

# Heritage and mainstream acculturation's association with sexual response in young Chinese men and women in Canada

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Previous research on Chinese individuals in Canada showed that mainstream acculturation (i.e., adoption of the customs and values of mainstream Canadian culture) was consistently associated with more permissive and less restrictive patterns in sexual attitudes, response, and behaviours. However, the role of heritage acculturation (i.e., retention of the customs and values of heritage Chinese culture) was not strongly linked to sexuality variables and remained poorly understood. The current study sought to examine the role of heritage and mainstream acculturation in a new sample of men and women. Undergraduate samples of men ( $n = 364$ ) and women ( $n = 467$ ) completed questionnaires on acculturation, and sexual attitudes, experience, fantasy, excitation, inhibition, desire, arousability, sexual anxiety, and sociosexual orientation. Mainstream acculturation was consistently associated with more permissive and less restrictive patterns in the sexuality variables. Heritage acculturation was positively correlated with mainstream acculturation and had some associations with more permissiveness and less restrictiveness among sexuality variables for heterosexual individuals, but the relationship was more complex in non-heterosexual individuals. There were significant interaction effects between mainstream and heritage acculturation observed in heterosexual men. The results replicated past findings with regards to mainstream acculturation, and suggested a potentially subtle and complex role for heritage acculturation. Limitations, theoretical aspects, and clinical implications were discussed.

Key words: Acculturation, Chinese, culture, ethnicity, sexual activity, sexual attitudes, sexual response, young adult

## THE ROLE OF HERITAGE AND MAINSTREAM ACCULTURATION IN THE SEXUALITIES OF YOUNG CHINESE MEN AND WOMEN IN CANADA

Culture has been recognized as playing a prominent role in the expression of sexuality and the presentation of sexual behaviours in many populations (e.g., Bhavsar & Bhugra, 2013). This includes among individuals of Chinese descent living in Canada, who showed significant differences in sexual activities and beliefs than their Euro-Caucasian peers. Lower levels of sexual activity, greater self-report of sexual difficulties, and lower levels of sexual response among Chinese and other East Asian individuals have been documented (Brotto, Chik, Ryder, Gorzalka, & Seal, 2005; Brotto, Woo, & Ryder, 2007; Meston, Trapnell, & Gorzalka, 1996, 1998). Lower levels of sexual knowledge and greater levels of restrictive sexual beliefs (Brotto et al., 2005, 2007), greater levels of sexual guilt (Woo, Brotto, & Gorzalka, 2011, 2012), negative automatic cognitions (Morton & Gorzalka, 2013), and lack of parental sexual communication (Kim & Ward, 2007) have been identified as potential contributors to this group difference. More broadly,

these findings have been explained as being due to differences between Chinese and Canadian cultures, which has been largely supported by findings that individuals of Chinese ethnicity who are more Westernized tend to have levels of sexual response and activity more similar to their Euro-Caucasian peers (e.g., Brotto et al., 2005; Meston et al., 1998). However, the specific cultural elements that maintain these group differences between Chinese and Euro-Caucasian individuals remain to be fully elucidated.

The process by which bicultural (and multicultural) individuals adopt and identify with various aspects of both the culture of the mainstream society they live in, and the culture of their ethnic background, is known as *acculturation*. Earlier studies in this area have focused on length of residency in Canada as a unidimensional proxy for acculturation. Second-generation Chinese and East Asian individuals displayed higher levels of sexual activity and response, less restrictive sexual beliefs, and greater sexual knowledge than first-generation Chinese and East Asian individuals (e.g., Meston et al., 1996, 1998). Berry (1997) described acculturation as involving two trait-like dimensions: *heritage acculturation* and *mainstream acculturation*. Heritage acculturation refers to an individual's

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tendency and interest in maintaining the practices, values, and social connections of the culture of their ethnic background or familial ancestry, while mainstream acculturation refers to the individual's interest in acquiring the practices, values, and social connections of the local culture they are living in (in this case, mainstream Canadian culture). [Ryder, Alden, and Paulhus \(2000\)](#) developed the Vancouver Index of Acculturation based on this model specifically to measure acculturation processes in East Asian individuals in Canada; heritage and mainstream acculturation were characterized as orthogonal and independent in the original samples of East Asian participants. More recent studies have utilized this bi-dimensional model of acculturation, which has been found to be more predictive of sexual functioning in East Asian men and women than unidimensional length of residency measures (e.g., [Brotto et al., 2005, 2007](#)).

In past findings, acculturation, and specifically higher mainstream acculturation, has been associated with higher levels of permissive (“liberal”) and lower levels of restrictive (“conservative”) sexual attitudes in Chinese and East Asian men and women in North America, in both community and university samples (e.g., [Ahrold & Meston, 2010](#); [Brotto et al., 2005, 2007](#); [Woo et al., 2012](#)). This is generally interpreted as suggesting that modern Canadian culture is more permissive and less restrictive about discussing, thinking about, expressing, and/or learning about sexuality compared to traditional Chinese culture. East Asian individuals who are more mainstream acculturated are thought to be exposed to more sex-positive elements of Canadian culture, which facilitate greater levels of sexual activity and response. However, the role of heritage acculturation is less well understood. Heritage acculturation has not been found to be strongly associated with sexual activity or response variables across most studies at the zero-order correlational level ([Ahrold & Meston, 2010](#); [Brotto et al., 2005, 2007](#); [Woo et al., 2011](#)). Sexual beliefs, of all sexual variables examined to date, most often showed a significant interaction effect between mainstream and heritage acculturation in predicting sexual outcomes in women ([Ahrold & Meston, 2010](#); [Brotto et al., 2005](#)). In these cases, higher heritage acculturation predicted more restrictive attitudes ([Ahrold & Meston, 2010](#)) or less permissive attitudes ([Brotto et al., 2005](#)) only when mainstream acculturation was low. That is, Chinese women endorsed less permissive and more restrictive sexual attitudes when mainstream acculturation was low and heritage acculturation was high.

Despite the above interaction findings, the specific role of Chinese culture and heritage acculturation remains to be elucidated in bicultural populations. Research on the role of heritage acculturation remains important as Chinese women often qualitatively identified elements of Chinese culture as having a sexually-restrictive role in their lives, but did not identify elements of Canadian culture as having a sexually-liberating role ([Dang, Chang, & Brotto, 2017](#)). Cultures are also not static over time. A continued emphasis on diversity and high volume of immigration from Asian countries into Canada ([Chui & Flanders, 2018](#); [Henry, 2002](#)), as well as greater liberalization of sexuality

in China in recent years ([Zhang, 2011](#)) have the potential to alter the experience of Chinese individuals in Canada and how cultural factors impact sexual response and behaviours. As such, research findings from the 2000s may not reflect the experiences of the current population 10 to 15 years later. Furthermore, understanding the role of heritage acculturation also has important clinical implications for treating sexual health concerns with Chinese individuals in Canada. Clinicians may find themselves needing to challenge culturally-bound beliefs and practices, which might conflict with supporting the heritage cultural connections of those seeking their care. For instance, some clients might be ambivalent about the most appropriate or desirable level of sexual permissiveness for their own lives if they wish to maintain attachments to both their Chinese heritage and Canadian mainstream cultural affiliations. Alternatively, some clients may benefit from the enhanced sexual response associated with higher mainstream acculturation, but may be unsure of how to integrate such ideas with their strong identification with Chinese heritage culture.

The current study sought to provide an updated investigation into the role of acculturation among Chinese individuals in Canada in an undergraduate sample of young men and women. This is a particularly important population to study as experimentation and development in sexual and romantic relationships are common in the undergraduate context. At the same time, acculturation is also important as young adults often interact with both cultural in-group and out-group peers and encounter new ideas and practices about culture at college. Many large Canadian universities also have prominent international student populations, many of whom are from East Asian countries; for these students, navigating bicultural experiences and acculturation are likely particularly salient. Based on past research, we expected that mainstream acculturation would be correlated with reports of less restrictive sexual beliefs and higher levels of sexual response and activity; heritage acculturation should not be consistently associated with sexual response, activity, or attitudes. We also anticipated an interaction between mainstream and heritage acculturation on some indices of sexuality. Previous findings have found that bidimensional acculturation better predicts sexual response than unidimensional models focusing on length of residency ([Brotto et al., 2005](#)); we therefore also expected that (mainstream) acculturation would remain a significant associate of sexual response above and beyond length of residence in Canada.

## METHOD

### Participants

Undergraduate men ( $n = 364$ ) and women ( $n = 467$ ) who self-identified as being of Chinese ethnic descent were recruited from a large Canadian university. The data were collected as part of a larger project that also collected data on individuals of other ethnic backgrounds on similar topics. Individuals who had sufficient English reading skills to understand the survey materials and who were over the age of 18 were

invited to participate. With regards to English reading skills, participants rated their own English ability on a five point scale from “poor” to “fair” to “good”; only participants ranking themselves “fair” or better were included in the study. Further demographic characteristics for each sample are presented in [Tables 1](#) and [2](#).

## Procedures

Participants were recruited through online ads at the university's psychology human subject pool system. The study was advertised as involving culture and sexuality. Interested participants were directed to an online questionnaire hosted on Fluidsurveys (<http://www.fluidsurveys.com>; now defunct) or REDCap hosted at the local institution ([Harris et al., 2009](#)). Upon accessing the survey, participants had the opportunity to review consent documents, which explained their rights as participants, data confidentiality and security, and the sexual nature of the questions. If participants gave consent to participate, they then completed a series of online questionnaires. After completing the questionnaire, participants attended an

online debriefing session, where they were informed about the intent of the study and invited to contact or meet with the researchers should they have further concerns and questions. Participants received one bonus mark towards an undergraduate psychology class in compensation for their participation. All procedures and methods were reviewed and approved by the institutional behavioural research ethics board.

## Measures

The current sexual response, behaviour, and attitude measures were selected so that they could be completed by individuals who were not currently sexually active, due to the higher number of non-sexually active individuals previously reported in East Asian samples (e.g., [Regan, Durvasula, Howell, Ureño, & Rea, 2004](#)). The scales were also selected to be comparable to prior research in this population.

Sexual orientation was measured by asking participants to rate their own relative level of attraction to same and different-gender individuals on a 7-point scale, with 0 being entirely different-gender attracted and 6 being entirely

Table 1. Demographic Variables for Chinese Young Women ( $n = 467$ )

	Heterosexual	Bisexual	Homosexual	Asexual
<i>n</i>	375	60	20	12
Age	20.1 ± 2.0	19.7 ± 1.3	19.7 ± 1.4	20.3 ± 2.3
Years in Canada ( <i>M</i> ± <i>SD</i> )	10.7 ± 7.7	9.1 ± 7.7	11.8 ± 7.2	9.9 ± 8.3
# Previous romantic partners ( <i>M</i> ± <i>SD</i> )	1.4 ± 1.9	1.2 ± 1.5	1.6 ± 1.3	.6 ± 1.4
# Previous sexual partners ( <i>M</i> ± <i>SD</i> )	1.0 ± 1.9	1.4 ± 3.1	2.3 ± 3.1	.2 ± 3.1
Birth country				
North America	38.2%	22.8%	35.0%	33.3%
East Asia	59.9%	77.2%	60.0%	66.7%
Other	1.9%	0.0%	5.0%	0.0%
Currently in relationship	38.2%	15.8%	40.0%	33.3%
Currently sexually active	32.6%	15.8%	35.0%	27.8%
Ever in relationship	65.7%	58.2%	75.0%	30.8%
Ever had intercourse	36.0%	36.4%	45.0%	38.9%

Table 2. Demographic Variables for Chinese Young Men ( $n = 364$ )

	Heterosexual	Bisexual	Homosexual
<i>n</i>	315	27	22
Age	20.1 ± 2.0	19.8 ± 1.6	20.1 ± 1.4
Years in Canada ( <i>M</i> ± <i>SD</i> )	11.5 ± 8.9	11.6 ± 7.3	10.1 ± 8.4
# Previous relationships ( <i>M</i> ± <i>SD</i> )	1.4 ± 1.8	1.4 ± 1.6	.9 ± .9
# Previous sexual parts ( <i>M</i> ± <i>SD</i> )	1.6 ± 5.3	2.2 ± 3.1	2.4 ± 4.2
Birth country			
North America	44.2%	48.1%	36.4%
East Asia	52.2%	48.1%	45.5%
Other	3.5%	3.7%	18.2%
Currently in relationship	26.9%	25.9%	22.7%
Currently sexually active	24.9%	40.7%	27.3%
Ever in relationship	62.3%	59.3%	59.1%
Ever had intercourse	46.3%	57.7%	52.4%

same-gender attracted. These were then coded into heterosexual (0, 1), bisexual (2, 3, 4), or homosexual (5, 6). Participants also had the option to identify as asexual. Note that among men, only two individuals identified as asexual, but each also happened to give a numerical rating of their attraction and one was coded into heterosexual and the other into bisexual based on their rating.

Demographics information about current relationship and sexual activity status was collected using multiple choice questions. One question asked participants if they were currently in a monogamous romantic relationship, open relationship, or no relationship. Another asked participants if they were currently sexually active or currently not sexually active. Participants were also asked to report lifetime number of romantic partners, and lifetime number of sexual partners. Participants were also asked to report how many years they have lived in Canada (length of residency).

The Vancouver Index of Acculturation (VIA) (Ryder et al., 2000) was administered to assess level of acculturation to the local mainstream culture (in this case, Canadian) and to the relevant heritage culture (in this case, Chinese). The instrument contains 10 pairs of statements which refer to aspects of the mainstream and heritage culture, to which the participants rate their endorsement on 9-point scales. For example, "I often participate in my heritage cultural traditions" and "I often participate in mainstream North American cultural traditions." The scale has a mainstream acculturation subscale (range of scores from 9 to 90) and a heritage acculturation subscale (range of scores from 9 to 90). Higher scores on each subscale indicate greater identification with the mainstream or heritage culture, respectively. In our samples, Cronbach's  $\alpha$  of the Heritage subscale ranged from .90 to .92, and the Mainstream subscale ranged from .92 to .93.

The Attitudes subscale of the Derogatis Sexual Functioning Inventory (DSFI Attitudes) (Derogatis & Melisaratos, 1979) was administered to assess sexual attitudes. The DSFI Attitudes scale is a self-report inventory consisting of 30 statements, which participants rate on a 5-point scale of their endorsement. For example, "Masturbation is a perfectly normal, healthy sexual behaviour." The scale has two subscales: Liberal (permissive) Attitudes (range of scores from 15 to 75) and Conservative (restrictive) Attitudes (range of scores from 15 to 75). In our samples, Cronbach's  $\alpha$  of the Liberal subscale ranged from .80 to .84, and the Conservative subscale ranged from .82 to .84.

The Experience subscale of the Derogatis Sexual Functioning Inventory (DSFI Experience) (Derogatis & Melisaratos, 1979) was administered to assess experience with various sexual activities. The DSFI Experience scale is a self-report instrument consisting of 24 sexual behaviours, which participants indicate with they have ever engaged in that behaviour in their lifetime. For example, "Oral stimulation of your partner's genitals." Higher scores (range of scores from 0 to 24) in this scale indicate more sexual experience. In our sample, Cronbach's  $\alpha$  of this scale ranged from .95 to .97.

The Fantasy subscale of the Derogatis Sexual Functioning Inventory (DSFI Fantasy) (Derogatis & Melisaratos, 1979)

was administered to assess sexual fantasies. The DSFI Fantasy scale is a self-report instrument consisting of 20 sexual fantasy themes. Participants indicate if they have ever experienced each fantasy. For example, "Having more than one sexual partner at the same time." Higher scores (range of scores from 0 to 20) in this scale indicate greater diversity of sexual fantasies. In our sample, Cronbach's  $\alpha$  of this scale ranged from .83 to .88.

The Sexual Excitation/Sexual Inhibition Inventory for Women (SESI-W) (Milhausen, Graham, Sanders, Yarber, & Maitland, 2010) was administered to assess sexual excitation and inhibition in women. The SESI-W is a self-report inventory consisting of 36 statements about factors that might influence sexual responding, which participants rate on a 5-point scale of their endorsement. For example, "Seeing an attractive partner's naked body really turns me on." The instrument contains eight factors, five of which form a higher order excitation factor and three of which form a higher order inhibition factor. Higher scores on the Excitation factor (range of scores from 1 to 4) indicate higher levels of sexual excitation, and higher scores on the Inhibition factor (range of scores from 1 to 4) indicate higher levels of sexual inhibition. In our sample, Cronbach's  $\alpha$  of the Excitation subscale was .87, and the Inhibition subscale was .77.

The Sexual Inhibition Scale/Sexual Excitation Scale Questionnaire (SIS/SES) (Bancroft & Janssen, 2000) was used to assess sexual inhibition and sexual excitation in men. The SIS/SES is a self-report inventory consisting of 45 statements, which participants rate on a 4-point scale of their endorsement. For example, "When I look at erotic pictures, I easily become sexually aroused." The questionnaire has three subscales: sexual excitation (scores range from 20 to 80), sexual inhibition 1 (fear of sexual performance failure; scores range from 14 to 56), and sexual inhibition 2 (fear of negative consequences of sexual activity; scores range from 11 to 44). The instrument was re-coded during scoring such that higher scores on each subscale indicate greater magnitude (i.e., higher excitation or higher inhibition) of that construct. In our sample, Cronbach's  $\alpha$  of the Excitation subscale was .88, the Inhibition 1 subscale was .80, and the Inhibition 2 subscale was .78.

The Sexual Desire Inventory (SDI) (Spector, Carey, & Steinberg, 1996) was administered to assess sexual desire. The SDI is a self-report instrument consisting of 11 items, some of which inquire about the frequency of sexual desire (on an 8-point scale) and others about the intensity of desire (on a 9-point scale). For example, "When you spend time with an attractive person (for example, at work or school), how strong is your sexual desire?" The instrument contains two subscales: Solitary Desire (range of scores from 0 to 35) and Dyadic Desire (range of scores from 0 to 56). Higher scores indicate higher levels of sexual desire. In our samples, Cronbach's  $\alpha$  of the Solitary Desire subscale ranged from .83 to .89, and the Dyadic Desire subscale ranged from .86 to .89.

The Sexual Arousalability Inventory—Expanded (SAI-E) (Hoon, Hoon, & Wincze, 1976) was administered to assess sexual arousalability and sexual anxiety. The SAI-E is a self-report instrument consisting of 28 items describing various

situations. For each item, participants rate on a 7-point scale how aroused, and then separately how anxious, they would feel when engaged in such a situation. For example, “When a loved one stimulates your genitals with mouth and tongue.” The instrument has an Arousalability (range of scores from –28 to 140) and an Anxiety in response to arousalability (range of scores from –28 to 140) subscale. Higher scores indicated higher Arousalability and higher Anxiety respectively. In our samples, Cronbach’s  $\alpha$  of the Arousalability subscale ranged from .95 to .96, and the Anxiety subscale from .97 to .98.

The Revised Sociosexual Orientation Inventory (SOI-R) (Penke & Asendorpf, 2008) was administered to assess sociosexual orientation (i.e., engagement in casual sex). The SOI-R is a self-report instrument consisting of 9 items that inquire about previous sexual partners, interest in sex without emotional commitment, and beliefs about casual sex. For example, “How often do you experience sexual arousal when you are in contact with someone you are not in a committed romantic relationship with?” Participants respond along 9-point scales. Higher scores (range of scores from 0 to 9) indicate greater willingness and interest in casual sex. In our sample, Cronbach’s  $\alpha$  of this scale ranged from .83 to .84.

### Data Analysis

Pearson’s  $r$  correlations were used to examine zero-order associations between study variables. Correlations were described separately for men and women, and for individuals of each sexual orientation of each gender. Bonferroni correction was used to control for type I error inflation, setting the alpha level at  $p = .004$ . Due to sample size/power considerations, inferential statistics were only conducted among heterosexual individuals. However, descriptive correlations were examined for all groups.

Unique effects of acculturation on sexual outcomes were then examined using multiple regression. Age, number of years

living in Canada, VIA Heritage acculturation, VIA Mainstream acculturation, and the interaction between VIA Heritage and VIA Mainstream were entered as independent/predictor variables, while sexuality variables were entered as dependent/outcome variables. For outcomes where there was a significant interaction term (95% confidence interval of the interaction regression coefficient does not cross zero), the unique effects of VIA Heritage and VIA Mainstream was interpreted at the interaction level. For outcomes where there was not a significant interaction term, the unique effects of each VIA subscale was interpreted at the main effects level when excluding the interaction effect from the model. Due to an expected  $R^2$  of close to .10 and power of .80, these analyses were only conducted in groups with greater than 134 individuals (i.e., heterosexual men and heterosexual women).

Multiple imputation (20 imputations) was used to manage missing data. No variable was missing more than 10% of cases. All statistics are naïve pooled values, except means and standard errors are univariate pooled values. Analyses were conducted using SPSS 20 (IBM), and power calculations using G\*Power (Faul, Erdfelder, Lang, & Buchner, 2007).

## RESULTS

### Correlations for Women by Sexual Orientation

Means and standard errors of the mean for all measures in women are presented in Table 3, and Pearson’s  $r$  correlations in Table 4. In heterosexual women, VIA Mainstream showed statistically significant positive associations with SESII-W Excitation, SDI Dyadic Desire, SAI-E Arousalability, DSFI Liberal Attitudes, DSFI Experience, DSFI Fantasy, and SOI-R (interest in casual sex/sociosexual orientation) ( $p < .004$ ); it was significantly negatively correlated with SAI-E Anxiety and DSFI Conservative Attitudes. It was also marginally positively associated with SESII-W Inhibition and SDI Solitary Desire ( $p < .05$ ).

Table 3. Means and Standard Errors of the Mean for All Measures for Chinese Women

	Heterosexual ( $n = 375$ )	Bisexual ( $n = 60$ )	Homosexual ( $n = 20$ )	Asexual ( $n = 12$ )
VIA Heritage	66.73 ± .68	63.98 ± 1.80	61.27 ± 2.96	65.80 ± 3.08
VIA Mainstream	64.76 ± .75	61.54 ± 1.89	68.63 ± 2.70	62.76 ± 2.88
SESII-W Excitation	6.24 ± .25	6.77 ± .63	7.58 ± 1.18	2.12 ± .17
SESII-W Inhibition	6.36 ± .24	6.79 ± .60	7.47 ± 1.11	2.71 ± .10
SDI Dyadic Desire	21.97 ± .62	21.35 ± 1.52	32.31 ± 2.16	12.67 ± 3.38
SDI Solitary Desire	10.27 ± .41	13.92 ± 1.20	14.45 ± 1.90	6.14 ± 1.92
SAI-E Arousalability	69.74 ± 1.63	68.05 ± 3.79	75.95 ± 3.55	46.05 ± 11.95
SAI-E Anxiety	22.87 ± 1.71	21.83 ± 3.74	19.62 ± 6.43	29.37 ± 12.17
DSFI Conservative Attitudes	35.96 ± .41	30.82 ± .83	34.10 ± 1.44	34.31 ± 1.55
DSFI Liberal Attitudes	51.25 ± .41	54.21 ± 1.01	54.80 ± 1.11	53.09 ± 1.17
DSFI Experience	9.60 ± .45	6.72 ± 1.03	12.85 ± 2.08	6.00 ± 2.21
DSFI Fantasy	4.14 ± .21	5.14 ± .50	5.95 ± 1.08	4.67 ± 1.52
SOI-R	2.03 ± .06	2.65 ± .17	2.90 ± .24	1.93 ± .28

Note. VIA = Vancouver Index of Acculturation; SESII-W = Sexual Excitation Sexual Inhibition Index for Women; SDI = Sexual Desire Inventory; SAI-E = Sexual Arousalability Inventory Expanded; DSFI = Derogatis Sexual Function Inventory; SOI-R = Sociosexual Orientation Inventory Revised

Table 4. Pearson's *r* Correlations between Acculturation and Sexuality Variables for Chinese Women

Heterosexual women ( <i>n</i> = 375)			
	VIA Heritage	VIA Mainstream	Years in Canada
VIA Mainstream	.32**		
Years in Canada	.01	.50**	
SESII-W Excitation	-.03	.32**	.15*
SESII-W Inhibition	-.04	.14*	.09
SDI Dyadic	.04	.26**	.18**
SDI Solitary	.00	.11*	.04
SAI-E Arousability	.13*	.25**	.08
SAI-E Anxiety	-.15*	-.22**	-.10
DSFI Conservative Attitudes	-.13*	-.36**	-.23**
DSFI Liberals Attitudes	.10*	.29**	.09
DSFI Experience	.01	.18**	.15**
DSFI Fantasy	.07	.21**	.13*
SOI-R	-.09	.21**	.09
Bisexual women ( <i>n</i> = 60)			
VIA Mainstream	.45		
Years in Canada	-.01	.46	
SESII-W Excitation	.06	.33	.37
SESII-W Inhibition	-.02	.06	.08
SDI Dyadic	.22	.25	.13
SDI Solitary	.16	-.04	-.13
SAI-E Arousability	.21	.30	.22
SAI-E Anxiety	-.09	-.37	-.07
DSFI Conservative Attitudes	-.01	-.29	-.40
DSFI Liberals Attitudes	.33	.56	.23
DSFI Experience	.01	.28	.09
DSFI Fantasy	.00	.14	.03
SOI-R	-.08	.24	.17
Homosexual women ( <i>n</i> = 20)			
VIA Mainstream	.29		
Years in Canada	.36	.37	
SESII-W Excitation	.16	.06	-.02
SESII-W Inhibition	-.02	-.15	.00
SDI Dyadic	-.08	.12	.10
SDI Solitary	-.37	-.39	-.37
SAI-E Arousability	.32	.20	.12
SAI-E Anxiety	.03	-.06	.06
DSFI Conservative Attitudes	.14	-.39	-.34
DSFI Liberals Attitudes	-.09	.31	.37
DSFI Experience	-.45	-.09	-.39
DSFI Fantasy	-.34	-.14	-.02
SOI-R	-.45	-.02	-.13
Asexual women ( <i>n</i> = 12)			
VIA Mainstream	.44		
Years in Canada	.05	.75	
SESII-W Excitation	.64	.15	-.12
SESII-W Inhibition	.11	.21	.01
SDI Dyadic	.73	.11	-.15
SDI Solitary	.46	.04	-.24
SAI-E Arousability	.71	.00	-.19
SAI-E Anxiety	-.54	-.57	-.49

DSFI Conservative Attitudes	-.44	-.27	-.12
DSFI Liberals Attitudes	.59	.34	.12
DSFI Experience	.29	.16	-.02
DSFI Fantasy	.54	.08	-.29
SOI-R	.01	.12	.25

Note. VIA = Vancouver Index of Acculturation; SESII-W = Sexual Excitation Sexual Inhibition Index for Women; SDI = Sexual Desire Inventory; SAI-E = Sexual Arousalability Inventory Expanded; DSFI = Derogatis Sexual Function Inventory; SOI-R = Sociosexual Orientation Inventory Revised

\*\*  $p < .004$ ; statistically significant

\*  $p < .05$ ; marginally approaching significance

VIA Heritage was significantly negatively correlated with SAI-E Anxiety. It was also marginally positively associated with SAI-E Arousalability and DSFI Liberal Attitudes. Years in Canada was significantly positively correlated with SESII-W Excitation, SDI Dyadic Desire, and DSFI Experience, and significantly negatively correlated with DSFI Conservative Attitudes. It was also marginally positively associated with DSFI Fantasy. VIA Heritage and VIA Mainstream were significantly positively correlated with each other, and Years in Canada was significantly positively correlated with VIA Mainstream but not Heritage.

For bisexual women, VIA Mainstream showed a large positive correlation with DSFI Liberal Attitudes ( $r > .50$ ), medium positive correlations with SESII-W Excitation and SAI-E Arousalability ( $r > .30$ ), and small positive correlations with SDI Dyadic Desire, DSFI Experience, DSFI Fantasy, and SOI-R ( $r > .10$ ); it showed a medium negative correlation with SAI-E Anxiety, and a small negative correlation with DSFI Conservative Attitudes. VIA Heritage showed a medium positive correlation with DSFI Liberal Attitudes, and small positive correlations with SDI Dyadic Desire, SDI Solitary Desire, and SAI-E Arousalability. Years in Canada showed a medium positive correlation with SESII-W Excitation, and small positive correlations with SDI Dyadic Desire, SAI-E Arousalability, DSFI Liberal Attitudes, and SOI-R; it showed a medium negative correlation with DSFI Conservative Attitudes, and a small negative correlation with SDI Solitary Desire. Years in Canada showed a medium positive correlation with VIA Mainstream but not VIA Heritage, while a medium positive correlation was seen between VIA Heritage and Mainstream.

For lesbians, VIA Mainstream showed medium positive correlation with DSFI Liberal Attitudes ( $r > .30$ ), and small positive correlations with SDI Dyadic Desire and SAI-E Arousalability ( $r > .10$ ); it showed medium negative correlations with SDI Solitary Desire and DSFI Conservative Attitudes, and small negative correlations with SESII-W Inhibition and DSFI Fantasy. VIA Heritage showed a medium positive correlation with SAI-E Arousalability and small positive correlations with SESII-W Excitation and DSFI Conservative Attitudes; it showed medium negative correlations with SDI Solitary Desire, DSFI Experience, DSFI Fantasy, and SOI-R. Years in Canada showed a medium positive correlation with DSFI Liberal Attitudes, and small positive correlations with SDI Dyadic Desire and SAI-E Arousalability; it showed medium negative correlations with SDI Solitary Desire, DSFI Conservative Attitudes, and DSFI Experience, and a small negative correlation with

SOI-R. Years in Canada showed a medium positive correlation with both VIA Mainstream and VIA Heritage, while a medium positive correlation was seen between VIA Heritage and Mainstream.

For asexual women, VIA Mainstream showed a medium positive correlation with DSFI Liberal Attitudes ( $r > .30$ ), and small positive correlations with SESII-W Excitation, SESII-W Inhibition, SDI Dyadic Desire, DSFI Experience, and SOI-R ( $r > .10$ ); it showed a large negative correlation with SAI-E Anxiety ( $r < -.50$ ), and a medium negative correlation with DSFI Conservative Attitudes. VIA Heritage showed large positive correlations with SESII-W Excitation, SAI-E Arousalability, DSFI Liberal Attitudes, and DSFI Fantasy ( $r > .50$ ), a medium positive correlation with SDI Solitary, and small positive correlations with SESII-W Inhibition and DSFI Experience ( $r > .10$ ); it showed a large negative correlation with SAI-E Anxiety and a medium negative correlation with DSFI Conservative Attitudes. Years in Canada showed small positive correlations with DSFI Liberal Attitudes and SOI-R; it showed a medium negative correlation with SAI-E Anxiety, and small negative correlations with SESII-W Excitation, SDI Dyadic Desire, SDI Solitary Desire, SAI-E Arousalability, DSFI Conservative Attitudes, and DSFI Fantasy.

### Multiple Regression Analyses in Heterosexual Women

For heterosexual women, the combined model of Age, Years in Canada, VIA Heritage, VIA Mainstream, and the interaction between VIA Heritage and VIA Mainstream explained a significant proportion of the variance for SESII-W Excitation, SDI Dyadic Desire, SAI-E Arousalability, SAI-E Anxiety, DSFI Conservative Attitudes, DSFI Liberal Attitudes, and SOI-R (interest in casual sex/sociosexual orientation) ( $p < .004$ ), and a marginal proportion of the variance for DSFI Fantasy ( $p < .05$ ). The variance inflation factor (VIF) for VIA Heritage and Mainstream were calculated to detect issues related to multicollinearity between these two correlated items; in all regressions without the interaction term, VIF was within acceptable limits (between 1 and 1.5).  $R^2$  values and standardized regression coefficients are presented in Table 5.

No statistically significant VIA Heritage by VIA Mainstream interaction effects were observed. For regression models excluding the interaction term, VIA Mainstream was a significant unique negative predictor of SAI-E Anxiety and

Table 5. Multiple Regression of Sexual Outcome Variables on Acculturation in Chinese Heterosexual Women ( $n = 375$ ), Controlling for Age and Length of Residency in Canada

	R <sup>2</sup>	Age	Years in Canada	VIA Heritage	VIA Mainstream	Heritage x Mainstream
SESII-W Excitation	.10**	-.01 [-.10, .08]	.03 [-.07, .14]	-.02 [-.12, .07]	.30 [.19, .41] <sup>a</sup>	
SESII-W Excitation	.10**	-.01 [-.10, .08]	.03 [-.07, .14]	-.12 [-.38, .15]	.19 [-.12, .50]	.18 [-.28, .63]
SESII-W Inhibition	.03	-.03 [-.12, .06]	.04 [-.07, .14]	-.08 [-.19, .04]	.14 [.01, .14] <sup>a</sup>	
SESII-W Inhibition	.03	-.03 [-.12, .06]	.04 [-.07, .14]	-.07 [-.31, .17]	.15 [-.13, .43]	-.02 [-.40, .37]
SDI Dyadic	.07**	.03 [-.06, .12]	.06 [-.05, .17]	-.02 [-.12, .07]	.24 [.13, .35] <sup>a</sup>	
SDI Dyadic	.08**	.03 [-.06, .12]	.06 [-.05, .17]	.10 [-.18, .38]	.39 [.08, .69] <sup>a</sup>	-.23 [-.69, .23]
SDI Solitary	.01	.05 [-.04, .14]	-.05 [-.16, .06]	-.03 [-.13, .07]	.10 [-.02, .21]	
SDI Solitary	.01	.05 [-.04, .14]	-.05 [-.16, .06]	.08 [-.16, .33]	.23 [-.05, .51]	-.22 [-.62, .19]
SAI-E Arousability	.08**	.08 [-.01, .17]	-.03 [-.13, .08]	.08 [-.01, .18]	.24 [.13, .35] <sup>a</sup>	
SAI-E Arousability	.09**	.08 [-.01, .17]	-.03 [-.13, .08]	-.08 [-.31, .14]	.05 [-.21, .31]	.30 [-.07, .68]
SAIE Anxiety	.05**	-.05 [-.14, .04]	.01 [-.10, .12]	-.07 [-.17, .03]	-.20 [-.31, -.08] <sup>a</sup>	
SAIE Anxiety	.06**	-.05 [-.14, .04]	.01 [-.10, .12]	-.19 [-.42, .04]	-.33 [-.60, -.07] <sup>a</sup>	.22 [-.16, .60]
DSFI Conservative Attitudes	.11**	-.01 [-.10, .08]	-.09 [-.19, .02]	.01 [-.08, .11]	-.29 [-.40, -.18] <sup>a</sup>	
DSFI Conservative Attitudes	.12**	-.01 [-.10, .08]	-.09 [-.19, .02]	.19 [-.04, .41]	-.09 [-.34, .17]	-.31 [-.68, .06]
DSFI Liberal Attitudes	.10**	.06 [-.03, .15]	-.07 [-.18, .03]	.00 [-.10, .10]	.34 [.23, .45] <sup>a</sup>	
DSFI Liberal Attitudes	.11**	.06 [-.03, .15]	-.07 [-.18, .03]	.17 [-.07, .42]	.55 [.27, .82] <sup>a</sup>	-.32 [-.73, .09]
DSFI Experience	.06**	.12 [.03, .21] <sup>a</sup>	.03 [-.08, .14]	-.08 [-.18, .02]	.20 [.08, .31] <sup>a</sup>	
DSFI Experience	.06**	.12 [.03, .21] <sup>a</sup>	.03 [-.08, .14]	.05 [-.22, .32]	.35 [.04, .66] <sup>a</sup>	-.24 [-.70, .22]
DSFI Fantasy	.04	.10 [.01, .19] <sup>a</sup>	.01 [-.10, .12]	-.03 [-.13, .06]	.19 [.07, .30] <sup>a</sup>	
DSFI Fantasy	.05**	.11 [.01, .20] <sup>a</sup>	.01 [-.10, .12]	.14 [-.13, .41]	.39 [.08, .70] <sup>a</sup>	-.32 [-.77, .13]
SOI-R	.07**	.02 [-.08, .11]	-.05 [-.16, .06]	-.22 [-.31, -.12] <sup>a</sup>	.29 [.18, .41] <sup>a</sup>	
SOI-R	.08**	.02 [-.08, .11]	-.05 [-.16, .06]	-.23 [-.45, -.01] <sup>a</sup>	.28 [.02, .54] <sup>a</sup>	.02 [-.35, .39]

Note. Regression models are with and without the interaction between heritage and mainstream acculturation. Standardized regression coefficients with 95% CIs are presented. VIA = Vancouver Index of Acculturation; SESII-W = Sexual Excitation Sexual Inhibition Index for Women; SDI = Sexual Desire Inventory; SAI-E = Sexual Arousability Inventory Expanded; DSFI = Derogatis Sexual Function Inventory; SOI-R = Sociosexual Orientation Inventory Revised

<sup>a</sup> 95% CI does not include 0; statistically significant  $\beta$

\*\*  $p < .004$ , statistically significant  $R^2$

DSFI Conservative Attitudes, and a significant unique positive predictor of SESII-W Excitation, SESII-W Inhibition, SDI Dyadic Desire, SAI-E Arousability, DSFI Liberal Attitudes, DSFI Experience, DSFI Fantasy, and SOI-R. VIA Heritage was a significant unique negative predictor of SOI-R. Years in Canada was not a unique predictor of any outcome variable. Age was a unique positive predictor of DSFI Experience and DSFI Fantasy.

### Correlations for Men by Sexual Orientation

Means and standard errors of the mean for all measures in men are presented in Table 6, and Pearson's  $r$  correlations in Table 7. For heterosexual men, VIA Mainstream showed statistically significant positive associations with SDI Dyadic Desire, SAI-E Arousability, DSFI Liberal Attitudes, DSFI Experience, and DSFI Fantasy ( $p < .004$ ); it was significantly negatively correlated with SIS/SES Inhibition 1 (inhibition due to sexual performance concerns) and DSFI Conservative

Attitudes. It was also marginally positively associated with SOI-R (interest in casual sex/sociosexual orientation) ( $p < .05$ ). VIA Heritage was significantly positively correlated with SAI-E Arousability, DSFI Liberal Attitudes, and DSFI Experience; it was significantly negatively correlated with SIS/SES Inhibition 1. It was also marginally positively associated with DSFI Fantasy. Years in Canada was not significantly correlated with any sexuality variable, but was marginally positively associated with SDI Dyadic Desire, DSFI Liberal Attitudes, and SOI-R, and marginally negatively associated with DSFI Conservative Attitudes. VIA Heritage and VIA Mainstream were significantly positively correlated with each other, and Years in Canada was significantly correlated with VIA Mainstream but not Heritage.

For bisexual men, VIA Mainstream showed medium positive correlations with DSFI Liberal Attitudes, DSFI Experience, and DSFI Fantasy ( $r > .30$ ) and small positive correlations with SDI Dyadic Desire, SAI-E Arousability and SOI-R ( $r > .10$ ); it showed medium negative correlations with SIS/SES Inhibition 1, SAI-E Anxiety, and DSFI Conservative Attitudes.



Table 6. Means and Standard Errors of the Mean for All Measures for Chinese Men

	Heterosexual ( <i>n</i> = 315)	Bisexual ( <i>n</i> = 27)	Homosexual ( <i>n</i> = 22)
VIA Heritage	64.41 ± .77	63.85 ± 2.48	60.91 ± 2.87
VIA Mainstream	65.33 ± .77	67.86 ± 2.81	69.67 ± 2.25
SIS/SES Excitation	52.69 ± .40	55.11 ± 1.98	55.71 ± 1.73
SIS/SES Inhibition 1	31.77 ± .29	32.69 ± 1.20	29.51 ± 1.13
SIS/SES Inhibition 2	30.64 ± .25	31.52 ± 1.02	30.46 ± .89
SDI Dyadic Desire	26.66 ± .63	25.63 ± 2.04	28.23 ± 2.00
SDI Solitary Desire	16.32 ± .39	17.62 ± 1.33	18.60 ± 1.52
SAI-E Arousability	82.11 ± 1.50	84.00 ± 5.29	94.33 ± 4.35
SAI-E Anxiety	16.66 ± 1.81	23.74 ± 7.01	.87 ± 3.60
DSFI Conservative Attitudes	35.98 ± .47	31.04 ± 1.57	27.64 ± 1.49
DSFI Liberal Attitudes	53.47 ± .43	54.41 ± 1.64	56.95 ± 1.19
DSFI Experience	10.90 ± .51	11.78 ± 1.63	9.64 ± 1.71
DSFI Fantasy	5.18 ± .21	7.48 ± 1.06	8.55 ± .87
SOI-R	3.21 ± .08	3.88 ± .32	3.79 ± .27

Note. VIA = Vancouver Index of Acculturation; SIS/SES = Sexual Excitation Scale/Sexual Inhibition Scale for Men; SDI = Sexual Desire Inventory; SAI-E = Sexual Arousability Inventory Expanded; DSFI = Derogatis Sexual Function Inventory; SOI-R = Sociosexual Orientation Inventory Revised

Table 7. Pearson's *r* Correlations between Acculturation and Sexuality Variables for Chinese Men

Heterosexual men ( <i>n</i> = 315)			
	VIA Heritage	VIA Mainstream	Years in Canada
VIA Mainstream	.40**		
Years in Canada	-.10	.38**	
SIS/SES Excitation	.02	.04	.01
SIS/SES Inhibition 1	-.17**	-.30**	-.09
SIS/SES Inhibition 2	.07	.05	.07
SDI Dyadic	.07	.17**	.15*
SDI Solitary	.09	.10	.07
SAI-E Arousability	.28**	.25**	-.04
SAI-E Anxiety	-.06	-.11	-.11
DSFI Conservative Attitudes	-.10	-.34**	-.14*
DSFI Liberal Attitudes	.22**	.37**	.15*
DSFI Experience	.16**	.23**	.12*
DSFI Fantasy	.14*	.24**	.04*
SOI-R	-.05	.12*	.15*
Bisexual men ( <i>n</i> = 27)			
VIA Mainstream	.24		
Years in Canada	.39	.43	
SIS/SES Excitation	-.30	-.03	-.30
SIS/SES Inhibition 1	.05	-.34	.12
SIS/SES Inhibition 2	-.05	.08	.17
SDI Dyadic	-.06	.17	-.05
SDI Solitary	.17	.04	.11
SAI-E Arousability	-.12	.29	-.10
SAI-E Anxiety	-.12	-.21	-.12
DSFI Conservative Attitudes	.44	-.20	.21
DSFI Lib. Att.	.15	.54	.28
DSFI Experience	-.41	.30	-.19
DSFI Fantasy	-.32	.46	.09
SOI-R	-.30	.21	-.24

Homosexual men ( $n = 22$ )

VIA Mainstream	.04		
Years in Canada	.04	.28	
SIS/SES Excitation	-.13	.18	-.21
SIS/SES Inhibition 1	-.40	-.19	-.26
SIS/SES Inhibition 2	-.28	-.23	.07
SDI Dyadic	-.02	.11	-.10
SDI Solitary	-.12	.45	-.28
SAI-E Arousability	.13	.34	.05
SAI-E Anxiety	.17	-.28	.20
DSFI Conservative Attitudes	-.13	-.56	-.08
DSFI Liberal Attitudes	.23	.44	-.09
DSFI Experience	.15	.16	.09
DSFI Fantasy	-.32	.46	-.40
SOI-R	.10	.45	.12

VIA = Vancouver Index of Acculturation; SIS/SES = Sexual Excitation Scale/Sexual Inhibition Scale for Men; SDI = Sexual Desire Inventory; SAI-E = Sexual Arousability Inventory Expanded; DSFI = Derogatis Sexual Function Inventory; SOI-R = Sociosexual Orientation Inventory Revised  
 \*  $p < .05$ , marginally approaching significance; \*\*  $p < .004$ , statistically significant

VIA Heritage showed medium positive correlations with DSFI Conservative Attitudes and small positive correlations with SDI Solitary Desire and DSFI Liberal Attitudes; it showed medium negative correlations with SIS/SES Excitation, DSFI Experience, DSFI Fantasy, and SOI-R and small negative correlations with SAI-E Arousability and SAI-E Anxiety. Years in Canada showed small positive correlations with SIS/SES Inhibition 1 and Inhibition 2 (inhibition due to external threat concerns), SDI Solitary Desire, DSFI Conservative Attitudes, and DSFI Liberal Attitudes; it showed a medium negative correlation with SIS/SES Excitation, and small negative correlations with SAI-E Anxiety and DSFI Conservative Attitudes. Years in Canada showed medium positive correlations with both VIA Mainstream and VIA Heritage, while a small positive correlation was seen between VIA Heritage and Mainstream.

For gay men, VIA Mainstream showed medium positive correlations with SDI Solitary Desire, SAI-E Arousability, DSFI Liberal Attitudes, DSFI Fantasy, and SOI-R ( $r > .30$ ) and small positive correlations with SIS/SES Excitation, SDI Dyadic Desire, and DSFI Experience ( $r > .10$ ); it showed a large negative correlation with DSFI Conservative Attitudes ( $r > .50$ ) and small negative correlations with SIS/SES Inhibition 1, SIS/SES Inhibition 2, and SAI-E Anxiety. VIA Heritage showed small positive correlations with SAI-E Arousability, SAI-E Anxiety, and DSFI Liberal Attitudes, DSFI Experience, and SOI-R; it showed medium negative correlations with SIS/SES Inhibition 1, SIS/SES Inhibition 2, and DSFI Fantasy and small negative correlations with SIS/SES Excitation, SDI Solitary Desire, and SAI-E Anxiety. Years in Canada showed small positive correlations with SAI-E Anxiety and SOI-R; it showed small negative correlations with SIS/SES Excitation, SIS/SES Inhibition 1, SDI Dyadic, and SDI Solitary. Years in Canada showed a small positive correlation with VIA Mainstream but not Heritage, and VIA Mainstream and Heritage were minimally positively associated ( $r = .04$ ).

### Multiple Regression Analyses in Heterosexual Men

For heterosexual men, the combined model of Age, Years in Canada, VIA Heritage, VIA Mainstream, and their two-way interaction explained a significant proportion of the variance for SIS/SES Inhibition 1 (inhibition due to sexual performance concerns), SAI-E Arousability, DSFI Conservative Attitudes, DSFI Liberal Attitudes, DSFI Experience, and DSFI Fantasy ( $p < .004$ ), and a marginal proportion of the variance for SIS/SES Excitation and SOI-R (interest in casual sex/sociosexual orientation) ( $p < .05$ ). In all regressions without the interaction term, VIF for VIA Heritage and Mainstream was within acceptable limits (between 1 and 1.5).  $R^2$  values and standardized regression coefficients are presented in Table 8.

Significant VIA Heritage x VIA Mainstream interaction effects were seen in SIS/SES Excitation, SIS/SES Inhibition 1, DSFI Conservative Attitudes, and DSFI Experience. For SIS/SES Excitation, as VIA Heritage increases VIA Mainstream changes from a more negative to a more positive predictor of SIS/SES Excitation; alternatively, as VIA Mainstream increases VIA Heritage becomes a less prominent negative predictor of SIS/SES Excitation (Figure 1). For SIS/SES Inhibition 1, as VIA Heritage increases VIA Mainstream becomes a less prominent negative predictor of SIS/SES Inhibition 1; alternatively, as VIA Mainstream increases VIA Heritage becomes a less prominent negative predictor of SIS/SES Inhibition 1 (Figure 2). For DSFI Experience, as VIA Heritage increases VIA Mainstream changes from a more negative to a more positive predictor of DSFI Experience; alternatively, as VIA Mainstream increases VIA Heritage becomes a less prominent negative predictor of DSFI Experience (Figure 3). For DSFI Conservative Attitudes, as VIA Heritage increases VIA Mainstream changes from a more positive to a more negative predictor of DSFI Conservative Attitudes; alternatively, as VIA Mainstream increases VIA Heritage becomes a less prominent positive predictor of DSFI Conservative Attitudes (Figure 4).

Table 8. Multiple Regression of Sexual Outcome Variables on Acculturation in Chinese Heterosexual Men ( $n = 315$ ), Controlling for Age and Length of Residency in Canada

	R <sup>2</sup>	Age	Years in Canada	VIA Heritage	VIA Mainstream	Heritage x Mainstream
SIS/SES Excitation	.00	.03 [-.07, .14]	-.01 [-.15, .12]	-.01 [-.13, .11]	.04 [-.09, .17]	
SIS/SES Excitation	.05**	.05 [-.05, .16]	-.01 [-.14, .12]	-.81 [-1.22, -.40]	-.81 [-1.12, -.33]	1.31 [.67, 1.96] <sup>a</sup>
SIS/SES Inhibition 1	.08**	-.03 [-.14, .07]	.01 [-.12, .14]	-.06 [-.18, .07]	-.27 [-.40, -.13] <sup>a</sup>	
SIS/SES Inhibition 1	.12**	-.02 [-.12, .09]	.02 [-.12, .15]	-.64 [-1.05, -.23]	-.83 [-1.23, -.43]	.96 [.31, 1.61] <sup>a</sup>
SIS/SES Inhibition 2	.02	-.11 [-.22, .00]	.09 [-.05, .23]	.08 [-.05, .21]	-.00 [-.15, .14]	
SIS/SES Inhibition 2	.03	-.11 [-.21, .01]	.09 [-.05, .23]	-.17 [-.61, .27]	-.24 [-.67, .18]	.41 [-.28, 1.10]
SDI Dyadic	.04	.00 [-.11, .12]	.10 [-.03, .24]	.02 [-.11, .16]	.12 [-.03, .27]	
SDI Dyadic	.04	.00 [-.11, .12]	.10 [-.03, .24]	.08 [-.37, .54]	.18 [-.30, .65]	-.09 [-.84, .65]
SDI Solitary	.02	.06 [-.05, .18]	.06 [-.07, .18]	.07 [-.05, .20]	.04 [-.10, .17]	
SDI Solitary	.02	.06 [-.05, .17]	.06 [-.07, .18]	.17 [-.28, .61]	.13 [-.30, .56]	-.15 [-.86, .55]
SAI-E Arousability	.11**	.09 [-.02, .19]	-.10 [-.22, .03]	.18 [.06, .30] <sup>a</sup>	.21 [.08, .34] <sup>a</sup>	
SAI-E Arousability	.11**	.08 [-.02, .19]	-.10 [-.22, .03]	.24 [-.18, .66]	.26 [-.14, .67]	-.10 [-.76, .56]
SAIE Anxiety	.02	.00 [-.11, .12]	-.08 [-.21, .06]	-.05 [-.17, .08]	-.06 [-.20, .09]	
SAIE Anxiety	.02	.00 [-.11, .11]	-.08 [-.21, .06]	.23 [-.22, .67]	.20 [-.22, .63]	-.45 [-1.14, .25]
DSFI Conservative Attitudes	.12**	.01 [-.09, .11]	.02 [-.11, .15]	.06 [-.06, .17]	-.36 [-.49, .24]	
DSFI Conservative Attitudes	.13**	.00 [-.10, .10]	.02 [-.11, .14]	.46 [.06, .87] <sup>a</sup>	.03 [-.36, .42]	-.67 [-1.30, -.03] <sup>a</sup>
DSFI Liberal Attitudes	.16**	.11 [.00, .21]	.02 [-.10, .14]	.09 [-.03, .21]	.31 [.18, .43] <sup>a</sup>	
DSFI Liberal Attitudes	.16**	.10 [.00, .20]	.02 [-.10, .14]	.25 [-.15, .66]	.47 [.07, .86] <sup>a</sup>	-.27 [-.91, .37]
DSFI Experience	.08**	.12 [.01, .23] <sup>a</sup>	.04 [-.09, .16]	.10 [-.03, .22]	.16 [.02, .29] <sup>a</sup>	
DSFI Experience	.09**	.13 [.03, .24] <sup>a</sup>	.04 [-.08, .16]	-.36 [-.78, .07]	-.28 [-.69, .13]	.74 [.08, 1.41] <sup>a</sup>
DSFI Fantasy	.07**	.05 [-.05, .14]	-.06 [-.18, .06]	.03 [-.08, .14]	.23 [.11, .35] <sup>a</sup>	
DSFI Fantasy	.07**	.05 [-.05, .15]	-.06 [-.18, .06]	-.12 [-.51, .28]	.09 [-.29, .48]	.24 [-.38, .86]
SOI-R	.05**	.13 [.02, .24] <sup>a</sup>	.04 [-.09, .17]	-.11 [-.23, .01]	.13 [-.01, .26]	
SOI-R	.05**	.13 [.03, .24] <sup>a</sup>	.04 [-.09, .17]	-.25 [-.67, .17]	-.01 [-.42, .40]	.24 [-.43, .90]

Note. Regression models are with and without the interaction between heritage and mainstream acculturation. Standardized regression coefficients with 95% CIs are presented. VIA = Vancouver Index of Acculturation; SIS/SES = Sexual Excitation Scale/Sexual Inhibition Scale for Men; SDI = Sexual Desire Inventory; SAI-E = Sexual Arousability Inventory Expanded; DSFI = Derogatis Sexual Function Inventory; SOI-R = Sociosexual Orientation Inventory Revised

<sup>a</sup> 95% CI does not include 0; statistically significant  $\beta$

\*\*  $p < .004$ , statistically significant  $R^2$

For main effects in models without significant interaction terms, VIA Mainstream was a significant unique positive predictor of SAI-E Arousability, DSFI Liberal Attitudes, and DSFI Fantasy. VIA Heritage was a significant unique positive predictor of SAI-E Arousability. Years in Canada was not a significant unique predictor of any outcome variable. Age was a significant positive predictor of DSFI Experience and SOI-R.

## DISCUSSION

Consistent with our hypotheses, the results showed that mainstream acculturation was associated with a range of sexuality variables among Chinese individuals in our population. This was most clearly seen among heterosexual women, wherein mainstream acculturation was significantly associated with all sexual variables examined except solitary desire and sexual inhibition (the latter two which also displayed similar trends). Mainstream acculturation was associated with more permissive and less restrictive sexual attitudes, greater

levels of sexual response, more sexual experience, less sexual anxiety, and higher sociosexual orientation. This generally held for bisexual women. For lesbians, mainstream acculturation was correlated with more liberal and less restrictive attitudes and greater levels of sexual arousability, but was not prominently associated with sexual excitation, sexual anxiety, sexual experiences, and sociosexual orientation; mainstream acculturation was also associated with fewer sexual fantasies. For asexual women, mainstream acculturation was correlated with more permissive and less restrictive attitudes, and greater sexual response. A similar but less consistent pattern was seen in Chinese men. For heterosexual men, mainstream acculturation was significantly associated with less sexual inhibition due to performance concerns, greater levels of sexual response, more permissive and less restrictive sexual attitudes, and more sexual experience and fantasies. Notably, mainstream acculturation was not prominently associated with sexual excitation, sexual inhibition due to external threat concerns, or solitary desire, along with only trends

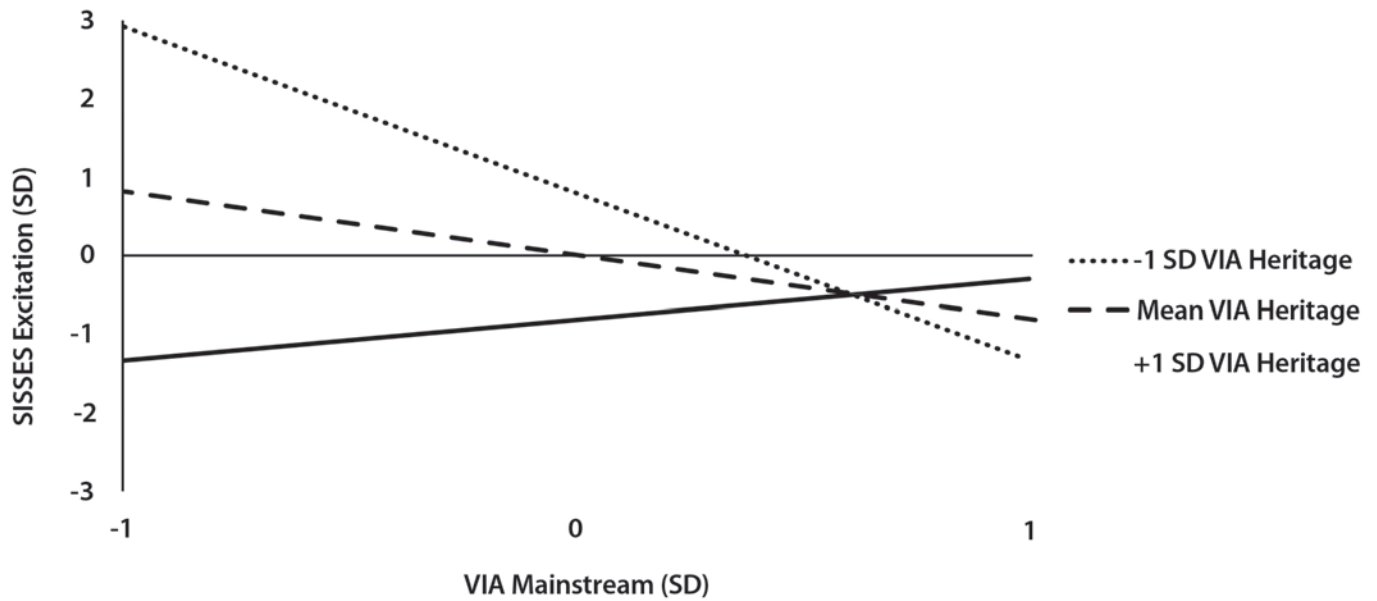


Figure 1. Simple slopes of the interaction between heritage and mainstream acculturation in predicting sexual excitation in heterosexual Chinese men (n = 315), controlling for age and number of years in Canada

VIA = Vancouver Index of Acculturation, SISSES = Sexual Inhibition Scale/Sexual Excitation Scale for Men

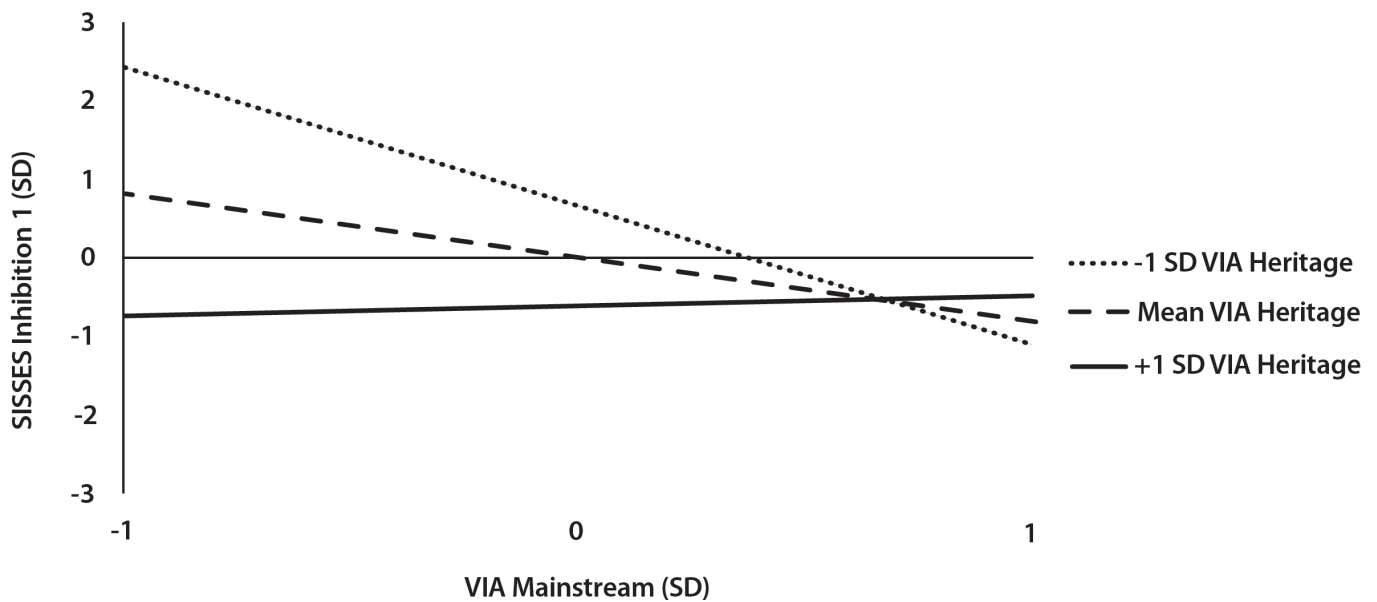


Figure 2. Simple slopes of the interaction between heritage and mainstream acculturation in predicting sexual inhibition 1 (i.e., inhibition due to performance concerns) in heterosexual Chinese men (n = 315), controlling for age and number of years in Canada

VIA = Vancouver Index of Acculturation, SISSES = Sexual Inhibition Scale/Sexual Excitation Scale for Men

for associations with less sexual anxiety and greater interest in casual sex. Bisexual men showed a similar pattern, except with larger correlations between mainstream acculturation with less sexual anxiety and more interest in casual sex. This trend also held for gay men, where mainstream acculturation

also showed correlations with more sexual excitation, less sexual inhibition due to external threat concerns, and solitary desire. However, the small sample size of non-heterosexual men and women suggest that these latter trends should be interpreted with caution. These findings in men and women

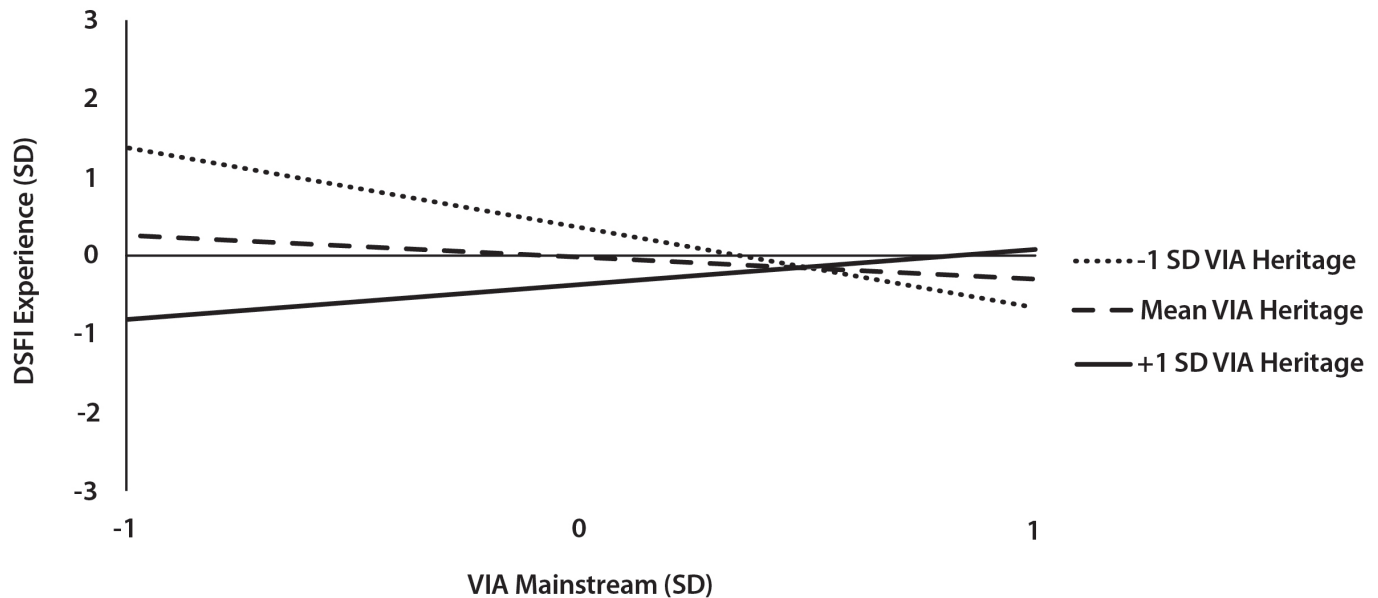


Figure 3. Simple slopes of the interaction between heritage and mainstream acculturation in predicting experience in heterosexual Chinese men ( $n = 315$ ), controlling for age and number of years in Canada

VIA = Vancouver Index of Acculturation, DSFI = Derogatis Sexual Functioning Inventory

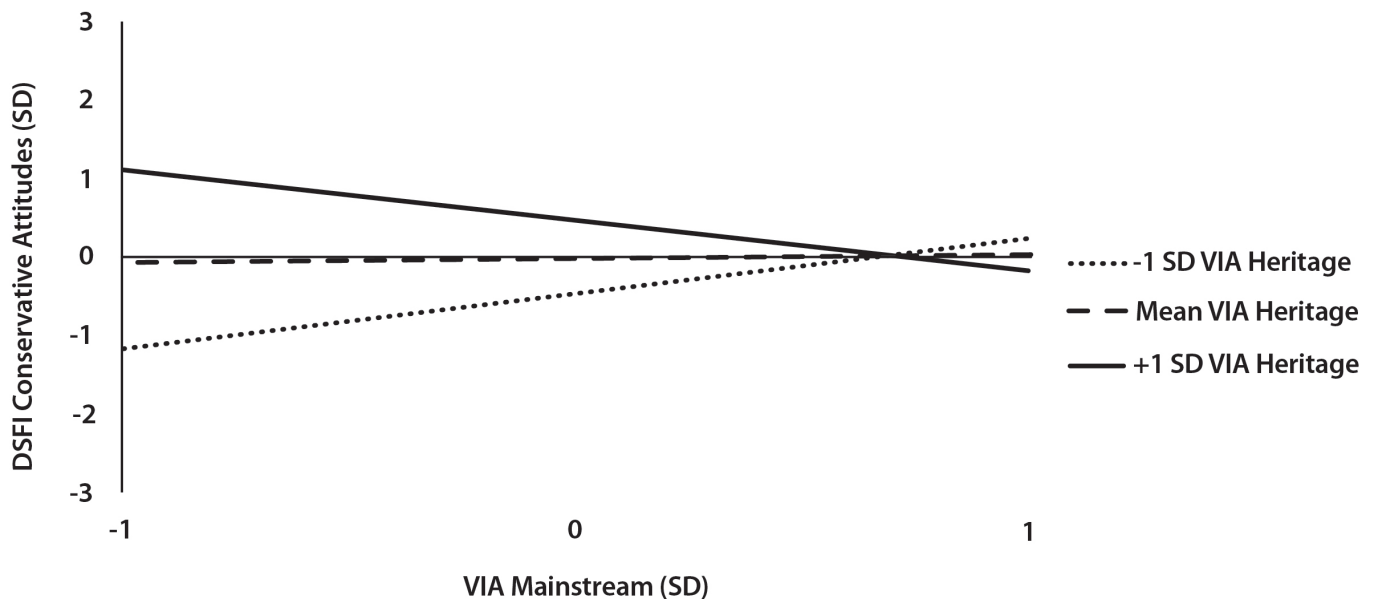


Figure 4. Simple slopes of the interaction between heritage and mainstream acculturation in predicting conservative (i.e., restrictive) attitudes in heterosexual Chinese men ( $n = 315$ ), controlling for age and number of years in Canada

VIA = Vancouver Index of Acculturation, DSFI = Derogatis Sexual Functioning Inventory

were generally consistent with the existing literature (Brotto et al., 2005, 2007; Ahrold & Meston, 2010).

Heritage acculturation had a more complex pattern. Unlike in previous studies (Ryder et al., 2000), heritage and mainstream acculturation were positively correlated, suggesting that

individuals reported being attached to both Chinese and Canadian cultures or attached to neither culture. This pattern was seen in heterosexual and bisexual men and all sexual orientations of women, but notably not gay men. Among heterosexual women and men, heritage acculturation often showed the same

direction of correlations with sexuality variables as mainstream acculturation, but to a lower magnitude. This was somewhat consistent among bisexual women, but was not associated with restrictive attitudes. However, notably, heritage acculturation was not positively, and at times was negatively, associated with sociosexual orientation in all genders and orientations. Heritage acculturation also was associated with fewer sexual fantasies among bisexual men and lesbians and gay men, and less sexual experience in bisexual men and lesbians. For asexual women, heritage acculturation was associated with greater sexual response, and less restrictive and more permissive attitudes. The small sample size of non-heterosexual men and women suggest again that these latter trends should be interpreted with caution. These findings differed from previous findings (Brotto et al., 2005, 2007; Ahrold & Meston, 2010), which did not report similar directions of correlation between heritage and mainstream acculturation with sexual response, experience, and attitudes. However, our results were consistent with past findings in that the magnitude of heritage acculturation's associations with sexual outcomes were smaller than that of mainstream acculturation.

Also consistent with past findings (Brotto et al., 2005; Ahrold & Meston, 2010), multiple regressions among heterosexual women showed that mainstream acculturation emerged as a unique predictor of sexual response, experience, and attitudes after controlling for heritage acculturation and length of residency in Canada. Heritage acculturation was no longer a significant predictor of any sexuality variables, that it negatively predicted sociosexual orientation. Among heterosexual men, for regression models without significant interaction effects, mainstream acculturation was a significant unique predictor of permissive sexual attitudes and sexual fantasies after controlling for heritage acculturation, age, and length of residency. However, heritage and mainstream acculturation both positively predicted greater sexual arousability.

Significant interaction effects were seen among heterosexual men in sexual excitation, sexual inhibition due to performance concerns, sexual experience, and restrictive sexual attitudes. In each case, at high levels of mainstream acculturation, heritage acculturation was not strongly predictive of these outcomes. At low levels of mainstream acculturation, heritage acculturation is associated with lower sexual excitation, lower sexual inhibition, and less sexual experiences and more restrictive sexual attitudes. These findings suggest that heritage Chinese acculturation can promote more sexually restrictive attitudes and behaviours in Chinese heterosexual men. However, this is only the case in men with low mainstream Canadian acculturation, as higher mainstream acculturation attenuates the impact of heritage acculturation. As such, attachment to traditional Chinese culture does not need to accompany low levels of sexual response or permissiveness, if the individual also values connections to mainstream Canadian culture. For sexual inhibition due to performance concerns, it is possible that the pattern of interaction seen (which was similar to that of sexual experience and excitation)

reflected decreased salience of performance concerns among men who are high only on heritage acculturation, due to reduced rates of sexual activity. These interactions, especially with regards to conservative attitudes, are consistent in direction with that seen in past findings (Ahrold & Meston, 2010; Brotto et al., 2005). This has been interpreted as one culture being a "lens" through which another culture is experienced (e.g., Ahrold & Meston, 2010).

However, unlike previous findings, no significant interaction effects emerged in heterosexual women, including for conservative sexual attitudes. Conversely, the significant interactions observed in heterosexual men were not previously reported. This discrepancy may be due to changes over time in the underlying population of young Chinese men and women in Canada (see below), as well as potentially changing discourse about sexuality among China and other East Asian countries (Zhang, 2011). Qualitatively different patterns between men and women on how acculturation relates to specific aspects of sexuality in general, however, may be expected due to differing prescriptions about male and female sexuality in both Chinese and Canadian cultures. Similar to traditional Western culture, traditional Chinese culture is patriarchal (Ho, 1986), attaching greater value onto women's virginity and purity while being more supportive of men's sexual prowess and competence. Chinese individuals in Canada are likely also subject to Western expectations, such as the exoticification and hyper-feminization of Asian women and the de-masculinization of Asian men (Espirito, 2000). These factors may also interact with biological differences between male and female sexual behaviour. Further replication is needed to interpret the reliability of these interactions, and expand on why gender differences may exist in how heritage and mainstream acculturation factors interact.

The current findings were partially supportive of the study's hypotheses. As predicted, among our samples of young Chinese men and women in Canada, mainstream acculturation emerged as the more consistent predictor of sexual attitudes, behaviours, and response. These results showed that, among heterosexual men and women, mainstream acculturation is more directly associated with many sexual outcomes than heritage acculturation. However, heritage acculturation was not unrelated to sexual outcomes. At times, it was a positive correlate of greater sexual permissiveness and higher sexual response for some variables (and with mainstream acculturation), especially among heterosexual men and women. The positive associations seen were likely due to the shared association between mainstream acculturation with both heritage acculturation and greater sexual permissiveness and response. However, heritage acculturation was also a unique negative predictor of interest in casual sex among heterosexual women. In sexual excitation, inhibition, experience, and restrictive attitudes among heterosexual men, interaction effects between the two acculturation domains were also seen. Unlike past research, the current study found such patterns in heterosexual men rather than women. As such, mainstream acculturation appears to be the primary factor related to sexual outcomes,

but associations between heritage acculturation and sexuality cannot be dismissed entirely.

Heritage and mainstream acculturation were significantly positively correlated in women and heterosexual and bisexual men, such that higher identification with one culture was associated with also higher identification with the other culture. This is not consistent with [Ryder and colleagues \(2000\)](#) original findings of heritage and mainstream as independent dimensions of the acculturation process in East Asian individuals in Canada. It is possible that the current sample differs from prior studies due to changes in the intervening years in the Chinese population in Canada. This includes demographic-related reasons, such as the growth of the Chinese community especially in large urban enclaves (e.g., [Chui & Flanders, 2018](#)), as well as changes in the undergraduate student population due to recent programs targeting international students (e.g., [Rankin & CBC News, 2014](#)). This pattern may be consistent with other models (e.g., [Bhatia & Ram, 2009](#)) that examine acculturation among diasporic migrants with a focus on dynamic processes shaped by local, national, and transnational events and structural forces. As Chinese individuals and culture gain greater visibility and representation in mainstream Canadian society, heritage and mainstream cultures may become less clearly differentiated in the experiences of some young adults. Acculturation in these individuals may begin to reflect a more general engagement and connection with either the multicultural society at large, or with their own local communities which contain integrated elements of Chinese and Canadian culture. More research, perhaps using qualitative methods, would be useful in fully elucidating the specific pathways of biculturalism in the domain of sexuality among Chinese individuals.

One possible interpretation of the current findings is that mainstream Canadian culture, unlike Chinese culture, includes liberalizing and sex positive sources of information and outreach. Therefore, Chinese people in Canada who engaged more frequently with, or became more assimilated into, mainstream Canadian culture, would be exposed to more of this material and ultimately become more confident, aware, and knowledgeable about their own sexuality. This model was, at least implicitly, endorsed by previous research in this area as well (e.g., [Dang et al., 2017](#)). However, another possible interpretation is that Chinese individuals who were more mainstream acculturated were more likely to endorse experiences that are consistent with normative mainstream Western conceptualizations of sexuality. That is to say, greater identification with Western culture also means greater identification with Western culturally-bound models of sex; indeed, all of the sexual behaviour, attitudes, and response measures used in this study are derived from a Western model of sexuality. Thus, it is possible that heritage acculturation may be a stronger predictor than mainstream acculturation of other aspects of sexuality not measured in this study; some of these elements of sexuality may not be recognized as important or may not be well-captured by existing methods and instruments. The current data cannot easily distinguish between these models. Further research, especially emic

research (research about from within the culture, rather than by outside observers), among the experiences and discourse of sexuality of Chinese people would be useful in elucidating this matter. Using instruments designed specifically for Chinese individuals living in Western nations, such as the adapted measure of parental sexual communication used in [Kim and Ward \(2007\)](#), may also be appropriate.

The current findings also suggested that the above patterns seen primarily in heterosexual women and men may not be generalizable to all sexual orientations. The positive association between heritage and mainstream acculturation was not prominently seen in gay men, and heritage acculturation was associated with lower levels of some sexual response variables in gay and bisexual men and lesbians. Some of these patterns have may reflected a greater degree of negative attitudes and prejudice towards sexual orientation minorities and non-heterosexual behaviours in many Chinese and East Asian cultural contexts (e.g., [Heaver, 2018](#); [Kwok & Wu, 2015](#)). This may have caused sexual orientation minorities to experience heritage Chinese culture as more aversive and less accepting, particularly in the context of their sexuality. As mainstream acculturation was associated frequently with less restrictive and more permissive attitudes about the acceptability of non-heterosexual behaviours and identities, it may be the case that some sexual orientation minorities with low mainstream acculturation may have more difficulties acknowledging and exploring their sexuality and orientation. Some of these patterns also likely result from heteronormative nature of some scales, and especially the DSFI Experience scale. It is also difficult to draw clear conclusions from the current results due to the small sample sizes of sexual orientation minorities. Additional research into the intersectionality of sexual minority experiences with Chinese and Canadian culture, particularly with larger samples that specifically focus on non-heterosexual individuals' experiences, would be important given the additional complex interactions in this area (e.g., [Huang & Fang, 2019](#)). Investigation with a larger group of asexual Chinese individuals would also be important, including examining whether an asexual identity is interpreted the same way across cultures.

There are several key conceptual limitations to the current study. The use of a bidimensional model of acculturation has been criticized as nevertheless still emphasizing the assimilation of immigrants to the normative mainstream experience ([Ngo, 2008](#)). Diaspora processes, which involve immigrants holding onto their heritage cultures but also recognizing themselves as part of distinct community within the broader mainstream culture, are often not well captured in these models ([Bhatia & Ram, 2009](#)). Particularly salient in the current findings is how it emphasizes the role of mainstream assimilation in producing a profile that is more desirable to liberal Western values about sexuality, while potentially omitting the role of heritage identity in factors that may be important to Chinese values about sexuality. Furthermore, the adoption of different values, norms, and behaviours depending on the immediate context (cultural frame switching) for bicultural individuals,

may have impacted current results (Benet-Martínez, Leu, Lee, & Morris, 2002). The current study used English language survey materials, which have been found to facilitate frame switching to a Western perspective among bicultural individuals, compared to using native language material that may prime for a Chinese perspective (Schwartz et al., 2014). As such, different response patterns may have been seen if the data was collected outside of an English university environment. Furthermore, the current study was not able to examine the full complexity of Chinese individuals' migration histories. Factors such as for how many generations have the individual's ancestors lived in Canada or left China, whether they maintain connections with peers from their countries of origin, or their personal reasons and motivations for coming to Canada may have a profound impact on their acculturation experience and its subsequent association with sexuality. Finally, the current study also conceptualizes mainstream Canadian culture and heritage Chinese culture as two distinct entities, with Chinese individuals in Canada needing to navigate each separately. However, a borderlands model (Anzaldúa, 1987; Vila, 2000) suggests that individuals at the boundaries of two cultures often experience highly individualized admixtures of both, with novel and unique identities being adopted that are otherwise not possible in either culture alone. As such, understanding of experiences of these young adults may not only benefit from examining the interaction between Chinese and Canadian cultures, but also consideration of an emergent Chinese-Canadian culture that is unique and idiosyncratic to the current time and place.

Sampling bias may represent a substantial methodological limitation to the current study. Like all studies with volunteer participation and self-report measures, individuals were self-selected by their interest in and willingness to consent to the study. As such, individuals who experience excess anxiety, shame, or disgust around sexual topics may not have been willing to participate in the study, while the participants might have been more sexually permissive or comfortable than the norm in this population. It is also possible that the study was biased for sampling Chinese individuals who were more mainstream acculturated, perhaps due to language of the materials or the subject matter. The current study therefore cannot determine if these patterns are representative of all Chinese individuals in the population, or only those who are willing and able to participate in a sexuality study. It is also possible that some of the patterns seen reflect more what participants were willing to acknowledge on a questionnaire, rather than their "true" experiences. Furthermore, given that this study used a Canadian undergraduate sample at a single site, it may be generalizable to Chinese individuals who have not attended university, who are of a different generation cohort, or who are living in other countries (or even other cities elsewhere in Canada). This correlational study also cannot determine the causal direction of effects. Although we conceptualize sexuality as being impacted by acculturation, it is also possible innate individual differences in sexual response or drives contribute to shaping the acculturation experiences of each person. Finally,

further independent replication of the current findings will be necessary to determine the reliability of these results across time and populations; this is especially the case for our findings in non-heterosexual individuals.

This research has some notable clinical implications for working with young Chinese individuals in Canada on sexual health topics. The current and past findings suggest that patients and clinicians should consider a bidimensional rather than a unidimensional understanding of acculturation in this population. Chinese individuals do not need to make a binary choice between a sexually restrictive ethnic/familial heritage and a sexually liberated but alien mainstream. A more nuanced understanding of acculturation allows clinicians to help patients pick and choose the elements that are most meaningful or important to them from each culture. For example, specific culturally-bound maladaptive thoughts or beliefs can be challenged without undermining the overall connection to any particular culture. More generally, promoting greater connection with mainstream culture (and especially its sex positive aspects) does not have to be done at the expense of connectedness to the heritage culture. Indeed, based on the current findings, greater connectedness with mainstream Canadian culture may possibly also facilitate greater heritage acculturation in some young Chinese individuals. Education efforts, instead of focusing on the limitations of the heritage culture, may examine how to promote greater identification with mainstream sexual health messaging in an inclusive and welcoming manner. Overall, these findings suggest that it is possible, perhaps even advisable, to support heritage acculturation while working to enhance sexual response and reduce unhelpful, potentially culturally-bound, sexual attitudes among young Chinese men and women.

## CONCLUSIONS

The current study investigated the association between heritage and mainstream acculturation with self-report of sexual attitudes, behaviours, and response among two samples of undergraduate young Chinese men and women. Replicating past findings, mainstream acculturation was associated with more sexual permissiveness, less sexual restrictiveness, greater sexual response, and more past sexual behaviours. However, heritage acculturation was positively correlated with mainstream acculturation, and showed some inconsistent associations with more sexual permissiveness, less sexual restrictiveness, greater sexual response, and more past sexual behaviours. Heritage and mainstream acculturation had some interactive effects which were in the same direction as past research, but in heterosexual men rather than women. The current findings reiterated the important role of mainstream acculturation in understanding the sexuality of Chinese individuals in Canada; however, heritage acculturation also appeared to play a more subtle and complex role that needs further research to fully elucidate. These findings suggested that a more complex understanding of culture would be beneficial both theoretically and clinically when working with this population.



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