
Responsibility to Parents	.85	.89	.92
Traditional Views and Gender Roles	.78	.76	.71
Economic Status	.89	.81	.85
Consensual Self-Disclosure	.76	.56	.71
Subonsensual Self-disclosure	.58	.60	.73
Weighted Consensual Self-disclosure	.84	.66	.80
Weighted Subconsensual Self-Disclosure	.72	.68	.75

Note. *(N = 355 for India and U.S. Data Together;* N = *185 for Indian data;* N = *170 for U.S. American Data)*

assessed by examining the tolerance values.[24] As a general rule, tolerance values less

[24] Tolerance is defined as 1 - R^2, where R^2 is the coefficient of determination calculated by regressing the independent variable of interest onto the remaining independent variables included in the multiple regression analysis. There will be as many tolerance coefficients as there are independent variables. The more dependency in the set of predictors, the more the tolerance will approach zero (Cook & Weisberg, 1999).

than a .20 was used to indicate the existence of multicollinearity. All variables used in regression analyses met the above-mentioned assumptions.

Given that H7 incorporates all the major elements of this dissertation (i.e., perceptions of relational mobility, long-term romantic relationship schemas, and self-disclosure contents), I begin hypothesis testing with examining the hypotheses using path analysis.

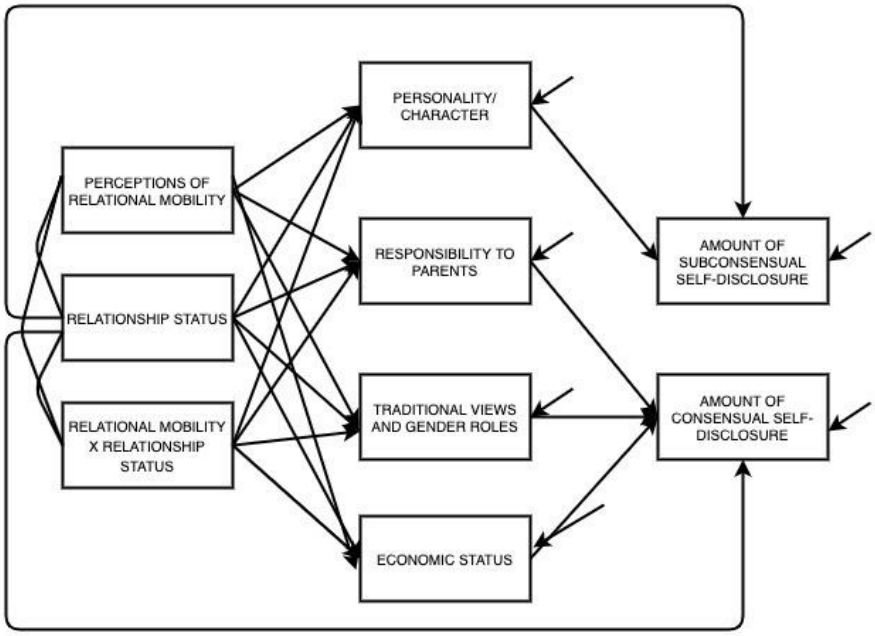
Hypothesis 7. Hypothesis 7 predicted that different kinds of long-term romantic relationship schemas mediate the relationship between perceptions of relational mobility and the amount of use of self-disclosure content (see Figure 2). As explained before, because belief factors were found to be incomparable in both India and the U.S. in the CFA results, I decided to conduct path analysis testing the mediational model using U.S data only. The analyses were conducted with weighted measures for consensual self-disclosure (M = 39.87, Mdn = 38.71, SD = 11.54) and subconsensual self-disclosures (M = 47.56, Mdn = 47.21, SD = 16.03) as outcome variables for U.S. Americans

Fit indices were examined using the cutoff values suggested by Hu and Bentler (1999): SRMR ≤ .08, RMSEA ≤ .06, and CFI ≥ .95. The results indicate poor initial fit statistics for the U.S. American data: χ_2 (15) = 159.22 (p < .001), RMSEA = .23, 90% CI [.20, .27], CFI = .82, and SRMR = .13. Examination of modification indices did not indicate that theoretically meaningful paths could be added. These results indicate that one cannot proceed to examine individual paths for mediational analyses using path analysis with this data. **Therefore, H7 is not supported**.

Hypotheses 1-4. H1a tests whether Indians disclose more consensual information than U.S. Americans on mate-seeking websites while looking for long-term romantic partners. H1b predicts that U.S. Americans disclose more subconsensual information than Indians on mate-seeking websites while looking for long-term romantic partners. H2 predicted that U.S. Americans have more relational mobility in their culture Indians do. H3a predicts that as perceptions of relational mobility decreases, mate-seekers use more consensual information to initiate long-term romantic relationships online. H3b predicts that as perceptions of relational mobility increases, mate-seekers use more subconsensual information to initiate long-term romantic relationships online. H4a predicts that the degree of relational mobility

Figure 2

Path Analysis Model for H7



Note. Path analysis was used with U.S. American data only. Personality/Character, Responsibility to Parents, Traditional Views of Endogamy and Gender Roles, and Economic Status represent the four long-term romantic relationship schema factors.

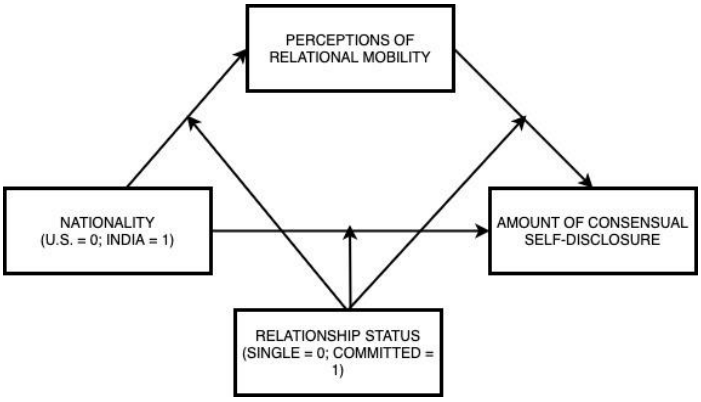
in a society mediates the relationship between national culture (here India and U.S.) and the use consensual self-disclosure during long-term romantic relationship initiation online. Similarly, H4b predicts that the degree of relational mobility in a society mediates the relationship between national culture (here India and U.S.) and the use subconsensual self-disclosure during long-term romantic relationship initiation online. The research question examines how all the relationships mentioned above are moderated by the relationship status of participants.

To test the above hypotheses and explore the moderation effect of relationship status on the above-mentioned hypotheses, two separate models of moderated, mediation were tested. Specifically, I tested the moderated mediational effects using two conditional process models as outlined by Hayes (2013; PROCESS macro, Model 59). Moderated mediation occurs when either path *a* (i.e., from nationality to perceptions of relational mobility), path *b* (from perceptions of relational mobility to self-disclosure content type), or both are moderated (Edwards & Lambert, 2007). As mentioned before, initial analyses of my data showed that relationship status has either a main effect or an interaction effect with all the hypothesized relationships mentioned above (see Appendix C for details). In the PROCESS macro, the standard errors of the indirect effects (i.e., the effect of the independent variable on the outcome variable through the intervening variable) are bootstrapped; for the current analyses 5,000 bootstrapped samples were used for the 95% confidence intervals (CI). In this case, my model tests whether paths in the mediation model are moderated by individual's relationship status. In Hayes' (2013) Model 59 moderation effects in all paths *a* (nationality→perceptions of relational mobility), *b* (perceptions of

relational mobility→self-disclosure content type), and *c* (nationality→self-disclosure content type) are tested. While all paths *a*, *b*, and *c* will be examined to answer the research question, results from paths *a* and *b* will be used to determine the effect of moderated mediation. Two moderated mediational models were run for hypotheses testing, one with subconsensual self-disclosure (*M* = 2.13; *Mdn* = 2.09; *SD* = .22) and the other with consensual self-disclosure (*M* = 1.92; *Mdn* = 1.87; *SD* = .18) as the outcome variables (see Figure 3 and 4). Given that Hayes' PROCESS macro reports unstandardized coefficients, henceforth the values of *b* in all the analyses is unstandardized.

Figure 3

Moderated Mediation Model for H4a



Note. Moderated mediation model for H4a. The model shows the hypothesized indirect relationship of nationality (dummy-coded India = 1; U.S. = 0) on the use of consensual self-disclosure through perceptions of relational mobility. The research question is indicated through the arrows that stem from relationship status; the research question answers whether relationship status (dummy-coded romantically committed = 1; romantically single = 0) moderates the mediated relationship between nationality and consensual self-disclosure. The model also tests the relationships predicted in H1a, H2, and H3a.

Predicting consensual self-disclosure (Hypotheses 1a, 2, 3a, and 4a). H1a, 2, 3a, and 4a examines the relationship between nationality and the use of consensual self-disclosure mediated by perceptions of relational mobility where all the paths in the mediational model are moderated by relationship status (see Figure 3). As previously noted, these hypotheses were tested in PROCESS (Hayes, 2013).

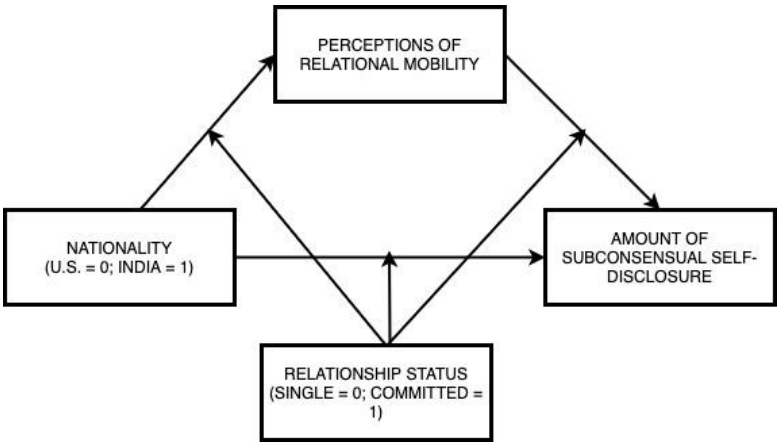
The overall conditional process model accounted for significant, portion of variability in the outcome, F (5, 349) = 37.88, R_2 = .35, p < .001. For H1a the direct path from nationality to the amount of use of consensual self-disclosures (in the conditional process model) was examined to see whether Indians use more consensual self-disclosure to initiate long-term romantic relationships online than U.S. Americans; the moderating effect of relationship status on this path was also examined. The direct effect of nationality on the use of consensual self-disclosure was significant at b = .07, 95% CI [.02, .11]. The result indicates that when nationality value changed from 0 (U.S.) to 1 (India), use of consensual self-disclosures increased. In other words, Indians disclose more consensual information in mate-seeking websites than U.S. Americans do. Therefore, **H1a was supported**.

In order to answer RQ3, I examined the interaction between nationality and relationship status in predicting consensual self-disclosure importance (i.e., the moderation effect of relationship status). There was a significant interaction of nationality and relationship status on the use of consensual self-disclosure at b = -.07, 95% CI [-.14, -.01], p<.05. (see Figure 5). Results reveal that relationship between nationality and consensual disclosure use only occurs when people were

romantically single b = .07, 95% CI [.02, .11], p<.05.[25] Indeed, for romantically committed people there was no association between nationality and consensual disclosure use, at b = -.01, 95% CI [-.06, .14], p>.05. The moderation effect implies that significant positive main effect of nationality on the amount of consensual self-disclosure use only exists for romantically single individuals and not romantically committed ones.

Figure 4

Moderated Mediation Model for H4b



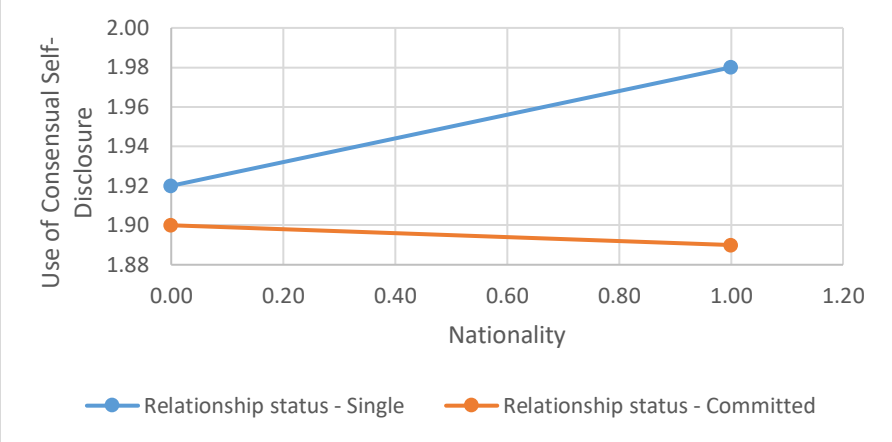
Note. Moderated mediation model for H4b. The model shows the hypothesized indirect relationship of nationality (dummy-coded India = 1; U.S. = 0)on the use of subconsensual self-disclosure through perceptions of relational mobility. The research question is indicated through the arrows that stem from relationship status; the research question answers whether relationship status (dummy-coded romantically committed = 1; romantically single = 0) moderates the mediated relationship between nationality and subconsensual self-disclosure. The model also tests the relationships predicted in H1b, H2, and H3b.

[25] Here the unstandardized regression coefficient b indicates the effect of nationality on consensual self-disclosure use when relationship status of participants were romantically single.

The findings of the interaction effect also support the original hypotheses made in Chapter 1 about romantically single Indians and U.S. Americans and their use of consensual self-disclosure in mate-seeking websites

Figure 5

Interaction Effect in H1a



Note. Ordinal interaction effect of relationship status and nationality (*X*- axis; dummy-coded India = 1, U.S. = 0) on the use of consensual self-disclosure (*Y*-axis). The maximum value for the variable use of consensual self-disclosure was 2.36and the minimum was 1.10.

For H2, the direct path between nationality and perceptions of relational mobility was tested to see whether U.S. Americans have higher perceptions of relational mobility in their culture than Indians do; the moderated effect of relationship status on this path was also examined to answer the research question. The main effect of nationality on perceptions of relational mobility was statistically significant at b = -.48, 95% CI [-.76, -.21]. The result indicates that when nationality value changed from 0 (i.e., U.S.) to 1 (i.e., India), perceptions of relational mobility decreased. In other words, U.S. Americans had higher perceptions of relational

mobility in their culture than Indians do. Therefore, **H2 was supported**. There were no main or interaction effects of relationship status on the relationship between nationality and perceptions of relational mobility.

For H3a the direct path between perceptions of relational mobility and the use of consensual self-disclosure was tested to see whether with increasing perceptions of relational mobility, the use of consensual self-disclosure decreased; the moderated effect of relationship status on this path was also examined. There is a statistically significant direct effect of relational mobility on the use of consensual self-disclosure b = .10, 95% CIs [.08, 0.12] p<.001. This means that when perceptions of relational mobility increases, mate-seekers use more consensual self-disclosure to reach out to potential long-term romantic partners online. This finding is contrary to the hypothesis. Therefore, **H3a was not supported**.

For H4a, the entire conditional process model reflecting the mediating effect of perceptions of relational mobility on the relationship between national culture and the use of consensual self-disclosure, moderated by relationship status was tested (see Figure 2). The hypothesis tested whether perceptions of relational mobility mediates the relationship between nationality and the use of consensual self-disclosure.

The direct path between nationality and the use of consensual self-disclosure (i.e., X→Y) has already been predicted in H1a and has been supported in the study; the path was significant and positive. The relationship between nationality and perception of relational mobility (i.e., X→M, the mediator) has been predicted in H2 and has been supported in the study; the path was significant and negative. For the direct path between perceptions of relational mobility and the use of consensual self-

disclosure (i.e., mediation M→Y) hypothesized in H3a was not supported. There was a significant positive effect between perceptions of relational mobility and the use of consensual self-disclosure b = .10, 95% CIs [.08, 0.12] p<.001, contrary to the negative effect that was predicted. To summarize, although the overall conditional process model was significant, $F(5, 349) = 37.88$, R_2 = .35, p < .001, perceived relational mobility did not mediate the relationship between nationality and the use of consensual self-disclosure the way it was predicted due to the relationship between the mediator (perceptions of relational mobility) and the outcome variable (use of consensual self-disclosure). Additionally, examining the index of moderated mediation shows relationship status did not moderate the mediational relationship between nationality and consensual self-disclosure b = -.04, 95% CI [-0.09, 0.01].[26] This means that the indirect effects of nationality on the use of consensual self-disclosure does not differ across romantically committed or non-committed individuals. To further evaluate the indirect effect of nationality on the use of consensual self-disclosure mediated through perceptions of relational mobility, a second process model was run (Hayes, 2013; PROCESS macro, Model 4). In this simple mediational model, the predictor was nationality, use of consensual self-disclosure was input as the outcome variable, perceptions of relational mobility was the mediating variable, and relationship status was input as a covariate in both the mediator and the outcome variable. Results indicate a significant indirect effect of b = -.07, 95% CIs -.09, -0.44] of nationality on the use of consensual self-disclosure

[26] Here the unstandardized regression coefficient b indicates the effect of moderated mediated mediation.

through perceptions of relational mobility.[27] The results indicate that indirect effects of perceptions of relational mobility in this regression model (PROCESS macro, Model 4) is not different from the one that was present in the moderated mediation model (PROCESS macro, Model 59). In both the models there was a significant negative indirect effect of perceptions of relational mobility on the effect of nationality on the use of consensual self-disclosure. However the significant positive path from the mediator (perceptions of relational mobility) to the outcome variable (use of consensual self-disclosure) is contrary to what was predicted and needs to further investigation. **Therefore, H4a has mixed supported**.

Predicting subconsensual self-disclosure (Hypotheses 1b, 3b, and 4b). H1b, 3b, and 4b examines the relationship between nationality and the use of subconsensual self-disclosure mediated by perceptions of relational mobility where all the paths in the mediation model is moderated by relationship status (see Figure 6). As previously noted, these hypotheses were tested in PROCESS (Hayes, 2013, Model 59).

The overall conditional process model accounted for a significant portion of variability in the outcome, $F(5, 349) = 46.89$, $R^2 = .40$, $p < .001$. For H1b the direct path from nationality to use of subconsensual self-disclosures was examined to see whether U.S. Americans use more subconsensual self-disclosure to initiate long-term romantic relationships online than Indians; the moderating effect of relationship status on this path was also examined to answer the research question. For H1b, the regression coefficient was statistically significant at $b = -.09$, 95% CI [-.14, -.04]. The

[27] Here the unstandardized regression coefficient *b* indicates the effect of mediation.

result indicates that when nationality value changed from the 0 (U.S.) to 1(India), use of subconsensual self-disclosures decreased. Indians disclose less subconsensual information in mate-seeking websites than U.S. Americans do. Therefore, **H1b was supported**.

In order to answer the RQ, I examined the interaction between nationality and relationship status in predicting subconsensual self-disclosure importance. There was a statistically significant interaction of nationality and relationship status on the use of subconsensual self-disclosure, $b = .09$, 95% CI [.01, .17], $p < .05$.[28] Results reveal that the relationship between nationality and the use of subconsensual self-disclosure only occurs when people were romantically single $b = -.09$, 95% CI [-.14, -.04], $p < .05$ (see Figure 6).[29] Indeed, for romantically committed people there was no association between nationality and subconsensual disclosure use, at $b = .01$, 95% CI [-.06, .06], $p>.05$. The moderation effect implies that significant positive main effect of nationality on the amount of subconsensual self-disclosure use is only exists for romantically single individuals and not romantically committed ones. The findings of the interaction effect also supports the original hypotheses made in Chapter 1 about romantically single Indians and U.S. Americans and their use of subconsensual self-disclosure in mate-seeking websites.

For H3b the direct path between perceptions of relational mobility and the use of subconsensual self-disclosure was tested to see whether with increasing

[28] Here the unstandardized regression coefficient *b* indicates the moderation effect of relationship status on the relationship between nationality and the use of subconsensual self-disclosure.

[29] Here the unstandardized regression coefficient *b* indicates the effect of nationality on subconsensual self-disclosure use when relationship status of participants were romantically single.

perceptions of relational mobility, the use of subconsensual self-disclosure increased; the moderated effect of relationship status on this path was also examined. There is a positive significant path between perceptions of relational mobility and the use of subconsensual self-disclosure b = .09, 95% CIs [.06, .11] p<.001. This means that when perceptions of relational mobility increases, use of subconsensual self-disclosure significantly increases as well. Therefore, **H3b was supported**.

There was a statistically significant interaction effect between perceptions of relational mobility and relationship status on the use of subconsensual self-disclosure b = .08, 95% CIs [.04, .12] p<.001.[30] The effect of the independent variable on the outcome was statistically significant for both romantically single and committed people (see Figure 7). For romantically committed individuals the positive relationship between perceptions of relational mobility and the use of subconsensual self-disclosure is stronger b = .16, 95% CIs [.13, .20] p<.001 than for romantically uncommitted individuals b = .09, 95% CIs [.06, .11] p<.001.[31] This is also evident given that the 95% CIs of the estimates do not overlap.

For H4b, the entire conditional process model reflecting the mediating effect of perceptions of relational mobility on the relationship between national culture and the use of subconsensual self-disclosure, moderated by relationship status was tested (see Figure 3). The hypothesis tested whether perceptions of relational mobility mediates the relationship between nationality and the use of subconsensual self-

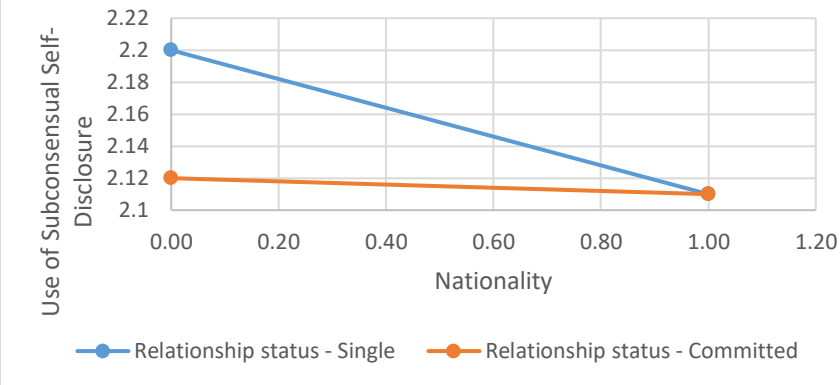
30 Here the unstandardized regression coefficient *b* indicates the moderation effect of relationship status on the relationship between perceptions of relational mobility and the use of subconsensual self-disclosure.

31 Here the unstandardized regression coefficient *b* indicates the effect of nationality on subconsensual self-disclosure use when relationship status of participants were romantically single and romantically committed.

disclosure. The direct path between nationality and the use of subconsensual self-disclosure (i.e., X→Y) has already been predicted in H1b and has been supported in the study; the path was significant and positive. The negative relationship between nationality and perception of relational mobility (i.e., X→M, the mediator) has been predicted in H2 and has been supported in the study; the path was significant and negative. The direct positive path between perceptions of relational mobility and the use of subconsensual self-disclosure (i.e., mediation M→Y) hypothesized in H3b was also supported. There was a significant positive effect between perceptions of relational mobility and the use of subconsensual self-disclosure b = .09, 95% CIs [.06, .11] p<.001. To summarize, the conditional process model was significant, $F(5, 349) = 46.89$, R_2 = .40, p < .001, perceived relational mobility mediated the relationship between nationality and the use of subconsensual self-disclosure. Therefore **H4b was supported**.

Figure 6

Interaction Effect in H1b

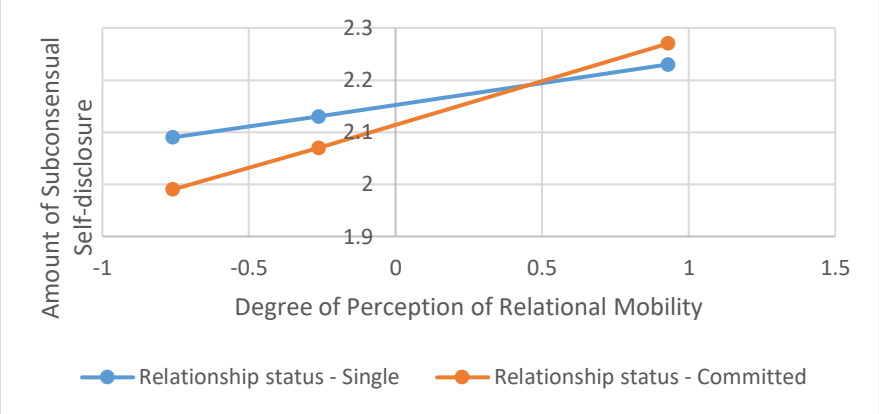


Note. Disordinal interaction effect of relationship status and nationality (*X*- axis; dummy-coded India = 1, U.S. = 0) on the use of subconsensual self-disclosure (*Y*-axis). The maximum value for the variable use of subconsensual self-disclosure was 2.64 and the minimum was 1.19.

Hypotheses 5a-d and H6-d. As explained before H5-d and H6a-d are hypotheses where different long-term romantic relationship schemas factors are related to perceptions of relational mobility or the amount of different self-disclosure use. I note here again, that given the incomparability of the schemas in India and the U.S (per the CFA results in this study), I test H5 and H6 using U.S. American data only.

Figure 7

Interaction Effect in H3b



Note. Disordinal interaction effect of relationship status and perceptions of relational mobility (*X*- axis) on the use of subconsensual self-disclosure (*Y*-axis). The maximum value for the variable use of subconsensual self-disclosure was 2.64 and the minimum was 1.19. The maximum value for the variable perceptions of relational mobility was 2.81 and the minimum was -2.29.

Moreover, the index of moderated mediation was statistically significant b = -.09, 95% CIs [-.15, -.03].[32] In other words, relationship status moderated the mediational relationship between nationality, perceptions of relational mobility, and

[32] Here the unstandardized regression coefficient *b* indicates the effect of moderated mediated mediation.

use of subconsensual self-disclosure. Results show that there is a larger negative indirect effect of nationality on the use of subconsensual self-disclosure for romantically committed people *b* = -.14, 95% CIs [-.19, -.09] than for romantically uncommitted people *b* = -.04, 95% CIs [-.08, -.01]. This is also evident given that the 95% CIs of the estimates do not overlap. **Therefore, H4b was supported**.

Predicting long-term romantic relationship schemas (H5a-d). H5a predicts that with increase in perceptions of relational mobility, long-term romantic relationship schemas about one's personality will also be more salient. H5b predicts that with increase in perceptions of relational mobility, long-term romantic relationship schemas about responsibility to parents will be less salient. H5c predicts that with increase in perceptions of relational mobility, long-term romantic relationship schemas about traditional views of endogamy and gender roles will be less salient. Last, H5d predicts that with increase in perceptions of relational mobility, long-term romantic relationship schema about economic status will be less salient.

Four separate regression analyses were conducted using U.S. data, with relationship status, perceptions of relational mobility, and the interaction term between the two as independent variables. The outcome variables for each of the analyses were schema about personality (H5a), schema about responsibility to parents (H5b), traditional views of endogamy and gender roles (H5c), and schema about economic status (H5d). For each of these hypotheses the main effect and interaction effect of relationship status on the different relationships between perceptions of relational mobility and romantic beliefs factors were also examined. Please note I report unstandardized coefficients for all the regression analyses.

For H5a, the regression model was statistically significant F (3, 166) = 26.35, p <.001. Thirty-two percent of the variance in the beliefs about personality is explained by the independent variables. The analysis shows that only perceptions of relational mobility had a significantly predicted salience of schemas about personality, b = .60, t (169) = 2.83, p < .05, The regression coefficient indicate that there is a positive relationship between perception of relational mobility on beliefs about the importance of personality and characteristics for long-term romantic relationships. **Therefore, H5a supported**. I note that there was no significant main effect of relationship status or its interaction effect.

For H5b, the regression model was not statistically significant F (3, 166) =.86 p>.05. Perceptions of relational mobility was not related to beliefs about responsibility to parents. **Therefore, H5b was not supported**.

For H5c, the regression model was not statistically significant F (3, 166) =.17 p>.05. Perceptions of relational mobility was not related to traditional views and gender roles. **Therefore, H5c was not supported**.

For H5d, the regression model was not statistically significant F (3, 166) =. 7.05 p>.05. Perceptions of relational mobility was not related to beliefs about economic status. **Therefore, H5d was not supported**.

Predicting the use consensual and subconsensual self-disclosure use (H6a-d). H6a predicts that with more salience in romantic relationship schema about personality people tend to use more subconsensual self-disclosure to initiate romantic relationships online. H6b predicts that with more salience in romantic relationship schema about responsibility to parents people tend to use more consensual self-

disclosure to initiate romantic relationships online. H6c predicts that with more salience in romantic relationship schema about traditional views and gender roles people tend to use more consensual self-disclosure to initiate romantic relationships online. H6d predicts that with more salience in romantic relationship schema about economic status people tend to use more consensual self-disclosure to initiate romantic relationships online.

Two separate regression analysis were conducted for this set of hypotheses using the U.S. American data. For H6a, the predictor variables were beliefs about personality, relationship status and the interaction term between the two. The outcome variable was subconsensual self-disclosure. For H6b-d, the predictor variables were schema about responsibility to parents, traditional views and gender roles, economic status, relationship status and the interaction terms between relationship status and each of the above-mentioned schemas. The outcome variable for H6b, c, and d was consensual self-disclosure. For these regression analyses I report unstandardized path coefficients.

Predicting subconsensual self-disclosure. The regression model was statistically significant $F(3, 166) = 50.81$ at $p < .001$. 48% of the variance in the use of subconsensual self-disclosure is explained by the independent variables. The analysis shows that beliefs about personality, $b = .31$, $t(169) = 4.80$, $p < .05$ significantly predicted the amount of use of subconsensual self-disclosure. The positive path coefficients indicate that there is a positive relationship between beliefs about personality and characteristics and the use of subconsensual self-disclosure and to initiate long-term romantic relationship. **Therefore H6a was supported.** There was

no main effect or interaction effect of relationship status on the relationship between beliefs about personality and the use of subconsensual self-disclosure.

*Predicting consensual self-disclosure***.** For H6b-d, the regression model was statistically significant $F(3, 166) = 50.81$ at $p < .001$. 48% of the variance in the use of consensual self-disclosure is explained by the independent variables. Only schema about economic status had a significant positive relationship with the use of consensual self-disclosure $b = .47$, $t(169) = 4.79$, $p < .05$ such that with more salience in beliefs about economic status, people used consensual self-disclosures more to reach out to potential long-term partners online. Therefore **H6d was supported**. However, schemas about responsibility to parents or traditional views and gender roles and relationships status did not have significant effects on the use of consensual self-disclosure. Moreover, none of the interaction effects mentioned-above were statistically significant. Therefore **H6b and H6c was not supported.**

Chapter 6. Discussion and Conclusion

This dissertation explored the communication process to initiate long-term romantic relationships online, examining relational factors influencing such communicative behaviors from a cross-cultural perspective. More specifically, it explored (1) whether perceptions of relational environments are related to beliefs about long-term romantic relationships, and (2) consequently, heterosexual relationship-formation behavior such as self-disclosure in the context of mate-seeking online in India and the U.S. Given the popularity of mate-seeking websites in both the U.S. (Epstein, 2007; Finkel et al., 2012) and India (Agrawal, 2015; Pal, 2010) and a surge of interest in looking for long-term romantic partners online (Lever et al., 2008), my study adds to the knowledge about contemporary courtship regarding how individuals use strategic self-disclosure to reach out to potential romantic partners. My research provides a cross-cultural perspective on the process of contemporary courtship, which has been a relatively understudied area in the communication discipline.

My dissertation addresses several important gaps in the context of relationship initiation for mate-seeking online. First, self-disclosure as an important relationship-initiation strategy has often been underplayed by researchers, arguing that interpersonal communication at initial stages is minimal (Altman & Taylor, 1973; Knapp, 1984) or constrained to small talk (Knobloch & Carpenter-Theune, 2004). Relatedly, scholars have not examined patterns in the content of self-disclosure. While research has examined breadth (i.e., number of topics covered), depth (i.e., the degree to which information is personal), the sheer amount of information disclosed

(Altman & Taylor, 1973; Derlega et al., 2008), and the veracity of information disclosed (e.g., Whitty, 2008) there are gaps in the literature about the content of self-disclosure. Moreover, examining initial self-disclosure content to initiate romantic relationships, especially in the context of mate-seeking websites, has been understudied cross-culturally. Second, my research addresses the concern about using Hofstede's (1980) value-dimensions as an over-arching conceptual framework to understand cross-cultural phenomena (Oyserman & Kemmelmeier, 2002) by examining more relevant relational factors to understand interpersonal relationship formation. Third, romantic relationship schemas have not been studied cross-culturally before nor have they been examined as a cross-cultural relational factor that can influence the relationship-initiation process. This is concerning, given that research on relationship-schema has been developed in the West and does not emphasize non-Western beliefs about romantic relationships (Fitzpatrick, 1988; Fletcher & Kininmonth, 1992; Willoughby et al., 2013). Indeed, existing scales mainly focus on how an individual uses different resources (e.g., love, money, and services) in a relationship, with little consideration about external factors (including social norms and involvement of the family) and how that might be part of one's romantic relationship schema. Therefore, existing scales may not be able to capture beliefs about romantic relationships in other cultures and how they influence self-disclosure during the initial stages of courtship online.

To understand the process of relationship initiation on mate-seeking websites in India and the U.S., three studies were completed using Amazon's MTurk. First, I conducted a preliminary study using Indian and U.S. American participants' open-

ended responses about their most important beliefs for long-term romantic relationships. Participants' responses were thematically analyzed, resulting in themes of beliefs common in both the countries. These beliefs served as the foundation for Study I. Study I used a mixed methods approach to examine the dimensionality of a new scale of long-term romantic relationship schemas by conducting exploratory factor analyses with data collected from Indian and U.S. American participants. To understand why specific romantic-relationship beliefs (that were measured) were important, participants' qualitative responses about different romantic beliefs were used to make decisions about the factors to retain for the scale for long-term romantic relationship schemas developed through exploratory factor analysis. Third, Study I also generated possible topics of self-disclosure used by Indians and U.S. Americans in mate-seeking websites to initiate long-term romantic relationships. Thematic analysis of participants' open-ended responses were used to further understand self-disclosure content to initiate mate-seeking in India and the U.S. These self-disclosure topics were used to create measures of consensual and subconsensual self-disclosures in Study II.

Study II also used a mixed methods approach and served several purposes. The study attempted to provide further evidence on the dimensionality of the new cross-cultural scale measuring long-term relationship schema. A comparison of initial confirmatory factor analyses of the scale items between the Indian and U.S. American data indicated that measurement equivalence could not be achieved and that such a comparison was not feasible with Study II data. Study II also proposed testing a cross-cultural theoretical model of how relational environments and long-term

romantic relationship schema influence initial self-disclosures during mate-seeking online using structural equation modeling. However, given that the measurement equivalence on the new cross-cultural scale of long-term romantic relationship could not be established, the overall cross-cultural model could not be tested. Study II also qualitatively explored self-disclosure content in the context of mate-seeking online. Participants' open-ended responses about self-disclosures in online mate-seeking were thematically analyzed. The qualitative findings suggest that definitions of consensual and subconsensual self-disclosures need to be modified in order to understand content of self-disclosures related to mate-seeking online across cultures.

In this chapter, I first discuss the broad themes in my dissertation findings. I then discuss the limitations and directions for future research. Concluding remarks are presented at the end of this chapter.

Importance of Self-Disclosure as a Relationship Initiation Strategy Across Cultures

In this dissertation I have argued that, cross-culturally, initial self-disclosure is an important courtship behavior in the context of mate-seeking online. Explaining the process of online mate-seeking, I described that mate-seekers in their online profiles self-disclose to reach out to potential romantic partners. The argument was made that how one self-discloses and what topics one discloses about are important considerations for potential partners when they browse the database of online profiles of mate-seekers to make decisions about whom to contact for a face-to-face follow-up meeting. Therefore in the context of mate-seeking online, instead of focusing on breadth (i.e., number of topics covered), depth (i.e., the degree to which information

is personal), or the sheer amount of self-disclosure (Altman & Taylor, 1973; Derlega et al., 2008), self-presentation strategies and content of self-disclosed information are important dimensions to consider. Given that self-presentation in online mate-seeking websites has already been examined by scholars (Ellison et al., 2006; Gibbs et al., 2006; Hancock & Ellison, 2008; Hancock & Toma, 2009; Heino et al., 2010; Whitty, 2008), I focus on the kinds of topics mate-seekers reveal information about.

Cross-culturally, there is a dearth of research on self-disclosure content with respect to interpersonal relationships; my research sheds light on how self-disclosure content can be interpreted in the context of romantic relationship initiation. Likening initial self-disclosures to identity-related information, that has been extensively studied cross-culturally (Cousins, 1989; Dhawan, et al., 1995; Driver, 1969, 1981; Kanagawa et al., 2001) I distinguished between consensual and subconsensual self-disclosures. Using Finkel and colleagues' (2012) descriptions about information people use on mate-seeking websites, and borrowing from Kuhn and McPartland's (1954) work on self-descriptions, I distinguished between consensual (related to status, role, relationship of group membership) and subconsensual (related to personal-level beliefs, interests, preferences, and evaluations) self-disclosures. Relating cross-cultural findings on self-descriptors (Cousins, 1989; Dhawan et al., 1995; Driver, 1969, 1981; Kanagawa et al., 2001) to initial self-disclosures, it was posed that Indians disclose more consensual information than U.S. Americans (H1a); and, U.S. Americans disclose more subconsensual information than Indians to initiate romantic relationships (H1b). My research supported these conclusions.

My research indicates that even though Indian and U.S. Americans use differential amounts of consensual and subconsensual self-disclosures to initiate long-term romantic relationships, they do so while keeping within culturall-derived scripts. In the following two paragraphs, these findings are further explored.

Initial findings from my research suggests that online self-disclosures related to mate-seeking by Indians and U.S. Americans can be categorized into consensual and subconsensual information. To determine a list of consensual and subconsensual self-disclosure topics in mate-seeking websites frequently used by Indians and U.S. Americans, in Study I, participants were asked to write about the topics they considered important to disclose information about on mate-seeking websites to reach out to potential partners. Thematic analysis of topics common to both Indians and U.S. Americans were then categorized based on existing definitions of consensual and subconsensual information (Driver, 1969; Franklin & Kohout, 1971). The final consensual topics included *age*, *education*, *profession*, *religion*, and *family* of mate-seeker or potential partner. Subconsensual topics included mate-seeker's *personality or character*, *likes and dislikes*, *physical features*, *smoking and drinking habits*, and *medical history*. These topics indicate that topics like personality or character and likes and dislikes are instances of personal level beliefs, interests, or preferences, whereas topics on age, education, or profession indicate status or role-based information.

However qualitative analyses in Study I, further pointed to the possibility that in both cultures people use the two categories of information extensively for different reasons. In Study I, along with answering questions about important self-disclosure

topics, participants were also randomly selected to answer follow-up open-ended questions about why they considered specific topics of self-disclosure important for mate-seeking. Thematic analysis of participants' open-ended responses indicated that people may use both consensual and subconsensual self-disclosures for different reasons. Indian participants explained that they considered religion, education, or even profession important because there were social norms to disclose about these at the onset of a romantic relationship formation. For U.S. American participants, religion was important as a conversation starter and educational or professional information was needed by potential partners to make assessments about personal-level attributes. Given that in Study I only a random selection of U.S. American and Indian participants provided open-ended responses about the importance of specific self-disclosure topics, this finding about intent of consensual and subconsensual self-disclosures was further extended in Study II.

Study II provided qualitative evidence that it is important not to consider the use of consensual or subconsensual self-disclosure alone but in conjunction with whether there was a socionormative or subjective intent to reveal information. There were two different qualitative data analyzed in Study II. First, participants were asked to create their own online mate-seeking profiles. Participants had free rein to write about what they wanted potential long-term romantic partners to know. Second, participants were asked to rate the importance of socionormative and subjective intent behind disclosing about a specific consensual or subconsensual topic. Participants also provided open-ended responses about why each topic of self-disclosure they rated was important to them. Thematic analyses of participants' created mate-seeking

profiles and open-ended responses to the intent of self-disclosure topics showed that U.S. American participants used consensual disclosure to supplement details about their personal-level preferences. For example, information about one's profession was not provided only as a social marker of economic status, but it was also tied to information about one's personal preferences about why one likes the profession. Therefore, consensual information was associated with the subjective intent of self-disclosure. Conversely, Indian participants used subconsensual self-disclosures to further explain their social group, role, or position. For example, information about one's physical appearance was not merely personal-level information, but it acted as consensual markers of socially acceptable standards of beauty, especially for Indian women. Therefore, subconsensual self-disclosure was associated with socially approved indicators of identity-related information.

This dissertation provides evidence, that for cross-cultural research, definitions of consensual and subconsensual references need to be reconsidered. The qualitative findings in Study II indicates the complexities of classifying self-disclosure using these binary categories. Consensual references cannot be defined as socially-acknowledged class, group, or role-based information alone; instead it is deeply connected to idea of socionormative intent of self-disclosure. Similarly, defining subconsensual self-disclosure as information related to preferences and beliefs is an oversimplification of the term, at least in the context of mate-seeking across cultures. Here too, the act of disclosing is closely related to subjective intent of self-disclosure. The findings discussed suggest that U.S. American and Indian mate-seekers use both consensual and subconsensual information strategically within

culturally-derived scripts. Indian mate-seekers use both kinds of information with an intent to ultimately provide role and status-based socially conforming information about the self. U.S. American mate-seekers on the other hand, use both categories of information extensively with the intent to provide unique, personal-level information about the self. Therefore my work contributes towards redefining existing definitions of consensual and subconsensual references that have been extensively used in cross-cultural research. My research findings complicate previous definitions of the two terms used by cross-cultural researchers (Cousins, 1989; Dhawan, et al., 1995; Driver, 1969, 1981; Kanagawa et al., 2001) to understand self-references.

That self-disclosure content is tied to self-disclosure intent was an important consideration while examining how Indians and U.S. Americans differ in their use of consensual and subconsensual self-disclosures in Study II. In Study II, additional quantitative measures were used to examine the importance of socionormative and subjective intent behind disclosing about a specific consensual or subconsensual topic. Keeping in line with the qualitative findings in Study II, weighted composite measures for consensual and subconsensual self-disclosures were made, taking into consideration participants' socionormative and subjective intent of self-disclosure scores. Weighted composites of consensual self-disclosure attempted to capture the consensual nature of information based on status, role, relationship of group membership; weighted measure of subconsensual self-disclosure attempted to discern the uniqueness of personal-level information of beliefs, interests, preferences, and evaluations. Using these weighted measures, H1a, testing whether Indians disclose

more consensual information than U.S. Americans, and H1b testing whether U.S. Americans disclose more subconsensual information than Indians, were supported.

To summarize, the above results about self-disclosure content emphasize two important points. First, self-disclosure content is an important dimension of self-disclosure to consider in research related to interpersonal relationship initiation. More specifically, my research shows that in the context of cross-cultural research, self-disclosures to initiate courtships are different by culture. Second, when categorizing self-disclosure content into consensual and subconsensual information, it is important to consider the socionormative or subjective intent of the self-disclosure to capture the content-related categories better. Therefore my work complicates previous research findings about these two categories of self-references in important and thoughtful ways.

Cross-Cultural Long-Term Romantic Relationship Schema and Its Influence on Self-Disclosures

In this section, I emphasize the importance of long-term romantic relationship schema to understand cross-cultural romantic beliefs based on my qualitative and quantitative findings. Although Study I examined the dimensionality of a cross-cultural scale of long-term romantic relationship schemas, the scale could not be verified in Study II. In this section I also highlight how this construct is an important predictor of initial self-disclosures in long-term romantic relationships.

The Importance of Cross-Cultural Long-Term Romantic Schema

My dissertation provides initial support for the argument that for a cross-cultural scale of long-term romantic relationship schemas should include beliefs

beyond how an individual uses different resources (e.g., love, money, and services) in a relationship. In the process, my research examines important beliefs about external relational others (i.e., family and society) and how they contribute to the knowledge structures about long-term romantic relationships.

Existing cross-cultural differences in romantic love (e.g., Dion & Dion, 1993; Levine et al., 1995) and preferences for potential partners (Benjanyan, et al., 2014; Zhang & Kline, 2009) have been explained using Hofstede's (1980) over-arching conceptual framework on culturally salient values. In my research I have argued that, in India, beliefs about relational togetherness (Badrinath, 2003), involvement of the family in one's mate-seeking process (Suppal et al., 1996), responsibility to parents (Sonpar, 2005), social norms of endogamy (Ramsheena & Gundemeeda, 2015), and the stigma of divorce (Suppal, et al., 1996) form the fabric of the Indian belief system. External factors, or factors beyond the relational self, partner, and romantic relationship have not been considered in existing Western-centric scales (Fitzpatrick, 1988; Fletcher & Kininmonth, 1992; Willoughby et al., 2013).

The preliminary study provided initial support that beliefs about relational others are important to consider in scales about long-term romantic relationship schemas—beliefs that has been underexplored in existing scales. Beliefs about involvement of parents was analyzed as an important theme not only for Indians but also for U.S. Americans. Although relational others have been theoretically discussed to be important among Indians, it was surprising that U.S. Americans considered this belief salient as well. The preliminary study therefore raised more questions about the structure of long-term romantic relationship schemas in both India and the U.S.

Study I used a mixed methods approach to create a cross-cultural scale for long-term romantic relationship beliefs—the new factors had elements from existing Western-centric scales (Fitzpatrick, 1988; Fletcher & Kininmonth, 1992; Willoughby, et al., 2013) and newer elements that encompassed external influences in interpersonal relationships that I noted above. In Study I, items with these new themes (from the preliminary study) along with existing scale items were combined into a new scale; exploratory factor analyses were conducted to examine the dimensionality of the new scale. Participants' qualitative responses about different beliefs were used to supplement the quantitative analysis and make decisions about the factors to retain for the scale developed to measure long-term romantic relationship schema. The resultant four factors from the EFA were: *personality of potential partner*, *responsibility towards parents*, *traditional views on endogamy and gender roles*, and *economic status*. The latter three encompassed beliefs that are beyond the self, relational other, and the romantic relationship; they are external-factor beliefs that are usually underrepresented as salient beliefs for U.S. Americans in existing scales assessing romantic beliefs (Fitzpatrick, 1988; Fletcher & Kininmonth,1992; Willoughby, et al., 2013).

The exploratory factor analyses results indicated that the three belief factors--*responsibility towards parents*, *traditional views on endogamy and gender roles*, and *economic status*, that were argued to be important in the Indian long-term romantic relationship schemas were also important in the U.S. American belief system as well. Although research exists that examines financial stability in married American men (Geiger & Livingston, 2018), and obligation to parents among the Mexican

Americans (e.g., Kao et al., 2007) and Chinese American (e.g., Dong et al., 2014) population, the literature has been slow to integrate these beliefs into Western-centric scales about romantic relationship schemas. My dissertation provides evidence that the above-mentioned factors are important in the U.S. American schemas about long-term romantic relationships.

Qualitative analyses that supplemented the EFA results in Study I provided some nuances about how these four factors differed in their importance in India and the U.S. For example, through thematic analysis of participants' responses, I found that, although physical attractiveness (an element in the personality factor) was considered important in both India and the U.S., Indian participants reported that physical attraction was transitory, and one should not base one's romantic preferences only on physical appearance. For U.S. American participants, however, physical chemistry was a very important step to initiate and maintain a long-term romantic relationship that cannot be disregarded. Similarly, Indian participants beliefs about responsibility to parents stemmed from a socionormative responsibility to take care of parents; for U.S. American respondents, it was only important to help parents in times of need. For Indians, parental involvement in one's romantic relationships is part of the larger belief system of saha or togetherness in the Indian joint family system (Badrinath, 2003). Although they agree that these decisions matter, U.S. American respondents firmly believe that these views should not dictate one's romantic relationships. Having similar educational and socioeconomic background between potential romantic partners is part of the larger set of norms of endogamy (i.e., marriage within one's community) in India (Ramsheena & Gundemeeda, 2015).

However, for U.S. Americans, beliefs about socioeconomic standing ensure romantic partners are educated enough to be open-minded in a relationship and financially stable enough to seek a long-term partner.

To summarize, the above-discussed beliefs highlight two important aspects about cross-cultural schemas about long-term romantic relationships. One is that factors beyond the self, relational other, and the romantic relationship are also salient in the U.S. American long-term romantic relationship schema. Existing studies on knowledge structures of romantic relationships have not captured the importance of these factors. Second, these factors are salient beliefs among Indians, and stem from their belief that people adhere to relational norms to establish the stability of one's larger social network. For U.S. Americans, such beliefs stem from personal-level concerns meant to ensure that one is personally prepared to initiate a romantic relationship.

Although Study I examined the dimensionality of the cross-cultural scale of long-term romantic relationship schemas, the scale was not comparable among Indians and U.S. Americans in Study II, suggesting the need to examine these cross-cultural beliefs in future studies. To verify the dimensionality of the new scale discussed above, in Study II, CFAs were conducted. The two separate CFAs run with the Indian and the U.S. American data separately indicated that the factor structures were different in the two countries. The results indicated that these factors may not represent distinct constructs in the Indian belief system (where the factor correlations were high) when compared to the U.S. American structure, in which correlations across factors were low. Qualitative responses from Indian participants in Study I

suggest that beliefs about parental involvement, filial piety, and economic status originate from a larger Indian socionormative concern to ensure that relational networks are stable and that one is not making personal choices that would weaken existing ties. Moreover, affinity-driven status, or the consideration that one's identity is not just defined by one's own character and achievements but by achievements of relational others (Bloch et al., 2004) is salient to an Indian's identity. Therefore, personality, socioeconomic status, and involvement of parents in one's romantic relationship may be part of a larger belief about the maintenance of relational stability among Indians. However further quantitative analysis (i.e., CFAs) conducted with the Indian belief items indicate that three separate "external" factors was a better model representing the data than a model where all the "external" beliefs represent one global factor. Given the inconclusive findings about the structure of Indian long-term romantic relationship schemas, these beliefs need to be further examined. Replicating this study with a different sample that is more representative of the population of interest (i.e., online mate-seekers in India and the U.S.) may yield different results.

Why the Dimensionality of the Cross-Cultural Long-Term Romantic Relationship Schemas Scale was not Verified

One of the reasons why the dimensionality of the long-term romantic relationship schemas was not verified in Study II, may have to do with the selection of schema factors, especially the factor on traditional views about endogamy and gender roles in Study I. In Study I, EFAs with varimax rotation was the best fit for the data across the three data sets—Indian data, U.S. American data, and data from both cultures taken together. With this rotation, at least the first three factors aligned

equivalently across all the three EFAs. Factor loadings of .40 and above in absolute value was considered for the study. When some factors had items that loaded on two factors, items with the higher loading on a factor was considered and was retained (for that factor) only when it was theoretically meaningful for the research. Using this above rationale, the factor on traditional views of endogamy and gender roles (factor 3) was retained with four items. However, in hindsight, an argument can be made that this factor needed to be parsed out into two different ones—one with gender roles and the other with views on endogamy. Both views on endogamy and gender roles can be considered as different kinds of social identities and should have been considered separately instead of together. Given the qualitative responses about traditional gender roles from both Indians and U.S. American participants in Study I, introducing a factor that examined only gender identities in relation to long-term romantic relationships may have captured an important schema in both cultures. Similarly, given that endogamy, or broadly, the practice of forming relationships within one's own community has been explored both in India (e.g., Ramsheena & Gundemeeda, 2015) and the U.S. (e.g., Kalmijn & Van Tubergen, 2010), it should have been considered as a separate schema adding items on racial, ethnic, educational, professional endogamy to this factor. The two different social identity-related schemas may have been better "external schemas" predictors of consensual self-disclosures during mate-seeking. Therefore a future research interest is to verify the dimensionality of the cross-cultural scale of long-term romantic relationship schemas by looking into five (taking into account views of endogamy and gender roles separately) instead of the four factors mentioned in my research.

Long-Term Romantic Schemas as an Important Predictor of Initial Self-Disclosures for Mate-Seeking

Although the new scale of long-term romantic relationship schema was not comparable in India and the U.S. my research provides evidence that these beliefs about long-term romantic relationships influence communicative behaviors to initiate romantic relationships at least in the U.S. American context (see Chapter 5).[33]

For U.S. Americans, romantic beliefs related to personality and economic status were related to self-disclosing tendencies to initiate long-term romantic relationships. U.S. Americans tend to use more subconsensual self-disclosures when personality-related beliefs are salient (H6a) and they use more consensual self-disclosures when beliefs about economic status are prominent (H6d). I showed that at least in the U.S., people use relationship-based knowledge structures to understand relational contexts and how to communicate in interpersonal relationships (Koerner & Fitzpatrick, 2002; Solomon, et al., 2004). In the context of mate-seeking, this implies that, depending on how knowledge about long-term romantic relationship is structured, it would influence the kind of information people would disclose to initiate long-term romantic relationships in mate-seeking websites. For example, if having economic status is a salient belief, an individual looking for a long-term romantic partner would emphasize information about profession and education to potential partners online.

[33] Due to the inconclusive results about the Indian long-term romantic relationship schemas structure, the decision was made to test hypotheses with belief factors using U.S. American data only.

My research indicates that for U.S. Americans mate-seekers, beliefs about personality and economic status are salient in their knowledge structures about long-term romantic relationships. These schemas influence their use of subconsensual and consensual self-disclosures respectively, while reaching out to potential partners. More specifically, in U.S. Americans, romantic schemas consisting of beliefs about attractiveness, physical chemistry, love, likes and dislikes (i.e., personal level involvement) and also concerns about having good socioeconomic standing in society is related to what people disclose about themselves to potential romantic partners in mate-seeking websites. Therefore, my work extends research on schemas about romantic relationships in Western-centric literature by suggesting that beliefs like socioeconomic status are also salient among U.S. Americans when they look for long-term romantic partners.

It is important to note that belief factors responsibility to parents (H6b) and traditional views about endogamy and gender roles (H6c) were not related to the use of consensual self-disclosure for U.S. Americans. Given that these factors represent cross-cultural beliefs about long-term romantic beliefs, these findings raises questions about whether the U.S. American data have sufficient variability to capture the relationship between these "external" factors and the use of consensual self-disclosure.

Perceptions of Relational Mobility and its Contribution to the Mate-Seeking Process Across Cultures

Given the research interest in romantic relationship formation, emphasis was given to relational environments in different societies instead of focusing on the over-

arching conceptual framework of value dimensions that are typically used to study cross-cultural phenomena (Hofstede, 1980; Oyserman & Kemmelmeier, 2002). My study examines perceptions of relational mobility (Schug et al., 2009; Schug et al., 2010; Yuki & Schug, 2012; Yuki et al., 2013) and how it influences relational beliefs and communicative behavior in interpersonal relationships. Rooted in the socioecological perspective (Oishi & Graham, 2010), perceptions of relational mobility examines one's awareness of the degree to which people have opportunities to form new relationships and terminate old ones (Schug et al., 2010). In societies where perceptions of relational mobility is low, people have stable social networks and are bound to each other by mutual obligations and social norms (Yuki & Schug, 2012). In societies where perceptions of relational mobility is high, people have weak ties, and can choose to form new ties and terminate old ones based on a consideration of what is beneficial for them (Yuki & Schug, 2012). The rationale for using perceptions of relational environments was that more so than culturally salient values, the construct may capture why people think and communicate differently to initiate long-term romantic relationships.

Relational Environments Differ in India and the U.S.

This dissertation shows that perceptions of relational mobility is different in India and the U.S. Given that perceptions of relational mobility is a relatively new construct there is a dearth of information about whether Indians perceive low relational mobility in their society as compared to U.S. Americans do.[34] More

[34] Perceptions of relational mobility is relatively new concept focusing on the cultural-psychological foundations of relationality. Initial research on this concept was conducted by Schug, Yuki, Horikawa, and Takemura (2009).

recently Thomson et al. (2018) collected data from 46 countries to examine perceptions of relational mobility in different nations. However, the author removed Indian respondents from consideration because there were fewer than 100 Indian responses. In my Study II, the proposition that Indians have lower of relational mobility in their culture than U.S. Americans do was supported (i.e., H2). That Indians perceive relational mobility as significantly lower in their society than U.S. Americans do suggests that the low perceptions of relational mobility found in East Asia (Schug et al., 2009; Schug et al., 2010; Yuki et al., 2013; Yuki & Schug, 2012) can likely be generalizable to the Indian subcontinent as well. The fact that perceptions of relational mobility is low in India also supports arguments about how existing relational networks in the country are stable, and people's behaviors are tailored to maintain these existing bonds in India (Badrinath, 2003; Suppal et al., 1996). Further, my study also replicates existing findings that indicate that U.S. Americans perceive a higher relational mobility in their societies than Asians do (Schug et al., 2009; Schug et al., 2010; Yuki et al., 2013; Yuki & Schug, 2012).

Perceptions of Relational Mobility Influences Personal-Level Beliefs and Self-Disclosures

My study shows that perceptions of relational mobility in different societies influences self-disclosures to initiate these relationships. My results confirm H3b's prediction that with an increase in perceptions of relational mobility, people use more subconsensual self-disclosures to initiate romantic relationships; H3b was supported. My results additionally show that perceptions of relational mobility mediates the relationship between national culture and the use of subconsensual self-disclosure

during the mate-seeking process online, was also supported. The above finding extends previous research in this area by suggesting that perceptions of relational mobility not only mediates the relationship between nationality and the use self-disclosures (Schug et al., 2010) but specifically a certain kind of (i.e., subconsensual) self-disclosure content.

My research also shows that perceptions of relational mobility is related to personal-level beliefs about long-term romantic relationships in the U.S.; interestingly these perceptions do not influence "external" beliefs like involvement of family (H5b), traditional views about endogamy and gender roles (H5c), or socioeconomic status (H5d). Study II shows support for the hypothesis that there is a positive relationship between the degree of relational mobility and beliefs about personality and the character of potential partner (H5a) in the U.S. In other words, when individuals perceive that they may terminate old relationships and forge new ones, (1) they tend to have salient beliefs focusing on the personality and character of the relational partner as part of their knowledge structure of long-term romantic relationships, and (2) they prefer disclosing personal-level information to initiate such relationships.

The above findings provide important insight into perceptions of relational mobility and its association with cognition and behavior in interpersonal relationships. Perceptions of relational mobility has been previously associated with the amount of self-disclosure, such that in societies high in such perceptions (i.e., where relational networks are weak), people disclose more to friends and family-members as a relationship maintenance strategy (Schug et al., 2010). I extended the

existing research by indicating that first, self-disclosure is also used as a relationship initiation strategy, and second, high perceptions of relational mobility, at least during relationship initiation, influences not only the sheer amount of self-disclosure, but also the amount of personal-level information one discloses. Third, perceptions of relational mobility partially mediates the relationship between nationality and the use of subconsensual self-disclosure. Finally, the evidence in my research shows that beliefs about love and its expression (the physical attraction between partners, having a pleasing personality, being of good character, and having respect for romantic partner) involving the self or the relational partner in the romantic relationship are associated with perceptions of one's relational environment. Given differences in perceptions of the relational environment, the salience of these above-mentioned knowledge structure differ.

Why Perceptions of Relational Mobility Don't Influence External Beliefs and Consensual Self-Disclosures

Perceptions of relational mobility were not associated with external beliefs about long-term romantic relationship schema and consensual self-disclosure the way it was argued in this dissertation. I posited that as perceptions of relational mobility decrease, mate-seekers use more consensual information to initiate long-term romantic relationships online. This hypothesis not supported**.** On the contrary, a significant positive relationship was found between the two constructs. Similarly, the hypothesis that perceptions of relational mobility mediates the relationship between national culture and the use of consensual self-disclosure during long-term romantic relationship initiation online was also not supported (H4a). Moreover, decreasing

perceptions of relational mobility was not associated with salience of beliefs about responsibility to parents (H5b), traditional beliefs and gender roles (H5c), and economic status (H5d) for U.S. Americans.

One of the reasons why the above findings about how perceptions of relational mobility do not influence "external" beliefs may be because these hypotheses were tested on U.S. American data alone. I note here again that given the factor correlations were too high in the Indian sample it was not advisable to test these hypotheses using the Indian data. Given that these "external" beliefs represent cross-cultural schemas, and there is little variability in perceptions of relational environment in the U.S., perceptions of relational mobility in the U.S. alone may not capture such beliefs.

Another possible reason why H5(b-d) were not supported may have to do with the construct of perceptions of relational mobility itself. There is a possibility that perceptions of relational mobility may not capture romantic beliefs about external elements (i.e. relational others and society and social norms at large) and consequently communicative behaviors to address these factors to potential romantic partners. As results of hypotheses 3a, 4a, and 5a suggests perceptions of relational mobility seems to capture cultural elements that explain beliefs and behaviors of the self in the romantic relationship.

In retrospect an important factor to capture the "external factors" related to stringent social norms about endogamy, gender roles, socioeconomic status, and involvement of parents in one's romantic relationship and obligations of filial piety, and communication about these beliefs, could be perceptions of tightness and

looseness of cultures (Gelfand et al., 2011). The cross-cultural construct is based on an assessment of the strength of social norms and tolerance of deviant behavior in a society. Tightness in societies represents a high degree of constraint on social situations restricting the range of behavior considered appropriate (p. 1102); looseness represents weak situational and social norms restricting permissible behavior (p. 1102). Gelfand et al. argue that the tightness and looseness of cultures influence psychological processes and social interactions because people become attuned to and supportive of the demands of their sociocultural environments and adapt appropriate behaviors to reflect them (p.1101). In their examination of tightness of cultures across 33 nations, Gelfand et al. found that India was much higher in tightness than the U.S. (p. 1103). This suggests that in India there are higher degree of constraints on social situations and stricter rules about socially permissible behavior than in the U.S. In the context of mate-seeking online, tightness and looseness in cultures may capture the psychological process of how strict socionormative beliefs about romantic relationships influence disclosures about socially accepted consensual information during the mate-selection process. For example, the finding that India is tighter than the U.S. may be able to better capture the use of consensual self-disclosure during mate-seeking process online. Future research can examine tightness and looseness of cultures in conjunction with perceptions of relational mobility to understand how these factors influence long-term romantic relationship schemas and consequently mate-seeking behaviors across cultures.

Contribution of Relationship Status

Although this dissertation was intended to understand the process of mate-seeking online for romantically uncommitted heterosexual individuals in India and the U.S., I examined relationship status in my research. As discussed across my research studies, there were logistic issues with Amazon MTurk in terms of gathering data with only romantically uncommitted individuals. Although data was requested specifically from U.S. American and Indian MTurk workers who "qualified" as being romantically single, the analysis of the survey question related to romantic relationship status of participants indicated that a large number of participants had identified themselves as romantically committed. This issue with finding only romantically uncommitted individuals were handled differently across my studies. First, I will discuss the reasons why relationship status was handled differently between Study I and II, and then I will highlight some of the important findings related to relationship status in my research.

The difference in how relationship status of participants was handled from Study I to Study II was due to the goals of the two studies being different. Although my research was initially conceptualized keeping in mind romantically single individuals looking for long-term romantic partners online across cultures, there was difficulty in recruiting romantically single Indian and U.S. American MTurk workers for all my studies. The primary goal of Study I was to examine the dimensionality of the long-term romantic relationship schemas scale in India and the U.S., using exploratory factor analyses. Involving both romantically committed and uncommitted participants was consistent with the theoretical arguments (Koerner & Fitzpatrick, 2002) I used in my research. Koerner and Fitzpatrick argued that individuals,

irrespective of their romantic relationship status, have knowledge structures about long-term romantic relationships. Moreover, further quantitative analysis indicated that participants' romantic schemas between the two groups (committed vs. uncommitted) were not significantly different (see p. 61). Therefore relationship status was not accounted for as a covariate in Study I. A main goal of Study II was to test the cross-cultural model of how relational factors influence self-disclosing strategies of mate-seekers across cultures using structural equation modeling. SEM is often argued to be a large sample-size technique and for my research I used Bentler and Chou's (1987) recommendation of a minimum of five participants per free parameter to be estimated. Given that SEM is a large-sample size technique and that there was scarcity in finding romantically single Indian and U.S. American MTurk workers, I decided to incorporate relationship status and its interaction with other independent variables in hypothesis testing during Study II instead of controlling for it. I added an additional research question about how relationship status (i.e., whether being romantically single or committed) influenced (a) perceptions of relational environments, (b) romantic relationship schemas and, (c) the relationship between perceptions of relational mobility, romantic relationship schema, and initial self-disclosures during mate-seeking for Indian and the U.S. respondents. Given that irrespective of their romantic relationship status, people have perceptions of their relational environments, this research question broadly addresses how people in societies view the stability of their relational network, and how that influences beliefs about interpersonal relationships and communicative behaviors with interpersonal

others. Adding this research question provided valuable insight on courtship processes of individuals who may later look for long-term partners at a later stage.

Here I highlight some of the findings about the contribution of relationship status in my research. Hypothesis 1b about the association between nationality and the use of subconsensual self-disclosure was significantly moderated by relationship status. Results indicate that significant positive main effect of nationality on the amount of use of subconsensual self-disclosure (i.e. U.S. Americans use more subconsensual self-disclosures than Indians do) only exists for romantically single individuals and not romantically committed ones. This finding aligns with the theoretical argument previously made that U.S. American mate-seekers disclose more about personal-level information to potential romantic partners than Indians do. Hypothesis 3b relating perceptions of relational mobility to the use of subconsensual self-disclosure, found that romantically single (and not romantically committed) people use more subconsensual self-disclosures with increasing perceptions of relational mobility. This finding supports my initial arguments that when mate-seekers (who are single) perceive weak ties in their relational networks and have more opportunities to make new relationships, they tend to reveal more personal-level unique information to initiate a romantic relationship. Also, there was an interaction effect of relationship status and perceptions of relational mobility on the use of subconsensual self-disclosure. For romantically committed individuals there was a stronger positive relationship between perceptions of relational mobility and the use of subconsensual self-disclosure than the significant positive relationship between

perceptions of relational mobility and the use of subconsensual self-disclosure for romantically single people.

The overall implications of the above findings about relationship status are as follows. My research results indicate that romantically single people across cultures use self-disclosures differently to initiate long-term romantic relationships. For romantically single people, perceptions of their relational environments influence how much personal-level unique information they disclose in mate-seeking websites to reach out to potential partners. It seems that romantically committed people, when they perceive higher perceptions of relational mobility in their society, tend to disclose more personal-level unique information about themselves than romantically single people. Broadly, given that romantically committed individuals have existing romantic partners, their romantic experience probably modifies their communicative behaviors about romantic relationships. It seems that, if these people looked for long-term romantic partners again, they would give salience to personal-level unique information about themselves and focus less on family and other social and institutionalized pressures to be in relationships.

The observation made above can also be related back to Koerner and Fitzpatrick's (2002) argument about how cognitions about relationships are hierarchically structured in our minds at different levels of specificity. The authors argued that in a given social situation, people recall relational schemas in a hierarchical manner in order to interact with each other, moving from a specific relationship-related knowledge structures to more general schemas about interpersonal relationships. For romantically committed people looking to find

romantic partners again, their schemas may be more specific relationship-focused (given their experience in such relationships) than broader cultural-level schemas about romantic relationships. In these cases, committed people, looking to find romantic partners again would give salience to personal-level unique information about themselves and focus less on what is culturally expected of them to reveal.

The present findings add to the existing literature about online dating in older adults (e.g., McWilliams & Barrett, 2012; Stephure, et al., 2009) and individuals who wish to enter into long-term romantic relationships after losing their previous romantic partners (Davidson, 2002). My research findings add to the existing literature about how people looking for love a second time wish to rewrite the traditional scripts and beliefs about long-term romantic relationships (West & Zimmerman, 2009). My findings suggest that second-time mate-seekers may pay more attention to their own beliefs and involvement in romantic relationships and pay less attention to social norms and scripts about how to initiate such relationships given that their romantic relationship schemas are structured differently than romantically single individuals. These findings should be replicated in future research.

Limitations and Future Directions

In this section I address the limitations of my research and provide directions for future research.

First, using Amazon's MTurk as respondents for my research raises concern about the representativeness of my sample to the population of interest (i.e., Indian and U.S. American mate-seekers who look for long-term partners online). Although

MTurk workers in my study were Indian and U.S. American adults who had access to the internet, and 52% of them were registered on mate-seeking websites (see Table 8), this sample may not be generalizable to the larger population of interest. This is because not all Indian and U.S. American participants have had experience in mate-seeking online. For future research in the area of cross-cultural mate-seeking, a better representative sample may be existing mate-seekers who have online profiles in mate-seeking websites from different countries. In other words, using online mate-seekers from different cultures may better capture cultural differences in self-disclosing tendencies to initiate long-term romantic relationships than using MTurk workers.

Second, a related issue is that of controlling for socioeconomic status in my research. Socioeconomic status, as a reflection of social hierarchy, is usually measured by objective markers like income or education (Oakes & Rossi, 2003). Researchers (e.g., Miyamoto & Wilken, 2010) have suggested that individuals with high ranks in their cultural social hierarchy tend to have cognitive tendencies that are dominant in their cultural environments. Given the disparity in income and educational qualification among Indian and U.S. American participants in my research (see p. 62 for Study I and p. 119 for Study II), controlling for these variables would have allowed me to assess the importance of relational factors as predictors of self-disclosing behavior due to mate-seeking online.

Third, another important demographic variable that was not further explored in my research was gender of participants. Qualitative findings in Study II indicated that issues of physical appearance, especially colorism, was important in the context of Indian women looking for long-term romantic partners. How gender moderates the

effect of relational factors on self-disclosing behavior among both Indians and U.S. American participants needs further exploration.

Fourth, a concern about using respondents from MTurk has to do with the quality of the data (Goodman et al., 2013). Given the inconclusive state of the cross-cultural scale of long-term romantic relationship schemas in Study II with Indian and U.S. American data from MTurk, it does call into question the quality of data from this platform. Peer et al. (2014) indicate that having attention-check questions in the survey and restricting participation to MTurk workers with high reputation (i.e., above 95% approval ratings) significantly improves the quality of data. Although attention-check questions were incorporated in my survey, approval ratings were not taken into account. For future research using MTurk participants, these two factors should be considered simultaneously.

Fifth, another issue with MTurk participants in my research may have to do with ethical considerations of low payment. Recent studies have pointed out to the ethical consideration of how in crowd-sourced research, workers are classified as "independent contractors" and not employees; therefore these workers are not protected by the U.S. American standards of Fair Labor Standards Act (Silberman et al., 2018, p. 40). Studies with MTurk participants have shown that the quality of data collected from MTurk workers is affected by the kind of compensation participants receive, even for Indian MTurkers (Litman et al., 2014). Given the payment structure in all my studies ($0.75 for 20 minutes for the preliminary study; $1.50 for 30 minutes for Study I; $ 1.70 for 45 minutes for Study II), this may have affected the quality of data gathered in my research. Future research using MTurk participants

need to be aware of the ethical considerations of monetary compensation and its association with the quality of data.

Sixth, a limitation is that my research focuses primarily self-report measures that have often been criticized to not capture intended constructs (Demetriou et al., 2015). For example, perceptions of relational mobility captures subjective views about relational environment instead of an assessment of how relational mobility is in that social environment. Multilevel assessment of relational mobility incorporating societal level measures along with psychological ones may capture the meaning of the construct better. In other words, testing a cross-cultural model including both societal-level and cognitive measures of relational mobility may better capture "external" factors of relationship schemas and consensual self-disclosures related to mate-seeking.

With respect to perceptions of relational mobility, another important measure that captures the transience in social network can be an examination of residential mobility (e.g., Oishi et al., 2007). Oishi and colleagues argued that the stability in relational and social environment had an influence on people's cognition and self-concepts. In other words, residential stability influenced the degree to which one's identity and knowledge structures are relational. Therefore, in addition to perceptions of relational mobility, measures of residential mobility may also capture the strength and stability of one's relational network. The hypotheses could be tested within the same culture to see how varying perceptions of local relational and residential mobility is related to relationship-initiating process and behaviors.

Seventh, the cross-cultural scale of long-term romantic relationship schema needs to be re-examined. Although the beliefs about romantic relationships were related to people's self-disclosing behaviors in India and the U.S., these beliefs were not comparable across cultures in Study II. Attention needs to be paid to the measurement of these beliefs and testing a theoretical model about the cross-cultural process regarding how relational environments are related to romantic beliefs and communicative behaviors during the initial stages of mate-seeking.

The rich insights from thematic analyses about romantic beliefs and self-disclosures provided more complex account of the data than quantitative research alone could have done. The quantitative findings were more meaningful when qualitative results in my research about romantic beliefs and self-disclosures were incorporated during the stages of exploratory factor analyses and hypotheses testing. Given the inconclusive structure of cross-cultural beliefs about long-term romantic relationship schemas and the complexity of the self-disclosing process, follow-up with focus groups of Indian and U.S. American mate-seekers are needed to further understand how people make decisions about what to disclose in their mate-seeking profiles. Additional research questions in such qualitative analyses could be how a mate-seeker evaluates a potential partner's profile to make decisions about a follow-up face-to-face meeting.

Finding my Voice as a Mixed Methods Researcher

My journey with this dissertation began as a quantitative researcher with a strong spirit of inquiry to understand the initial process of mate-seeking online—a process that has also been part of my lived experience. As I delved into my

preliminary study, to analyze major categories of romantic beliefs about long-term romantic relationships in India and the U.S., I realized how much about relational environments and relational beliefs in these cultures have been underexplored. My footing as a quantitative researcher became unsure and understanding associations between constructs to predict cross-cultural differences in mate-seeking behaviors became questionable, as I realized I needed to understand the content and structure of these beliefs in order to make cross-cultural propositions. I gradually realized that using a mixed methods approach gives me the flexibility as a cross-cultural researcher to explore the contents, processes, and structures that constitute culture instead of only relying on 'culture' as a grouping variable to make comparisons in mate-seeking behavior. The qualitative analysis in my research helped me understand how these knowledge structures are situated cross-culturally. The thematic analysis in Study I allowed me to understand how cross-cultural romantic beliefs examined through the exploratory factor analyses are prevalent but subtly different in how they are structured in India and the U.S. Moreover, the rich descriptions of participants' open-ended responses about consensual and subconsensual self-disclosures allowed me to understand the content, process, and structure of these self-disclosures in a cross-cultural context. It allowed me to understand how Indian and U.S. American mate-seekers strategically use both consensual and subconsensual self-disclosures in culturally meaningful ways. In that sense my qualitative findings helped explain the content of culture (related to this phenomenon) and how it is "grouped."

The three studies in a way also emulates my journey to find my voice as a cross-cultural mixed methods researcher. The rigor in research with respect to

research design, the process of coding qualitative themes, keeping audit trails to ensure credibility and dependability of qualitative research, and incorporating qualitative findings to inform quantitative hypotheses testing is best captured in Study II. In this way, both the preliminary study and Study I, in that sense can be considered as a journey for me to explore the cross-cultural phenomenon I was studying and to understand my voice as a cross-cultural mixed methods researcher. Therefore in a sense the preliminary study and Study I (to some extent) captures my struggle to understand the phenomenon I was examining and the struggle to find my voice as a mixed methods researcher. This may be reflected in the decisions I made in those studies while trying to simultaneously learn and implement a qualitative research use it iteratively with quantitative analysis. As I progressed into Study II, my decisions about how to conduct qualitative research and to use research findings in meaningful ways quantitatively became much stronger.

Conclusion

In this dissertation, I examined the process of initiating long-term romantic relationship across cultures. Specifically, using the socioecological perspective of relational mobility and theoretical arguments about long-term romantic relationship schemas, I proposed that perceptions of relational environments are related to how people think about long-term romantic relationships. I also proposed that self-disclosure content to initiate long-term romantic relationships with potential partners is different across cultures. I further posed that cross-cultural beliefs about long-term romantic relationships are related to the kind of information people disclose in the context of mate-seeking online in different cultures. I conducted three studies—a

preliminary one and two main studies to test the relationships mentioned above using Indian and U.S. American participants. Despite the limitations discussed, findings of this dissertation have shed light on the process of contemporary courtship across cultures.

First, self-disclosure content, at least during the romantic relationship initiation phase can be categorized as either consensual or subconsensual. This categorization of self-disclosed information varies in India and U.S. in the context of mate-seeking online, highlighting the need to have more cross-cultural research on interpersonal relationship initiation. Moreover, my work extends this line of inquiry by showing this categorization should be considered in conjunction with intent of self-disclosure (i.e., socionormative or subjective intent). Second, beliefs about long-term romantic relationship differ across cultures and this project provides initial support of the factors that capture these differences. Although these factors were not comparable in India and the U.S., my dissertation shows that these knowledge structures are different. Given the dearth of cross-cultural work on romantic beliefs, my research addresses an important gap in the literature. Third, perceptions of relational environments (in different cultures) influence romantic beliefs about the self's involvement in a romantic relationship and the personal-level information that one discloses to a potential partner to initiate such relationships. Given that Hofstede's (1980) research on value-dimensions has been used as an over-arching conceptual framework to understand cross-cultural beliefs and behaviors, my research sheds light on a relatively new cross-cultural construct. My research shows some evidence that perceptions of relational environments is related to how people think

about romantic relationships and what people disclose to initiate these relationships. Lastly, and unexpectedly, my research also implies that the associations between relational environments, romantic beliefs, and communicative behaviors may also be applicable for second-time mate-seekers (i.e., people who have been separated from their previous romantic partners).

In conclusion, the present dissertation makes important theoretical contributions to cross-cultural research on contemporary courtship through mate-seeking websites. In particular, the dissertation's findings about relational environments and culturally different romantic beliefs adds to existing literature about the courtship process and specifically about mate-seeking online. The research helps answer questions about why people communicate differently to initiate long-term romantic relationships across cultures.

APPENDIX A

PRELIMINARY STUDY

Introduction to the Short Screening Survey

Thank you for participating in my study! This is a survey to screen eligible participants for subsequent studies in the near future. In section 1 you will be asked a few demographic questions. Section 2 has general questions about your daily activities. You will be compensated only upon proper completion of the survey. If you are eligible you will be sent an email inviting you to participate in subsequent studies that will be set up on MTurk.

Section 1: Please answer the following demographic questions.

What is your MTurk id (in all capitals)? _____

What is your age, in years? _____

What is your sex?
- o Male
- o Female
- o Other. Please specify _____

What is your nationality? _____

Do you consider yourself to be:
- o Heterosexual
- o Bisexual
- o Homosexual
- o Prefer not to disclose
- o Other. Please specify _____

- o Are you currently in a committed romantic relationship (i.e., exclusively dating, engaged, or married)?
- o Yes
- o No
- o Unsure
- o Prefer not to disclose

Preliminary Study Questionnaire

Thank you for participating in my study! This study examines perceptions about romantic relationships. There are three sections (1, 2, and 3) to this study.

- Section 1 is about your experience with online dating. Because you will use a different scale to answer one question in this section, there will be practice questions helping you understand how to use the scale.
- Section 2 asks you about your perceptions of romantic relationships.
- Section 3 asks demographic questions.

Section 1: In this section you will be asked questions regarding your experience with online dating using a specific scale. Because you may be unfamiliar with this scale, there will be practice questions to help you understand how to use it.

Please read the following carefully.
To indicate your view on each question,

- you can use any number from 0 (zero) on up. There is no upper limit.
- 0 (Zero) represents not at all.
- 100 represents a moderate amount of whatever concept we are asking about.
- A number more than 0 and less than a 100 represents less than the moderate level of whatever concept we are asking about.
- There is no highest number.
- Specify a number rather than responding in words.

For example suppose you are asked the extent to which you like chocolate ice cream.

- If you don't like chocolate ice cream at all, your answer would be 0.
- If you like chocolate ice cream moderately, you would answer 100.
- If you like chocolate ice cream only a bit less (less than moderately) you could use a number such as 20 or 65 (again, you will make the choice of what number to use).
- If you really liked chocolate, you could use a number such as 245 or 400, depending on how much you really like it (again, you will make the choice of what number to use).

To ensure you understand how to use the scale, let's first practice on five questions that are not relevant to your experience with online dating.

How much do you like fast food? 0 = not at all; 100 = a moderate level.

- Your view? _____

How important is it for you to spend long holidays with your family? 0 = not at all; 100 = a moderate level.

- Your view? _____

Loop Questions (For the following three questions participants will need to answer the three questions correctly in order to proceed to the next page).

What is the lowest number you can use for answering questions according to this scale?

- o 100
- o 0
- o -5

What number would you use to indicate a moderate amount?

- o 100
- o 0
- o -5

Can you use a number such as 375 to answer a question?

- o Yes
- o No

Section 2: This section examines your perceptions about romantic relationships.

Please consider the following scenario and answer the related questions.
Imagine that Person A is ready to settle down and have a long-term romantic relationship. Write down all the beliefs and expectations *that people around you* consider important for settling down. Think of all the factors that people around you consider important for a successful long-term romantic relationship. Please mention as many factors as you think are important. There are no right or wrong answers. We are interested in knowing about people's beliefs and expectations about long-term romantic relationships.

Now write down all beliefs and expectations that *you* consider are important for settling down. Think of all the factors that you consider important for a successful long-term romantic relationship. Please mention as many factors as you think are important. There are no right or wrong answers. We are interested in knowing about your beliefs and expectations about long-term romantic relationships. Please note that it is okay if your answers are similar to what you wrote down for the previous question.

Section 3: Please answer the following demographic questions.

What is your MTurk id (in all capitals)? _____

What is your age, in years? _____

What is your sex?

- o Male
- o Female

- Other. Please specify _____

Do you consider yourself to be:
- Heterosexual
- Bisexual
- Homosexual
- Prefer not to disclose
- Other. Please specify _____

Are you currently in a committed romantic relationship (i.e., exclusively dating, engaged, or married)?
- Yes
- No
- Unsure
- Prefer not to disclose

What is your nationality?
- Indian
- U.S. American

If your nationality is U.S. American, please complete the following question. What is the highest degree or level of schooling you have completed? If currently enrolled, what is the highest degree you have received?
- No schooling completed, or less than a year
- Elementary through middle school (i.e., grades 1 through 8)
- High school (grades 9-12, no degree)
- High school graduate (or equivalent)
- Associate's degree (including occupational or academic degrees)
- Some college (1-4 years, no degree)
- Bachelor's degree (B.A., B.S., etc.)
- Advanced degree (Master's degree like M.A., M.S.; professional degree like M.D. and so on; doctorate degree like PhD and so on)
- Other. Please print _____

Realistically, we know that some MTurk respondents do not pay close attention to the questions they are answering. This affects the quality of our data. Please select one of the following honestly. Your answer is confidential. It will not affect whether or not you receive payment and will not affect any rating given to you for your work. Did you pay attention?
- Yes, I paid attention, keep my data
- No, I did not pay attention, delete my data

If your nationality is Indian, please complete the following question. What is the highest degree or level of schooling you have completed? If currently enrolled, what is the highest degree you have received?
- No schooling completed, or less than a year

- Nursery through standard 8
- Schooling not completed (standards 9-12 with no higher secondary degree including ISC, CBSC, or HSC)
- Schooling from standards 9-12 with higher secondary degree like ISC, CBSC, HSC or equivalent
- Diploma or certificate degree on a specialized learning course
- Some college (1-4 years) with no Bachelor's degree
- Bachelor's degree (B.A., B.Sc., etc.)
- Advanced degree (Master's degree like M.A., M.Sc., etc.; professional school degree like MBBS and so on; doctorate degree like PhD and so on)
- Other. Please print _____

Are you of Hispanic, Latino/a, or Spanish origin?

- No
- Yes. Please specify your Hispanic, Latino/a or Spanish origin _____

What is your race? Mark one or more boxes.

- White
- Black or African American
- American Indian or Alaska Native
- Asian
- Native Hawaiian and Other Pacific Islander
- Some other race. Please specify _____

Employment status: Are you currently…? (Choose all that apply)

- Employed not for wages
- Self-employed
- Employed part-time
- Out of work and looking for work
- Out of work but not currently looking for work
- A homemaker
- A student
- Military
- Retired
- Unable to work
- Prefer not to disclose
- Other. Please specify_____

What is your total household annual income?
_____Dollars; or, _____INR

Realistically, we know that some MTurk respondents do not pay close attention to the questions they are answering. This affects the quality of our data. Please select one of the following honestly. Your answer is confidential. It will not affect whether or not

you receive payment and will not affect any rating given to you for your work. Did you pay attention?

Did you answer honestly while completing the survey?

- Yes, I answered honestly, keep my data
- No, I did not answer honestly, delete my data

Thank you for your participation! We deeply appreciate your help!

PRELIMINARY STUDY

SORTING (STEP 2)

Here is a list of ***nine*** categories of beliefs and expectations about long-term romantic relationships and their definitions. In page two there are 51 statements that are related to beliefs and expectations about long-term romantic relationships. Read each statement carefully and place them into relevant categories. Cut and paste items from the list of 51 statements under each category listed here. After the exercise, you can write if there is any item that you think were not applicable to any of the nine categories.

I. **Personality traits:** Traits and characteristics one looks for in a prospective long-term partner

II. **Mental and physical health:** Expectation that a potential partner is physically fit (i.e., no hidden physical ailments) and is mentally sane to pursue a long-term romantic relationship

III. **Physical attractiveness and physical chemistry between partners:** Expectations that potential partner will be physically attractive and that there will be sexual attraction between two potential partners

IV. **Emotional connection between partners:** Expectations that besides physical chemistry two potential partners will be emotionally and intellectually attracted to each other

V. **Financial stability:** Beliefs that a potential partner has income and resources to sustain a long-term romantic relationship

VI. **Readiness to commit:** Beliefs about where a person needs to be as a relational partner in order to feel ready to commit to a long-term romantic relationship

VII. **VIII. Relationship maintenance strategies for long-term romantic relationships:** These are beliefs regarding what *committed* partners would do in order to ensure a *long-term romantic relationship*

VIII. **Independence/interdependence and equity:** refers to beliefs about how chores are fairly divided between partners and the degree of autonomy one should in a long-term romantic relationship

IX. **Compatibility with family:** refers to the degree to which one's family accepts a potential partner and vice versa

1. A long-term romantic partner should be fun-loving
2. A long-term romantic partner should be cheerful
3. A long-term romantic partner should be soft-natured
4. A long-term romantic partner should be broad-minded
5. A long-term romantic partner should be polite and a good person in general
6. A long-term romantic partner should be ambitious
7. A long-term romantic partner should be a person of good character
8. A long-term romantic partner should be adjustable to any circumstances
9. A long-term romantic partner should have a pleasing personality
10. A long-term romantic partner should be someone who is physically able-bodied
11. A long-term romantic partner should not be not be addicted to chain-smoking, drugs, and alcohol
12. A long-term romantic partner should be someone who takes care of his/her body

13. A long-term romantic partner should be mentally stable
14. A long-term romantic partner should be emotionally stable
15. A long-term romantic partner should be physically attractive
16. A long-term romantic partner should be young
17. A long-term romantic partner should be good looking
18. There should be physical attraction between long-term romantic partners
19. Long-term romantic partners should share a lot of things common between them
20. Long-term romantic partners should have mutual love and affection
21. Long-term romantic partners should be intellectually equal
22. Long-term romantic partners should share similar values
23. Long-term romantic partners should share sense of humor
24. One should have economic stability in order to pursue a long-term romantic relationship
25. A good and secure job is needed in order to take care of relational partners in a long-term romantic relationship
26. One needs to have good education before one pursues a long-term romantic relationship
27. It is important to own a car, a house in order to pursue a long-term romantic relationship
28. To be in a long-term romantic relationship, partners should exclusively date each other
29. To be romantically committed, partners should think about living together
30. To be romantically committed, partners should think about starting a family
31. To be romantically committed, partners should think about getting married
32. In order to be romantically committed, one needs to date a person for a long time
33. It is important for romantic partners to know each other before committing to each other
34. To be romantically committed, one needs to be truly devoted to one person
35. To be in a long-term romantic relationship, partners need to be committed to a monogamous relationship
36. Long-term romantic partners should share mutual respect for each other
37. In order to be romantically committed, one needs to be faithful to one's partner
38. To be romantically committed, one needs to be loyal to one's partner
39. Romantically committed partners should be respectful of each other
40. Romantically committed partners should be accommodating of each other
41. In a long-term romantic relationship, partners should not be too judgmental
42. Romantically committed partners should know how to make compromises in a relationship
43. It is important for committed romantic partners to give each other some space
44. Committed romantic partners should have social lives outside of their relationship
45. Both partners should be working in order to sustain a long-term romantic relationship
46. For a long-term romantic relationship to sustain, it is important to main good relationships with each others' families
47. Rules about division of labor should be in place in long-term romantic relationship
48. Romantic partners should be accepted by each other's families
49. Romantic partners should accept each others' families
50. It is important for one to evaluate whether a person has good family background

Is there any item that does not fit into any category.

APPENDIX B

STUDY 1

Introduction to the Survey

Thank you for participating in my study! There are **four sections** to the present study that focus on *demographic questions, questions about your romantic beliefs,* and *questions about how you communicate in romantic relationships*. You will be compensated only upon proper completion of the survey.

Section I: In this section you will be asked questions regarding your romantic beliefs using a specific scale. Because you may be unfamiliar with this scale, there will be practice questions to help you understand how to use it.

Please read the following carefully.
To indicate your view on each question,

- you can use any number from 0 (zero) on up. There is no upper limit.
- 0 (Zero) represents not at all.
- 100 represents a moderate amount of whatever concept we are asking about.
- A number more than 0 and less than a 100 represents less than the moderate level of whatever concept we are asking about.
- There is no highest number.
- Specify a number rather than responding in words.

For example suppose you are asked the extent to which you like chocolate ice cream.

- If you don't like chocolate ice cream at all, your answer would be 0.
- If you like chocolate ice cream moderately, you would answer 100.
- If you like chocolate ice cream only a bit less (less than moderately) you could use a number such as 20 or 65 (again, you will make the choice of what number to use).
- If you really liked chocolate, you could use a number such as 245 or 400, depending on how much you really like it (again, you will make the choice of what number to use).

To ensure you understand how to use the scale, let's first practice on five questions that are not relevant to your experience with dating.

Question	**Scale**	**Your answer**
How much do you like fast food?	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
How important is it for you to spend long holidays with your family?	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	

Loop Questions (For the following three questions participants will need to answer the three questions correctly in order to proceed to the next page).

What is the lowest number you can use for answering questions according to this scale?

- 100
- 0
- -5

What number would you use to indicate a moderate amount?

- 100
- 0
- -5

Can you use a number such as 375 to answer a question?

- Yes
- No

Please answer the following questions based on the above scale. For some questions you will have a follow-up open-ended question asking you "why do you think so?"[35]We want you to write why you think that belief is important.

Questions	**Scale**	**Your Answer**
1. For a successful long-term romantic relationship, it is best to be with someone of the same religion or faith	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
2. For a successful long-term romantic relationship, it is best to be with someone from my country	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
3. For a successful long-term romantic relationship, it is best to be with someone of the same social status	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
4. For a successful long-term romantic relationship, it is best to be with someone who has similar educational status	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	

35 Note for the IRB: As a reminder, in this section on romantic beliefs, participants will be randomly assigned to answer 10 follow-up open-ended questions out of the 54 belief items. After a question about participants' romantic beliefs, they will be asked, "why do you think so?"

Why do you think so?		
5. A successful long-term romantic relationship means being committed to one's partner for life	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
6. A successful long-term romantic relationship means being committed to each others' families for life	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
7. It is okay to end a long-term romantic relationship when a person's needs are no longer met	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
8. It is hard to end a long-term romantic relationship when one is closely connected to one's partners' family and friends	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
9. In a successful long-term romantic relationship, partners should take care of each others' parents when they are old	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
10. In a successful long-term romantic relationship, partners should be willing to help out each others' parents financially	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
11. In a successful long-term romantic relationship, partners should respect each others' parents' opinions	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
12. In a successful long-term romantic relationship, partners should make each others' parents happy	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	

Why do you think so?		
13. For decisions about long-term romantic relationship, ideally people want to do what their parents think they should do	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
14. For decisions about long-term romantic relationship, ideally people want to do what their extended family think they should do	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
15. For decisions about long-term romantic relationship, ideally people want to do what their close friends think they should do	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
16. Before pursuing a long-term romantic relationship, it is important to have a good education	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
17. Before pursuing a long-term romantic relationship, it is important to have a secure job	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
18. Before pursuing a long-term romantic relationship, it is important to be economically stable	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
19. For a successful long-term romantic relationship, a person needs to be physically able-bodied	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
20. For a successful long-term romantic relationship, a person should not be addicted to alcohol, smoking or drugs	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	

Why do you think so?		
21. For a successful long-term romantic relationship, a person should be mentally stable	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
22. A long-term romantic partner should be physically attractive	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
23. A long-term romantic partner should be young	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
24. For a successful long-term romantic relationship a physical connection is essential	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
25. For a successful long-term romantic relationship, there should be romantic love between the partners	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
26. For a healthy long-term romantic relationship, partners should share hobbies and interests	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
27. For a successful long-term romantic relationship, partners must have the same beliefs and values	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
28. For a successful long-term romantic relationship, partners should be intellectual equals	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		

29. For a successful long-term romantic relationship, partners must be best friends	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
30. For a long-term romantic relationship, it is important to have a partner with a good character	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
31. For a long-term romantic relationship, it is important to have a partner with a pleasing personality	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
32. For a long-term romantic relationship, it is important to have a partner who is open-minded	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
33. For a long-term romantic relationship, it is important to have a partner who is not judgmental	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
34. For a successful long-term romantic relationship, mutual respect between partners is important	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
35. For a successful long-term romantic relationship, partners must be loyal to one another	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
36. For a successful long-term romantic relationship, partners must be loyal to each other's families	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
37. For a successful long-term romantic relationship, partners should accommodate one another	Use any number from zero on up 0 = no agreement at all	

	100 = moderate amount of agreement	
Why do you think so?		
38. For a successful long-term romantic relationship, partners should accommodate each other's families' needs	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
39. For a successful long-term romantic relationship, it is essential for partners to express their feelings to each other	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
40. For a successful long-term romantic relationship, it is essential for partners to express their feelings to each others' families	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
41. For a successful long-term romantic relationship, partners should avoid conflict with each other	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
42. For a successful long-term romantic relationship, partners should avoid conflict with each other's families	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
43. For a successful long-term romantic relationship, families help in solving conflicts between partners	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
44. To be in a long-term romantic relationship, partners should exclusively date each other	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		

45. To be in a long-term romantic relationship, partners should be monogamous	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
46. To be in a long-term romantic relationship, partners should be ready to live together	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
47. To be in a long-term romantic relationship, partners should be ready to get married	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
48. To be in a long-term romantic relationship, partners should be ready to start a family	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
49. To be in a long-term romantic relationship, partners should be ready to accept each others' families	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
50. For a successful long-term romantic relationship, the man should be the achiever outside the home	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
51. For a successful long-term romantic relationship, the woman should take care of the home	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
52. For a successful long-term romantic relationship, partners should equally share household chores	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		

53. For a successful long-term romantic relationship, both partners should be working	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
54. Committed romantic partners should have social lives outside of their relationship	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		
55. Committed romantic partners should spend time with their families outside of the romantic relationship	Use any number from zero on up 0 = no agreement at all 100 = moderate amount of agreement	
Why do you think so?		

Section II: This section looks at how you communicate to initiate a long-term romantic relationship.

Imagine you are single and ready to settle down and commit to a long-term romantic relationship. You register on a mate-seeking website (e.g., eHarmony.com or Shaadi.com) to look for a romantic partner.

Write down all the topics that you consider important to disclose information about to reach out to a potential partner online on a mate-seeking website. You may also be asked to answer an open-ended question about why you think it is important to disclose a topic you listed in a mate-seeking website[36].

TOPIC	Why do you think disclosing information about the topic is important
Topic 1	*Your answer*
Topic 2	*Your answer*
Topic 3	*Your answer*
Topic 4	*Your answer*
Topic 5	*Your answer*
Topic 6	*Your answer*
Topic 7	*Your answer*
Topic 8	*Your answer*
Topic 9	*Your answer*
Topic 10	*Your answer*

[36] Note for the IRB: As a reminder, in this section on topics of disclosure in mate-seeking websites, each participant will be randomly assigned to answer 5 follow-up open-ended questions out of all the items they listed. After a participant has listed a self-disclosure topic, they may be asked, "why do you think disclosing information about this topic is important?"

Topic 11	*Your answer*
Topic 12	*Your answer*
Topic 13	*Your answer*
Topic 14	*Your answer*
Topic 15	*Your answer*
Topic 16	*Your answer*
Topic 17	*Your answer*
Topic 18	*Your answer*
Topic 19	*Your answer*
Topic 20	*Your answer*

Section III: Please answer the following demographic questions.

1. What is your MTurk id (in all capitals)? _____

2. What is your age, in years? _____

3. What is your sex?
- o Male
- o Female
- o Other. Please specify _____

4. Do you consider yourself to be:
- o Heterosexual
- o Bisexual
- o Lesbian/Gay
- o Prefer not to disclose
- o Other. Please specify _____

5. Are you currently in a committed romantic relationship (i.e., exclusively dating, engaged, or married)?
- o Yes
- o No
- o Unsure
- o Prefer not to disclose

6. What is your nationality?
- o Indian
- o U.S. American
- o Other. Please specify _____

7. What is the **city** you currently reside in? _____

8. What is the **state** you currently reside in? _____

9. **How long** have you resided in your current location (i.e., city, town, or village)? Please specify in the number of years_____

10. What kind of area do you think you stay in?
- Rural area
- Somewhat rural area
- Urban city
- Suburban area (i.e., inside an urban area and outside of a city)

11. Who do you live with? Select all that apply:
- Alone
- With roommate(s)
- With romantic partner
- With parents
- With other family member(s) (i.e., cousins, siblings, grandparents etc.)

12. What is the highest degree or level of schooling you have completed? If currently enrolled, what is the highest degree you have received?
- Less than high school
- High school graduate
- College with no degree
- College with degree
- Graduate or Professional degree
- Other. Please print _____

13. Are you of Hispanic, Latino/a, or Spanish origin?
- No
- Yes. Please specify your Hispanic, Latino/a or Spanish origin _____

14. What is your race? Check all that apply.
- White
- Black or African American
- American Indian or Alaska Native
- Asian
- Native Hawaiian and Other Pacific Islander
- Some other race. Please specify: _____

15. Employment status: Are you currently _____? (Choose all that apply)
- Employed not for wages
- Self-employed
- Employed part-time
- Out of work and looking for work
- Out of work but not currently looking for work
- A homemaker
- A student
- Military
- Retired
- Unable to work
- Prefer not to disclose
- Other. Please specify_____

16. What is your total household annual income?

_____Dollars (U.S. $); or, _____INR (₹)

Section IV: Attention-check questions

17. Realistically, we know that some MTurk respondents do not pay close attention to the questions they are answering. This affects the quality of our data. Please select one of the following honestly. Your answer is confidential. It will not affect whether or not you receive payment and will not affect any rating given to you for your work. Did you pay attention?
    - o Yes, I paid attention, keep my data
    - o No, I did not pay attention, delete my data

18. Realistically, we know that some MTurk respondents do honestly answer questions. This affects the quality of our data. Please select one of the following honestly. Your answer is confidential. It will not affect whether or not you receive payment and will not affect any rating given to you for your work. Did you answer honestly while completing the survey?
    - o Yes, I answered honestly, keep my data
    - o No, I did not answer honestly, delete my data

Table B1

Study I Minimum and Maximum Values Pre- and Post-Winsorization for the data file with both Indian and American Responses

Variable	Maximum value	Trimmed (95^{th} percentile) Maximum
ADDICTION95	100000000	634.3
MENTAL95	1000000	1000
ATTRACTIVE95	1100	400
YOUNG95	800	250
CHEMISTRY95	1000000000000	635
COMMIT_PARTNER95	1.00E + 30	635
COMMIT_FAMILY95	900	400
END_ROM95	5.00E + 19	500
NO_END_ROM_FAM95	1.00E + 16	500
CARE_PARENT95	50000	500
FINANCE_PARENT95	1000	400
PARENT_OPINION95	1000	400
PARENT_HAPPY95	1000	400
PARENT_ACTION95	1000	232.25
EXT_FAMILY_ACTION95	1000	246.5
FRIEND_ACTION95	500	200
GOOD_EDU95	1000	400
GOOD_JOB95	1000	435
ECON_STABLE95	10000	500
PHYSICAL_ABLE95	1000	400
SAME_FAITH95	1000000	500
SAME_NATION95	1000	395.5
SAME_STATUS95	700	317.5
SAME_EDU95	900	393.5
LOVE95	1.00E + 60	1000
SHARE_HOBBY95	1000	346.75
SAME_BELIEF95	1000	500
INTELLECT95	1000	300
CHARACTER95	10000	800
PERSONALITY95	1.00E + 32	500
OPEN_MIND95	5.00E + 18	500
NO_JUDGMENT95	5.00E + 20	500
RESPECT95	1.00E + 63	1000
PARTNER_FRIEND95	1.00E + 51	661
LOYAL_95	1.00E + 173	1000
FAM_LOYAL92	1000	388*
ACCMMODATE95	10000	567.5
ACOM_FAM95	1000	367.5
EXPRESS95	1.00E + 89	1000
EXPRESS_FAM95	1000	317.5
CONFLICT95	10000	400
CONFLICT_FAM95	1000	400
FAM_HELP_CONFLICT95	1.00E + 14	400
DATE_EXCLUS95	1.00E + 51	517.5
MONOGAMY95	1.00E + 63	1000
LIV_TOG95	1.00E + 135	1000

READY_MARRY95	1.00E + 34	500
READY_BABY91	1000	400**
FAM_ACCEPT95	1000	400
MAN_WORK95	1000	400
WOMAN_WORK95	1000	350
PARTNER_EQUAL95	5.00E + 11	500
WORK_BOTH95	1000	300
SOCIAL95	500000	400
SPEND91	100000	300**

Note. The minimum value for all the variables is 0.

*FAM_LOYAL92 was transformed to its 92nd percentile

**READY_BABY91 and SPEND91 was transformed to their 91st percentile

Table B2

Study I Minimum and Maximum Values Pre- and Post-Winsorization for the Indian data

Variable	Maximum value	Trimmed (95th percentile) Maximum
ADDICTION95	1000000	720
MENTAL95	1000	1000
ATTRACTIVE95	1100	400
YOUNG95	800	300
CHEMISTRY95	1000	600
COMMIT_PARTNER95	1000	790
COMMIT_FAMILY95	900	500
END_ROM95	800	465
NO_END_ROM_FAM95	1000	530
CARE_PARENT95	1000	500
FINANCE_PARENT95	1000	500
PARENT_OPINION95	1000	500
PARENT_HAPPY95	1000	500
PARENT_ACTION95	1000	300
EXT_FAMILY_ACTION95	1000	330
FRIEND_ACTION95	500	271.70
GOOD_EDU95	700	500
GOOD_JOB95	1000	500
ECON_STABLE95	1000	500
PHYSICAL_ABLE95	1000	500
SAME_FAITH95	1000	500
SAME_NATION95	700	500
SAME_STATUS95	900	437
SAME_EDU95	1000	430
LOVE95	1000	930
SHARE_HOBBY95	800	400
SAME_BELIEF95	700	500
INTELLECT95	10000	400
CHARACTER95	1000	860
PERSONALITY95	5000	560
OPEN_MIND95	2300	760
NO_JUDGMENT95	5000	500
RESPECT95	1000	1000
PARTNER_FRIEND95	10000	830
LOYAL_95	1000	1000
FAM_LOYAL95	1000	530
ACCMMODATE95	800	730
ACOM_FAM95	1000	430
EXPRESS95	1000	730
EXPRESS_FAM95	10000	430
CONFLICT95	1000	500
CONFLICT_FAM95	1000	430
FAM_HELP_CONFLICT95	1000	465
DATE_EXCLUS95	1000	500
MONOGAMY95	1000	530
LIV_TOG95	1000	600
READY_MARRY95	1000	756
READY_BABY95	1000	530
FAM_ACCEPT95	1000	500

MAN_WORK95	1000	430
WOMAN_WORK95	1000	379
PARTNER_EQUAL95	1000	500
WORK_BOTH95	10000	300
SOCIAL95	10000	400
SPEND95	10000	500

Note. The minimum values for LOVE95 and NO_JUDGEMENT95 are 10; for all the other variables, the minimum value is 0.

Table B3

Study I Minimum and Maximum Values Pre- and Post-Winsorization for US data

Variable	Maximum value	Trimmed (95^{th} percentile) Maximum
ADDICTION95	100000000	698
MENTAL95	1000000	1000
ATTRACTIVE95	1000	352
YOUNG95	400	100
CHEMISTRY95	10000100000.00	1000
COMMIT_PARTNER95	1000000000000000000000000000000000	600
COMMIT_FAMILY95	600	200
END_ROM95	50000000000000000000	1000
NO_END_ROM_FAM95	10000000000000000	500
CARE_PARENT95	50000	350
FINANCE_PARENT95	742	200
PARENT_OPINION95	352	140
PARENT_HAPPY95	455	170
PARENT_ACTION95	536	100
EXT_FAMILY_ACTION95	250	100
FRIEND_ACTION95	216	100
GOOD_EDU95	1000	218
GOOD_JOB95	1000	380
ECON_STABLE95	10000	350
PHYSICAL_ABLE95	500	300
SAME_FAITH95	1000000	500
SAME_NATION95	1000	300
SAME_STATUS95	400	172
SAME_EDU91	500	180*
LOVE95	1.00E + 60	1000
SHARE_HOBBY95	1000	250
SAME_BELIEF95	1000	500
INTELLECT95	1000	210
CHARACTER95	1000	500
PERSONALITY95	10000000000000000000000000000000	500
OPEN_MIND95	5000000000000000000	500
NO_JUDGMENT95	50000000000000000000	500
RESPECT95	1.00E + 63	1000
PARTNER_FRIEND95	1.00E + 51	500
LOYAL_95	1.00E + 173	5000
FAM_LOYAL95	1000	300
ACCMMODATE95	10000	550
ACOM_FAM95	1000	300
EXPRESS91	1.00E + 89	500*
EXPRESS_FAM95	400	200
CONFLICT95	1000	400
CONFLICT_FAM95	500	300
FAM_HELP_CONFLICT95	100000000000000	300
DATE_EXCLUS95	1.00E + 51	1000

MONOGAMY95	1.00E + 63	1000
LIV_TOG95	1.00E + 135	500
READY_MARRY95	1000000000000000010000000000000000	500
READY_BABY95	800	300
FAM_ACCEPT95	1000	300
MAN_WORK95	500	280
WOMAN_WORK95	500	200
PARTNER_EQUAL95	500000000000	550
WORK_BOTH95	1000	300
SOCIAL95	500000	400
SPEND95	1000	400

Note. The minimum values of EXPRESS91 is 20 10; for all the other variables, the minimum values is 0.

*SAME_EDU91 and EXPRESS91 were transformed to their 91st percentiles

Table B4

Study I Skewness and Kurtosis Values Pre- and Post-Transformation, Values of k, and λ in the Transformation Equation $Y = (Y + k)^{(\lambda)}$ for Both Countries (India and U.S.)

Variable	Pre-Transformation				k	λ	Post-Transformation			
	Skewness		Kurtosis				Skewness		Kurtosis	
	Statistic	SE	Statistic	SE			Statistic	SE	Statistic	SE
ADDICTION95	1.516	0.153	1.274	0.306	0	0.33	-.266	0.153	.445	0.306
MENTAL95	2.167	0.153	4.490	0.306	0	0.50	-.330	0.153	.839	0.306
ATTRACTIVE95	2.008	0.153	3.761	0.306	0	0.50	.456	0.153	1.000	0.306
YOUNG95	1.425	0.153	2.184	0.306	0	0.50	-.045	0.153	-.773	0.306
CHEMISTRY95	1.482	0.153	1.087	0.306	0	0.33	.152	0.153	.546	0.306
COMMIT_PARTNER95	1.173	0.153	-.026	0.306	0	0.33	.001	0.153	.306	0.306
COMMIT_FAMILY95	1.780	0.153	2.510	0.306	0	0.50	.274	0.153	.417	0.306
END_ROM95	2.139	0.153	4.052	0.306	0	0.33	.239	0.153	-.019	0.306
NO_END_ROM_FAM95	1.518	0.153	1.303	0.306	0	0.33	-.413	0.153	1.344	0.306
CARE_PARENT95	1.618	0.153	1.379	0.306	0	0.33	-.333	0.153	.896	0.306
FINANCE_PARENT95	1.689	0.153	2.100	0.306	0	0.50	.306	0.153	.272	0.306
PARENT_OPINION95	1.867	0.153	2.889	0.306	0	0.50	.322	0.153	.883	0.306
PARENT_HAPPY95	1.722	0.153	2.194	0.306	0	0.50	.315	0.153	.287	0.306
PARENT_ACTION95	1.205	0.153	1.343	0.306	0	0.50	.206	0.153	-.576	0.306
EXT_FAMILY_ACTION95	1.556	0.153	2.743	0.306	0	0.50	.074	0.153	.559	0.306
FRIEND_ACTION95	1.096	0.153	1.421	0.306	0	0.50	-.298	0.153	-.701	0.306
GOOD_EDU95	1.809	0.153	2.820	0.306	0	0.50	.217	0.153	.482	0.306
GOOD_JOB95	1.206	0.153	.125	0.306	0	0.50	.390	0.153	-.183	0.306
ECON_STABLE95	1.508	0.153	1.311	0.306	0	0.50	.478	0.153	.247	0.306
PHYSICAL_ABLE95	1.635	0.153	1.979	0.306	0	0.50	.230	0.153	.148	0.306
SAME_FAITH95	1.848	0.153	2.500	0.306	0	0.33	-.378	0.153	.482	0.306
SAME_NATION95	1.924	0.153	3.543	0.306	0	0.50	-.222	0.153	.074	0.306
SAME_STATUS95	1.748	0.153	3.336	0.306	0	0.50	.140	0.153	.695	0.306
SAME_EDU95	2.071	0.153	4.231	0.306	0	0.50	.296	0.153	.153	0.306
LOVE95	1.701	0.153	2.468	0.306	1	0	-.353	0.153	1.782	0.306
SHARE_HOBBY95	1.539	0.153	1.855	0.306	0	0.50	.190	0.153	.867	0.306
SAME_BELIEF95	1.769	0.153	2.354	0.306	0	0.33	-.246	0.153	1.627	0.306
INTELLECT95	1.410	0.153	1.764	0.306	0	0.50	.160	0.153	.711	0.306
CHARACTER95	1.594	0.153	1.986	0.306	0	0.33	-.097	0.153	.479	0.306
PERSONALITY95	1.496	0.153	1.061	0.306	0	0.33	0.42	0.153	.973	0.306
OPEN_MIND95	1.297	0.153	.379	0.306	0	0.33	-.048	0.153	.995	0.306
NO_JUDGMENT95	1.629	0.153	1.514	0.306	0	0.33	-.187	0.153	.925	0.306
RESPECT95	1.685	0.153	2.412	0.306	1	0	-.356	0.153	1.885	0.306
PARTNER_FRIEND95	1.593	0.153	1.645	0.306	1	0	.247	0.153	-.093	0.306
LOYAL_95	1.616	0.153	2.037	0.306	0	0.33	.364	0.153	.043	0.306
FAM_LOYAL92	1.541	0.153	1.571	0.306	0	0.50	.180	0.153	.383	0.306
ACCMMODATE95	1.360	0.153	.619	0.306	0	0.33	.006	0.153	.853	0.306
ACOM_FAM95	1.581	0.153	2.007	0.306	0	0.50	.023	0.153	.429	0.306
EXPRESS95	1.837	0.153	3.037	0.306	1	0	-.324	0.153	1.963	0.306
EXPRESS_FAM95	1.481	0.153	1.483	0.306	0	0.50	.044	0.153	.153	0.306
CONFLICT95	1.404	0.153	.860	0.306	0	0.50	.322	0.153	.315	0.306
CONFLICT_FAM95	1.407	0.153	1.090	0.306	0	0.50	.264	0.153	.444	0.306
FAM_HELP_CONFLICT95	1.802	0.153	2.705	0.306	0	0.50	.282	0.153	.444	0.306
DATE_EXCLUS95	1.204	0.153	.064	0.306	0	0.33	-.036	0.153	.642	0.306

MONOGAMY95	2.128	0.153	4.329	0.306	0	0.33	.127	0.153	.646	0.306
LIV_TOG95	1.299	0.153	.460	0.306	0	0.33	-.207	0.153	.498	0.306
READY_MARRY95	1.384	0.153	.634	0.306	0	0.33	-.413	0.153	.703	0.306
READY_BABY91	1.693	0.153	1.949	0.306	0	0.50	.290	0.153	-.051	0.306
FAM_ACCEPT95	1.487	0.153	1.351	0.306	0	0.50	.312	0.153	.576	0.306
MAN_WORK95	2.109	0.153	4.334	0.306	0	0.50	.312	0.153	.443	0.306
WOMAN_WORK95	2.063	0.153	4.448	0.306	0	0.50	.347	0.153	.569	0.306
PARTNER_EQUAL95	1.614	0.153	1.627	0.306	0	0.50	.174	0.153	. 1.232	0.306
WORK_BOTH95	1.622	0.153	2.591	0.306	0	0.33	-.295	0.153	-.032	0.306
SOCIAL95	1.666	0.153	2.149	0.306	0	0.50	.401	0.153	-.665	0.306
SPEND91	1.850	0.153	2.733	0.306	0	0.50	.009	0.153	.981	0.306

Table B5

Study I Skewness and Kurtosis Values Pre- and Post-Transformation, Values of k, and λ in the Transformation Equation Y = (Y + k)(λ) for India

Variable	Pre-Transformation				k	λ	Post-Transformation			
	Skewness		Kurtosis				Skewness		Kurtosis	
	Statistic	SE	Statistic	SE			Statistic	SE	Statistic	SE
ADDICTION95	1.594	0.210	1.903	0.417	0	0.33	-.223	0.210	.914	0.417
MENTAL95	1.996	0.210	3.800	0.417	0	0.33	.070	0.210	1.071	0.417
ATTRACTIVE95	1.981	0.210	3.366	0.417	0	0.33	-.535	0.210	2.692	0.417
YOUNG95	1.451	0.210	1.771	0.417	0	0.50	-.036	0.210	-.298	0.417
CHEMISTRY95	1.328	0.210	.522	0.417	0	0.33	-.268	0.210	1.005	0.417
COMMIT_PARTNER95	1.279	0.210	.801	0.417	0	0.33	.030	0.210	.267	0.417
COMMIT_FAMILY95	1.596	0.210	1.523	0.417	0	0.50	.433	0.210	.428	0.417
END_ROM95	2.287	0.210	4.901	0.417	0	0.33	-.290	0.210	-.403	0.417
NO_END_ROM_FAM95	1.323	0.210	.525	0.417	0	0.33	-.163	0.210	.923	0.417
CARE_PARENT95	1.122	0.210	-.283	0.417	0	0.33	-.349	0.210	.877	0.417
FINANCE_PARENT95	1.418	0.210	1.027	0.417	0	0.50	.426	0.210	.055	0.417
PARENT_OPINION95	1.539	0.210	1.237	0.417	0	0.33	-.496	0.210	1.757	0.417
PARENT_HAPPY95	1.549	0.210	1.457	0.417	0	0.33	-.429	0.210	1.733	0.417
PARENT_ACTION95	1.356	0.210	1.485	0.417	0	0.50	-.132	0.210	-.135	0.417
EXT_FAMILY_ACTION95	1.763	0.210	2.876	0.417	0	0.50	.087	0.210	-.071	0.417
FRIEND_ACTION95	1.714	0.210	3.348	0.417	0	0.50	-.109	0.210	.002	0.417
GOOD_EDU95	1.721	0.210	2.233	0.417	0	0.50	.418	0.210	.422	0.417
GOOD_JOB95	.991	0.210	-.394	0.417	0	0.50	.348	0.210	-.501	0.417
ECON_STABLE95	1.153	0.210	.044	0.417	0	0.50	.383	0.210	-.281	0.417
PHYSICAL_ABLE95	1.662	0.210	1.909	0.417	0	0.50	.466	0.210	.457	0.417
SAME_FAITH95	1.873	0.210	2.563	0.417	0	0.33	-.466	0.210	.532	0.417

SAME_NATION95	2.065	0.210	3.908	0.417	0	0.50	.318	0.210	.621	0.417
SAME_STATUS95	1.970	0.210	3.255	0.417	0	0.50	.492	0.210	.991	0.417
SAME_EDU95	1.846	0.210	2.597	0.417	0	0.50	.526	0.210	.814	0.417
LOVE95	1.307	0.210	1.144	0.417	1	0	.035	0.210	-.642	0.417
SHARE_HOBBY95	1.458	0.210	1.335	0.417	0	0.50	.346	0.210	.643	0.417
SAME_BELIEF95	1.948	0.210	3.154	0.417	0	0.33	-.455	0.210	2.344	0.417
INTELLECT95	1.763	0.210	2.864	0.417	0	0.50	.093	0.210	.793	0.417
CHARACTER95	1.463	0.210	1.531	0.417	0	0.33	.344	0.210	.145	0.417
PERSONALITY95	1.843	0.210	2.453	0.417	0	0.33	-.018	0.210	2.040	0.417
OPEN_MIND95	1.358	0.210	1.062	0.417	0	0.33	.115	0.210	.429	0.417
NO_JUDGMENT95	1.511	0.210	1.036	0.417	0	0.33	-.276	0.210	.692	0.417
RESPECT95	1.634	0.210	2.343	0.417	1	0	.112	0.210	-.436	0.417
PARTNER_FRIEND95	1.613	0.210	1.932	0.417	0	0.33	-.059	0.210	.845	0.417
LOYAL_95	1.452	0.210	1.487	0.417	0	0.25	.107	0.210	.591	0.417
FAM_LOYAL95	1.600	0.210	1.434	0.417	0	0.33	-.501	0.210	1.755	0.417
ACCMMODATE95	1.715	0.210	2.398	0.417	0	0.50	.796	0.210	.507	0.417
ACOM_FAM95	1.555	0.210	1.798	0.417	0	0.50	.207	0.210	.579	0.417
EXPRESS95	1.118	0.210	.182	0.417	0	0.33	.210	0.210	-.203	0.417
EXPRESS_FAM95	1.413	0.210	1.040	0.417	0	0.50	.242	0.210	.187	0.417
CONFLICT95	1.313	0.210	.578	0.417	0	0.33	.205	0.210	.709	0.417
CONFLICT_FAM95	1.277	0.210	.444	0.417	0	0.33	-.154	0.210	1.644	0.417
FAM_HELP_CONFLICT95	1.660	0.210	2.030	0.417	0	0.50	.249	0.210	.538	0.417
DATE_EXCLUS95	1.207	0.210	.034	0.417	0	0.33	-.153	0.210	.957	0.417
MONOGAMY95	1.038	0.210	-.392	0.417	0	0.50	.301	0.210	-.610	0.417
LIV_TOG95	1.003	0.210	-.308	0.417	0	0.50	.334	0.210	-.561	0.417
READY_MARRY95	1.638	0.210	2.051	0.417	0	0.33	-.027	0.210	1.015	0.417
READY_BABY95	1.236	0.210	.285	0.417	0	0.33	-.387	0.210	1.295	0.417
FAM_ACCEPT95	1.459	0.210	1.250	0.417	0	0.33	-.461	0.210	2.216	0.417

MAN_WORK95	1.960	0.210	3.269	0.417	0	0.50	.444	0.210	.612	0.417
WOMAN_WORK95	1.936	0.210	3.487	0.417	0	0.50	.227	0.210	.880	0.417
PARTNER_EQUAL95	1.401	0.210	.783	0.417	0	0.50	.431	0.210	.096	0.417
WORK_BOTH95	1.609	0.210	2.805	0.417	0	0.50	-.173	0.210	-.096	0.417
SOCIAL95	1.742	0.210	2.589	0.417	0	1	.287	0.210	.957	0.417
SPEND95	1.925	0.210	3.151	0.417	0	0.50	.645	0.210	1.105	0.417

Table B6

Study I Skewness and Kurtosis Values Pre- and Post-Transformation, Values of k, and λ in the Transformation Equation $Y = (Y + k)^{(\lambda)}$ for USA

Variable	Pre-Transformation				k	λ	Post-Transformation			
	Skewness		Kurtosis				Skewness		Kurtosis	
	Statistic	SE	Statistic	SE	0	0.33	Statistic	SE	Statistic	SE
ADDICTION95	1.855	0.222	2.526	0.440	0	0.25	-.062	0.222	.225	0.440
MENTAL95	2.449	0.222	5.905	0.440	0	0.50	-.030	0.222	1.807	0.440
ATTRACTIVE95	1.869	0.222	3.428	0.440	0	0.50	.287	0.222	.431	0.440
YOUNG95	.237	0.222	-1.554	0.440	1	0	-.200	0.222	-1.660	0.440
CHEMISTRY95	2.453	0.222	5.672	0.440	0	0.33	.298	0.222	.111	0.440
COMMIT_PARTNER95	1.432	0.222	.592	0.440	0	0.50	.095	0.222	.737	0.440
COMMIT_FAMILY95	.921	0.222	.980	0.440	0	0.25	-.494	0.222	-.313	0.440
END_ROM95	3.081	0.222	8.930	0.440	0	0.50	-.141	0.222	1.396	0.440
NO_END_ROM_FAM95	1.842	0.222	3.037	0.440	0	0.50	.448	0.222	.826	0.440
CARE_PARENT95	2.013	0.222	3.741	0.440	0	0.50	.325	0.222	.899	0.440
FINANCE_PARENT95	.889	0.222	.877	0.440	0	0.50	-.516	0.222	-.345	0.440
PARENT_OPINION95	-.277	0.222	-.687	0.440	0	1	-.277	0.222	-.687	0.440
PARENT_HAPPY95	.665	0.222	.345	0.440	0	0.50	-.526	0.222	-.709	0.440
PARENT_ACTION95	.096	0.222	-1.440	0.440	0	1	.096	0.222	-1.440	0.440
EXT_FAMILY_ACTION95	.199	0.222	-1.241	0.440	0	1	.199	0.222	-1.241	0.440
FRIEND_ACTION95	.172	0.222	-1.379	0.440	0	1	.172	0.222	-1.379	0.440
GOOD_EDU95	1.036	0.222	1.203	0.440	0	0.50	-.572	0.222	.097	0.440
GOOD_JOB95	1.614	0.222	1.831	0.440	0	0.50	.395	0.222	.489	0.440
ECON_STABLE95	1.462	0.222	1.516	0.440	0	0.50	.096	0.222	.545	0.440
PHYSICAL_ABLE95	1.761	0.222	3.005	0.440	0	0.50	.097	0.222	-.036	0.440
SAME_FAITH95	1.845	0.222	2.588	0.440	0	0.33	-.273	0.222	.481	0.440
SAME_NATION95	1.832	0.222	3.538	0.440	0	0.50	.191	0.222	-.276	0.440

SAME_STATUS95	.162	0.222	.005	0.440	0	1	.162	0.222	.005	0.440
SAME_EDU91	.560	0.222	.311	0.440	0	1	-.832	0.222	.284	0.440
LOVE95	2.046	0.222	3.733	0.440	1	0	-.545	0.222	2.935	0.440
SHARE_HOBBY95	1.242	0.222	1.522	0.440	0	0.50	-.349	0.222	1.117	0.440
SAME_BELIEF95	1.614	0.222	1.756	0.440	0	0.33	-.025	0.222	.957	0.440
INTELLECT95	.834	0.222	.456	0.440	0	0.50	-.471	0.222	.642	0.440
CHARACTER95	1.350	0.222	.659	0.440	0	0.33	-.201	0.222	.558	0.440
PERSONALITY95	1.316	0.222	.456	0.440	0	0.33	.040	0.222	.246	0.440
OPEN_MIND95	2.151	0.222	4.336	0.440	0	0.33	-.134	0.222	2.662	0.440
NO_JUDGMENT95	1.795	0.222	2.303	0.440	0	0.33	-.024	0.222	1.248	0.440
RESPECT95	1.778	0.222	2.700	0.440	0	0.25	.204	0.222	.781	0.440
PARTNER_FRIEND95	1.624	0.222	1.944	0.440	0	0.50	.501	0.222	.526	0.440
LOYAL_95	3.970	0.222	14.513	0.440	1	0	-.277	0.222	3.398	0.440
FAM_LOYAL95	1.677	0.222	2.945	0.440	0	0.50	-.081	0.222	.382	0.440
ACCMMODATE95	1.447	0.222	.726	0.440	0	0.33	.242	0.222	.672	0.440
ACOM_FAM95	1.656	0.222	2.963	0.440	0	1	-.193	0.222	.307	0.440
EXPRESS91	1.012	0.222	-.561	0.440	0	0.50	.165	0.222	-.844	0.440
EXPRESS_FAM95	.946	0.222	1.375	0.440	0	0.50	-.475	0.222	-.480	0.440
CONFLICT95	1.982	0.222	3.714	0.440	0	0.50	.260	0.222	.850	0.440
CONFLICT_FAM95	1.274	0.222	1.005	0.440	0	0.50	-.159	0.222	.392	0.440
FAM_HELP_CONFLICT95	1.934	0.222	3.998	0.440	0	0.50	.190	0.222	.046	0.440
DATE_EXCLUS95	2.275	0.222	5.092	0.440	0	0.25	-.001	0.222	2.072	0.440
MONOGAMY95	2.159	0.222	4.061	0.440	0	0.25	-.318	0.222	1.834	0.440
LIV_TOG95	1.633	0.222	1.486	0.440	0	0.33	-.112	0.222	.718	0.440
READY_MARRY95	1.960	0.222	2.851	0.440	0	0.33	-.306	0.222	.514	0.440
READY_BABY95	1.880	0.222	3.718	0.440	0	0.50	.100	0.222	.069	0.440
FAM_ACCEPT95	1.623	0.222	2.497	0.440	0	0.50	-.038	0.222	1.036	0.440
MAN_WORK95	1.633	0.222	3.091	0.440	0	0.50	-.046	0.222	-.363	0.440

WOMAN_WORK95	1.043	0.222	1.438	0.440	0	0.50	-.390	0.222	-.489	0.440
PARTNER_EQUAL95	2.103	0.222	4.107	0.440	0	0.33	.135	0.222	1.449	0.440
WORK_BOTH95	1.653	0.222	2.519	0.440	0	0.50	.018	0.222	.088	0.440
SOCIAL95	1.607	0.222	1.835	0.440	0	0.33	-.405	0.222	1.705	0.440
SPEND95	2.029	0.222	3.534	0.440	0	0.33	-.526	0.222	2.125	0.440

APPENDIX C
STUDY II QUALITATIVE

Table C1

List of a priori codes for India and the U.S. developed from theoretical considerations and Main Study I and a list of posteriori codes developed during thematic analyses of the data in Main Study II.

A priori Codes		Posteriori Codes	
India	**U.S.**	**India**	**U.S.**
financial stability, being accommodating, loyal, compromising, compatibility with family, relationship with family, involvement of family in romantic relationship, mentioning traits and preferences to indicate whether one fits into one's relational network, obligation to family, acceptance of romantic partner by family, companionate love**,** social status, social status of family, social status through education, social status through profession, religion, caste, endogamy, looking for partner with same religion, social norms about mentioning education, social norms about mentioning profession, social norms about mentioning religion, social norms about mentioning physical features, social stigmas attached to health, social stigmas attached to body type, social norms about age to get married	physical attractiveness, physical chemistry, settling down, moving in together, starting a family, being expressive, emotional love, financial stability to pursue long-term romantic relationship, financial stability to start a family, more education leads to financial stsability to pursue long-term relationship, similar beliefs between partners, hobbies shared between partners, preferences shared between partners, open-mindedness due to education, religious views/beliefs as an icebreaker, political beliefs as an icebreaker, hobbies as a conversation starter, information about family to indicate whether one is a family-person, whether someone has kids, relationship history in case one was committed before, healthy lifestyle,	list of consensual information one after the other, listing of consensual information without information about likes/hobbies/traits/preferences/beliefs, religion does not indicate personal beliefs or values, mentioning living with parents, personal status elevated through family's achievements, asking about potential partner's family status, general traits mentioned not specific hobbies or personal oddities, avoiding mentioning one's uniqueness, information about potential partner's profession, information about potential partner's age, information about potential partner's education, information about potential partner's general traits that makes one a good fit in one's relational network, potential partner's physical appearance	mentioning profession when it is good, mentioning profession only in face-to-face meetings, mentioning religion after first date, mentioning family after being familiar with person, information about age to indicate hobbies, profession not used as a consensual information, profession used to explain characteristics, information about kids to explain characteristics/preferences, information about past relationship history to explain characteristics/preferences, religion to explain larger belief systems not just religious views, mentioning parents only if they are caregivers, mentioning specific idiosyncrasies, subconsensual information to write about potential partner,

STUDY II QUANTITATIVE

Thank you for participating in my study! This study is about long-term romantic relationships. This study has seven sections and should take approximately 40-45 minutes to complete.

Section I

For this study we are using a specific scale to measure things. Because you may be unfamiliar with this scale, we have practice questions below to help you understand how to use it. Please read the following instructions carefully.

To indicate your view on each question,

- You can use any number from 0 (zero) on up. There is no upper limit.
- 0 (zero) represents **not at all**. It is the **lowest number** you can use.
- 100 represents a **moderate amount** of whatever concept we are asking about.
- A number more than 0 and less than a 100 represents **less than the moderate** level of whatever concept we are asking about.
- There is no highest number.
- To answer each question, specify a number rather than responding in words.

For example, suppose you are asked the extent to which you agree with the statement "chocolate ice-cream is the best flavor of ice cream."

- If you do **not** agree with the statement at all, your answer would be 0.
- If you agree with the statement moderately, you would answer 100.
- If you agree with the statement only a bit less (less than moderately), you could use a number such as 20 or 65 (again, you will make the choice of what number to use).
- If you agree with the statement a lot, you could use a number such as 245 or 400, depending on how much you really agree with it (again, you will make the choice of what number to use).

To ensure you understand how to use the scale, let's first practice on five questions that are not relevant to your experiences with social relationships.

Loop Questions (For the following three questions participants will need to answer correctly in order to proceed to the next page).

What is the lowest number you can use for answering questions according to this scale?

- o 100
- o 0
- o -5

What number would you use to indicate a moderate amount?

- 100
- 0
- -5

Can you use a number such as 375 to answer a question?

- Yes
- No

Question	**Scale *(remember you can write down any number 0 and above)***	**Your answer**
Watching television is a waste of time.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
Swimming is the best form of exercise to lose weight.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	

Section II

This section is about general relational processes. Use the scale you practiced in Section I to answer the following questions.

Please indicate with a number on the scale provided, how much does each of the following statements accurately describe the people in your society.

100 indicates a moderate level of agreement with a statement.
Anything less than 100 indicates less than moderate level of agreement with a statement.
Anything more than 100 indicates more than moderate level of agreement with a statement.

Statement	***Scale (remember you can put any number 0 and above)***	***Your Answer***
1. People in my society have many chances to get to know other people.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	

2. It is common for people in my society to have a conversation with someone they have never met before.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
3. There are many opportunities for people in my society to form new friendships.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
4. People in my society can choose whom they interact with.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
5. It is common for people in my society to socialize with people they have never met before.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
6. If people in my society do not like their friends or acquaintances, they can leave those relationships for better ones.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
7. It is often the case that people in my society can freely choose with whom they associate.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
8. It is easy for people in my society to meet new people.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
9. If people in my society are not satisfied with the social group they belong to, they can leave the group.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
10. People in my society are able to choose the social	Use any number from zero on up:	

organizations they belong to.	0 = **no agreement at all** 100 = **moderate amount** of agreement	
11. If people in my society are not satisfied with their current social relationships, they can choose **not** to stay in these relationships.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
12. People in my society often have a choice to leave groups they don't like.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	

Section III

This section is about your perceptions regarding romantic relationships. Please answer the following questions based on the scale you practiced in section I.

Please indicate with a number on the scale provided, how much does each of the following statements accurately describe success in a long-term romantic relationship.

100 indicates a moderate level of agreement with a statement.
Anything less than 100 indicates less than moderate level of agreement with a statement.
Anything more than 100 indicates more than the moderate level of agreement with a statement.

Statement	***Scale***	***Your Answer***
1. For a successful long-term romantic relationship, a physical connection is essential.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
2. For a successful long-term romantic relationship, partners need to be committed to each other for life.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
3. For a successful long-term romantic relationship, there	Use any number from zero on up:	

should be romantic love between the partners.	0 = **no agreement at all** 100 = **moderate amount** of agreement	
4. For a long-term romantic relationship, it is important to have a partner with a good character.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
5. For a long-term romantic relationship, it is important to have a partner with a pleasing personality.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
6. For a successful long-term romantic relationship, mutual respect between partners is important.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
7. For a successful long-term romantic relationship, partners should accommodate one another.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
8. For a successful long-term romantic relationship, it is essential for partners to express their feelings to each other.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
9. For a successful long-term romantic relationship, partners need to be committed to each other's families for life.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
10. For a successful long-term romantic relationship, partners should take care of each other's parents when they are old.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
11. For a successful long-term romantic relationship, partners should be willing to help out each other's parents financially.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	

12. For a successful long-term romantic relationship, partners should make each other's parents happy.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
13. For a successful long-term romantic relationship, partners must be loyal to each other's families.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
14. For a successful long-term romantic relationship, partners should accommodate each other's families' needs.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
15. For a successful long-term romantic relationship, it is best to be with someone from my country.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
16. For a successful long-term romantic relationship, it is best to be with someone of the same religion or faith.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
17. For a successful long-term relationship, it is best to be with someone who has similar educational status.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
18. For a successful long-term romantic relationship, the man should be the achiever outside the home.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
19. For a successful long-term romantic relationship, the woman should take care of	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of	

the home.	agreement	
20. Before pursuing a long-term romantic relationship, it is important to be economically stable.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
21. Before pursuing a long-term romantic relationship, it is important to have a secure job.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
22. Before pursuing a long-term romantic relationship, it is important to be financially independent.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	
23. Before pursuing a long-term romantic relationship, it is important to know the socioeconomic status of the potential partner's family.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount** of agreement	

Section IV

Imagine that you are planning to settle down and have a **long-term relationship**. You have heard of mate-seeking websites (like eHarmony.com or Shaadi.com) online and you want to try registering in such a website in order to look for a long-term partner. Imagine that you are given free-rein to create your own profile on such a website. There are no mandatory or optional questions that you have to answer. Below write a profile about yourself, looking for a long-term romantic partner.

Section V

Please consider the following scenario and answer the related questions. Imagine that Person A is ready to settle down and **have a long-term romantic relationship**. Person A wants to register on a mate-seeking website (like eHarmony.com or Shaadi.com) to look for a long-term romantic partner. While registering on the mate-seeking website, Person A has to write information about him or herself. Below is a list of statements based on 10 topics (e.g., religion, income, physical features), about what people write about in a mate-seeking website to look for a long-term partner. Please indicate with a number on the scale provided, how much you agree with the following statements about what people write in a mate-seeking website to look for a long-term romantic partner.

100 indicates a moderate level of agreement with a statement.
Anything less than 100 indicates less than moderate level of agreement with a statement.
Anything more than 100 indicates a larger level of agreement with a statement.

Each topic (e.g., religion, income, physical features) also has two follow-up questions that are open-ended and require you to write your answers.

Topic	Statement	Scale	Your Answer
Religion (consensual topic)	**1. If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their religion.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	2. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	3. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their religion, because long-term romantic partners from different religions may not be socially	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	

	accepted. (*social normative intent*)[37]		
	4. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their religion to let potential partners know about their personal religious views. (*subjective intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	5. Is there any other reason for writing about **religion** other than the ones noted above? If so, please write them here.		(open-ended answer)
Likes and dislikes (subconsensual topic)	**6. If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their likes and dislikes.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	7. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	8. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their likes and dislikes because potential partners are socially judged on whether their preferences make them compatible to be part of one's family. (*social normative intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	9. If people I know were to use a mate-seeking website to look for a long-term romantic partner,	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	

[37] The words in parentheses will not be included in the actual survey. These are used here to categorize the statements into two self-disclosure content types.

	they would write about their likes and dislikes to let a potential partner know about the kind of person they are *(subjective intent)*		
	10. Is there any other reason for writing about **one's likes and dislikes** other than the ones noted above? If so, please write them here.		(open-ended answer)
Profession (consensual topic)	**11. If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their profession.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	12. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	13. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their profession because it is an indicator of their economic status, which is socially important when looking for a long-term romantic partner. (*social normative intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	14. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their profession to provide insight to a potential partner about one's characteristics. (*subjective intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	15. Is there any other reason for writing about **one's profession** other than the ones noted above? If so, please write them here.		Open-ended answer

Educational Background (consensual topic)	16. **If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their educational qualification.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	17. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	18. **If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their educational background because it is considered socially important for partners to have a good educational background. (*social normative intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	19. **If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their educational background to let a potential long-term romantic partner know more about oneself. (*subjective intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	20. Is there any other reason for writing about one's **educational background,** other than the ones noted above? If so, please write them here.		Open-ended answer
Family (consensual topic)	21. **If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their family.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	

	22. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	23. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their family because it is socially relevant to write about one's family during the mate-seeking process. (*social normative intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	24. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their family to let a potential partner know about their personal relationship with their family. (*subjective intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	25. Is there any other reason for writing about **family** other than the ones noted above? If so, please write them here.		Open-ended answer
Physical Features (subconsensual topic)	**26. If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their physical features.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	27. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	28. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their physical features because	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	

	potential partners are socially judged on their physical attributes during the mate-seeking process. (*social normative intent*)		
	29. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their physical features to let potential partners know about their sexual attractiveness. (*subjective intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	30. Is there any other reason for writing about **physical features** other than the ones noted above? If so, please write them here.		Open-ended answer
Smoking and Drinking Habits (subconsensual topic)	**31. If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their smoking and drinking habits.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	32. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	33. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their smoking and drinking habits because people are socially judged for these behaviors. (*social normative intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	34. If people I know were to use a mate-seeking website to look for a long-term romantic partner,	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	

	they would write about their smoking and drinking habits to let potential partners know about these personal habits. (*subjective intent*)		
	35. Is there any other reason for writing about **smoking and drinking habits** other than the ones noted above? If so, please write them here.		Open-ended answer
Character and Personality (consensual topic)	**36. If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their character and personality.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	37. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	38. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write their character and personality because potential partners are socially judged on whether they have characteristics compatible to be part of one's family. (*social normative intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	39. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their character and personality to let a potential partner know that one has the personal traits to be a good long-term romantic partner. *(subjective intent)*	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	40. Is there any other reason for writing about **yourself** other than the ones noted above? If		Open-ended answer

	so, please write them here.		
Physical disabilities or Medical Issues (subconsensual topic)	**41. If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their physical disabilities and medical issues.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	42. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	43. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their physical disabilities or medical issues because people are socially judged on these issues during the mate-seeking process. (*social normative intent*)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	44. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would write about their physical disabilities or medical issues to let a potential partner know about their personal health concerns. *(subjective intent)*	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	45. Is there any other reason for writing about **disabilities or medical issues** other than the ones noted above? If so, please write them here.		Open-ended answer
Age (consensual topic)	**46. If people I know were to use a mate-seeking website to look for a long-term romantic partner,** they would write about their age.	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	

	47. Can you describe in more detail why you gave the above topic the rating that you did?		Open-ended answer
	48. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would mention their age because there are societal expectations based on age of potential partners. (social normative intent)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	49. If people I know were to use a mate-seeking website to look for a long-term romantic partner, they would mention their age to let a potential partner know what one's age is (subjective intent)	Use any number from zero on up: 0 = **no agreement at all** 100 = **moderate amount of agreement**	
	50. Is there any other reason for writing about **age** other than the ones noted above? If so, please write them here.		Open-ended answer

Section VI

Please answer the following demographic questions.

19. What is your age, in years? _____

20. What is your sex?
- o Male
- o Female
- o Other. Please specify _____

21. Do you consider yourself to be:
- o Heterosexual
- o Bisexual
- o Lesbian/Gay
- o Prefer not to disclose
- o Other. Please specify _____

22. Are you currently in a committed romantic relationship (i.e., exclusively dating, engaged, or married)?
- o Yes
- o No
- o Unsure
- o Prefer not to disclose

23. What is your nationality (i.e., which country's citizenship do you currently have)?
- o Indian
- o U.S. American
- o Other. Please specify _____

24. Please write the name of the city, town, or village you currently reside in?
_____

25. How **long** have you resided in your current city, town, or village? Please specify in **the number of years**_____

26. Are you registered in a mate-seeking website to long for a long-term romantic partner?
- o Yes
- o No

27. If the answer to the previous question is 'YES', please write the name of the website/s you are registered to.
- o _____

28. What is the highest degree or level of schooling you have completed? If currently enrolled, what is the highest degree you have received?
- o Less than high school
- o High school graduate
- o College with no degree
- o College with degree
- o Graduate or Professional degree
- o Other. Please print _____

29. Are you of Hispanic, Latino/a, or Spanish origin?
- o No
- o Yes. Please specify your Hispanic, Latino/a or Spanish origin
_____

30. What is your race? Check all that apply.
- o White
- o Black or African American
- o American Indian or Alaska Native

- Asian
- Native Hawaiian and Other Pacific Islander
- Some other race. Please specify: _____

31. Employment status: Are you currently _____? (Choose all that apply)
- Employed not for wages
- Employed for wages
- Self-employed
- Employed part-time
- Out of work and looking for work
- Out of work but not currently looking for work
- A homemaker
- A student
- In the military
- Retired
- Unable to work
- Prefer not to disclose
- Other. Please specify_____

32. What is your total household annual income?
_____Dollars (U.S. $); or, _____INR (₹)

Section VII[38]
Attention-check questions (for MTurk Participants)

33. Realistically, we know that some MTurk respondents do not pay close attention to the questions they are answering. This affects the quality of our data. Please select one of the following honestly. Your answer is confidential. It will not affect whether or not you receive payment and will not affect any rating given to you for your work. Did you pay attention?
    - Yes, I paid attention; keep my data
    - No, I did not pay attention; delete my data

34. Realistically, we know that some MTurk respondents do honestly answer questions. This affects the quality of our data. Please select one of the following honestly. Your answer is confidential. It will not affect whether or not you receive payment and will not affect any rating given to you for your work. Did you answer honestly while completing the survey?
    - Yes, I answered honestly; keep my data
    - No, I did not answer honestly; delete my data

Section VII
Attention-check questions (for Facebook Participants)

38 For this section on participants' attentiveness, the questions are worded differently for Facebook and MTurk participants, because of the different kinds of compensations they will receive.

13. Realistically, we know that some respondents do not pay close attention to the questions they are answering. This affects the quality of our data. Please select one of the following honestly. Your answer is confidential. It will not affect your eligibility to participate in the raffle at the end of the survey. Did you pay attention?
    - o Yes, I paid attention; keep my data
    - o No, I did not pay attention; delete my data

14. Realistically, we know that some respondents do honestly answer questions. This affects the quality of our data. Please select one of the following honestly. Your answer is confidential. It will not affect your eligibility to participate in the raffle at the end of the survey. Did you answer honestly while completing the survey?
    - o Yes, I answered honestly; keep my data
    - o No, I did not answer honestly; delete my data

Table C2

Study II Minimum and Maximum Values Pre- and Post-Winsorization for India and U.S. data taken together

Variable	Maximum Value	Trimmed (95th Percentile) Maximum
RM1	898,32,190	500
RM2	5000	500
RM3	5000	500
RM4	786821	646
RM5	1000	500
RM6	1000	500
RM7	3000	782
RM8	100000	518.6
RM9	10000000	600
RM10	100000	507.4
RM11	10000	500
RM12	98879	500
PC1	999999999	640
PC2	199998723278	910
PC3	10000000000	999
PC4	1000000	1000
PC5	100000	867
PC6	1000000000	1000
PC7	100000000	856
PC8	9999999	999.2
RP1	1000	500
RP2	8585	500
RP3	5000	500
RP4	6000	400
RP5	6000	500
RP6	5000	500
TV1	200000	500

TV2	1000000	500
TV3	2000	300
TV4	10000	391.4
TV5	30000	315
ES1	1000000	696
ES2	1000000	500
ES3	100000	500
ES4	2000	410.4
CI1	50000	520
CI2	50000	400
CI3	5000	400
CI4	3000	500
CI5	2500	300
CI6	1000	500
CI7	10000	500
CI8	4000	500
CI9	987	310
CI10	20000	907
SI1	5000	500
SI2	5000	500
SI3	1000	500
SI4	8000	547.6
SI5	1000	400
SI6	1000000	500
SI7	1000	420
SI8	2000	500
SI9	2500	346
SI10	2000	896.8
CSD1	10000	445.8
CSD2	1000	400
CSD3	10000	500
CSD4	1000	507.6
CSD5	967	300

SSD1	10000	400
SSD2	800	300
SSD3	2000	400
SSD4	5200	200
SSD5	20000	500

Table C3

Study II Skewness and Kurtosis Values Pre- and Post-Transformation, Values of k, and λ in the Transformation Equation $Y = (Y + k)_{(\lambda)}$ for both India and U.S. data taken together

	Pre-transformation				Post-transformation					
Factor/Variable	Skewness		Kurtosis		*k*	λ	Skewness		Kurtosis	
							Statistic	SE	Statistic	SE
Relational Mobility (Factor)										
RM1	2.02	0.13	3.36	0.26	0	0.33	0.12	0.13	2.46	0.26
RM2	2.01	0.13	3.39	0.26	0	0.33	-0.21	0.13	2.47	0.26
RM3	1.87	0.13	2.62	0.26	0	0.33	0.24	0.13	1.79	0.26
RM4	1.87	0.13	2.75	0.26	0	0.33	0.12	0.13	1.20	0.26
RM5	2.19	0.13	4.27	0.26	0	0.33	-0.25	0.13	2.32	0.26
RM6	1.79	0.13	2.21	0.26	0	0.33	-0.13	0.13	1.63	0.26
RM7	2.11	0.13	3.81	0.26	1	0.25	0.38	0.13	0.96	0.26
RM8	1.92	0.13	2.72	0.26	0	0.33	0.31	0.13	1.77	0.26
RM9	2.39	0.13	5.01	0.26	0	0.33	-0.09	0.13	2.25	0.26
RM10	1.99	0.13	3.08	0.26	0	0.33	0.09	0.13	2.15	0.26
RM11	1.63	0.13	1.66	0.26	0	0.33	-0.25	0.13	1.66	0.26
RM12	1.66	0.13	1.68	0.26	0	0.33	0.13	0.13	1.48	0.26
Personality of Partner Beliefs (Factor)										
PC1	1.26	0.13	0.47	0.26	0	0.33	0.15	0.13	0.36	0.26
PC2	1.83	0.13	2.91	0.26	0	0.33	0.26	0.13	0.59	0.26
PC3	1.71	0.13	2.23	0.26	0	0.25	0.16	0.13	0.91	0.26
PC4	1.65	0.13	1.79	0.26	0	0.25	-0.05	0.13	1.26	0.26
PC5	1.92	0.13	3.03	0.26	0	0.25	-0.22	0.13	2.54	0.26
PC6	1.49	0.13	1.37	0.26	0	0.25	0.23	0.13	0.29	0.26
PC7	1.63	0.13	2.06	0.26	0	0.25	-0.26	0.13	1.99	0.26
PC8	1.66	0.13	2.10	0.26	0	0.25	0.29	0.13	0.56	0.26
Responsibility										

to Parents Beliefs (Factor)										
RP1	2.13	0.13	3.78	0.26	1	0.33	0.06	0.13	0.88	0.26
RP2	2.02	0.13	3.33	0.26	1	0.33	0.08	0.13	0.99	0.26
RP3	2.15	0.13	4.10	0.26	1	0.33	-0.00	0.13	0.65	0.26
RP4	1.78	0.13	2.67	0.26	0	0.5	0.27	0.13	0.36	0.26
RP5	2.14	0.13	4.15	0.26	1	0.33	0.26	0.13	0.78	0.26
RP6	2.18	0.13	4.29	0.26	0	0.33	0.04	0.13	1.19	0.26
Traditional Views and Gender Roles (Factor)										
TV1	2.46	0.13	5.82	0.26	1	0.33	0.04	0.13	0.09	0.26
TV2	2.02	0.13	3.46	0.26	1	0.33	-0.04	0.13	0.10	0.26
TV3	1.54	0.13	2.60	0.26	1	0.50	-0.05	0.13	0.21	0.26
TV4	2.12	0.13	4.69	0.26	0	0.50	0.22	0.13	0.08	0.26
TV5	1.73	0.13	2.82	0.26	0	0.50	0.13	0.13	-0.38	0.26
Economic Status Beliefs (Factor)										
ES1	1.89	0.13	2.71	0.26	0	0.33	0.19	0.13	1.38	0.26
ES2	1.69	0.13	1.83	0.26	0	0.33	-0.24	0.13	1.73	0.26
ES3	1.56	0.13	1.39	0.26	0	0.33	-0.24	0.13	1.45	0.26
ES4	1.98	0.13	3.56	0.26	0	0.50	0.25	0.13	0.35	0.26
Subconsensual Topic (Factor)										
SSD1	1.21	0.13	0.16	0.26	1	0.33	0.15	0.13	0.15	0.26
SSD2	1.61	0.13	2.12	0.26	0	0.50	0.11	0.13	0.73	0.26
SSD3	1.87	0.13	3.34	0.26	0	0.50	0.22	0.13	0.52	0.26
SSD4	2.29	0.13	5.46	0.26	1	0.33	0.10	0.13	0.26	0.26
SSD5	1.56	0.13	2.27	0.26	0	0.50	-0.03	0.13	-0.17	0.26
Consensual Topic (Factor)										
CSD1	2.02	0.13	3.61	0.26	1	0.33	0.04	0.13	1.08	0.26
CSD2	1.60	0.13	1.46	0.26	0	0.33	0.28	0.13	1.53	0.26
CSD3	1.81	0.13	2.35	0.26	0	0.33	-0.11	0.13	2.10	0.26
CSD4	1.61	0.13	2.58	0.26	0	0.50	-0.08	0.13	0.68	0.26
CSD5	1.88	0.13	3.00	0.26	0	0.50	0.04	0.13	1.53	0.26
Self-Disclosure Intent Subjective										

(Factor)										
CI1	1.66	0.13	1.85	0.26	1	0.33	0.12	0.13	0.71	0.26
CI2	1.25	0.13	0.36	0.26	0	0.33	-0.20	0.13	0.90	0.26
CI3	1.88	0.13	2.69	0.26	0	0.33	-0.06	0.13	2.42	0.26
CI4	1.95	0.13	2.93	0.26	0	0.33	-0.01	0.13	2.15	0.26
CI5	1.97	0.13	3.61	0.26	1	0.33	-0.28	0.13	0.92	0.26
CI6	1.84	0.13	2.73	0.26	1	0.33	-0.06	0.13	0.93	0.26
CI7	1.66	0.13	2.08	0.26	1	0.33	-0.23	0.13	0.52	0.26
CI8	1.34	0.13	0.68	0.26	1	0.33	0.20	0.13	0.31	0.26
CI9	1.57	0.13	2.09	0.26	0	0.50	0.02	0.13	0.25	0.26
CI10	1.91	0.13	2.99	0.26	2	0.00	-0.13	0.13	1.82	0.26
Self-Disclosure Intent Socio (Factor)										
SI1	1.75	0.13	2.34	0.26	1	0.33	-0.09	0.13	0.66	0.26
SI2	1.74	0.13	2.44	0.26	1	0.33	-0.21	0.13	1.10	0.26
SI3	1.72	0.13	1.99	0.26	0	0.33	0.30	0.13	1.72	0.26
SI4	1.91	0.13	2.77	0.26	0	0.33	-0.21	0.13	2.03	0.26
SI5	1.15	0.13	0.20	0.26	1	0.50	0.02	0.13	0.43	0.26
SI6	1.55	0.13	1.63	0.26	0	0.50	0.24	0.13	0.44	0.26
SI7	1.40	0.13	1.53	0.26	0	0.50	-0.11	0.13	0.10	0.26
SI8	1.66	0.13	1.89	0.26	1	0.33	-0.09	0.13	1.02	0.26
SI9	0.75	0.13	0.53	0.26	6	0.50	-0.26	0.13	-0.43	0.26
SI10	1.66	0.13	1.68	0.26	0	0.33	0.00	0.13	1.70	0.26

Table C4

Study II Minimum and Maximum Values Pre- and Post Winsorization of Belief Items for Indian data

Variable	Maximum value	Trimmed (95th percentile) Maximum
IRM1	1000	285
IRM2	986	370
IRM3	985	430.90
IRM4	1000	400
IRM5	928	400
IRM6	957	370
IRM7	1000	670.60
IRM8	973	400
IRM9	872	300
IRM10	938	285
IRM11	872	312.8
IRM12	867	387.40
IPC1	1000	400
IPC2	1000	538.50
IPC3	1500	560.90
IPC4	1000	470
IPC5	2000	653.90
IPC6	1500	475.10
IPC7	3000	539.20
IPC8	2000	856
IRP1	987	500
IRP2	8585	775.20
IRP3	5000	597.30
IRP4	6000	728.90
IRP5	5000	500
IRP6	3000	773
ITV1	998	579.90
ITV2	982	370
ITV3	928	200
ITV4	869	386.80
ITV5	3000	449.30
IES1	2000	538.50
IES2	5000	500
IES3	5000	485
IES4	2000	546.90
ICI1	968	400
ICI2	500	300
ICI3	968	472.80
ICI4	1000	526.80

ICI5	967	335
ICI6	400	250
ICI7	700	250
ICI8	792	356.20
ICI9	500	200
ICI10	1000	475.25
ISI1	967	485
ISI2	876	300
ISI3	987	440.60
ISI4	1000	470
ISI5	999	392.50
ISI6	500	285.30
ISI7	700	267.50
ISI8	837	330.50
ISI9	500	285.90
ISI10	1000	655.50
ICSD1	1000	500
ICSD2	100000	486.80
ICSD3	1000	500
ICSD4	987	385
ICSD5	1000	500
ISSD1	500	300
ISSD2	1000	300
ISSD3	700	285
ISSD4	700	331.50
ISSD5	500	317.50

Table C5

Study II Minimum and Maximum Values Pre- and Post Winsorization of Belief Items for U.S. data

Variable	Maximum value	Trimmed (95th percentile) Maximum
URM1	89832190	500
URM2	5000	500
URM3	5000	545
URM4	786821	732.90
URM5	1000	500
URM6	1000	500
URM7	3000	835.55
URM8	5000	879.65
URM9	10000000	771.90
URM10	1000000	645
URM11	100000	745
URM12	98879	872.50
UPC1	999999999	1000
UPC2	200000000000	1000
UPC3	10000000000	1000
UPC4	10000000	1000
UPC5	1000000	1000
UPC6	1000000000	3350
UPC7	100000000	1000
UPC8	9999999	2175
URP1	1000	500
URP2	1000	422.5
URP3	1000	400
URP4	1000	386.25
URP5	6000	386.25
URP6	5000	430.75
UTV1	200000	500
UTV2	1000000	651.65
UTV3	2000	445
UTV4	10000	393.15
UTV5	1000	273.05
UES1	1000000	1000
UES2	10000000	539.15
UES3	100000	629.9
UES4	800	325.5
UCI1	100000	500
UCI2	1000	469.20
UCI3	10000	608.10
UCI4	1000	545

UCI5	657	245
UCI6	100000	500
UCI7	800	445
UCI8	2000	500
UCI9	5200	209
UCI10	200000	500
USI1	5000	500
USI2	5000	1000
USI3	1000	500
USI4	8000	623.9
USI5	1000	400
USI6	10000000	600
USI7	1000	500
USI8	2000	698.35
USI9	2500	445
USI10	2000	1000
UCSD1	1000	445
UCSD2	1000	600
UCSD3	4000	500
UCSD4	978	300
UCSD5	200000	1000
USSD1	500000	1000
USSD2	500000	500
USSD3	5000	500
USSD4	3000	845
USSD5	25000	300

Table C6

Study II Skewness and Kurtosis Values Pre- and Post-Transformation, Values of k, and λ in the Transformation Equation $Y = (Y + k)^{(\lambda)}$ for Romantic Belief Scale items or Indians

Variable	Pre-Transformation				k	λ	Post-Transformation			
	Skewness		Kurtosis				Skewness		Kurtosis	
	Statistic	SE	Statistic	SE			Statistic	SE	Statistic	SE
IRM1	4.50	.18	21.48	.35	0	.50	.40	.18	2.28	.35
IRM2	4.19	.18	18.01	.35	1	.33	-.09	.18	3.01	.35
IRM3	3.85	.18	15.85	.35	0	.33	.21	.18	3.47	.35
IRM4	3.77	.18	14.79	.35	1	.33	.22	.18	3.02	.35
IRM5	4.13	.18	17.74	.35	5	0	-.25	.18	3.30	.35
IRM6	4.30	.18	20.50	.35	0	.50	-.04	.18	2.94	.35
IRM7	3.59	.18	12.71	.35	0	.50	-.25	.18	3.29	.35
IRM8	4.12	.18	17.67	.35	1	.33	.43	.18	2.99	.35
IRM9	4.09	.18	16.94	.35	2	.33	-.05	.18	2.38	.35
IRM10	4.31	.18	18.91	.35	2	.33	.09	.18	2.85	.35
IRM11	4.14	.18	19.94	.35	0	.50	.28	.18	2.69	.35
IRM12	3.82	.18	16.34	.35	2	.33	.47	.18	2.71	.35
IPC1	3.04	.18	11.50	.35	0	.33	.14	.18	2.41	.35
IPC2	2.94	.18	9.12	.35	0	.33	.47	.18	1.12	.35
IPC3	3.12	.18	12.11	.35	1	0	.37	.18	.84	.35
IPC4	3.58	.18	16.86	.35	0	.33	.43	.18	3.21	.35
IPC5	3.41	.18	12.12	.35	4	0	.35	.18	1.66	.35
IPC6	3.92	.18	21.94	.35	0	.33	-.40	.18	1.96	.35
IPC7	3.71	.18	20.49	.35	0	.25	-.07	.18	3.07	.35
IPC8	6.29	.18	56.09	.35	0	.25	.12	.18	2.92	.35
IRP1	3.49	.18	12.35	.35	0	.33	.23	.18	3.10	.35
IRP2	9.55	.18	9.98	.35	7	0	.38	.18	2.97	.35
IRP3	10.01	.18	118.28	.35	7	0	.11	.18	2.88	.35
IRP4	10.71	.18	130.97	.35	0	.33	.18	.18	2.99	.35
IRP5	9.68	.18	111.90	.35	7	0	.32	.18	2.11	.35
IRP6	6.65	.18	58.92	.35	7	0	.13	.18	3.18	.35
ITV1	3.78	.18	14.26	.35	7	0	-.41	.18	3.26	.35
ITV2	3.84	.18	16.32	.35	0	.50	.29	.18	1.48	.35
ITV3	6.41	.18	58.81	.35	7	.50	-.47	.18	1.16	.35
ITV4	3.80	.18	15.90	.35	1	.33	-.18	.18	2.32	.35
ITV5	7.85	.18	78.39	.35	1	.33	.18	.18	1.80	.35
IES1	10.03	.18	33.65	.35	0	.33	.48	.18	2.39	.35

IES2	10.08	.18	119.48	.35	0	.33	.40	.18	2.39	.35
IES3	10.11	.18	120.26	.35	0	.33	.05	.18	2.19	.35
IES4	5.02	.18	32.34	.35	7	0	-.26	.18	3.52	.35
ICI1	3.32	.18	13.49	.35	0	.50	.47	.18	1.04	.35
ICI2	2.63	.18	7.772	.35	0	.50	.27	.18	2.03	.35
ICI3	3.04	.18	10.41	.35	0	.50	.04	.18	2.96	.35
ICI4	3.11	.18	10.29	.35	0	.33	.39	.18	2.69	.35
ICI5	4.06	.18	18.17	.35	1	.33	-.11	.18	2.70	.35
ICI6	2.28	.18	6.17	.35	0	.50	.25	.18	2.40	.35
ICI7	3.88	.18	19.72	.35	0	.50	-.43	.18	1.00	.35
ICI8	3.41	.18	14.51	.35	1	.33	.03	.18	2.37	.35
ICI9	3.26	.18	14.00	.35	3	.50	-.51	.18	1.25	.35
ICI10	3.38	.18	12.51	.35	4	0	-.02	.18	3.00	.35
ISI1	3.42	.18	12.33	.35	0	.33	-.43	.18	2.95	.35
ISI2	3.72	.18	19.02	.35	0	.50	.52	.18	1.92	.35
ISI3	3.71	.18	15.09	.35	0	.33	.53	.18	2.76	.35
ISI4	3.59	.18	13.51	.35	2	.25	.26	.18	2.65	.35
ISI5	3.93	.18	16.01	.35	1	.33	.26	.18	2.63	.35
ISI6	2.57	.18	8.10	.35	0	.50	-.03	.18	2.14	.35
ISI7	3.47	.18	15.45	.35	0	.50	-.35	.18	1.05	.35
ISI8	3.35	.18	14.34	.35	0	.50	.42	.18	1.32	.35
ISI9	2.78	.18	9.37	.35	0	.50	-.12	.18	1.79	.35
ISI10	2.00	.18	8.25	.35	1	0	.54	.18	1.21	.35
ICSD1	3.03	.18	11.43	.35	0	.33	-.33	.18	2.10	.35
ICSD2	12.56	.18	16.70	.35	0	.33	.50	.18	2.10	.35
ICSD3	3.00	.18	9.84	.35	4	0	-.26	.18	3.37	.35
ICSD4	4.06	.18	17.45	.35	1	.33	.13	.18	2.51	.35
ICSD5	2.70	.18	7.52	.35	2	0	-.21	.18	2.04	.35
ISSD1	2.47	.18	7.03	.35	0	.50	.11	.18	2.07	.35
ISSD2	4.59	.18	31.47	.35	0	.50	.12	.18	2.12	.35
ISSD3	3.56	.18	17.40	.35	0	.50	-.22	.18	.88	.35
ISSD4	3.03	.18	11.22	.35	0	.50	.38	.18	1.58	.35
ISSD5	2.61	.18	7.71	.35	0	.50	.05	.18	1.10	.35

Table C7

Study II Skewness and Kurtosis Values Pre- and Post-Transformation, Values of k, and λ in the Transformation Equation $Y = (Y + k)^{(\lambda)}$ for Romantic Belief Scale items for U.S. Americans

Variable	Pre-Transformation				k	λ	Post-Transformation			
	Skewness		Kurtosis				Skewness		Kurtosis	
	Statistic	SE	Statistic	SE			Statistic	SE	Statistic	SE
URM1	13.03	.19	170	.37	0	.33	-.20	.19	1.79	.37
URM2	10.22	.19	120.24	.37	0	.33	-.43	.19	2.33	.37
URM3	9.54	.19	108.31	.37	0	.33	.03	.19	1.38	.37
URM4	13.03	.19	169.99	.37	0	.33	-.45	.19	1.21	.37
URM5	2.72	.19	9.04	.37	0	.50	.48	.19	.64	.37
URM6	2.15	.19	5.51	.37	0	.50	.30	.19	-.26	.37
URM7	4.88	.19	37.42	.37	0	.33	-.07	.19	.86	.37
URM8	9.54	.19	99.02	.37	1	.50	-.23	.19	-1.05	.37
URM9	13.03	.19	169.99	.37	0	.33	.10	.19	1.46	.37
URM10	12.90	.19	167.63	.37	0	.33	-1.19	.19	1.37	.37
URM11	11.71	.19	146.59	.37	0	.33	.35	.19	1.44	.37
URM12	12.78	.19	165.29	.37	0	.33	.32	.19	1.15	.37
UPC1	13.04	.19	170	.37	0	.33	.01	.19	.60	.37
UPC2	13.04	.19	170	.37	0	.33	-.30	.19	.60	.37
UPC3	13.04	.19	170	.37	0	.33	-.12	.19	.22	.37
UPC4	13.01	.19	169.96	.37	0	.33	-.02	.19	.16	.37
UPC5	13.03	.19	169.92	.37	0	.33	-.07	.19	.86	.37
UPC6	12.85	.19	166.59	.37	3	0	-.22	.19	2.06	.37
UPC7	13.04	.19	170	.37	0	.33	.43	.19	-.36	.37
UPC8	12.85	.19	166.57	.37	1	0	.09	.19	.24	.37
URP1	3.04	.19	10.16	.37	0	.33	-.46	.19	.04	.37
URP2	3.21	.19	12.64	.37	0	.50	.26	.19	.10	.37
URP3	3.68	.19	16.30	.37	0	.50	.33	.19	-.18	.37
URP4	3.84	.19	18.19	.37	0	.50	.35	.19	-.18	.37
URP5	11.14	.19	135.65	.37	0	.50	.00	.19	-.09	.37
URP6	10.34	.19	121.33	.37	0	.50	.17	.19	.26	.37
UTV1	13.01	.19	169.96	.37	0	.33	.12	.19	-1.06	.37
UTV2	13.03	.19	169.86	.37	0	.33	-.16	.19	-.70	.37
UTV3	5.61	.19	41.70	.37	0	.50	.28	.19	-.18	.37
UTV4	12.14	.19	153.06	.37	0	.33	.13	.19	-1.30	.37
UTV5	4.87	.19	33.01	.37	0	.50	.16	.19	-1.46	.37
UES1	12.81	.19	165.77	.37	0	.33	.031	.19	1.30	.37
UES2	13.03	.19	169.96	.37	0	.50	.40	.19	.19	.37
UES3	9.12	.19	82.20	.37	0	.50	.51	.19	.24	.37
UES4	2.88	.19	10.14	.37	0	.50	.23	.19	-.87	.37
UCI1	10.32	.19	116.35	.37	0	.50	.48	.19	.30	.37
UCI2	2.81	.19	10.45	.37	0	.50	.19	.19	.19	.37
UCI3	12.00	.19	151.67	.37	0	.33	-.04	.19	2.10	.37
UCI4	2.77	.19	8.26	.37	0	.33	-.47	.19	1.48	.37
UCI5	2.96	.19	11.98	.37	0	.50	-.28	.19	-.71	.37

UCI6	12.21	.19	155.48	.37	0	.50	.13	.19	-.28	.37
UCI7	2.38	.19	7.04	.37	0	.50	.18	.19	-.17	.37
UCI8	4.88	.19	35.10	.37	0	.50	.38	.19	.19	.37
UCI9	12.18	.19	154.72	.37	0	.50	-.18	.19	-.12	.37
UCI10	12.03	.19	169.94	.37	0	.50	.40	.19	.05	.37
USI1	9.54	.19	108.66	.37	0	.50	.39	.19	.05	.37
USI2	7.99	.19	84.19	.37	0	.50	.28	.19	-.22	.37
USI3	2.72	.19	8.75	.37	0	.33	.13	.19	.77	.37
USI4	11.20	.19	137.45	.37	0	.50	.54	.19	.42	.37
USI5	3.13	.19	14.55	.37	0	.33	-.26	.19	.56	.37
USI6	13.03	.19	169.99	.37	0	.50	.20	.19	.08	.37
USI7	1.98	.19	5.19	.37	0	.50	.29	.19	-.09	.37
USI8	3.21	.19	80.99	.37	0	.50	.20	.19	-.06	.37
USI9	7.81	.19	8.49	.37	0	.33	-.16	.19	1.01	.37
USI10	2.42	.19	8.49	.37	0	.50	.23	.19	-.38	.37
UCSD1	3.50	.19	14.76	.37	0	.50	.26	.19	.71	.37
UCSD2	2.54	.19	6.94	.37	0	.33	.15	.19	1.66	.37
UCSD3	8.47	.19	89.69	.37	0	.50	.55	.19	.73	.37
UCSD4	3.49	.19	17.97	.37	0	.50	-.12	.19	-.25	.37
UCSD5	12.51	.19	160.81	.37	0	.33	.12	.19	.65	.37
USSD1	12.80	.19	165.66	.37	0	.33	.08	.19	.52	.37
USSD2	13.01	.19	169.54	.37	0	.50	-.02	.19	.07	.37
USSD3	10.45	.19	123.94	.37	0	.50	.31	.19	.22	.37
USSD4	4.83	.19	37.61	.37	0	.50	.41	.19	-.05	.37
USSD5	8.98	.19	99.25	.37	0	.50	.19	.19	-.72	.37

STUDY II INITIAL ANOVAS TO EXAMINE EFFECT OF RELATIONSHIP STATUS

1. The effect of **Relationship Status** and **Nationality** on Perceptions of **Relational Mobility**. The relational mobility scale consists of 12 items. Here I have made a composite of those 12 items by saving the scores of the first principal component of the factor **Relational Mobility**. All the indicators loaded on the first factor.

There is a statistically significant effect of participants' nationality on their perception of relational mobility in their society. 10.7% of the variance in perception of relational mobility can be attributed to participants' nationality. There is a statistically significant effect of participants' relationship status on their perception of relational mobility in their society. 2.5% of the variance in perception of relational mobility can be attributed to participants' nationality. The interaction effect of participants nationality and relationship status does not have a significant effect on perceptions of relational mobility.
$F(1, 351) = 42.079$, $p<.05$, partial $\eta^2 = .107$
$F(1, 351) = 8.906$, $p<.05$, partial $\eta^2 = .025$

Although the interaction effect was not significant, considering that $p = .091$, I looked into the table for estimated marginal means. I lowered the value of the significance level to .025. Since I am looking at the simple effect of relationship status on the different dependent variables separately for Indians and Americans, these will be two separate main effects- one for the effect of relationship status on the DV for Indians and the other for the effect of relationship status on the DV for U.S. Americans. By lowering the alpha value to .025—the overall alpha level of .05 is maintained for the analysis. (I do not have a reference for this yet. Found it somewhere online while searching for information about ANOVA)

Table C8

Estimated Marginal Means of the Effect of Relationship Status and Nationality on Perceptions of Relational Mobility

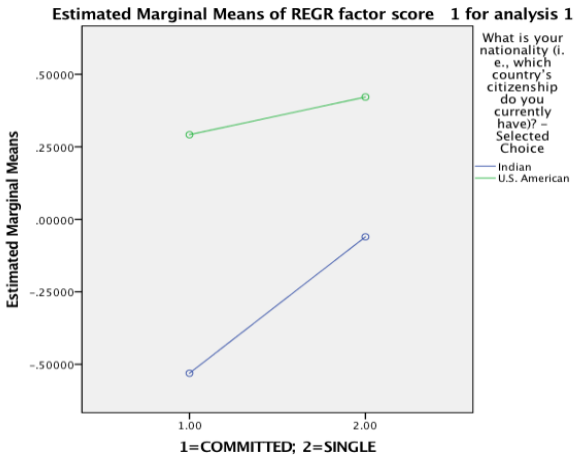
	RELATIONSHIP STATUS	
VARIABLE	NOT SINGLE	SINGLE
INDIANS (n = 185)	-0.530_{a}	-0.061_{b}
U.S. AMERICANS (n = 170)	0.292_{bc}	0.422_{c}

Note. Means with different subscripts differ at p< .025 are based on examining the 97.5% confidence intervals of the estimated marginal means. Scores are based on magnitude scaling and are positively skewed. These variables have been transformed. Higher scores indicate that people perceive there is more relational mobility in their society.

Here is the plot of the interaction effect that shows an ordinal interaction. Ordinal interaction between nationality and relationship status on participants' perceptions of their relational mobility.

Figure 8

Ordinal Interaction of the Effect of Relationship Status and Nationality on Perceptions of Relational Mobility



2. The effect of **Relationship Status** and **Nationality** on **Long Term Romantic Relationship Beliefs.** The Beliefs scale has 4 factors. **Personality of Partner, Responsibility to Parents**, **Traditional Views**, and **Economic Status**. I created a composite variable for each factor by saving the scores of the factor's first principal component. Here I have conducted two-way ANOVA of the effect of participants' relationship status and nationality with each of these four factors.

a. The effect of **Relationship Status** and **Nationality** on **Personality of Partner.** This factor has 8 items, and the first principal component scores are used for the ANOVA analysis. All the indicators loaded on the first factor.

There is a main effect of participants' nationality on participants' beliefs about their romantic partners. 15.6% of the variance of beliefs about romantic partners can be attributed to participants' nationality. There is a main effect of participants' relationship status on participants' beliefs about their romantic partners. 2.9% of the variance in these beliefs can be attributed to participants' relationship status. 5.7% of the variance in these beliefs can be attributed to the interaction effect of participants' nationality and their relationship status.
$F(1, 351) = 65.046$, $p<.05$, partial $\eta^2 = .156$

$F(1, 351) = 10.436$, $p<.05$, partial $\eta^2 = .029$
$F(1, 351) = 21.364$, $p<.05$, partial $\eta^2 = .057$

Table C9

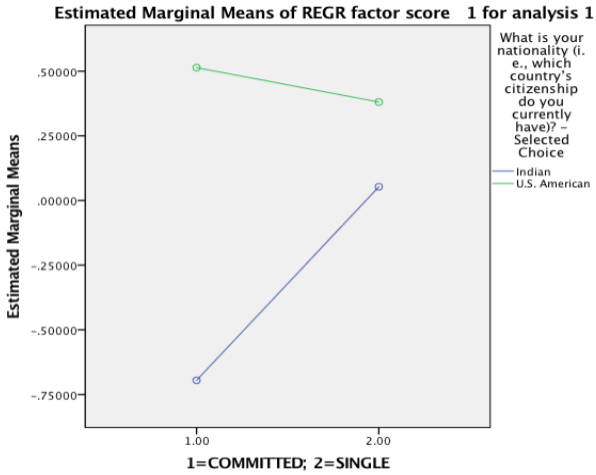
Estimated Marginal Means of the Effect of Relationship Status and Nationality on Personality of Partner

	RELATIONSHIP STATUS	
VARIABLE	NOT SINGLE	SINGLE
INDIANS (n = 185)	-0.695_{a}	0.053_{b}
U.S. AMERICANS (n = 170)	0.514_{bc}	0.381_{bc}

Note. Means with different subscripts differ at p< .025 are based on examining the 97.5% confidence intervals of the estimated marginal means. Scores are based on magnitude scaling and are positively skewed. These variables have been transformed. Higher scores indicate that people perceive that beliefs about romantic partners is more important than other beliefs about long-term romantic relationships.

Figure 9

Ordinal Interaction of the Effect of Relationship Status and Nationality on Personality of Partner



2b. The effect of **Relationship Status** and **Nationality** on **Responsibility towards Parents.** This factor has 6 items, and the first principal component scores are used for the ANOVA analysis. All the indicators loaded on the first factor.

There are main effects and an interaction effect of participants' nationality and relationship status on their beliefs about their responsibilities to their parents while being in a committed romantic relationship. 4.8% of the variance of these beliefs can be attributed to participants' nationality. 1.7% of the variance of these beliefs can be attributed to participants' relationship status. 4% of the variance in these beliefs can be attributed to the interaction effect of participants' nationality and their relationship status.
$F(1, 351) = 17.642$, $p<.05$, partial $\eta^2 = 0.048$
$F(1, 351) = 6.234$, $p<.05$, partial $\eta^2 = 0.017$
$F(1, 351) = 14.501$, $p<.05$, partial $\eta^2 = 0.040$

Table C10

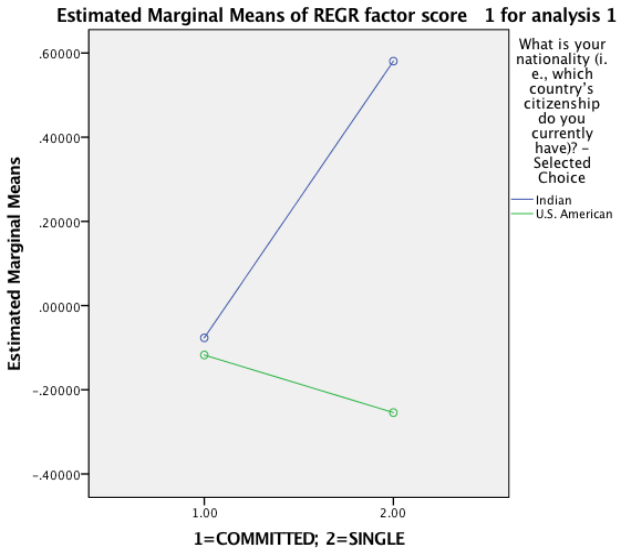
Estimated Marginal Means of the Effect of Relationship Status and Nationality on Responsibility to Parents

	RELATIONSHIP STATUS	
VARIABLE	NOT SINGLE	SINGLE
INDIANS (n = 185)	-0.770_a	0.581_b
U.S. AMERICANS (n = 170)	-0.117_a	-0.254_a

Note. Means with different subscripts differ at p< .025 are based on examining the 97.5% confidence intervals of the estimated marginal means. Scores are based on magnitude scaling and are positively skewed. These variables have been transformed. Higher scores indicate that people perceive that beliefs about responsibilities to parents is more important than other beliefs about long-term romantic relationships.

Figure 10

Ordinal Interaction of the Effect of Relationship Status and Nationality on Responsibility to Parents



Ordinal interaction between nationality and relationship status on participants' beliefs about responsibilities to their parents.

2c. The effect of **Relationship Status** and **Nationality** on **Traditional Views.** This factor has 5 items, and the first principal component scores are used for the ANOVA analysis. All the indicators loaded on the first factor.

There is a main effect of participants' nationality and an interaction effect of nationality and relationship status on their traditional views about long-term romantic relationship.
11.8% of the variance of these beliefs can be attributed to participants' nationality.
1.1% of the variance in beliefs these beliefs can be attributed to the interaction effect of participants' nationality and their relationship status.
$F(1, 351) = 46.968$, $p<.05$, partial $\eta^2 = 0.118$
$F(1, 351) = 4.005$, $p<.05$, partial $\eta^2 = 0.011$

Table C11

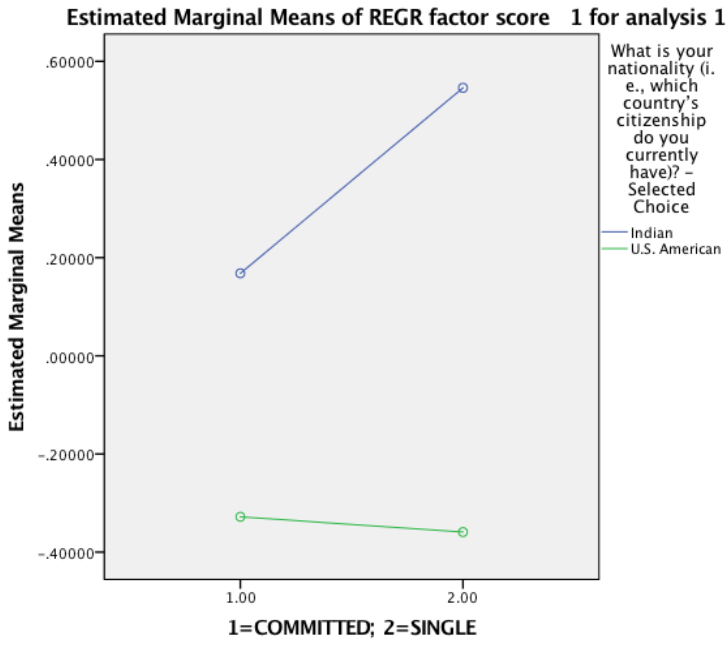
Estimated Marginal Means of the Effect of Relationship Status and Nationality on Traditional Views of Endogamy and Gender Roles

	RELATIONSHIP STATUS	
VARIABLE	NOT SINGLE	SINGLE
INDIANS (n = 185)	0.168_{a}	0.546_{ab}
U.S. AMERICANS (n = 170)	-0.328_{c}	-0.359_{c}

Note. Means with different subscripts differ at p< .025 are based on examining the 97.5% confidence intervals of the estimated marginal means. Scores are based on magnitude scaling and are positively skewed. These variables have been transformed. Higher scores indicate that people perceive that beliefs about traditional views is more important than other beliefs about long-term romantic relationships.

Figure 11

Ordinal Interaction of the Effect of Relationship Status and Nationality on Traditional Views of Endogamy and Gender Roles



2d. The effect of **Relationship Status** and **Nationality** on **Economic Status.** This factor has 4 items, and the first principal component scores are used for the ANOVA analysis. All the indicators loaded on the first factor.

There is a main effect of participants' relationship status and an interaction effect of nationality and relationship status on their views about economic status in a long-term romantic relationship. 2.5% of the variance of these beliefs can be attributed to participants' relationship status. 4% of the variance in beliefs these beliefs can be attributed to the interaction effect of participants' nationality and their relationship status.
$F(1, 351) = 9.141$, $p<.05$, partial $\eta^2 = 0.025$
$F(1, 351) = 14.492$, $p<.05$, partial $\eta^2 = 0.040$

Table C12

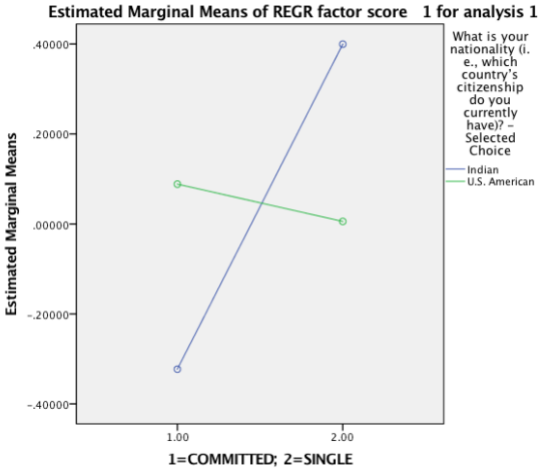
Estimated Marginal Means of the Effect of Relationship Status and Nationality on Economic Status

	RELATIONSHIP STATUS	
VARIABLE	NOT SINGLE	SINGLE
INDIANS (n = 185)	0.168_{a}	0.546_{b}
U.S. AMERICANS (n = 170)	-0.328_{ab}	-0.359_{ab}

Note. Means with different subscripts differ at p< .025 are based on examining the 97.5% confidence intervals of the estimated marginal means. Scores are based on magnitude scaling and are positively skewed. These variables have been transformed. Higher scores indicate that people perceive that beliefs about economic status is more important than other beliefs about long-term romantic relationships.

Figure 12

Disordinal Interaction of the Effect of Relationship Status and Nationality on Economic Status



Disordinal interaction between nationality and relationship status on participants' views about economic status in a long-term romantic relationship

5. The effect of **Relationship Status** and **Nationality** on **Consensual self-disclosure.** This factor has 5 items, and the first principal component scores are used for the ANOVA analysis. All the indicators loaded on the first factor.

There is a main effect of participants' relationship status and an interaction effect of nationality and relationship status on their consensual self-disclosure in mate-seeking websites. 6.6% of the variance of these beliefs can be attributed to participants' relationship status. 2.3% of the variance in beliefs these beliefs can be attributed to the interaction effect of participants' nationality and their relationship status.
$F(1, 351) = 24.877$, $p<.05$, partial $\eta^2 = 0.066$
$F(1, 351) = 8.163$, $p<.05$, partial $\eta^2 = 0.023$

Table C13

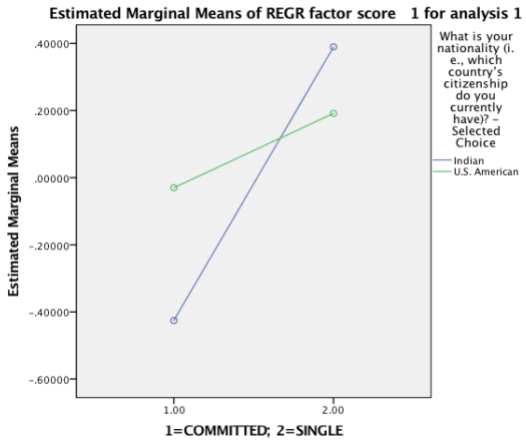
Estimated Marginal Means of the Effect of Relationship Status and Nationality on Use of Consensual Self-Disclosure

	RELATIONSHIP STATUS	
VARIABLE	NOT SINGLE	SINGLE
INDIANS (n = 185)	$-.426_{a}$	0.390_{b}
U.S. AMERICANS (n = 170)	-0.030_{ab}	0.192_{b}

Note. Means with different subscripts differ at p< .025 are based on examining the 97.5% confidence intervals of the estimated marginal means. Scores are based on magnitude scaling and are positively skewed. These variables have been transformed. Higher scores indicate that people consider disclosing consensual information more important while self-disclosing in a mate-seeking website.

Figure 13

Disordinal Interaction of the Effect of Relationship Status and Nationality on Use of Consensual Self-Disclosure



Disordinal interation between nationality and relationship status on participants' consensual self-disclosure in mate-seeking websites.

6. The effect of **Relationship Status** and **Nationality** on **Subconsensual self-disclosure.** This factor has 5 items, and the first principal component scores are used for the ANOVA analysis. All the indicators loaded on the first factor.

There are statistically significant main effects of participants' nationality and relationship status on their subconsensual self-disclosures in mate-seeking websites. 10.7% of the variance in subconsensual self-disclosures can be attributed to participants' nationality. 1.7% of the variance in subconsensual self-disclosures can be attributed to participants' relationship status. The interaction effect of participants nationality and relationship status does not have a significant effect on subconsensual self-disclosure.
$F(1, 351) = 42.154$, $p<.05$, partial $\eta^2 = .107$
$F(1, 351) = 5.967$, $p<.05$, partial $\eta^2 = .017$

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