

ETHNOCULTURAL IDENTITY OF PERSONS OF CHINESE ORIGIN: TESTING  
A MODEL OF MINORITY IDENTITY DEVELOPMENT  
VIA Q-SORT METHODOLOGY

By

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### Abstract

Literature reviews (Casas, 1984, 1985; Ponterotto, 1988) on the status of racial/ethnic minority research indicate that one of the problems in coming to definite conclusions about the effectiveness of counseling with the culturally different is the lack of research accounting for heterogeneity within ethnic groups. This study investigates ethnic identity as a possible variable tapping into intra-group variability with persons of Chinese origin currently living in Canada. Specifically, Atkinson, Morten & Sue (1979)'s model of ethnic identity development is examined in relation to its validity with this ethnic group.

Atkinson et al.'s (1979) Minority Identity Development model postulates five stages minority persons experience in trying to discern and appreciate themselves based on their culture of origin, the mainstream culture and the relationship and meaning between the two. These stages are Conformity, Dissonance, Resistance and Immersion, Introspection and Synergetic Articulation and Awareness. Based on the model, 81 items were generated, translated and administered to 44 participants via Q-Sort Methodology. Also, relevant demographic information was collected. Factor analysis and qualitative analysis for Q-Methodology as suggested by Talbott (1971) generated four factors. The emerging factors reflected the Conformity, Dissonance, Resistance and Immersion, and

Synergetic Articulation and Awareness Stages. Thus, based on the partial support for the five-stage model among persons of Chinese origin; a four-stage model was generated.

The analysis of results suggests the following conclusions: (1) heterogeneity within ethnic groups must be accounted for it is accounted for within the mainstream culture; (2) ethno-cultural identity emerges as a viable construct (variable) tapping into intra-group differences; (3) Q-Methodology appears as a culturally non-intrusive method; and (4) ethno-cultural identity may mediate the counseling process.

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## Chapter One: Introduction

During the last three decades there has been an increasing need and interest in clarifying the racial/ethnic and cultural variables that might mediate the counselling process and outcome. A need for understanding counselor variables, contextual variables, and client variables has been eloquently elucidated and espoused by practitioners and researchers (Sue, 1981; Leong, 1986; Atkinson, Morten and Sue, 1979; Axelson, 1985; Atkinson, 1985; Pedersen, 1976). At the same time, cross-cultural literature reviews (Ponterotto, 1988; Casas, 1984, 1985) point out to skewness with regards to research interests within these three areas as well as major methodological flaws in studies published.

Of the three areas mentioned above, the one receiving the least amount of attention in research has been counselor variables. Studies in this area have examined counselor expectations, attitudes, belief systems, and demographic characteristics which may obstruct or inhibit counseling with racial or minority clients. As an example, with regards to belief systems; findings (Wampold, Casas & Atkinson, 1981; Bloombaum, Yamamoto, & James, 1968; Yamamoto, James, Bloombaum & Hattem, 1967) indicate that ethno-cultural minority clients are diagnosed and counseled differently, that is, with an inadequate, mediocre, and paternalistic (Cayleff, 1986) frame of reference compared to clients from mainstream society.

Another component within this area is counselor training and theoretical orientation and its relevance (Sue, Akutsu, & Higashi, 1985; Casas, 1985) and applicability to counseling clients of diverse ethno-cultural and socio-economic backgrounds.

The second area of investigation is contextual or societal variables which may impinge upon counseling cross-culturally. Some contextual variables are oppression, poverty, stereotypes, racism, prejudice, discrimination, and ethnocentrism at the societal level. These variables definitely affect the counseling process because they shape and give meaning to experience and behaviors (Wampold, Casas, & Atkinson, 1981), are major stressors in the lives of minority clients (Sue & Chin, 1983) and influence psychosocial development of minority individuals (Casas, 1985). There is overwhelming agreement amongst researchers on the need to focus on the effects of contextual-socio-political variables (Casas, 1985, 1984; Ponterotto, 1988; Sue, 1981).

Some client variables have received a fair amount of attention in the literature while others have been somewhat neglected. Client variables encompass socio-cultural characteristics (Wolkon, Moriwaki, & Williams, 1973), psychopathology and adjustment problems (Sue & Kirk 1975; Korchin, 1980), utilization patterns (Sue & Sue, 1974; Padilla, Ruiz, & Alvarez, 1975), counselor preference (Lee, Sutton, France, & Uhlemann, 1983; Haviland, Horswill,

O'Connell, & Dynneson, 1983; Turner & Manthei, 1986; Jackson & Kirschner, 1973; Grantham, 1973), preferences for type of help (Atkinson, Maruyama, & Matsui, 1978), expectations of treatment (Hector, & Fray, 1987; Jackson, & Kirschner, 1973; Terrell, & Terrell, 1984; Sanchez, & Atkinson, 1983), and client perceived effectiveness (Neimeyer, & Gonzales, 1983; Ivey, 1981). Client variables which seem to have been overlooked in the cross-cultural literature are ethnic identity, learning styles, communicative style, and social practices (Ponterotto, 1988). Furthermore, the majority of findings in this area seem to be inconclusive, at times contradictory, and without a theoretical foundation; thus, lack of generalizability, logical analysis and prediction are abundant.

In a literature review, Ponterotto (1988) identified major methodological flaws on racial/ethnic minority research. His review suggested the following list: " (a) lack of a conceptual or theoretical framework to guide research; (b) overemphasis on simplistic counselor/client variables and disregard for important psychosocial variables...; (c) overreliance on experimental analogue research with little bearing on the real world; (d) disregard for intra-cultural or within-group differences in minority samples; (e) the use of easily accessible student samples that are not representative of the large group; (f) reliance on "culturally encapsulated" psychometric instrumentation; (g) failure to adequately

describe one's sample in terms of education level, generational level, socioeconomic status (SES), and so forth; (h) failure to delineate the study's limitations with regards to generalizability; (i) lack of adequate minority representation among journal editorial board members; and (j) failure to be responsible to minority subject pools." (p.p. 410). Moreover, in reviewing the status of racial/ethnic minority research, Casas (1985) pointed out to inaccuracy relative to subject's identification (self-report, ethnic identifications made by staff members), the utilization of readily accessible groups (students) for subjects, and the tendency among researchers to ignore or overlook intra-group variability. Thus, these flaws in methodology have limited generalizations, have failed to consider minorities in their own terms, and have continued to reflect the stereotypic assumptions of homogeneity within ethnic groups.

Although research on some client variables is ample, methodologically weak and has assumed homogeneity within groups; recently a few researchers (Atkinson, 1983; Ponterotto, 1988; Casas, 1984; Casas, 1985; Ford, 1987; Sandoval-Ruiz, 1990) have begun to emphasize the importance and relevance of intra-group differences within ethnic groups. Consequently, based on the above discussion, the present study attempted to address the following issues: (1) to investigate ethnic identity as a client variable possibly tapping into intra-group variability with individuals of Chinese origin;

(2) to employ a theoretical framework in the study. Atkinson, Morten & Sue (1979)'s model of ethnic identity development postulates applicability to ethnic groups irrespective of their origin as well as comprehensiveness of domain; (3) to use Q-Methodology which appears sensitive to ethnic groups and is concerned with the phenomenological field of the person rather than researcher and/or theoretical impositions; and (4) to utilize a sample as representative as possible of the population.

The importance of intra-group differences in general and ethnic identity in particular has been noted with Asian-Americans and Hispanics. Sue & Sue (1987) for instance, have warned clinicians against making overgeneralizations about Asians or Asian-Americans without incorporating within group differences on some characteristics. This, they suggested can lead to erroneous assessment and treatment, thereby considerably decreasing effectiveness in counseling the culturally different. These authors also suggest that within group differences might be as great or even greater than between group differences. Moreover, in trying to uncover the meaning of culturally sensitive mental health services for Hispanics; Rogler, Malgady, Coztantino & Blumenthal (1987) suggested that one of the components of relevancy in treatment program purports that individual differences within the group must be accounted for because the experience of reintegration and adaptation varies across individuals.

Other researchers have pointed out to ethnic identity as a possible intra-group variable mediating client expectations of counseling (Hector & Fray, 1987), help seeking behaviour and effectiveness of counseling (Sundberg, 1981; Ford, 1987), clients' preference for counselors' race (Parham & Helms, 1981), and self-actualization and affective states (Parham & Helms, 1985). In a literature review on Asian-Americans, Leong (1986) suggested that ethnic identity may be a variable that modifies the nature of mental health problems and possible responses to treatment. Consequently, the client variable ethnic identity may mediate the counseling process and outcome in addition to other relevant counseling variables.

Thus, this is an exploratory study in which Atkinson et al.'s model is examined in relation to its validity and intra-group variability utilizing Q-Methodology with individuals of Chinese origin currently living in Vancouver. What follows is a review of the literature on ethnic identity and further rationale for the present study. Methodology and procedures are discussed in detail in Chapter Three, results in Chapter Four and discussion and conclusions in Chapter Five.

## Chapter Two: Ethnic Identity: An Overview of the Literature

During the early seventies researchers began to explore and theorize on the ethnic identity of minority individuals in order to understand their experiences from a psychosocial/cultural perspective. These early attempts focused primarily on the transformational process observed on Afro-Americans.

Vontress (1971) hypothesized that Afro-Americans have incorporated perceptions of the majority culture and proposed the evolvement of three distinct sub-groups. He labelled these as: Black, Negro, and Colored-Americans. These distinctions are based on group self-perceptions and reactions to mainstream culture, that is, attitudes toward self and others. Thus, a Black self-designation implies unashamed of particular physical characteristics (skin color, kinky hair). Also, greater awareness and understanding of suffering experienced as well as diminished intolerance and hostility toward members of the majority culture evolves as themes for these persons. Negroes constitute a sub-group experiencing shifts in their values and attitudes toward self and the majority group. Finally, Colored individuals perceive and evaluate themselves through the spectacles of the majority culture. This category system typified different experiences, perceptions, and attitudes with regards to one's culture of origin and mainstream culture.



In studying the experience of Japanese-Americans; Majovich (1973) suggested that as a result of their acceptance or rejection of traditional values Japanese-Americans could be typified into (1) Conformists, (2) Anomic, (3) Liberal, and (4) Militant. This early pioneer work has been criticized on the basis of its static assumptions, that is, a lack of fluidity and mobility among the sub-groups. Consequently, other models such as the ones to be discussed below were developed.

#### Black identity development models

Other theorists hypothesizing on black identity development and related issues are Sherif & Sherif (1970), Thomas (1971), Cross (1971), and Jackson (1975). The models proposed by these authors are stage models with some fluidity amongst stages and are stated in terms of a continuum.

Sherif & Sherif (1970)'s model of black identity development focuses on the systematic evolvment of various underlying affective features. This affective evolvment moves through feelings of inferiority and shame as well as rejection of mainstream standards and values. These feelings tend to lead into guilt and rage which in turn are transformed into feelings of pride, dignity, self-worth and self-respect as a new frame of reference and self-concept are discovered.

Thomas (1971) also developed a theory of black identity development encompassing four stages. The first stage is

identified as a dependency on mainstream society for definition of self, self-worth and dignity as well as confusion; this is the "Negromacy" stage. The second stage is what Thomas called "testifying", that is, giving testimony and affirming to all the difficulties experienced in denying one's self-existence as a human being, a person, and a citizen. The third stage encompasses the active collection and production of ethno-cultural materials for Blacks as seen by Blacks, this is the Information Processing and Activity stage. Finally, through new experiences, the meaning of blackness and self is experienced and perceived as being part of humanity with strong feelings of self-respect and self-worth.

Cross (1971) developed a theory of black identity development as a "phenomenological interpretation of the Negro to Black conversion experience." (p.14). Being a dynamic and dialectic paradigm, Cross asserts that " In becoming Black an individual must pass through a series of well-defined stages; the Black experience is a process." (p.15). The four stages range from self-negation and insecurity to pride, self-affirmation and a sense of self-security and respect. The stages consist of (1) Pre-encounter, (2) Encounter, (3) Immersion-Emersion, and (4) Internalization-Commitment.

Accordingly, Blacks in the Pre-encounter (pre-discovery) stage think, act, and behave in a demeaning manner toward their blackness. There is an absorption of the majority culture's value system and perceptions they hold of Black

individuals. At the Encounter (discovery) stage the person experiences a visual or verbal event at the social or personal level, which tends to fragment the person's perceptions of self and other Blacks. During this stage, the person experiences the encounter and at the same time cautiously tries to validate these new experiences and perceptions. Emotional experiences at this stage are guilt for having degraded the self and rage for having allowed himself/herself to be swayed by mainstream cultural values and perceptions. Individuals at the Immersion-Emersion stage immerse themselves into the world of blackness energized by rage and guilt as a new evolving sense of pride emerges. There is an acceptance of physical characteristics, a turning inward as well as a rejection of mainstream cultural values. The person emerges with a sense of pride as black experiences are incorporated and a new awareness emerges. In the Internalization-Commitment stage inner security and satisfaction with his/her own sense of blackness is achieved. At the same time, flexibility, resilience and understanding are manifested by diminished anti-mainstream feelings, and compassion for other Blacks who have not yet achieved the Internalization-Commitment stage. Thus, the process is one of achieving self-actualization by proceeding through experiences and feelings of rigidity, anxiety, insecurity, inferiority, guilt, rage to feelings of pride, self-acceptance, respect, and communalism.

Based on Cross's model, Parham & Helms (1981) investigated the influence of racial identity attitudes of Blacks on preferences for counselor race and developed the Racial Identity Attitude Scale (RIAS). The authors reported strong evidence and support for Cross's model in terms of the validity of the stages for this population and the subscale intercorrelations were also in the directions predicted by Cross's model. An important conclusion by Parham & Helm (1981)'s study, and relevant to the present study, is that identity is an appropriate variable tapping into intra-group variability and that it is necessary to move beyond ethno-racial self-designation and/or group membership in order to thoroughly comprehend the experiences of culturally different individuals.

In another study investigating the relation of racial identity attitudes to self-actualization and affective states, Parham & Helms (1985) reported partial support for Cross's model. Pre-encounter attitudes were related to feelings of inferiority, anxiety, and lack of acceptance as predicted by Cross' model. Encounter attitudes were related to feelings of acceptance, low levels of anxiety and a sense of personal adequacy. However, feelings of anger and guilt, as predicted by Cross were not present. On the other hand, at the Immersion stage, feelings of anger were manifested. Internalization attitudes were not significantly related to any of the affective measures utilized in the study. One explanation

contended by the authors is that Cross's definition of this stage is primarily dominated by cognitive factors.

Ponterotto & Wise (1987) on the other hand, in examining the construct validity of the RIAS found strong support for Cross's model at the pre-encounter, immersion-emersion, and internalization stages. However, little statistical evidence was found for the encounter stage. It is suggested that encounter attitudes may be difficult to conceptualize and measure due to its transitory and confusing nature to the person. It is clear that further research is needed perhaps by modifying the instrument, revising the model, and/or utilizing samples representative of the overall population. Nonetheless, Cross's model has stimulated needed research in this area and has been the base for other identity development models such as a model for identity development of women (Dowing & Roush, 1985).

Jackson (1975) developed the Black Identity Model (BID) model concurrently and independently of Cross's model. According to the author the model places great emphasis on internal consciousness and is intended primarily as a tool to be used by teachers and counselors rather than as a theoretical piece of empirical research. The model is similar to Cross's and despite its lack of empirical validation; it is necessary to explore it due to its relevance to the present study. The BID model describes four stages: (1) Passive Acceptance, (2) Active Resistance, (3) Redirection, and (4)

Internalization as well as indicators of consciousness (values, and beliefs, control and validation, goals, and behaviors) per each stage.

The Passive Acceptance stage is described as passively accepting and conforming to the social, cultural, and institutional standards of white society while at the same time rejecting and devaluating everything that is black. Eventually, due to a lack of satisfaction of the person's needs; the person experiences frustration and hindrance as stage two emerges. In the Active Resistance stage, the person experiences total rejection of white socio-cultural values as he/she gains self-respect, self-worth and power. Rejection is viewed as a cleansing process, while at the same time new personal energy is channelled into active involvement in the acquisition of black power and control. While in stage two the person tries to gain external resources and power, during stage three the person searches for inner resources such as self-esteem, self-control, and a unique sense of identity.

In the Redirection stage the person limits interactions and confrontations with mainstream culture and searches in the black culture that which is nurturing and comforting. Thus, a new positive sense of identity emerges. Individuals at the Internalization stage have achieved inner security and a new sense of the uniqueness of black identity while appreciating and owning this uniqueness and also a new sense and meaning of mainstream culture with its own peculiarities. The person

discerns, accepts or rejects those elements of mainstream culture that are acceptable and those that are detrimental to his/her well being and the well being of his/her community. Jackson's model evolves along a continuum of other-culture-reference, to same-culture-reference, to inner-self-reference and tends to focus more on the cognitive and behavioral aspects of the evolving black identity rather than on the affective component.

#### Mexican-American identity development models

Ethnic identity has also been a variable under investigation with Mexican-Americans and Chicanos in the U.S. While some researchers (Bernal, Knight, Organastina, Garza, & Maez, 1987; Rodriguez & De Blassie, 1983; Phinney & Rotheram, 1987) have focused on the ethnic identity development of Mexican-American children; others (Ruiz, Casas, & Padilla, 1977; Garcia, 1982; Keefe & Padilla, 1987; Sandoval-Ruiz, 1990) have focused on the ethnic identity development of adults.

Ruiz et al. (1977) developed an ethnic identity development model for Mexican-Americans based on degree of acculturation. They suggested that ethnic identity is a function of values, attitudes, and preferences associated with strength of commitment to the Mexican-American and/or Anglo-American culture. Accordingly, the commitment to either Mexican-American or Anglo-American culture could be weak or

strong and the person may find himself/herself in one of four different groups: Strong-Mexican culture, Strong-Anglo culture, Weak-Mexican culture, and Weak-Anglo culture based on level of commitment.

In investigating Mexican-American cultural commitment and preferences for counselor ethnicity, Sanchez & Atkinson (1983) operationalized Ruiz et al. (1977) model in terms of the strength of commitment to the four different groups. The study's result gave evidence to Ruiz et al.'s (1977) model in that ethnic identity modifies preferences for counselor ethnicity as well as utilization patterns of mental health facilities.

Keefe & Padilla (1987) explored the relationship between ethnicity, acculturation and assimilation from an interdisciplinary and community based perspective. The authors developed a model of cultural orientation and change based on previous models of ethnicity and acculturation. The assumption of this model is that there are two basic processes taking place within a bicultural situation: cultural awareness and ethnic loyalty. Cultural awareness is the person's knowledge (language, history) of the culture of origin and the mainstream culture. Ethnic loyalty was defined as the preferences for one cultural orientation as opposed to the other. The authors' extensive research suggested four different types: Mexican Ethnics, Cultural Blends, Emerging Americans and New Americans.



Furthermore, Sandoval-Ruiz (1990) proposed a counseling model which identifies stages of ethnic identity development for Mexican-American clients. This model is based on the four following premises: (1) marginality is highly correlated with maladjustment, (2) marginality and pressure to assimilate are detrimental to the person, (3) acceptance and pride of one's own ethnic identity contributes to mental health, and (4) the person experiences freedom to choose as pride on one's sense of ethnic identity emerges. Although the author does not provide a definition of ethnic identity; one finds the implicit assumption in the model's description that ethnic identity refers to one's ethno-cultural background rather than attitudes, perceptions and feelings within a biculturally frame of reference. This model encompasses five stages of ethnic identity: (1) Causal, (2) Cognitive, (3) Consequence, (4) Working through, and, (5) Successful resolution. Stages one to three focuses on the conflicts experienced in the development of ethnic identity, while stages four and five focus on treatment and problem resolution respectively.

The Causal stage describes the societal and parental variables (racism, classicism, ethnocentrism, parental negative injunctions, rejections from the ethnic group, and others) that may create identity conflicts on the person. At the Cognitive stage three basic erroneous beliefs are identified: (1) assimilation into mainstream culture is the answer to poverty and prejudice, (2) the maintenance of one's

original ethno-cultural background is positively related with poverty, and (3) through assimilation one will achieve success. At this stage, three specific conflicts may emerge: search for an ethnic identity, ethnic identity confusion, and a marginal ethnic identity. At the Consequence stage, the individual rejects important aspects of the self such as skin color, name, and language because he/she perceives them as inferior and experiences embarrassment by his/her accent and appearance. Also, the person may adopt defense mechanisms such as denial, projective identification, and splitting-idealization in order to cope with the conflict. The fourth stage called Working through, begins when the person is unable to cope with the ethnic identity conflict and realizes that a foreign identity is too painful to withhold. During the final stage, Successful resolution, the person encounters a greater sense of acceptance of the self and his/her own culture thereby one's ethnic identity becomes a resource and strength rather than a limitation and weakness. This model varies from others reviewed as far as the definition of ethnic identity is concerned, however, it provides a different angle to the concept.

In trying to discern his own ethnic identity conflict, Rodriguez (1979) described the experiences the culturally different academicians experiences as painful and rewarding. When confronted with a new environment and knowledge, the minority person may lose sight of the present by ignoring the

past, however, he/she may also emerge with a new and enriched perception of cultural self. New perceptions by which the individual accepts, recognizes and reintegrates his/her past and present into a unique whole.

### Asian-American models of ethnic identity

The development of ethnic identity models for Asian populations has been notoriously limited (Leong, 1986; Sue, 1981) despite the fact that many studies (Sommers, 1960; Sommers, 1964; Fong, 1965; Meredith, 1966; Bourne, 1975; Connor, 1974; Sommers, 1969) have documented the variety of conflicts experienced by individuals of Asian origin in discerning and evolving a sense of ethnic identity.

However, Sue & Sue (1971) and Sue (1979) have developed promising constructs. Both authors suggested that in counseling individuals of Chinese origin three distinct personality patterns may evolve as a result of the interaction of three factors: (1) Chinese values and parental/family culture, (2) Western mainstream values, and (3) white racism. Accordingly, one personality pattern that may emerge is the marginal individual. This person rejects his/her Chinese cultural heritage and background entirely and adopts and becomes to admire Western personality characteristics, values, costumes, and life-styles. Another pattern is that of being a traditionalist who adheres to traditional Chinese values and culture while relating and associating primarily with other

Chinese. The traditionalist tends to isolate himself/herself from mainstream culture by rejecting values associated with Western culture. There is a tendency to feel alienated and as an outsiders to the new environment. Finally, the ethnic pride group rejects full assimilation, accepts some traditional Chinese values and integrates those majority cultural values which seem functional to the self, thereby reshaping a new ethnic identity which seems to subscribe to the new reality. Although this model has not had empirically tested validity, Ford (1987) demonstrated its conceptual applicability and generalizability to other ethnic minority groups.

#### Native-Canadian model of ethnic identity

In discussing the relationship between European Canadians and Native Peoples, Berry (1981) identified four modes of acculturation. He argued that when two groups become in contact some transfer of cultural, behavioral, and psychological features occurs. Thus, in the acculturative process contact is necessary, adaptation is inevitable, and conflict is possible. Berry views adaptation as different options in resolving the acculturative conflict. He further argued that the options available to the person are adjustment, reaction and withdrawal. Depending on the adaptive option the person adopts, four different modes of acculturation may emerge: two positive and two negative. The positive adaptive options are assimilation and integration and

the negative options are segregation and deculturation. Assimilation is defined as moving into the larger culture while renouncing one's identity and culture of origin. Integration on the other hand is defined as maintaining one's identity and culture and becoming an integral part of the larger society. Segregation refers to the simultaneous exclusion and rejection of the minority group toward the larger society and vice versa, while deculturation involves moving against the larger society due the marginality, alienation and loss of identity. Berry's conceptualization seems particularly comprehensive in that any of these options may occur not only at the individual level but also at the group level.

#### Other Models of Ethnic Identity

Some researchers (Hershenson, 1967; Kincaid, 1969) have considered ethnic identity development from the point of view of Erikson (1951)'s developmental theory of identity. Thus, while Hershenson (1967) suggested that ego identity is significantly correlated with enculturation; Kincaid (1969) proposed an approach to counseling blacks based on the premise that the frustration and despair in the black community may be in part a function of unresolved crises in the search for self identity.

Other researchers (Taylor, Bassili, & Aboud, 1973; Taylor, Simard, & Aboud, 1972) have attempted to identify the

most salient dimensions of ethnic identity. Thus, they reported that language was the most important dimension followed by cultural background, while geographical proximity was found to be the least important for francophones and anglophones in Canada.

Sue (1981) argued that understanding the culturally different client implies understanding his/her world view. He broadly defined world view as a person's perceptions of his/her relationships to the world (institutions, other people, things). Thus, world views are composed of attitudes, opinions, values and in turn they affect the way we think, feel and behave. Sue identified locus of control and locus of responsibility as two psychological orientations forming four different social-psychological outlooks of the world or world views. These four world views are Internal Locus of Control-Internal Locus of Responsibility, External Locus of Control-Internal Locus of Responsibility, External Locus of Control-External Locus of Responsibility, and Internal Locus of Control-External Locus of Responsibility.

Internal Locus of Control-Internal Locus of Responsibility individuals or cultural groups tend to believe they are masters of their fate, they can affect outcomes and base their life conditions and status on their own particular attributes. Sue suggests that this world view is exemplified by North American cultural values and society. External Locus of Control-Internal Locus of Responsibility individuals tend

to accept mainstream culture's definition of self-responsibility and have little control as to how others define them. The important tenet in this world view is the existence of a dominant-subordinate relation between two cultures, that is, one culture imposes its standards, beliefs, and ways of behaving onto another. This, in turn, generates individuals living in the margins of society, not fully accommodating to either mainstream nor minority culture. Persons with an External Locus of Control-External Locus of Responsibility world view experience helplessness in the face of major obstacles such as prejudice, discrimination, low income and education, high rates of unemployment, and so forth, while at the same time blame society or the system for their condition. Finally, persons within the Internal Locus of Control-External Locus of Responsibility tend to objectively perceive and evaluate the external barriers of prejudice and discrimination and, also tend to believe on their own capacity to influence events if given a chance. Persons with this world view are most likely to experience pride in one's cultural identity and heritage. By the same token, Sue (1981) argued on the need for counselors to understand and objectively assess not only the world view of others but also their own world views.

#### Minority Identity Development

Based on the basic tenets of Black identity development models; Atkinson, Morten and Sue (1979) developed a

comprehensive and dynamic model of ethnic identity development. Atkinson et al. (1979) suggested that Asian Americans, Latin Americans and Native American individuals share similar patterns of cultural adjustment and cultural oppression to the experience of Black Americans. This model was developed out of the clinical experiences and observations by the authors on the ethnic minority experience of change and involvement in attitudes toward themselves, their own minority group, other minority group, and the majority group. The model is not intended as a personality development theory but as a paradigm. It is intended to assist counselors in understanding the attitudes and behaviors of minority clients, to sensitize counselors to the potentiality inherent in each minority person and the within group differences that may exist among individuals of the same minority group.

This model considers ethnic attitudes, perceptions and behaviors as the product of an identity development of stages along a continuum. Thus, attitudes, behaviors and perceptions are perceived to be directly related to ethnic identity as a continuous process in which boundaries between stages are not as clear, and stages may blend somewhat. The Minority Identity Development (MID) model describes five stages minority individuals experience in trying to discern and understand themselves in terms of their original cultural background, the culture of the dominant group, and the relationship and meaning between these two major components.



The stages are Conformity, Dissonance, Resistance and Immersion, Introspection, and Synergetic Articulation and Awareness.

Individuals in the Conformity Stage have a definite preference for the cultural values (role models, life style, value system) of the majority culture. Their physical and/or cultural characteristics are a source of pain, shame or may be repressed from awareness. Sommers (1964) in discussing the impact of dual-cultural membership on identity demonstrated clearly the experience at this stage by stating that: " They all wanted to be something they were not. Almost all of them worshipped the "American image"; they all wanted to be "sociologically white", that is, white Anglo-Americans. In their attempts to shed their old, unacceptable identity and to search for a new identity, these people went through all kinds of defensive maneuvers and operations." (p. 333). Sommers (1964) reported that minority persons change their names, refuse to speak their parental language, and reject their parents' religion in order to exclude from reality painful perceptions of imperfection and feelings of shame.

In another study, Sommers (1960) reported strong feelings of inferiority on Chinese individuals due to their perception of white culture as superior to Chinese, feelings of shame and guilt and a sense of unworthiness and self-hatred. Moreover, the perceptions of other fellow-group members and other minority groups were overshadowed by their strong

identification with the majority culture. Thus, attitudes and perceptions toward self, and others of the same minority and different minorities are devaluative and depreciative, while the majority culture is perceived with admiration, respect and appreciation.

Minority persons in the Dissonance Stage experience cultural confusion and conflict. As the minority person is confronted with information and/or personal experiences incongruent with previously passively accepted ones; he/she begins to doubt and challenge these attitudes. Sommers (1960) pointed out to this conflict by indicating that: "The dilemma of these people might be put this way: Should my loyalties remain with my Jewish-or Negro or Latin or Oriental-family and ancestral heritage? Or should I repudiate my family and identify with the admired and envied Christian-or White or Anglo or Occidental-standards, values, and ideals?" (p. 347). Accordingly, this underlying difficulty and confusion is critical to the turmoil experienced by the person at this stage.

Also, as early as 1935, Stonequist pointed out to this dilemma by stating that: "Pride and shame, love and hate, and other contradictory sentiments, mingle uneasily in his nature. The two cultures produce a dual pattern of identification and a divided loyalty, and the attempt to maintain self-respect transforms these feeling into an ambivalent attitude." (p.6). Thus, as the person is confronted by competing cultural

experiences a conflictual attitude toward the self between self-appreciation and self-depreciation emerges, that is, vacillating feelings of shame and pride toward the self as well as individuals of the same minority group. The attitude toward members of the majority group is also conflicted by appreciative and depreciative attitudes as the dominant culture is perceived with increased suspicion. Most of the person's energy at this stage centers around resolving the conflictual attitudes toward the self, the majority culture and the same minority group rather than attitudes toward other minority groups.

In the Resistance and Immersion Stage, the minority person favors and advocates his/her history and cultural beliefs and values, while at the same time rejects the values and culture of the dominant group. An important motivator in the person's life is to eliminate oppression of one's ethnic minority group. An appreciating attitude toward the self emerges in that previous cultural and physical characteristics which once were painfully experienced are now experienced as symbols of pride and honor. Also, appreciative attitudes toward members of the same minority group emerge with a strong identification and commitment as well as admiration and respect for the individual's ethnic group. The majority culture and group members are perceived with a strong dislike, distrust, and rejection; thus a group-depreciative attitude emerges. Attitudes toward other minority groups may be

discrepant between empathy and culturocentrism, that is, empathy for sharing similar forms of oppression and conflict when their values collide.

The minority individual in the Introspection Stage experiences discomfort, dissatisfaction, and frustration with the rigidly held views of the Resistance and Immersion Stage and channels his/her energy into finding a greater sense of individuation. Thus, attitudes toward the self and members of the same minority group collide between a strong sense of identification and allegiance to the minority group and a sense of personal autonomy. With regards to the majority culture, the individual experiences conflict between the previous complete distrust for the majority culture and selective trust/distrust based on the behaviors and attitudes on this group. The person experiences confusion as to whether and what cultural and behavioral elements of the majority culture to incorporate into the self.

In the Synergetic Articulation and Awareness Stage, the minority individual experiences greater flexibility and self-control, as well as a strong sense of self-worth, self-confidence and autonomy as a result of having consolidated a firm sense of cultural identity. The individual achieving this stage has been able to objectively experience and analyze the cultural values of the minority group and the majority group and based on this experience he/she becomes to accept or reject various cultural values and beliefs from both cultures.

Also, the individual experiences respect and appreciation toward members of the same minority group while recognizing the individuality of group members. Other minority groups are perceived with a renewed respect and greater understanding and support irrespective of commonalities to the person's minority group. Finally, the individual experiences selective appreciation for members of the majority culture as well as openness to perceived valuable and constructive values and behaviors of the dominant culture.

Thus, in this model, the dynamic progression along a continuum is from shame and inferiority, to confusion and conflict, to self-appreciation and anger to discomfort, frustration and dissatisfaction, and finally experiences of self-worth, self-understanding and reintegration. According to Atkinson et al. (1979), the process of achieving a reintegration of ethnic identity may be reversible, that is, a person may move from either one of the stages to any of the others. The model also assumes that some individuals may never experience the Conformity Stage in their lives because they may be offsprings of a Synergetic Articulation and Awareness Stage family functioning.

In investigating preferences for counselor race among Blacks, Morten & Atkinson (1983) utilized the MID model as a framework for conceptualization of intra-group differences. Despite the fact that the MID model postulates five stages of identity development, an instrument was developed to measure

only three stages (Conformity, Resistance and Immersion, and Synergetic Articulation and Awareness) in their study. The authors' rationale was that these are the main stages of the model. Their findings suggested that a significant number of subjects in the Resistance and Immersion Stage preferred a Black counselor, while for a greater number of subjects in the Synergetic Articulation and Awareness Stage, counselor's race was not a critical variable. Because of the small number of subjects in the Conformity Stage ( $n=3$ ) statistical analyses were not performed. Although the generalizability and significance of the study is limited by the instrument and the sample (students) utilized; it offered an initial step in operationalizing and utilizing ethnic identity as a possible construct in the measurement of intra-group differences of ethnic minorities.

#### Statement of the Problem

In reviewing various ethnic identity models, the immediately arising question is: Is it feasible to measure intra-group differences by utilizing ethnic identity as a possible underlying variable accounting for those differences? As mentioned in the review, a few researchers have attempted this task with various levels of satisfaction to the question. Parham & Helms's (1981, 1985) investigations have been important and significant in advancing our knowledge and understanding of ethnic identity development of Blacks in the

U.S., and in espousing the viability of ethnic identity to measure intra-group differences along a continuum. Other attempts have been scattered, diffused and circumscribed by population sample, lack of a theoretical model, weak methods and instruments, and extremely limited research in the area despite its importance to our understanding of ethnic minorities and their experiences. Furthermore, as evidenced by the literature review, no research to date has investigated the ethnic identity development of individuals of Chinese origin.

Thus, in an attempt to address these shortcomings, the objectives of this study are: (a) to test the validity of Atkinson et al.'s model of ethnic identity development with individuals of Chinese origin, and (b) to develop and validate a measure of ethnic identity based on the MID model via Q-Sort methodology. As mentioned earlier, Atkinson et al.'s model seems fairly comprehensive and dynamic, as well, its fluidity and continuity allows for movement and specific definition of stages. Also, given the major assumption of the model, that human behavior can be fully understood by the context that motivates it, and that attitudes, perceptions, and behaviors are an integral part of the minority person's identity; it offers the model groundedness and stability. Furthermore, one may argue on the inherent multicultural framework embodied in the model because of its focus on attitudes and perceptions regarding the same minority, other minorities and the majority

culture as well as its possible applicability to any minority group.

For the purposes of this study, ethnic identity is operationalized as the attitudes, behaviors, and perceptions one holds with regards to the self, others of the same minority group, other minority groups, and the majority group. In order to test the model's validity with individuals of Chinese origin, an attempt will be made during item generation to account for the five stages proposed by the model, to include the four dimensions (self, same minority, other minorities, and the majority group) per stage, and to represent equally the behavioral, affective and cognitive domains of the different stages.



## Chapter Three: Method

### Participants

The total sample consisted of 44 individuals (28 females and 16 males) who identified themselves to be of Chinese origin and at least 18 years of age or over. All participants were volunteers with ages ranging from 18 to 73 ( $M=35$ ,  $SD=12.7$ ). English was chosen by 29 persons and Chinese by 15, in answering the instruments. Participants were recruited through group presentations in E.S.L. (English as a Second Language) classes at community schools in Vancouver and various Chinese community agencies, such as the United Chinese Community Enrichment Services Society (S.U.C.E.S.S.) and Mosaic Translation Services. Also, advertisements (See Appendix A in English and Chinese) were posted in community agencies and published in the Ubyyssey (The University of British Columbia students' newspaper) and the University of British Columbia Reports (U.B.C. faculty and staff newspaper). All participants were volunteers and individual times were arranged to administer the instruments. Participants spent an average of 60 minutes with the Q-Sort and 10 minutes answering a demographic questionnaire. Most participants stayed afterwards to share about their cross-cultural experiences and/or to enquire further about the study.

## Instruments/Methodology

### Q-Methodology

Q-methodology is a comparative, rank ordering procedure in which individuals sort out a set of cards with printed statements on them based on a criterion. It lends itself for comprehensive description of persons and permits quantitative comparisons. Q-methodology is well suited for theoretical propositions such as the one proposed by Atkinson et al. (1979).

Stephenson (1953) observed that "Q-technique provides a systematic way to handle a person's retrospections, his reflections about himself and others, his introjections, and much else of an apparent subjective nature." (p. 86). Accordingly, Q-methodology is concerned with the phenomenological field of the individual as it relates to self and others. At such, it is based on the prominence of feelings, beliefs, judgments, and reason. Stephenson (1980) asserted that "affectability" is the foundation of Q-methodology.

Furthermore, Block (1961) suggested Q-methodology as appropriate when investigating how the person has evolved and how he/she appears to be now. Also, Kerlinger (1973) and Talbott (1971) pointed out the usefulness and utility of Q-methodology in testing theoretical propositions and not

necessarily individuals; or when the concern is stimulus-centered rather than person-centered (Dawis, 1987).

Thus, in Q-Methodology what is of ultimate interest and being measured is the person's self-referent feelings and cognitions as they evolve in concrete fields of action. As a methodology concerned with intrasubjectivity, it also procures an objective approach (Brown, 1968) in an orderly, rigorous, scientific, and systematic fashion.

Q-Methodology contains other advantages particularly useful for research besides allowing one to study subjectivity in an objective manner. Usually the data generated tends to be highly reliable and there are less problems with missing data, undecided responses, and issues of social desirability (Dennis, 1986). As well, fewer subjects are required due to the intensity of the method, close affinity to the theory is established, and it is a valid and strong method for scale construction as factor arrays emerge from the data (Kerlinger, 1973).

As far as some of the limitations of the methodology are concerned, Kerlinger (1973) pointed out to the forced-choice procedure of the method as a source of frustration for some participants. Technically, forced-choice may also affect the statistical assumption of independence, that is, placement of one card somewhere in the continuum may affect placement of other cards. Another limitation is the requirement of extensive amounts of time on the part of the researcher due to

the personalized nature of administration, the need for extensive explanations to participants on how to proceed due to the general lack of familiarity with Q-Sorts as opposed to questionnaires, and the methodological requirement of comprehensive understanding of instructions in order to obtain accurate, adequate, and valid representations of participants' perspectives (Dennis, 1986).

As defined thus far, Q-methodology's strengths seem to outweigh its limitations. As it relates to cross-cultural research, a major criticism alludes to the imposition of researchers' theoretical notions, cultural assumptions and presuppositions on subjects from other cultures. Since the central tenet of Q-methodology is with the preservation of self-reference, that is, a person's point of view on matters of personal and social significance; external frames of reference brought in by the researcher may tend to decrease. This, therefore is another strength in terms of the appropriateness of Q-methodology for this study. Thus, in utilizing Q-methodology; the objectives of the study were accomplished, ethnic identity as defined was fully accounted for, a methodology appropriate and relevant for cross-cultural research was implemented, and it allowed the researcher to be quantitative and sensitive at the same time.

### Demographic Questionnaire

A basic demographic questionnaire (See Appendix B in English and Chinese) was developed and administered in order to obtain basic demographic information. Although there was no expectation that any of the demographic data would be correlated with the Q-Sorts, relevant demographic variables may naturally evolve and relate with the identifying patterns of sorting the items.

### Procedure

The first step in Q-technique is to sample a range of stimuli relevant to the theoretical problem in question. In this study, Atkinson et al.'s model as well as other similar models of ethnic identity were utilized as the universe of stimuli from which statements for the Q-Sort were derived. As suggested by McKeown & Thomas (1988), the nature of the statements was limited by the domain of subjectivity, that is, ethnic identity. Also, it is necessary to generate a set of statements as comprehensive as possible in order to reflect the wide range of possibilities in the theoretical propositions. Brown (1980) asserted that the intention is to create a Q-sample as representative as possible. Therefore, a pool of 70 items was generated. These statements were then submitted for their evaluation as to their representativeness of the theoretical propositions, the particular stage which they presumed to characterize, and their inclusion in one of

three domains (cognitive, behavioral, and emotional) to three experts in cross-cultural counseling. The experts were provided with a description of the theoretical model (Appendix C), and a Rating Form (Appendix D) with the printed statements. Their evaluation and consultation generated a pool of 83 statements. Afterwards, five individuals of Chinese origin were asked to sort and evaluate the items and were probed as to the choices they made, the reasons and meaning of their choices and the appropriateness of the language used in the statements. The final revision provided a Q-sample of 81 items (Appendix E). The statements described feelings, attitudes, opinions, beliefs, and actions with reference to self, members of the same minority group, members of other minority group, and members of the majority group. Item distribution per stage was as follows: Conformity Stage 16 items, Dissonance Stage 17 items, Resistance and Immersion 16 items, Introspection 17 items, and Synergetic Articulation and Awareness 15 items. Since Q-samples are representations of communication contexts (McKeown & Thomas, 1988), it is impossible to include all communicative possibilities. Therefore, in choosing the items; the structural sample technique was utilized, that is, statements assumed to be relevant to the theoretical model and with coverage of possible sub-issues as well as hypothetical considerations were incorporated.

Once the statements were developed, evaluated, and revised; they were translated into Chinese language. Also, the backwards translation method was utilized in order to ensure that the meaning and connotation of the statements was maintained. Finally, sampled statements were typed and randomly numbered on separate cards to form the deck for the Q-Sort.

#### Data Collection

As participants satisfied the basic requirements and volunteered to take part in the study, individual times were arranged for data collection. The first step was to inform on the general purpose of the study and to acknowledge the signed receipt of a Consent Form (Appendix F in English and Chinese). Then, participants were thoroughly instructed through written instructions (Appendix G in English and Chinese) as well as verbally on the methodology. Where the participant did not speak English; a trained translator was present to translate as the need arose. The average time taken to respond the Q-Sort was 60 minutes, and 10 minutes for the Demographic Questionnaire. Participants worked first in the Q-Sort and then on the Questionnaire. Usually, after administration of the instruments, participants shared on their experiences in Q-sorting the items and their personal cross-cultural experiences. The data were collected over a period of ten months.

During data collection, each participant was asked to sort the statements into a quasi-normal distribution according to the criteria "Most like Me" to "Least like Me". The Q-Sort distribution and the values assigned to each pile was as follows:

Most Like Me								Least Like Me			
Value	1	2	3	4	5	6	7	8	9	10	11
N=Items	2	4	6	8	10	21	10	8	6	4	2

The criterion or condition of instruction were determined by the nature of the theoretical model under investigation. Participants were not aware of the underlying theory.

In sorting the items, participants were first asked to read and familiarize themselves with the statements. As this was being performed, participants sorted the items into two piles. Statements which tended to reflect participants' perceptions and attitudes toward the "Most like Me" end of the continuum were placed to their left and statements reflecting the "Least like Me" end of the continuum were placed to their right. Because the common unit of measurement is self-referencing (McKeown & Thomas, 1988), participants were asked to go over the "Most like Me" pile first and sort the items by placing the specified number of items indicated according to the distribution and beginning from the far left. Then, participants sorted the "Least like Me" items in the same order, that is, beginning from the far right and moving to the



center. Items placed in the middle of the distribution were those about which the participant was neutral, that is, a point neutral in meaning and without psychological significance. When the sorting was completed, participants were asked to re-examine the entire set and move items as they felt appropriate and necessary. During the instructions in this process it was also stressed to participants the fact that there was no right or wrong nor good or bad answers.

#### Data Analysis Procedures

In Q-Methodology data analysis typically involves three procedures: correlation, factor analysis, and the computation of factor scores. Also, the experimental population is composed of statements rather than persons as is the case in traditional psychometric methods.

In analysing the data the individual sorts of the 44 participants were correlated using the Pearson Product Moment Correlation Coefficient. This yielded a 81x44 matrix of intercorrelations. This matrix was then factor analysed using the method of Principal Components since we are concerned with the way in which participants ordered the statements and with clustering them according to the way in which they were ordered. This meant that each factor or group of persons emerging was associated with a common way of ordering the items. The number of factors to be extracted from the analysis was determined from the eigenvalues. The criterion of

eigenvalues greater than 1.0 was used to decide on the number of factors or families of participants with similar sorting patterns (Dennis, 1986; McKeown & Thomas, 1988). Then, a Scree Test on the eigenvalues was utilized in order to determine the number of significant factors in the sample.

As emerging factors represent points of view, membership of each respondent with each point of view is represented by the magnitude of his/her loading on that factor. A person's positive loading on a factor indicates his/her shared point of view with other persons on that factor ; by contrast, negative loadings on that factor represent rejection of that point of view. The criteria for determining membership into a factor based on factor loading was set at .50 or greater. This may seem a conservative figure, especially when others (Rinn, 1961) have reported factor loadings as low as .23. However, statistical stability and reliability of emerging items was a prevailing factor in this decision.

In most investigations, factor interpretation proceeds on the basis of factor loadings. In Q-Methodology, however, interpretations are based on factor scores. Thus, for each factor a factor array or model Q-Sort was calculated. The Q-Sorts of individuals having significant loadings, that is, loadings of .50 or greater were used to calculate factor scores. Talbott's (1971) method was utilized to calculate factor arrays. First, a weight was assigned to each Q-Sort

based on its factor loading. Weights were calculated according to the following formula:

$$\text{weight} = \frac{r}{1-r}$$

where  $r$  equals the person's loading on a particular factor. Then, weighted item scores for estimating the factor array were calculated by summing across each person's weight times his/her raw item score for a particular item. Afterwards, the weighted item scores were converted to z-scores. To obtain the z-scores, the mean and standard deviation of the weighted item scores for each factor was calculated. The z-score of an item for a particular factor was computed by subtracting the mean from the weighted item score and dividing it by the standard deviation. Factor arrays were then determined by rank ordering the z-scores and ascertaining the items associated with the scores.

Once factor arrays were obtained for each factor; qualitative analysis proceeded as follows: First, for each person factor, items with z-scores of 1.00 or higher reflecting the "Most like Me" end of the continuum were examined as to the stage or stages they represented in the model as well as common and emerging themes. Then, items with z-scores of -1.00 or lower reflecting the "Least like Me" end of the continuum were also examined in terms of the stages of

the model and emerging patterns. Afterwards, emerging themes were integrated by comparing the "Most like Me" and "Least like Me" items per each person factor. Finally, emerging person factors were compared to pertinent demographic data.

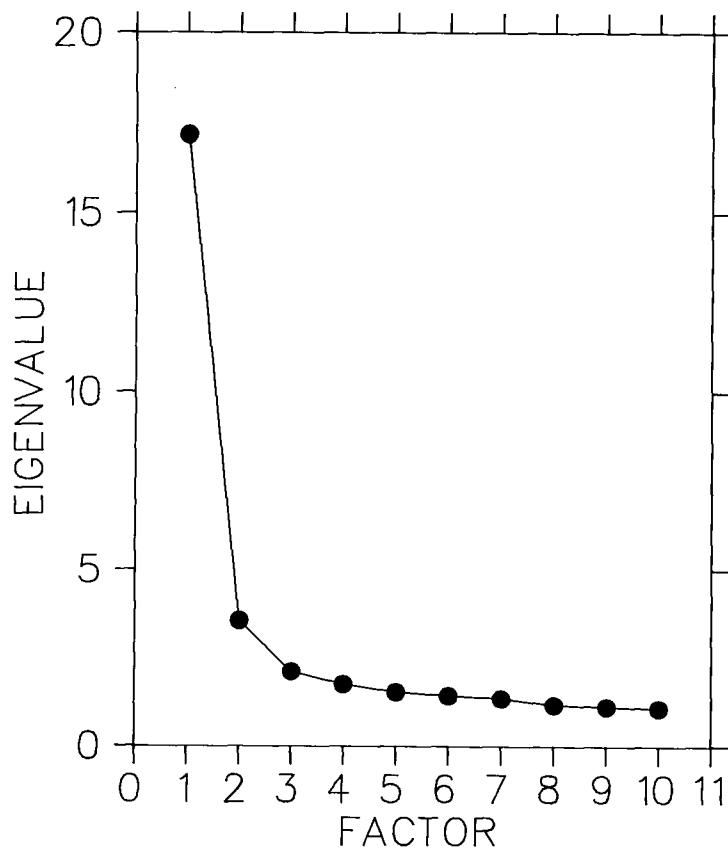
## Chapter Four: Results

### Factor Analysis of Subjects

The principal components analysis, with a criterion eigenvalues set at 1.0 identified a 10-factor solution on 44 subjects. This solution was then submitted to varimax rotation in order to obtain orthogonal factors. A preliminary examination, however, suggested this solution to be insufficient and inoperative. First, a scree test (see Figure 1) on the eigenvalues indicated four significant factors, that is, the slope of the eigenvalues appeared to level off after the fourth factor. Second, the cumulative proportion of variance accounted for by the ten factor solution was 73 percent, while the four factor solution accounted for 56 percent of the total variance. Although the context of the study suggested five factors corresponding to the five stages of ethnic identity development; the small (3 percent) increment of variance per factor beyond the fourth factor appeared insignificant. Third, subjects' distribution per factor after the fourth factor was evenly distributed and small (two), therefore not as meaningful for comparisons. Consequently, the four-factor solution was retained for further analysis.

Table I shows the four-factor solution indicating subjects' factor loading and the cumulative proportion of variance explained by each factor. As indicated above, factor membership was determined by factor loadings of .50

Figure 1. Scree Test Showing Eigenvalues



or greater (as proposed by Dr. W. Boldt, personal communication, February, 1990).

#### Person Factor Interpretations

As indicated earlier person factor interpretations were based on their reflections of the model as well as qualitative analysis of the emerging patterns.

Table I

Factor Structure Resulting from Principal Components  
Analysis of Subjects' Q-Sorts

Subjects	Person Factors			
	I	II	III	IV
1	-.07	-. <u>62</u>	-.06	-.10
2*	.13	-.32	-.30	.32
3*	.25	-.06	-.21	.21
4*	.42	-.20	-.44	.31
5*	.30	-.34	-.26	-.09
6*	.18	-.32	-.31	.09
7*	.32	-.30	-.31	.30
8*	.36	-.37	-.37	.08
9*	.12	.06	.07	.04
10	. <u>51</u>	-.12	-.24	.37
11	. <u>64</u>	-.40	-.20	-.04
12*	.42	-.25	-.09	.34
13	. <u>76</u>	-.08	-.14	.27
14	. <u>74</u>	.01	-.06	.30
15	. <u>64</u>	-.13	-.18	.20
16	.44	-.28	-.35	. <u>56</u>
17	. <u>61</u>	-.21	-.20	.13
18*	.33	-.30	-.22	-.07
19*	.35	-.30	.05	.23
20*	.09	-.20	.03	-.03
21*	.39	-.20	-.27	.26

22*	.09	-.19	-.02	.16
23	.20	.02	-.22	<u>.79</u>
24*	.27	-.29	-.01	.02
25*	.21	-.23	-.02	.14
26	.26	-.38	-.14	<u>.51</u>
27*	.24	-.33	.01	.48
28	.32	-. <u>55</u>	-.09	.07
29	.00	-. <u>60</u>	-.13	.07
30	<u>.75</u>	.00	-.20	-.02
31	<u>.71</u>	-.14	-.10	.28
32	<u>.76</u>	-.17	-.25	.01
33*	.00	.01	.01	-.05
34	.30	.01	-. <u>86</u>	.16
35	<u>.65</u>	-.44	-.23	.15
36	.22	-. <u>89</u>	.06	.09
37	-.49	-. <u>53</u>	-.32	.16
38	.16	-. <u>63</u>	-.20	.18
39	<u>.72</u>	-.35	-.31	.09
40	.14	-.32	-. <u>50</u>	.33
41	.30	.01	-. <u>86</u>	.16
42	.22	-. <u>89</u>	.06	.09
43	<u>.68</u>	-.27	-.24	.15
44	<u>.66</u>	-.08	.10	.06

Cumulative Proportion of Variance	39%	46%	52%	56%
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\* These subjects (n=18) were excluded from further analysis because their factor loadings did not reach the .50 criterion.



Person factor I: Multicultural Awareness and Integration

According to the 13 individuals who loaded on person factor I, 15 items reflected the "Most like Me" end of the continuum, and 15 different items reflected the "Least like Me" end of the continuum; (see Table II). Of the 15 items clustering at the "Most like Me" end of the continuum 86.7 percent were Synergetic Articulation and Awareness Stage items and 13.3 percent were Introspection Stage items (see Table III).

Qualitative analysis of this person factor at the "Most like Me" end of the continuum tends to suggest great awareness, appreciation and respect for self, others of the same minority, other minority groups and the majority group. Also, persons clustering on this end have a firm sense of self-worth and appear to have integrated cultural elements from the majority and minority culture into a unique sense of personhood and individuality.

Synergetic Articulation and Awareness items which represent awareness and evolvment beyond racial or cultural constrains, are "A person's origin or race has little to do with whether or not he/she is a good person." ( $z=2.43$ ), "I believe that people regardless of their origin have strengths and limitations." ( $z=2.25$ ), and "I involve myself in causes that will help not only Chinese people but all oppressed people." ( $z=1.19$ ). As evidenced by these items, these persons show great forms of flexibility and cognizant attainment of

sensibility. Also, their awareness seems to manifest itself at the behavioral level as well, in that, it evolves beyond cultural parameters to a spirit of communality for all oppressed people irrespective of ethno-cultural background and/or cultural barriers.

Table II

Value of Items of Persons Who Loaded on Person Factor I

Z-score	Item
"Most like Me"	
2.4379	A person's origin or race has little to do with whether or not he/she is a good person.
2.2503	I believe that people, regardless of their origin have strengths and limitations.
2.0556	I feel comfortable with myself, as I am, wherever I am.
2.0264	I believe my attractiveness, intelligence and self-worth have nothing to do with race.
1.4468	I feel at ease with myself whether I am with members of the majority group or with Chinese persons.
1.4261	I appreciate and respect other Chinese persons, but I do not limit myself to them.
1.2766	I believe that it is useful for other Chinese persons to explore the cultural values of the majority group.
1.2178	I involve myself in social and political action even if there are no other Chinese persons involved.
1.2073	I feel quite uncomfortable when people treat me as a Chinese rather than as an individual.

- 1.1977 I involve myself in causes that will help not only Chinese people, but all oppressed people.
- 1.1932 The life style of the majority group seem to have positive elements in the same manner that the Chinese life style does.
- 1.1736 I have good feelings toward those members of the majority group who are actively committed in the struggle against social, racial and cultural oppression.
- 1.1607 I believe that the majority group has some constructive elements for me and Chinese persons.
- 1.1177 I support and respect other Chinese who are proud of their traditions.
- 1.0774 I admire Chinese persons who strive to maintain their language and traditions.

"Least like Me"

- 2.2653 I am ashamed of looking and being Chinese.
- 1.9767 I believe that majority group persons are superior to Chinese persons.
- 1.8795 I believe Chinese individuals do not have as much to be proud of as individuals of the majority group.
- 1.6336 I find myself referring to members of the majority group as honkies, pigs, racists, etc.
- 1.4860 I distrust everything that has to do with the majority group.
- 1.4309 I involve myself in Chinese social and cultural activities (art, shows, theatre, dance, meetings) only.
- 1.3965 I believe Chinese people tend to be sneaky and take advantage of what the majority group offers them.
- 1.3486 When I am around members of the majority group, I feel uncomfortable.
- 1.3119 I feel good when surrounded by other Chinese persons only.

- 1.3016 I participate in Chinese social and cultural events only.
  - 1.2773 I am uncomfortable with my Chinese background.
  - 1.2291 I believe that other minority persons should not trust persons of the majority group.
  - 1.0916 I participate in social and cultural events of the majority group only.
  - 1.0810 I involve myself in Chinese affairs to the extent that my individuality disappears.
  - 1.0449 The people I respect the most are the members of the majority group.
- 

Another prominent theme emerging for these persons is a high level of appreciation, esteem and respect for the self. Items exemplifying these attitudes are "I feel comfortable with myself, as I am, wherever I am." ( $z=2.0$ ), and "I feel at ease with myself whether I am with members of the majority group or with Chinese persons." ( $z=1.44$ ). The significance of these attitudes and perceptions appears to be centered on a strong sense of self-worth, self-confidence and autonomy. Also, comfortability and acceptability of others irrespective of cultural background seems to be acknowledged and welcomed.

Moreover, items such as "I believe that it is useful for other Chinese persons to explore the cultural values of the majority group." ( $z=1.27$ ), "The life style of the majority group seems to have positive elements in the same manner that the Chinese life style does." ( $z=1.19$ ), and "I have good feelings toward those members of the majority group who are

actively committed in the struggle against social, racial, and cultural oppression." ( $z=1.17$ ) suggest an open and appreciative attitude toward members of the majority group. This trusting attitude seems to be more evident toward those individuals committed to the elimination of different forms of oppression. As well, these items tend to implicitly suggest internalization of bicultural elements holistically.

Emerging attitudes toward members of the same minority group are also evidenced by appreciation and awareness. Feelings of pride and empathy seem to evolve from these two items: "I support and respect other Chinese who are proud of their traditions." ( $z=1.11$ ), and "I admire Chinese persons who strive to maintain their language and traditions" ( $z=1.07$ ). Thus, it appears as if these individuals not only accept and appreciate their culture of origin but they also actively encourage its continuity and maintenance.

Two Introspection Stage items, "I feel quite uncomfortable when people treat me as a Chinese rather than as an individual." ( $z=1.20$ ), and "The life style of the majority group seems to have positive elements in the same manner that the Chinese life style does." ( $z=1.19$ ) emerged within this person factor. Examination of the first item suggests a call to be regarded beyond apparent ethno-cultural characteristics/labelling and rather as another member of society. The second item implies tentativeness in the integrative process of cultural values. These two items, do

not deviate drastically from the overall emerging themes within this factor. Rather, they suggest a need for undistinguished individuality and bicultural tentativeness in a positive fashion.

Within the "Least like Me" end of the continuum for Person Factor I, the distribution of items was as follows: Conformity Stage 46.66 percent, Resistance and Immersion Stage 46.66 percent, and Introspection Stage 6.68 percent (see Table III). Items at this end of the continuum also suggest respect, awareness and appreciation for the minority and majority cultural values and life styles, as well as internalization of various cultural elements.

Conformity Stage items reflecting self-satisfaction and pride on one's cultural background are "I am ashamed of looking and being Chinese." ( $z=-2.26$ ), "I am uncomfortable with my Chinese background." ( $z=-1.27$ ), and "I believe that majority group persons are superior to Chinese." ( $z=-1.97$ ). Positive and appreciative attitudes toward members of the same minority seem evident through Conformity Stage items such as "I believe Chinese individuals do not have as much to be proud of as individuals of the majority group do." ( $z=-1.87$ ), and "I believe Chinese people tend to be sneaky and take advantage of what the majority group offers them." ( $z=-1.39$ ). Moreover, Resistance and Immersion Stage items denoting respect and liking for members of the majority culture are "I find myself referring to members of the majority group as honkies, pigs,

racists, etc." ( $z=-1.63$ ) and "I distrust everything that has to do with the majority culture." ( $z=-1.48$ ).

Table III

Percentage of Items within Each Factor According to Stages

Stages	Factor I	Factor II	Factor III	Factor IV
<b>"Most Like Me"</b>				
Conformity	0%	71.6%	14.3%	8.0%
Dissonance	0%	7.1%	57.2%	25.0%
Resist. & Immersion	0%	14.2%	21.4%	67.0%
Introspect.	13.3%	7.1%	7.1%	0%
Syner. Art. Awareness	86.7%	0%	0%	0%
<b>"Least Like Me"</b>				
Conformity	46.66%	0%	7.7%	7.6%
Dissonance	0%	13.33%	7.7%	15.4%
Resist. & Immersion	46.66%	26.66%	0%	0%
Introspect.	6.68%	13.33%	23.0%	30.8%
Syner. Art. Awareness	0%	46.68%	61.6%	46.2%

In conclusion, it appears that persons clustering on Person Factor I along both ends of the continuum have evolved a strong sense of who they are in terms of their self, their

culture of origin and the culture of the majority group at the affective, cognitive and behavioral levels. Moreover, it seems as if these persons have realistically assessed and evaluated their values and perceptions of self and others while emerging with a renewed an unique sense of cultural self.

Person factor II: Cultural Conformity

Based on the 7 individuals who loaded on this factor, 14 items clustered at the "Most like Me" end of the continuum and 14 items clustered at the "Least like Me" end of the continuum (see Table IV). As far as the stages of ethnic identity development is concerned, 71.6 percent of the items clustered on the Conformity Stage, 14.2 on the Resistance and Immersion Stage, 7.1 percent on the Dissonance Stage and 7.1 on the Introspection Stage within the "Most like Me" end of the continuum (see Table III).

Themes emerging from persons clustering at the "Most like Me" end of the continuum are feelings of inferiority, confusion, shame, self-depreciation and resentment for displaying ethno-cultural characteristics which single them out as a Chinese person. As well, admiration and respect toward the majority culture are evidenced through actions and beliefs.



Table IV

Value of Items of Persons Who Loaded on Person Factor II

Z-score	Item
"Most like Me"	
2.4964	I am ashamed of looking and being Chinese.
2.0205	I believe that majority group persons are superior to Chinese persons.
1.9527	I believe that members of the majority group look and express themselves better than Chinese.
1.8141	Sometimes I feel proud of being Chinese and sometimes not.
1.7346	I believe that other minority persons should not trust persons of the majority culture.
1.6419	I prefer to associate with persons of the majority group rather than Chinese persons.
1.4236	I am uncomfortable with my Chinese background.
1.3854	I believe Chinese people tend to be sneaky and take advantage of what the majority group offers them.
1.3768	I participate in social and cultural events of the majority group <u>only</u> .
1.3425	I feel quite uncomfortable when people treat me as a Chinese rather than as an individual.
1.2828	I believe Chinese individuals do not have as much to be proud of as individuals of the majority group do.
1.1777	I feel annoyed when Chinese persons don't speak fluent English.
1.1478	I find myself referring to members of the majority group as honkies, pigs, racists, etc.
1.0894	The people I respect the most are the members of the majority group.

"Least like Me"

- 2.3942 I speak Chinese more often than English.
  - 2.1746 I feel more comfortable around Chinese persons rather than persons of the majority group.
  - 1.7669 I think of myself as being Chinese rather than a member of the majority group.
  - 1.6608 I admire Chinese persons who strive to maintain their language and traditions.
  - 1.5277 I support and respect other Chinese who are proud of their traditions.
  - 1.4035 I appreciate other Chinese persons, But I do not limit myself to them.
  - 1.3952 When I am around members of the majority group, I feel uncomfortable.
  - 1.3508 I believe that people, regardless of their origin, have strengths and limitations.
  - 1.1998 There are some positive values in the culture of the majority group, but I am unsure as to whether to incorporate them into my way of life.
  - 1.1163 I feel comfortable with myself, as I am, wherever I am.
  - 1.0999 Sometimes I feel proud of being Chinese and sometimes not.
  - 1.0979 I believe that the majority group has some constructive elements for me and Chinese persons.
  - 1.0829 I believe that it is useful for other Chinese persons to explore the cultural values of the majority group.
  - 1.0529 The life style of the majority group seems to have positive elements in the same manner that the Chinese life style does.
  - 1.0401 These days,I find myself wanting to be more involved with the Chinese community and cultural traditions, and less involved with activities of the majority culture.
-

Prominent Conformity Stage items exhibiting shame and a self-depreciative attitude are "I am ashamed of looking and being Chinese." ( $z=2.49$ ), and "I am uncomfortable with my Chinese background." ( $z=1.42$ ). Thus, their physical and cultural characteristics appear to be a major source of pain. Coupled with these perceptions; feelings of inferiority and lack of self-acceptance are evidenced by two highly ranked items "I believe that majority group persons are superior to Chinese persons." ( $z=2.02$ ), and "I believe that members of the majority group look and express themselves better than Chinese." ( $z=1.95$ ).

Also, the above mentioned items implicitly assume high regard and admiration for the majority culture to the detriment of their own. "I prefer to associate with persons of the majority culture rather than Chinese persons." ( $z=1.64$ ) and "I participate in social and cultural events of the majority group only." ( $z=1.37$ ) for instance, suggest easiness and acceptance of the majority culture's life style and values at the behavioral level. However, this acceptability seems to emerge at a peripheral level as suggested by the following Resistance and Immersion Stage items "I believe that other minority persons should not trust persons of the majority group." ( $z=1.73$ ) and "I find myself referring the members of the majority group as honkies, pigs, racists, etc." ( $z=1.14$ ). Thus, although admiration and liking emerge as prominent themes toward members of the majority

culture; these attitudes seem to be overshadowed by anger and resentment. Along with certain amount of resentment; a low level of cultural conflict is evidenced by one Dissonance Stage item, this is, "Sometimes, I feel proud of being Chinese and sometimes not." ( $z=1.81$ ).

Items clustering at the "Least like Me" end of the continuum for Person Factor II were distributed as follows: Synergetic Articulation and Awareness Stage 46.68 percent, Resistance and Immersion Stage 26.66 percent, Dissonance Stage 13.33 percent, and Introspection Stage 13.33 percent (see Table III). The ordering of items and the themes emerging from them also tends to suggest a depreciative attitude toward the culture of origin while appreciating and admiring the mainstream culture at the same time.

The Synergetic Articulation and Awareness stage is negatively reflected in the negative  $z$  scores on items such as "I admire Chinese persons who strive to maintain their language and traditions." ( $z=-1.66$ ), and "I support and respect other Chinese persons who are proud of their traditions." ( $z=-1.52$ ). These individuals perceive and experience their cultural background as an handicap which needs to be eliminated. Once more, shame and regret on the one hand, and admiration on the other appear to be clear patterns for these persons.

This pattern is also evident through Resistance and Immersion Stage items indicating rejection of self and

minority culture. "I feel more comfortable around Chinese persons rather than persons of the majority group." ( $z=-2.17$ ) and "I think of myself as being Chinese rather than a member of the majority group." ( $z=-1.76$ ) show a resentful and self-devaluative attitude.

The Dissonance Stage item "Sometimes I feel proud of being Chinese and sometimes not." ( $z=-1.09$ ) emerged on both ends of the continuum suggesting the acknowledgment of cultural conflict at one end and the absence of cultural conflict at the other. This apparent contradictory tendency may be one part of the overall theme emerging for this factor; this being, the unconscious conflict between blind conformity to the majority culture and underlying resentment toward it at the same time.

In ending, the qualitative analysis for Person Factor II suggests as emerging themes overt preferences for the cultural values, life style, and physical characteristics of the majority culture while simultaneously rejecting, resenting and self-devaluating the physical and cultural characteristics of the culture of origin. Coupled with these attitudes, feelings of inferiority, shame, resentment, regret and confusion on the one hand, and feelings of acceptance, liking and admiration on the other are embodied within this person factor.

Person factor III: Bicultural Conflict

According to the three persons loading on Person Factor III, 14 items clustered at the "Most like Me" end of the continuum and 13 items clustered at the "Least like Me" end of the continuum (see Table V). Of the 14 items at the "Most like Me" end of the continuum; 57.2 percent were Dissonance Stage items, 21.4 percent were Resistance and Immersion Stage items, 14.3 percent were Conformity Stage items, and 7.1 percent were Introspection Stage items (see Table III). The emerging pattern seems to suggest a tendency toward dissonance and ethno-cultural confusion with overlapping attitudes from the Conformity and Resistance and Immersion Stage.

Table V

Value of Items of Persons Who Loaded on Person Factor III

Z-score	Item
"Most like Me"	
2.3049	My sense of who I am moves back and forth between being Chinese and being part of the majority group.
2.2204	I am questioning the value of many aspects of the culture of the majority group.
1.7594	I believe that other minorities (Indo-Canadians, Vietnamese, Japanese) should become and be more like the majority group or go back to their country of origin.
1.7171	I feel more comfortable around Chinese persons rather than persons of the majority group.
1.5903	I speak Chinese more often than English.

- 1.5903 I believe that members of the majority group look and express themselves better than Chinese.
- 1.3829 I am questioning whether the way of life of the majority group is that beneficial to me.
- 1.2561 I feel confused, at times I feel like being part of the majority group, other times I feel like being Chinese.
- 1.2561 I spend lots of time wondering whether the life style of the majority group is good for me.
- 1.2561 There are some positive values in the culture of the majority group, but I am unsure as to whether to incorporate them into my way of life.
- 1.1716 I think of myself as being Chinese rather than a member of the majority group.
- 1.1294 Sometimes I feel proud of being Chinese and sometimes not.
- 1.0065 I feel disappointed with the culture of the majority group, even though I used to think very highly of it before.

#### "Least Like Me"

- 2.2626 I believe that people, regardless of their origin, have strengths and limitations.
- 2.2626 A person's origin of race has little to do with whether or not he/she is a good person.
- 1.8017 I believe my attractiveness, intelligence, and self-worth have nothing to do with race.
- 1.7171 I feel at ease with myself whether I am with members of the majority group or with Chinese persons.
- 1.7171 I feel comfortable with myself, as I am, wherever I am.
- 1.5481 I find myself trusting some members of the majority group more than others.
- 1.4675 Being a unique individual who is not like other typical Chinese is becoming more important to me

than being someone who lives and thinks in the Chinese way.

- 14252 I believe that it is useful for other Chinese persons to explore the cultural values of the majority group.
  - 1.3829 I believe that the majority group has some constructive elements for me and Chinese persons.
  - 1.3407 I think other minority persons experience as many difficulties as Chinese persons do.
  - 1.2562 I respect and practice my cultural traditions, but I also feel pulled toward cultural practices of the majority group.
  - 1.2139 I prefer to associate with persons of the majority group rather than Chinese persons.
  - 1.0065 I am wondering whether the stereotypes held by the majority group about other minority groups are really true.
- 

Qualitative analysis of items appears to indicate intense confusion and cultural conflict between the culture of the majority and minority groups. Items manifesting this bicultural dilemma and highly representative of this person factor are "My sense of who I am moves back and forth between being Chinese and being part of the majority group." ( $z=2.30$ ), "I am questioning the value of many aspects of the culture of the majority group." ( $z=2.22$ ), "I am questioning whether the way of life of the majority group is that beneficial to me." ( $z=1.38$ ), and "I feel confused, at times I feel like being part of the majority group, other times I feel like being Chinese." ( $z=1.25$ ). It appears as if these persons have been placed in a pendulum, moving back and forth, under a constant



state of vacillation and indecision. Also, perhaps through some experience encountered, these people are wondering about the advantages and rewards inherent in the cultural values of the majority group. This bicultural dilemma is also manifested in attitudes toward the self. For instance, the item "Sometimes I feel proud of being Chinese and sometimes not." ( $z=1.12$ ) suggests vacillating feelings of pride and shame within the self.

Furthermore, the cultural conflict appears to have emerged through independent items as well. On the one hand, this person feels more at ease with himself/herself as evidenced by the Resistance and Immersion Stage item "I feel more comfortable around Chinese persons rather than persons of the majority group." ( $z=1.71$ ), and on the other hand, the person admires majority cultural characteristics while undermining his/her self as exemplified by the Conformity Stage item "I believe that members of the majority group look and express themselves better than Chinese." One other interpretation for the concomitance of these two tendencies within this person factor may be that they are overlaps from the Resistance and Immersion Stage and the Conformity Stage.

Items at the "Least like Me" end of the continuum for Person Factor III were distributed as follows: Synergetic Articulation and Awareness Stage 61.6 percent, Introspection Stage 23.0 percent, Dissonance Stage 7.7 percent and Conformity Stage 7.7. percent (see Table III). The emerging

patterns at this end of the continuum seem to show high levels of uneasiness with one's ethno-cultural self and an increased tendency to make evaluations of self and others based on ethno-cultural racial characteristics rather than on persons' own merits.

Synergetic Articulation and Awareness items indicating discomfort with oneself, for instance, are "I believe my attractiveness, intelligence, and self-worth have nothing to do with race." ( $z=-1.80$ ), "I feel at ease with myself whether I am with members of the majority group or with Chinese persons." ( $z=-1.71$ ) and "I feel comfortable with myself, as I am, wherever I am." ( $z=-1.71$ ). The emerging theme suggests great tension, pain and distress as well as experiences of marginality due to conflictual cultural attitudes and self-perceptions.

Attitudes and perceptions of others also seem to be based on that which is provoking the crisis for these persons, that is, ethno-cultural background. This is exemplified by two highly ranked items "I believe that people regardless of their origin, have strengths and limitations." ( $z=-2.26$ ) and "A person's origin or race has little to do with whether or not he/she is a good person." ( $z=-2.26$ ). Thus, judgments of others seem to be overshadowed by the person's own cultural conflict.

While the ethno-cultural confusion experienced by these persons loading on this factor seems evident; a decreasing

level of trust for members of the majority group also appears as a theme. This gradually emerging theme is exemplified by two Synergetic Articulation and Awareness items: "I believe that the majority group has some constructive elements for me and Chinese persons." ( $z=-1.38$ ) and "I believe that it is useful for other Chinese persons to explore the cultural values of the majority group." ( $z=-1.42$ ). It appears as if these persons have had some level of cultural exchange of values and life style with the majority culture from which they are now retracting themselves with feelings of distrust and rejection.

Overall, the emerging patterns in Person Factor III appear to be intense bicultural conflict, lack of self-acceptance and belonging as well as some level of mistrust for the majority culture.

#### Person factor IV: Cultural Emersion

As a result of the three persons loading on Person Factor IV, 12 items clustered at the "Most like Me" end of the continuum and 13 items clustered at the "Least like Me" end of the continuum (see Table VI). The distribution of items per stage for the "Most like Me" end of the continuum was as follows: Resistance and Immersion Stage 67.0 percent, Dissonance Stage 25.0 percent and Conformity Stage 8.0 percent (see Table III). Emerging patterns strongly suggest a tendency toward the Resistance and Immersion Stage with overlapping

attitudes and perceptions from the Dissonance Stage and perhaps residual elements from the Conformity Stage.

Table VI

Value of Items of Persons Who Loaded on Person Factor IV

Z-score	Item
"Most like Me"	
2.6160	I believe that the way of life of the majority group is harmful/destructive to Chinese persons.
2.0928	I believe that other minority persons should not trust persons of the majority group.
2.0928	I am distrusting persons of the majority group more and more.
1.7253	I believe that other minorities (Indo-Canadians, Vietnamese, Japanese) should become and be more like the majority group or go back to their country of origin.
1.6286	I am questioning whether the way of life of the majority group is that beneficial to me.
1.5884	I think that members of the majority group should feel guilty about the way that they have treated Chinese people in the past.
1.3605	I feel good when surrounded by other Chinese persons <u>only</u> .
1.3469	I feel more comfortable when I am around people from other minority groups rather than people from the majority group.
1.3119	I distrust everything that has to do with the majority group.
1.1671	I participate in Chinese cultural and social events <u>only</u> .

- 1.1671 I involve myself in Chinese social and cultural activities (art, shows, theatre, dance meeting) only.
- 1.1242 These days, I find myself wanting to be more involved with the Chinese community and cultural traditions, and less involved with activities of the majority culture.

"Least Like Me"

- 2.3155 A person's origin or race has little to do with whether or not he/she is a good person.
- 2.0876 The lifestyle of the majority group seems to have positive elements in the same manner that the Chinese lifestyle does.
- 2.0876 I believe that it is useful for other Chinese persons to explore the cultural values of the majority group.
- 1.9909 I admire and respect the lifestyle of the majority group.
- 1.7923 I believe that the majority group has some constructive elements for me and other Chinese persons.
- 1.5053 I believe that people, regardless of their origin, have strengths and limitations.
- 1.2502 I believe my attractiveness, intelligence and self-worth have nothing to do with race.
- 1.1483 Sometimes I wish I could be more like persons of the majority group than like Chinese, other times I am glad I am Chinese.
- 1.1483 I feel at ease with myself whether I am with members of the majority group or with Chinese persons.
- 1.1055 I am wondering whether the Chinese lifestyle is better than the lifestyle of the majority group for Chinese persons.
- 1.1002 I find myself trusting some members of the majority culture more and more.

- 1.0464 I respect and practice my cultural traditions, but I also feel pulled toward cultural practices of the majority group.
  - 1.0035 I feel quite uncomfortable when people treat me as a Chinese rather than as an individual.
- 

Attitudinal emerging themes from the "Most like Me" end of the continuum for Person Factor IV, appear to be respect, acceptance, loyalty and commitment toward the culture of origin and mistrust, suspicion and rejection toward the majority culture. Coupled with these attitudes, underlying anger and resentment toward the majority culture and appreciation toward the culture of origin appear to be the affective components within this person factor; see Table VI.

Conformity Stage items reflecting suspicion and mistrust toward the majority group for instance, are manifested by items such as: "I believe that the way of life of the majority group is harmful/destructive to Chinese persons." ( $z=2.61$ ), "I believe that other minority persons should not trust persons of the majority group." ( $z=2.09$ ), and "I distrust everything that has to do with the majority group." ( $z=1.31$ ). While these attitudes reflect rejection and anger toward the majority culture; concern for and protection of the self, members of the same minority and other minorities seems also evident in these items.

There appears to be, however, an incongruence within this person factor with regards to other minorities in that the

person feels more comfortable around persons from other cultures rather than persons of the majority culture while at the same time expecting other minorities to become and be more like members of the majority group. This is expressed by the Conformity Stage item "I believe that other minorities (Indo-Canadians, Vietnamese, Japanese) should become and be more like the majority group or go back to their country of origin." ( $z=1.72$ ). This incongruence may reflect tension and perhaps frustration toward individuals of other minorities who strive to maintain their cultural traditions due to the strong loyalties these people are experiencing toward their own ethnic group. Another possible interpretation for this incongruence could be that this Conformity Stage item is one of the last remnants of the Conformity Stage.

The 25.0 percent of the items accounted for by the Dissonance Stage within the "Most like Me" end of the continuum seems to suggest confusion but also movement from previous acceptability of the majority culture to an increased suspicion and mistrust. This pattern is reflected in items such as "I am distrusting persons of the majority group more and more." ( $z=2.09$ ), "I am questioning whether the way of life of the majority group is that beneficial to me." ( $z=1.62$ ), and "These days, I find myself wanting to be more involved with the Chinese community and cultural traditions, and less involved with activities of the majority culture." ( $z=1.12$ ). Thus, although puzzlement and gradual rejection of previously

held beliefs and attitudes toward the majority group is obvious in these items, attraction toward and interest in the culture of origin is also manifested.

As well, Resistance and Immersion Stage items which reflect not only interest but also respect, loyalty and commitment toward the culture of origin, appear to be fairly representative of this person factor. Items exemplifying these attitudes are "I feel good when surrounded by other Chinese persons only." ( $z=1.36$ ), "I participate in Chinese social and cultural events only." ( $z=1.16$ ) and "I involve myself in Chinese social and cultural activities (art, shows, theatre, dance, meetings) only." ( $z=1.16$ ). These items suggests that for these persons their ethno-cultural traditions and other fellow-members from the same cultural background represent a source of comfort, well being and satisfaction. Also, stressing the word "only" suggests some level of rejection of the majority cultural's life style.

Item distribution clustering at the "Least like Me" end of the continuum for Person Factor IV was Synergetic Articulation and Awareness Stage 46.2 percent, Introspection Stage 30.8 percent, Dissonance Stage 15.4 percent and Conformity Stage 7.6 percent (see Table III). The clustering and ordering of these items suggests a depreciative attitude toward members of the majority group as well as a high regard for and appreciative attitude toward the self and members of the same minority.



Synergetic Articulation and Awareness Stage items such as "I believe it is useful for other Chinese persons to explore the cultural values of the majority group." ( $z=-2.08$ ) and "I believe that the majority group has some constructive elements for me and other Chinese persons." ( $z=-1.79$ ), as well as, the Conformity Stage "I respect and admire the life style of the majority group." ( $z=-1.99$ ) appear to indicate mistrust, rejection and a depreciative attitude toward the majority culture. Also, it appears as if these individuals have had some previous negative experiences with the majority culture or have previously been dissociated from their culture of origin and perhaps a re-encounter with the culture of origin has allowed them to re-emerge with new perceptions.

Furthermore, their judgments and evaluations of self and others are clouded by their ethno-cultural and racial views. This is exemplified through items like "A person's origin or race has little to do with whether or not he/she is a good person." ( $z=-2.31$ ) and "I believe that people, regardless of their origin, have strengths and limitations." ( $z=-1.50$ ). Thus, their perceptions of one's qualities are determined by one's racial or cultural background. These perceptions seem congruent with the emerging theme mentioned above, that is, depreciation of cultural values of the majority culture; in that depending on one's ethno-cultural background one may be perceived positively or negatively.

In summarizing, the themes emerging for Person Factor IV are respect, acceptance, appreciation and active commitment for the ethno-cultural characteristics and practices of the culture of origin, consideration and concern for members of the same minority and suspicion mistrust, anger and depreciation toward members of the majority culture.

#### Summary of person factor interpretations

Person factor I as defined thus far offers substantial evidence of Synergetic Articulation and Awareness perceptions and attitudes at both ends of the continuum. For persons with high loadings on this factor, it appears that they have evolved a firm sense of self-worth, self-respect and appreciation for their ethno-cultural self and persons of the same minority group. Self-satisfaction and pride on one's ethno-cultural group as well as a need to be regarded as an autonomous person beyond apparent ethno-cultural characteristics, also appears to reflect these persons' attitudes. Besides, understanding and acknowledgment of oppressive experiences encountered by various ethno-cultural groups, and active involvement to eliminate these experiences is expressed by these persons. Emerging attitudes and perceptions toward members of the majority group appear to be openness, liking and trusting particularly for those who manifest cognitive flexibility and empathy for others. Consequently, it seems as if these individuals have been able

to discern their sense of cultural self. They seem to have emerged with a strong sense of awareness and amalgamation of various ethno-cultural elements into an integrated and unique sense of selfhood.

Contrary to Person Factor I's emerging themes; Person Factor II's themes reflect a depreciative attitude toward the self and other persons of the same minority group. This devaluative attitude expresses itself through feelings of inferiority, shame, resentment and regret for holding certain physical and cultural characteristics which single them out from the rest of society. Coupled with these perceptions; overt preferences, acceptance, and admiration toward members of the majority culture is expressed by adopting the life style, costumes and value system of the majority culture. This acceptance and admiration seems to be tinted, however, by a slight unconscious internalized anger. Thus, although strong liking and admiration emerged at the overt level, slight resentment and anger at the covert level appeared as a tendency.

Also, attitudes and perceptions toward members of other minority groups did not emerged within this person factor. It seems as if their major concern is centered on the two main forces affecting their perception and experiences; (a) the majority, and (b) the culture of origin. As far as the stages of identity development is concerned, person factor II's attitudinal themes reflect a tendency toward the Conformity

Stage along with a marginal level of conflict as reflected by the Dissonance Stage items. Nevertheless, shame and regret versus liking and admiration appear to be the dominant themes for this person factor.

The predominant theme in Person Factor III appears to be ethno-cultural conflict. For these persons, their perceptions of self tend to vacillate between feelings of pride and shame. A high level of uneasiness appear to be manifested through cultural indecision, tension and distress as trust and acceptance of majority cultural elements decreases and the individual experiences lack of belonging and self-acceptance.

Also, for these persons, the focal point seems to be the bicultural conflict within the self rather than other minorities as implied by the lack of emerging items referring to other minorities. While Dissonance Stage attitudes and perceptions prevail as salient patterns within this person factor; Conformity Stage and Resistance and Immersion Stage attitudes appear to surround the cultural conflict as perhaps overlapping elements from these two stages.

Finally, the emerging patterns for Person Factor IV are appreciation for and respect of the culture of origin and depreciation for and rejection of the majority culture. These persons show concern, respect, loyalty, protection and acceptance not only toward the self but also toward members of the same minority group. Active commitment and involvement with one's culture of origin is a prevalent theme.

Along with same-group and self-appreciative attitudes; mistrust, anger and resentment toward the majority culture are prominent themes. It appears as if these persons are protecting themselves and their fellow-group members from the majority culture due to their perception of it as harmful and destructive. In addition, overlapping attitudes from the Dissonance Stage emerged as movement from previous acceptance to increased suspicion and mistrust.

Finally, observation of the emerging item distribution (see Table III) within the population of items that loaded on the four factors suggests a flow to items organization and perhaps a pattern in the process of achieving ethno-cultural integration. This will be discussed further in the Discussion Section.

#### Demographic characteristics of Person Factors

Examination of Table VII indicates that for Person Factor I (Multicultural Awareness and Integration) 93 percent chose to answer the instruments in English rather than Chinese, 54 percent have lived in Canada between 10 and 20 years, and 63 percent were originally from Hong Kong. Also, 86 percent of this group was single and between the ages of 20 and 30 years. Thus, the majority of persons clustering on this factor speak the language of the mainstream culture are single and young adults. Also, about one half of these persons had been in Canada an average of 15 years and some were originally from Canada.

Person Factor II (Cultural Conformity)'s choice in answering the instruments was 57 percent in English, 86 percent have lived in Canada between 0 and 10 years, and 54 percent were originally from China. Also, all persons composing this group were married and 72 percent were between the ages of 30 to 40 years. These group of persons have lived in Canada for an average of 5 years suggesting less contact with the mainstream culture. Also, the majority of persons in this group appear older than in the previous group and they were all married. Thus, length of contact with the host culture, age and marital status may perhaps be related to a need to conform in order to survive in the new environment.

All persons clustering on Person Factor III (Bicultural Conflict) chose to answer the instruments in English despite the conflict experienced. The majority of them have lived in Canada between 0 and 10 years indicating that perhaps this is the time frame when the conflict is likely to occur.

In person factor IV (Cultural Emersion), 67 percent chose to answer the instruments in Chinese; all of them have lived in Canada between 0 and 10 years and 67 percent were originally from Hong Kong. Also, 67 percent of persons composing this group were married and between 20 and 30 years of age.

Table VII

Demographic Information by Person Factors

		<u>Factor I</u> Awareness Integration	<u>Factor II</u> Cultural Conformity	<u>Factor III</u> Bi-cultural Conflict	<u>Factor IV</u> Cultural Emersion
Sex:	Male	54%	14%	33%	-
	Female	46%	86%	67%	100%
Answ. Inst.	English	93%	57%	100%	33%
	Chinese	7%	43%	-	67%
Age	20-30	85%	14%	-	67%
	30-40	-	72%	33%	-
	40-50	-	14%	67%	33%
	50-60	15%	-	-	-
Marital Status	Single	86%	-	33%	33%
	Married	7%	100%	67%	67%
	Divorced	7%	-	-	-
Years in Canada	0-10	23%	86%	67%	100%
	10-20	54%	14%	-	-
	All/Life	23%	-	33%	-
Country of Origin	Hong Kong	63%	43%	33.3%	67%
	Honduras	7%	-	-	-
	Taiwan	7%	-	-	-
	China	-	57%	33.3%	-
	Canada	23%	-	33.3%	-
	Philippines	-	-	-	33%
n =		13	7	3	3

## Chapter Five: Discussion

### Summary of Results

In this study, ethnic identity was considered to influence variability and heterogeneity within ethnic groups. Specifically, Atkinson et al.'s (1979) model of ethnic identity development was tested for its validity with persons of Chinese origin. The results, however, revealed partial support of the model.

As previously indicated the model proposed by Atkinson et al. postulates five stages of ethnic identity development. Four person factors, however, emerged from the quantitative and qualitative analyses performed. Person Factor I captured very closely the Synergetic Articulation and Awareness Stage. Person Factor II reflected attitudes and behaviors of the Conformity Stage. Person Factor III demonstrated attitudes of the Resistance and Immersion Stage and Person Factor IV's tendencies were toward the Dissonance Stage. Thus, the Introspection Stage did not emerge as a significant factor within the present study.

The lack of evidence for the Introspection Stage could be attributed to weakness in item discrimination, or to the absence of such stage in the process. During item generation, great emphasis was placed on item discrimination among stages. Relative ease in item generation and discrimination for the Conformity, Resistance and Immersion, Dissonance and



Synergetic Articulation and Awareness Stages was evidenced. For the Introspection Stage, however, item generation was problematic due to its definition as a stage, and the need to discriminate two stages in which the person is experiencing conflict (Dissonance and Introspection). In the Introspection Stage the level of frustration and conflict experienced in order to gain greater levels of individual autonomy is less intense than the conflict experienced in the Dissonance Stage. Also, intensity of emotional conflict coupled with beliefs and experiences in the two stages varies greatly. In the Dissonance Stage, the person is confronted by two significant and competing cultures while in the Introspection Stage the person is conflicted by his/her conscious decision of moving away or detaching from rigid views. Thus, varying degrees of emotional intensity and experience were accounted for in item generation and item discrimination between the two stages. However, the Introspection Stage items generated may have not had the strength necessary to capture the basic tenets conveyed by the definition of this stage.

Another probable explanation for the non-emergence of the Introspection Stage may be that in fact it is not a considerable stage in ethnic identity development for persons of Chinese origin. In effect most of the identity models reviewed in the literature postulate four major stages or world views. Besides, the definitions and descriptions of the various stages within these models accorded closely the

emerging factors within the present study. Furthermore, the two empirically validated models (Cross, 1971; Keefe & Padilla, 1988) also evolved four significant stages of ethnic identity development. Cross's model in particular, evolved similar patterns to the ones found in the present study. In spite these explanations, further study is necessary in order to arrive at more definite conclusions as to the significance of Introspective attitudes in the development of ethnic identity.

As evidenced by the quantitative analysis; of the 44 participants only 26 emerged as representing the four different person factors. The perceptions, attitudes and beliefs of 18 persons were not accounted for in the analysis of the results. It may be that as Introspection Stage items failed to capture the essence of this stage, some of those individuals may in fact hold Introspection Stage attitudes and beliefs. Still, another explanation is that since ethnic identity development is a dynamic process evolving along a continuum, some of those individual may be in between stages and not necessarily embedded at a particular stage within the continuum. Parham & Helms (1981) reported a similar pattern in that not all of their student-subject were accounted for within the stages.

### Description of the Person Factors

Person Factor I was labelled Multicultural Awareness and Integration. The basic themes for these persons revealed high levels of awareness, appreciation and respect for their ethno-cultural background, other persons from the same culture, other minority groups and the majority culture. Cultural awareness appears to imply high sensitivity, understanding and compassion as well as acceptance, acknowledgment and encouragement of one's culture of origin and the culture of others within a multicultural rather than bicultural frame of reference. Also, these perceptions seemed to have been integrated into new meanings of self and others. Thus, these persons appear to have evolved a unique sense of transcultural self (Ishiyama, 1989).

Person Factor II was entitled Cultural Conformity. These persons' attitudes and perceptions appeared highly depreciative of self and others of the same minority while passively accepting, admiring and conforming to the cultural values and life style of the majority group. Preferences for physical and cultural characteristics of the majority group appeared to be tinted with some covert form of anger and resentment, however. Since significant attitudes toward other minorities did not emerged; it appeared as if the focal point of these persons' energy is toward self-depreciation-majority group appreciation.

Person Factor III's title was Bicultural Conflict.

Central to persons clustering in this factor is the bicultural dilemma experienced between two major competing forces; the culture of origin and the culture of the majority group. Surrounded by this conflict, these persons appear to be experiencing lack of belonging and self-acceptance, little awareness of their bicultural conflict and experiences of marginality and fragmentation.

Cultural Emersion was the title proposed for Person Factor IV. Persons grouping within this factor emerged with appreciative and respectful attitudes toward the culture of origin coupled with increased suspicion and mistrust toward the culture of the majority group. It is also evidenced that these individuals have had previous negative encounters with the majority group, and have re-emerged with strong feelings of protection and loyalty toward the culture of origin and person of the same minority group. Attitudes toward other minority groups appeared less important for these people; except as an expectation of others to accept the majority cultural values. Consequently, these persons appear entrenched in a bicultural pattern in which they need to protect themselves.

#### Description of the Overall Emerging Pattern

An overall emerging pattern of directionality emerged from item distribution. From the total population of 81 items

utilized in the Q-Sort, 56 items were accounted for by the four person factors. The pattern and directionality appears to be from Cultural Conformity, Bicultural Conflict, Cultural Emersion to Multicultural Awareness and Integration.

In the Cultural Conformity Stage the person's main focus is on passively conforming to and accepting while experiencing some underlying resentment toward the mainstream culture. As the transformational process evolves confusion sets in and intensifies transforming itself into Bicultural Conflict. The Bicultural Conflict appears as the central theme with overlapping attitudes from the preceding Cultural Conformity Stage and the following Cultural Emersion Stage. Although the central theme of the Cultural Emersion Stage is self and same minority appreciation; overlapping attitudes from the previous Bicultural Conflict and last remnants from the Cultural Conformity Stage are still present. Throughout these three stages there appears to be very little awareness of experiences and perceptions. As the person continues to evolve, greater cultural awareness emerges. It is not clear from the emerging items how cultural awareness comes about. However, perhaps due to the strong conflicted experiences which the person has encountered, the result may be some kind of gradual synthesis of cultural attitudes and perceptions into a multicultural self.

### Implications of the Results

Although partial support for Atkinson et al.'s (1979) model was found in this study; the results are important not only from a conceptual/theoretical viewpoint but also from a practical perspective. What follows then is a discussion on theoretical and practical implications.

### Theoretical Implications

As indicated earlier, cross-cultural research has been circumscribed by two major flaws: (1) the tendency to view ethnic minorities homogeneously, and (2) the lack of conceptual paradigms in conducting research. This study's attempts to test the validity of a theoretical model which proposes heterogeneity within ethnic groups proved to be fruitful. In validating the model with persons of Chinese origin, a slightly different model evolved from the results; the Cultural Identity Development Model.

This model appears to be grounded on the centrality of four different stages along a continuum. The defining four stages describe different attitudes, perceptions and beliefs the person holds toward the culture of origin and the mainstream culture. The four emerging stages are Cultural Conformity, Bicultural Conflict, Cultural Emersion and Multicultural Awareness and Integration. In the first three mentioned stages, the person appears full of contradictory emotions embedded within a bicultural frame of reference. In

the Multicultural Awareness and Integration Stage, the person's inner security and integration allows him/her to hold a multicultural frame of reference. Also, the first three mentioned stages tend to focus on affective components; while the cognitive domain appears to predominate in the last stage. Furthermore, throughout this transformational process, dynamic forces interact in such a way that in the first three stages thesis and antithesis are actively operating until some form of synthesis is achieved in the Multicultural Awareness and Integration Stage.

The directionality of this transformational process evolves through mainstream culture (others), to bicultural conflict (self), to culture of origin (self) to finally multicultural and transcultural self. Also, it appears that the boundaries of these stages are not clearly delineated and overlapping attitudes from neighbouring stages may emerge, however centrality of stage appears to be maintained.

Based on the findings of the present study and the proposed conceptual model, it is hoped that research with ethnic minorities will continue to search for individual differences utilizing ethno-cultural identity or other variables tapping into intra-group variability. Besides, it is suggested that as long as researchers continue to investigate client variables (utilization patterns, preferences for type of help, expectations of treatment, counselor preferences and others) independently of significant variables for the

culturally different client; research will undoubtedly continue to be culturally biased. Negligence to account for individual differences will continue to confound findings and be of little use for practitioners.

Another theoretical question arising from this study is what are the relationships among variables such as acculturation, assimilation, integration, ethno-cultural identity, adaptation, adjustment, and so on. It appears from the literature that there is a tendency to interpret these processes and utilize these terms interchangeably and without due consideration to their theoretical and practical implications.

Finally, it has been extensively argued in the literature on the need to develop and implement methodological tools appropriate for cross-cultural research, in particular research with the culturally different in North America. In utilizing Q-Methodology in the present study, cultural sensitivity and non-intrusiveness was reflected through the quality of self-reference assumed by this method. Cultural sensitivity was judged by the flexibility it allowed participants in assessing their own perceptions, thoughts and feelings while interacting with them freely. Despite its non-intrusiveness and apparent sensitivity, the appropriateness of Q-Methodology for cross-cultural research requires further study.



### Practical Implications

The evolvement of the Cultural Identity Development Model along with its four stages may also offer practical avenues for the counselor/practitioner intending to facilitate experiences for the culturally different client. The suggestions that follow emphasize not only culture-specific but also culture-general awareness and understanding. In this context, culture-general signifies ethno-cultural perceptions, attitudes and behaviors of individuals embedded in the mainstream culture and the differences that emerge from various interactions.

Based on the emerging patterns, it is expected that not all persons from a particular ethnic group will respond homogeneously to emotional/psychological help as generally defined. In addition, service providers may be perceived differently depending on the cultural identity stage the person finds himself/herself. Thus, persons in the Cultural Conformity Stage may be more likely to seek help from a mainstream counseling centre, may apparently feel more comfortable self-disclosing to a mainstream counselor and may readily attempt to accommodate to suggestions made by his/her mainstream counselor. Atkinson et al. (1979) indicated that these persons' presenting problem may tend to focus on personal related issues and disregard ethno-cultural issues and conflicts.

For persons experiencing Bicultural Conflict, it may be more difficult to search for any kind of help. The Bicultural Conflict appears to be fairly intense, and little awareness of the conflict may combine into a state of helplessness. However, it appears that when these persons decide to seek help; it may be the help from someone who demonstrates knowledge and awareness of the person's culture of origin. In attempting to find some resolution to their dilemma; they may search for service providers who are viewed as role models from the culture of origin. Also, the presenting problems may tend to reflect issues related to their self-concept, self-identity and their cultural and/or psychological sense of belonging.

It appears that for persons with Cultural Emersion attitudes and perceptions, counseling (as generally defined) may not be a viable alternative. Specifically, due to the increased suspicion and mistrust experienced toward the mainstream culture; counseling services may be discounted. Also, because personal support appears to emanate from the culture of origin; counselors from the same culture may be sought and may be more effective in working with these persons. Besides, presenting problems may reflect personal or interpersonal issues rather than ethno-cultural concerns.

Finally, persons in the Multicultural Awareness and Integration Stage have achieved greater personal and cultural integration, thus, the likelihood of seeking help due to

cultural issues may diminish greatly. However, if the need for counseling services arises; these persons may tend to search for attitudinal similarities with service providers rather than ethno-cultural similarities.

In conclusion, these practical implications offered are highly speculative. Consequently, it is suggested that they be taken only as guidelines until further research is conducted on these issues.

### Limitations of the Study

#### Socio-economic Status

Socio-economic status was not measured in this study despite the fact that researchers (Sue, 1979, 1981; Ponterotto, 1988) have strongly argued on the effects of this variable on the culturally different person. In the Demographic Questionnaire, the yearly income of respondents was required, however, the majority of participants decided not to answer this question. Perhaps the question was not phrased adequately, or it may reflect a high level of intrusion on participants' lives. If possible, future research should incorporate a distinct instrument to measure this variable rather than just one item within a multitude of items.

### Other methods of data collection

Another limitation refers to the fact that only one method was utilized in data collection. Cultural identity appears to relate to many aspects of a person's life and the person is engaged in a continuous transformational process. This suggests that through one instrument one may not be able to capture all of the experiential connotations to cultural identity. Also, from the results it is unclear what particular events accounted for the movement from one stage to another in the process. Perhaps a longitudinal study would account for the transformational process across time and across situations.

### Recommendations

Although some suggestions for future research have already been provided, other recommendations are offered below.

First, in light of the results emerging from this study; it is evident that ethno-cultural identity, as defined, is an appropriate variable to measure intra-group variability. Second, a model of cultural identity development within a multicultural framework emerged with four accompanying scales. Although the model and scales reflect the cultural identity development of persons of Chinese origin; the general assumptions may or may not be reflected in other ethnic groups. Thus, the possibility of exploring the cultural

identity development of other ethnic groups (Hispanics, Japanese, Indo-Canadians, Iranians) within a Canadian context may prove useful and fruitful. Furthermore, it is necessary to examine Atkinson et al.'s model with other ethnic groups in order to test its applicability and validity with them.

In addition, ethno-cultural perceptions, attitudes and beliefs may be related to personality factors. Certain personality characteristics or tendencies may influence ethno-cultural perceptions or vice-versa. Future research should consider what personality correlates and how are they related to ethnic identity.

Also, moving beyond homogeneity through a variable such as ethno-cultural identity will also assist researchers and practitioners in their understanding of client-process variables. It is expected that depending on the stage of cultural identity development the person finds himself/herself; the counseling expectations, preferences for type of help, counseling effectiveness, and so forth will vary accordingly. Perhaps this will assist us in making sense and organizing the abundant and at times chaotic literature on counseling process variables with the culturally different.

### Summary and Conclusion

As indicated by researchers (Casas, 1985; Ponterotto, 1988) the client variable ethnic identity has been overlooked in the literature despite its viability in tapping intra-group

variability within ethnic groups (Atkinson et al., 1979; Ford, 1987; Sue, 1981) and its influence on counseling process variables (Ford, 1987; Hector & Fray, 1987; Parham & Helms, 1981). Although ethnic identity models have been empirically validated with Blacks (Parham & Helms, 1981) and Chicanos (Keefe & Padilla, 1987); the ethnic identity development of persons of Chinese origin remained unexplored (Leong, 1986). Consequently, this study explored the heterogeneity within persons of Chinese origin. In doing so, Atkinson et al.'s (1979) model of Minority Identity Development was tested for its validity via Q-Sort.

Q-Methodology proved useful as a method in studying ethnic identity and in testing the model. Factor analysis and qualitative analysis revealed partial support for the model. The analyses allowed for the emergence of four factors: Multicultural Awareness and Integration, Cultural Conformity, Bicultural Conflict and Cultural Emersion.

Recommendations for future research focused on testing Atkinson et al.'s model with other ethnic minority groups within a multicultural context, exploring other variables which may be related to ethnic identity, and the need to account for individual differences in the study of counseling process variables with minority persons.

Limitations of the study centered on the lack of accountability for socio-economic status, and the need to study ethnic identity longitudinally in order to explore the involvement of ethnic attitudes over time.

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Appendix A  
Advertisement for Participants

## 華人請注意

如果你是十八歲以上並在加拿大居住一年以上，我們希望你能參與一項有關華裔加拿大人及華裔移民價值觀和察覺力轉變的研究，來分享你的經驗。這將給予你一個了解你自己個人和作為你的社團一份子的機會。這項研究是由卑斯大學的輔導心理學系監督。

請與 NATACHA VILLASENOR 聯絡，電話：430-3657 晚上六時後

Appendix B  
Demographic Questionnaire

DEMOGRAPHIC QUESTIONNAIRE

All information is **C O M P L E T E L Y      C O N F I D E N T I A L**. We would appreciate it if you would complete every question.

1. Age \_\_\_\_\_
2. Year of birth \_\_\_\_\_
3. Place of birth \_\_\_\_\_
4. Sex: Male\_ Female\_\_\_\_\_
5. Your Occupation \_\_\_\_\_
6. Parents Occupation \_\_\_\_\_
7. Yearly Income (approximate gross):  
Your own income \_\_\_\_\_ Family income \_\_\_\_\_
8. Years and country where education completed:

	<u>Years</u>	<u>Country</u>
Elementary	_____	_____
Secondary	_____	_____
Vocational	_____	_____
Technical	_____	_____
College	_____	_____
University	_____	_____

9. Current Marital Status:
  - a. Single \_\_\_\_\_
  - b. Married \_\_\_\_\_
  - c. Separated \_\_\_\_\_
  - d. Widowed \_\_\_\_\_
10. Number of children \_\_\_\_\_
11. Number of children or dependents living with you \_\_\_\_\_

12. Is your first language:

110

- a. Cantonese\_\_\_\_\_
- b. Mandarin\_\_\_\_\_
- c. English\_\_\_\_\_
- d. Other\_\_\_\_\_

13. I speak\_\_\_\_\_more than 50% of the time.

14. How many years have you been in Canada?\_\_\_\_\_

15. Country of origin:

China	_____	Singapore	_____
Hong Kong	_____	Taiwan	_____
Malaysia	_____	Other	_____

16. To what extent do you feel your ethnic identity influences the way you think and feel?

Very Much \_\_\_\_\_ Somewhat \_\_\_\_\_ Very little \_\_\_\_\_ Not at all \_\_\_\_\_

17. To what extent do you perceive yourself to be immersed in the Chinese community.

Very much \_\_\_\_\_ Somewhat \_\_\_\_\_ Very little \_\_\_\_\_ Not at all \_\_\_\_\_

18. Please list any organizations or informal groups to which you belong \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

## 個人簡況問卷

所有資料是完全絕對保密。我們希望你能回答下列每條問題。

1. 年齡 \_\_\_\_\_
2. 出生年份 \_\_\_\_\_
3. 出生地點 \_\_\_\_\_
4. 性別 \_\_\_\_\_
5. 職業 \_\_\_\_\_
6. 父母的職業 \_\_\_\_\_
7. 每年收入 (大約總數)  
 你自己收入 \_\_\_\_\_ 家庭收入 \_\_\_\_\_
8. 受教育的年份及國家地區：
 

	<u>年份</u>	<u>國家</u>
小學	_____	_____
中學	_____	_____
職業訓練	_____	_____
技術/理工	_____	_____
學院	_____	_____
大學	_____	_____
9. 目前婚姻狀況：
  - a. 單身 \_\_\_\_\_
  - b. 已婚 \_\_\_\_\_
  - c. 分居 \_\_\_\_\_
  - d. 喪偶 \_\_\_\_\_
10. 子女人數 \_\_\_\_\_
11. 與你居住的子女或依靠者的人數 \_\_\_\_\_

12. 你的第一語言是：

a. 廣東話 \_\_\_\_\_

b. 國語 \_\_\_\_\_

c. 英語 \_\_\_\_\_

d. 其他 \_\_\_\_\_

13. 我說 \_\_\_\_\_ (語言) 超過一半的時間。

14. 在加拿大已有幾年？ \_\_\_\_\_

15. 原居國家：

中國 \_\_\_\_\_ 星加坡 \_\_\_\_\_

香港 \_\_\_\_\_ 台灣 \_\_\_\_\_

馬來西亞 \_\_\_\_\_ 其他 \_\_\_\_\_

16. 你認為你的種族文化背景對你的思想和感受有多少影響？

非常大 \_\_\_\_\_ 有一定程度 \_\_\_\_\_ 很小 \_\_\_\_\_ 一無沒有 \_\_\_\_\_

17. 你認為自己融入華人社團的程度如何？

非常大 \_\_\_\_\_ 有一定程度 \_\_\_\_\_ 很小 \_\_\_\_\_ 一無沒有 \_\_\_\_\_

18. 請列出任何你隸屬的社團或非正式的團體：

\_\_\_\_\_

\_\_\_\_\_



## Appendix C

### Description of the Stages of Minority Identity Development

DESCRIPTION OF THE STAGES OF MINORITY IDENTITY DEVELOPMENT MODELSTAGE ONE: CONFORMITY.

Minority individuals in this stage of development are distinguished by their unequivocal preference for dominant cultural values over those of their own culture. Their choice of role models, life style, value system, etc., all follow the lead of the dominant group. Those physical and/or cultural characteristics which single them out as a minority person are a source of pain, and are either viewed with disdain or are repressed from consciousness. Their views of self, fellow group members, and other minorities in general are clouded by their identification with the dominant culture.

A.- Attitude toward self: Self depreciating attitude.

Individuals who acknowledge their distinguishing physical and/or cultural characteristics consciously view them as a source of shame. Individuals who repress awareness of their distinguishing physical and/or cultural characteristics depreciate themselves at a subconscious level.

B.- Attitude toward members of the same minority: Group depreciating attitude. Fellow minority group members are viewed according to dominant held beliefs of minority strengths and weaknesses.

C.- Attitude toward members of different minorities: Discriminatory attitude. Other minorities are viewed according to the dominant group's system of minority

stratification (i.e., those minority groups that most closely resemble the dominant group in physical and cultural characteristics are viewed as more favorably than those less similar).

D.- Attitude toward members of the dominant group: Group appreciating attitude. Members of the dominant group are admired, respected, and often viewed as ideal models. Cultural values of the dominant society are accepted without question.

#### STAGE TWO: DISSONANCE STAGE

In this stage which is typified by cultural confusion and conflict, the minority individual encounters information and/or experiences that are inconsistent with previously accepted values and beliefs, and consequently is led to question and to some degree challenge attitudes acquired in the Conformity Stage.

A.- Attitudes toward self: Conflict between self-depreciating and self-appreciating attitudes. With a growing awareness of minority cultural strengths comes a faltering sense of pride in self. The individual's attitude toward distinguishing physical and/or cultural characteristics is typified by alternating feelings of shame and pride in self.

B.-Attitude toward members of same minority: Conflict between group-depreciating and group-appreciating attitudes. Dominant held views of minority strengths and weaknesses begin to be questioned as new contradictory information is

received. Cultural values of the minority group begin to have an appeal.

C.- Attitude toward members of a different minority: Conflict between dominant-held views of minority hierarchy and feelings of shared experience. The individual begins to question the dominant-held system of minority stratification and experiences a growing sense of comradeship with other oppressed people. Most of the individual's psychic energy at this level, however, is devoted to resolving conflicting attitudes toward self, the same minority, and the dominant group.

D.- Attitude toward members of the dominant group: Conflict between group-appreciating and group-depreciating attitude. The individual experiences a growing awareness that not all cultural values of the dominant group are beneficial to him/her. Members of the dominant group are viewed with growing suspicion.

### STAGE THREE: RESISTANCE AND IMMERSION STAGE

In this stage of development, the minority individual completely endorses minority-held views and rejects the dominant society and culture. Desire to eliminate oppression of the individual's minority group becomes an important motivation of the individual's behavior.

A.- Attitude toward self: Self-appreciating attitude. The minority individual at this stage acts as an explorer and discoverer of his/her history and culture, seeking out information and artifacts which enhance his/her sense of identity and worth. Cultural and physical characteristics which once elicited feelings of shame and disgust at this stage they become symbols of pride and honor.

B.- Attitude toward members of the same minority: Group-appreciating attitude. The individual experiences a strong sense of identification with and commitment to his/her minority group, as enhancing information about the group is acquired. Members of the group are admired, respected and often viewed as ideal models. Cultural values of the minority group are accepted without question.

C.- Attitude toward members of a different minority: Conflict between feelings of empathy for other minority experiences and feelings of culturocentrism. The individual experiences a growing sense of camaraderie with persons from other minority groups, to the degree to which they are viewed as sharing similar forms of oppression. Alliances with other groups tend to be short-lived, however, when their values come in conflict with those of the individual's minority group. The dominant group's system of minority stratification is replaced by a system which values most those minority groups that are culturally similar to the individual's own group.

D.- Attitude toward members of the dominant group: Group-depreciating attitude. The individual totally rejects the dominant society and culture, and experiences a sense of distrust and dislike for all members of the dominant group.

#### STAGE FOUR: INTROSPECTION STAGE

In this stage of development, the minority individual experiences feelings of discontent and discomfort with group views rigidly held in the Resistance and Immersion Stage, and diverts attention to notions of greater individual autonomy.

A.- Attitude toward self: Concern with basis of self-appreciating attitude. The individual experiences conflict between notions of responsibility and allegiance to the minority group and notions of personal responsibility.

B.- Attitude toward members of same minority: Concern with unequivocal nature of group appreciation. While attitudes of identification are continued from the preceding Resistance and Immersion Stage, concern begins to build up regarding the issue of group-usurped individuality.

C.- Attitude toward members of a different minority: Concern with ethnocentric basis for judging others. The individual experiences a growing uneasiness with minority identification that results from culturocentrism and the greater value placed on groups experiencing the same oppression than those experiencing a different oppression.

D.- Attitude toward members of the dominant group: Concern with the basis of group depreciation. The individual experiences conflict between attitudes of complete distrust for the dominant society and culture and attitudes of selective trust and distrust according to dominant individual's demonstrated behaviors and attitudes. The individual also recognizes the utility of many of the majority cultural elements, yet is confused as to whether to incorporate such elements into his/her minority culture.

#### STAGE FIVE: SYNERGETIC ARTICULATION AND AWARENESS

Minority individuals in this stage experience a sense of self-fulfillment with regard to cultural identity. Conflicts and discomforts experienced in the Introspection Stage have been resolved, allowing greater individual control and flexibility. Cultural values of other minorities as well as those of the dominant group are objectively examined and accepted or rejected on the basis of prior experience gained in earlier stages of identity development. Desire to eliminate all forms of oppression becomes an important motivation of the individual's behavior.

A.- Attitude toward self: Self-appreciating attitude. The individual experiences a strong sense of self-worth, self-confidence and autonomy as a result of having established

his/her identity as individual, a member of a minority group, and/or a member of the dominant culture.

B.- Attitude toward members of the same minority: Group-appreciating attitude. The individual experiences a strong sense of pride in the group without having to accept group values unequivocally. Strong feelings of empathy with the group experience coupled with an awareness that each member of the group is an individual.

C.- Attitude toward members of a different minority: Group-appreciating attitude. The individual experiences a strong sense of respect for the group's cultural values coupled with an awareness that each member of the group is an individual. The individual also experiences a greater understanding and support for all oppressed people, regardless of their similarity to the individual's minority group.

D.- Attitude toward members of the dominant group: Attitude of selective appreciation. The individual experiences selective trust and liking for members of the dominant group who seek to eliminate repressive activities of the group. The individual also experiences an openness to the constructive elements of the dominant culture.



Appendix D  
Rating Form

RATING FORM

	DOMAIN			STAGES				
	BEHAVIOURAL	COGNITIVE	AFFECTIVE	CONFORMITY	DISSONANCE	RESISTANCE	INTROSPECTION	AWARENESS
<b>SELF</b>								
1. I am ashamed of looking and being Chinese								
2. I am uncomfortable with my Chinese background								
3. I feel more attractive and smarter than Canadians								
4. I feel more comfortable around Chinese persons rather than Canadians								
5. I am proud of my traditions and values								
6. At times I feel like being Canadian and at other times I feel like being Chinese								
7. I feel confused as to whether the Canadian life-style is better for me								
8. I feel torn between my own cultural group and my own individuality								
9. I wonder whether to adhere completely to Chinese group values or have some autonomy								
10. I feel comfortable with myself, as I am, wherever I am								

RATING FORM

	DOMAIN			STAGES				
	BEHAVIOURAL	COGNITIVE	AFFECTIVE	CONFORMITY	DISSONANCE	RESISTANCE	INTROSPECTION	AWARENESS
11. I feel at ease with myself								
12. I have more Canadian friends than Chinese friends								
13. I organize my life according to the Canadian way of life								
14. I participate in Chinese cultural and social events only								
15. I speak more Chinese than English								
I spend lots of time discussing Chinese affairs								
16. I spend lots of time wondering whether the Canadian lifestyle is better for me								
17. I give lots of energy and time to my ethnic group but also find that I need some freedom from it								
18. My sense of who I am moves back and forth between being Chinese and being Canadian								
19. I think of myself as being Chinese rather than Canadian								
20. I prefer to have Canadian rather than Chinese people as friends								

RATING FORM

	DOMAIN			STAGES				
	BEHAVIOURAL	COGNITIVE	AFFECTIVE	CONFORMITY	DISSONANCE	RESISTANCE	INTROSPECTION	AWARENESS
21. I believe my attractiveness, intelligence and self-worth have nothing to do with race								
22. I involve myself in Chinese affairs to the extent that my individuality disappears								
<b>SAME MINORITY</b>								
23. I feel annoyed when Chinese persons don't speak fluent English								
24. I admire Chinese persons who strive for maintaining their language and traditions								
25. I feel good when surrounded by other Chinese persons								
26. Other Chinese persons are so involved with the Chinese community, and I wonder if this is all they see								
27. I am wondering whether the Chinese life-style is better than Canadian life-style for Chinese people								
28. I appreciate and respect other Chinese persons, but I do not limit myself to them only								

RATING FORM

	DOMAIN			STAGES				
	BEHAVIOURAL	COGNITIVE	AFFECTIVE	CONFORMITY	DISSONANCE	RESISTANCE	INTROSPECTION	AWARENESS
29. I involve myself in Chinese social and cultural activities (art shows, theatre, dance, meetings) only								
30. I respect and practice my cultural traditions, but I also feel pulled toward Canadian cultural forms.								
31. At times I appreciate Chinese people for what they are, other times I dislike them								
32. I involve myself in social and political action even if there are no other Chinese people involved								
33. I believe Chinese people tend to be sneaky and take advantage of what Canadians offer them								
34. I believe Canadians are superior to Chinese								
35. Chinese people do not have as much to be proud of as Canadians do								
36. I support and respect other Chinese who are proud of their traditions								
37. I believe it is functional for other Chinese to explore the cultural values of Canadians								
38. I am beginning to realize that Canadian values are not that bad after all								

RATING FORM

	DOMAIN			STAGES				
	BEHAVIOURAL	COGNITIVE	AFFECTIVE	CONFORMITY	DISSONANCE	RESISTANCE	INTROSPECTION	AWARENESS
<b>OTHER MINORITIES</b>								
39. I feel more comfortable when I am around people from other minority groups rather than Canadians								
40. I sympathize with members of other minority groups because they are oppressed as much as Chinese people are								
41. I am wondering whether the stereotypes held by Canadians about other minority groups are really true								
42. I would rather be around other minority groups that are more similar to Canadians								
43. Persons from other minority groups experience the same prejudism and oppression that Chinese persons do								
44. I involve myself in causes that will help not only Chinese people but all oppressed people								
45. I believe that other minorities (Indo-Canadians, Vietnamese, Japanese) should become and be more like Canadians or go back to their own country								

RATING FORM

	DOMAIN			STAGES				
	BEHAVIOURAL	COGNITIVE	AFFECTIVE	CONFORMITY	DISSONANCE	RESISTANCE	INTROSPECTION	AWARENESS
46. I believe it is better for other minority-groups to forget about their dark and strange lands and experience life the way Canadians do								
47. I believe that other minority persons should not trust Canadians								
48. Other minorities experience as many difficulties as Chinese individuals do								
49. At times, I understand the feelings of oppression experienced by other minority persons, but most of the time I feel they should become and be more like Canadians								
50. I believe that people regardless of their origin have strengths and limitations								
51. A person's origin or race has little to do with whether or not he/she is a good person								
52. Regardless of whether other minority individuals are similar to my own minority-group or not, I respect and admire them like my own group								

RATING FORM

	DOMAIN			STAGES				
	BEHAVIOURAL	COGNITIVE	AFFECTIVE	CONFORMITY	DISSONANCE	RESISTANCE	INTROSPECTION	AWARENESS
<b>MAJORITY GROUP (CANADIANS)</b>								
53. I distrust everything that has to do with Canadians								
54. I admire and respect the life-style of Canadians								
55. I feel good when in the company of other Canadians								
56. I am beginning to distrust Canadians								
57. I feel doubtful about the worth/value of Canadian culture								
58. There are some positive values in the Canadian culture, but I feel unsure as to whether to incorporate them into my way of life								
59. I have good feelings towards those Canadians who are actively committed in the struggle against social, racial and cultural oppression.								
60. When I am around Canadians, I feel uncomfortable.								
61. I find myself referring to Canadians as honkies, pigs, racists, etc.								
62. I find myself trusting some Canadians more than others.								



RATING FORM

	DOMAIN			STAGES				
	BEHAVIOURAL	COGNITIVE	AFFECTIVE	CONFORMITY	DISSONANCE	RESISTANCE	INTROSPECTION	AWARENESS
63. A Chinese person can be a close friend with a Canadian person.								
64. I believe that the Canadian way of life is harmful/destructive to Chinese persons.								
65. I think Canadians should feel guilty about the way they have treated Chinese people in the past.								
66. I think that Canadians look and express themselves better than Chinese persons.								
67. The people I respect the most are Canadians.								
68. I am questioning whether the Canadian way of life is that beneficial to me.								
69. The Canadian life-style seems to have positive elements in the same manner that the Chinese life-style does.								
70. I think that Canadians have constructive elements for me and Chinese persons.								

**RATING FORM**

<b>ADDITIONAL ITEMS:</b>							<b>DOMAIN</b>	BEHAVIOURAL						
								COGNITIVE						
								AFFECTIVE						
							<b>STAGES</b>	CONFORMITY						
								DISSONANCE						
								RESISTANCE						
								INTROSPECTION						
								AWARENESS						

Appendix E  
Items for the Q-Sort

ITEMS FOR THE Q-SORT

1. I am ashamed of looking and being Chinese
2. I feel more attractive and more intelligent than persons of the majority group
3. I am uncomfortable with my Chinese background
4. I feel more comfortable around Chinese persons rather than persons of the majority group
5. I feel confused, at times I feel like being part of the majority group, other times I feel like being Chinese
6. I am confused as to whether the lifestyle of the majority group is good for me
7. I feel torn between my own cultural group and my own individuality
8. I wonder whether to adhere completely to Chinese group values or have some autonomy
9. I feel comfortable with myself, as I am, wherever I am
10. I feel at ease with myself whether I am with members of the majority group or with Chinese persons.
11. I prefer to associate with persons of the majority group rather than Chinese persons
12. I organize my life according to the life style of the majority group
13. I participate in Chinese cultural and social events only
14. I participate in social and cultural events of the majority group only
15. I speak Chinese more often than English

16. I spend lots of time wondering whether the life style of the majority group is good for me
17. I give lots of time and energy to my ethnic group, but also find that I need some freedom from it
18. My sense of who I am moves back and forth between being Chinese and being part of the majority group
19. I think of myself as being Chinese rather than a member of the majority group
20. I prefer to have persons of the majority group as friends rather than persons of Chinese origin
21. I believe my attractiveness, intelligence and self-worth have nothing to do with race
22. I involve myself in Chinese affairs to the extent that my individuality disappears
23. I feel annoyed when Chinese persons don't speak fluent English
24. I admire Chinese persons who strive to maintain their language and traditions
25. I feel good when surrounded by other Chinese persons only.
26. Other Chinese persons are so involved with the Chinese community , and I wonder if this is all they see
27. I am wondering whether the Chinese life style is better than the life style of the majority group for Chinese persons
28. I appreciate and respect other Chinese persons, but I do not limit myself to them

29. I involve myself in Chinese social and cultural activities (art, shows, theatre,dance,meetings) only
30. I respect and practice my cultural traditions, but I also feel pulled towards cultural practices of the majority group
31. At times I appreciate Chinese people for what they are, other times I dislike them
32. I involve myself in social and political action even if there are no other Chinese persons involved
33. I believe Chinese people tend to be sneaky and take advantage of what the majority group offers them
34. I believe that majority group persons are superior to Chinese persons
35. I believe Chinese individuals do not have as much to be proud of as individuals of the majority group do
36. I support and respect other Chinese who are proud of their traditions
37. I believe that it is useful for other Chinese persons to explore the cultural values of the majority group
38. I am beginning to realize that the values of the majority group are not that bad after all
39. I feel more comfortable when I am around people from other minority groups rather than people from the majority group
40. I believe that members of other minority groups are as oppressed as Chinese people are
41. I am wondering whether the stereotypes held by the

majority group about other minority groups are really true

42. I prefer to spend my time around other minority groups that are more similar to the majority group
43. Persons from other minority groups experience the same oppression and prejudice that Chinese persons do
44. I involve myself in causes that will help not only Chinese people, but all oppressed people
45. I believe that other minorities (Indo-Canadians, Vietnamese, Japanese) should become and be more like the majority group or go back to their country of origin
46. I believe it is better for other minority groups to forget about their origin and experience life the way the majority group does
47. I believe that other minority persons should not trust persons of the majority group
48. I think other minority persons experience as many difficulties as Chinese persons do
49. At times I understand the feelings of oppression experienced by other minority persons, but most of the time I think they should become and be more like persons of the majority group
50. I believe that people, regardless of their origin, have strengths and limitations
51. A person's origin or race has little to do with whether or not he/she is a good person
52. I distrust everything that has to do with the majority

group

53. I admire and respect the life style of the majority group
55. I am distrusting persons of the majority group more and more
56. I am questioning the value of many aspects of the culture of the majority group
57. There are some positive values in the culture of the majority group, but I am unsure as to whether to incorporate them into my way of life
58. I have good feelings towards those members of the majority group who are actively committed in the struggle against social, racial, and cultural oppression
59. When I am around members of the majority group, I feel uncomfortable
60. I find myself referring to members of the majority group as honkies, pigs, racists, etc.
61. I find myself trusting some members of the majority more than others
62. I believe that the way of life of the majority group is harmful/destructive to Chinese persons
63. I think that members of the majority group should feel guilty about the way they have treated Chinese people in the past
64. I believe that members of the majority group look and express themselves better than Chinese
65. The people I respect the most are the members of the



majority group

66. I am questioning whether the way of life of the majority group is that beneficial to me
67. The life style of the majority group seems to have positive elements in the same manner that the Chinese life style does
68. I believe that the majority group has some constructive elements for me and Chinese persons.
69. Sometimes I feel proud of being Chinese and sometimes not
69. Sometimes I wish I could be more like persons of the majority group than like Chinese, other times I am glad I am Chinese
70. I feel confused, on the one hand I want to be part of the majority group, but on the other hand I am not sure if I really want to be part of it.
71. I feel disappointed with the culture of the majority group, eventhough I used to think very highly of it before
72. I miss being part of the Chinese culture at times, but I also enjoy the culture of the majority group
73. These days, I find myself wanting to be more involved with the Chinese community and cultural traditions, and less involved with activities of the majority culture
74. I think myself as a Chinese first and as a member of the majority group second.
75. Being a unique individual who is not like other typical

Chinese is becoming more important to me than being someone who lives and thinks in the Chinese way.

76. I think much of me is still Chinese, but I wonder if I can be more of a person not so influenced by my culture
77. My being a Chinese and living in a Chinese way sometimes prevents me from being more of a unique individual; free of cultural restrictions in thinking and living.
78. I have experienced a lot of pressure and expectations of other Chinese people in terms of how I should think feel and act and I find it difficult eventhough I respect their views and values.
79. I feel quite uncomfortable when people treat me as a Chinese rather than as an individual.
80. These days I wonder if the cost of being a good Chinese is the loss of individual uniqueness.
81. There are certain aspects to the life style of the majority group that I appreciate, but I am not sure if I should practice them as they do.

#1 我對於自己樣貌看似  
及作為一個華人感到  
羞恥。

#2 我覺得自己比較多數民族  
的人更為聰明及更具吸引  
力。

#3 我對自己的華人背景  
感到不自在。

#4 我覺得與華人在一起比  
較與其他多數民族的人  
在一起更自然自在。

#5 我覺得很煩亂，有時  
覺得自己是多數民族的  
成員，有時覺得自己是  
華人。

#6 我不知道多數民族的  
生活方式對我是否好。

#7 我覺得自己對華人的  
文化背景及個性兩者  
不知何所適從。

#8 我對於是否完全依附  
華人的價值觀抑或應  
擁有一些自主權感到  
疑惑。

#9 我對自己目前何時  
何處都感到自然自在。

#10 無論與多數民族的人  
或與華人在一起，我對  
自己都是處於泰然。

#11 我比較喜歡與多數民  
族的人而不是華人來往。

#12 我依照多數民族的生活  
方式來安排自己的生活。

#13

我只是參與華人的  
文化及社團活動。

#14

我只是參與多數民族的  
的文化及社團活動。

#15

我說中文較英文  
的時間為多。

#16

我花很多時間思量  
究竟多數民族的生活方式  
對我是否好。

#17

我對自己的民族  
團體費了很多時間和  
精力，但亦覺得有需  
要擺脫其束縛。

#18

我自己的個人觀念徘徊  
於華人及多數民族之間。

#19

我認為自己是華人  
而不是多數民族的  
一分子。

#20

我喜歡與多數民族  
的成員而不是華人份子  
交朋友。

#21

我相信我的吸引力、  
智慧和自我價值觀  
與種族背景毫無關係。

#22

我因為過多參與華人  
活動而消失了自我。

#23 我對華人不能說流利的英語感到氣惱。

#24 我對那些力圖保持自己的語言和傳統的華人很敬佩。

#25 當周圍僅有華人時我覺得開心。

#26 其他華人很積極參與華人社團，我懷疑難道他們的眼界只限於此。

#27 我懷疑究竟對華人來說，是否華人的生活方式比較多數民族的生活方式好。

#28 我欣賞其他華人，但我不局限與華人交往。

#29 我僅參與華人的社會文化活動（如藝術、表演、舞台劇、舞蹈、會議等）。

#30 我尊重並參與華人文化傳統，但我不覺得有吸引參與多數民族的文化活動。

#31 有時我欣賞華人的所作所為，有時我不喜歡他們。

#32 我參與社會及政治活動，即便沒有其他華人參與。

#33 我相信華人近乎狡猾地佔取多數民族的人的便宜。

#34 我相信多數民族成員較華人為優尚。

#35 我相信華人成員  
沒有像多數民族成員  
有那麼多東西值得自豪。

#36 我尊重並支持那些  
以中華文化傳統自豪  
的華人。

#37 我相信探討多數民  
族的文化價值對華人  
來說是有好處的。

#38 我開始領悟到多數  
民族的價值觀並非那  
麼壞。

#39 我與其他少數民族  
成員在一起時較與多  
數民族成員在一起時  
感到自然。

#40 我相信其他少數民族  
成員與華人受到同樣  
壓迫。

#41 我懷疑多數民族對  
其他少數民族成員的  
定形看法是否正確。

#42 我喜歡與那些更相似  
多數民族的少數民族成員  
接近來往。

#43 其他少數民族成員  
同樣經歷華人遭受  
的歧視和壓迫。

#44 我參與那些不僅幫助  
華人而對其他所有受壓  
迫的人有利的有意義行動。

#45 我認為其他少數民族  
(如印度人、越南人及日本人)  
應變得更像多數民族的  
成員，否則就回到他們原  
來的國家。

#46 我認為其他少數民族  
成員最好能忘記他們  
的根源，而去體驗多數民  
族的生活方式。

#47 我認為其他少數民族  
成員不應信任多數民族  
的成員。

#48 我認為其他少數民族  
成員與華人經歷同樣  
的艱苦。

#49 有時我了解其他少數  
民族成員受壓迫的感受，  
但大多數時候我認為他  
們應該變得更似多數民  
族成員。

#50 我相信無論是什麼  
種族的成員，都有他們  
的優點和缺點。

#51 一個人的好與壞與他/她  
的根源或種族無關。

#52 我對凡是牽涉到多數  
民族的事情一概不信任。

#53 我羨慕並尊重多數民族  
的生活方式。

#54 我對多數民族成員  
越來越不信任。

#55 我對多數民族的文化許多方面的價值抱有疑問。

#56 多數民族的文化中有正當價值的，但我不能確定會否把它融入我的生活中。

#57 我對那些積極參與反對社會壓迫、種族歧視和文化壓迫的多數民族成員有好感。

#58 當我與多數民族的成員在一起時，我感到不自在。

#59 我發覺自己把多數民族成員視為大隻佬、白皮豬、種族歧視者等。

#60 我覺得自己對多數民族中的有些成員比較其他多些信任。

#61 我認為多數民族的生活方式對華人來說是有害及有破壞性的。

#62 我認為多數民族的成員應該對他們過去對待華人的態度引為內疚。

#63 我認為多數民族的成員像香港華人好友更能表達他們。

#64 我最尊重的人都是多數民族的成員。



#65 我對多數民族的生活  
方式是否對我有利感到  
疑問。

#66 多數民族的生活方式  
中具有與華人生活方式  
的良好要素。

#67 我相信多數民族對我  
及華人有一些建設性的  
因素。

#68 有時我以自己為華人  
而自豪，有時我不這樣想。

#69 有時我希望自己似多數  
民族成員多於似華人；  
有時我高興自己是華人。

#70 我覺得很亂，有時我  
希望自己是多數民族成  
員之一，但另一方面我亦  
不能肯定是否希望與多  
數民族有關係。

#71 雖然以前我對多數民族  
的文化評價很高，我現在  
對其卻很失望。

#72 有時我覺得很渴望  
中國文化，但我亦欣賞  
多數民族的文化。

#73 最近我發覺自己希望  
參與更多華人社團及文化  
傳統，而減少參與多數民族  
的活動。

#74 我認為自己首先是  
華人，其次是多數民族  
成員之一。

#75 對我來說，作為一個獨特的個體，而不像其他典型的華人，比成為一個按華人方式生活和思想的人越來越重要。

#76 我認為自己大部份仍是華人成份，但我懷疑自己能否成為一個較少受中國文化影響的人。

#77 作為一個華人和按中國方式生活，有時障礙我成為一個獨特的個體，不受文化限制來思想和生活。

#78 雖然我尊重華人的意見及價值觀，但我覺得其他華人給我的壓力和期望認為我應如何思想、感覺和行動，我感到很難應付。

#79 當人們把我視為一華人看待而不是一個獨立個人時，我覺得不自在。

#80 最近，我懷疑作為一個優良華人的代價是否就是需要喪失個體的特異性。

#81 我對多數民族的某些生活方式很欣賞，但我不能肯定是否應該像他們一樣生活。

Appendix F  
Consent Form

## 同意書

題目：華人本身身份的發展

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這項研究的目的是學習更多有關你在新的文化和社会的經歷，而引致可能產生對價值觀及身份認識的改變。參加這項研究會增加你對自己及作為華人社團一份子的更多認識。

我們對你的參與銘感萬分。這項參與是自願的，並且搜集所有資料是絕對保密。任何時間內，你可以退出這項研究或拒絕回答某些問題。參與或退出與否都不會影響你接受服務的權利。

這項研究包括30分鐘的訪問，兩星期後參與一個45分鐘的選擇程序和花5分鐘填寫個人簡況問卷。訪問的問題涉及你的生活方式和對自己身份的認識，對你的民族及其他人的看法。在選擇程序中，你會根據在許多卡片上所寫的陳述進行選擇。這項研究完成後，所有搜集得的資料會被毀滅（大約1990年四月）。有關這項研究的目的是程序上的問題都會一一被解答。

我讀了此份同意書的內容，明白我參與此項研究的程度，並且接獲此份同意書。

日期 \_\_\_\_\_

簽名 \_\_\_\_\_

Appendix G  
Instructions for Q-Sort  
Procedure

## INSTRUCTIONS FOR Q-SORT PROCEDURE

### PURPOSE

The purpose of this instrument is to help us learn more about your experiences in a different culture and the resulting changes that may occur. To do this, we would like you to sort items describing a range of beliefs, feelings and behaviors according to what is most like you.

### DIRECTIONS:

1. Take the items from the large white envelope and read them over once before you begin sorting.
2. Sort the items according to what is most like you and least like you into two equal piles on the two green mats. The mats are labelled "Most Like Me" and "Least Like Me".
3. Next, sort the "Most Like Me" items and place them on the small orange mats. Note that the number of items to be put on each orange mat is specified on the mat. Place the 2 cards that are most like you to your far left, on Mat 1. Continue sorting, putting the required number of items on each mat. Work from Mat 1 to Mat 5. Put the remaining items on Mat 6.
4. Now, sort the "Least Like Me" items in the same way working from the far right, Mat 11 to Mat 7. Again put the remaining items on Mat 6.
5. Rearrange items if you wish, but be sure to have the required number of items on each mat.
6. Now put the items on each mat into the corresponding

small white envelopes and seal them:

7. Fold the sorting mat and place it in the brown envelop provided.

## 說明指示

### 目的

此項試驗的目的是幫助我們瞭解你在不同的文化經歷中和受到影響而產生之變化。做法就是希望你從一些形容不同的信仰、情感和行為的項目中選出最相似你的。

### 指示

1. 從白色大信封中取出各項目，並在選擇之前先閱讀一遍。
2. 根據最相似你的和最不相似你的，把項目分成平等兩堆放在綠色墊子上。墊子上標明有“最相似我”和“最不相似我”。
3. 接著，選出“最相似我的”的項目並放置在細小的橙色墊子上。請注意每張橙色墊子上放的項目的數目是在墊子上列明的。把最相似你的兩張卡片放在最左方的第1號墊子上。繼續挑選，在每張墊子上放上規定的卡片數目。從第1號墊放到第5號墊。剩下的項目放在第6號墊子上。
4. 現在選出“最不相似我”的項目，同樣從最右方開始。由11號墊子放至7號墊子。剩下的項目亦是放在第6號墊子上。
5. 如果你希望的話可以重新調換位置，不過必須在每張墊子上放下規定的數目。
6. 現在將每一張墊子上的項目分別放入指定的小白信封內。