

Personal meaning among
Indocanadians and South Asians

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ABSTRACT

This study extends Wong's (1998) Personal Meaning Profile research on the sources and measurement of life meaning. An open-ended questionnaire was administered to an East Indian sample in India. From the 68 subjects ranging in age from 20 to 69, statements were gathered as to the possible sources of meaning in life. These statements were then analyzed according to their content and the 39 derived sources of meaning were added to Wong's PMP to become the Modified PMP-India with a total of 96 items. In Study 2, the Modified PMP-India was then administered along with the Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985) to East Indian subjects, 58 from India and 58 from Canada. When factor analysis was unsuccessful, content analysis was applied and this resulted in 10 factors: 1) Achievement, 2) Altruism and Self-Transcendence, 3) General Relationships, 4) Religion, 5) Intimate Relationships, 6) Affirmation of Meaning and Purpose in Life, 7) Morality, 8) Relationship with Nature, 9) Fair Treatment, and 10) Self-Acceptance. The Indo-Canadian subjects reported higher mean levels of life satisfaction, and higher mean levels for the factors: Intimate Relationships, General Relationships, Morality, and Fair Treatment. Females reported higher mean levels for the factors Intimate Relationships and Religion. Overall meaning correlated moderately with overall life satisfaction.

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CHAPTER ONE: INTRODUCTION

Current Recognition of the Role of Meaning for Health and Well-Being

What makes life worth living? Martin E. P. Seligman (1999), past American Psychological Association president, made it his mission to partake in launching a science and a profession whose aim was to promote the study of what makes life most worth living. Believing that since the end of World War II, psychology has moved too far away from its original roots, which were to make the lives of all people more fulfilling and productive, and concentrating instead on repairing damage within a disease model of human functioning, Seligman proposed that scientists focus instead on what actions “lead to well-being, to positive individuals, to flourishing communities, and to a just society” (p. 560). This is especially relevant today as recent data show that there is more than ten times as much serious depression now as four decades ago, despite today’s unprecedented prosperity. His belief in human strength serving as a buffer against mental illness led him and fellow scientists to ask questions such as: “What are the characteristics of a positive life, and how can they be measured and taught? What are the relationships among subjective well-being, positive individual traits, and positive community?” (p. 562).

In keeping with Seligman’s (1999) questions as to what makes life worth living and how we can measure the characteristics of a positive life, this study seeks to explore sources of meaning and to develop an instrument which could be used to measure a person’s sense of meaning in life, as well as to examine the level of satisfaction derived from one’s life experiences. There appears to be a link among these concepts as

researchers (Reker, 1997; Reker, Peacock, & Wong, 1987) have shown that higher levels of life meaning are related to a higher sense of well being.

Viktor Frankl (1963), in his research on existential meaning, came to the conclusion that humans have a “will to meaning” and that the striving to find meaning in one’s life is the primary motivational force in man. Happiness, a much-desired state in modern society, is simply a by-product in the process of attaining meaning in life.

Although the study of meaning in life would appear to be a topic more relevant to a philosophical discussion, research has shown that existential meaning can be investigated and in recent years has been given more attention (Baumeister, 1991; Wong, 1998). To facilitate this investigation, measurement tools to assess life meaning and life satisfaction have been developed over the past two decades (Battista & Almond, 1973; Crumbaugh & Maholick, 1969a; Diener & Emmons, 1985; Hablas & Hutzell, 1982; Klinger, 1977; Lukas, 1986; Reker, 1992, 1996; Wong, 1998).

Personal meaning has been shown to have many positive benefits. First, in terms of physical health, higher levels of personal meaning were found to have a *buffering effect against stress* on physical health outcomes (Flannery & Flannery, 1990; Flannery, Perry, Penk, & Flannery, 1994; Mullen, Smith, & Hill, 1993; Nyamathi, 1993; Praeger & Solomon, 1995; Reker & Butler, 1990; Stetz, 1987). Furthermore, there also seems to be a strong relationship between meaning and *coping/effective functioning* (Allan, 1990; Chamberlain, Petrie, & Azariah, 1992; Ryland & Greenfield, 1991; Schwartzberg, 1993).

Meaning has been a consistent and strong predictor of *psychological* as well as *physical health*, even in times of stress and illness (Coward, 1994; Fife, 1994; Gaskins & Brown, 1992; Kendall, 1992; Novacek, O’Malley, Anderson, & Richards, 1990; Zika &

Chamerblain, 1987). Meaning in life has been found to be correlated with *higher self-esteem* (Reker, 1997), *control* (Phillips, 1980; Reker, 1997; Yarnell, 1972), *extraversion* (Pearson & Sheffield, 1974), and *life satisfaction* (Shek, 1993).

In addition to the above-mentioned benefits of personal meaning, research has also shown that there are detrimental effects related to a lack of meaning in life. A lack of meaning has been found to be related to *psychopathology* (Yalom, 1980), *substance abuse and suicide ideation* (Harlow, Newcomb, & Bentler, 1986), *neuroticism* (Pearson & Sheffield, 1974), *hopelessness* (Shek, 1993), *self-doubt* (Hardcastle, 1985), and *anxiety* (Yarnell, 1972).

Meaning Research: A Cross-Cultural Perspective

Traditional research and assessment methods have been criticized for being ethnocentric (mainly Euro-American) (Cheung, 2000; Rogler, 1999; Yang, 2000). This critique is particularly relevant to meaning research, because meaning is necessarily shaped and framed by cultural context and socialization.

Most of the studies on meaning and purpose in life have been conducted in North America with a white population. Only recently have people begun to investigate meaning and purpose within other cultures (Ho, 1987; Jenerson-Madden, Ebersole, & Romero, 1992; Kim, 2000; Lin, 2001; Okamoto, 1990; Reker, 1998; Shek, 1993).

The importance of considering cultural issues in the context of psychological assessment has been increasingly studied (Dana, 1993; Pope-Davis, & Coleman, 1997; Sadowsky & Impara, 1996; Suzuki, Meller, & Ponterotto, 1996). Brislin (1990) writes that culture “refers to widely shared ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or

subconsciously accepted as right and correct by people who identify themselves as members of a society” (p. 11). These shared values and ideals contribute to one’s sense of what is meaningful in life, and therefore need to be examined in order to understand meaning in a cultural context.

Warmoth, Resnick, and Serlin (2002) report that the American Psychological Association “has been concerned with the issues of multicultural society,” and recognizes “the importance of cultural history and context in the shaping of human identity” (n.p.).

Meaning research in this study seeks to understand meaning as it is derived from cultural values by both eliciting responses directly from individuals and by examining the cultural influences on meaning from a review of the literature.

East Indian Culture and Meaning

The present study explored meaning and life satisfaction from the point of view of East Indian culture. India is fast becoming an important player in the global economy and its citizens are immigrating to countries all over the world; Canada is home to many Indo-Canadians. This study explored the sources of meaning for East Indians in India using qualitative methodology, and then compared an East Indian sample in India with an Indo-Canadian sample in Canada using quantitative methodology.

The seventh largest country in the world, India has a population that in three decades is likely to exceed that of China, the most populous nation on earth (Tharoor, 1997). Today, the city of Bangalore is quickly becoming a part of the global economy, and is called the Silicon Valley of Asia (Mehta, 1997), where computer scientists work on tasks together with their North American colleagues during the hours when they are asleep. An ancient culture that is racing to keep up with modern technology makes India

an interesting country to study in terms of what ancient values are still meaningful in people's lives today.

In addition to India being one of the most populous nations in the world, many immigrants from India have now settled in other countries such as Canada. Many recent immigrants to Canada list India as their birthplace (Chard & Renaud, 1999). According to the 1991 Government of Canada census, there were 157,011 Hindus and 147,440 Sikhs in Canada. Of that population, in British Columbia there were 18,100 Hindus and 74,600 Sikhs. There are far more Sikhs than Hindus in British Columbia, while in India, the majority (82%) of Indians are Hindus and Sikhs make up only 1.94% of the population (Government of India 2001 census). These two groups, the Hindus and the Sikhs, are the focus of this study, although there are other religions practiced in India. According to the Government of India census of 2001, 82% of the population were Hindus, 12.12% were Muslims, 2.34% were Christians, 1.94% were Sikhs, 0.76% were Buddhists, 0.40% were Jains, 0.39% were of "other religions and persuasions," and 0.05% did not state a religious affiliation.

India is a vast country, with a history that goes back to ancient times. It's Hindu scriptures, the Vedas, are estimated to be at least 4,000 years old (Bhaskarananda, 1994). These scriptures and other sacred texts teach values and give meaning to life in India.

When East Indians come to Canada, the experience of adjusting to life in a new country can be particularly stressful. In her PhD thesis, Opriescu (1987), a social worker, claims that every immigrant she has worked with has experienced a sense of conflict and moral dichotomy. There is a period of stress and adjustment when the immigrant arrives, in other words, culture shock. Values learned in India may be questioned, and Opriescu

claims that the adjustment and the conflicts it creates lie at the root of many of the problems that confront the practitioner. Dugsin (2001), in a study on East Indians living in North America, reports that cultural conflict is a growing concern, and the difficulties that arise from differences in language, religion, and cultural values are felt by families, the school systems, and helping professionals. With an understanding of what has been meaningful and valuable to immigrants in their home countries, practitioners are in a better position to help them in their adjustment to life in Canada.

Purpose and Rationale of Study

This study is a cross-cultural exploration of meaning and life satisfaction for East Indians. It is an extension of a study done by Dr. Paul T. P. Wong (1998), in North America using a white population that produced the Personal Meaning Profile (PMP), a measure of personal meaning. Similar studies have been conducted under his supervision on Korean culture (Kim, 2001) and the Chinese culture (Lim, 2001).

Using a variety of research methods such as qualitative and quantitative, it has been found that meaning can be derived from a wide variety of specific sources that vary according to cultural and ethnic background, socio-demographics, and developmental stage. There are advantages to using methods combining qualitative and quantitative research. For example, O'Connor and Chamberlain (1996) write that qualitative "research values, and gives priority to, the participant's own experience and point of view and seeks to avoid the imposition of the researcher's viewpoint..." (p.75). Reker and Chamberlain (2000) on the other hand note that quantitative methods allow meaningful comparisons to be made. The present study will be utilizing both qualitative and quantitative methodology. Beginning with a qualitative study, the researcher's point of

view is kept secondary to that of the subject, thereby avoiding the infliction of an etic theory or construct as much as is possible.

It is important for educators and counsellors to know what Indian immigrants value, and what contributes to a sense of meaning and satisfaction. This will be an important contribution to the study of health psychology, cross-cultural psychology and the study of meaning in general as it relates to East Indian culture.

Chapter two will cover the literature review for this topic. Chapter three covers Study 1, which was done in India and resulted in a list of 39 unique sources of meaning for East Indians. Chapter four describes the methodology of Study 2, chapter five contains the results of Study 2, and chapter six follows with a discussion of the findings, limitations, and suggestions for future research.

CHAPTER TWO: LITERATURE REVIEW

Research on Meaning, Well-Being and Life Satisfaction

Despite an increasing concern in modern society with the meanings and values in life (Baumeister, 1991), the construct of meaning in life has received only marginal attention in mainstream psychology (Debats, 1999). Debats believes that the meaning in life concept has been long considered too vague and boundless for purposes of theoretical and empirical psychology. Debats (1999) notes, however, that recently the number of social scientists who have investigated humanistic concepts scientifically has been rapidly increasing and researchers from diverse scientific disciplines have begun to pay attention to the subject of meaning in life because of its assessed relevance to psychological health and the quality of existence. The following sections discuss benefits of meaning, sources of meaning, constructs, and research on meaning.

Benefits of Meaning

Further to the benefits of having a sense of meaning discussed previously, i.e., a buffering effect against stress on physical health outcomes, coping/effective functioning, physical health, higher self-esteem, control, extraversion and life satisfaction, the literature suggests that one's meaning of life is important in preventing illness, recovering from illness, increasing wellness, and adapting successfully to varying circumstances of life (Chamberlain, Petrie, & Azariah, 1992; Edmonds & Hooker, 1992; Leslie, 1994; Reker, 1994, 1997; Reker, Peacock, & Wong, 1987; Reker & Wong, 1988; Shek, 1992; Ulmer, Range, & Smith, 1991; Wong, 1993; Zika & Chamberlain, 1987, 1992). Research also shows that meaning and purpose in life are linked to life satisfaction (Okamoto, 1990; Shek, 1993).

Sources of Meaning

Sources of meaning are the areas of a person's life from which meaning is derived (O'Connor & Chamernlain, 1996). Research suggests that meaning can be derived from a wide variety of sources (Ebersole & de Paola, 1987, 1989; Reker & Guppy, 1988). Source will also vary according to socio-demographic background, developmental stage (De Vogler & Ebersole, 1983; Ebersole & de Paola, 1987, 1989), and cultural and ethnic background (Yalom, 1980). Reker (2000) believes that sources of meaning refer to the different content areas or personal themes from which meaning is experienced.

Constructs of Meaning

Reker (2000) states that values and beliefs are the bedrock for sources of meaning. He describes values that have been defined as constructs that transcend specific situations and are personally and socially preferable.

Values incorporate modes of conduct (instrumental values) and goals in life (terminal values), and impel one to action (Rokeach, 1973). Frankl (1963) states that meaning stems from three broad sources: (1) Creative, or what one accomplishes in terms of creative work; (2) Experiential, or what one derives from beauty, truth, or love; and (3) Attitudinal, or what one derives from reflections on negative aspects of life as pain and suffering.

Research on Meaning

Studies in life meaning show that people construct an internal structure of meaning. Crumbaugh and Maholich (1969) extracted four factors in seeking life meaning: 1) Commitment and Goal Achievement, 2) Contentedness with Life, 3) Being in Control, and 4) Excitement and Enthusiasm with Life. Reker and Guppy (1988)

found four categories of sources of meaning in developing the Sources of Meaning Profile (SOMP): 1) Self-Transcendence, 2) Collectivism, 3) Individualism, and 4) Self-Preoccupation. In the study conducted by O'Connor and Chamberlain (1996), the sources of meaning reported were: Relationships, Creativity, Personal Development, Relationship with Nature, Religions and Spirituality, and Social/Political.

Recent years have produced a number of empirical endeavors in the direction of determining what the most important sources of meaning in life are (DeVogler & Ebersole, 1983; Fiske & Chiriboga, 1991; Hedlund & Birren, 1984; Klinger, 1977; Reker, 1988; Thurnher, 1975). Amongst researchers, Prager (1998) notes that there seems to be a consensus around a few major sources of meaning, namely: 1) *personal growth* (including gaining more knowledge and development of personal potentials); 2) *altruism* (service to and helping others); 3) *relationship* (interpersonal orientation); 4) *belief* (living according to one's beliefs); 5) *expression and creativity* (through art, athletics, music, writing); 6) *materialism* (acquiring possessions and creature comforts); and 7) *existential-hedonistic orientations* (emphasizing the importance of the pleasure of daily life).

Several theoreticians have suggested that sources of meaning may be categorized according to a deductively determined commonality of meaning dimensions. Baumeister (1991) suggests that meaning starts with the specific and particular, and gradually works up to the broad, all-encompassing, integrative abstract levels. Bengston (1975), in his study of value transmission between the generations, identifies two meaning continua: materialism/humanism and individualism/collectivism. Rokeach (1973) developed a hierarchical meaning system, upon which the categorization of the Sources of Meaning

Profile (SOMP) developed by Reker and Guppy (1988) is based. Reker and Guppy propose four levels of meaning: the lowest level is that of self-preoccupation with hedonistic pleasures and personal comforts; the second level contains sources reflecting the realization of personal potential; the third level contains sources which move beyond the realm of self-interests into areas that involve service to others and dedication to larger, societal, or political causes; and a fourth level incorporates values that transcend the self and others and encompass cosmic meaning and ultimate purpose.

Reker (1991) summarized the most common sources of meaning cited in the literature. His list includes personal relationships, altruism, religious activities, creative activities, personal growth, meeting basic needs, financial security, leisure activities, personal achievement, leaving a legacy, enduring values or ideals, traditions and culture, social/political causes, humanistic concerns, hedonistic activities, material possessions, and relationship with nature. Individually and collectively, these sources contribute to an overall sense of existential meaning.

Measures of Life Meaning

Some researchers have focused on assessing life meaning quantitatively. In 1969, Crumbaugh and Maholich developed the Purpose in Life Test (PIL; 1969b). The PIL is a 20-item, 7-point self-rating questionnaire designed to measure the extent to which an individual experiences meaning in life. PIL has been the most popular scale of life meaning and has been applied to various populations and cultures (Shek, 1993; Shek, Hong, & Cheung, 1986).

Recent quantitative studies have increasingly employed Battista and Almond's (1973) Life Regard Index (LRI). The LRI was developed in response to the criticism of

the PIL as a value-dependent operationalization of the construct of positive life regard. In the LRI, meaning in life is defined by the concept of positive life regard, referring to an individual's belief that he or she is fulfilling his or her positively valued life-framework or life goals. The LRI consists of 28 items with a 5-point scale, divided equally into two subscales, Framework and Fulfillment. However, one of the shortcomings of the LRI is that there remains a great deal of overlap between these two LRI dimensions (Reker, 1999).

Hablas and Hutzell (1982) developed the Life Purpose Questionnaire (LPQ). The LPQ was designed to be an uncomplicated, easily administered, self-report measure of the degree of life-meaning experienced by older individuals living in institutional environments. It was structured to measure the same concept as the PIL.

The Life Attitude Profile-Revised (LAP-R), developed by Reker (1992), is a 48-item multidimensional scale measuring meaning and purpose in life and the motivation to find meaning and purpose. The LAP-R is an operational measure of Frankl's (1967) logotherapeutic constructs of will potentialities and death transcendence.

Wong (1998) developed the Personal Meaning Profile (PMP) using qualitative and quantitative methods. The revised version is a 57-item meaning scale designed to assess the current level of meaning of an individual. This inventory is based on white North Americans' implicit theories of what makes life meaningful. Implicit theories are people's own conceptions and beliefs about what makes life meaningful as compared to a more formal model developed by a psychologist. The overall Cronbach's alpha coefficient was reported being .93. The final sources of meaning extracted from this sample and their respective alpha values were as follows: Fair Treatment (.54), Self-

Acceptance (.54), Intimacy (.78), Relationship (.81), Self-Transcendence (.84), Religion (.89), and Achievement (.91). Total PMP correlated positively with Ellison's Spiritual Well-Being and Reker and Wong's (1998) Perceived Well-Being Scale (Wong, 1998). However, because this instrument was based on a Western sample, it is questionable whether it would be valid across different cultures.

Diener, Emmons, Larsen, and Griffin (1985) developed the Satisfaction with Life Scale (SWLS), measuring global life satisfaction with five items. The format of the test is composed of rating from 1 (strongly disagree) to 7 (strongly agree), items that question the satisfaction level of the respondents. The total SWLS has adequate psychometric properties (see Pavot & Diener, 1993), and has demonstrated validity among Korean (Suh, 1994), mainland Chinese (Shao, 1993), and Russian samples (Balatsky & Diener, 1993).

Cross-Cultural Study of Meaning and Life Satisfaction

Having discussed the benefits of meaning, the sources of meaning, the constructs of meaning and the research done on meaning, the cross-cultural study of meaning and life satisfaction will now be examined. Personal meanings drive and/or are driven by the themes people create and the values they live by (Prager, Savaya, & Bar-Tur, 2000). For Kaufman (1987), themes or cognitive areas of meaning explain, unify, and give substance to people's perceptions of who they are and how they see themselves participating in social life. According to Prager, Savay, and Bar-Tur (2000), values may be understood to be expressions of widely held ideals of human behavior, clearly locating the individual within a historical cultural cohort. Thus, a sense of personal meaning is derived from, or closely reflects the interaction between the macro level historically, with a culturally

determined value system and its integration, and the micro level life themes by which people show themselves and explain who they are to others.

During the period from 1993 to 1995, Reker (1988) interviewed more than 800 Australians and Israelis, using the Canadian-developed Sources of Life Meaning Profile (SOMP; Reker, 1988). The SOMP was created to measure the sources and degree of personal, present meaning in one's life. As tempting as it was to look for similarities and/or differences between cultures in sources of meaning, the author encountered a number of instrument-related limitations.

First, for some populations the limited number of SOMP sources (16 or 17, depending on the version) was constraining (Reker, 1988). A legitimate question goes to the issue of whether more diverse, comprehensive lists of meaning sources would produce similar or very different results. In both Australian and Israeli studies based upon the SOMP instrument (Prager, 1996, 1997), between 25% and 33% of the respondents wrote in additional sources of meaning, including personal and family health, personal honor, peace, and nature, among others.

Second, though translations of an original instrument may be faithfully rendered into the language of the respondents currently being studied, linguistic nuances of the original culture persist (Reker, 1988). Though care was taken to make necessary adaptations, some items, by their phrasing or the inclusion of compound statements (e.g., "personal relationship with family and/or friends"), force a response to a question that may be perceived to mean one thing when it may actually mean another.

In recent years there has been increasing recognition of the need to initiate social and psychological research of minority or ethnic populations in the culture of the group

under investigation (Hughes, Seidman, & Williams, 1993; Hui & Triandis, 1989; Sasao & Sue, 1993; Seidman, 1993). Noting that culture affects every stage of the research process, researchers have called for the development of culturally sensitive research methods that take into account the values and beliefs of its relationship with the dominant culture in whose midst it lives (Hines, 1993; Maton, 1993; Tran, 1992).

Therefore, in studying personal meaning, while it may be important to compare young or old respondents across cultures on an item-by-item basis, it may be even more worthwhile an endeavor to study what sources of meaning are generated by specific cultures (culture-specific instrument conceptualization) and how those sources of meaning identify and differentiate between different groups within those cultures (Prager, Savaya, & Bar-Tur, 2000).

Kim (2001) conducted studies to explore sources of Korean life meaning. A closed questionnaire derived from a first study contained 111 items. The final sources of meaning extracted from this sample and their respective alpha values were as follows: Achievement (.86), Financial Security (.85), Religion (.90), Acceptance & Affirmation (.78), Relationship (.80), Self-Transcendence (.76), Good Character (.61), Self-Discipline (.63), Physical Health (.61), and Intimate Friend (.43).

Lin (2001) conducted studies to determine the sources of meaning for Chinese. Her closed questionnaire consisted of the 57 items comprising the PMP (Wong, 1998), plus a further 30 items derived from a first study done to explore the unique sources of meaning of Chinese, resulting in the Chinese PMP, an 87-item questionnaire. The overall Cronbach's alpha coefficient reported was .97. The final sources of meaning extracted from this sample and their respective alpha values were as follows: Self-Development

(.92), Achievement (.90), Relationship (.90), Acceptance and Contentment (.89), Western Religion (.89), Pursuit of Purpose (.88), Family (.88), Intimate Relationship (.78), Being Close to Nature and Authentic (.77), Fair Treatment (.77), Universal Religion (.60), and Self-Transcendence (.66).

Individualistic and Collectivist Cultures

The majority of culture-related studies have focused on the individualism-collectivism dimension of cultures (Hofstede, 1980; Schaller, Parker, & Garcia, 1998; Thompson, 1997; Triandis, Bontempo, Betancourt, Bond, Leung, Brenes, Georgas, Hui, Marin, Seiadi, Sinha, Verma, Spangenberg, Touzard, & Montmollin, 1986). It was found that people in individualistic cultures tend to give priority to the goals of individuals, feel personally responsible for their successes and failures, and experience some separation and distance from their in-groups. In contrast, according to Triandis et al. (1986), people in collectivist cultures tend to give priority to the goals of collectives, share both successes and failures with others, and have close relationships with members of their in-groups.

East Indian Meaning and Satisfaction

Indians are socialized with an emphasis on the interdependence between the individual and the larger social settings in which he/she is embedded. One's social identity is derived from one's lineage, caste, village, religion, and regional community. These group affiliations affect one's educational, marital, and occupational life (Saraswathi & Pai, 1997).

Saraswathi and Pai (1997) have found support in the literature for East Indians preferring both individualist and collectivist values. Especially for the urban elite,

individualist values such as independence, freedom, autonomy in work, achievement of goals, willingness to take risk, challenge and creativity, power, competitiveness, and high economic motivation, etc., have been suggested by data from students, managers, and professionals. At the same time, especially in the villages, which account for 70% to 80% of the population in India, traditional values predominate, and the people remain collectivist despite higher education. It is not clear cut, therefore, whether individual East Indians will be typical of collectivist societies or will be somewhere along a continuum from collectivist to individualist, or have traits from both.

Social psychologists have found that culturally different nations have demonstrated notable variations in reported life satisfaction (Diener, Sandvik, Seidlitz, & Diener, 1993; Veenhoven, 1991; cited in Hampton & Marshall, 2000). According to these authors, citizens from poor countries tend to possess lower life satisfaction than citizens from richer ones. For instance, Leelakuthanit and Day (1993) investigated the differences in life satisfaction between Americans and Thais. They reported that Americans were more satisfied with their lives than Thais. Similarly, Diener, Suh, Smith, and Shao (1995) conducted a survey of life satisfaction among American, Korean, and Chinese college students. They found that Chinese college students in China and Korean college students in Korea scored much lower than Americans on both life satisfaction and positive feelings after other influential factors (e.g., income and wealth of the countries) were controlled. In a study of the cross-cultural correlates of life satisfaction, Diener and Diener (1995) found that four variables (satisfaction with self, family, friends, and finances) were related to life satisfaction for all participants in 31 nations. However, the size of the correlation between life satisfaction and satisfaction with the self was higher in

individualistic countries (e.g., the United States) and lower in collectivistic countries (e.g., Korea). Diener and colleagues (1995) suggested that the cultural differences between these countries might be responsible for the differences in reported life satisfaction. These authors noted that in American culture, individual happiness and satisfaction are considered to be very important in one's life and people are socialized to attend to their own needs and satisfaction. In contrast, Chinese, Korean, and East Indians are socialized to fit into the community and life satisfaction is related to fulfilling one's responsibilities to his or her family, community, and country.

In a cross-cultural study of meaning done with elderly men in India and London, Thomas, Kraus, and Chamber (1990), found that the dominant theme in the interviews with the Indian sample was one of satisfaction with their lives, even though, in many cases, the past had been hard. There was a sense of having accepted their present situation, they had completed their obligations (dharma), they felt close to and proud of their families, and many were involved in some form of "social work," feeling a concern for the welfare of Indian society in general and helping the downtrodden.

Oishi, Diener, Lucas, and Suh (1999) tested the roles of culture and economy in predicting life satisfaction. They found that satisfaction with esteem needs (e.g., the self and freedom) predicted global life satisfaction more strongly among people in individualist nations than people in collectivist nations. Also, they determined that financial satisfaction was more strongly associated with life satisfaction in poorer nations, whereas home life satisfaction was more strongly related to life satisfaction in wealthy nations. Their findings indicate that predictors of life satisfaction differ across cultures, depending on salient needs and values. Diener, Oishi, and Lucas (2002) report that

standards for life satisfaction judgments vary across cultures, and that such cross-cultural variations are systematically related to salient cultural values.

In Calcutta, India, Biswas-Diener and Diener (2001) interviewed three groups of Indians living in extreme poverty: those living in slum housing, sex-trade workers, and homeless individuals living on the street. Although not as satisfied globally as more affluent Indians, these groups reported satisfaction in separate domains such as morality, self, physical appearance, family, romantic relationships and family. Social relationships strongly predicted global life satisfaction such that family, if available, could provide support during hard times. As shown in previous studies, life satisfaction was strongly correlated with income (Diener & Diener, 1995). A conclusion drawn was that the very poor, though not in an enviable position, do lead meaningful lives nonetheless, with social relationships playing a big part in providing support. Biswas-Diener and Diener suggested that instead of examining the problem of lives lived in poverty from a deficiency model perhaps a model that explains the strengths found among these groups should be developed. To examine what gives their lives meaning would contribute to that model of positive attributes and strengths.

Because meaning and satisfaction are based on context and socialization, the Indian meaning system will reflect its cultural heritage, including philosophical and religious influences. Thus, a survey of Indian philosophical and religious influences is warranted.

Kim (2001) argues against the use of philosophical and religious texts for interpretation and explanation of behaviors within societies, at least as an end point, but agrees that they are useful as a starting point for research. This study is exploratory, and

therefore qualifies as a starting point to look at meaning in India. In fact, Joshi (1988) has called for a rediscovery of the rich Hindu philosophical literature by Indian psychologists to “explain motivation, the resolution of anxiety, and the necessity of acting in a desirable way to realize one’s potential and thereby happiness in life on the basis of the Gita” (p. 219).¹

Philosophy and Religious Influences on Indian Culture

Caste

Caste has been a major influence of Indian culture for thousands of years. It is a way of structuring society so that every Indian is born into a position in society. Baker (1990) writes about the importance of the caste system:

By the time I had completed my mission it was clear to me that nothing could be understood about India unless one understood the subtleties of the caste system that permeated every corner of it. (p. 4)

According to Baker (1990), the word ‘caste’ is actually a Portuguese word meaning “clan” or “family.” Portuguese travelers of the 16th century applied the word to the society they observed in India. It is a form of categorization of people into groups, and has been used in India from ancient times, but gets its divine justification officially in the Rg Veda (a holy scripture). According to the Rg Veda, when God made man, the learned, priestly Brahmin emerged from his forehead, the warrior Kshatriya from his arms, the farmer-merchant Vaishya from his thighs, and the laborer-artisan Shudra from his feet. The Untouchables lay even below this caste classification, and were therefore literally outcasts. Every East Indian is born into one of these Varnas, or social groups.

¹ The Gita is a story that teaches moral lessons and is revered in India (see Chapter two section on Hinduism).

Caste became associated with occupation, and members of the same caste usually worked in the same profession, married and ate within their caste groups and tended to look up, or down, on other castes.

The rules of conduct became stricter and identified with ritual pollution. For example, Brahmins (at the top of the hierarchy) could not eat food cooked by non-Brahmins while Untouchables did the unclean jobs, such as disposing of waste and cleaning the latrines. Ritualistic pollution also occurred if the shadow of an Untouchable were to fall across a Brahmin.

It is considered one's dharma, or part of one's code of right conduct, that one should accept the position in life to which one has been born, and to fulfill the duties of that station to the best of one's abilities in order that one might be born into a higher position in the next life (Tharoor, 1997). Elaborate manuals of both ceremonial and everyday behaviors were composed to define and codify man's dharma, culminating in a collection called the Laws of Manu as a complete and authoritative guide. The exact date that this was written is thought to be somewhere between 1500 BC and 880 BC.

According to this guide, Brahmins were to study and teach the Vedas (holy scriptures) and to perform sacrifices; Kshatriyas were to protect the people and to study the Vedas; Vaishyas were to breed cattle, till the soils, pursue trade, deal in money and study the Vedas; Shudras were to serve the other three classes-and were not to study the Vedas.

There are also rules for everyday practice and routine, guiding one's behavior in everything from eating, dressing, making conversation, praying, working, celebrating festivals or ceremonies concerning death, burial and cremation to the ritualistic way in which one cooks and washes (Baker, 1990).

According to Saraswathi and Pai (1997), children develop caste and religious identities as well as related prejudices very early in life, and risk group disapproval for nonconformity, which may lead to group physical and/or psychological ostracism. As this categorization system became further divided into occupations, subgroups developed until today, some 3,000 such segregated groups have been noted (Schulberg, 1968).

After India achieved independence in 1948 from British rule, things began to improve for the lower classes, thanks to affirmative action that was written into the Indian Constitution by a former Untouchable, Dr. B. R. Ambedkar (Tharoor, 1997) who trained as a lawyer in the United States, at Columbia University. Changes in the constitution mean that in order to compensate for the past, reserved spots are held in schools and colleges and for government jobs in India for those below the caste system. In addition, they are also assured representation in Parliament.

Despite these changes, Tharoor (1997) notes that, while some are able to take advantage of these allowances, the majority is not in a position to do so. India still has a high illiteracy rate—50%. In the past, Prime Minister Nehru emphasized higher education, while his daughter and his successor, did not give literacy high priority. When the British left, there were only four major universities in India, now there are over 90. According to Mehta (1997), primary education has finally become a top planning priority. Education, therefore, has traditionally been available only to the top echelons of Indian society, and is only slowly changing.

To break away from one's caste usually means breaking away from one's own family and group, causing trauma and ostracism (Baker, 1990). According to Tharoor (1997), the family is the quintessential Indian social unit. He claims that Indians are

neither individualists in the western mode, nor so self-sacrificial as an idealistic communism would demand. The family provides vital support (practical, material, psychological) and also plays a part in the fulfillment of social duties and obligations. The family may include not only the immediate family, but several generations living together or nearby. The individual is therefore born into a family, which is in a group, which provides not only a sense of belonging, but also certain obligations, and rules to live by. This in-group can include one's family, village, caste, or anyone to whom there is a justifiable connection. This makes India's culture a collectivist society, where much attention is placed on how one fits into the group, sometimes at the expense of one's own desires. This is unlike North America, which is individualistic and places great value on the importance of the individual.

Gandhi (1869-1948)

In addition to the caste system, another powerful influence in Indian culture was Mahatma Gandhi. Gandhi touched many lives not only in India, but also around the world. He is known for his message of truth, love, and non-violence. He is still remembered by many, though his ideals of love and peace are not being practiced to the extent that he would have hoped for (Gandhi, 1998). To what extent is his influence still felt in India today?

He showed the world his method of 'Satyagraha': "Truth (satya) implies love, and firmness (agraha) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement "Satyagraha," that is to say, the Force which is born of Truth and Love or non-violence" (Gandhi; cited in Chadha, 1997, p. 125). With the help of this

method, he brought about a cohesive nation-state that led to the reclamation of India from British rule.

Gandhi studied and had friends from many of the world's religions. He found nothing to convince him to stop believing in Hinduism, but did not want people to fight over differences of religion. He did not want the partition of India, which created Pakistan. The fighting that goes on between these two countries now goes against what he believed in and the fact that both countries have nuclear weapons is a concern for all (Gandhi, 1998).

Gandhi believed in equality. He renamed the Untouchables Harijans, or "Children of God." Today, this group finds the name patronizing, preferring to be called Dalits, meaning "the oppressed" (Tharoor, 1997). India still has a caste system today, though there are special allowances made in jobs, the government, and education for the Dalits.

Ashby (1974) writes about Gandhi, and says, "Even in the political sphere, where his leadership and impact were much more obvious during his lifetime, the legacy of his influence continues to diminish rapidly as the Gandhian generation forgets its heritage and also disappears from the Indian scene" (p. 42). The problem, according to Tharoor (1997), is that "Mahatma Gandhi was the kind of person it is more convenient to forget. The principles he stood for and the way in which he asserted them are easier to admire than to follow. While he was alive he was impossible to ignore. Once he had gone he was impossible to imitate" (p.17).

After Gandhi was assassinated in 1948, his cause was taken up and continued by Vinoba Bhave and then Jaya Prakash (J.P.), both hoping to bring Gandhi's dream of Ram Rajya (the mythical "Golden Age" when Lord Rama ruled) to realization (Wolpert,

2001). Vinoba carried on the Sarvodaya² social reform work inspired by Gandhi, with several projects including a redistribution of land to the poor, and walked from village to village to spread Gandhi's ideas. J. P. left politics to devote his life to the cause. He was head of the Sarva Seva Sangh, the society for the service of all, the main Gandhian activist organization in India.

Gandhi's influence today Shepard (1998) traveled to India to find out for himself whether anyone was still following Gandhi's ways and continuing his cause. He found that the tradition begun by Gandhi 'is very much alive,' in some ways falling back from the standard that Gandhi set, and in some ways going beyond him.

One of the efforts of the Gandhian movement is a group called "Women's Power Awakening." It is a type of women's liberation movement run by Vinoba's women disciples. Their broad goal is to "awaken women to their special abilities—which in part requires freeing them from present oppression." Shepard (1998) also found that there are about 150 "pockets" of Sarvodaya groups nationwide, groups who work for the welfare of all, though he feels that with the death of Vinoba and J. P. that it is unlikely that the Sarvodaya movements will be a major force on the national level. The Sangh is committed to strengthening these pockets of Sarvodaya. Shepard (1998) found also that Gandhians started the Chipko movement, which is a movement among the mountain villagers to stop the lumber companies from clear-cutting mountain slopes.

The problems of typical villages remain, but Sheppard (1998) believes that the greatest effect of the Gandhians have been with the outskirts of Indian society—adivasis, Harijan colonies, small mountain villages, and the like. This may be the greatest

² Welfare for all.

accomplishment of the Sarvodaya Movement, this uplifting of the marginal and oppressed of society.

M. K. Gandhi's grandson, Arun Gandhi, and Arun's wife Sunanda are also carrying on the work of Gandhi. At the age of 23, Arun worked in India as a journalist and reporter for The Times of India. While there, he and his wife, with several colleagues, started a successful economic initiative, India's Center for Social Unity. Its mission was to alleviate poverty and caste discrimination. "The Center's success has now spread to over 300 villages, improving the lives of more than 500,000 rural Indians" (Gandhi, 2002).

Gandhi has not been forgotten. In India, citizens continue to celebrate his birth as a national holiday, and his face and message of peace have been engraved on all of its newest treasury bills (Wolpert, 2001). His idealistic vision of equality and peace for all may not be a reality today, but those who devote their lives to help the less fortunate and downtrodden of society, examples of the Hindu values Gandhi upheld, are carrying out his work. The contact that helped the researcher with this study and who organized the camp, which was attended by the subjects for Study 1 and some for Study 2, calls himself a Gandhian.

Hinduism

In addition to the caste system and Gandhi, a third major influence on the beliefs and values of East Indians is the Hindu religion. The majority of the subjects for this study in India were Hindus.³ Hindus themselves refer to their religion as either Sanatana-dharma, the ancient or eternal way of life, or as Varna-ashrama-dharma, meaning a way

³ The word 'Hindu' was originally used not to denote a religion, but to refer to the people who lived beyond the river Sindhu, or Indus. It is now the name used for the indigenous religion of India (Tharoor, 1997).

of life based on varna (social category) and ashrama (different stages of life) (Kanitkar & Cole, 1995). Dharma is to live a moral and ethical life. Varna has to do with caste and one's place in society, while ashrama refers to an idea about what constitutes an ideal life course, which involves following a pattern of four life stages. The model of life stages are: (1) student, (2) householder, (3) forest-dweller or hermit, and (4) a renouncer of the world. Together with caste, the practice of Hinduism, with its emphasis on social and individual expectations of behaviors, can monopolize a man's conduct and social integration, throughout every day and every stage of life (Baker, 1990). Together they provide a "repertoire of meaning and explanation upon which to draw when trying to understand and cope with major life transitions. They provide a 'map for living'" (Spiro, Howard, McCrea Curnen, & Palmer Wandel, 1998).

Suramuniyaswami (1993) provides an explanation of Hinduism:

Hinduism is a vast and profound religion. It worships one Supreme Reality (called by many names) and teaches that all souls ultimately realize Truth. There is no eternal hell, no damnation. It accepts all genuine spiritual paths—from pure monism ("God alone exists") to theistic dualism ("When shall I know his Grace?"). Each soul is free to find its way, whether by devotion, austerity, meditation (yoga) or selfless service. Stress is placed on temple worship, scripture and the guru-disciple tradition. Festivals, pilgrimage, chanting of holy hymns and home worship are dynamic practices. Love, nonviolence, good conduct and the law of dharma define the Hindu path. Hinduism explains that the soul reincarnates until all karmas are resolved and God Realization is attained. The magnificent holy temples, the peaceful piety of the Hindu home, the subtle metaphysics and

the science of yoga all play their part. Hinduism is a mystical religion, leading the devotee to personally experience the Truth within, finally reaching the pinnacle of consciousness where man and God are one. (p. 528)

Hinduism has no single founder or revelatory event, and therefore, it is difficult to date the beginning of this faith. The first religious texts to record these fused worldviews was compiled around 1,000 BC, beginning with the Rig Veda (Yang, Gan, Hong, & the staff of A. MAGAZINE, 1997). There are a total of four Vedas: The Rig, Sama, Yajur, and Atharva.

The four Vedas, along with other religious texts such as the Upanishads, the Puranas and the great epics, teach Hindus about all aspects of living a spiritual life and the way to approach God, who is everywhere, in everything. Each of the four Vedas has four sections: hymns, rites, interpretations, and philosophical instruction. All Hindus accept the Vedas wholeheartedly, yet are free to draw selectively from them and interpret them freely. Different sects place emphasis on different parts (Powell, 1996).

Other sacred texts include the Upanishads, which are metaphysical dialogues that guide followers in the ways of worship, duty, and enlightenment, and the Puranas, which are popular folk narratives, teaching faith, belief, and ethics in mythology, allegory, legend and symbolism (Powell, 1996).

The Epic Era began around 1,000 BC. The great epics, the Mahabharata and the Ramayana, contain mythological stories that tell of war and adventure, and the triumph of good over evil (Powell, 1996).

The most renowned epic histories are the Mahabharata, the Bhagavad Gita (contained within the Mahabharata), and the Ramayana. All are sung and narrated to

children and portrayed in dramas and festivals (Subramuniaswami, 1993). Though they may never have read the epics, many have encountered them from childhood through several modes. Through movies, music, festivals, and plays, the stories continue to instruct present day Hindus in religious teachings, providing continuity through the ages. Their basic messages are still relevant, especially the central message of renunciation (Ashby, 1974). In fact, “all Indians, whether Hindu or of another faith, believe in the spirit of renunciation” (Bhattacharya, 1989).

When one speaks of the four stages of life for Hindus, the fourth is that of the ‘renouncer of the world.’ But when one speaks of the central message of the Bhagavad-Gita, that of renunciation, the meaning is one of non-attachment. One must let go of any attachment to the outcome of our actions. We must do our duty in this world, without any regard for whether we succeed or fail. When we are attached to the outcome, we become ruled by greed and egotism. If we are controlled by our attachment to things that feed our ego or our senses, then we cannot attain tranquility and escape from the cycle of rebirth. We must do our duty, our dharma, without attachment to the outcome, the fruits of our labor. This is renunciation (Powell, 1996).

The greatest emphasis in the Gita is placed on renunciation. (Bhattacharya, 1989). The Bhagavad Gita, or Gita, is an extremely important text, and is an all-around guide to spiritual life and covers virtually every one of its aspects. Bhagavad-Gita means “Song of God.” It is comprised of seven hundred stanzas. It is a conversation between a warrior, Arjuna, just as he is about to go into battle, and Krishna, an incarnation, or Avatara, of God. The battle is between Arjuna and his four brothers, against their cousins, the hundred sons of their blind uncle, Dhrtarastra. Though the eldest of two boys,

Dhrtarastra could not rule because of his lack of sight and, therefore, his younger brother, Arjuna's father, was to be king but died an early death. Their uncle, along with their cousins, who were jealous of them, raised Arjuna and his brothers. The battle was to be fought for the kingdom, but Arjuna found it difficult to battle his own flesh and blood. Krishna's message was that Arjuna, being of the warrior class, must fight. It was his dharma and, therefore, he should fight.

Contained in the Gita are lessons on renunciation, the ways of meditation, the path of work without desire for fruits, the attainment of freedom by performance of one's dharma, and selfless action (Powell, 1996).

The Bhagavad Gita is contained within the great epic The Mahabharata. "Maha" means great and "Bharata" means the descendents of Bharata, the great king after whom the country was known as Bharatvarsha. Part heroic tale, part religious lesson, it covers a vast array of subjects, all the while instructing one in fulfilling one's dharma.

The Ramayana, another important epic tale, also revolves around the theme of dharma, and recounts the adventurous life of Rama, the greatest king and hero. It demonstrates the ideal in any relationship, especially between a man and wife.

Until 600 BC, the Brahmin priests monopolized these sacred texts. Lord Buddha challenged the priests and the caste system, using the common man's language, not the Sanskrit that was used in the scriptures, which was inaccessible to them. Buddha brought the message of love and new hope for peace (Bhattacharya, 1989). Buddhism spread throughout Asia, but was absorbed by Hinduism in India. Over 80% of the population of India claim to be Hindu.

Basic Beliefs Shared by Indian Religions

Despite the differences of religion, there are some shared beliefs held by all Hindus and other Indian religions. These are: reincarnation (rebirth), dharma, and karma.

Hindus believe in reincarnation, that the soul is reborn over and over again. The highest spiritual attainment would be the escape from this cycle of rebirth. In order to do this, one must live life to the best of one's abilities, including following a moral code of behavior. Each rebirth is a chance to better one's position in life, so attention is paid to dharma, the moral code of conduct and to karma, the law of cause and effect. The deepest desire is to attain enlightenment so as to end the cycle.

Dharma is a discipline, the moral code and way of life. (Gupta, 1991, p. 13). Dharma is the dutiful way of life... Dharmas, like Hindu truths, are different for different people (Schulberg, 1968). According to Subramuniaswami (1993), dharma is the "law of being, the orderly fulfillment of an inherent nature and destiny" (p. 167). It is God's law at work on four levels of our existence: universal, human, social, and personal. Fulfilling one's dharma is the path that leads to liberation from the life cycle and rebirth.

The first level of dharma is *universal dharma*, known in the Vedas as *rita*, is cosmic order. It is the universal law regulating nature. The second level of dharma, *social dharma*, or *varna dharma*, requires that one fulfill one's duty to nation, community and family. The third level of dharma is *human dharma*, or *ashrama dharma*, "the natural expression and maturing of the body, mind and emotions through four progressive stages of earthly life: student, householder, elder advisor and religious solitaire. (p. 173). The Vedas promoted these four stages: the first 24 years of life being spent as a student; from 24 to 48 as parents raising children and supporting family that needs support; from 48 to

72, slowly retiring from social life; and after 72, turning to scripture, worship, and yoga. The fourth and last level of dharma, *personal dharma*, or svadharma, “is our own perfect individual pattern in life... This dharma is determined by two things: the karmas, both good and bad, from past lives; and the three dharmas of this life – universal, human and social” (p. 175). To fulfill one’s personal dharma is to fulfill an inherent nature and destiny.

The law of karma is the law of cause and effect. Karma is the totality of our actions, good and bad. A person’s behavior in previous lives is believed to be responsible for the present position one finds oneself born into. One’s soul (atman) is reborn after death and its new incarnation depends on the karma it has accrued. Samsara is the doctrine of the cycle of transmigration. The ultimate aim is to be freed from one’s Samsara (Baker, 1990) and to reach God.

There are different ways of reaching God, depending on one’s temperament. The three ways mentioned in the Hindu scriptures are by: jnana (knowledge), karma (action), and bhakti (devotion) (Gupta, 1991). Self-knowledge is important, as is right action. Right action includes selfless service to humankind, or “dasa marga,” meaning ‘path of servitude,’ ...the keynote is religious service given without the least thought of reward, which “has the magical effect of softening the ego and bringing forth the soul’s innate devotion.” (Subramuniaswami, 1993, p. 109).

These, then, are the basic concepts accepted by all Hindus and many others in India: dharma, karma and reincarnation (rebirth). According to Saraswathi and Pai, (1997), the daily lives of most Indians, particularly the majority of Hindus, are also characterized by an adherence to and practice of the following:

1. Ritualistic lifestyle such as decorating the place of worship seen in most homes with flowers and designs, offering daily prayers, and regularly visiting a place of worship
2. Ecological conscientiousness as reflected in the worship of plants, trees, animals, and the customary cleaning and decorating of the house, for it is believed that gods reside in clean and beautiful homes
3. Developmental rites, ceremonies, and practices
4. Fasting, done mostly by girls and women from almost all communities
5. Celebration of many religious and social festivals as is evident in the numerous public holidays
6. Providing alms and charity to the needy (often to tally merit points for a better life in the next birth in the cycle of rebirths)
7. Referring to the traditional calendars (almanac) for auspicious day and time to begin important tasks such as launching a new business, marriage, and starting a journey
8. Belief in horoscopes, astrology, and astronomy
9. Sustained interest and enthusiasm in listening to and disseminating the spiritual and philosophical messages of ancient texts, such as the Bhagavad Gita, the Mahabharata, the Ramayana, the Koran, and the Bible (p. 81)

Sikhism

A fourth influence on East Indian culture is the Sikh religion. Although the vast majority of East Indians in India are Hindu, and according to the Indian government

census only 1.9% of the population there is Sikh, the vast majority of East Indian immigrants to British Columbia is Sikh.

Sikhism began just over five hundred years ago in an area of north India called the Punjab. Its founder was Guru Nanak, born in 1469. At that time, the Muslim Mughal emperors had gained supremacy of the sub-continent over the majority Hindu population, bringing their own distinct culture. Some have surmised that Sikhism was an attempt to combine elements of Hinduism and Islam (Tharoor, 1997), some that it was a reaction against the ritualism that made up a large part of Hinduism (Gupta, 1989), and others that it was a “NEW THING founded by Divine Master Guru Nanak Dev” (Kohli, 1994, p. 10).

The Sikh religion, however it began, does contain elements of both Hinduism and the Muslim religion, although it also shows profound cultural and religious differences from both. Like Islam, Sikhism is a monotheistic religion as opposed to Hinduism, which Guru Nanak saw as pantheistic. Sikhs believe that there is only one God who is immanent in all things and who sustains all things. He is all-pervasive and the creator of all things. He is not subject to time, and is beyond birth and death (Sethi, 1998).

Like Hindus, Sikhs believe that it is only with the guidance of a Guru that one can be liberated from the cycle of rebirth, but instead of a human guru, their holy scripture, the Guru Granth Sahib, is their Guru. The book is their spiritual guide, as opposed to the long held Hindu tradition of necessarily learning from an actual human being who acts as a spiritual guide for them. After Guru Nanak, there were nine more Gurus, the last one being Guru Gobind Singh. At the time of his death, in 1708, Guru Gobind Singh declared that the Guru Granth Sahib (the written scripture of the living gurus) would be the

perpetual Guru for the Sikhs, and it is treated as such today, as a living Guru to which Sikhs look to for guidance, meditating upon its meanings. The scripture contains hymns and poems set to music.

Sikhs also value family and the environment, with a spiritual outlook where there is no distinction between religion and culture (Coward & Sidhu, 2000). They also share with Hindus a belief in rebirth, the concept of karma, and a holistic view of the person.

Sikhs celebrate some of the same festivals as Hindus, including Diwali and Holi. They also celebrate the birthdays, the accession anniversaries, and the death anniversaries of the Gurus, as well as local festivities.

Guru Nanak rejected idol worship, ritualism, and the caste system. An extremely important belief of Sikhism is the equality of all, including women with men. This idea is a radical departure from the hierarchy of Hinduism with the Brahmins at the top. Sikhs have within the Gurdwara, (the Sikh temple), a kitchen which provides Langar, a free meal to all who present themselves and are willing to eat together as equals. In the Hindu tradition, those at higher levels in the caste system would refuse to eat with lower caste members due to ritual pollution (Cole, 1994). In theory, then, Sikhs believe in equality, but in practice they are influenced by the caste system today.

A central practice of Sikhism is to serve God by serving fellow human beings. Guru Amar Das argued that the best life was that of the householder, and that one could still work and provide for others while being devoted to God. He denied the value in the life of the ascetic who did not outwardly contribute to the well being of others. It is very important to be a member of a human family, where one can provide for each other and learn within Sikhism to serve others. In Hinduism, the ideal pattern for life is to first be a

student, then a householder (having a family and supporting them financially), then a forest-dweller or hermit, and then a renouncer of the world, with a progression away from worldly things. Sikhs value taking part in the community and providing service. They do not agree with denouncing one's involvement with worldly affairs (Cole, 1994).

Being a minority religion, Sikhism has encountered much discrimination in India. Some Gurus became martyrs for their beliefs, being tortured and killed by Muslim rulers. Thousands of Sikh followers have also died for their religious beliefs. This led to a need to take up arms. Guru Gobind Singh elected the Khalsa Panth in 1699, baptizing the first five members into the Panth, as saint soldiers, who would be willing to fight a just war to uphold their beliefs in Sikhism, a belief in truth, justice, and country (Mansukhani, 1977). There is a strong military tradition among the Sikhs in India. A disproportionate number of Sikhs were called to service in the British Army. Guru Gobind Singh encouraged a balance for his followers, being saint soldiers, "daily nam simran, meditation, was as much an obligation upon them as keeping their military weapons prepared" (Cole, 1994, p. 99).

In response to the Arya Samaj, a society dedicated to the restoration of pure Hindu Vedic religion, the Sikhs started the Singh Sabha Movement. The Singh Sabhas were "eventually coordinated in 1902 under the Chief Khalsa Diwan, a council pledged to cultivate loyalty to the British crown and to safeguard Sikh rights" (Cole, 1994, p.141). Through this society many schools and colleges, often called Khalsa colleges, were built. This led to a high degree of literacy and education among the Sikhs.

Although Sikhs only make up about 1% of the population of India, they have made a strong contribution through their military excellence. The Khalsa schools provide

education for the Sikhs. Family, the belief that God is one, and service to one's fellow man as a form of devotion to God are its central tenets.

Indo-Canadians

Indians who immigrate from India or those born in Canada are called Indo-Canadians. East Indians began to arrive in Canada around 1900. According to Judge (1994) they mostly came from the area in northern India called the Punjab ("Land of the Five Rivers") and practiced the Sikh religion. The longest established Indo-Canadians in Canada are in Vancouver (Redway, 1984).

Judge (1994) in a study of the Punjabis in Canada, looked at four areas: the pattern of migration, family formation, community formation, and political processes. The study was based on the collection of primary data through interviews and to an extent, quasi participant observation, both in Canada and Punjab. Interviews in Canada took place in Vancouver and Edmonton. A total of 40 interviews were conducted, 26 from Edmonton and 14 from Vancouver. The interviews in the Punjab were done in Hoshiarpur and Jalandhar districts.

East Indians migrated to Canada in waves, the first wave coming around 1900. In examining the pattern of migration, it was determined that "between 1904 and 1908, 5,200 Indians reached Canada (British Columbia) of which more than 80 per cent were Sikhs" (Buchignani, 1989; cited in Judge, 1994). Among this group were ex-soldiers who worked as laborers in Canada, usually in the lumber industry. The Gurdwaras that were built in Canada became centers for socializing and cultural exchange in addition to places of worship. Many of this group also went back to India to participate in the freedom struggle from British rule, and the Ghadar Party was formed in the US and Canada,

waging a militant struggle against colonialism. Migration of Indians to Canada stopped after 1908, with a particularly painful attempt at immigration to Vancouver of a group who chartered a Japanese boat called the Kamagata Maru, which was turned away from Vancouver in 1914.

It was further found that the second wave began in 1947 and continued until 1976. “In 1974 and 1975, 12,868 and 10,144 Punjabis respectively reached Canada” (Wood, 1983; cited in Judge, 1994). These immigrants were mostly young men, reasonably educated, some holding professional degrees. Once settled, they were followed by brothers, cousins, friends, and friends’ relatives, and returned to Punjab to marry and subsequently their wives joined them in Canada.

Judge (1994) has found that the next stage involved bringing over the parents of married couples, many times to help out with babysitting as the young couple went to work outside the home. The next and following stages involve the marriage of a young man or woman to someone in the Punjab, and the subsequent immigration to Canada of the spouse and family members.

In this way, there has been an ongoing process of immigration of families to Canada from the Punjab, with each wave settling in Canada, becoming familiar with this culture, and still being reinforced in the ways of Punjabis in India due to the recent immigrants. Over a period of 15-20 years most of the family members will have arrived in Canada, with more branches being formed through marriage (Judge, 1994).

Indian culture and values are passed on by recent immigrants as well as by the numerous elderly. Many speak only Punjabi, and remain within a closed group of Sikh immigrants, sustaining the culture through interaction within the community. As many of

the elderly baby-sit the children, the values are passed directly from grandparent to grandchild. The children born in Canada face two worlds, that of the majority culture and that of their home-life, which can feel like worlds apart. Judge (1994) finds a 'curious amalgamation of values among them,' such that one can not assume that all Canadian-born Sikhs are thoroughly westernized. It is important, therefore, to understand that Sikhs in Canada may share many of the values seen among Sikhs in India, as well as an understanding at least of the values held by the majority population in Canada, much of it learned from television and peers. Individuals of the Sikh community may come from families who have been in Canada for generations, or may be recent immigrants. With an understanding of the values held by both Sikhs and Hindus, we can at least have some insight into the difficulties Indo-Canadians may have in walking this line between two cultures.

Hindus and Sikhs value many of the same things, such as family and kinship loyalties, a belief in reincarnation, karma and dharma, as well as a strong belief in helping others. East Indians in Canada may also be anywhere along a continuum of acculturation to the North American culture.

Research is necessary, then, to learn more about the different cultures not only around the world, but here in Canada. Insight into the values and views held by Indo-Canadians can be gained through research in order to better serve them as health practitioners.

Research Approach to Cross-Cultural Psychology

Cross-cultural psychologists have studied assessment extensively (Irvine & Carroll, 1980; Lonner, 1990; Lonner & Ibrahim, 1989). The importance of considering

cultural issues in the context of psychological assessment has been increasingly documented in recent years (Dana, 1993; Pope-Davis & Coleman, 1997; Sodowsky & Impara, 1996; Suzuki, Meller, & Ponterotto, 1996). In countries where the study of psychology is not yet fully developed, borrowing or adapting psychological tests cross-culturally is the most common practice and serves the practical purpose of providing usable assessment techniques within a short time frame (Cheung & Leung, 1996). Because most of the psychological assessment tools have been developed for a western population, they have had to be adapted for use with the groups being studied.

Some scholars, however, have been revising the western assessment tools in order to fit them into their unique culture. For instance, Cheung and Leung (1996) tried to develop a personality assessment inventory for Chinese people, which adapted personality assessment methods used in Western countries. Their methodology provides an example of the development of indigenous personality inventories in other non-western cultures.

Even though researchers from non-western countries have been trying to attain a validity and reliability measure applicable for individuals in their own culture (Shek, 1988, 1993), the use of Western measures presents problems. A particular problem is the bias in using the Western assessment tools for people from non-Western countries. Also, these kinds of adaptation methods such as translating and testing validity and reliability of revised measurement tools might have other deficits. Specifically, this may include the failure to address the issue of the omission of important emic (culture-specific) constructs that are indigenous to a particular culture (Church, 1987; Sinha, 1983), transfer of linguistic and semantic nuances of the original language to the language intended, and

cultural specificity in research and development of assessment tools (Irvine & Berry, 1983; Prager, 1995, 1997; Reker, 1988, 1997).

In the present study, there was no need to translate the original assessment tool, the PMP (Wong, 1998), as the sample group spoke English. Unfortunately, this did not address the rural population, which would account for over 80% of the population and who likely do not speak English. The first questionnaire consisted of an open-ended question, allowing the participants to write about what they believed contributed to making a meaningful life, thereby avoiding any imposed constraints. The Modified PMP for India included all of the original questions developed to assess a white North American population, as well as questions derived from the responses of an Indian sample. Comparisons of responses to the original questions were made to attest to whether or not the factors found are culture-universal, and the new items generated were analyzed for Indian culture-specific factors.

Chapter three describes the methodology and results of Study One. Chapter four describes the methodology for Study Two, which built on the findings of Study One, chapter five reports the results of Study Two, and chapter six is a discussion of the findings, limitations, and suggestions for future research.

CHAPTER THREE: STUDY ONE

Purpose and Rationale of Study 1

Following Wong's (1998) implicit theories approach, the purpose of this study was to discover the sources of an ideally meaningful life for an Indian sample. The main aim was to generate items specific to the Indian culture, to be added to the PMP (Wong, 1998), becoming the Modified PMP for India. By using a qualitative approach, with an open-ended questionnaire, the author hoped to avoid imposing any constraints on the participants in terms of a biased approach or opinion on the sources of meaning in life.

Subjects for Study 1

The subjects for this study were recruited by convenience sampling in India. The Euro-Canadian researcher traveled to India and met with a contact in New Delhi. From there they traveled by train to Nagpur, India and bus to a camp two hours away. This camp, Anandwan, was originally a camp for leprosy victims run by a man named Baba Amte. Anandwan is now a large compound that houses five thousand people and includes a hospital and university and provides schooling and retraining for orphans and those "that society does not want," such as the blind, deaf and crippled. The camp was the site used for the meeting of roughly 175 individuals from all over India who came together for a South Asian Friendship Camp, which meets annually in different locations around India. The aim of the camp is to make friendships with people from all over India in the hope that, with an understanding of people from different areas, people will work together to make a strong, cohesive India and to avoid the fighting that goes on amongst different groups from different areas. India is a vast country with many different cultural groups within her borders. By having friends in different areas, the hope is that it will be

harder to see these strangers as enemies, and instead realize that Indians all belong and can be friendly.

With the assistance of the contact, the researcher was able to address the campers and to distribute the questionnaire for Study 1. This questionnaire (see Appendix A), asked the respondent to describe an ideally meaningful life, and what would give a sense of purpose if the need for food, housing and money were adequately met. The questionnaire was accompanied by a consent form (see Appendix B) and a demographics form (see Appendix C). A space was indicated for the respondent to supply their name and address if they were interested in being a part of Study 2.

At first it was difficult to get many questionnaires filled out, but with the encouragement of the contact, several questionnaires were filled out by groups of campers who came from the same home area in India. They would elect one among them to be the scribe for their joint effort of giving their ideas on an ideally meaningful life. 11 questionnaires were filled out individually, and groups got together and filled out 10 more. The average number in each group was 5. The contact, on returning to Delhi, had 7 additional questionnaires filled out by individuals. The total number of subjects for Study One was 68.

The age range of the subjects was from 20 to 69 years of age, and the time period of data collection was between October 2000 and November 2000. There were 28 subjects (according to the questionnaires), consisting of 21 males (75%) and 7 females (25%). Table 1 shows the distribution of subjects in the Young Adult group (age 18-29) was 10 (35%), the Middle Age group (age 30-49) was 10 (35%), and the Elderly group was 8 (30%).

In terms of religion, there were 24 Hindus (84%), 1 Sikh (4%), 1 Christian (4%), 1 Humanist (4%) and 1 nonbeliever (4%) (see Table 1).

Insert Table 1

Instruments for Study 1

An open-ended questionnaire (see Appendix A), a consent form (see Appendix B), and a demographics form (see Appendix C) were administered.

Procedure for Study 1

The researcher spoke to the group of campers about the study, and asked that they fill out an open-ended questionnaire, which was in English. In this questionnaire, subjects were asked to answer the following questions according to their own opinions: “What kind of life would be meaningful and fulfilling to you?” “What would your ideally meaningful life look like?” (see Appendix A).

Results of Study 1

Most of the responses to the open-ended questionnaire for Study 1 were given in paragraphs; some were given in a list of statements, some in point form. The first step of content analysis was to reduce the raw data into statements, which summarized the data. The second step of the content analysis was to combine statements that were conceptually or semantically similar, resulting in 45 items. In the third step, statements that were almost identical to the original PMP (Wong, 1998) were deleted. There were 6 statements fitting this description. The remaining 39 statements could be regarded as uniquely

Indian, because they either provided new aspects of the factors of the original PMP, or did not seem to belong to any of the 7 factors (see Table 2).

Insert Table 2

An example of an item that provides new aspects to the original PMP factor is:

“My thoughts and actions are in accordance with my love for God.”

As for an item that did not belong in any of the original PMP factors, an example is found in the item: “Believe that emptying my mind of thoughts brings peace from human striving.” This item was not included in the original PMP, and neither did it fit in any of the original categories of sources of life meaning. These steps were completed with the researcher and supervisor working together to decide on the wording of the items.

Discussion

Many of the 39 items reflect the larger culture of India, but some reflect the particular values of the subjects of Study 1. The South Asian Friendship Camp draws people together who share the Gandhian ideal of equality for all and this value is reflected in those items that call for equity and a desire to help everyone, everywhere. The larger culture of India is Hindu and the culture is hierarchical and collectivist. They value loyalty to the in-group and do not endorse equality for all. Therefore, those items that reflect Gandhian ideals are highly relevant to some East Indians, but not to all.

The 39 items found in Study 1 were used in Study 2.

CHAPTER FOUR: METHODOLOGY FOR STUDY TWO

Recently researchers have begun to investigate the subject of meaning in life because of its assessed relevance to psychological health and the quality of existence (Debats, 1999). This study is an exploration of the sources of meaning and life satisfaction of East Indians using both qualitative and quantitative methods.

Purpose and Rationale of Study 2

The purpose of Study 2 was to: 1) find the factor structure of the Indian version of the Personal Meaning Profile (Wong, 1998) through factor analysis; 2) to find the relative weighting of the different factors (importance); 3) to find out whether there were any differences between the Indo-Canadian sample and the sample from India (the two sample groups); and 4) to examine the relationship between meaning in life and life satisfaction.

The rationale for including subjects from Canada as well as from India was: 1) to increase the number of subjects when it became difficult to get an adequate number of respondents from India, 2) to gain a greater understanding of Indo-Canadians, and 3) to have a comparison group for the two instruments used. The responses of these two groups were compared to each other.

Subjects for Study 2

There were two sample groups for Study Two, India participants and Indo-Canadians.

India participants. Twenty-four of the subjects had participated in Study 1, and also participated in Study 2. Seventeen subjects were recruited by graduate students at the Panjab University in Chandigarh, India under the guidance of Dr. J. M. Jerath

(Chairperson of the Department of Psychology), and 20 subjects were recruited by graduate students at the University of Delhi under the guidance of Dr. Gopa Bhardwaj (Prof. and Head of the Department of Psychology).

Originally, there were 61 subjects. After deleting excessively incomplete responses, 58 subjects remained. In terms of ages, in the Young Adult group (18-29) there were 31 (53%), in the Middle group (30-49) there were 22 (38%), and in the Elderly group (Over 50) there were 5 (9%). There were 32 males (55%) and 26 females (45%). There were 44 Hindus (76%), 6 Sikhs (10%), 2 Christians (3%), 1 Muslim (2%) and 5 with no religion (9%) (see Table 3).

Insert Table 3

Indo-Canadian sample. These subjects were recruited by convenience sampling by the researcher through friends and acquaintances in Abbotsford and Mission, as well as from the Dasmesh Punjabi School in Abbotsford and the Khalsa school Surrey, Kwantlen University and the Guru Nanak Gurdwara and community center in Surrey, B.C.

Originally, there were 69 subjects. After deleting excessively incomplete responses, 58 subjects remained. In the Young Adult group (18-29) there were 34 (59%), in the Middle group (30-49) there were 18 (31%), and in the Elderly group (Over 50) there were 6 (10%). There were 20 males (35%) and 38 females (66%). In terms of religious affiliation, there were 9 Hindus (16%), 42 Sikhs (72%), 4 Christians (7%), 2 Muslims (3%) and 1 claiming no religious affiliation (2%) (see Table 4).

Insert Table 4

In total, there were 116 subjects when the two sample groups were collapsed into one group for analysis. In the Young Adult group (18-29) there were 65 (56%), in the Middle group (30-49) there were 40 (35%) and in the Elderly group (Over 50) there were 11 (10%). There were 52 males (45%) and 64 females (55%). There were 53 Hindus (46%), 48 Sikhs (41%), 6 Christians (5%), 3 Muslims (3%) and 6 claiming no religion (5%) (see Table 5).

Insert Table 5

Instruments for Study 2

Wong’s (1998) Personal Meaning Profile was combined with the sources of meaning derived from the responses of subjects in Study 1 to produce the Modified PMP-India. A consent form (see Appendix F), a demographics form (see Appendix G), a Modified PMP-India questionnaire (see Appendix D), and a Satisfaction With Life Scale (Diener et al., 1985) (see Appendix E) were administered.

The Personal Meaning Profile (PMP) by Wong (1998) was used as the instrument assessing life meaning. The psychometric properties of this instrument have been given in chapter two. The 39 items from Study 1 that were identified as sources of life meaning for East Indians were combined with the PMP (Wong, 1998) to produce the Modified PMP for India.

The Satisfaction With Life Scale (SWLS) by Diener, Emmons, Larsen, and Griffin (1985) was used to measure the level of satisfaction experienced by the subjects.

Procedure for Study 2

A closed-ended questionnaire was given to individual subjects. This questionnaire consisted of two scales, the modified PMP for India (see Appendix D), and the Satisfaction With Life Scale. These were accompanied by a consent form (see Appendix F), and a demographics form (see Appendix G).

Questionnaires were sent in the mail to subjects whose names appeared in a souvenir booklet from the South Asian Friendship Camp attended by subjects from Study One. Included with the questionnaire was a cover letter (see Appendix H) explaining the purpose of the enclosed questionnaire along with instructions for returning it, when completed, in the self-addressed stamped envelope. When the response to the mail out seemed inadequate, the researcher requested the help of Dr. G. Bhardwaj and Dr. J.M. Jerath, among others, in getting more questionnaires filled out in India. With their help, more questionnaires were received.

The Indo-Canadian sample was recruited through acquaintances and requests to schools and Gurdwaras. Some were distributed personally, some mailed out with a self-addressed stamped envelope.

CHAPTER FIVE: RESULTS OF STUDY TWO

Determining the Factor Structure of the Modified PMP for India

Principle Components Analysis with Varimax rotation was conducted on the 96 items of the Modified PMP to determine the structure of meaning for the two sample groups. Unfortunately, this procedure failed to identify the structure of meaning, as many items double and triple loaded on factors, and many items fell into categories where they obviously did not belong conceptually. This attempt to identify the structure using a quantitative approach was abandoned, and instead, the researcher worked with Dr. Paul Wong to do a subjective factor analysis in order to organize the data. The items were separated into conceptually derived categories, grouping items together that seemed to belong to a shared category. Twelve factors were identified. An individual not involved with the study but who had done extensive reading on the subject was asked to sort the items into the given categories. After discussing the fact that two categories were very similar to two others, the two categories were absorbed into the others, and a factor structure of 10 categories remained. Definitions were made to accompany the categories, and another person with experience in meaning research was asked to sort the items. There was agreement on the factor structure at the rate of 90%.

The subjective factor analysis showed the structure of Indian sources of meaning in life to consist of the following 10 factors: 1) Intimate Relationship (family and very close friends), 2) General Relationships, 3) Relationship with Nature, 4) Affirmation of Meaning and Purpose in Life, 5) Achievement, 6) Altruism and Self Transcendence, 7) Morality, 8) Religion, 9) Self-Acceptance, and 10) Fair Treatment.

Reliability Analysis for Ten Factors

Reliability analyses were conducted. Item-total correlations for each item of the 10 factors and the overall internal consistency reliability (alpha), and those for each of the factors were calculated. The overall reliability for the Modified PMP was .96 and for the SWLS it was .76.

The alpha for each of the factors for the India participants were as follows, according to the descending order of percentage of variance: Altruism and Self-Transcendence (.90), Achievement (.89), Religion (.87), General Relationships (.82), Affirmation of Meaning and Purpose in Life (.80), Intimate Relationships (.79), Relationship with Nature (.75), Morality (.66), Fair Treatment (.59), and Self-Acceptance (.32) (see Table 6).

Insert Table 6

The alpha for each of the factors for the Indo-Canadian sample were as follows according to the descending order of percentage of variance: Achievement (.91), Altruism and Self-Transcendence (.87), General Relationships (.86), Intimate Relationships (.80), Morality and Religion were the same (.78), Affirmation of Meaning and Purpose in Life (.76), Self-Acceptance (.75), Fair Treatment (.72) and Relationship with Nature (.58) (see Table 7).

Insert Table 7

For the sample as a whole, with a total 116 subjects, the alphas were as follows:

Achievement (.90), Altruism and Self-Transcendence (.89), General Relationships (.85), Religion (.83), Intimate Relationships (.79), Affirmation of Meaning and Purpose in Life (.78), Morality (.72), Relationship with Nature (.68), Fair Treatment (.66) and Self-Acceptance (.37) (see Table 8).

Insert Table 8

All factors were highly reliable with the sources in each factor except for the item “Need recognition and approval from others.” This item had an item-total correlation of .18 for both the Indian sample (see Table 6, p. 82) and the Indo-Canadian sample (see Table 7, p. 87). Also, the item, “Have found that there is rough justice in the world” had an item-total correlation of .17 for the Indian sample (see Table 6, p. 84) but .35 for Indo-Canadians (see Table 7, p. 88). The item, “Believe that I can make a difference in the world,” had an item-total correlation of .17 for the Indo-Canadian sample and .40 for the Indian sample (see Table 6, p. 83 and Table 7, p. 87).

Main Effects

In order to determine if there were any significant differences between groups according to country and gender, ANOVAs were conducted with overall Personal Meaning and overall SWL as dependent variables, and a MANOVA was conducted with the ten meaning factors. For the overall level of Personal Meaning, the differences for country, $F(1, 112) = 2.29, p < .05, \eta = .020$ and gender, $F(1, 112) = 1.06, p < .05, \eta = .009$, were not significant. For the overall level of SWL, there was a main effect for

country, $F(1, 112) = 7.46, p = .007, \eta = .062$ but not for gender. The mean level of SWL for the sample from Canada was 5.24, and for the sample from India it was 4.59 (see Table 9).

Insert Table 9

A main effect was found for country, Wilk's $\lambda = .82, F(1, 112) = 2.30, p = .018, \eta = .182$, and gender, Wilk's $\lambda = .79, F(1, 112) = 2.67, p = .006, \eta = .206$, when the MANOVA was conducted using the 10 meaning factors, as seen in Table 10. A main effect of country was seen for the factors Intimate Relationships, General Relationship, Morality, and Fair Treatment. The sample from Canada had significantly higher mean levels for these factors (see Table 11).

Insert Table 11

A main effect for gender was seen in the factors Intimate Relationships and Religion (see Table 12). Females overall had significantly higher mean levels for these factors.

Insert Tables 12 & 13

Correlation Analysis

The levels of the 10 factors of life meaning were correlated with the levels of life satisfaction in order to determine the relationship between meaning in life and life satisfaction (see Tables 16, 17 and 18).

For the sample from India, the analysis showed that among the 10 factors of Life Meaning, Intimate Relationships had the highest correlation with Life Satisfaction ($\gamma = .53, p < .01$), followed by Achievement ($\gamma = .48, p < .01$), Fair Treatment ($\gamma = .45, p < .01$), Relationship with Nature ($\gamma = .44, p < .01$), Altruism and Self-Transcendence ($\gamma = .36, p < .01$), General Relationships ($\gamma = .29, p < .01$) and Morality ($\gamma = .29, p < .01$), Self-Acceptance ($\gamma = .27, p < .01$) and Affirmation of Meaning and Purpose in Life ($\gamma = .27, p < .01$), Religion ($\gamma = .19, p < .01$). For the India participants, Religion had the lowest correlation with Life Satisfaction, a finding similar to that found by Kim (2001) for Koreans. Achievement and Affirmation of meaning and purpose in life were highly correlated with each other ($\gamma = .81, p < .01$), as were Altruism and Self-Transcendence and General Relationships ($\gamma = .80, p < .01$) (see Table 14).

Insert Table 14

For the sample from Canada, the analysis showed that among the 10 factors of life meaning, Achievement had the highest correlation with Life Satisfaction ($\gamma = .56, p < .01$) along with Self-Acceptance, followed by Affirmation of Meaning and Purpose in Life ($\gamma = .53, p < .01$), Intimate Relationships ($\gamma = .43, p < .01$), Fair Treatment ($\gamma = .41, p < .01$), General Relationships ($\gamma = .37, p < .01$), Morality ($\gamma = .34, p < .01$), Altruism and

Self-Transcendence ($\gamma = .32, p < .01$), Religion ($\gamma = .28, p < .01$) and Relationship with Nature ($\gamma = .22, p < .01$). Relationship with Nature is a factor found to be a source of meaning for Koreans (Kim, 2000) and Chinese (Lim, 2001), but not for Wong's (1998) sample of North Americans. Achievement was highly correlated with Altruism and Self-Transcendence ($\gamma = .78, p < .01$), as was Altruism and Self-Transcendence with Morality ($\gamma = .78, p < .01$) (see Table 15).

Insert Table 15

For the total sample of 116 subjects, analysis showed that among the 10 factors of life meaning, Intimate Relationships along with Achievement had the highest correlation with Life Satisfaction ($\gamma = .53, p < .01$), followed by Fair Treatment ($\gamma = .48, p < .01$), Affirmation of Meaning and Purpose in Life ($\gamma = .38, p < .01$), General Relationships ($\gamma = .37, p < .01$), Altruism and Self-Transcendence ($\gamma = .36, p < .01$), Morality ($\gamma = .35, p < .01$), Relationship with Nature ($\gamma = .34, p < .01$), Self-Acceptance ($\gamma = .33, p < .01$) and Religion ($\gamma = .24, p < .01$). Achievement was highly correlated with Affirmation of Meaning and Purpose in Life ($\gamma = .80, p < .01$). Achievement was also highly correlated with Altruism and Self-Transcendence ($\gamma = .79, p < .01$) (see Table 16).

Insert Table 16

CHAPTER SIX: DISCUSSION

Study 1

The results of Study 1 was a list of 39 sources of meaning put forth by a sample of East Indians in India. A total of 28 open-ended questionnaires were filled out and returned. A question may arise as to whether the responses from this small sample would provide an adequate representation of meaning for the Indian people and the Indian culture. It is important to recognize the benefit of having a larger sample. However, for the purpose of generating items for the Indian PMP for a larger quantitative study, the present sample seems adequate. The subjects, though a convenience sample, were from all over India. Many had come together for a South Asian Friendship Camp from many states in India. They came from diverse backgrounds, including: students, journalists, engineers, teachers, MBAs, an occupational therapist, and others. They did share an interest in making friends with people from diverse backgrounds and being of service. According to the literature, altruism is an important value of both Hindus and Sikhs, and reflects the values of the larger culture in India. The value of equality for all is not reflected in the larger society, which is hierarchical. Therefore, some of the 39 items unique to East Indian culture reflect the values of the larger culture in India, and some reflect the values of a smaller subset of the population.

The Constitution of India recognizes 17 languages. Although a small minority speaks English, it is the language in which the “national media” (those publications aiming at a countrywide audience) are published (Tharoor, 1997), along with Hindi, and is the official language of central government (Baker, 1990). As it is such a widely used language, it is appropriate that it be used in this study.

Study 1 resulted in 39 items that describe sources of life meaning for East Indians. These items reflect traditional values found in the literature. Leading a spiritual life, practicing Eastern religion, and sharing experiences with family are some of the values expressed. Unlike the traditional value placed on the caste system, this group followed in Gandhi's footsteps, expressing an interest in being equal with others. They also wanted to help others less fortunate than themselves; and this reflects traditional Indian values found both in Hinduism and Sikhism, where altruism is highly valued.

Study 2

Based on the 39 sources of meaning found in Study 1, the Modified PMP-India was constructed and administered along with the Satisfaction With Life Scale (Diener, et al., 1985). The results reflect the findings that people from different cultures do seem to have their own, unique implicit theory of what makes life meaningful and this theory reflects culturally held values. There is also some overlap between cultures with what appear to be universally shared values. Some sources of meaning that the India participants gave were identical to items on the original PMP (Wong 1998) and these represent shared values. In comparing two sample groups, East Indians in India, and Indo-Canadians, it was found that both groups answered differently from a white, North-American sample (Wong, 1998), and the Indo-Canadian sample answered differently from the sample from India. This could be seen in the correlation analysis. Meaning and life satisfaction were correlated most strongly with different sources of meaning for each of the groups. Meaning in life was found to correlate moderately with life satisfaction, as has been found in previous research.

Subjects

The India participants all spoke English. Not everyone in India does and so they tend to belong to an elite, educated group. The findings in this study therefore cannot be generalized to the entire population of India. The subjects did come from many different parts of India and represent the educated class of India. The Canadian subjects were comparable to the Indian sample in terms of education and position in society, including students and professionals.

Factors

The primary purpose of this study was to explore the sources of life meaning among East Indians and to determine the relationship between life meaning and life satisfaction while comparing two sample groups. The 10 factors of life meaning for East Indians are: 1) Intimate Relationships, 2) General Relationships, 3) Relationship with Nature, 4) Affirmation of Meaning and Purpose in Life, 5) Achievement, 6) Altruism and Self-Transcendence, 7) Morality, 8) Religion, 9) Self-Acceptance, and 10) Fair Treatment.

Comparing these factors to Wong's (1998) PMP factors shows that several factors are the same or similar, while new factors have been added for the Indian population: Intimate Relationships corresponds to Intimacy; General Relationships corresponds to Relationship; Achievement is the same; Altruism and Self-Transcendence corresponds to Self-Transcendence; Religion is the same; Self-Acceptance is the same; and Fair Treatment is the same. Relationship with Nature, Affirmation of Meaning and Purpose in Life, and Morality are new factors.

Relationship with Nature is a factor found to be a source of meaning for Koreans (Kim, 2001) and Chinese (Lim, 2001), but not for Wong's (1998) sample of North Americans. Most Indians have an ecological conscientiousness shown by their worship of plants, trees, and animals (Saraswathi & Pai, 1997).

The factor Affirmation of Meaning and Purpose in Life reflects the held belief that there is order and purpose in the universe and in one's life. According to Indian philosophy, there is order and purpose derived from a belief in dharma. There is order on a universal level (known in the Vedas as rita), on a social level (varna dharma), on a human level (ashrama dharma) and on a personal level (svadharma) (see chapter two).

The factor Morality reflects a belief in karma and dharma. "Believe that life is governed by moral laws," reflects a belief in karma, the law of cause and effect. Justice will be done, if not in this life, then in the next, for behaviors committed whether good or bad. Duty to family and society is part of fulfilling one's dharma, or moral code and way of life (see chapter two). Morality is common to other religions and belief systems as well, but the India participants contributed the new items for this category.

New items were added to the factor Religion, because there are practices that are specific to eastern religions that were found to be important sources of meaning, such as: meditation, emptying one's mind of thoughts in order to bring peace from human strivings, and bringing happiness to others through prayers and chants.

All the factors correspond to a source of meaning listed in Reker's (1991) summary of sources of meaning found in the literature except for the factor Affirmation of Meaning and Purpose in Life. Relationship with Nature is on the list. Morality corresponds to Enduring Values or Ideals. This one factor, Affirmation of Meaning and

Purpose in Life, has not been found thus far in the literature on sources of meaning.

Kim's (2000) study on Korean sources of meaning includes a factor called Acceptance and Affirmation, but this factor is not solely based on affirmation of meaning in life.

Based on the literature review (see chapter 2), these factors reflect our understanding of East Indian culture. Both intimate and general relationships are important in collectivist societies, where families are embedded in their communities and societies. Relationship with nature is important, as shown above, being related to the sacred. An affirmation that there is meaning and purpose is based on their philosophy of dharma. Achievement is often seen as an act of altruism, befitting a collectivist culture where one's own needs are often subsumed for the greater good of one's group. Altruism and Self-Transcendence fits in here as well. Morality and Religion reflect eastern beliefs and practices, while the factors Self-Acceptance and Fair Treatment are derived more from the original PMP (Wong, 1998) items than from the East Indian sample, and therefore, tend to reflect the more individualistic values of a North American sample.

Preliminary Reliability and Validity of the Modified PMP-India

The factors were derived conceptually with the help of Dr. P. T. P. Wong. To test for inter-rater reliability, a third person who was not involved in the study but who had read extensively on the subject, was asked to sort the items into the given categories and this led to the absorption of two categories into the others due to conceptual overlap. After adding definitions for the factors, a fourth rater who had experience in meaning research successfully sorted the items into the 10 conceptually derived factors.

All 10 factors are highly reliable with the sources in each factor except the item "Need recognition and approval from others." This item had an item-total correlation of

.18 for both the Indian sample (see Table 14) and the Indo-Canadian sample (see Table 15). The other items in this factor are more positive, e.g., “Take initiative”, and “Strive to achieve my life goals”. This item is different in that it has more negative connotations. Also, the item, “Have found that there is rough justice in the world,” had an item-total correlation of .17 for the Indian sample (see Table 14) but .35 for Indo-Canadians (see table 15). All of the other items in the factor, except one deal with fairness for the self, and the other item, “Want to develop a society where everyone has an equal opportunity to develop their potential,” also pertains to self and others. In Canada, having fair justice in the world means there is rough justice for the self also. In India, rough justice in the world does not correspond with individual fair treatment. The belief in karma means that there is justice to be done, but perhaps it will not translate into fair treatment in this lifetime. Justice may not be served until another lifetime. The item, “Believe that I can make a difference in the world,” had an item-total correlation of .17 for the Indo-Canadian sample and .40 for the Indian sample. Perhaps for the Canadian sample the item could have fit better into the Achievement category, because making a difference is an achievement, whereas in India, making a difference in the world often means helping the downtrodden and is more an act of altruism and self-transcendence.

In terms of preliminary validity of the Modified PMP-India, all 10 factors reflect Indian conceptions of meaning in life based on their philosophy and religion. In addition, the 10 factors correlate with the SWLS (Diener et al., 1985), showing that the Modified PMP-India has convergent validity with psychological well-being (life satisfaction).

Differences in country and gender for meaning

There were no main effects for country or gender in terms of levels of overall meaning, but there were main effects for individual factors. The Indo-Canadian sample had a significantly higher mean level for the factors: Intimate Relationship, General Relationship, Morality and Fair Treatment. Females had a significantly higher mean level for the factors: Intimate Relationship and Religion. This was found also for Koreans (Kim, 2001).

For the Indo-Canadian sample, higher levels of meaning were reported for the Intimate and General relationships. Being a minority in Canada leads to the importance of friends and family in sticking together to share East Indian culture and celebrations, and to continue the relationships and bonds created in shared families and societies in India. In a society where collectivist values include belonging to an in-group, these relationships understandably add a great deal to one's meaning in life.

Morality will also be stressed when one is a minority. Morality includes a set of personal values, as well as fulfilling a duty to family and society and wanting to instill virtues such as respect and love in children. Personal values may be in conflict with the majority culture, such as dating practices, proper attire, for men and women, etc. It therefore becomes important to stress one's values that may be at odds with the majority culture.

The mean level for Fair Treatment was also higher in the Indo-Canadian sample. This reflects the fact that the factor is made up only of items from the original PMP (Wong, 1998), which was derived from a North American sample. The items deal with fair treatment of the self. Kim (2001) found this factor to be unique to the North

American sample. The fair treatment of self seems less important in a collectivist society than in an individualistic one like Canada.

Females reported higher mean levels of meaning for Intimate Relationships. Traditionally it has been the women who have stayed home to raise families and to cook and care for not only the immediate family, but extended family as well. Being connected to family has traditionally provided meaning to many women.

Females also report higher mean levels of meaning for Religion. Religion offers a source of hope and comfort, as well as structure in the lives of women. It is also the women who tend to the home shrine that often plays an important part in the religious life of the family (Kanitkar & Cole, 1995). Women traditionally have cooked and cleaned in preparation for religious festivals and celebrations, and therefore, spend a great deal of their time being the ones to continue religious traditions and derive meaning from them (Gupta, 1991).

A main effect was found for country for Overall Life Satisfaction, with Indo-Canadians scoring higher on Overall Life Satisfaction.

Correlations

Modified PMP factors with meaning. Achievement correlated most with Meaning for the sample from India, as it did for Koreans (Kim, 2001) and North Americans in Wong's (1998) study with the PMP. For the Chinese (Lin, 2001), Achievement correlated second most with Meaning after Self-Development. This was different from the Indo-Canadian sample, for whom the factor Affirmation of Meaning and Purpose in Life correlated most with Meaning, followed by Religion, then Intimate Relationships. This could be because for this sample, the struggle to hold onto one's beliefs and values as a

minority population in Canada is difficult while attempting to live and work in two distinct cultures (see chapter two). Therefore, more emphasis will possibly be placed on the order and purpose believed to be in the world according to Indian philosophy while living in a majority culture that does not necessarily believe in the same things. The same is true for one's religion. While living in India, the practice of Hinduism or Sikhism can be taken for granted, whereas in Canada or any foreign country, extra effort sometimes needs to be made so that the culture and values not be lost, especially as children who are born in Canada must learn about the culture through efforts of the family. Intimate Relationship is important then, because it is through one's closest relationships that values and religious practices are learned.

Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985).

The mean level of overall life satisfaction for the Indo-Canadian sample was 5.24 and for the Indian sample, it was 4.59. This was a statistically significant difference. Vohra and Adair (2000), in their study on the life satisfaction of Indian immigrants in Canada, found their mean level of life satisfaction to be 4.8, which is between the present two sample groups. The present study included immigrants in the Indo-Canadian sample as well as Canadian born Indo-Canadians. Diener, Oishi, and Lucas (2002, in press), in their overview of research on subjective well being (SWB), found several possible reasons for the differences in the mean levels of reported life satisfaction seen between countries. The differences can be due to: self-enhancement, valuing short-term goals versus long-term goals, the value of SWB in the culture, the relationship between self and satisfaction, and social norms.

Self-enhancement “refers to rating oneself higher than one rates others. Diener, Oishi, and Lucas (2002, in press) report that this self-serving bias has been seen in North America in social psychological research whereas it occurs less frequently among East Asians. This could be an influence on the higher reported levels of life satisfaction by Indo-Canadians, who might be answering more like other North Americans, suggesting some acculturation of the sample, as well as the fact that many of the subjects were born and raised in Canada.

A second influence is the value of short-term versus long-term goals. This would be a trade-off of short-term happiness for future happiness and satisfaction on the achievement of goals that are valued by the culture. A closer examination of the pursuits of the respondents may reflect that though a respondent is not presently happy and satisfied, he or she is in the pursuit of something that would in the long-term provide future happiness and satisfaction.

A third influence on satisfaction is the value the culture itself places on happiness. According to Diener (2000), societies differentially value happiness, with Latin American countries giving higher importance ratings to SWB than did those in the Pacific Rim of Asia. The value of happiness may be less than the value of the pursuit of long-term goals.

A fourth influence on life satisfaction is the relationship between self and satisfaction. Diener and Diener (1995) point out that in a collectivist society like India, individuals are socialized to attend to their place in society and how they fit in to their group. How they feel about themselves may be a less salient concept for collectivists and may be less relevant to life satisfaction. In fact, their satisfaction may be more externally based, depending on their perceived place in the social order, and how they are

functioning within their group. For this study, many of the Indo-Canadian respondents were born in Canada, and although they are still part of the Indo-Canadian community, are likely to share some North American values that focus on the self, and this may be reflected in the higher Canadian score on overall life satisfaction.

The last influence on life satisfaction is social norms, and the importance of fulfilling implicit cultural values. According to Diener, Oishi, and Lucas (2002, in press), “it is assumed that paying attention to social norms is important and should enter satisfaction judgments” (p. 14), particularly in East Asian cultures. These social norms include the pursuit of culturally valued goals as well as the monitoring of oneself in relation to others. Social norms, therefore, encompass the above influences and also suggest that further studies are needed to examine implicit cultural values, the pursuit of which may lead to greater overall life satisfaction either in the short or the long term.

The greater level of reported life satisfaction by the Indo-Canadian sample could, therefore, be due to a number of influences. There may have been some self-enhancement, as has been seen in other studies on North Americans; they may have been pursuing goals that were more immediately gratifying; they now belong to a culture that values happiness and satisfaction in life and may, therefore, share those values; their concept of self may be more salient and, therefore, they may be able to more easily examine themselves for levels of satisfaction; and the social norm in North America is to pursue goals that provide personal happiness. Or they may simply be more satisfied with their lives.

The findings in this study corroborate earlier findings on differences between highly industrialized, individualistic western nations (e.g., Finland, Canada) and less

industrialized, collectivist nations such as Cameroon and India (Diener & Diener, 1995). Even though both groups were of East Indian descent, the Canadian group differed from the group living in India. The factor most highly correlated with satisfaction in life for India was Intimate Relationships (.53), followed by Achievement (.48). The factors most highly correlated with satisfaction in life for the Canadian sample were Achievement (.56) and Self-Acceptance (.56). Intimate Relationships was fourth, at (.43). Earlier findings found a significant cultural difference in the size of correlation between satisfaction with self and global life satisfaction (Diener & Diener, 1995). The fact that Achievement and Self-Acceptance were most highly correlated with life satisfaction for Indo-Canadians reflects this emphasis in industrialized, individualized nations like Canada on matters to do with the self, as opposed to family which is so important to people in India and other collectivist nations (see chapter two). The Canadian sample group seems to share these more Canadian values.

The finding that the factor most highly correlated with satisfaction in life was Intimate Relationships for Indians in India concurs with the findings of Biswas-Diener and Diener (2000) in Calcutta, India. Social relationships, in particular, were found to be important in understanding the well-being of his sample (after income, which was not a factor in the present study).

Biswas-Diener and Diener (2000) used multiple measures on their sample in India to test for convergent validity. First, these researchers interviewed individuals in two places in India to assess whether the construct of satisfaction in life was the same. These interviews “provide anecdotal evidence that despite differences people in these locations are concerned with many of the same ideals as non-Indians (e.g., positive family

relationships and job security)” (p. 332). They also found convergent validity for their other measures, which included the Satisfaction With Life Scale (SWLS; Diener, Emmons, Larsen, & Griffin, 1985). The SWLS shows good psychometric properties (Pavot & Diener, 1993). Biswas-Diener and Diener also tested for internal validity with their sample and found the Cronbach’s alpha to be 0.80, with the alphas, if any individual item was deleted, ranging from 0.73 (item #1) to 0.76 (item #3).

Meaning and Satisfaction

Meaning was correlated with satisfaction (.49). Although meaning and satisfaction were correlated, the factors most correlated with meaning were not the same as those that were most correlated with satisfaction. In India, the factor most correlated with meaning was Achievement, whereas the factors most correlated with satisfaction were Intimate Relationships followed by Achievement. For Indo-Canadians, the factors most correlated with meaning were Affirmation of Meaning and Purpose in Life, followed by Religion and then Intimate Relationships. The factors for Indo-Canadians most correlated with satisfaction were Achievement followed by Self-Acceptance. Therefore, meaning and satisfaction are correlated, but the exact relationship between them is not clear.

Limitations and Implications

The number of subjects for Study 2 was not high enough to do a factor analysis for the number of items on the Modified PMP. A larger sample size may have produced a clear set of factors using a quantitative method.

This study has implications for the universality of the original PMP (Wong, 1998). The fact that the factor Fair Treatment is unique to North Americans (Kim, 2000)

shows that some items are culture specific to some North Americans. There are also items on the modified PMP unique to East Asian cultures, especially those to do with the practice of eastern religions. Further attempts must be made to identify items that tap into universal and culture specific sources of meaning and to differentiate between them.

Suggestions for Further Research

The researcher had difficulty gaining the cooperation of subjects to fill out the questionnaires. A suggestion would be to train indigenous people to recruit potential subjects and to deliver the explanations for filling in the questionnaires in order that they may more easily gain the subjects' trust.

The subjects who received the questionnaire by mail may have had trouble understanding the Likert scale. Biswas-Diener and Diener (2000) used numerals for the 1 to 7 rating scale along with a corresponding series of faces ranging from an extreme frown (1) to an extreme smile (7). The faces were also tested for comprehension prior to the study and the interviewer only continued when the participant reported that they understood the scale. This might make the scale easier to understand, especially if the questionnaire has been received in the mail without someone to provide an explanation.

Further research should investigate sources of meaning for other cultures not yet studied, and perhaps examine again the sample groups in this study with a larger sample size in order to use the factor analysis application.

Contributions

This project gives some insight into what makes life meaningful for East Indians, whose sense of what contributes to well being is informed by a collectivist society where duty is considered an important element to overall well-being and personal satisfaction.

Although their conceptualization of well-being may be different from that found in more individualistic cultures such as those in North America, it is no less valid. Therefore this study provides a missing piece in the literature on the well being that comes from self-transcendence and providing service to others.

In order to identify universal sources of meaning, it is important to look at the sources of meaning identified in this study. Citizens in individualistic cultures also provide service to those in need as evidenced by the amount of volunteer work done that is provided free of charge. Although it has not been shown to play as big a part in meaning and satisfaction, individuals do seem to derive some personal benefit from volunteering. Perhaps it is only a matter of emphasis while being universal.

This study did not impose any preconceived variables upon the subjects. An open-ended questionnaire allowed them to provide their own ideas of what makes life meaningful, thereby avoiding the imposition of the researcher's cultural bias on the outcome. The unique items from Study 1 were combined with the Personal Meaning Profile (Wong, 1998), allowing for comparisons to the already studied North American white population while taking into account the unique contribution of the East Indians subjects. This study contributes to our knowledge of what is valuable and therefore meaningful in East Indian culture and also to our knowledge of universally endorsed sources of meaning.

Table 1

Frequency Table of Age, Gender and Religion of Study One (Subjects from India only)

	Frequency	Percentage	Cumulative Percentage
<u>Age</u>			
The Young Adult (18-29)	10	35	35
The Middle (30-49)	10	35	70
The Elderly (Over 50)	8	30	100
<u>Gender</u>			
Male	21	75	75
Female	7	25	100
<u>Religion</u>			
Hindu	24	84	84
Sikh	1	4	88
Christian	1	4	92
Humanist	1	4	96
Non believer	1	4	100
<u>Total</u>	28	100	100

Table 2

The Extracted Attributes of East Indian Life Meaning from Study One

1. Lead a spiritual life which requires placing others above my own material needs.
2. Love and respect the feelings of others.
3. Spread the fragrance of life.
4. Meditate according to the Indian method.
5. Am becoming a conscious being – conscious of body, mind and soul.
6. Live a moral, ethical, nonviolent life.
7. Want to be full of compassion, love and caring.
8. Want to share the pain and joy of life together.
9. Treat others as equals.
10. Have a sense of belonging.
11. Maintain good relationships and communicate with humans and animals.
12. Respect and care for the environment.
13. Want to develop a society where everyone has an equal opportunity to develop his or her potential.
14. Share the suffering of humanity in my neighborhood and beyond.
15. Want to have my presence felt by others now and by following generations.
16. Like doing good for others with no expectation of rewards.
17. My thoughts and actions are in accordance with my love for God.

Table 2 con't

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18. Want to be broad-minded so that I can understand and help others different from me.
 19. Believe that life has inherent meaning.
 20. Believe that emptying my mind of thoughts brings peace from human striving.
 21. Need to be actively engaged or occupied.
 22. Live by a set of personal values.
 23. Care for those unable to care for themselves, such as feeding the hungry children or the downtrodden.
 24. Believe in developing a holistic approach towards body, mind, space and time.
 25. Live in harmony with nature.
 26. Fulfill my duty to family and society.
 27. Bring happiness to others through prayers and chants.
 28. Bring happiness to others through service.
 29. Accept life as a gift.
 30. Want to keep informed with new knowledge in order to serve others more effectively.
 31. Want to instill virtues such as respect and love in children.
 32. Want to do my best so that I can accept death without regrets.
 33. Want to extend the gift of love to all.
 34. Want to serve people in all countries, especially the needy.

Table 2 con't

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35. Believe that celebration of festivals with family and others makes life meaningful.
 36. Want to get, or am already married and live with my extended family.
 37. Love and cooperate with everyone, regardless of where they are from.
 38. Want to bring a sense of order and coherence to the world.
 39. Need recognition and approval from others.
-

Table 3

Frequency Table of Age, Gender, Religion of Subjects from India of Study Two

	Frequency	Percentage	Cumulative Percentage
<u>Age</u>			
The Young Adult (18-29)	31	53	53
The Middle (30-49)	22	38	91
The Elderly (Over 50)	5	9	100
<u>Gender</u>			
Male	32	55	55
Female	26	45	100
<u>Religion</u>			
Hindu	44	76	75
Sikh	6	10	86
Christian	2	3	89
Muslim	1	2	91
No-Religion	5	9	100
<u>Total</u>	58	100	100

Table 4

Frequency Table of Age, Gender, and Religion for Indo-Canadians of Study Two

	Frequency	Percentage	Cumulative Percentage
<u>Age</u>			
The Young Adult (18-29)	34	59	59
The Middle (30-49)	18	31	90
The Elderly (Over 50)	6	10	100
<u>Gender</u>			
Male	20	35	35
Female	38	66	100
<u>Religion</u>			
Hindu	9	16	16
Sikh	42	72	88
Christian	4	7	95
Muslim	2	3	98
No-Religion	1	2	100
<u>Total</u>	58	100	100

Table 5

Frequency Table of Age, Gender, and Religion for all subjects of Study Two

	Frequency	Percentage	Cumulative Percentage
<u>Age</u>			
The Young Adult (18-29)	65	56	56
The Middle (30-49)	40	35	95
The Elderly (Over 50)	11	10	100
<u>Gender</u>			
Male	52	45	45
Female	64	55	100
<u>Religion</u>			
Hindu	53	46	46
Sikh	48	41	87
Christian	6	5	92
Muslim	3	3	95
No-Religion	6	5	100
<u>Total</u>	116	100	100

Table 6

Item-total Correlations and Reliability Measures of Factors for India participants

	Item-Total Correlation	Alpha if Item- Deleted
<u>Factor 1 = Intimate Relationships (family and close friends)</u> (Cronbach's Alpha = .79)		
“Have a good family life”	.51	.73
“Have someone to share intimate feelings with”	.61	.71
“Have confidants to give me emotional support”	.44	.75
“Have a mutually satisfying loving relationship”	.47	.74
“Have found someone I love deeply”	.45	.74
“Have a sense of belonging”	.58	.72
“Believe that celebration of festivals with family and others makes life meaningful”	.43	.75
“Want to get, or am already married and live with my extended family”	.52	.77
<u>Factor 2 = General Relationships (community)</u> (Cronbach's Alpha = .82)		
“Relate well to others”	.48	.82
“Have a number of good friends”	.37	.83
“Am trusted by others”	.46	.82
“Am highly regarded by others”	.44	.82
“Am liked by others”	.68	.79
“Love and respect the feelings of others”	.73	.78
“Treat others as equals”	.38	.82
“Want to be broad-minded so that I can understand and help others different from me”	.61	.80
“Love and cooperate with everyone, regardless of where they are from”	.65	.80
<u>Factor 3 = Relationship with Nature</u> (Cronbach's Alpha = .75)		
“Maintain good relationships and communicate with humans and animals”	.55	.70

Table 6 con't

“Respect and care for the environment”	.61	.61
“Live in harmony with nature”	.58	.67
 <u>Factor 4 = Affirmation of meaning and purpose in life</u> (Cronbach’s Alpha = .80)		
“Believe that life has an ultimate purpose and meaning”	.48	.78
“Have a sense of mission or calling”	.54	.77
“Have a purpose and direction in life”	.42	.79
“Have a sense of coherence and continuity in my life	.64	.75
“Believe that there is order and purpose in the universe	.62	.75
“Believe that life has inherent meaning”	.64	.75
“Accept life as a gift”	.36	.80
 <u>Factor 5 = Achievement</u> (Cronbach’s Alpha = .89)		
“Engage in creative work”	.44	.89
“Am successful in achieving my aspirations	.48	.89
“Pursue worthwhile objectives”	.33	.89
“Strive to achieve my life goals”	.58	.88
“Believe in the value of my pursuits”	.66	.88
“Seek to actualize my potentials”	.59	.88
“Like challenge”	.69	.88
“Take initiative”	.72	.88
“Am able to make full use of my abilities”	.53	.89
“Strive to do my best in whatever I am doing”	.70	.88
“Am committed to my work”	.65	.88
“Am enthusiastic about what I do	.51	.89
“Do not give up when I encounter setbacks or obstacles”	.55	.89
“Strive towards personal growth”	.50	.89
“Am persistent and resourceful in attaining my goals”	.58	.88
“Value my work”	.50	.89
“Attempt to leave behind a good and lasting legacy”	.28	.90
“Want to have my presence felt by others now and by following generations	.38	.89
“Need to be actively engaged or occupied”	.48	.89
“Want to do my best so that I can accept death without regrets”	.34	.89
“Need recognition and approval from others”	.18	.90

Table 6 con't

Factor 6 = Altruism and Self-transcendence
(Cronbach's Alpha = .90)

“Believe that I can make a difference in the world”	.40	.90
“Care about other people”	.51	.90
“Strive to make this world a better place”	.60	.90
“It is important to dedicate my life to a cause”	.39	.90
“Seek higher values – values that transcend self-interests”	.46	.90
“Bring happiness to others”	.34	.90
“Make a significant contribution to society”	.51	.90
“Contribute to the well being of others”	.62	.90
“Spread the fragrance of life”	.60	.90
“Want to be full of compassion, love and caring”	.64	.90
“Want to share the pain and joy of life together”	.72	.89
“Share the suffering of humanity in my neighborhood and beyond”	.66	.89
“Like doing good for others with no expectation of reward”	.67	.89
“Care for those unable to care for themselves, such as feeding the hungry children and the downtrodden”	.34	.90
“Bring happiness to others through service”	.55	.90
“Want to keep informed with new knowledge in order to serve others more effectively”	.77	.89
“Want to extend the gift of love to all”	.69	.89
“Want to serve people in all countries, especially the needy”	.55	.90

Factor 7 = Morality
(Cronbach's Alpha = .66)

“Believe that human life is governed by moral laws”	.40	.62
“Live a moral, ethical, nonviolent life”	.46	.59
“Live by a set of personal values”	.42	.61
“Fulfill my duty to family and society”	.46	.59
“Want to instill virtues such as respect and love in children”	.35	.64

Table 6 con't

Factor 8 = Religion

(Cronbach's Alpha = .87)

“Am at peace with God”	.55	.85
“Seek to do God's will”	.69	.85
“Seek to glorify God”	.58	.85
“Believe in the afterlife”	.47	.86
“Believe that one can have a personal relationship with God”	.61	.85
“Lead a spiritual life which requires placing other above my own material needs”	.51	.86
“Meditate according to the Indian method”	.32	.87
“Am becoming a conscious being – conscious of body, mind and soul”	.56	.85
“My thoughts and actions are in accordance with my love for God”	.74	.84
“Believe that emptying my mind of thoughts brings peace from human striving”	.45	.86
“Believe in developing an holistic approach towards body, mind, space and time”	.67	.85
“Bring happiness to others through prayers and chants”	.51	.86

Factor 9 = Self-Acceptance

(Cronbach's Alpha = .32)

“Have learned that setbacks and disappointments are an inevitable part of life”	.27	.27
“Am at peace with myself”	.22	.29
“Accept my limitations”	.29	.60
“Am at peace with my past”	.28	.27
“Accept what cannot be changed”	.31	.27
“Have learned to live with suffering and make the best of it”	.32	.26

Factor 10 = Fair Treatment

(Cronbach's Alpha = .59)

“Have found that there is rough justice in the world”	.17	.64
“Life has treated me fairly”	.33	.55
“Am treated fairly by others”	.51	.46
“Have received my fair share of opportunities and rewards”	.48	.47
“Want to develop a society where everyone has an equal opportunity to develop their potential”	.31	.5

Table 7

Item-total Correlations and Reliability Measures of Factors for Indo-Canadians

	Item-Total Correlation	Alpha if Item- Deleted
<u>Factor 1 = Intimate Relationships (family and close friends)</u> (Cronbach's Alpha = .80)		
"Have a good family life"	.26	.81
"Have someone to share intimate feelings with"	.58	.76
"Have confidants to give me emotional support"	.27	.80
"Have a mutually satisfying loving relationship"	.76	.73
"Have found someone I love deeply"	.63	.75
"Have a sense of belonging"	.56	.77
"Believe that celebration of festivals with family and other makes life meaningful"	.36	.80
"Want to get, or am already married and live with my extended family"	.62	.76
<u>Factor 2 = General Relationships (community)</u> (Cronbach's Alpha = .86)		
"Relate well to others"	.63	.84
"Have a number of good friends"	.44	.86
"Am trusted by others"	.79	.86
"Am highly regarded by others"	.40	.86
"Am liked by others"	.50	.85
"Love and respect the feelings of others"	.64	.84
"Treat others as equals"	.72	.83
"Want to be broad-minded so that I can understand and help others different from me"	.63	.84
"Love and cooperate with everyone, regardless of where they are from"	.59	.84
<u>Factor 3 = Relationship with Nature</u> (Cronbach's Alpha = .58)		
"Maintain good relationships and communicate with humans and animals"	.30	.61
"Respect and care for the environment"	.36	.54

Table 7 con't

“Live in harmony with nature”	.54	.24
<u>Factor 4 = Affirmation of meaning and purpose in life</u>		
(Cronbach’s Alpha = .76)		
“Believe that life has an ultimate purpose and meaning”	.68	.68
“Have a sense of mission or calling”	.41	.74
“Have a purpose and direction in life”	.56	.71
“Have a sense of coherence and continuity in my life	.38	.75
“Believe that there is order and purpose in the universe	.57	.70
“Believe that life has inherent meaning”	.41	.74
“Accept life as a gift”	.33	.75
<u>Factor 5 = Achievement</u>		
(Cronbach’s Alpha = .91)		
“Engage in creative work”	.71	.91
“Am successful in achieving my aspirations	.59	.91
“Pursue worthwhile objectives”	.52	.91
“Strive to achieve my life goals”	.72	.91
“Believe in the value of my pursuits”	.70	.91
“Seek to actualize my potentials”	.65	.91
“Like challenge”	.61	.91
“Take initiative”	.74	.90
“Am able to make full use of my abilities”	.72	.91
“Strive to do my best in whatever I am doing”	.49	.91
“Am committed to my work”	.66	.91
“Am enthusiastic about what I do	.70	.91
“Do not give up when I encounter setbacks or obstacles”	.72	.91
“Strive towards personal growth”	.49	.91
“Am persistent and resourceful in attaining my goals”	.68	.91
“Value my work”	.64	.91
“Attempt to leave behind a good and lasting legacy”	.37	.91
“Want to have my presence felt by others now and by following generations	.22	.92
“Need to be actively engaged or occupied”	.35	.91
“Want to do my best so that I can accept death without regrets”	.54	.91
“Need recognition and approval from others”	.18	.92

Table 7 con't

Factor 6 = Altruism and Self-transcendence

(Cronbach's Alpha = .87)

“Believe that I can make a difference in the world”	.17	.88
“Care about other people”	.57	.86
“Strive to make this world a better place”	.32	.87
“It is important to dedicate my life to a cause”	.45	.87
“Seek higher values – values that transcend self-interests”	.40	.87
“Bring happiness to others”	.66	.86
“Make a significant contribution to society”	.46	.87
“Contribute to the well being of others”	.51	.86
“Spread the fragrance of life”	.36	.87
“Want to be full of compassion, love and caring”	.49	.86
“Want to share the pain and joy of life together”	.48	.86
“Share the suffering of humanity in my neighborhood and beyond”	.54	.86
“Like doing good for others with no expectation of reward”	.33	.87
“Care for those unable to care for themselves, such as feeding the hungry children and the downtrodden”	.49	.86
“Bring happiness to others through service”	.55	.86
“Want to keep informed with new knowledge in order to serve others more effectively”	.65	.86
“Want to extend the gift of love to all”	.72	.85
“Want to serve people in all countries, especially the needy”	.60	.86

Factor 7 = Morality

(Cronbach's Alpha = .78)

“Believe that human life is governed by moral laws”	.34	.83
“Live a moral, ethical, nonviolent life”	.54	.75
“Live by a set of personal values”	.66	.72
“Fulfill my duty to family and society”	.67	.70
“Want to instill virtues such as respect and love in children”	.65	.71

Table 7 con't

Factor 8 = Religion

(Cronbach's Alpha = .78)

“Am at peace with God”	.33	.77
“Seek to do God's will”	.32	.77
“Seek to glorify God”	.41	.76
“Believe in the afterlife”	.24	.78
“Believe that one can have a personal relationship with God”	.41	.76
“Lead a spiritual life which requires placing others above my own material needs”	.50	.75
“Meditate according to the Indian method”	.50	.75
“Am becoming a conscious being – conscious of body, mind and soul”	.49	.75
“My thoughts and actions are in accordance with my love for God”	.43	.76
“Believe that emptying my mind of thoughts brings peace from human striving”	.34	.77
“Believe in developing an holistic approach towards body, mind, space and time”	.44	.76
“Bring happiness to others through prayers and chants”	.60	.74

Factor 9 = Self-Acceptance

(Cronbach's Alpha = .75)

“Have learned that setbacks and disappointments are an inevitable part of life”	.40	.74
“Am at peace with myself”	.55	.70
“Accept my limitations”	.68	.66
“Am at peace with my past”	.51	.70
“Accept what cannot be changed”	.55	.70
“Have learned to live with suffering and make the best of it”	.28	.77

Factor 10 = Fair Treatment

(Cronbach's Alpha = .72)

“Have found that there is rough justice in the world”	.35	.73
“Life has treated my fairly”	.53	.66
“Am treated fairly by others”	.38	.71
“Have received my fair share of opportunities and rewards”	.67	.59
“Want to develop a society where everyone has an equal opportunity to develop their potential”	.50	.66

Table 8

Item-total Correlations and Reliability Measures of Factors for all subjects

	Item-Total Correlation	Alpha if Item- Deleted
<u>Factor 1 = Intimate Relationships (family and close friends)</u> (Cronbach's Alpha = .79)		
"Have a good family life"	.44	.77
"Have someone to share intimate feelings with"	.61	.74
"Have confidants to give me emotional support"	.40	.78
"Have a mutually satisfying loving relationship"	.58	.75
"Have found someone I love deeply"	.52	.76
"Have a sense of belonging"	.58	.76
"Believe that celebration of festivals with family and others makes life meaningful"	.32	.79
"Want to get, or am already married and live with my extended family"	.53	.76
<u>Factor 2 = General Relationships (community)</u> (Cronbach's Alpha = .85)		
"Relate well to others"	.56	.83
"Have a number of good friends"	.43	.85
"Am trusted by others"	.61	.83
"Am highly regarded by others"	.46	.84
"Am liked by others"	.63	.82
"Love and respect the feelings of others"	.67	.82
"Treat others as equals"	.51	.84
"Want to be broad-minded so that I can understand and help others different from me"	.60	.83
"Love and cooperate with everyone, regardless of where they are from"	.62	.82
<u>Factor 3 = Relationship with Nature</u> (Cronbach's Alpha = .68)		
"Maintain good relationships and communicate with humans and animals"	.43	.66
"Respect and care for the environment"	.50	.57
"Live in harmony with nature"	.55	.52

Table 8 con't

Factor 4 = Affirmation of meaning and purpose in life

(Cronbach's Alpha = .78)

“Believe that life has an ultimate purpose and meaning”	.55	.75
“Have a sense of mission or calling”	.48	.76
“Have a purpose and direction in life”	.48	.76
“Have a sense of coherence and continuity in my life	.54	.75
“Believe that there is order and purpose in the universe	.60	.74
“Believe that life has inherent meaning”	.56	.74
“Accept life as a gift”	.36	.79

Factor 5 = Achievement

(Cronbach's Alpha = .90)

“Engage in creative work”	.55	.90
“Am successful in achieving my aspirations	.54	.90
“Pursue worthwhile objectives”	.42	.90
“Strive to achieve my life goals”	.63	.89
“Believe in the value of my pursuits”	.68	.89
“Seek to actualize my potentials”	.61	.90
“Like challenge”	.65	.89
“Take initiative”	.74	.89
“Am able to make full use of my abilities”	.61	.90
“Strive to do my best in whatever I am doing”	.62	.89
“Am committed to my work”	.65	.89
“Am enthusiastic about what I do	.58	.90
“Do not give up when I encounter setbacks or obstacles”	.62	.89
“Strive towards personal growth”	.50	.90
“Am persistent and resourceful in attaining my goals”	.63	.89
“Value my work”	.56	.90
“Attempt to leave behind a good and lasting legacy”	.32	.90
“Want to have my presence felt by others now and by following generations	.33	.90
“Need to be actively engaged or occupied”	.42	.90
“Want to do my best so that I can accept death without regrets”	.42	.90
“Need recognition and approval from others”	.16	.91

Table 8 con't

Factor 6 = Altruism and Self-transcendence

(Cronbach's Alpha = .89)

“Believe that I can make a difference in the world”	.32	.89
“Care about other people”	.53	.88
“Strive to make this world a better place”	.51	.89
“It is important to dedicate my life to a cause”	.41	.89
“Seek higher values – values that transcend self-interests”	.44	.89
“Bring happiness to others”	.48	.89
“Make a significant contribution to society”	.49	.89
“Contribute to the well being of others”	.59	.88
“Spread the fragrance of life”	.51	.89
“Want to be full of compassion, love and caring”	.59	.88
“Want to share the pain and joy of life together”	.63	.88
“Share the suffering of humanity in my neighborhood and beyond”	.62	.88
“Like doing good for others with no expectation of reward”	.55	.88
“Care for those unable to care for themselves, such as feeding the hungry children and the downtrodden”	.39	.89
“Bring happiness to others through service”	.55	.88
“Want to keep informed with new knowledge in order to serve others more effectively”	.71	.88
“Want to extend the gift of love to all”	.67	.88
“Want to serve people in all countries, especially the needy”	.56	.88

Factor 7 = Morality

(Cronbach's Alpha = .72)

“Believe that human life is governed by moral laws”	.40	.72
“Live a moral, ethical, nonviolent life”	.51	.67
“Live by a set of personal values”	.51	.66
“Fulfill my duty to family and society”	.56	.64
“Want to instill virtues such as respect and love in children”	.45	.69

Table 8 con't

Factor 8 = Religion

(Cronbach's Alpha = .83)

“Am at peace with God”	.47	.82
“Seek to do God's will”	.54	.82
“Seek to glorify God”	.50	.82
“Believe in the afterlife”	.37	.83
“Believe that one can have a personal relationship with God”	.53	.82
“Lead a spiritual life which requires placing others above my own material needs”	.51	.82
“Meditate according to the Indian method”	.38	.83
“Am becoming a conscious being – conscious of body, mind and soul”	.53	.82
“My thoughts and actions are in accordance with my love for God”	.63	.81
“Believe that emptying my mind of thoughts brings peace from human striving”	.41	.83
“Believe in developing an holistic approach towards body, mind, space and time”	.58	.81
“Bring happiness to others through prayers and chants”	.54	.82

Factor 9 = Self-Acceptance

(Cronbach's Alpha = .37)

“Have learned that setbacks and disappointments are an inevitable part of life”	.29	.32
“Am at peace with myself”	.28	.32
“Accept my limitations”	.25	.64
“Am at peace with my past”	.29	.31
“Accept what cannot be changed”	.34	.31
“Have learned to live with suffering and make the best of it”	.29	.31

Factor 10 = Fair Treatment

(Cronbach's Alpha = .66)

“Have found that there is rough justice in the world”	.26	.69
“Life has treated my fairly”	.43	.61
“Am treated fairly by others”	.48	.59
“Have received my fair share of opportunities and rewards”	.57	.54
“Want to develop a society where everyone has an equal opportunity to develop their potential”	.37	.63

Table 9

Mean Scores of Meaning factors, Overall Life Meaning and Overall Life Satisfactionfor all subjects

Factor	Mean	Std. Deviation
Intimate Relationships	5.30	1.06
General Relationships	5.56	.88
Relationship with Nature	5.59	.98
Affirmation of Meaning and Purpose in life	5.44	.96
Achievement	5.28	.83
Altruism and Self-transcendence	5.41	.80
Morality	5.55	.99
Religion	4.80	1.01
Self-Acceptance	5.37	1.50
Fair Treatment	5.21	.90
Total Meaning	5.32	.75
SWLS	4.92	1.12

Table 10

A Summary Table of Univariate Main Effects for Country for Modified PMP Factors

Factors	<i>F(df, df)</i>	<i>p</i>	<i>η</i>
Intimate Relationship	4.03 (1, 112)	.05	.035
General Relationships	5.86 (1, 112)	.02	.050
Relationship with Nature	.16 (1, 112)	.70	.001
Affirmation of Meaning and Purpose in Life	.72 (1, 112)	.40	.006
Achievement	1.80 (1,112)	.18	.016
Altruism and Self-Transcendence	.93 (1, 112)	.34	.008
Morality	4.25 (1,112)	.04	.037
Religion	.15 (1, 112)	.69	.001
Self- Acceptance	.16 (1, 112)	.69	.001
Fair Treatment Treatment	7.69 (1, 112)	.01	.06

Note: Countries are: India and Canada

Table 11

Mean Scores of Ten Factors by Country

Factor	Meaning	Std. Deviation
Intimate Relationships		
India	5.08	1.15
Canada	5.54	.93
General Relationships		
India	5.37	.93
Canada	5.78	.76
Relationship with Nature		
India	5.63	1.13
Canada	5.58	.83
Affirmation of Meaning and Purpose in Life		
India	5.36	1.08
Canada	5.53	.81
Achievement		
India	5.16	.89
Canada	5.42	.75
Altruism and Self-transcendence		
India	5.35	.90
Canada	5.50	.68
Morality		
India	5.37	1.04
Canada	5.76	.90
Religion		
India	4.74	1.14
Canada	4.88	.86
Self-Acceptance		
India	5.30	1.97
Canada	5.44	.80

Table 11 con't

Fair Treatment			
India	4.98	.97	
Canada	5.45	.77	

Table 12

A Summary Table of Main Effects for Gender

Factors	$F(df, df)$	p	η
Intimate	5.06 (1, 112)	.03	.043
General Relationships	.56 (1, 112)	.46	.005
Relationship with Nature	.39 (1, 112)	.53	.003
Affirmation of Meaning and	.29 (1, 112)	.59	.003
Achievement	1.96 (1, 112)	.16	.017
Altruism and Self- Transcendence	.09 (1, 112)	.76	.001
Morality	.39 (1, 112)	.53	.003
Religion	3.7 (1, 112)	.06	.032
Self-Acceptance	.02 (1, 112)	.89	.000
Fair Treatment	.01 (1, 112)	.94	.000

Table 13

Mean Scores of Ten Factors by Gender

Factor	Meaning	Std. Deviation
Intimate Relationships		
Male (N=52)	5.01	1.09
Female (N=64)	5.55	1.00
General Relationships		
Male	5.47	.85
Female	5.66	.89
Relationship with Nature		
Male	5.55	.97
Female	5.65	1.00
Affirmation of meaning and purpose in life		
Male	5.37	1.10
Female	5.51	.83
Achievement		
Male:	5.14	.86
Female	5.40	.78
Altruism and Self-transcendence		
Male	5.44	.84
Female	5.41	.77
Morality		
Male	5.45	1.00
Female	5.65	.98
Religion		
Male	4.58	1.14
Female	4.99	.86
Self-Acceptance		
Male	5.34	2.08
Female	5.37	.82

Table 13 con't

Fair Treatment		
Male	5.15	.96
Female	5.27	.86

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 14

Correlations Among Factors and Life Satisfaction for subjects from India

	Factor 1	Factor 2	Factor 3	Factor 4
Factor 1	1.00			
Factor 2	.63**	1.00		
Factor 3	.63**	.73**	1.00	
Factor 4	.61**	.59**	.55**	1.00
Factor 5	.76**	.77**	.79**	.81**
Factor 6	.53**	.80**	.74**	.61**
Factor 7	.61**	.74**	.65**	.59**
Factor 8	.24**	.32**	.22**	.59**
Factor 9	.22**	.46**	.41**	.32**
Factor 10	.64**	.62**	.55**	.50**
SWLS	.53**	.29**	.44**	.27**
Meaning	.72**	.85**	.78**	.81**

* $p < .05$; ** $p < .01$; *** $p < .001$.

Factor 1: Intimate Relationships
 Factor 2: General Relationships
 Factor 3: Relationship with Nature
 Factor 4: Affirmation of meaning and purpose in life
 Factor 5: Achievement
 Factor 6: Altruism and Self-transcendence
 Factor 7: Morality
 Factor 8: Religion
 Factor 9: Self-Acceptance
 Factor 10: Fair Treatment

SWLS: Satisfaction with Life

Table 14 con't

	Factor 5	Factor 6	Factor 7	Factor 8
Factor 1				
Factor 2				
Factor 3				
Factor 4				
Factor 5	1.00			
Factor 6	.79**	1.00		
Factor 7	.77**	.75**	1.00	
Factor 8	.52**	.51**	.44**	1.00
Factor 9	.42**	.45**	.42**	.12**
Factor 10	.70**	.56**	.51**	.27**
SWLS	.48**	.36**	.29**	.19**
Meaning	.95**	.89**	.82**	.60**

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 14 con't

	Factor 9	Factor 10	SWLS	Meaning
Factor 1				
Factor 2				
Factor 3				
Factor 4				
Factor 5				
Factor 6				
Factor 7				
Factor 8				
Factor 9	1.00			
Factor 10	.51**	1.00		
SWLS	.27**	.45**	1.00	
Meaning	.56**	.72**	.45**	1.00

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 15

Correlations Among Factors and Life Satisfaction for Indo-Canadians

	Factor 1	Factor 2	Factor 3	Factor 4
Factor 1	1.00			
Factor 2	.67**	1.00		
Factor 3	.67**	.73**	1.00	
Factor 4	.74**	.68**	.64**	1.00
Factor 5	.71**	.77**	.65**	.77**
Factor 6	.75**	.74**	.75**	.77**
Factor 7	.76**	.73**	.74**	.77**
Factor 8	.49**	.30**	.42**	.54**
Factor 9	.53**	.65**	.52**	.61**
Factor 10	.50**	.70**	.52**	.55**
SWLS	.43**	.37**	.22**	.53**
Meaning	.84**	.83**	.78**	.87**

* $p < .05$; ** $p < .01$; *** $p < .001$.

Factor 1: Intimate Relationships

Factor 2: General Relationships

Factor 3: Relationship with Nature

Factor 4: Affirmation of meaning and purpose in life

Factor 5: Achievement

Factor 6: Altruism and Self-transcendence

Factor 7: Morality

Factor 8: Religion

Factor 9: Self-Acceptance

Factor 10: Fair Treatment

SWLS: Satisfaction with Life

Table 15 con't

	Factor 5	Factor 6	Factor 7	Factor 8
Factor 1				
Factor 2				
Factor 3				
Factor 4				
Factor 5	1.00			
Factor 6	.78**	1.00		
Factor 7	.72**	.78**	1.00	
Factor 8	.45**	.57**	.51**	1.00
Factor 9	.75**	.57**	.61**	.36**
Factor 10	.65**	.63**	.63**	.45**
SWLS	.56**	.32**	.34**	.28**
Meaning	.84**	.83**	.78**	.87**

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 15 con't

	Factor 9	Factor 10	SWLS	Meaning
Factor 4				
Factor 5				
Factor 6				
Factor 7				
Factor 8				
Factor 9	1.00			
Factor 10	.62**	1.00		
SWLS	.56**	.41**	1.00	
Meaning	.74**	.73**	.49**	1.00

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 16

Correlations Among Factors and Life Satisfaction for all subjects

	Factor 1	Factor 2	Factor 3	Factor 4
Factor 1	1.00			
Factor 2	.67**	1.00		
Factor 3	.63**	.70**	1.00	
Factor 4	.66**	.62**	.58**	1.00
Factor 5	.75**	.78**	.72**	.80**
Factor 6	.62**	.77**	.73**	.67**
Factor 7	.69**	.75**	.67**	.66**
Factor 8	.35**	.32**	.29**	.57**
Factor 9	.29**	.48**	.42**	.38**
Factor 10	.61**	.67**	.52**	.52**
Life Satisfaction	.53**	.37**	.34**	.38**
Total Life Meaning	.78**	.84**	.76**	.83**

* $p < .05$; ** $p < .01$; *** $p < .001$.

Factor 1: Intimate Relationships

Factor 2: General Relationships

Factor 3: Relationship with Nature

Factor 4: Affirmation of meaning and purpose in life

Factor 5: Achievement

Factor 6: Altruism and Self-transcendence

Factor 7: Morality

Factor 8: Religion

Factor 9: Self-Acceptance

Factor 10: Fair Treatment

SWLS: Satisfaction with Life

Table 16 con't

	Factor 5	Factor 6	Factor 7	Factor 8
Factor 1				
Factor 2				
Factor 3				
Factor 4				
Factor 5	1.00			
Factor 6	.79**	1.00		
Factor 7	.76**	.76**	1.00	
Factor 8	.50**	.53**	.47**	1.00
Factor 9	.48**	.46**	.44**	.17**
Factor 10	.69**	.59**	.58**	.35**
Life Satisfaction	.53**	.36**	.35**	.24**
Total life Meaning	.93**	.90**	.84**	.62**

* $p < .05$; ** $p < .01$; *** $p < .001$.

Table 16 con't

	Factor 9	Factor 10	SWLS	Meaning
Factor 1				
Factor 2				
Factor 3				
Factor 4				
Factor 5				
Factor 6				
Factor 9	1.00			
Factor 10	.51**	1.00		
Life Satisfaction	.33**	.48**	1.00	
Total life Meaning	.58**	.74**	.49**	1.00

* $p < .05$; ** $p < .01$; *** $p < .001$.

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APPENDIX B: CONSENT FORM-STUDY ONE

Growing up between two cultural worlds can at times be stressful. Values emphasized in one culture can sometimes clash with values held in the other, leading to confusion and conflicting loyalties. In order to be of service to Indo-Canadians, it is important to learn about Indian values.

As a graduate student in the Department of Counseling Psychology at Trinity Western University, I am interested in learning about what makes life meaningful for you. My name is Bonnie Kalkman, and I am working on this project under the supervision of Dr. Paul T. P. Wong in the department named above. The number at which he can be reached is (604) 513-2034. I assure you that the information you provide will be strictly confidential and that names will not appear in any written material of the study.

I request that you fill out the attached questionnaire. You have the right to refuse to participate or withdraw at any time. If you are interested in hearing about the results, a summary will be available on the internet at www.twu.ca/cpsy.

Thank you for your participation.

 B. K. Kalkman
 (604) 870-1343 (Canada)

I have read and understood the description of the study and I willingly consent to participation in this study.

 (signature of participant)

 (date)

Optional:

If you would be interested in helping further with this study, by filling in a questionnaire developed from today's responses, please fill in your name and address below and I will be pleased to mail the new questionnaire to you as soon as it is ready.

Name: _____

Address: _____

APPENDIX C: DEMOGRAPHICS FORM-STUDY ONE

Male _____ Female _____

Level of education: _____

Age: _____

Occupation: _____

Religion: _____

Home country: _____

Level of income: (check one):

Less than 18,000 Rs per year (1,500 Rs per month) _____

18,001 Rs – 60,000 Rs per year _____

60,001 Rs – 120,000 Rs per year _____

Over 120,000 Rs per year _____

APPENDIX D: MODIFIED PERSONAL MEANING PROFILE - INDIA

This questionnaire measures people’s perceptions of personal meaning in their lives. Generally, a meaningful life involves a sense of purpose and personal significance. However, people often differ in what they value most, and they have different ideas as to what would make life worth living.

The following statements describe potential sources of a meaningful life. Please read each statement carefully and indicate to what extent each item characterizes your own life. You may respond by circling the appropriate number according to the following scale:

1	2	3	4	5	6	7
Not at all		Moderately			A great deal	

For example, if going to parties does not contribute to your sense of personal meaning, you may circle 1 or 2. If taking part in volunteer work contributes quite a bit of meaning to your life, you may circle 5 or 6.

It is important that you answer honestly on the basis of your own experience and beliefs.

- | | |
|---|---------|
| 1. I have a good family life | 1234567 |
| 2. I believe I can make a difference in the world | 1234567 |
| 3. I am at peace with God | 1234567 |
| 4. I have learned that setbacks and disappointments are
an inevitable part of life | 1234567 |
| 5. I believe that life has an ultimate purpose and meaning | 1234567 |
| 6. I engage in creative work | 1234567 |
| 7. I am successful in achieving my aspirations | 1234567 |
| 8. I pursue worthwhile objectives | 1234567 |
| 9. I strive to achieve my life goals | 1234567 |
| 10. I care about other people | 1234567 |
| 11. I have someone to share intimate feelings with | 1234567 |
| 12. I believe in the value of my pursuits | 1234567 |
| 13. I seek to actualize my potential | 1234567 |
| 14. I have found that there is rough justice in the world | 1234567 |
| 15. I strive to make this world a better place | 1234567 |
| 16. I am at peace with myself | 1234567 |
| 17. I have confidants to give me emotional support | 1234567 |
| 18. I relate well to others | 1234567 |
| 19. I have a sense of mission or calling | 1234567 |
| 20. I seek to do God’s will | 1234567 |
| 21. I like challenge | 1234567 |

APPENDIX D cont.

22. I believe that human life is governed by moral laws	1234567
23. It is important to dedicate my life to a cause	1234567
24. I take initiative	1234567
25. I am able to make full use of my abilities	1234567
26. I strive to do my best in whatever I am doing	1234567
27. I have a number of good friends	1234567
28. I am trusted by others	1234567
29. I am committed to my work	1234567
30. I have a purpose and direction in my life	1234567
31. I seek higher values-values that transcend self-interest	1234567
32. I am highly regarded by others	1234567
33. I seek to glorify God	1234567
34. I am enthusiastic about what I do	1234567
35. Life has treated me fairly	1234567
36. I accept my limitations	1234567
37. I am at peace with my past	1234567
38. I have a mutually satisfying loving relationship	1234567
39. I have a sense of coherence and continuity in my life	1234567
40. I do not give up when I encounter setbacks and obstacles...	1234567
41. I am altruistic and helpful	1234567
42. I am liked by others	1234567
43. I have found someone I love deeply	1234567
44. I strive toward personal growth	1234567
45. I bring happiness to others	1234567
46. I accept what cannot be changed	1234567
47. I am persistent and resourceful in attaining my goals	1234567
48. I value my work	1234567
49. I make a significant contribution to society	1234567
50. I contribute to the well-being of others	1234567
51. I believe in the after-life	1234567
52. I believe that one can have a personal relationship with God ..	1234567
53. I attempt to leave behind a good and lasting legacy	1234567
54. I believe that there is order and purpose in the universe	1234567
55. I am treated fairly by others	1234567
56. I have received my fair share of opportunities and rewards ...	1234567
57. I have learned to live with suffering and make the best of it ...	1234567

APPENDIX D cont.

58. I lead a spiritual life which requires placing others above my own material needs	1234567
59. I love and respect the feelings of others	1234567
60. I spread the fragrance of life	1234567
61. I meditate according to the Indian method	1234567
62. I am becoming a conscious being-conscious of body, mind and spirit	1234567
63. I live a moral, ethical, nonviolent life	1234567
64. I want to be full of compassion, love and caring	
65. I want to share the pain and joy of life together	1234567
66. I treat others as equals	1234567
67. I have a sense of belonging	1234567
68. I maintain good relationships and communicate with humans and animals	1234567
69. I respect and care for the environment	1234567
70. I want to develop a society where everyone has an equal opportunity to develop their potential	1234567
71. I share the suffering of humanity in my neighborhood and beyond	1234567
72. I want to have my presence felt by others now and by following generations	1234567
73. I like doing for others with no expectation of reward	1234567
74. My thoughts and actions are in accordance with my love for God	1234567
75. I want to be broad-minded so that I can understand and help others different from me	1234567
76. I believe that life has inherent meaning	1234567
77. I believe that emptying my mind of thoughts brings peace from human strivings	1234567
78. I need to be actively engaged or occupied	1234567
79. I live by a set of personal values	1234567
80. I care for those unable to care for themselves, such as feeding the hungry children or downtrodden	1234567
81. I believe in developing an holistic approach towards body, mind, space, and time	1234567
82. I live in harmony with nature	1234567
83. I fulfill my duty to family and society	1234567

APPENDIX D cont.

84. I bring happiness to others through prayers and chants	1234567
85. I bring happiness to others through service	1234567
86. I accept life as a gift	1234567
87. I want to keep informed with new knowledge in order to serve others more effectively	1234567
88. I want to instill virtues such as respect and love in children	1234567
89. I want to do my best so that I can accept death without regrets ...	1234567
90. I want to extend the gift of love to all	1234567
91. I want to serve people in all countries, especially the needy	1234567
92. I believe that celebration of festivals with family and others makes life meaningful	1234567
93. I want to get, or am already married and live with my extended family	1234567
94. I love and cooperate with everyone, regardless of where they are from	1234567
95. I want to bring a sense of order and coherence to the world	1234567
96. I need recognition and approval from others	1234567

APPENDIX E: SATISFACTION WITH LIFE SCALE*

SATISFACTION WITH LIFE SCALE *

Using the 1-7 scale, indicate your agreement with each item.

- 7-point scale: 1 = strongly disagree
 2 = disagree
 3 = slightly disagree
 4 = neither agree nor disagree
 5 = slightly agree
 6 = agree
 7 = strongly agree

- | | |
|---|---------------|
| 1. In most ways my life is close to my ideal. | 1 2 3 4 5 6 7 |
| 2. The conditions of my life are excellent. | 1 2 3 4 5 6 7 |
| 3. I am satisfied with my life. | 1 2 3 4 5 6 7 |
| 4. So far I have gotten the important things I want in life. | 1 2 3 4 5 6 7 |
| 5. If I could live my life over, I would change almost nothing. | 1 2 3 4 5 6 7 |

*SWLS (Diener, Emmons, Larsen, & Griffin, 1985)

APPENDIX F: CONSENT FORM-STUDY TWO

My name is Bonnie Kalkman and I am a graduate student in the Department of Counseling Psychology at Trinity Western University. I am interested in learning about what makes life meaningful for you. I am working on this project under the supervision of Dr. Paul T. P. Wong. The number at which he can be reached is (604) 513-2034. I assure you that the information you provide will be strictly confidential and that names will not appear in any written material of this study.

I request that you fill out the attached questionnaires. You have the right to refuse to participate or withdraw at any time. If you are interested in hearing about the results, a summary will be available on the internet at www.twu.ca/cpsy.

Thank you for your participation.

Bonnie Kalkman
(604) 870-1343

I have read and understood the description of the study and I willingly consent to participate in this study.

(signature of participant)

(date)

APPENDIX G: DEMOGRAPHICS FORM-STUDY TWO

Male _____ Female _____

Level of education: _____

Age: _____

Occupation: _____

Religion: _____

Country of birth: _____

Years living in Canada: _____

Level of income: (check one): (optional):

Less than 20,000 dollars per year _____

20,000 dollars – 40,000 dollars per year _____

40,001 – 60,000 dollars per year _____

60,001 – 80,000 dollars per year _____

Over 80,000 dollars per year _____

APPENDIX H: LETTER OF REQUEST-STUDY TWO



Bonnie Kalkman
2146 Orchard Drive
Abbotsford, B.C. V3G 2B7
Canada

February 5, 2001

Dear Friend:

I hope you remember me. I attended the South Asian Friendship Camp at Anandwan with Satya Paul in October, 2000. I handed out some questionnaires at that time. That was the first part of my study. I am now working on the next part. Enclosed is a questionnaire that I would like you to fill out. I would appreciate it very much if you would, and then enclose it in the self-addressed envelope and return it to me. Thank you very much for your participation.

Yours truly,

B. K. Kalkman