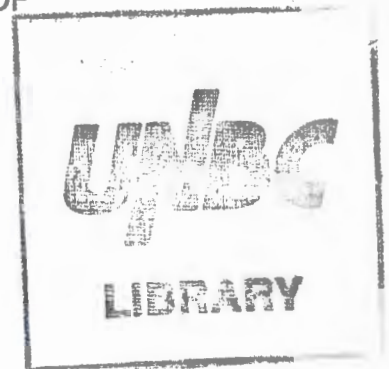


DETERMINING QUALITY OF LIFE AMONG INDO-CANADIANS AS IT  
RELATES TO THEIR LEVEL OF INTEGRATION

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## ABSTRACT

The results of a recent quality of life survey indicated that Prince George residents reported a higher mean Quality of Life than those found in other Canadian and international studies (Michalos, 1995, p. 4). The present study again involves a Prince George sample but focused on its largest immigrant group, the Indo-Canadian community. A questionnaire was designed that combines the essential features of Michalos' 1995 questionnaire and a suitably altered version of the Ramirez (1983) Biculturalism / Multiculturalism Experience Inventory. The present study's instrument was used to investigate not only the quality of life of the Indo-Canadians but the relationship between level of integration and quality of life. The Indo-Canadians reported an even higher satisfaction with life as a whole and satisfaction with overall quality of life than other Prince George residents. No relationship between level of integration and quality of life was found. Multiple regressions of Michalos' (1995) domains with life satisfaction and happiness with life as a whole revealed that many of the domains were strong predictors in both Prince George studies. Satisfaction with financial security was a strong predictor in the Indo-Canadian community but was not in the Michalos (1995) study.

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## CHAPTER ONE INTRODUCTION

Happiness is a highly valued concept in present day Western society. When we assess an individual's happiness, we look at the degree to which the individual judges the overall quality of her/his life as-a-whole favorably (Veenhoven, 1994, p.5).

Michalos (1991) noted that the question of what makes people satisfied or happy with their lives or with particular features of their lives, "has historic roots that go back at least 2,500 years in western society and probably as many years before that in eastern philosophy " (p. 3 ). Veenhoven (1994) compiled a World Database of Happiness in which 2,472 studies on subjective appreciation of life have been catalogued. He indicated that over half of the happiness studies focused on causes of happiness. Researchers wanted to know what makes people happy. They used numerous variables as determinants to try to predict people's ratings of their quality of life.

Diener and Diener (1995) looked at personality variables such as self-esteem , income, and social support variables such as family, in a cross-cultural study . They wanted to determine if these variables differed cross-culturally. For example, they wanted to determine if self-esteem was important in predicting high ratings of quality of life in the U.S.A as compared to other countries. Other studies focused on variables such as roles and race differences among men and women as predictors of quality of life (Russell, Burton, Rushing, Ritter, & Rakocy, 1993).

Veenhoven (1984) cited two countries where the "effect of ethnic minority status on happiness" (p. 187) had been considered. The findings indicated that happiness changed between Blacks and Whites in the U.S.A. at different periods of time. Though no studies have been found which specifically address the issue of integration and happiness, Wentholt (1980) (cited in Veenhoven, 1984) suggested that this change in happiness was related to the level of integration of minority groups.

Researchers such as Weinfelt (1994); Joy (1989) and Isajiw (1990) explored other facets of integration. They discussed definitions of integration, as well as the effects and the process of integration on ethnic minority groups. They believed that ethnic minorities need to retain an ethnic identity which was separate from mainstream society.

The importance of this retention of culture was explored by Ramirez (1983). Ramirez pointed out that an identity with your own culture is as important as changing some of your cultural activities in order to integrate into the mainstream culture.

In a recent study conducted by Michalos (1994), Prince George residents rated their quality of life as being high. A key question arose: would the Indo-Canadian community in Prince George rate their quality of life as high as that found in the Michalos study? More specifically, the present study questioned if this ethnic minority group rated themselves as high as the respondents in the recent quality of life study.

### Statement of Problem

In a recent Quality of Life survey of over 2,000 households in Prince George (Michalos, 1994) it was noted that 93% of the respondents reported English as their first language. The sample also had an over-representation of the relatively well-off segment of Prince George (Michalos 1995). It is questionable if the Michalos study represented ethnic minority groups such as the Indo-Canadian group in Prince George.

By comparison, the present survey provided specific information about an ethnic minority group that may not have been reflected in the Quality of Life survey done by Michalos. Many of the respondents of the present study were expected to report English as their second language.

The current study sampled some long term residents of the Indo-Canadian community of Prince George and some of the more recent arrivals from India to Prince George. Recent arrivals (between years 1986-1991; Immigrants settlement in British Columbia: A study of 1991 census data, 1994,) for the Indo-Canadian community in Prince George represent 11.7% of total immigrants (Immigrants settlement in British Columbia: A study of 1991 census data, 1994, p. 186). Immigrants from India represent the largest percentage of new immigrants to British Columbia and to Prince George. The perception of both long term residents and new arrivals and their varying degrees of integration were represented in the current study.

Although the main focus of this study was on respondent's level of integration and perceived quality of life, other issues were considered. Integration into the mainstream culture means both retaining some cultural activities of your ethnic origin and changing some. Change in lifestyle can be radical for an ethnic minority. Therefore, the study attempted to ascertain if there were specific variables which may deter and/or facilitate integration.

### Rationale

Canada has officially embraced the diversities of ethnic and cultural backgrounds through its Multicultural Ministry (Multiculturalism B.C. Annual Report [MBCAR], 1993/1994). Weinfeld (1994) discussed how the Canadian Charter of Rights attempted to ensure survival of ethnic groups and their cultures as well as "full and equal participation of people of different ethnic origins without discrimination" ( p. 239). The Ministry of Multiculturalism attempted to specify the rights of ethnic minorities to practice their cultural activities. Multicultural Societies, are sponsored by grants from the government, assist new immigrants in the transition from their homeland to the Prince George community. In Prince George, the Immigration and Multicultural Services Society, helps new Canadians in a variety of ways such as employment opportunities, legal matters, linking immigrants to other organizations, counselling, English classes and cultural activities (Directory of Community Services, 1993). In the March 1994 publication of Immigrant Settlement in British Columbia it was noted that 12% of the total population of Prince George were foreign born. Of the total recent

(1986 -1991) immigrants to Prince George, immigrants from India were identified as the largest group to settle here.

Through government sponsored initiatives, ethnic minorities should enjoy the same quality of life as that of mainstream Canadians who appear to welcome the diversity of cultures and who state that minorities have the same right to happiness as they do (MBCAR, 1993/94). Difficulties for ethnic minority groups can still be experienced. Veenhoven (1984) noted "one could imagine minority status to be generally detrimental to happiness. It usually involved less favorable living conditions; in particular 'less legal security', less 'material comfort' and less 'social appreciation' " (p. 187). With the information provided by the respondents of the study, perhaps it will be possible to better meet the needs that characterize the Indo-Canadian community in Prince George.

### Significance

Counsellors and educators commonly provide professional services to students and others from a minority ethnic background. Ramirez (1983) points out that change for newcomers in a country demands "a reorganization of ethnic identity which may be psychologically stressful" (p. 143). Furthermore, he noted that if the change is too fast or too extreme, then integration can become confusing and stressful for the families. In order to work effectively with an ethnic minority it is important to understand their specific cultural needs. It is also important to understand if the need to maintain ethnic activities impacts their



quality of life or their happiness. Counsellors need to be able to identify the nature of the problem as it exists from the Indo-Canadian point of view.

The proposed research intended to help clarify how level of integration related to the respondents' perceived quality of life. It was further hoped that results of the study would clarify needs of ethnic minorities. Results of the study may also impact on current ethnic minority policy as it relates to immigrants in Prince George.

### Limitations

The major limitation for this study was generalizability. It was difficult to determine the degree to which the study's sample was representative of the Prince George adult Indo-Canadian population. Therefore because all adult Indo-Canadians in Prince George did not have equal opportunity to be part of the sample, the sample was not representative of the Indo-Canadian community here. Financial limitations required that my primary source of subjects came from the members of the Sikh temple. The Sikh temple membership was listed (as of November 1995) as being approximately 1,400 adults. Not all Indo-Canadians are members of the Sikh Temple. Some Indo-Canadians are Hindu and do not attend the services at the temple. Therefore, the results are confined to the specific group of respondents in this study and cannot be generalized beyond this sample.

The questionnaire was a combined scale of the Michalos 7-point satisfaction scale used in his study and the 5-point scale from Biculturalism /



Multiculturalism Experience Inventory (BMEI). No modifications were made on the 7-point satisfaction scale, however modifications were made to the BMEI. The target group changed from a student-Mexican minority sample to an adult Indo Canadian minority sample in Prince George. Because of the changes on the BMEI part of the questionnaire, future studies would need to examine the reliability of the instrument.

The questionnaire was reported by several respondents to be too long. This could account for a lot of missing data in the Opinion section (5-point likert type scale) and the demographic questions designed for the people who have recently (within the last 5 years) become residents of Prince George. Also some of the demographic questions, in retrospect, could have been worded so that they were more relevant to the Indo-Canadian culture. For example, the question on dating was not relevant to this minority group.

Some of the responses on the open-ended questions were confusing to interpret because some of the questions were confusing. Specifically the question Are there any customs, beliefs, that you find difficult to practice in Canada? Why? confused the respondents in that they were unsure whether the customs were Indian customs or Canadian customs that were difficult . This confusion was reflected in the responses.

And finally, Palys (1992) has pointed out "the response rate for questionnaire surveys is in the 10 to 40 percent range" (p.163). Although 200 questionnaire were distributed into the Indo-Canadian community, 42 (20%)

questionnaires were returned. It is hard to determine what segment of the total Prince George Indo-Canadian population this represent.

### Overview of the Chapters

This chapter has provided a summary statement of the research problem, the significance of the study and limitations of the study.

A review of the literature on quality of life and integration of ethnic minorities is presented in Chapter Two. It ends with a statement of the research questions and their statistical hypotheses. Chapter Three outlines the methodology and research procedures used to test the hypotheses. Chapter Four details the results of the study including a discussion of these results. The final chapter provides a restatement of the problem and purpose of the study, followed by concluding remarks about the study and ending with implications for future research.

## CHAPTER TWO REVIEW OF THE LITERATURE

“Down through the ages the subject of happiness has been prominent in philosophy” (Veenhoven, 1994, p.12). Beginning in the 1970s, modern social scientists have examined happiness from many different perspectives: concepts of happiness; determinants of happiness; consequences of happiness; and, beliefs and values of happiness. Happiness in the literature is described as the degree to which an individual judges favorably the overall quality of her/his life as a whole (Michalos, 1991). Quality of life refers to one's happiness and satisfaction with their life. Michalos (1991) believes that “when people talk about satisfaction or happiness with their whole lives, they are typically referring to a relatively lasting, justified, good feeling and attitude about their lives” (p. 3). Happiness, therefore, is a cognitive construct put together by an individual based on their various past, present and anticipated future experiences.

Although many studies have emerged on the subject of happiness or quality of life since the early 1970's, few studies actually focused on happiness among immigrants. To date, no studies have been found which looked at the degree of happiness reported by immigrants as they begin the process of integrating into their new country. Ethnicity of a person, which encompasses components such as language used, religious practices and beliefs, ethnic activities and practices all contribute to the individual's sense of identity (Baruth

& Manning, 1991). Immigrants begin the process of integration with a minority ethnic status in a much larger dominant culture.

The study of integration of minority cultures into mainstream cultures has been examined over the years by many disciplines such as anthropology, sociology and psychology. Joy (1989), a cultural anthropologist, described integration as individuals' adoption of new cultural practices while still maintaining their own cultural identity. Individuals can, therefore, become culturally adept in their new environment without the loss of self.

Minority groups such as the Prince George Indo-Canadian community are also faced with the transition from their culture to the mainstream culture of this community. The Indo-Canadian community is the largest growing ethnic community in British Columbia as well as in Prince George (Immigrants settlement in British Columbia: A study of 1991 census data, 1994). To date no quality of life survey related to level of integration has been done on the Prince George Indo-Canadian community.

The remainder of this chapter reviews literature pertaining to the quality of life of ethnic minorities and integration. The review of quality of life provides an overview of the literature and discusses two explanatory theories for subjective well-being. It also discusses cultural determinants of happiness. The topic of integration begins by discussing Indo-Canadians from an historical perspective, gives an overview of the literature and discusses the process of integration as it affects major cultural components. The review continues by

discussing the role of integration and generation patterns. The chapter concludes with comments on the relationship between integration and quality of life.

## Quality of Life

### Overview

The quality of life literature includes three main concepts: overall happiness, hedonic level of happiness and contentment (Veenhoven, 1984). Overall happiness refers to those experiences from one's past, present, and future. Hedonic level, when referred to happiness or life satisfaction, evaluates the "degree to which various affects a person experiences are pleasant in character" (Veenhoven, 1984, p.26). The last concept, contentment, was described as the "degree to which an individual perceives his aspirations to be met" (p.27). Reviewing the empirical studies on happiness since the early 1900s, Veenhoven wanted to find those studies which encompassed these three main concepts.

After establishing the criteria (based on the above mentioned concepts) Veenhoven (1984) began to categorize studies into main subject areas. These subject areas included concepts of happiness, which explored the conceptualization of happiness; measurement studies, which focused on measurement problems and evaluation; determinants of happiness studies, which looked at causal conditions or predictors of happiness; consequent studies, which considered the effects of enjoying life and, views on happiness

studies which examined what people thought about happiness and how valuable happiness was to them.

Veenhoven (1984) also examined those living conditions and those individual characteristics which were evaluated as contributing to one's happiness. Living conditions examined as possible determinants were: political conditions; peace and war; age-differences; minority status; education; having a job or not having a job; marriage; friends; and family. Individual characteristics which were considered as possible determinants of happiness included: physical health or activity levels; some personality traits; lifestyles; longings; and convictions, such as religion. Appreciations, such as appreciation of oneself, others, society and one's social position were other individual characteristics considered.

Results from many of these studies impacted social policy at the individual, community, national, and international levels. For example, the field of gerontology expanded to include studies of happiness, and determinants of happiness as to whether they were perceived as benefiting or improving the overall living conditions and happiness of the aged population (Ward & Kilburn 1983). These authors found that community access was a predictor for life satisfaction among the aged. In their study, Whites who reported lower life satisfaction also reported less community access than did Blacks. Blacks reported having less accessibility to the surrounding community but did not report lower life satisfaction as did Whites. These researchers also suggested



that reduced income and reported lower health predicted an overall lowered life satisfaction for Blacks than for Whites. McKenzie and Campbell (1987) supported the findings of Ward and Kilburn (1983). Using data collected for the National Council on Aging, McKenzie and Campbell (1987) found that levels of happiness were strongly influenced by the self-assessed health status of individuals. Those individuals who perceived themselves as having health problems reported lower quality of life. Health problems were perceived by the aging to impact their level of activity and freedom to do the things they wanted to do. Higher income, more education, and good health also reduced the number of reported problems experienced. In this study, minority Blacks and Hispanics reported having more problems, lower income, and less education. These three factors contributed to lower perceived health and an overall lower quality of life.

Factors related to happiness and life satisfaction vary. For example, a meta-analysis of 58 studies in the U.S revealed that marital status "accounted for approximately 2% of variance in perceptions of well-being" (Haring-Hidore, Stock, Okum, & Witter, 1985, p.949). Haring-Hidore et. al. found that marital status was positively correlated with subjective well-being. Other researchers, Emmons and Diener (1985) examined personality traits and their relationship to subjective well-being. The participants were psychology students from the University of Illinois. Emmons and Diener's study revealed that students who reported to be satisfied with their life were also socially active, warm and had a positive view of themselves. Near, Rice, and Hunt (1978) looked at job

satisfaction and its relationship to life satisfaction. They concluded that “job satisfaction is viewed as a component of life satisfaction” (p. 261). Satisfaction with your job has a positive affect on life satisfaction. Finally, Kahn, Zimmerman, Csikszentmihalyi, and Getzels (1985) looked at an individual’s identity and its relationship to happiness. The study also looked at the relationship of identity and intimacy in later life. They reported a strong relationship between identity and total happiness, and total life satisfaction. This was reported to be especially true for the men.

### Theories of Happiness

Vaughan, Kashner, Stock and Richards (1985) described two theoretical premises for explaining subjective well-being. Their first theoretical premise suggested that global subjective well-being could be explained in terms of satisfaction with specific life domains. This theoretical premise was represented by a simple explanatory model of subjective well-being. The second theoretical explanation for subjective well-being could be determined by psychosocial states of the individual. One theory which fits this theoretical premise is Multiple Discrepancies Theory (Michalos, 1986).

#### Simple Explanatory Model

One theory which is used to explain happiness is called the simple explanatory model. According to this model, global subjective well-being can be explained in terms of satisfaction with specific domains in life (Andrews & Withey 1974). This is represented by the satisfaction one gets from their job, family ,



friends, economic status or any combination of these and other domains (Vaughan et al 1985). Michalos (1991) noted that not only was this model one of the first models used by social indicators researchers but it continues to be the most frequently used model. Michalos commented "the model is reported to be simplistic in nature but does allow one to measure the impact of satisfaction with various domains (aspects) of life on one's perceived overall satisfaction with life " (p.6).

#### Multiple Discrepancies Theory (MDT)

MDT postulates that people use several standards in evaluating their lives. The measure of happiness or evaluation of life satisfaction and happiness is a function of the discrepancies or gaps between these standards. Michalos (1986) posited that happiness and satisfaction were functions of seven discrepancies between

1. what one has and what one's neighbor has
2. what one has and what one wants
3. what one has and what one perceives he or she deserves
4. what one has and what one needs
5. what one has and what one expected some time earlier to have at this time
6. what one has and what one expects to have in the future
7. what one has and the best one has had in the past

MDT was developed and tested by Michalos (1986) in a self-reporting questionnaire. Michalos described what he believed were reasons why people were happy or satisfied with their lives as a whole. He formulated a theory of "subjective well-being that would provide precise explanations and predictions regarding the fundamental question. "What makes people happy or satisfied? " (Michalos, 1991, p.3). His theory was comprehensive and included the basic hypotheses from aspiration theory, social comparison theory, equity theory, cognitive dissonance theory, and person-environment fit theory (Michalos, 1991).

Veenhoven (1991) stated that Michalos' research demonstrated that "perceptions of success in these matters predict happiness better when combined than separately" ( p.6 ). The perceived gap between what one has and what relevant others have becomes the strongest predictor of happiness. Veenhoven, however does not fully support MDT. He argued that a comparison theory does not fully explain why people are happy. He believed that the extent of happiness depended to a great degree on the gratification of innate bio-psychological needs not just on comparisons. The better these needs were fulfilled, the more satisfied people were with their lives.

### Cultural Determinants of Happiness

More than half of the all studies on quality of life focus on causes of happiness or determinants of happiness. However, none of these studies have examined quality of life as it relates to the level of integration among ethnic minorities. In other words the question "Can level of integration be a determinant

of happiness?" has never been examined. Despite the lack of research in this area, some researchers have queried the role that culture plays in determining quality of life.

Ostroot and Snyder (1985) stressed a growing recognition of differences across nations in reported perceived quality of life. Furthermore, they noted that the interest in comparisons of these cross-national cross-cultural studies soon became nationally recognized and funded through national institutions worldwide. This interest in quality of life studies drastically rose in the 1970's and continued through the 1980's.

Cultural bias, defined as the socialization process that affects the views people have toward life in general, was revealed in Ostroot and Snyders (1985) study. Cultural bias was manifested in the way people from particular cultures had tendencies to be pessimistic or optimistic and confident or cautious in evaluation of their social and physical environment and in revealing these evaluations to others. The ideas about cultural bias were derived from their research of two similar communities in two different countries: Springfield, Illinois and Aix-en Provence, France. The researchers conducted two surveys in these cities at two different points in time. Both surveys reported consistent results. The Aixois and the people of Springfield rated the standard of living of people in four countries (India, Mexico, Japan, and Sweden) in a consistent manner. The Aixois consistently reported the people in these four countries as being less satisfied with their standard of living than did the people of Springfield. Because

these two communities reported consistent perceptions on how they perceived the standard of living in the other four countries the researchers concluded that cultural bias could also account for the difference in the two communities report on satisfaction with other domains of life.

Usui, Keil and Phillips (1983) also examined the difference culture played on perceived life satisfaction. Whereas, Ostroot and Snyder (1985) postulated cultural differences as a possible explanation for these differences within nations, Usui, et al. investigated whether or not differences within nations could be accounted for by the race of the respondent. Specifically, they wanted to determine if those factors which were important to the life satisfaction of Whites were also as important to Blacks in an aged population from the USA. The researchers noted that reported greater numbers of impairments lead to lowered life satisfaction. This negative effect was stronger for Blacks than for Whites. Similar findings were noted previously by Mackenzie and Campbell (1987) where Blacks' perceived health problems lowered their overall quality of life.

Near and Rechner (1993) found cultural differences between variables such as job satisfaction, nonwork satisfaction, working conditions and living conditions as predictors of life satisfaction. They used data collected from a survey in 1976 from respondents in ten Western European countries. Although differences existed among the countries in the four work domains, the authors were hesitant to conclude specifically why they existed or to conclude any cultural causal relationship. Therefore, like many other studies on cross-national



differences, the Near and Rechner study across countries gave further recognition that cultural differences existed did not establish why they existed.

A recent study by Diener and Diener (1995) examined cross-cultural correlates of life satisfaction, self-esteem and satisfaction with specific domains (friends, family, and finances). These researchers went beyond acknowledging cultural differences in reporting quality of life and related the above predictors to characteristics of societies. For example, they wanted to determine if self-esteem was a strong predictor of life satisfaction in an individualistic society such as in the United States. They found that individual happiness was emphasized as being more important than the collective interest of the family or the community in the United States. The authors hypothesized that individual happiness is socialized as more important in an individualistic society rather than in a collective society, where the focus is more on the happiness of the larger group such as the family or the community. Results of this study also showed that self-esteem and life satisfaction were lower in collective nations. This result was expected based on the characteristics of collective societies where less emphasis is placed on the happiness of the individual. Additionally, family satisfaction were found to be predictors of life satisfaction among both individualistic societies and collective societies. This result was expected in a collective society but not in an individualistic society.

Other studies have also considered the role of race in relation to socioeconomic status, gender, health and age and their reported life satisfaction

(Krause, 1993; Russell, Burton, Rushing, Rittel, & Rakocy, 1993). These studies, in their comparisons between Black minority and White populations, found that Blacks consistently reported lowered life satisfaction than Whites. Krause attributed these lowered satisfaction ratings to the lowered economic status of elderly Blacks and the dependency on family members this status had created, whereas Russell et al. attributed it to roles the Blacks reported as having. Blacks, for example, who worked and were married reported higher satisfaction than those Blacks who did not work or were not married.

Finally, Veenhoven (1984) discussed older studies which tied minority status and reported happiness with their level of integration. He described studies of Blacks and Whites between the years of 1946 and 1966. Up until 1956, it appeared that Blacks and Whites in the US were equally happy. Veenhoven noted that although Blacks had become more socially and economically mobile, they were reported to have lower ratings of life satisfaction. Later explanations were offered for this change by Wentholt and Manning Gibbs (cited in Veenhoven, 1984). Manning Gibbs suggested that Blacks had moved further and further from their own cultural identity and taken on the standards of the White dominant society, thus losing their Black identity. Manning Gibbs suggested that loss of identity lowered ratings of life satisfaction. Wentholt added that the more integrated the Blacks became in the White dominant culture the more they saw the world from the White people's eyes. This awareness brought them closer to the reality of the prevalence of racism

and further away from the support of their own Black people, who now viewed them as Whites.

In summation, perceived quality of life has been evaluated through self-reporting on several domains of life. Recognition of the differences in ratings may be related to the specific culture of the country, city or individual, ( Usui, Keil & Phillips, 1983; Ostroot & Snyder, 1985; Near & Rechner, 1993; Diener & Diener, 1995 ). Studies also looked at particular variables within cultures to determine predictors of life satisfaction ( Stock et. al, 1985; McKenzie & Campbell, 1987; Russell, et. al. 1993; Krause, 1993 ). Researchers have also speculated on the change in level of life satisfaction of Blacks in the US during the period after World War II (see Veenhoven, 1984). All studies indicted that cultural variations and their impact on quality of life exist. Manning Gibbs and Wenthold's research were most similiar to the present research study on the relationship of level of integration to quality of life.

### Integration

#### Indo-Canadians and Integration: A brief historical perspective

Thirty-seven percent of the Canadian population represents ethnic and racial minorities (non French and non English background) (Fleras & Elliot, 1992). In British Columbia and Prince George, Indo-Canadians are represented as the largest immigrant group. Most of these immigrants came to Canada in 1904 and were Sikhs from the state of Punjab. The original immigrants, 5,000 in total, settled in the Vancouver area and were mostly employed as mill workers in

the forestry industry. However, because of the anti-Asian sentiments, early Sikhs experienced a great deal of overt prejudice and criticism. In order to minimize anti-Asian sentiments, Sikhs tried to close the gap between their cultural practices and that of the host society (Joy, 1989; Jagpal, 1994).

In describing the expectations of the new Sikhs by members of those Sikhs who were already established in British Columbia, Jagpal (1994) stated that " Soon after landing the routine of Canadianization usually began" (p.5). It was the custom in the early 1900's to dress in Western styles in public and traditional clothes were saved for inside the home. Older or earlier immigrant Sikhs would counsel new immigrants from India to try to fit into Canadian ways in terms of fashion, hairstyles and attitudes. This informal integration policy was established so that they would gain acceptance (Joy, 1989). They were advised to be flexible. Through acceptance and flexibility, the Sikhs hoped to establish themselves as valuable Canadians in the eyes of the host society. Jagpal stated that advice given to newcomers in the early 20's was very similar to the advice still given today.

Central to the Sikh identity is their religion, which occupies a pivotal role in their culture and integrates all other spheres of their individual lives (Joy, 1989). When Sikhs first immigrated to Canada, temples were quickly erected and the resumption of their religious practices were continued. The Sikh temple served as a community meeting place wherein news, social activities and political concerns would all be discussed. The emphasis on community and care for one



another rather than care for self underlined the cultural values practiced by Sikhs. Because of this collective identity, the Sikhs, according to Joy, initially experienced some confusion as to their place in the host society which emphasized an individualistic identity.

As a reaction to anti-Asian sentiments, the Sikhs encouraged each other to integrate as a means of gaining recognition and acceptance. Through education and work, the immigrants gained social status. After 1949, the political struggle for voting rights and social recognition changed from the early settlement years. Indo-Canadians now had the right to vote. Additionally, the New Constitution of 1982 and new Multicultural legislation, which gave them the right to equal participation as an ethnic minority in Canada, continued to ease the pressure for them to conform publicly to the host society. As a result of these political and social changes, the process of integration soon took on a more natural change where two cultures interacted, exchanging values over time (Joy, 1989 ; Jagpal, 1994).

#### An Overview of the Integration Literature

Contemporary Canada is officially governed by a powerful set of multicultural values. It is also a country where people with differing ethnic backgrounds constantly meet and co-relate. Yet despite this wealth of social and political experience with cross-cultural issues, Canadian social scientists are still working to clarify certain key dynamics of the basic acculturation process. What governs the speed, the direction and the outcome of our important and varied efforts at cultural coexistence? (Joy, 1989, p.xix).

Integration of ethnic groups into the mainstream, or often referred to in the literature as a host society has been primarily researched by sociologists with contributions from anthropologists and psychologists (Weinfeld, 1994).

Integration has taken on many other names which have encompassed similar meanings. Joy (1989) described integration as the adoption of new cultural practices while maintaining one's own culture. This same process has been defined under the terms assimilation, acculturation and cultural adaptation (Reitz 1974; Joy 1989; Isajiw 1990; Fleras & Elliott, 1992; Weinfeld 1994) . In order to adopt these new cultural practices, learning the practices of the host society or mainstream society was necessary. Ethnic groups not only learned new cultural practices but also retained those practices of their own culture.

These cultural practices were expressed by language retention, ethnic in-marriage (endogamy), social networks, participation in ethnic organizations, ethnic regional and inter-urban concentrations, and self-identification. The degree to which the culture was retained and changed reflected the level of integration and ultimately impacted on how people viewed themselves. Ethnic identity, therefore, was defined by the level of participation in these components. ( Weinfeld, 1994 ).

#### Process of Integration

Gordon (1978), in what has been referred to as the classical model of immigrant assimilation, described the process of integration under seven subprocesses. These processes were described as linear in nature with the

individual moving from an initial minimal change of cultural or behavioral involvement in the host society to a large-scale participation in host activities. Inter-marriage (exogamy), developing a sense of identity which was primarily related to the host society, and living in an environment with an absence of prejudice, discrimination and value conflict completed the process. At this point, the individual would have changed all of his or her cultural components from their original birth culture to that of the host society. Total integration or assimilation was the end result.

The linear nature of this process was not accepted completely by most Canadian researchers (Joy 1989). Joy suggested that a non-linear model allowed for the examination of integration with a multidimensional view. Isajiw (1990) argued that, in the process of integration, ethnic groups struggled with both the need to integrate into the host society and the need to maintain cultural identity in order to ensure the survival of the group's distinct identity. He stated that "many members, while becoming Canadian in their identity, in some respect also remain ethnic in other respects" (p.34). Furthermore, this process of changing and retaining different components of the culture varied depending on the culture. For example Jews and Asians were noted as the most endogamous groups in Canada. Higher levels of exogamy were reported among Germans and Blacks (Weinfield, 1994). Endogamy ensured the continuation of the cultural cycle through both the birth of children into the same culture, and their subsequent upbringing in that culture.

In ethnic regional or urban concentrations, the practices of ethnic groups of their own culture was reported to be higher (Reitz, 1974; Isajiw, 1983, 1990; Joy, 1989; Weinfeld, 1994) . These ethnic communities were often composed of various ethnic restaurants, clubs, associations and stores in which ethnic foods, clothing, etc. might have been purchased. These communities reinforced those recognized components of a culture such as speaking their mother-tongue. Friendships, social and religious activities, and other cultural activities were practiced in these communities, thereby reinforcing ethnic identity (Weinfeld, 1994).

Language retention of ethnic groups has been widely accepted as the strongest and most significant component for retaining cultural identity. Sapire (cited in Reitz, 1974) supported the belief that a common language within an ethnic group reinforced the identity of the group as an ethnic minority within a host society. Use of the language of the host society also acted as a primary and necessary catalyst for beginning the process of integration. Employment and education were the primary benefits for minorities when they learned the language of the host society ( Reitz, 1974; Sterling, 1981; Isajiw, 1990; Weinfeld, 1994 ).

Finally, the identity of individuals, who were part of an ethnic community and who were also integrating into the mainstream society, varied depending on their own individual circumstances and interests. Recent immigrants could choose to stay, as much as possible, immersed in their familiar cultural

environment or they could choose to seek out a place in the mainstream society as quickly as possible. However, as Weinfeld (1994) noted, "family background may well be the single most important variable which may explain ethnic identification. It is parents who choose whether or not to educate and socialize their children into the ethnic community through the family environment, schools and youth groups" (p. 255-256). Complete identification with the host society and loss of ethnic identity was protected through the socialization of the child in the family and ethnic community ( Reitz, 1974; Joy, 1989; Weinfeld, 1994 ).

#### Generation Patterns of Integration

Isajiw (1990) addressed the difference in generational retention of culture when he stated that "Much of the literature on the retention of ethnic identity has been related to the Hansen hypotheses (Reitz, 1974). According to this hypotheses, the second generation removes itself or rebels against its ethnic group and the third generation returns to it" (p. 38). Generation differences in levels of integration have been recognized by other researchers as well ( Reitz, 1974; Isajiw, 1990; Weinfeld, 1994 ). Explanations of why these differences occurred have varied. Isajiw agreed that the second generation assimilated relatively quickly while the third generation or at least part of it retained a degree of ethnic identity. It is unclear if the second generation's rapid assimilation was based on rebellion. Why the third generation returns to their ethnic identification was also unclear.



Reitz (1974) studied language retention patterns from a generational perspective of four ethnic groups in Canada: Italians; Germans; Ukrainians; and, Polish. The results supported the variation in generational differences noting that second language fluency was less than 11% and third generation language fluency, although higher than the second generation, was noted as being less than 40%. This difference supported the Hansen hypothesis but no suggestion was given for why these differences were found.

### Role of Integration

There are several factors which support some degree of integration of ethnic groups or individuals into the host society. The primary and most recognized need for integration was employment (Reitz, 1974; Isajiw, 1990; Weinfeld, 1994 ). In order to become employed, you need to learn the language of the host society. You also need to be familiar with the work environments of the mainstream society.

Joy (1989) described the role of integration as a “countervailing process. It helps to balance negative stereotyping with positive-group ties. Small shifts in attitude can sometimes signal mutual curiosity, a growing interdependence, and even admiration” (p.xx).

Education is another important factor which has been recognized by ethnic minorities as another motivation for integration. Often, immigrant parents encouraged their children to go to school in order to increase their chances of successful employment in the future ( Reitz, 1974; Isajiw, 1990; Weinfeld, 1994).

Joy (1989). also believed education could speed up mutual understanding by accessing a wide range of literature, more dimensions and social settings.

Partial participation and support of cultural activities of the host society was also encouraged. Recognition and participation in the host society demonstrated an acceptance of the host society on the part of the ethnic group. This acceptance served as a moderating effect on racial tension (Joy, 1989).

Any amount of integration on the part of ethnic groups constituted a change in the individual's and group's ethnic identity. This change potentially created a great deal of stress in the lives of ethnic people (Ramirez, 1983). Too quick and too much integration created a feeling of loss of identity. Ramirez (1983) noted that "identification with a culture is a definite indicator of the person's stability and sense of meaning in life" (p.78). However, without any integration, individuals of ethnic groups could be totally isolated. A happy medium needed to be met by the individual. Inability to speak the language, use the transport facilities or other community facilities created a feeling of isolation from the larger community and handicapped individuals from becoming employed.

#### Integration and Quality of Life

We can infer from the research that the process of integration and the role it plays impacts on the quality of life or happiness of an ethnic individual or group. Research supported some level of integration by minorities as necessary to become employed in the host society. Employment provides for basic shelter

and biological needs recognized as directly affecting quality of life (Veenhoven, 1991).

Too rapidly integrating or too much integration can result in the loss of identity and can create a state of stress and confusion. This form of integration would negatively impact on individuals' and the group's quality of life or happiness. Finally, different stages of integration have been demonstrated to reflect different levels of quality of life. The new immigrants who have no employment and inadequate shelter may be unhappy. However, as they become employed and more settled into the community they may report a higher level of happiness as their basic needs are being met .

### Summary

Factors such as generational status, the speed of integration and retention and integration affect the quality of life experienced by an ethnic group or individual. Early immigrants experienced overt racism. This is not the case for more recent immigrants and Indo-Canadians or Canadian citizens. Although they do experience some degree of racism, they find comfort in the legislative privilege of equal participation and rights of the host society. This political support would naturally improve the quality of life or happiness of the ethnic group. First generation immigrants have a lower economic status, and lower educational background than second and third generation minorities. These factors impacted the quality of life of the early or first generation immigrants and continue to have a role on long term residence as was observed in the quality of



life literature. Differences in level of satisfaction with life and happiness among generations is not explored in this study.

## Research Questions and Hypotheses

The first set of questions in this study compare the means of the three global indicators of quality of life, satisfaction with life as a whole, happiness with life as a whole, and overall quality of life as a whole reported in the Michalos (1995) study with the respective means in the current Indo- Canadian study. The second set of questions examines the relationship between all three global indicators of quality of life and level of integration. The last question compares the predictive values of variables: satisfaction with health, financial security, family relations, job, friendships, housing, area lived in, recreation activity, religion, self-esteem, transportation, and living partner on satisfaction with life as a whole and on happiness with life as a whole found in the Michalos (1995) study with those predictive values found in the current Indo-Canadian study.

### The First Question

#### Question # 1a

Are Indo-Canadians as satisfied with life as a whole (SW) as the respondents in the Michalos (1995) study? A 7-point likert-type scale ranging from very dissatisfied 1 to very satisfied 7 was used for rating the respondents.

#### Hypothesis # 1a

The statistical hypotheses for this question are as follows:

$$H_0: \mu_{sw(IC)} = \mu_{sw(PG)}$$

$$H_1: \mu_{sw(IC)} \neq \mu_{sw(PG)},$$

where  $\mu(\text{sw})(\text{IC})$  is the mean satisfaction with life as a whole in the Indo-Canadian study, and  $\mu(\text{sw})(\text{PG})$  is the mean satisfaction with life as a whole in the Michalos study (1995).

#### Question # 1b

Are Indo-Canadians as happy with their lives as a whole as the respondents in the Michalos study (1995)? As with satisfaction with life as a whole (sw); happiness with life as a whole (H) is also rated on a 7-point likert type scale with a ranging of very unhappy 1 to very happy 7.

#### Hypothesis # 1b

The statistical hypotheses for this question are as follows:

$$H_0: \mu_h(\text{IC}) = \mu_h(\text{PG})$$

$$H_1: \mu_h(\text{IC}) \neq \mu_h(\text{PG})$$

where  $\mu_h(\text{IC})$  is the mean happiness with life as a whole in the Indo-Canadian study, and  $\mu_h(\text{PG})$  the mean happiness with life as a whole in the Michalos study (1995).

#### Question # 1c

Are the Indo-Canadians as satisfied with overall quality of life (QL) as the respondents in the Michalos study (1995)? Satisfaction with quality of life is rated on a 7-point likert type scale range from very dissatisfied 1 to very satisfied.

Hypothesis # 1c:

The statistical hypotheses for this question are as follows

$$H_0: \mu_{ql(IC)} = \mu_{ql(PG)}$$

$$H_1: \mu_{ql(IC)} \neq \mu_{ql(PG)}$$

where  $\mu_{ql(IC)}$  is quality of life as a whole in the Indo-Canadian study

and  $\mu_{ql(PG)}$  is quality of life as a whole in the Michalos study (1995).

The Second QuestionQuestion # 2a

Is there a relationship between the perceived satisfaction with life as a whole of Indo-Canadians in Prince George and their level of integration in the mainstream community?

Hypothesis # 2a

The statistical hypotheses for this question are as follows

$$H_0: \rho_{ISW} = 0$$

$$H_1: \rho_{ISW} \neq 0$$

where  $\rho_{ISW}$  is the Pearson correlation coefficient for integration with satisfaction with life as a whole.

Question # 2b

Is there a relationship between the perceived overall quality of life of Indo-Canadians in Prince George and their degree of integration in the community?

Hypothesis # 2b

The statistical hypotheses for this question are as follows

$$H_0: \rho_{IQI} = 0$$

$$H_1: \rho_{IQI} \neq 0$$

where  $\rho_{IQI}$  is the Pearson correlation coefficient for integration with quality of life as a whole.

Question # 2c

Is there a relationship between the perceived happiness of Indo-Canadians in Prince George and their degree of integration in the community?

Hypothesis # 2c

The statistical hypotheses for this question are as follows:

$$H_0: \rho_{IH} = 0$$

$$H_1: \rho_{IH} \neq 0$$

where  $\rho_{IH}$  is the relationship between integration and happiness with life as a whole.

The Third QuestionQuestion # 3

What are the predictive values of the independent variables of satisfaction with health, financial security, family relations, job, friendships, housing, area lived in, recreation activity, religion, self-esteem, transportation, and living partner on satisfaction of life as a whole and on happiness with life as a whole in the

Indo-Canadian population and how do they compare to those same values in the Michalos study (1995)?

### Hypothesis # 3

The regression coefficients which were used in the Michalos study (1995), satisfaction with financial security, family relations, job, friendships, housing, area lived in, recreation activity, religion, self-esteem, transportation, and living partner, do not differ between the Indo-Canadian study and the Michalos study (1995). The statistical hypotheses for this question is as follows:

$$H0: \beta_{jIC} = \beta_{jPG}$$

$$H1: \beta_{jIC} \neq \beta_{jPG},$$

where  $j = 1, 2, 3, \dots, k$ :  $k$  is the number of domains for which beta values were calculated in the Michalos study (1995). For the Michalos study  $k = 12$ .

The next chapter discusses the sample, recruitment procedure, and measurement instrument used to collect the data for the study. It concludes with a discussion on the statistical analyses used to test the three hypotheses.



## CHAPTER THREE METHODOLOGY

The methodology chapter includes three parts. First, the sample and sample recruitment is described. This is followed by a description of the measurement instrument used to test the three hypotheses. The chapter concludes with a description of the statistical analyses used to test the three hypotheses.

### Sample

Purposive sampling and a snowball technique (Palys, 1992) were used for this study. The target group for this study were adult Indo-Canadians living in the city of Prince George. Indo-Canadians are those people who were born in India and are now living in Canada as well as those adults (age 19 years to 71 years) who were born in Canada but whose parents and/or grandparents were from India. The sample was a homogeneous sample based on ethnic origin, not on citizenship status. All respondents were adult Indo-Canadians.

### Recruitment Procedure

Recruitment for participants began in mid-October 1995, when I presented my study to the Sikh Community at the Gurugobind Singh Sikh Temple. Questionnaires were distributed to those people at the temple who agreed to participate in the study. Other surveys were given to other members of the Indo-Canadian community upon request, and were distributed to students identified as being from the College of New Caledonia. All questionnaires were

either returned to my home address by mail or were picked up at a later date. A small number were also distributed by a local contact person in the Indo-Canadian community, to business associates and family.

The study was also advertised in the community calendar of the Prince George Citizen. This resulted in only one response. That respondent requested a further 11 questionnaires to pass around to friends and family to fill out. These were completed and were returned to my home address. Seven were obtained from a group of students studying English as a Second Language at the Multicultural Center in Prince George. From a total of 200 questionnaires, distributed at four points of time over a two month period, 42 questionnaires were returned to the researcher.

#### Measurement Instrument

Included with the questionnaire for the study were two pages written both in Punjabi and English introducing the researcher and the nature of the study (Appendix A ). The questionnaire for this study combined questions from the Michalos' study with questions from the BMEI. In order to draw comparisons between the Michalos survey on quality of life in Prince George and the present study, a 7-step series of likert type scale was included which examined the 54 aspects (domains) which affect peoples lives. Also included from the Michalos (1995) study were the question examining the extent to which people were happy with their lives as a whole; a series of questions regarding expectations of a better life in the Prince George community; and, questions which asked if the

respondents expected certain aspects of their lives to be better than they had been before moving and if it actually were better. Demographic questions from the Biculturalism / Multiculturalism Experience Inventory (BMEI) (Ramirez, 1983) were used in conjunction with some of the demographic questions from the Michalos (1995) study. Demographic questions were included which asked for the ethnic background of the respondent and relatives of the respondents, such as parents and grandparents. The last three open-ended questions were designed specifically for this study in order to obtain some personal opinions on specific individual cultural experiences ( see Appendix A).

The BMEI was used in the present study as a measure of integration of Indo-Canadians. It was originally used with a Mexican American population. Therefore, the questions needed to be changed to refer to the Indo-Canadian community. All questions, in the BMEI, that were directed at students were also removed. Twenty-two (adapted) of the total 36 likert scale questions from the BMEI were used in the current study.

The questionnaire for this study combined questions from the Michalos' study with questions from the BMEI. The combination of the Michalos (1995) and the BMEI allowed for an examination of the relationship between quality of life and integration. Atkins (1981) stated that the reliability for the 7-point satisfaction scale (which was used in the Michalos (1995) study) from Canadian national studies is .68. No reliability test critique of the BMEI could be found in

the literature. Therefore, the construct validity and reliability of the BMEI is uncertain.

### Statistical Analysis

Hypotheses #1 Means for the three global indicators: satisfaction with life as a whole, happiness with life as a whole; and, overall quality of life were calculated and compared to the corresponding means in the Michalos (1995) study. In order to determine if there was a difference between the Indo-Canadian sample and the sample from the Michalos study, t-tests were performed. The means of the 54 items from the 7-point scale of satisfaction were also compared to the Michalos study. No statistical tests were performed between the pairs of means for the list of 54 items.

Means for each of the 54 items in the life satisfaction scale for the Indo-Canadian study and the Michalos study (1995) are outlined in Table 2. This table and the related discussion of these means are descriptive in nature.

Hypotheses #2 The variables in this study were satisfaction with life as a whole, satisfaction with overall quality of life, and happiness with life as a whole and the level of integration of the Indo-Canadian sample. Three separate Pearson correlation coefficients were calculated between the first three variables and the integration variable. An statistically significance level of .05 was used in this study.

Hypotheses # 3 In order to compare beta values of the Indo-Canadian sample with the Michalos (1995) sample the same predictors of life satisfaction

were used. These predictors included: satisfaction with financial security, family relations, job, friendships, housing, area lived in, recreation activity, religion, self-esteem, transportation, and living partner. Two stepwise multiple regressions were done. The dependent variable of satisfaction with life as a whole was regressed with the 12 predictors of life satisfaction. Secondly, the dependent variable of happiness with life as a whole was also regressed on the 12 domains satisfaction in predictors of life satisfaction. 95% confidence intervals ( CI ) were calculated for the beta values in order to determine if the Indo-Canadian values were the same as the Michalos (1995) values.

### Summary

This chapter explored the sample, recruitment procedure and statistical analyses used to test the hypotheses in the study. A description of the questionnaire used for collecting the data was described. Finally, the statistical analyses which tested the three hypotheses were described. The following chapter reports on the sample characteristics, the results of the study and the three hypotheses. It ends with the results from other data obtained from the questionnaire.

## CHAPTER FOUR RESULTS AND DISCUSSION

Chapter four begins with an overview of the sample. It outlines the results and discussion of the results for the hypotheses. It also outlines responses to the open-ended questions related to ethnic minority status in Prince George and reasons for coming to Prince George.

### Sample Characteristics

Of the total 200 questionnaires distributed in the Prince George Indo-Canadian community, 42 (20%) of the questionnaires were returned. Fifteen (36%) (of returned questionnaires) respondents were adult females and 27 (64%) were adult males. Age ranged from 19 years to 71 years of age. The mean age was 33 years, which is ten years younger than the average age in the Michalos study. Twenty-eight (68%) of all respondents were married and living with their spouses, 11 (26%) were never married; 2 (5%) were widowed; and 1(2%) was divorced. Thirty ( 71%) respondents had children living at home with them.

Thirty-five ( 83%) of the respondents were practicing Sikhs and the remaining 7 (17%) were Hindu. Thirty-seven of the respondents reported to speak Punjabi fluently. Fourteen (33%) spoke only Punjabi in the home and the remaining 28 (67%) spoke Punjabi and other such as, English, Hindi and Urdu. Punjabi was the main language spoken by their parents in their home followed by Urdu and Hindi. Based on the reported use of Punjabi spoken in their home,



by all of the respondents, the researcher inferred that English is the second language in this sample. Twenty-four (58%) of the respondents reported themselves as Canadian citizens and 16 (39%) were landed immigrants. The remaining 2 (3%) reported other.

Twenty-three (56%) respondents had some college up to advanced degrees, compared to 12 (29%) who reported having some high school or having graduated from high school. The remaining 7 (17%) had less than high school or no schooling. Thirteen (30%) respondents were employed full-time, and 9 (21%) were part-time employed. Twenty-one (51%) had a total income of \$50,000 or more with the modal range between \$50,000 and \$69,999. The mean reported years in Canada was 15 , ranging from 1.5 years to 35 years.

The sample characteristics from the current study are similar to those found by Michalos (1995). This is not considered unusual given the similarities between respondents in this study and those in the Michalos study. For example, Indo-Canadians in the current study had an average of 15 years residency in Prince George while the Michalos study reported an average of 22 years; both relatively long residency in Prince George. The average income was \$50,000 for approximately 51% of the respondents in the Indo-Canadian study and 55% of the respondents in the Michalos study. Sixty-eight percent of the Indo-Canadian study were married and 70% were married in the Michalos study. Finally, 55% of the Indo-Canadian sample had some college education up to advanced degrees such as a masters or doctorate. In the Prince George

sample, 72% of respondents reported having some university education or held a university degree.

However, major discrepancies in the sample characteristics of the two studies lie in three areas. First, the respondents in the current study identified themselves as Indo Canadian. This was in response to the question "Please indicate the ethnic background of the following persons" (note Appendix A). The Indo-Canadian sample represented a minority sample rather than the mainstream sample as presented in the Michalos study. As a consequence, English was not the first language as was reported in the Michalos study. The reported language in the current study was primarily Punjabi. Secondly, there were differences in gender ratios. There were 35% were female respondents and 65% were males in the Indo-Canadian study compared to 60% female and 40% males in the Michalos study.

### Hypotheses # 1

T-tests for the mean scores of all three global indicators: satisfaction with life as a whole, satisfaction with quality of life as a whole, and happiness with life as a whole were performed on the Indo-Canadian study and the Michalos (1995) study. Two-tailed t-tests indicated that no significant differences ( $|t_{crit}| < .05$ ) between the two groups was found with variable happiness. However, t-tests between the means of two studies found for the variables satisfaction with life as a whole ( $t = 4.43$ ) and overall satisfaction with quality of life ( $t = 2.4$ ) indicated that there were some statistically significant differences.

( $p < .05$ ). Table 1 presents a summary of these results as well as the sample size for both studies.

Table 1

Comparison Between the Michalos Sample (1995) and Indo-Canadian Mean

Scores of Global Indicators of Life Satisfaction

ITEMS	SAMPLE	n	MEANS	SD	t
Satisfaction with life as a whole	Indo-Canadian	42	6.2	1.0	$t = 4.4$
	Prince George	498	5.5	1.3	$p < .05$
Happiness	Indo-Canadian	42	5.7	1.3	$t = 0.5$
	Prince George	482	5.6	1.4	$p > .05$
Satisfaction with overall quality of life	Indo-Canadian	42	6.1	1	$t = 2.4$
	Prince George	500	5.7	1.7	$p < .05$

Discussion of results of hypothesis # 1: As was discussed at the beginning of this chapter the ratings for satisfaction with life as a whole and satisfaction with overall quality of life could be accounted for by the relatively high incomes reported by both samples. This positive association between income and happiness had been noted by Michalos (1995). The reported lengthy stay, on the average, in the community may also be positively associated with these high ratings. The t-tests indicated that a significant difference ( $p < .05$ ) existed between the groups for satisfaction with life as a whole and satisfaction with overall quality of life. The Indo-Canadians were more satisfied in both cases. All mean scores on the 54 satisfaction items in the Indo-Canadian study and the Prince George study are reported in Table 2.

Table 2

Comparison of Means for the 54 Items on the Satisfaction Scores Between  
the Two Prince George Samples

Variable from Satisfaction Questions	Prince George	Indo-Canadian
your house, apartment or mobile home.	5.78	6.75
your neighborhood as a place to live	5.66	6.46
Prince George as a place to live	5.48	6.33
your family relations, generally	5.91	6.67
your living partner	6.09	6.58
your job	5.39	6.25
your friendships	5.84	6.08
your health	5.61	5.92
your religion or spiritual fulfillment	5.40	6.37
your overall standard of living	5.48	6.20
your financial security	4.74	5.75
the physical beauty of Prince George	4.15	5.46
your recreation activities	5.04	5.53
what you are accomplishing in life	5.20	5.92
your self-esteem	5.48	6.08
how you feel about life as a whole *	5.58	6.25
the police protection service	4.39	5.25
public transportation services	3.89	5.58
play areas for children	4.59	6.00
elementary education	4.00	6.08
the College of New Caledonia	4.56	6.04
the University of Northern BC	4.73	6.18
hospitals and clinics here	3.55	5.88
the friendliness of neighbors	5.23	6.00
public health services	4.27	5.92
the condition of local housing	4.37	5.75
ambulance service	4.52	5.96
federal government officials	3.04	5.46
provincial government officials	3.00	5.33
local government officials	3.54	5.46
public housing	3.89	5.46
local parks and recreation facilities	4.87	5.88
shopping facilities here	3.98	5.75
the amount of taxes you pay	2.90	4.08

Variable from Life Satisfaction Questions	Prince George	Indo-Canadian
elderly care services	3.79	5.45
child care services	3.96	5.41
the public highways, streets & roads.	3.58	5.25
street lighting	4.06	5.79
the quality of drinking water	4.55	5.83
libraries here	5.31	6.04
your overall quality of life *	5.70	6.13
job opportunities	4.06	4.96
traffic congestion	4.59	5.38
the sewage system	4.87	5.88
garbage collection	5.05	5.83
sidewalks and pedestrian walkways	4.22	5.42
planning and zoning regulations	3.97	5.54
correctional services	3.83	5.54
judicial services	3.24	5.45
noise levels here	4.21	5.29
drug and alcohol abuse	2.47	3.83
the number of motor vehicle accidents	2.93	4.67
the weather most of the time	4.42	4.83
Prince George's geographical location	4.67	5.58

\* these items refer to global satisfaction with how you feel about life as a whole and your overall quality of life (see Table 1).

Highest mean levels of satisfaction were satisfaction with housing ( $\mu = 6.75$ ), followed by satisfaction with family relations ( $\mu = 6.67$ ), satisfaction with living partner ( $\mu = 6.58$ ), satisfaction with neighborhood ( $\mu = 6.48$ ), and friendship ( $\mu = 6.25$ ). Living partners (people who you live with) and spouses had the highest mean scores for satisfaction in the Michalos (1995) study. These domains were followed by satisfaction with family relations, friendships, and housing. Both studies found similar high levels of reported satisfaction. The greatest levels for dissatisfaction were for drug and alcohol abuse



( $\mu = 3.83$ ), amount of taxes paid ( $\mu = 4.08$ ) and the number of motor accidents ( $\mu = 4.67$ ). These items again reflect similar results to the Michalos (1995) study (see Table 2). In conclusion, the Indo-Canadians reported an overall higher quality of life than did the respondents in the Michalos (1995) study.

#### Hypothesis #2:

The results of the second null hypotheses revealed no significant relationship ( $p > .05$ ) between level of integration and satisfaction with life as a whole, overall quality of life and happiness. Results are presented in Table 3. Given the small sample size the power is low and the chance of a Type II error is high.

Discussion of results of hypotheses : The mean level of integration for the Indo-Canadian group was 2.6 on a 5-point likert-type scale. This mean indicates that this particular Indo-Canadian sample has reported that they participate equally in their own cultural activities and those of the mainstream society. Minorities' identity with their own cultures has been reported to be equally as important as learning the cultural practices of the mainstream culture ( Ramirez, 1983; Joy, 1989).

It is interesting to note that 68% of respondents reported themselves as immigrants. They would be defined by Immigration Canada as first generation Canadians. If Hansen's hypothesis (Isajiw, 1990) were considered, it would not be surprising that this sample of first generation immigrants would report relatively high levels of retention of language. First generation immigrants



continue to speak the language of their ancestry. They also practice their cultural activities from their homeland. These factors contribute to retaining their cultural identity. Immigrants also need to become employed in order to meet their basic needs of food and shelter. Early Sikh immigrants were also encouraged to integrate quickly in order to benefit for their new homeland. They begin to use the language of the mainstream society in order to become employed. These factors could then account for the their reported level of integration. These changes begin the integration process. A balance of retention and integration may be the needed combination for the high reports of quality of life that this sample has shown. Perhaps with less retention and more rapid assimilation, which Hansen reported to be characteristics of second generation minorities, a much different ratings of quality of life would result.

Table 3

Results of Comparison Between Satisfaction with Quality of Life as a Whole, Happiness with Life as a Whole and Satisfaction with Life as a Whole to Levels of Integration

Dependent variable	r value	p value
satisfaction with life as a whole	.29	.15
happiness of life as a whole	.04	.83
satisfaction with quality of life as a whole	.15	.46

### Hypotheses # 3

Two stepwise multiple regressions were carried out. Satisfaction with life as a whole was regressed on the 12 items: satisfaction with financial security, family relations, job, friendships, housing, area lived in, recreation activity, religion, self-esteem, transportation, and living partner. Happiness with life as a whole was also regressed with the 12 items: satisfaction with financial security, family relations, job, friendships, housing, area lived in, recreation activity, religion, self-esteem, transportation, and living partner. Tabachnick and Fidell (1989) cautioned that a minimum of 40 to 1 ratio of cases to independent variables is needed in order to produce a solution that can be generalized beyond the sample. However, in order to compare Beta values with the Michalos study, a stepwise multiple regression with the same 12 predictors the Michalos study used must be employed. The beta values for the predictors in the Indo-Canadian study and the Michalos study for both satisfaction with life as a whole and happiness with life as a whole are shown below in Table 4 and Table 5 respectively.

Results indicated that most beta values from the Michalos (1995) study fell within the appropriate confidence interval of the Indo-Canadian sample. Based on this result, the Prince George and Indo-Canadian beta values are regarded as equal. The only item in the Michalos study that did not fall within the confidence interval of the Indo-Canadian study was living partner for life

satisfaction. Both tables also indicate values from the Michalos study and the Indo-Canadian study which have been noted as being too low to be significant (ns).

When examining Tables 4 and 5, two factors need to be considered. First, we need to determine if the beta value of the Prince George sample falls within the 95% CI of the Indo-Canadian sample. This will determine if they have the same value. Secondly, we need to consider if the IC Beta values are significant. If the 95% CI spans 0, the Beta values are not significant. For example, satisfaction with financial security ( Table 4) the Beta value is .75, CI =.25 to 1.24; the beta value is considered significant at  $\alpha = .05$  because the 95% CI does not span 0. When we note the Beta value for the Michalos (1995) study in relation to the Indo-Canadian study we need to consider two factors. Satisfaction with job in Table 4 has a Beta value of .08 for the Prince George sample. This value falls within the Indo-Canadian 95% CI of -.31 to .60. The Beta values are considered equal. However, the second factor to consider is the statistical significance of these Beta values. Again, because the CI -.31 to .60 span "0" the Indo-Canadian Beta value is not significant. The Prince George Beta value would be significant. This apparent contradiction has previously been explained in the discussion of sample size Type II error and power (note Hypothesis 2, Chapter Four).

Table 4

Comparison of Life Satisfaction Regressions for Prince George Residents and Indo-Canadian Residents in Prince George

Predictors of Satisfaction	Prince George	Indo- Canadian Study		
	beta value	beta value	Lower Bound	Upper Bound
Health	ns	ns	-.63	.44
Financial Security	ns	.75	.25	1.24
Family Relations	ns	ns	-.27	.47
Job	.08	ns	-.31	.60
Friendships	.13	ns	-.72	.40
Housing	.14	ns	-.75	.01
Area Lived in	ns	ns	-.44	.21
Recreational Activity	ns	ns	-.64	.08
Religion	ns	ns	-.63	.09
Self-Esteem	.50	.57	.17	.98
Transportation	ns	.38	.05	.72
Living Partner	.09	ns	-.53	.03

Note: ns indicates significance level too low to enter equation; ( $p > .05$ )

It should be noted that all beta values, including non-significant beta values in the IC sample tend to be higher for life satisfaction. The beta values for happiness however, tend to be the same. The adjusted  $r^2$  in the Indo-Canadian sample for satisfaction with life as a whole was .73. The standard

error of estimate (SEE) was .47. The adjusted  $r^2$  in the Indo-Canadian sample for happiness was .44. SEE = 1.04.

Table 5

Comparison of Happiness Regressions for Prince George Residents and Indo-Canadian Residents in Prince George

Predictors of Happiness	Prince George	Indo-Canadian Study		
	beta value	beta value	Lower Bound	Upper Bound
Health	ns	ns	-.78	1.56
Financial Security	ns	ns	-.79	1.36
Family Relations	ns	ns	-1.08	.54
Job	.10	ns	-.97	1.00
Friendships	.10	ns	-1.51	.95
Housing	ns	ns	-.80	.86
Area Lived in	ns	ns	-.60	.82
Recreational Activity	.13	ns	-.84	.72
Religion	ns	ns	-.86	.72
Self-Esteem	.21	ns	-.56	1.21
Transportation	ns	ns	-.62	.83
Living Partner	.22	ns	-.52	.71

Note: ns indicates significance level too low to enter equation, ( $p > .05$ )

Discussion of results of hypothesis # 3: The third hypothesis looked at 12 specific items from the satisfaction scale to determine if these same items had

equal predictive values as those in the Michalos study. Like the Michalos study, self-esteem in the Indo-Canadian study was a strong predictor of life satisfaction ( $\beta = .57$ ). This result is surprising in view of Diener and Diener (1995) and Triandis (1989) who argued that self-esteem in a culture which is collective in focus rather than individualistic in focus is not important.

Satisfaction with financial security had the highest predictive value, ( $\beta = .75$ ) for life satisfaction in the Indo-Canadian community. This same predictor has no comparative Beta value with the Prince George sample. It is possible that members of this minority are very satisfied with their financial situation because it is much better than they would have expected in India. Employment raises the economic status of the immigrant which allows for educational opportunities and political status in the community. This high predictor of satisfaction with financial security differentiated the Indo-Canadian sample from the Prince George sample. However, satisfaction with self-esteem as a high predictor was expected from the Prince George sample but not from the Indo-Canadian community.

### Open-Ended Questions

This final part of the results presents responses to the three open-ended questions relating to ethnic minority status in Prince George.

Question one asked respondents to report things they liked most about a many-ethnic lifestyle. In response to question one; in order of most frequent to



less frequent, things reported to be liked about a many-ethnic lifestyle were "learning from each other", "enjoying many lifestyles", and "keeping an open mind". Things disliked about a many ethnic lifestyle were "too much freedom for children", "confusion about what is or isn't proper", "difficult to wear ethnic clothes in public", "don't like one kind of people dominating" and "unfriendliness of some people". Although many reported that they liked the multicultural aspect of the community, they did acknowledge some confusions and conflicts that seemed to arise.

In response to question number two, which asked what was easy about raising children in a dominant non-Indo-Canadian society, participants reported the following: "having family support", "mixing with other cultures", and "giving their children lots of opportunities". There were many reported difficulties in raising children. Some of the more frequent responses were: "training at home (traditions and beliefs) was different at school" and "this caused problems at home between the children and the parents", "differences in values systems caused identity problems especially in adolescents" and "too much freedom for children make the children spoiled and difficult to raise". Responses to this question reflected similar issues that came up in question one, such as appreciating differences but having difficulty harmonizing them within the family.

Question three asked about customs or beliefs the respondents found difficult to practice in Canada. In response to question 3, respondents reported wearing traditional clothing such as turbans, suits, and karbans to be the most

difficult customs to practice in Canada. One respondent stated that "Whites don't like Sikhs wearing turbans and karpans". Another respondent stated that 'kids want to do what White kids do - the family unit is in danger'. A central theme that seemed to arise from this question was the conflict between traditional customs of the parents and the values their children were exposed to in school, and the problems created from this as a result of these differing values.

### Summary

Chapter Four detailed the results and discussion of the sample, and, data analyses for the three hypotheses. It also reported on responses to the open-ended questions relating to ethnic minority status in Prince George and reasons for coming to Prince George. The last chapter addresses the purpose of the study in light of the results and experiences related to the completed study.

## CHAPTER FIVE CONCLUSIONS

This final chapter begins with a brief summary of the purpose of the study followed by some concluding remarks on the results of the study. The chapter concludes with implications for future research.

The present study set out to draw some comparisons between the Michalos (1995) study and the Indo-Canadian study in the Prince George community. Though the main thrust of this study was to see if a relationship existed between level of integration and quality of life, none was found. Small sample could account for this result.

The questionnaire which measured quality of life and integration was uncomplicated, yet, many unanswered questions remained. Factors that influenced the process of integration into mainstream Prince George now seemed multifaceted and complicated. Some of the factors considered by the present study included the history of immigrants in the Prince George community, the effect of perceived or real racism on integration and the effect of generation as it is related to quality of life and happiness.

The first set of hypotheses examined differences in reported overall quality of life, satisfaction with life as a whole and happiness with life as a whole between the Michalos (1995) study and the Indo-Canadian study. The Indo-Canadian community reported higher levels of satisfaction with life as a whole,

and satisfaction with overall quality of life compared to the study by Michalos (1995).

Reported satisfaction with life of the Indo-Canadian sample could be explained by satisfaction with financial security ( $\beta = .75$ ). This sample also had a relatively high mean standard of living. Financial security for an immigrant is important. Employment in Canada, and English is not one's first language is very difficult. This success, as reported by high satisfaction with financial security, in the mainstream has other benefits. It meets basic shelter and medical needs of immigrants and it facilitates access to post-secondary institutions. Financial security also facilitates sponsorship of relatives to Canada and support to relatives still in India.

The Indo-Canadian community seems to be a very cohesive, supportive minority group. There is a strong sense of community and belonging among the Sikh community. Most Sikh families seem to know each other either through their involvement with the Temple or other community activities. It appears that a lot of Indo-Canadians work together in business. We see Indo-Canadian students together at secondary and post-secondary institutions. In conversation, I have heard Indo-Canadians express active support of each other within their community.

The second set of hypotheses examined the relationship between level of integration and satisfaction with overall quality of life, satisfaction with life as a whole and happiness with life as a whole. No significant relationship was found.

Finally, the third set of hypotheses examined the difference in predictive values between the Michalos and Indo-Canadian in predictive values: satisfaction with financial security, family relations, job, friendships, housing, area lived in, recreation activity, religion, self-esteem, transportation, and living partner. The predictive value of satisfaction with self-esteem was significant and had high explanatory power for both satisfaction with life in the Indo-Canadian community and the Michalos (1995) study. Consideration of self may reflect a change in the value structure of the Indo-Canadians. This minority group traditionally focuses on the collective happiness of the family and community rather than focusing on self.

However, unlike the Michalos (1995) study satisfaction with financial security has very high predictive value for satisfaction with life as a whole in the Indo-Canadian study. It is not surprising that financial security was also a strong predictor for life satisfaction. Most immigrants look for a better life when they emigrate to Canada. Satisfaction with financial security ensures a better life and an overall favorable position for a minority group.

The results of this study, overall, reflect an established and relatively well integrated minority group. It also reflects a minority group who enjoys an overall high quality of life. Some conflicts and confusions were expressed which seemed to indicate identity conflicts and seem to pose as a threat to the community, family, and individual. With heightened awareness through

education and support, counsellors can help facilitate the transition from one world to another.

### Future Research

Future research could focus on repeating this study in other Indo-Canadian communities in Canada in order to draw comparisons and to note similarities among communities. Increased sample size with a spread in of level of integration would be important to obtain.

Though the questionnaire was reviewed by two female Indo-Canadians before they were distributed, a more thorough review of the questions by more members of the community may help eliminate some of the questions that were not culturally relevant. This not only may have shorten the questionnaire but would have kept the respondents' interest, especially if the constructs being measured were more relevant to this minority group. Additional information relating to the process of integration could also have been determined through the interview process. Therefore a combined qualitative and quantitative approach may have given more insight into the relationship between level of integration and quality of life.

The questionnaire not only needed to be more focused on the specific cultural characteristics of this group but may have resulted in more decisive data if it had been written in Punjabi as well. This would have been especially valuable for those Indo-Canadians who did not practice English in their everyday



routines. Lack of understanding of the questionnaire, as well as length and lack of clarity of the last sections, may have contributed to a low return rate as well as high incompleteness in the last sections. Therefore, having the questionnaire in both Punjabi and English may be a key factor in increasing the rate of return on the questionnaire. Repeating the study but testing the same hypotheses (relationship between quality of life, variously operationalized and integration) on other minority groups would offer even more valuable comparisons that could build on this study.

### Conclusion

The high ratings of quality of life in the Indo-Canadian community are encouraging. This minority group practices the culture of their ancestors and practices mainstream's cultural activities. However, it was evident that struggles and conflicts exist. The conflicts exist between the values of families in the mainstream society and the values of families in the Indian society. This stress and confusion threatens the harmony of the family.

Counsellors, need to accept and address the struggles of minority cultures. Acceptance and acknowledgment of these differences could facilitate solutions to these struggles. Finally, it is important to be aware that integration is a reciprocal process.

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## Appendix A

### Quality of Life and Integration of Indo-Canadians In Prince George

Dear Resident:

I am a graduate student in the Masters of Education program and this study is part of the requirement for the completion of this program.

I would like to tell you a little bit about the study itself. From the questionnaire about those aspects of Prince George that you are satisfied with and about those aspect with which you are not satisfied. These ratings of satisfaction and dissatisfaction on aspects of your everyday living will give me an idea of how you rate your quality of life in Prince George. I am also interested in your everyday activities. I want to learn how many of these activities reflect your ethnic background and which of these activities are changing to fit in with the main cultural activities in Prince George. I am hoping that information obtained from this study may help give some insights into the specific needs of the Indo-Canadian community.

Finally, I want to thank you for completing this questionnaire and welcome your thoughts and comments. **All participation will be voluntary and the data collected will be confidential. So please do not write your name on the questionnaire.** Thank you for your time and openness to participate.

I may be contacted at 563-5466 or my supervisor Dr. Ron Lehr from the University of British Columbia may be contacted at 960-5572 if you require further information. Information from the study, will be shared with you upon request.

Thank You for your participation.  
Patricia Toma



CASE # \_\_\_\_\_

First, for statistical purposes we would like to ask a few questions about yourself. Then the questionnaire will ask you to rate your responses on scales ranging from 1-5, and 1-7. Please indicate the response that best describes your situation or your opinion. There are no right or wrong answers. The questionnaire should take approximately 15 minutes to complete. Thank you for your time.

Gender (check one) \_\_\_\_\_ male \_\_\_\_\_ female

Age: \_\_\_\_\_

Date of Birth: \_\_\_\_\_  
month day year

Place of Birth: \_\_\_\_\_

Father's Place of Birth: \_\_\_\_\_  
city state country

Mother's Place of Birth: \_\_\_\_\_  
city state country

Please indicate the ethnic background of the following persons (check where applicable)

	Yourself	Children	Mother	Father
Indo-Canadian				
Anglo				
Other (specify)				

Even if you are not currently active, what is your religious background? (Check one):

\_\_\_\_\_ Hindu \_\_\_\_\_ Christian  
\_\_\_\_\_ Sikh \_\_\_\_\_ Other  
\_\_\_\_\_ Muslim

How many years have you lived in Canada? \_\_\_\_\_

Have you lived in a country other than Canada? \_\_\_\_\_ yes \_\_\_\_\_ no

If yes, in what country? \_\_\_\_\_

For how many years? \_\_\_\_\_

What is your present status in Canada?

☐ Canadian Citizen    ☐ Other (specify)  
☐ Landed Immigrant

What is the city, town, or community that you consider home?

How would you describe this community? (check one)

☐ rural    ☐ mostly-rural    ☐ mostly-urban    ☐ urban

What language(s) does your father speak?

What language(s) does your mother speak?

What language(s) do you speak?

\_\_\_\_\_

How well do you speak Punjabi? (check one)

☐ very fluently  
☐ can speak only some basic words and phrases  
☐ somewhat fluently  
☐ can communicate basic ideas  
☐ no knowledge of Punjabi  
☐ no knowledge of English

What language(s) do your parents speak at home?

What language(s) do you speak at home?

How many of the following do you have?

daughters \_\_\_\_\_

sons \_\_\_\_\_

Who in your family immigrated to Canada?

☐ self    ☐ grandfather  
☐ father    ☐ grandmother  
☐ mother    ☐ other

What is the highest level of education that you have achieved

☐ no schooling    ☐ some college  
☐ less than high school    ☐ college graduate  
☐ some high school    ☐ advanced degree (ie,  
☐ high school graduate.    Ph.D., M.D.)

What is your marital status? (check one)

\_\_\_\_\_ never married \_\_\_\_\_ separated  
 \_\_\_\_\_ widowed \_\_\_\_\_ married  
 \_\_\_\_\_ divorced \_\_\_\_\_ co-habiting

If you are (were) married, what is (was) the main ethnic background of your spouse? (check one)

\_\_\_\_\_ Punjabi  
 \_\_\_\_\_ English  
 \_\_\_\_\_ Other

Do you have relatives who live in another country(ies)?

\_\_\_\_\_ yes \_\_\_\_\_ no

If yes, in which country(ies)? \_\_\_\_\_

Do you have close friends who live in another country(ies)?

\_\_\_\_\_ yes \_\_\_\_\_ no

If yes, in which country(ies)? \_\_\_\_\_

Please describe your employment status (circle number)

1. Unemployed
2. Retired
3. Employed part-time
4. Employed full-time
5. Homemaker
6. Student
7. Other \_\_\_\_\_

What is the total income of all the members of this household for the past year before taxes and deductions? (Circle the corresponding number)

- |                        |                        |
|------------------------|------------------------|
| 1. Under 10,000        | 4. \$50,000 - \$69,999 |
| 2. \$10,000 - \$29,999 | 5. \$70,000 - \$99,999 |
| 3. \$30,000 - \$49,999 | 6. \$100,000 and over  |

IN THIS NEXT SECTION I WOULD LIKE YOU TO CIRCLE THE ANSWER THAT BEST DESCRIBES YOU.

1. All Indo-Canadian (All IC)
2. Mostly Indo-Canadian (Mostly IC)
3. Indo-Canadian and Non-Indo-Canadian  
about equal (equal)
4. Mostly Non-Indo-Canadian (Mostly Non IC)
5. All Non-Indo-Canadian (All Non IC)

	(Please circle one)				
	All IC ↓	Mostly IC ↓	Equal ↓	Mostly Non IC ↓	All Non IC ↓
The ethnic composition of the neighborhood in which I now is live:	1	2	3	4	5
At present, my close friends are:	1	2	3	4	5
The ethnic background of the people I have dated is:	1	2	3	4	5
The people with whom I have established close and meaningful relationships have been:	1	2	3	4	5
When I am with my friends, I usually attend functions where the people are:	1	2	3	4	5
My childhood friends who visited in my home and related well to my parents were:	1	2	3	4	5
My close friends at work are:	1	2	3	4	5
I enjoy going to gatherings at which people are:	1	2	3	4	5
The people who have most influenced me have been:	1	2	3	4	5
In the job(s) I have had, my close friends have been:	1	2	3	4	5
When I am involved in group discussions where I am expected to participate, I prefer a group made up of:	1	2	3	4	5

	All IC ↓	Mostly IC ↓	Equal ↓	Mostly Non IC ↓	All Non IC ↓
The ethnic affiliation of the guru, priests, ministers, or other religious figureheads who have influenced my life have been:	1	2	3	4	5
When I discuss personal problems or issues, I discuss them with:	1	2	3	4	5

I attend functions which are predominantly Non Indo-canadian in nature:

- \_\_\_\_\_ 1. Extensively
- \_\_\_\_\_ 2. Frequently
- \_\_\_\_\_ 3. Occasionally
- \_\_\_\_\_ 4. Seldom
- \_\_\_\_\_ 5. Never

I visit the home of Non-Indo-Canadians (not relatives):

- \_\_\_\_\_ 1. Very often
- \_\_\_\_\_ 2. Often
- \_\_\_\_\_ 3. Occasionally
- \_\_\_\_\_ 4. Seldom
- \_\_\_\_\_ 5. Never

I invite Non-Indo-Canadian to my home (not relatives):

- \_\_\_\_\_ 1. Very often
- \_\_\_\_\_ 2. Often
- \_\_\_\_\_ 3. Occasionally
- \_\_\_\_\_ 4. Seldom
- \_\_\_\_\_ 5. Never

I visit the homes of Punjabi (not relatives):

- \_\_\_\_\_ 1. Very often
- \_\_\_\_\_ 2. Often
- \_\_\_\_\_ 3. Occasionally
- \_\_\_\_\_ 4. Seldom
- \_\_\_\_\_ 5. Never

I invite Punjabis to my home (not relatives)

- \_\_\_\_\_ 1. Very often
- \_\_\_\_\_ 2. Often
- \_\_\_\_\_ 3. Occasionally
- \_\_\_\_\_ 4. Seldom
- \_\_\_\_\_ 5. Never

I visit relatives and/or close friends in India or other countries:

- ☐ 1. Very often (about once a month)
- ☐ 2. Often (several times a year)
- ☐ 3. Occasionally (once or twice a year)
- ☐ 4. Seldom (less than once a year)
- ☐ 5. Never

Relatives and/or close friends from India or other countries visit me:

- ☐ 1. Very often (about once a month)
- ☐ 2. Often (several times a year)
- ☐ 3. Occasionally (once or twice a year)
- ☐ 4. Seldom (less than once a year)
- ☐ 5. Never

When in public, I speak Punjabi:

- ☐ 1. Always
- ☐ 2. Most of the time
- ☐ 3. Occasionally
- ☐ 4. Seldom
- ☐ 5. Never

At social gatherings I speak Punjabi

- ☐ 1. Always
- ☐ 2. Most of the time
- ☐ 3. Occasionally
- ☐ 4. Seldom
- ☐ 5. Never



Here are some things affecting people today. Please indicate how satisfied you are with each of them. Indicate whether you are (1) very dissatisfied, (2) somewhat dissatisfied, (3) a little dissatisfied, (4) about evenly balanced, (5) a little satisfied, (6) somewhat satisfied, (7) very satisfied with each of the following:

	How satisfied are you with (circle your response)						
	Very Dissat. ↓		Even Balance. ↓			Very Satis. ↓	
your house, apartment or mobile home.	1	2	3	4	5	6	7
your neighborhood as a place to live	1	2	3	4	5	6	7
Prince George as a place to live	1	2	3	4	5	6	7
your family relations, generally	1	2	3	4	5	6	7
your living partner	1	2	3	4	5	6	7
your job	1	2	3	4	5	6	7
your friendships	1	2	3	4	5	6	7
your health	1	2	3	4	5	6	7
your religion or spiritual fulfillment	1	2	3	4	5	6	7
your overall standard of living	1	2	3	4	5	6	7
your financial security	1	2	3	4	5	6	7
the physical beauty of Prince George	1	2	3	4	5	6	7
your recreation activities	1	2	3	4	5	6	7
what you are accomplishing in life	1	2	3	4	5	6	7
your self-esteem	1	2	3	4	5	6	7
how you feel about life as a whole	1	2	3	4	5	6	7
the police protection service	1	2	3	4	5	6	7
public transportation services	1	2	3	4	5	6	7
play areas for children	1	2	3	4	5	6	7
elementary education	1	2	3	4	5	6	7
the College of New Caledonia	1	2	3	4	5	6	7
the University of Northern BC	1	2	3	4	5	6	7
hospitals and clinics here	1	2	3	4	5	6	7
the friendliness of neighbors	1	2	3	4	5	6	7
public health services	1	2	3	4	5	6	7
the condition of local housing	1	2	3	4	5	6	7
ambulance service	1	2	3	4	5	6	7
federal government officials	1	2	3	4	5	6	7
provincial government officials	1	2	3	4	5	6	7
local government officials	1	2	3	4	5	6	7
public housing	1	2	3	4	5	6	7
local parks and recreation facilities	1	2	3	4	5	6	7
shopping facilities here	1	2	3	4	5	6	7

	Very Dissat. ↓		Even Balance. ↓			Very Satis. ↓	
the amount of taxes you pay	1	2	3	4	5	6	7
elderly care services	1	2	3	4	5	6	7
child care services	1	2	3	4	5	6	7
the public highways, streets & roads	1	2	3	4	5	6	7
street lighting	1	2	3	4	5	6	7
the quality of drinking water	1	2	3	4	5	6	7
libraries here	1	2	3	4	5	6	7
your overall quality of life	1	2	3	4	5	6	7
job opportunities	1	2	3	4	5	6	7
traffic congestion	1	2	3	4	5	6	7
the sewage system	1	2	3	4	5	6	7
garbage collection	1	2	3	4	5	6	7
sidewalks and pedestrian walkways	1	2	3	4	5	6	7
planning and zoning regulations	1	2	3	4	5	6	7
correctional services	1	2	3	4	5	6	7
judicial services	1	2	3	4	5	6	7
noise levels here	1	2	3	4	5	6	7
drug and alcohol abuse	1	2	3	4	5	6	7
the number of motor vehicle accidents	1	2	3	4	5	6	7
the weather most of the time	1	2	3	4	5	6	7
Prince George's geographical location	1	2	3	4	5	6	7

Considering your life as a whole, would you describe it as (1) very unhappy, (2) somewhat unhappy, (3) a little unhappy, (4) an even mix of happiness and unhappiness, (5) a little happy, (6) somewhat happy, or (7) very happy?

Very Unhappy	Even Balance	Very Happy
1 2	3 4 5	6 7

All things considered, what is the best thing about living in this community?

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All things considered, what is the worst thing about living in this community?

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All things considered, if you could change anything about this community to improve the quality of life here, what would that change be?

Now we would like your opinion on other aspect of your community and life.  
Please indicate the degree to which you disagree and agree with the following statements.

Your Opinion  
(circle your response)

	Strongly	Disagree	Don't	Agree	Strongly
	Disagree ↓	↓	Know ↓	↓	Agree ↓
Unemployment is a serious problem in this community.	1	2	3	4	5
I don't think local public officials care much about what I think	1	2	3	4	5
This community needs more cooperative planning for development	1	2	3	4	5
I would rate my current physical health as excellent	1	2	3	4	5
Good communities require high levels of cooperation	1	2	3	4	5
My home need some major repairs	1	2	3	4	5
There is someone in this community I can always count on for good advice.	1	2	3	4	5
I would leave this community if I had the opportunity	1	2	3	4	5
I don't think federal public officials care much about what I think...	1	2	3	4	5
Good communities require high levels of competition	1	2	3	4	5
The College of New Caledonia is a major asset to this community	1	2	3	4	5
I know someone in this community who sincerely cares about my well-being.	1	2	3	4	5
I believe this community is a better place to live than it was five years ago..	1	2	3	4	5
The University of Northern BC is a major asset to this community..	1	2	3	4	5
Continued growth will hurt the quality of life in this community.	1	2	3	4	5
I believe this community will be a better place to live five years from now than it is today.....	1	2	3	4	5

Did you move to this community within the last five years?

If yes, please answer the following questions.

What is the name of the community you moved from?

City \_\_\_\_\_ Province \_\_\_\_\_ Country \_\_\_\_\_

What was your main reason for leaving? \_\_\_\_\_

What was your main reason for moving here? \_\_\_\_\_

Did you have any thoughts about the following things before you moved to this community? If so, did you expect things to be better in this community? Finally, are things better here? (Circle your responses)

Did you	Did you	
have any	expect	Are
thoughts	things to	things
about this?	better?	better?

Your job..                      NO   YES *if yes*→      NO   YES      NO   YES

Some family member's   NO   YES *if yes*→ NO   YES   NO   YES  
job

Cost of housing..... NO   YES *if yes*→   NO   YES   NO   YES

Cost of living.....   NO   YES *if yes*→   NO   YES   NO   YES

As a place to retire.. NO   YES *if yes*→   NO   YES   NO   YES

The quality of life  
here.                      NO   YES *if yes*→   NO   YES   NO   YES

Friendliness of the  
people..                      NO   YES *if yes*→   NO   YES   NO   YES

Public safety..... NO   YES *if yes*→   NO   YES   NO   YES

Health care                      . NO   YES *if yes*→   NO   YES   NO   YES

Family relationships.. NO   YES *if yes*→   NO   YES   NO   YES

Outdoor recreation      NO   YES *if yes*→   NO   YES   NO   YES

Quality of primary or  
secondary schools..... NO YES *if yes*→ NO YES NO YES

College of New Caledonia NO YES *if yes*→ NO YES NO YES

University of Northern  
BC .. NO YES *if yes*→ NO YES NO YES

Shopping facilities... NO YES *if yes*→ NO YES NO YES

Natural environment... NO YES *if yes*→ NO YES NO YES

Weather..... NO YES *if yes*→ NO YES NO YES

Finally I would like your responses to the following questions.

What are the things that you like most about a many ethnic lifestyle?

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Do you find it difficult/easy to raise children in a dominant Non-Indo-Canadian society? Why?

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Are there any customs, beliefs, etc. that you find difficult to practice in Canada? Why?

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If you would like a summary of the results of this study, please print our name on the back of the return envelope (**not on this questionnaire**). A postage-paid envelope has been provided for returning the questionnaire.

You are now finished with this questionnaire. I sincerely appreciate your assistance. Thank you for your time.