



Mate Selection: Comparison of Mate Preferences between Malay and African Male Students in IIUM

Noorhilmah Binti Mohammad Suhaimi¹, Summer Lee Jin Yep²
and Wan Rafaei Abdul Rahman³

Abstract

The present study investigated whether there are differences in mate preferences between Malay and African male students of International Islamic University Malaysia (IIUM). Sixty male students from both nationalities were randomly selected as participants. A mate-preferences questionnaire was used as survey material. The questionnaire was administered individually and often answered within ten minutes. Consistent with the predictions, there were similarities in mate preferences between Malay and African male students in IIUM in term of nationality, race, as well as religion.

Keywords : Mate selection, mate preferences

Introduction

Human socializes every day, and humans are essentially related to each other. In addition, humans do work together and do things together that are also why humans are attracted to each other in times. In our society, men and women are often bonded or attached to each other and , to the extent of getting married. According to Broude (1994), not all human mating occurs within such bonds; within and across societies. Generally, humans do have problems in mate selection.

In fact, there are two important factors human considers on how and why they choose mates, in which, are the differences, similarities, commonalities across cultures and, the preferences of each human being between mate selection for long- term relationships and short- term relationships. The variations across human and culture are affected by how an individual perceive and accept it.

Mate selection is a two-way street, involving more than the preferences of a single individual. Baumeister & Leary (1995) cited that mate choice can be seen as a special instance of interpersonal attraction: The process of forming and maintaining a close personal relationship with a “partner”. People of all cultures have a universal need to form meaningful bonds with others, have intimate relationships, and belong to social groups. This common need is very essential and important that it helps humans to adapt to the society.

¹⁻³ International Islamic University Malaysia



Definition of Concepts

Mate. According to the American Heritage[®] Dictionary of the English Language (2000), mate can be defined as a spouse, a companion or a person with whom one shares living quarters. In other words, to join closely; pair and to unite in marriage.

Preferences. Preferences can be classified as the selecting of someone or something over another or others. In addition, preferences can also be defined as the right or chance to so choose, a person or thing preferred and someone or something so chosen (The Free Dictionary, 2008).

Malays. A member of a people inhabiting Malaysia, the northern Malay Peninsula, and parts of the western Malay Archipelago (The American Heritage[®] Dictionary of the English Language, 2000).

Africans. According to the American Heritage[®] Dictionary of the English Language (2000), Africans can be defined as a native or inhabitant of Africa. Also, a member of a racial group having brown to black skin, especially one of African origin.

Mate selection. Mate selection can be defined as choosing whom we hope will be our life's companion, the person who will contribute half the parenting and half the genome for our children our windows of opportunity on genetic immortality-is perhaps the most important choice we ever make (Lykken, Bouchard, McGue & Tellegen, 1992).

Assortative mating. According to Jaffe (2000), assortative mating can be classified as "self seeking like" has a strong stabilizing effect on sex, is evolutionary stable, and has an evolutionary dynamics analogous to kin selection.

The importance of sexual selection (Intrasexual and Intersexual) clearly depends on the nature of the mating system.

Intrasexual. The tendency of members of one sex to compete with one another for access to members of the opposite sex.

Intersexual. The inclination of members of one sex to preferentially choose as mates certain members of the opposite sex.

Literature Review

There is one set of conditions in which sexual selection will not be likely to cause large changes in gene frequencies (Caspari, 1972): (a) if the sex ratio is 1:1 for individuals of mating age; (b) if the mating system is monogamous; and (c) if all individuals of mating age become coupled.



Caspari (1972) affirmed that not all individuals of mating age become coupled, and, although presumptively monogamous, it is probably more accurate to describe our mating system as one of "serial polygamy": successive marriages and mating outside of marriage are common.

In addition to cultural and historical variations in mate choice, there are many commonalities found across human societies. Basically, one selects his or her mates by considering their personality traits, attractiveness, social position, economic worth and etc.

Neither men nor women prefer all members of the opposite sex equally. Some are favored over others, and one important research task is to identify the characteristics that prospective mates consider to be important. In addition, Thiessen & Gregg (1980) stated that it is surprise that little is known about the characteristics that men and women seek in potential mates.

Hatfield and Sprecher (1995) did a study in the United States, Russia, and Japan concerning male and female about their preferences in a marital partner, using a 12- item scale. The items are all in positive traits, such as physically attractive, intelligent, athletic, ambitious, good conversationalist, outgoing and sociable, status or money, skill as a lover, kind and understanding, potential for success, expressive and open and sense of humor. Across these three cultures, men gave higher ratings on physical attractiveness while women gave higher ratings on all other scales except for good conversationalist.

This can prove that men often choose and consider choosing their mate according to their physical appearance or by perceiving how attractive the woman is, while for women, they will choose their mates in a more general way, which is considering most of the aspects.

According to Hatfield and Sprecher (1995), there were also some interesting cultural differences. For example, Americans preferred expressivity, openness, and sense of humor compared to the Russians and the Japanese. These proved that people in different culture have different preferences in mate selection.

Distinctively, theoretical studies have suggested that assortative mating seems to be highly adaptive (Thiessen & Gregg 1980, Davis 1995), as it reduces excessive allelic variance induced by recombination and sex, especially among diploids with a large genome (Jaffe 1998, 1999, 2000).

Assortative mating addresses the question of who we choose as mates, particularly in terms of marriage. There are studies over the decade that disclosed that there is a strong tendency and likeliness that people select mates who are similar to themselves with respect to a variety of demographic characteristics. These characteristics include, but are not limited to, age, race, religion, nationality, education, and income (Atkinson & Glass, 1985). All mating systems can be described as deviations from *panmixia*, or random mating. Inbreeding and



outbreeding are two deviations from panmixia that reflect selection and avoidance of genetic relatives, respectively (Buss, 1985).

Two major subclasses of assortative mating are character-specific assortment and cross-character assortment. *Character-specific assortment* is defined as coupling that is based on resemblance on a particular attribute such as height, intelligence, or extraversion. Whereas, *cross-character assortment*, in contrast, may be defined as coupling that is based on congruent elevation (or depression) on different, but similarly valued, characteristics. An example of cross-character assortment would be a tendency for extraverted women to mate with conscientious men. Preferences in mate choice can affect both character-specific and cross-character assortment.

According to Buss (1985), there are three levels of analysis at which the role of mate preference within a mating system that is ostensibly monogamous and in which assortative mating is the primary deviation from panmixia can be approached, each of which yields major connections to the human mating system. The first level of analysis is defined by those characteristics in a potential mate that are *consensually* desired and sought. The second level of analysis is defined by major *sex differences*, namely, the characteristics in potential mates that women view as more important than do men and vice versa. *Individual differences* define the third level of analysis. Some individuals prefer extrovert mates, whereas some individuals prefer introvert mates.

Besides, individual differences in mate preferences also can have consequences for assortment and selection. Such differences are likely to increase the passion, force and intensity of assortative mating if individuals with similar preferences seek one another. Also, individual differences in desired characteristics lessen, reduce or minimize selection. Such differences alleviate the effects of consensual preferences that tend to produce strong selective exclusion (Buss, 1985).

Belsky (1997) cited the idea of Bernard Murstein (1980) who developed the stimulus-value-role theory that divides mate selection and courtship into three distinct phases. The first phase is called the *stimulus phase* in which we perceive a potential partner and make our first judgment: “*Could this be a good choice for me?*” or something like “*Would this person want me?*” Since we have no idea of the person’s inner qualities, our evaluation is based on superficial signs such as, the look of the person or style of dress. In this phase, we involuntarily compare our own “reinforcement values” to the other person’s along a number of dimensions (True I am not good looking, but she may find me desirable because I am better educated). If the person seems of equivalent value, we decide that the individual is a reasonable choice to pursue.

The second phase of selection and courtship is what known as *value comparison phase*. At this stage we are concerned with our suitability with one another in terms of



interests, attitudes, and feelings about the world: “Does this person share the same beliefs? Do we enjoy doing similar things?” If this worldview fits together, we enter the final phase; *the role phase*. At this stage, we assess how we function together as couple. For example, a woman tries to discover about her husband whether his behavior as a spouse, worker, father, or son-in-law will complement her performance as a spouse, worker, mother, or daughter-in-law. If she sees communication as one of her important expectations about how a spouse behaves, but he doesn’t have much to say, there may be significant incompatibility (Long & Commons, 1992).

Homogamy in Mate Selection.

According to Belsky (1997), Murstein believes that homogamy (similarity) is the basis on which people select a mate. Homogamy refers to the practice of dating and marrying similar others (Belsky, 1997) or the tendency to marry someone like oneself (Long & Commons, 1992). Another term for homogamy is assortativeness (Thomas, 1992). Belsky (1997) also mentioned that Murstein claims that courtship follows a predictable path in which at each phase people are jumping closer to marriage.

The concept of homogamy applies to age, educational background, physical attractiveness, and intelligence (Thomas, 1992) as well as demographic factors such as religion, ethnicity, and social class (Belsky, 1997). He also mentioned that the reason why people choose similar other is that it makes them more likely to have compatible ideas. Our social circles are often determined by religion, class, and ethnic group which means, we have greater chance of meeting and falling in love with “our own kind” (Belsky, 1997). However, Schaie & Willis (2002) claims that homogamy has decreased with respect to race and religion. Additionally, with regard to cultural differences, studies shows that adults from collectivist cultures, such as China and India, tend to value similarity in religion in a potential spouse more than do adults from individualist cultures (Regan, 2003).

Selecting a partner based on practical considerations and demographic similarities increases the likelihood that (a) the partner will be compatible, (b) the marriage will function smoothly, and (c) the couple will receive approval and support from their families and other social groups (Regan, 2003).

Heterogamy in Mate Selection.

In a multicultural society however, heterogamy (dissimilarity) in mate selection could happen. Heterogamy refers to the practice of dating and marrying dissimilar others (Belsky, 1997). Belsky (1997) also mentioned that a person living in a multicultural society can become more acceptable to marry outside his religion and his race. The author also said that the chance of intermarriage increase when a person leave home or his country. This is because moving away widens the horizons and thus choice of potential partners and the number of within group choices are relatively small (Belsky, 1997). Say for instance, if you are one of a



few Malay families residing in Saudi Arabia, you may be more likely to select a partner different from yourself – an Arab perhaps.

The ‘Filter’ Theory.

Other theory of mate selection views the process in term of series of “*filters*” that screen out unacceptable candidate at various stages of an intimate relationship (Cate & Lloyd, 1992; Feingold, 1992; Udry, 1971, 1974, as cited in Schaie & Willis, 2002). The first filter is the propinquity filter where all possible dating partners are screened in term of geographical closeness. Meaning that if two potential mates are close to one another (Schaie & Willis, 2002) or who share the spheres of activity for instance school, work, gyms, and restaurants (Rauch & Scholar, 2003) may be more likely to meet, date, fall in love, and marry.

Second is the attractiveness filter. The physical attractiveness and ethnicity are the most accessible attributes of another person. Age can be considered as one subtle physical factor that comes into the selective process. According to Schaie & Willis (2002), there appears to be cross-cultural conformity that the groom should be slightly older than the bride. This kind of conformity has been based on the conception that the man is the ‘breadwinner’ of the family and should therefore become stable and establish before taking on the young, dependent bride.

The third filter screens on the basis of social background. Similar to the idea of homogamy, people tend to marry those who are similar in religion, political affiliation, education, occupation, and social class. Schaie and Willis (2002) mentioned that factors such as education and occupation for instance, have become more important. The authors emphasize that both education and occupation are clear indicators of like-mindedness.

Next is the consensus filter where people screen for specific attitudes. It involves consideration of characteristics that are consensually desired on which men and women hold similar or different views on certain characteristics and traits. In a large cross-cultural study of mate selection preference conducted by Buss and colleagues, 1990 (as cited by Schaei & Willis, 2002), they found out that nearly all cultures rated mutual love and attraction as the most important characteristics. There is also another cluster of characteristics which they claim to be “traditional” mate characteristics and it includes chastity. Countries such as China, India, Iran, and Nigeria rated high on this cluster as compared to most Western countries.

The last two filters are complementary and readiness. One indicates that attitudes, values, and goals which are different and complement the mentioned factors of other half. Another is based simply on the fact that people tend to go through first marriage within a limited age range. Meaning that, people often marry whomever they happen to be dating at the “right time”, in which according to Schaie and Willis (2002), when people graduate from college.



Most research of cross-cultural comparisons of mate preferences are found many comparing gender differences – male and female mate preferences. Early studies of two social scientists Harold Christensen (1947) and Reuben Hill (1945) who asked college students at their respective universities found that “good financial prospect” is unimportant to men (as cited by Regan, 2003).

Some of the theories mentioned earlier have a foundation in Islam. According to the Law of Marriage in Islam, there are certain guidelines stated by the Prophet S.A.W in choosing a mate (Beshir & Beshir, 2005). Abu Hurairah R.A narrated that the Prophet S.A.W said:

“A woman is sought for marriage for four reasons: her wealth, her beauty, her social status, and her Deen (religiousness). So select the one who is religious; otherwise, you are at a loss.”

In another similar *Hadith* narrated by Abu Sa’eed Al-Khudry R.A and Abu Hurairah R.A, the Prophet S.A.W said:

“A woman is married for three qualities: She is married for her wealth; she is married for her beauty; or she is married for her religion. So marry the one of religion and manners, may your right hand then be prosperous.”

Clearly in both *Hadith*, the Prophet S.A.W emphasizes the importance of religion as one of the characteristics to be sought in the selection of a life partner. This is because the religion and good manner of the lady are very important for a good relationship and a strong marital union (Beshir & Beshir, 2005). In another *Hadith*, the Prophet S.A.W also recommends one to select someone who is compatible with him. A’ishah R.A, the wife of the Prophet S.A.W narrated that the latter had said:

“Make a good choice of who will bear your children. Marry those who are compatible with you.”

Islam believes that compatibility in mate selection would result in proper match and ensure the success of the sacred union of marriage.

Research Questions:

Based on the researchers’ literature review, they came out with two research questions:

Question 1: Is there any similarity in mate preferences among Malays and Africans male IIUM students?

Question 2: Is there any relationship between religious belief and mate preferences?

From these research questions, the researches hypothesized the following outcomes:



Hypothesis 1: There are similarities in mate preferences among Malays and Africans in term of nationality and race.

Hypothesis 2: Both Malays and Africans males will choose Muslim mate because they share the same religion.

Cross-cultural Problems Identified in the Study

The cross-cultural problem identified by the researchers is the sensitive issues from the questionnaire developed by Kristin Liv Rauch and McNair Scholar from the Pennsylvania State University. The original questionnaire has the sexual orientation section, in which contradicts and opposes the Islamic matter. The original questionnaire is suitable if it is administered in western countries. Due to the differences of cultures and religion, the sexual orientation section is quite offensive to Asians, especially Muslims. This is because chastity is highly valued in Islamic teachings. Muslims are not allowed to have premarital sex.

In identifying cross-cultural problem in this research, the researchers have also looked into plausible rival hypothesis as suggested by Campbell (1961; Winch & Campbell, 1969, as cited in Brislin, Lonner, & Thorndike, 1973) in sample selection that could be due to the different qualities of the samples rather than their cultural differences.

Method

Survey and respondents

The survey was conducted at the International Islamic University Malaysia, as a part of the researchers' course in Psychology. There were 60 respondents in total, of which all 60 respondents are males. They consist of 30 Malay males and 30 African males. The researchers selected the respondents randomly. The average age of the respondents is 22.7 years; the range from 18 to 30 years old. In overcoming sampling bias, the researchers make sure that demographic factors such as age and level of study have equal variation.

Instrument

The researchers used survey questionnaire developed by Kristin Liv Rauch and McNair Scholar from the Pennsylvania State University. The survey has questions about the subject's dating partner preferences, and subsequently asked identical questions about sexual, and marriage partner preferences. It is a 5-point Likert type scale (from 1- Strongly agree, to 5- Strongly disagree). Its medium of instruction is in English language. The researchers had modified some of the questions in the questionnaire to avoid some sensitive issues contradicting with the Islamic concern. The researchers had omitted the "sexual orientation" part in the questionnaire. For instance, questions such as "*Would you date someone whose sexual orientation was...*" By omitting the sensitive issues, the cross- cultural problems can be



solved. Although the researchers have no knowledge of the level of religiosity of the respondents, avoiding such questions is seen as an ethical approach.

Procedure

The researchers select respondents randomly from the IIUM library and the Human Science Building's café. The questionnaire was administered individually, then the researchers would inform the selected respondent about the informed consent. It took about 10 minutes for an individual to complete the questionnaire. The questionnaire would be collected immediately after the respondent has finished answering it. The data from the survey were entered into an Excel file, and analyzed using SPSS.

Results

The sample obtained from this survey was all male students in IIUM, with a mean age of 22.7 years old (55% of the sample was 22 years or younger). The sample gender was divided evenly by race/ ethnicity (50% Malays, 50% Africans). As for the religion of the respondents, 100% of them are Muslims. The majority of subjects (83.3%) are Bachelor's degree students and another 16.7% of the subjects are Master's degree students. Majority of the respondents are single – not dating, not in a steady relationship (66.7%). Also, 3.3% of the respondents were married. 16.7% of the respondents are single- currently dating. Another 13.3% of the respondents are single- in steady relationship. Majority of the respondents do not have any children (98.3%) and only 1.7% of the respondents have children.

The tables show average scores and range between 1 and 5 – a 1 indicates strong agreement, while a 5 indicates strong disagreement. Table 1 shows the age preferences of respondents with respect to a potential dating partner and marriage spouse. Most of the Malays prefer to date and marry a partner whose age ranges between 21-25 years old. For the Africans, most of them also favor to date and marry a partner whose age ranges between 21-25 years old. Scores were higher, indicating agreement, for respondents of their own race on question about the nationality of the partner whom they want to date or marry. Most of the Malays prefer to date and marry a partner who has the similar nationality. The Africans, too, prefer to date and marry a partner who has the similar nationality as them (see table 2).

Table 3 displays educational preferences, a preference for mates with higher education levels corresponds to higher scores. Both races indicate that they are least particular about the education level of a dating partner, slightly choosier about a marriage partner. For example, the mean scores for a potential mate with a Bachelor's degree show a high of 1.73 for a dating partner and 1.76 for a marriage partner.

Tables 4 and 5 show the religious preferences and the race/ ethnicity preferences for potential mates. It is very obvious that both races prefer partners of their own religion and



same race. Both Malays and Africans prefer to date and marry someone who has the same religion and same race as them.

Table 6 shows the preferences of a partner's income (per year). Basically, no pattern can be seen. It is almost consistent for all income level.

Table 7 displays the preferences of the respondents in selecting the marital status of a dating partner and a marriage partner. From table 7, it is very clear and obvious that both Malays and Africans prefer to date a partner who is single- never been married. It has the highest mean score of 1.4 and the lowest mean score is 4.3 in which both Malays and Africans strongly disagree to date and marry someone who was divorced more than two times. This applies to the preferences of choosing a spouse. Both Malays and Africans prefer to marry someone who is single- never been married.

Table 8 shows the preferences of the respondents in dating someone who has children or not. From the table, it is also very obvious that both Malays and Africans will date and marry a partner who has no children.

Discussion

The study reveals that both Malay and African male students in IIUM have similarities in mate preferences in terms of nationality and race. Both Malay and African male students prefer mates of their own nationality and race. This finding supports the theory of homogamy as suggested by Murstein (1980). It is also worth noting that both races have considerable mean score on selecting partners who are beyond their nationality (mean dating: 2.45, mean marriage: 2.20). This implies that both Malay and African males may have the tendency to choose non-Malay and non-African females respectively, thus, supporting the theory of heterogamy. It can be due to the fact that IIUM is an international university where all kinds of races are found to be under one roof, hence, it broaden ones horizons and choice of potential partners as mentioned by Belsky (1997). In other form, it also supports the idea of propinquity which says that two potential mates who are geographically close to one another may be more likely to meet, date, fall in love, and marry (Schaei & Willis, 2002).

Subsequent findings show that both Malay and African males have high preference in Muslim partners (mean dating: 1.18, mean marriage: 1.02). This is as expected by the researchers and supported again by the theory of homogamy. The choice on Muslims is very strong that none of the respondents respond positively to other options of religion preferences. In addition, the finding also shows that Muslim males from both races are equally aware of the importance of selecting a mate who is of the same religion as encouraged by the Prophet S.A.W. These findings, hence, crippled Schaei and Willis (2002) assertion that homogamy factors such as race and religion are decreasing and that it is at least not true in Malay and African Muslim cultures.



Other evidences of homogamy or assortativeness can be extracted from preferences in education level, marital status, and children. Males from both races have high preferences over mates who has Bachelor's Degree like most of the former, although there are also noticeable agreement to select mates whose education level are Associate's, Master's, and PhD Degrees. Both races also have the tendency to choose mates who are single or have never been married before (similar to the majority of respondents who are practically single). Accordingly, males of both races would also prefer females who currently have no children.

Age preferences that range from 21 to 25 years old are of the main choice for both Malay and African respondents. However, researchers are not able to state clearly whether both races prefer mates of lesser age as there is no specific question on that matter and that respondents were not asked at what age they would be likely to settle down for marriage.

In a general view, the study shows consistent mate preferences for both races in the aspects of dating and marriage. This is supported by Murstein suggestion (as cited in Belsky, 1997) that courtship follows a predictable path in which people would finally find themselves closer to marriage.

It may be more interesting to see future findings on how large are the number of IIUM students marrying to partners of the same institution.

Conclusion

On the basis of present findings, it is concluded that the results have supported the first hypothesis in a way that there are similarities in pattern of mate preferences among Malay and African male students in IIUM in term of nationality and race. Owing to the environmental nature of IIUM, Malay and African male students may consider heterogamy kind of mate selection even though both races reported higher preferences for mates who are of similar nationality and race with them. Secondly, the results on the religion preferences have supported the second hypothesis in a way that both Malay and African male students will choose mates who are also Muslims.

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APPENDIX

MEAN TABLES

1. Age

	16-18	18-21	21-25	25-30	30-35	35-40	40-50	50-60	60-70	70-80	80-90
Dating											
Malay	3.47	2.23	2.03	3.33	4.03	4.40	4.57	4.73	4.77	4.80	4.87
African	3.30	2.17	1.60	2.57	3.43	3.80	4.07	4.20	4.47	4.53	4.53
Total	3.38	2.20	1.82	2.95	3.73	4.10	4.32	4.47	4.67	4.67	4.70
Marriage											
Malay	3.00	2.00	1.83	2.80	3.70	4.00	4.33	4.43	4.47	4.57	4.50
African	3.27	2.23	1.57	2.33	3.47	3.70	4.13	4.37	4.57	4.67	4.77
Total	3.13	2.12	1.70	2.57	3.58	3.85	4.23	4.40	4.57	4.67	4.63

Table 1: Average and Total Scores for Age Preferences by Race

1 = Perfect Agreement 5 = No Agreement

2. Nationality

	Similar Nationality	Different Nationality
Dating		
Malay	1.53	2.60
African	1.73	2.30
Total	1.63	2.45
Marriage		
Malay	1.03	2.17
African	1.63	2.23
Total	1.33	2.20

Table 2: Average and Total Scores for Nationality Preferences by Race

1 = Perfect Agreement 5 = No Agreement

3. Education Level

	Did not complete High School	High School Graduate	Attended College	Associate's Degree	Bachelor's Degree	Master's Degree	PhD
Dating							
Malay	3.83	3.13	3.07	2.33	1.93	2.30	2.47
African	3.40	2.70	2.67	2.17	1.53	2.00	2.20
Total	3.62	2.92	2.87	2.25	1.73	2.15	2.33
Marriage							
Malay	3.87	3.03	2.83	2.17	1.67	2.03	2.23
African	3.37	2.90	2.57	2.27	1.87	2.13	2.40
Total	3.62	2.97	2.70	2.22	1.77	2.08	2.32

Table 3: Average and Total Scores for Education Level Preferences by Race

1 = Perfect Agreement 5 = No Agreement



4. Religion

	Muslim	Catholic	Protestant	Non-Denominational Christian	Jewish	Buddhist	Hindu	Athiest
Dating								
Malay	1.27	3.67	3.67	3.77	3.97	3.83	4.10	3.97
African	1.10	3.00	3.17	3.47	3.60	4.00	4.00	3.97
Total	1.18	3.33	3.42	3.62	3.78	3.92	4.05	3.97
Marriage								
Malay	1.03	4.07	4.10	4.20	4.27	4.17	4.30	4.30
African	1.00	3.07	3.17	3.47	3.67	4.13	4.13	4.03
Total	1.02	3.57	3.63	3.83	3.97	4.15	4.22	4.17

Table 4: Average and Total Scores for Religion Preferences by Race

1 = Perfect Agreement 5 = No Agreement

5. Race / Ethnicity

	White	Black African American	American Indian Alaska Native	Asian	Hawaiian Other	Hispanic, Latino, Chicano, or Caribbean	Middle Eastern / Arab
Dating							
Malay	2.00	3.30	3.20	1.87	2.63	2.60	2.77
African	2.57	1.80	2.73	2.53	2.67	2.60	1.90
Total	2.28	2.55	2.97	2.20	2.65	2.60	2.33
Marriage							
Malay	1.90	3.30	3.10	1.50	2.57	2.50	2.57
African	2.7667	1.77	2.87	2.63	2.87	2.67	2.10
Total	2.33	2.53	2.98	2.07	2.72	2.58	2.33

Table 5: Average and Total Scores for Race/Ethnicity Preferences by Race

1 = Perfect Agreement 5 = No Agreement

6. Income (Per Year)

	Under 10K	10K-20K	20K-30K	30K-40K	40K-50K	50K-75K	75K-100K	100K-200K	Over 200K
Dating									
Malay	2.47	2.43	2.60	2.90	2.90	2.93	3.03	3.10	2.97
African	2.87	3.00	2.97	2.80	2.70	2.53	2.33	2.27	2.40
Total	2.67	2.72	2.78	2.85	2.80	2.73	2.68	2.68	2.68
Marriage									
Malay	2.23	2.23	2.13	2.47	2.57	2.77	2.83	2.83	2.93
African	2.87	3.10	2.83	2.67	2.73	2.50	2.37	2.20	2.37
Total	2.55	2.67	2.48	2.57	2.65	2.63	2.60	2.52	2.65



Table 6: Average and Total Scores for Income Preferences by Race
1 = Perfect Agreement 5 = No Agreement

7. Marital Status

	Never been Married	Separated	Married	Divorced Once	Divorced Twice	Divorce More Than 2 Times
Dating						
Malay	1.53	2.97	4.13	3.43	3.80	4.10
African	1.27	3.50	4.37	3.77	4.30	4.50
Total	1.40	3.23	4.25	3.60	4.05	4.30
Marriage						
Malay	1.13	2.93	4.37	3.40	3.80	3.97
African	1.13	3.67	4.57	3.90	4.33	4.40
Total	1.13	3.30	4.47	3.65	4.07	4.18

Table 7: Average and Total Scores for Marital Status Preferences by Race
1 = Perfect Agreement 5 = No Agreement

8. Children

	Has No Children	Has Children Out of Wedlock	Has Children With an Ex-Spouse
Dating			
Malay	1.70	3.73	3.17
African	1.23	4.10	4.10
Total	1.47	3.92	3.63
Marriage			
Malay	1.30	3.77	3.20
African	1.20	4.00	3.97
Total	1.25	3.88	3.58

Table 8: Average and Total Scores for Children Preferences by Race
1 = Perfect Agreement 5 = No Agreement

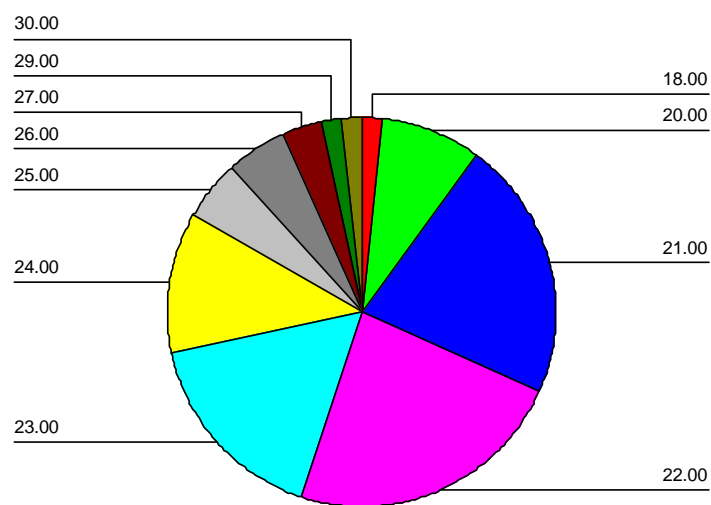
Age of Respondents

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
18.00	1	1.7	1.7	1.7
20.00	5	8.3	8.3	10.0
21.00	13	21.7	21.7	31.7
22.00	14	23.3	23.3	55.0
23.00	10	16.7	16.7	71.7
24.00	7	11.7	11.7	83.3
25.00	3	5.0	5.0	88.3



Valid	Frequency	Percent	Valid Percent	Cumulative Percent
26.00	3	5.0	5.0	93.3
27.00	2	3.3	3.3	96.7
29.00	1	1.7	1.7	98.3
30.00	1	1.7	1.7	100.0
Total	60	100.0	100.0	

age

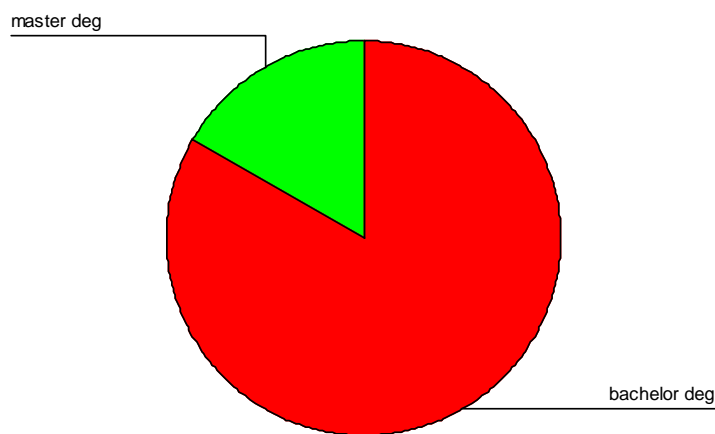


Education Level of Respondents

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
bachelor deg	50	83.3	83.3	83.3
master deg	1	16.	16.	100.0
Total	6	100.0	100.0	



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Marital Status of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	single-currently dating	10	16.7	16.7	16.7
	single-in a steady relationship	8	13.3	13.3	30.0
	single-not dating, not in a steady rship	40	66.7	66.7	96.7
	married	2	3.3	3.3	100.0
	Total	60	100.0	100.0	

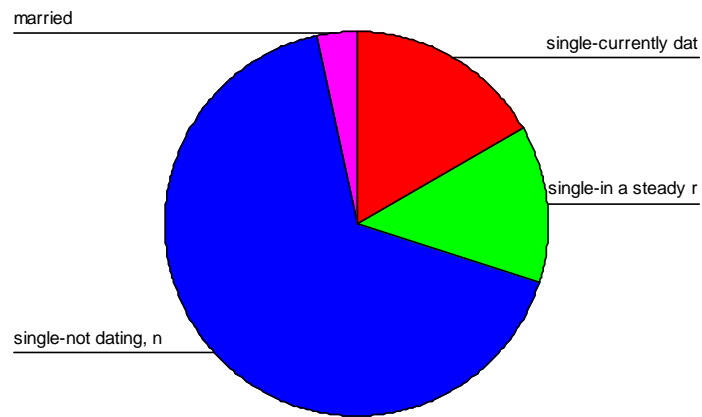
Race/ethnic * marital status Crosstabulation

Count

		marital status				Total
		single-currently dating	single-in a steady relationship	single-not dating, not in a steady rship	married	
race/ethnic	Malay	5	6	19		30
	African	5	2	21	2	30
Total		10	8	40	2	60



marital status



Children of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	1	1.7	1.7	1.7
	no	59	98.3	98.3	100.0
	Total	60	100.0	100.0	

children

