

A COMPARISON OF CHILD-REARING PRACTICES AMONG CHINESE,
CHINESE-AMERICAN AND NON-ASIAN AMERICAN PARENTS

by

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(Abstract)

Purpose. The purpose of the proposed study is to investigate the differences and similarities in child-rearing practices among Chinese, Chinese-American, and non-Asian American parents.)

Variables. The independent variables are the parents' ethnic background (Chinese, Chinese-American, or non-Asian American) and the child's sex (male or female). The dependent variables are eight parental child-rearing practices dimensions: father's and mother's parental control, father's and mother's encouragement of independence, father's and mother's expression of affection, and father's and mother's emphasis on achievement.

Methodology. The subjects of this study are the mothers and fathers of children from intact families enrolled in kindergarten, 1st grade, and 2nd grade. Forty-four Chinese Chinese, 46 Chinese-American, and 48 non-Asian Americans parent-couples participated in this study. The Chinese parent couples were recruited in Taiwan. The

immigrant Chinese-American parent couples were recruited from the states of Maryland and Virginia. The non-Asian American parent couples were recruited in Virginia. The child-rearing variables were measured by four subscales, 28 items, from the Child-Rearing Practices Report (CRPR) developed by Block (1986). The subjects rated each item on a 5-point rating scale. A two way-MANOVA (3 x 2) (ethnic group x child's sex), univariate ANOVA tests, Tukey tests, repeated measure analysis, Pearson correlation coefficients, and dependent t-tests were used to analyze the data.

Findings and Conclusions. The two way MANOVA yielded significant group effect on the parental variables $F(16, 250) = 10.31, p < .0001$. Generally, it was found that Chinese and Chinese-American parents tended to rate higher on parental control, encouragement of independence, and emphasis on achievement than American parents.

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"The Lord is my shepherd, I shall not be in want.

He makes me lie down in green pastures,

he leads me beside quiet waters,

he restores my soul.

He guides me in paths of righteousness

for his name's sake."

Psalm 23: 1-3

His steadfast love never ceases!

TABLE OF CONTENTS

A Comparison of Child-rearing Practices Among Chinese, Chinese-American, and Non-Asian American Parents ...	1
Method	11
Subjects	11
Measures	12
Procedures	15
Data analysis	16
Results	19
Discussion	31
References	39
Appendix A. Literature Review	44
Appendix B. References	66
Appendix C. Four Parental Variables	76
Appendix D. Child-rearing Questionnaires	79
Appendix E. Recruitment/Cover/Follow-up Letters	100
Appendix F. Correlation Matrix of Four Parental Variables	107
Appendix G. Reliabilities of the CRPR Scale	109
Vita	111

LIST of TABLES

**1. Means & Standard Deviations for Child-rearing Variables
by Ethnic Groups and Parental Groups 21**

**2. Tukey Tests for Child-rearing Variables in the Overall
Group and Each Ethnic Group 22**

**3. Repeated Measure Test of Father/Mother Differences on
Expression of Affection (Overall Group) 24**

LIST of FIGURES

1. Illustration of hypotheses to be tested regarding
parent and grandparent child-rearing practices 18

2. Correlation between overall group of parents and
grandparents on emphasis on achievement 27

3. Correlation between Chinese parents and grandparetns on
encouragement of independence and
emphasis on achievement 28

4. Correlations between Chinese-American parents and
grandparents on emphasis on achievement 29

5. Correlations between non-Asian American parents
and grandparents on emphasis on achievement 30

A Comparison of Child-rearing Practices Among Chinese, Chinse-American and Non-Asian American Parents

(The purpose of the present study is to investigate the differences and similarities in child-rearing practices among Chinese, Chinese-American, and non-Asian American parents. Specifically, it will examine: (a) The perceived child-rearing practices of parents of children aged 5 to 8, and (b) These parents' perceived child-rearing practices of their own parents, i.e., the children's grandparents.)

Justification

Significance of Cross-Cultural Study

In the last two decades there has been an increase in cross-cultural studies in the social science (Triandis & Berry, 1986). Two important areas of contribution in cross-cultural research have been identified. First, it allows us to investigate the generality of the existing knowledge, theory, laws, and propositions regarding human development from the western world to other societies (Berry, 1980; Binnie-Dawson, 1979). Thus the similarities and differences of various aspects of human development can be better understood. Second, knowledge and understanding of other societies gained in cross-cultural studies can help clinical practitioners do a better job when dealing with clients of different national and/or

cultural origins (Tseng & Wu, 1985).

Significance of Socialization Study and the Gap in
Cross-Cultural Study

Families have been a subject of continuous investigation by researchers and theorists mainly in western societies for decades (Block, Block, & Morrison, 1981). Parent-child relationship has been one of the most important issues in family studies. Psychological studies of socialization in the family have mainly been concerned with studying how parental behaviors inhibit or support children's learning of positive behaviors the society demands. Several significant child-rearing theories and concepts have been utilized in the studies of socialization (Maccoby & Martin, 1983). Different dimensions of child developmental outcomes such as reliance, aggression, altruism, attachment, self-control, competence, locus of control, self-esteem, etc. have been identified related to child-rearing practices (Maccoby, 1980). However, most of these studies focused mainly on mother-child interaction rather than father-child interaction.

An awareness of the differential modes of interaction of fathers and mothers with children has been of increasing concern since the 1970s (Maccoby, 1980). Furthermore, there is a significant lack of studies of parent-child relationships in non-western societies, as well as in comparative cross-cultural studies.

A family's cultural milieu, i.e. the physical, social, and economic situations, has a considerable impact on the nature of the parent's child-rearing practices (Maccoby & Martin, 1983). Therefore, in order to better understand parental child-rearing behaviors, we need to examine the backgrounds of parents, including demographics regarding their families of origin and their own parents' child-rearing behaviors. Thus, there is a value of inter-generation studies.

It is important for ethnic and cultural groups to be acculturated and their children to be socialized into the various societies in which they live. Information regarding differences and similarities in child-rearing practices, attitudes, and behaviors among these groups, may provide valuable information for educators, social scientists, and clinicians in working with ethnic families. A review of literature shows that comparative studies of Asian, Asian-American and mainstream American families have been limited. Thus it has been difficult to make any generalizations about such families (Staples & Mirande, 1980).

Today, Chinese people constitute one quarter of the world's population with most of them living in China, Taiwan, and Hong Kong. However, large numbers of Chinese reside throughout the world in different countries of diverse cultural and social settings. The Chinese is one

of the minority ethnic groups of Asian origin living in the United States; with its own values, attitudes, and behaviors in child-rearing and family interaction. Eventhough theoretical knowledge of the Chinese families is established in the literature (Hsu, 1981; Chao, 1983; Lang, 1946), there is a lack of empirical studies of Chinese families in America. Thus there is a need to conduct comparative studies of Chinese and American families in order to fill this knowledge gap.

The present study will address the above issues of significance to cross-cultural studies. It is a comparative examination of the Chinese, the Chinese-American and non-Asian American's child-rearing practices. The results of this study can provide information regarding similarities and differences in child-rearing practices among people of American and Chinese cultures, which may either promote and/or hinder socialization in which culture. It will also contribute to identifying the inter-generational continuity or discontinuity of child-rearing practices. In addition, this study can provide empirical information to clinicians to help immigrant Chinese parents better facilitate the development of their children by adapting to the American society.

Definition of Terms

Some specific terms used in this study are defined as

follows:

Chinese parents-- These are the fathers and the mothers of Chinese descent, whose children are enrolled in grades k-2 in schools in Taiwan. They are currently living in Taiwan.

Chinese-American parents-- These are the immigrant fathers and mothers, of Chinese descent in Taiwan, whose children are the first generation born in the United States. Their children are enrolled in grades k-2 in schools in the United States.

Non-Asian American parents-- These are the fathers and mothers, of non-Asian descent, whose children are enrolled in grades k-2 in schools in the United States.

Literature Review

General Comparison of Chinese and American Families and Parents

According to Chao (1983), owing to the Chinese long history of close kinship in extended families, generally speaking, the bond between Chinese families is closer than those between American families. Since the family is the cornerstone of the Chinese social structure the Chinese people tend to emphasize the family more than the American people. Differences in child-rearing practices between Chinese and American cultures are derived in part from the different emphases placed on the importance of the family. Four major areas of American and Chinese comparison in

traditional child-rearing practices are identified in the literature as follows:

1. Chinese parents control their children more than American parents.

In the Chinese tradition, the concept of parental authority and filial piety as well as the Confucian dictum that "parents are always right" influence the parents' discipline of children (Hsu, 1981). Filial piety among the Chinese is a binding moral principle and Children are punished for failing to conform to filial piety and respect to parents (Chao, 1983). In Chinese children's stories, the adult is seen as a very powerful figure with the capacity to threaten, protect, or control children (Tseng, & Hsu, 1972). It seems that more Chinese than American parents tend to view obeying parental authority as an obligation of children.

2. Chinese parents tend to be less expressive of their affection than American parents.

Both parents, especially fathers, are portrayed as authoritative figures in the Chinese family. Parents are perceived as showing threats and control toward their children more than affection. Whereas, American parents show affection more by hugging, kissing, and other visible physical gestures. American parents, are also more emotionally involved (Hsu, 1981).

3. Chinese parents are less likely to encourage

independence than American parents.

To the Chinese, parents are the center of the family, not the child. A child's first and foremost obligation is to the parents. The striving for autonomy on the part of the children is viewed as nothing more than selfishness, and is thus discouraged or suppressed (King and Bond, 1985). Whereas, American parents tend to encourage independence or individualism in their children more than Chinese parents. They wish to help their children according to their own experiences (Hsu, 1981).

4. Chinese parents emphasize the value of education more than American parents.

Since the Ching dynasty, about three hundred years ago, academic achievement has been valued as the best approach to achieve higher social status, wealth, and respect in the Chinese society. For example, one Chinese saying is "There is a gold house in a pile of books" to encourage children to study hard. Recently, many Asian parents' emphasis on their children's academic achievement in the United States has been recognized in various studies (Butterfield, 1987).

Inter-Generation Studies

How behavior patterns are transmitted to the successive generation through imitation of or modeling the behaviors of significant others are explained in the social learning theory (Bandura & Waters, 1963).

Intergenerational continuity in the quality of parental behavior has been investigated in attachment studies (Bowlby, 1979). Based on Bowlby's theory of attachment, Ricks' (1985) research found that the quality of one's childhood relationship with a parent was related to the parent's ability to serve as a secure base for the child. It was also found that the security of infant-mother attachment relationship was related to maternal self-esteem. A study conducted in one of the subcultures in the United States, the Appalachian area in southwest Virginia, has also found that one of the parental child-rearing variables, encouraging dependence/independence, is transmitted to successive generations (Fu, Hinkle, & Hanna, 1985). The grandmother's parenting attitude has significant effect on the mother's parenting attitudes.

The role of grandmothers in Taiwanese family socialization has been explored (Olsen, 1976). It was found that mothers-in-law, especially widowed grandmothers, play an important role in the grandchildren's socialization process. Grandmothers are found to be more likely to act as a source of nurturance to the children than the parents. Both mothers and grandmothers are most punitive when they have the responsibility for disciplining the children, whereas, they are most affectionate in their attitudes toward the

children when they are in charge of providing nurturance. Self-reliance training of children is least emphasized when a mother and a grandmother have shared responsibility for child care. Grandmothers are more concerned with aggression control and behavioral conformity than their daughters-in-law.

The review indicates that a few aspects of socialization across generations have been studied with a focus on mothers' and grandmothers' child-rearing practices. However, fathers' and grandfathers' child-rearing practices have not been examined in previous research.

Sex Differences in the socialization Process

Parental differences in interaction with male and female children have been identified in previous studies of socialization (Block, 1983). Interaction effects of sex of parent and sex of child have also been noted. In general sons tend to imitate their fathers more than their mothers and the daughters tend to imitate their mothers more than fathers. However, whether children learn parental child-rearing behaviors from the same sex or different sex parents needs to be explored.

In Chan's (1975) study, significant differences between Chinese paternal and maternal behaviors in disciplining their children were found. The fathers tended to apply stricter discipline than the mothers.

Both mothers and fathers used more autocratic and more severe discipline toward the boys than the girls.

Social Economic Status and Child-Rearing Practices

Kohn (1963) has proposed a theory of relationships between people's occupations and their behaviors. He proclaims that the characteristics of a man's occupation has an effect on his view of life and ways to raise children. A man whose job is routine and repetitive, as those typical working class, is more likely to value conformity and obedience in their children than man with a middle class job. Therefore, in general a person's parenting values, behaviors, and attitudes may be related to that person's socioeconomic status.

Hypotheses of This Study

The two overall hypotheses of this study are as follows:

First, it is hypothesized that when sex of children is held constant (matched), Chinese parents in Taiwan in their child-rearing practices will use more control in discipline, are less affectionately expressive, are less encouraging of independence, and place more emphases on academic achievement than both Chinese and non-Asian American parents in the United States.

Second, the Chinese parents in the United States, because of their Chinese family origin; will probably score more like the Chinese parents in Taiwan on the above

variables than the non-Asian American parents.

Third, it is hypothesized that the perceived child-rearing practices of the grandparents are related to the parents' own child-rearing practices. The child-rearing practices of the mothers will be related to the child-rearing practices of the grandmothers, and similarly those of the fathers will be related to that of the grandfathers.

Method

Subjects

The subjects of this study were the mothers and fathers of children from intact families and are enrolled in kindergarten, 1st grade, or 2nd grade. The first group is composed of 44 Chinese parent couples recruited in Taiwan from one private kindergarten in Taipei and one first-grade public school class in Shin-Ju. Among these 44 fathers, two fathers are professionals; 20 are proprietors or businessmen; 14 are white collar workers; seven are blue collar workers; and one is a farmer. Twenty-two couples have sons and 22 couples have daughters aged 5 to 8. The second group is composed of 46 Chinese parent couples, including couples recruited from four Chinese schools in the states of Maryland and Virginia, as well as couples from the Virginia Beach and Washington D. C areas. These parents are immigrants to the United States from Taiwan. Their children are the first

generation born in the United States. Most of these Chinese fathers are professionals, such as engineers, professors, doctors, etc. In this group, 34 fathers are professionals; five are proprietors or businessmen; three are white collar worker; One is blue collar worker. 27 couples have sons and 19 couples have daughters aged 5 to 8. The third group is composed of 48 non-Asian American parent couples with children in one laboratory school and five after school programs in the state of Virginia. In this group, most of the fathers are professionals. 28 fathers are professionals; three are proprietors or businessmen; 11 are white collar workers; three are blue collar workers; and one father is a farmer. 22 couples have sons and 26 couples have daughters aged 5 to 8. The total sample consists of 138 couples (138 fathers and 138 mothers).

Measures

For measuring child-rearing differences and similarities, the Child-Rearing Practices Report (CRPR) was used (Block, 1986). This 91-item Q-sort scale was derived from empirical observation of mothers' interaction with their children in different structured experimental situations, a thorough review of the socialization literature, and a series of discussions with professionals in psychology from several European countries (Block, 1986). Factor analysis was used to identify 21 clusters

of factors. These factors are: encouraging openness of expression, suppression of sex, emphasis on achievement, parental worry about child, parental inconsistency, authoritarian control, supervision of child, negative affect toward child, open expression of affect, encouraging independence, enjoyment of parental role, rational guiding of child, control by anxiety induction, control by guilt induction, health orientation, emphasis on early training, over-investment in child, parental maintenance of separate lives, protectiveness of child, orientation to non-punitive punishment, and suppression of aggression. Construct validity of the CRPR was achieved through observational and self-descriptive data. The reliability of the CRPR had been assessed in two test-retest studies. The correlations for these two studies are .64 and .65, based on the combined scores of the mothers and the fathers (Block, 1986). The CRPR has been translated into several languages including Chinese (Block, 1986). In the present study the English version was made available to all subjects, while the Chinese version was used with those Chinese parents who preferred it.

Four of the 21 factors of the CRPR were used in this study. These factors are parental control, encouragement of independence, expression of affection, and emphasis on achievement. These four factors of the CRPR are made up

of 28 items (see Appendix C). A rating scale format instead of the original Q-sort format was adopted in this study. The decision to use the rating format in stead of the Q-sort format was based on the four disadvantages of the Q-sort summarized by Kerlinger (1973) :(a) the Q-sort method can rarely be used with large samples, (b) it does not assume independence on statistical grounds, (c) it has been said that the forced procedure is unnatural, and (d) the loss of information in Q-sorting through lack of elevation and scatter is serious. Based on these weaknesses of Q-sorting, the rating-scale was deemed more appropriate for this study. A 5-point Likert type scale was used.

The 28 items selected from the CRPR were randomly ordered. Three sections of the CRPR, in English or in Chinese, were given to the parents to assess: (a) their own child-rearing practices, (b) their recalled child-rearing practices of their own mothers, and (c) their recalled child-rearing practices of their fathers (see Appendix D). The subjects were asked to rate on a 5-point scale the level of truth each statement describes the behavior of the targeted person (father, mother, grandfather, and grandmother). The description of the 5-point scale is as follows: point 1, strongly disagree with statement; point 2, somewhat disagree with statement; point 3, uncertain about statement; point 4, somewhat

agree with statement; and point 5, strongly agree with statement.

The following demographic data about the fathers, mothers, grandfathers, and grandmothers was also collected: age and sex of the child, years of marriage, ages of the subjects and the grandparents, years of residence in America (for Chinese-American parents only), occupation and religion affiliations, whether grandparents live with the family, and whether the subjects' fathers and mothers were alive during their informative years.

Procedures

In Taiwan, the Chinese version of the CRPR was distributed to the Chinese subjects. In the United States, the Chinese version of the CRPR was distributed to the Chinese-American subjects and the English version was distributed to the American subjects. Fathers and mothers were instructed to fill out the instrument individually without discussing it with each other. Each subject filled out the three questionnaires: (a) the subject's child-rearing practices, (b) the subject's perceived child-rearing practices of his/her father, (c) the subject's perceived child-rearing practices of his/her mother. Subjects were asked to return the completed questionnaire to the data collectors in the envelopes provided by the researcher. Follow-up letters (see Appendix E) were sent to the subjects to remind them to

send the completed questionnaire back to the researcher when it was necessary.

Data Analysis

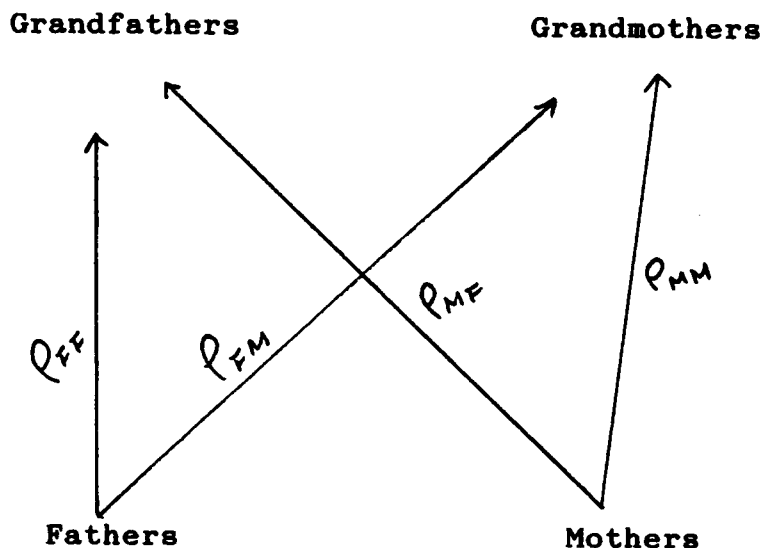
To describe the sample, descriptive statistics (frequencies and percentages) were calculated for demographic variables. Means, and standard deviations for all variables were calculated. A two way-MANOVA 3(group)x2(sex of child) (see Table 1) was used to analyze the eight parental variables-- father's/mother's parental control; father's/mother's expression of affection; father's/mother's encouragement of independence; father's/mother's emphasis on achievement. The two independent variables were child's gender (male & female), and group (fathers and mothers in Chinese, Chinese-American, & American groups). Univariate ANOVAs were used as post hoc procedure when significant results were found in the MANOVA. In addition, Tukey tests were used when significant results were found in the ANOVAs.

Pearson correlation coefficients were used to determine the relationships among parental child-rearing practices of fathers, mothers, and the grand-parents. The t-tests for dependent correlation coefficients were used to determine the differences in the relationship between correlation coefficients between father-grandfather and father-grandmother as well as mother-grandmother and mother-grandfather. This was done for the overall group,

and each ethnic group (see Figure 1).

Insert Figure 1 about here

Figure 1. Illustration of hypotheses to be tested regarding parent and grandparent child-rearing practices.



H1: $\rho_{FF} > \rho_{FM}$

(Grandfather-father correlation coefficient is greater than grandmother-father correlation coefficient).

H2: $\rho_{MM} > \rho_{MF}$

(Grandmother-mother correlation coefficient is greater than grandfather-mother correlation coefficient).

Results

In order to examine the first general hypothesis that there are differences in child-rearing practices among the three ethnic groups, a two way-MANOVA (3 x 2) was used to analyze the effect of ethnic group and the child's sex on eight parental variables--father's/mother's parental control; father's/mother's expression of affection; father's/mother's encouragement of independence; father's/mother's emphasis on achievement. The two independent variables were child's gender (male & female), and ethnic group (Chinese, Chinese-American, & American groups). SES was excluded from this analysis because SES in this sample was not evenly distributed among the three groups for the appropriate three way MANOVA. The multivariate test yielded significant result of the ethnic group effect on the parental variables, $F(16, 250) = 10.31, p < .0001$. Means and standard deviations of dependent variables are reported in Table 1 (see Table 1). Univariate ANOVAs were used as post hoc procedures to

 Insert Table 1 about here

determine which parental variable contributed to group differences. Significant results were found for father's parental control, $F(2, 132) = 26.20, p < .0001$; father's encouragement of independence, $F(2, 132) = 9.17, p <$

.0002; father's emphasis on achievement, $F(2,132) = 9.19$, $p < .0002$; mother's parental control, $F(2, 132) = 54.54$, $p < .0001$; mother's encouragement of independence, $F(2, 132) = 11.17$, $p < .0001$; and mother's emphasis on achievement, $F(2, 132) = 24.36$, $p < .0001$.

In addition, Tukey tests were used to determine which two ethnic groups were different for the above six dependent variables. Results yielded significance in thirteen pair-wise comparisons of the six dependent means (see Table 2). Chinese and American parents differed in parental control, encouragement of independence, and emphasis on achievement. Chinese fathers tended to have stronger parental control, to encourage more independence, and to emphasize achievement more than American fathers. Chinese mothers also tended to have stronger parental control, to encourage more independence, and to emphasize achievement more than American mothers. Chinese-American fathers had stronger parental control, encouraged more independence, and placed more emphasis on achievement than American fathers. Chinese-American mothers used more parental control, placed more emphases on academic achievement than American mothers. Chinese mothers in Taiwan had stronger parental control than Chinese-American

 Insert Table 2 about here

Table 1

Means and Standard Deviations for Child-rearing Variables
by Ethnic Groups and Parent Groups

Group	Father				Mother			
	Cont	Aff	Indp	Achv	Cont	Aff	Indp	Achv

Overall (n= 138)								
M	3.02	4.38	4.01	4.16	2.92	4.53	4.12	4.08
SD	.68	.54	.65	.60	.65	.38	.49	.55

Chinese (n= 44)								
M	3.37	4.30	4.26	4.36	3.40	4.45	4.38	4.30
SD	.65	.54	.66	.66	.49	.38	.43	.46

Chinese-American (n= 46)								
M	3.19	4.32	4.09	4.26	3.05	4.52	4.08	4.28
SD	.51	.62	.67	.54	.52	.47	.53	.48

American (n= 48)								
M	2.54	4.52	3.71	3.88	2.36	4.60	3.92	3.69
SD	.58	.42	.51	.48	.44	.24	.41	.47

Note. Cont= Parental Control
 Aff= Open Expression of Affection
 Indp= Encouragement of Independence
 Achv= Emphasis on Achievement

Table 2

Tukey Tests for Child-rearing Variables by Ethnic Groups and Parent Groups

		Father			+	Mother		
		Chi	Ca	Ame	1	Chi	Ca	Ame
<u>Control</u>		3.37	3.19	2.54	1	3.40	3.05	2.36
Chi	3.37	-	.18	.83*	1	3.40	-	.35*
Ca	3.19	-	-	.65*	1	3.05	-	.69*
Ame	2.54	-	-	-	1	2.36	-	-
<u>Independence</u>		4.26	4.09	3.71	1	4.38	4.08	3.92
Chi	4.26	-	.17	.55*	1	4.38	-	.30*
Ca	4.09	-	-	.38*	1	4.08	-	.16
Ame	3.71	-	-	-	1	3.92	-	-
<u>Achievement</u>		4.36	4.26	3.88	1	4.30	4.28	3.69
Chi	4.36	-	.10	.52*	1	4.30	-	.02
Ca	4.26	-	-	.38*	1	4.28	-	.59*
Ame	3.88	-	-	-	1	3.69	-	-

*p<.05

Note. Chi= Chinese
Ca= Chinese-American
Ame= American

mothers in the United States. They also encouraged more independence than Chinese-American mothers in the United States.

Generally, in terms of child-rearing practices, Chinese parents in Taiwan tended to be different from American parents in the United States. Chinese-American parents tended to be different from American parents in the United States. There was no difference between Chinese fathers in Taiwan and Chinese-American fathers in the United States. There was little difference between Chinese mothers in Taiwan and Chinese-American mothers in the United States.

Repeated measure analysis was used to determine whether there were differences between fathers' and mothers' child-rearing practices. Means and standard deviations in the overall group and each ethnic group are shown in Table 1 (see Table 1).

In the overall group, it was found that fathers and mothers differed in expression of affection, $F(1, 135) = 7.42$, $p < .01$ (see Table 3). Mothers tended to have more open expression of affection than fathers. However, no statistical differences were found among Chinese and Chinese-American groups.

Insert Table 3 about here

Table 3

Repeated Measure Test of Father/Mother Differences on
Expression of Affection (Overall Group)

	SS	df	MS	F	p

Group	1.75	2	.875	3.82	.0241
E1	30.91	135	.229		
MF	1.43	1	1.43	7.42	.0073*
Group x MF	.16	2	.08	.42	.6594
E2	25.94	135	.19		

$\alpha = .01$

In the American group, fathers and mothers were found to be different in terms of encouragement of independence, $F(1, 47) = 6.38, p < .05$; and emphasis on achievement, $F(1, 47) = 5, p < .05$. Mothers had higher mean scores for encouragement of independence than fathers; whereas, fathers had higher mean scores than mothers for emphasis on achievement.

In order to answer the second general hypothesis, Pearson correlation coefficients were used to determine the relationships among parental child-rearing practices of fathers, mothers, and the grand-parents. One tailed t -test for dependent correlation coefficients were used to determine the differences for each parental variable for father-grandfather and father-grandmother pairs as well as for mother-grandmother and mother-grandfather pairs. This was done for the overall group and in each of the ethnic groups.

In the overall group, two t -tests yielded significant results. Concerning emphasis on achievement, the father-grandfather's correlation coefficient was higher than the father-grandmother's ($t = 2.01, p < .05$) (see Figure 2). The mother-grandmother's correlation

 Insert Figure 2 about here

coefficient on emphasis on achievement was higher than the

mother-grandfather's correlation coefficient ($t = 2.20$, $p < .05$) (see Figure 2).

In the Chinese group, two t-tests yielded significant results. The father-grandmother's correlation coefficient on encouragement of independence was higher than father-grandfather's ($t = 1.96$, $p < .05$) (see Figure 3).

Insert Figure 3 about here

The father-grandfather's correlation coefficient of emphasis on achievement was higher than the father-grandmother's ($t = 1.909$, $p < .05$) (see Figure 3).

In the Chinese-American group, one t-test yielded significant results. The father-grandfather's correlation coefficient of emphasis on achievement was found higher than the father-grandmother correlation coefficient ($t = 2.32$, $p < .05$) (see Figure 4).

Insert Figure 4 about here

In the American group, one t-test yielded significant results. The mother-grandmother's correlation coefficient of emphasis on achievement was found higher than the mother-grandfather's ($t = 1.709$, $p < .05$) (see Figure 5).

Insert Figure 5 about here

Figure 2. Correlations between overall group of parents and grandparents on emphasis on achievement

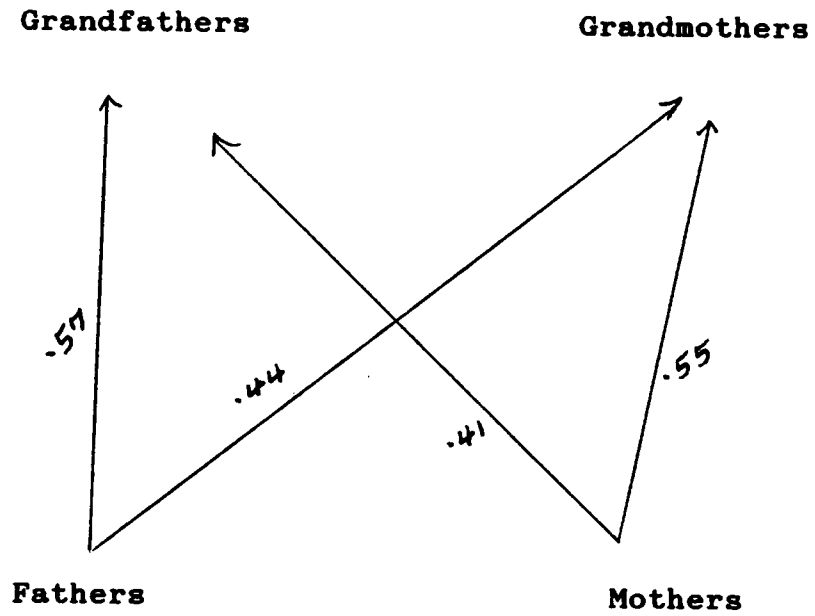


Figure 3. Correlations between Chinese parents and grandparents on encouragement of independence and emphasis on achievement

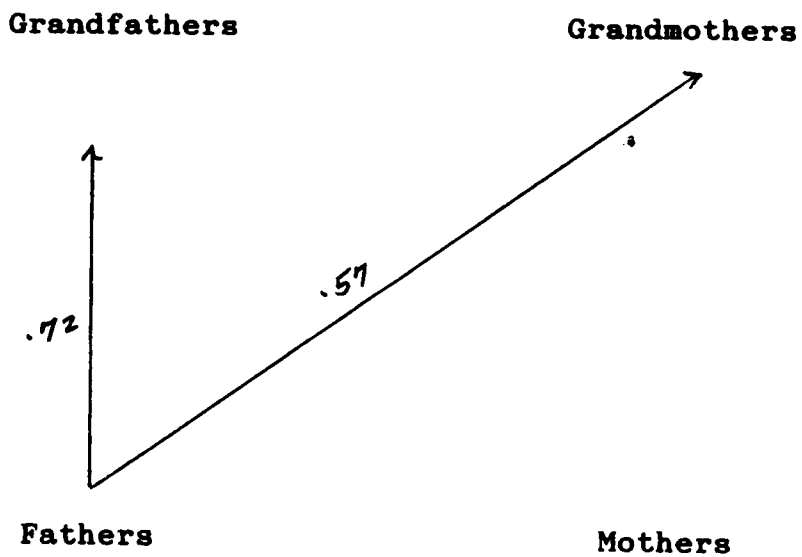
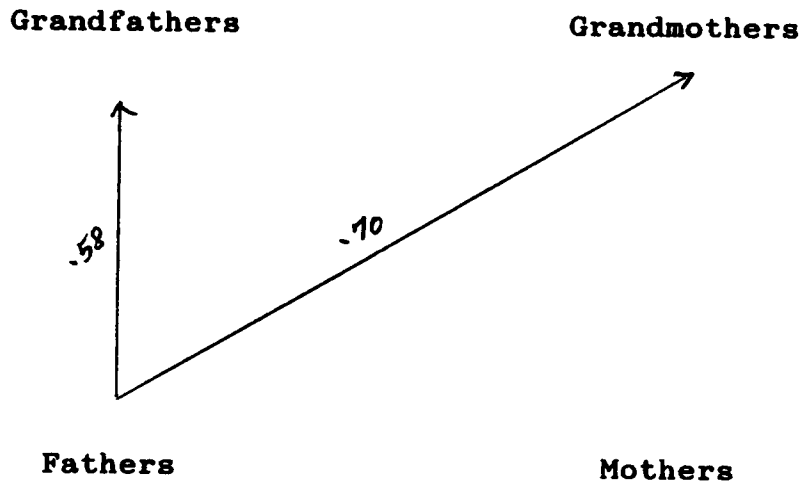


Figure 4. Correlations between Chinese-American parents and grandparents on emphasis on achievement

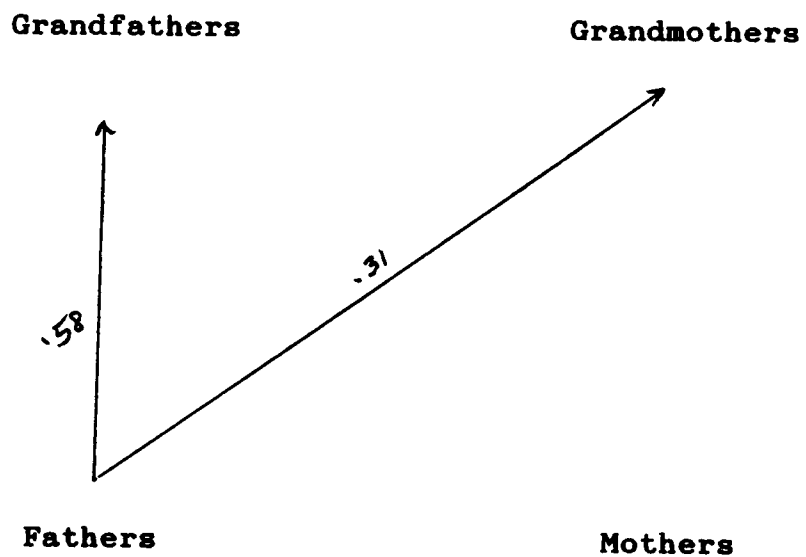
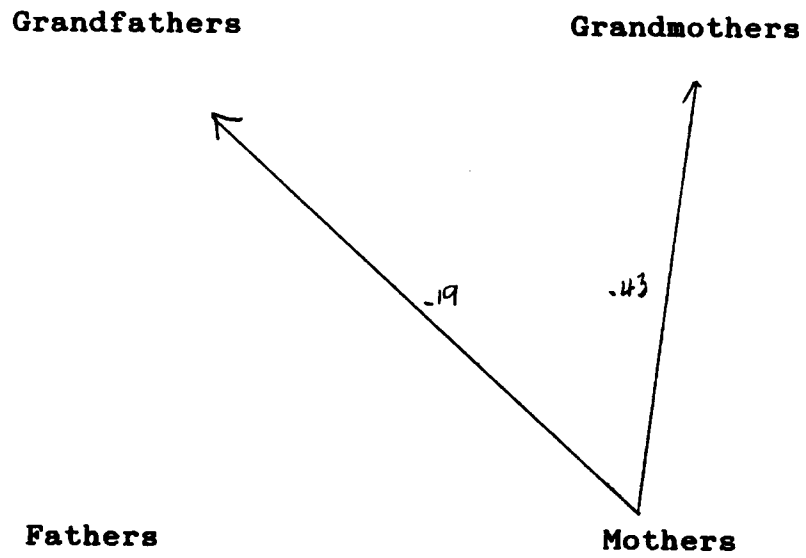


Figure 5. Correlations between non-Asian American parents and grandparents on emphasis on achievement



Discussion

The findings in this study, in part, support the hypothesis that there are differences in child-rearing practices among Chinese parents, Chinese-American parents, and non-Asian American parents. As hypothesized, both Chinese parents and Chinese-American parents tended to rate higher than non-Asian American parents on parental control, and emphasis on achievement. Yet, contrary to the hypothesis, Chinese parents tended to rate higher than non-Asian American parents on encouragement of independence; and Chinese fathers tended to rate higher than non-Asian American fathers on encouragement of independence. However, there were no significant differences between Chinese fathers in Taiwan and those in the United States on the above variables. Chinese mothers in Taiwan rated higher than Chinese-American mothers in the United States on parental control and encouragement of independence. Furthermore, no difference was found among these three groups on open expression of affection.

The finding that Chinese and Chinese-American parents had stronger parental control than non-Asian American parents, is consistent with the literature that parental control is fairly strong among the Chinese (e.g., Chao, 1983; Hsu, 1985; Wolf, 1970; Wu, 1985; Yao, 1979; Young, 1972). Also, the finding that Chinese and

Chinese-American parents placed more emphasis on achievement than non-Asian American parents was consistent with the literature. It should be noted that the original hypothesis that differences in emphasis on achievement was focused on academic achievement. However, in reexamining the items in Block's (1986) Child-Rearing Practices Report (CRPR) subscale, the items are not limited to academic achievement but are more a measure of general achievement (see Appendix C). This seems to indicate that parents of Chinese origin in addition to emphasizing academic achievement, as noted in the literature (Butterfield, 1987; Hsu, 1985; Lum & Char, 1985), also encourage the achievement in other areas. This finding should be explored further in future studies.

The finding also indicates that Chinese and Chinese-American parents encourage independence more than non-Asian American parents is contrary to the original hypothesis, that non-Asian American parents encourage independence more than parents of Chinese origin. However, this result is consistent with Young's (1972) study, which shows that both Hawaii-born and immigrant Chinese mothers expected their preadolescent boys to be independent at an early age. It, therefore, warrants further explorations of the assessment of "encouragement of independence" as measured by Block's (1986) CRPR, as well as possible ethnic differences responsible for the

discrepancy.

The assessment of parental encouragement of independence and its relationship to emphasis on achievement should be examined. An assumption could be made that in order for one to be achievement oriented, one needs to have a sense of autonomy or independence. If so, these two variables might be inter-related. In order to further explore this assumption, Pearson correlation analyses were conducted (see Appendix F). Correlation coefficients between "emphasis on achievement" and "encouragement of independence" among each of the parent group were found as follows: (1) among Chinese fathers $r = .64$; $p < .0001$; (2) among Chinese mothers $r = .33$; $p < .03$; (3) among Chinese-American fathers $r = .66$; $p < .0001$; (4) among Chinese-American mothers $r = .41$; $p < .005$; (5) among non-Asian American fathers $r = .35$; $p < .02$; and (6) among American mothers $r = .21$; $p < .15$. These correlation coefficients seem to indicate that moderately positive relationships exist between these two variables among parents of Chinese origin. Thus, it seems that in child-rearing, among parents of Chinese origin, when they place more emphasis on achievement, they also give more encouragement of the development of independence. To further examine these relationships, z -tests were conducted to compare the differences between the correlation coefficients among these six parent groups.

Two tests yielded significant results: (1) Chinese fathers had higher correlation coefficient than American fathers ($z = 1.83$; $p < .05$); and (2) Chinese-American fathers had higher correlation coefficient than American fathers ($z = 1.99$; $p < .05$). These results seem to imply that the relationship between "emphasis on achievement" and "encouragement of independence" is stronger among fathers of Chinese origin than it is among non-Asian American fathers.

The literature reviewed indicates that family interdependence is an important characteristic among Chinese families (Hsu, 1985; King & Bond, 1985). However, in the present study, family interdependence was not measured by items in Block's CRPR. Items in CRPR (see Appendix C) measure individual autonomy and independence, such as self-care and independent problem solving. Hence, the hypothesized tendency for Chinese parents to be less encouraging of the development of independence was not supported. This could result from the fact that family interdependence was not measured, as well as from the possibility that Chinese parents might promote interdependence in the family, while encouraging autonomy in the individual. Further research needs to be conducted to clarify this observation.

Contrary to the original hypothesis that non-Asian American parents might be more expressive of affection

than Chinese parents and Chinese-American parents, no differences were found among these three groups. This lack of difference could be due in part to ethnic differences in the perception and evaluation of affective expression. Parents of Chinese origin might have responded to the items in this subscale by comparing their interactions with their children to the interactions they have with their own parents while they growing up. From this perspective, they might have been more expressive toward their own children than their parents toward them. The differences between these two generations could be a function of a trend toward a departure from the traditional parent-child relationship in the Chinese culture. This trend was reported by Ho and Kang (1984) who found that Chinese parents in Hong Kong were departing from the traditional Chinese child training orientations. It is likely that being less reserved in affective expression is one of the changing aspects in parent-child interactions among the Chinese.

In addition, there could have been a Western influence in Chinese parents' affective expressiveness. The younger generation of Chinese could have been more aware of and influenced by the western culture nowadays (Ho, 1981; Ho & Kang, 1984). Both Chinese parents in Taiwan and in the United States could have become aware of the more open expression of affection between Western

parents and their children. This awareness could in turn have influenced their affective behaviors toward their children in being more physically expressive such as hugging, kissing, and touching.

Concerning the relationships between grandparents' child-rearing practices and parents' child-rearing practices, some findings in this study are statistically significant and consistent with the hypotheses. For the overall group, on emphasis on achievement the father-grandfather correlation is stronger than the father-grandmother correlation; whereas the mother-grandmother correlation is stronger than the mother-grandfather correlation. Therefore, it seems that this child-rearing factor is more likely to be transmitted from their own fathers and mothers respectively. This same pattern of correlation is also found among Chinese and Chinese-American fathers. However, non-Asian American mothers' ways of emphasis on achievement tend to be more similar to those of the grandmothers than to the grandfathers.

Among the Chinese samples father-grandmother correlation on encouragement of independence is stronger than father-grandfather correlation. This finding seems to imply that encouraging of independence in children may be more strongly emphasized by the mother's side of the family. This is consistent with the finding in the study

by Fu, Hinkle, and Hanna (1986), that independence is transmitted from the mother's side.

The scale-- CRPR we used to measure the parental variables seems reliable. Each subscale has moderate or high reliability (see Appendix G). However, one of the limitations of this study is that SES variable was not examined due to difficulties in attempt to match samples on this variable. Most of the subjects in Taiwan were classified as either of low or of middle-low SES; whereas, the Chinese-American and non-Asian American subjects were of middle or of high SES. In spite of SES differences between Chinese and Chinese-American parents, no significant differences in child-rearing practices were found between these two groups. This seems to suggest that parents of Chinese origin, regardless of SES differences and locations, tend to be quite similar in child-rearing practices. Hence, cultural background may be a major factor in influencing the way they raise their children. However, for further study SES differences need to be explored in order to better understand the effect on parent-child relationships in various cultures.

In summary, the findings seem to indicate that patterns of child-rearing, such as emphasis on achievement and encouragement of independence, could be transmitted from the preceding generation to the next generation. However, the evidence is insufficient to conclude that

such is the consistent pattern of transmission of child-rearing practices. A lack of research concerning the transmission of child-rearing practices, as noted in the literature reviewed; coupled with the suggestive findings in the present study; lend support to needs for more inter-generational studies on the child-rearing.

Adjustment problems in this society among Chinese-American children are often attributed to conflicts between the home and school environments (Jung, 1984; Sue and Chin, 1983). The findings of this study provide information regarding differences in child-rearing practices among parents of Chinese origin and non-Asian American parents concerning parental control, emphasis on achievement, and encouragement of independence. Social workers, teachers, school psychologists, therapists, and others who are in positions to work with Chinese-American families need to be aware of these differences.

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APPENDIX A
LITERATURE RIVIEW

Appendix A. Literature Review

For decades, mostly in the western societies, child-rearing variations have been identified as having effects on the developmental differences in children (e.g., Maccoby & Martin, 1983; Sears, Maccoby, & Levin, 1959). Two parental child-rearing practice variables, parental control and warmth, have been found especially related to children's cognitive and social competence. Firm parental control has been found to result in children's high self-esteem, autonomy in achievement, and self-reliance. Coopersmith (1967) found that firm control was an antecedent of self-esteem. Boys (10-12 years old) who were high in self-esteem more often had parents who clearly defined limits and enforced them consistently and often. Their parents also accepted and respected for the child's rights as an individual.

In Baumrind's (1971) theory and research parents were classified into authoritative, authoritarian, permissive, and nonconforming parents, based on how parents practice their parental control and warmth with children. Baumrind stated, "By firm control is meant firm enforcement of rules, effective resistance to the child's coercive demands, and willingness to guide the child by regime and structured interventions". Children having parents who are authoritative, with the combination child-rearing

practices of parental warmth and firm control, tend to have competent behaviors which include self-control exploration, self-reliance, and vitality.

In Emmerich's (1977) study, it was also found that parental control was related to children's achievement. Mothers who were imperative and controlling tended to have preschooler sons who had low autonomous achievement striving.

✓ Maccoby (1980), generalizing from several research findings, summarized the relationship between children's development and parental warmth. Children whose parents were above average in acceptance and affection tended to have the following characteristics;

1. "They are securely attached at the age of twelve months."
2. "They are noncoercive and relatively compliant."
3. "They are high in self-esteem and when they are disciplined, they generally believe their parents' actions have been justified and fair."
4. "They are more considerate of schoolmates and more likely to refer to internalized moral standards....."
5. "They are more altruistic....."

In summary parental warmth helps children be responsive and be more willing to accept parents' guidance which includes exercising necessary parental control without heavy disciplinary pressure. Authoritative

parents, who have expectations for mature behavior from the child, firm enforcement of rules, encouragement of the child's independence, open communication, and recognition of parental and children's rights, are most likely to facilitate the child's positive socialization which is the competent and self-reliant behaviors in children (Maccoby & Martin, 1983). Parents who practice appropriate parental control and affection toward children tend to have children who are independent, agentic in the cognitive and social spheres, socially responsible, able to control aggression, self-confident, and high in self-esteem. These qualities are the goals of socialization in the family.

✓ It is important for ethnic and cultural groups to be acculturated and their children to be socialized into the various societies in which they live. Information regarding differences and similarities on how these groups socialize children in families may provide valuable information for educators, social scientists, and clinicians working with ethnic families. A review of literature shows that comparative studies of Asian, Asian-American and mainstream American families have been limited (Staples & Mirade, 1980).

I ✓ The Chinese are one of the minority ethnic groups of Asian origin living in the United States, with its own values, attitudes, and behaviors pertaining to child-rearing and family interaction. The philosophical

knowledge of the Chinese families has been established in the literature (e.g., Hsu, 1981; Chao, 1983). Some aspects of child-rearing practices such as parental control, emphasis on achievement, discouragement of aggressiveness in the Chinese family have been identified as different from the American family (e.g., Sollenberger, 1968; Ryback, Sanders, Lorentz, & Koestenblatt, 1980; Young, 1972). However, few empirical studies have been conducted which support these identified viewpoints that suggest differences or similarities in the Chinese and American family socialization process. Furthermore, there are few empirical studies of Chinese families in America. The significance of this present study is to understand the strengths and weaknesses of the socialization process in each of these two cultures, so we may be able to provide information to adults in these two cultures to assist them in socializing children to adjust more competently in the society.

The following literature review will mainly focus on socialization of children in the Chinese culture, comparison of Chinese and American differences in socialization, sex and socioeconomic differences in socialization, and the transmission of child-rearing practices to successive generations.

Confucian and Cultural Emphasis on Chinese Child-Rearing Practices

Parental control.

Owing to a long history of close kinship in extended families, the family is the cornerstone of the Chinese social structure (Chao, 1983). (It has been pointed out in the literature that in the Chinese culture Confucian philosophy has a great impact on the interaction and/or relationships in the traditional Chinese family (Bond & Wang, 1983; Chao, 1983; Ho, 1981; Hsu, 1981; King & Bond, 1985; Lang, 1946; Wu & Tseng, 1985).) Therefore, in order to understand the socialization process in the Chinese family, there is a need to explore how Confucian philosophy influences the parent-child relationship.

X Lang (1946) has pointed out that "Confucius stressed the devotion of children to parents, filial piety, which was considered to be the root of all virtues" (p. 24). Chao (1983) states that "Filial piety among the Chinese is a binding moral principle and arises from the fact of bringing a child into the world" (p. 44). Filial piety, as interpreted from Confucian philosophy, means that children must obey and support their parents (Chao, 1983). Children are usually punished or disciplined by parents when they fail to conform to or respect the authority of their parents because parents expect children to practice the concept of filial piety.

King and Bond (1985) describe the origin of filial piety from a sociological view of the Confucian paradigm.

Filial piety is derived from the concept of "san-keng" (i.e., three bonds--emperor/officer, father/son, and husband/wife) which emphasizes the demand of obedience from people of lower status to people of higher status. Since the East Han dynasty, around A. D. 25, the concept of san-keng has become dominant in the traditional Chinese society. Filial piety therefore becomes a powerful social value in the Chinese family. Children are disciplined to obey, respect, and not to take initiative or talk back to parents or other elders (Hsu, 1981; King & Bond, 1985). Even currently, in the Chinese family, filial piety still plays an important role in parent-child interaction. From the therapist's point of view, Hsu (1985) states that in the Chinese family, power is wielded in an authoritarian way. Children are expected to obey parents' decisions. In many cases, parents lecture the children without discussing matters with them.

In Chinese children's stories and Chinese operas (Tseng & Hsu, 1972; Hsu & Tseng, 1974), one can also find the concept of filial piety as the predominant theme in describing parent-child relationships. One of the most famous classic Chinese children's books which reflect the importance of filial piety is the Classic 24 Stories of Filial Piety. These 24 stories are classified into three categories by Tseng and Hsu (1972): (1) how the child obtains food for the mother; (2) how middle-aged sons show

their filial piety by maintaining a close relationship with their mothers; (3) how a young son endures physical suffering for an aged parent. Tseng and Hsu concluded that in the Chinese system of family relationships, parents expect their grown-up children to return the care given to them by caring for aged parents. Thus parental expectation plays an important role in educating children. Tseng and Hsu have also analyzed other traditional Chinese stories for children and conclude that the adult was always seen by the child as a very powerful and controlling figure. It is typical in these stories for those children who defy authority will be punished.

An empirical study conducted by Ho and Yu (1974) found that the precepts of filial piety were internalized in the Chinese society and had a great impact on the Chinese to be authoritarian. However, very few empirical studies have explored the socialization process of Chinese parents.

Wolf (1970) spent two-and-a-half years conducting a field study of child-rearing practices in Northern Taiwan where she observed and interviewed parents. She found that parents frequently punished their children. Wolf stated that, "Parents were found using all sorts of dire punishment to threaten children who commit a serious misdeed. Especially for children above six, the threat of parental punishment is valued as the most effective"

(p.42).

Wu (1985) studied the overseas Chinese community in Papua New Guinea. The Chinese mothers born in Papua New Guinea and the mothers born in Hong Kong both reported that they were highly intolerant of a child's disobedience. Actual physical punishment was seldom employed but on "many occasions the mother simply threatens to beat the child", (Wu, p.129). Wu concluded that it was possible that Chinese children have been conditioned to the threat of the punishment since they were little.

✓
For the first generation of immigrant Chinese,
parental control still plays an important role in
socialization. Yao (1979) found that parental control over the behavior of children was strongly emphasized by a majority (57%) of her 133 samples of first generation Chinese immigrants, born in Taiwan, China, Hong Kong, or other Chinese societies.

Young (1972), based on questions used by Kohn, Sears, Maccoby, and Levin, interviewed Hawaii-born Chinese and immigrant Chinese families to gather information on child rearing. She found that Chinese parents maximized their control over their children.

In summary, traditional philosophy and cultural expectations of filial piety have influenced the Chinese parents' ways of socializing their children. Chinese parents tend to emphasize and expect their children to obey and respect parental authority. Findings from the few

empirical studies on child-rearing among Chinese families support the point of view that parental control plays an important role in socialization. American and Chinese socializations may differ the most on parental control.

Open expression of affection.

The Chinese tradition emphasizes the harmony of the family through emotional restraint (Bond & Wang, 1983). Thus the Chinese are very emotionally reserved. Hsu (1985) describes differences between the Chinese and those in the West in showing affection for each other. Instead of demonstrating affection through verbal or nonverbal expressions such as hugging and kissing, Chinese tend to show concern for each other by actually taking care of another's physical needs. This point is also illustrated in traditional children's stories (Tseng & Hsu, 1972). Children are expected to show their affection by taking care of their parents' physical needs instead of showing affectionate emotion. In Wolf's (1970) field study, she found that parents consider the open expression of affection toward a child as bad for the child. Parents must refrain from praising their children for their accomplishments in fear that the children might not improve as a result of praising. Hsu (1985), taking a therapist's point of view, is concerned that the Chinese family due to its discouragement of open expression or discussion of emotion may create psychological problems among its family

members.

Encouragement of independence or dependence.

The Chinese goal of child-rearing is to promote interdependence, not independence (Bond & Wang, 1983).

Because of cultural beliefs in filial piety, strong parental control and conformity instead of individualism, a child's striving for autonomy is viewed as nothing more than selfishness, and is discouraged or suppressed (King & Bond, 1985). Chinese parents tend to encourage the development of a dependent social orientation towards authority as much as the development of a group orientation within the family instead of emphasizing individual independence. Chinese children therefore need to adapt to considering the family as a whole and learning how to be interdependent with the parents (Hsu, 1981). Hsu (1985) points out that because of the interdependent characteristic in the Chinese family, the Chinese family is extremely cohesive. Family members depend on each other for providing both emotional support and in carrying out daily tasks.

Young (1972) studied 48 Hawaii-born and 32 immigrant Chinese families with preadolescent boys in Honolulu. It was found that both Hawaii-born and immigrant Chinese mothers expected their sons to be independent in the aspects of school achievement, self-care, and chores, such as feeding themselves, looking after their own possessions,

undressing, going to bed, and doing regular tasks around the house at an early age. However, late independence was expected in areas of freely interacting with peers without adult supervision.

Emphasis on achievement.

Since the Ching dynasty, about 300 years ago, academic achievement has been valued as the best approach to achieve higher social status, wealth, and respect in the Chinese society. For example, adults often use one Chinese saying, "There is a gold house in a pile of books", to encourage youngsters to achieve good grades in academic work. This traditional value of emphasizing educational and achievement is also reflected among immigrant Chinese in the United States. It has been reported, in interviews of some well adapted Chinese Americans, that for overcoming minority discrimination and gaining opportunity in a foreign land, Chinese parents highly emphasize their children's achievement in education (Lum & Char, 1985). Recently, this orientation among many Asian parents in the United States has been recognized in various studies (Butterfield, 1987). Butterfield (1987) points out that Asian American children work harder in order to achieve high academic achievement due to both a greater belief in the efficiency of hard work and the pressure put on them by their parents. However, it has also been noticed that in some Chinese societies, some of the most common

psychological problems among children are those created by the pressure parents put on them to achieve high grades in schools (Hsu, 1985).

The comparison of Chinese and American parents.

Hsu (1981) did a comparative description of Chinese and American cultures. He pointed out that, "in order to understand the contrasting life-style of the American and Chinese people, we must explore the parent-child bases" (p. 87). Several empirical studies have reported differences in certain aspects of child-rearing practices among Chinese and American parents (Ryback, Sanders, Lorentz, & Koestenblatt, 1980; Scofield & Sun, 1960; Sollenberger, 1968; Steward and Steward, 1973). An early study conducted by Scofield and Sun (1960) examined 40 Chinese and 640 American college students' knowledge of child training practices by using the Whiting and Child methodology. The Chinese students were found to have experienced more of the following characteristics in their families than the American students: later independence, blind obedience, respect for and obedience to all the elders, as well punishment for aggressive behaviors.

Sollenberger (1968) used Sears, Maccoby, and Levin's interview schedule to interview Chinese-American and American parents on nurturance variables, control of aggression, as well as value of education. Significant differences were found in their child-rearing practices.

From an early age the Chinese child was encouraged to share and to be noncompetitive. Aggressive behaviors were not permitted. The Chinese mother emphasized that children need to do well in school. Parental educational aspirations for their children were much higher than most of them had experienced themselves. Chinese parents were willing to make great sacrifices to further their children's education.

Observations of how Anglo, Mexican, and Chinese-American mothers teach their children have shown significant differences among these three groups (Steward & Steward, 1973). Chinese American mothers were distinctive in their selective uses of specificity of instructions and in providing a higher proportion of enthusiastic positive feedback than Mexican and Anglo American mothers.

Ryback, Sanders, Lorentz, and Koestenblatt (1980) surveyed social science college students in six countries as a means of comparing child-rearing practices in Ethiopia, Republic of China, Thailand, Israel, India, and the U.S.A. Students, based on their conception of the child-rearing practices in their own cultures and their own home experiences, answered a child-rearing practices survey. Significant differences were found in certain aspects of child-rearing between Chinese parents and American parents. Americans were found to be more likely to set up definite rules and regulations for their children

than Chinese. Americans were found to allow children more expression of aggression than Chinese.

In summary, the few empirical studies investigating Chinese parents have found that Chinese parents tend to emphasize parental control, dependence, as well as education more than American parents. Chinese parents also seem to be less likely than American parents to express their affection openly toward their children.

Socioeconomic Status and Child-rearing Practices

The term socioeconomic status is not precisely defined in the literature (Hess, 1970). However, socioeconomic stratification, whether by occupation, education, income, or a combination of these factors, has been found to be related to certain aspects of child-rearing practices.

Bronfenbrenner (1958) reviewed literature on the relationship between socioeconomic status and maternal reports of child-rearing practices in American families. He concluded that middle-class parents tended to use more "love oriented" disciplines, whereas lower-class parents use more "coercive punishment" in their respective child-rearing.

Generalizations derived from empirical studies of how social class affects parental behavior have been constructed by Gecas (1979). The three generalizations pertinent to this present dissertation literature review are:

1. The use of physical punishment as a means of disciplining and controlling the child has been found to happen more often in lower social class families than in higher social class families (e.g., Erlanger, 1974; Miller and Swanson, 1960; Sears, Maccoby, & Levin, 1959; Waters & Crandall, 1964).

2. A consistent positive relationship between social class and parental affection and involvement has also been found. Higher social class parents tend to be more affectively expressive and more supportive of their children (e.g., Kohn, 1977; Scheck & Emerick, 1976; Waters & Crandall, 1964).

3. The fairly strong relationships between parents' social class and their emphasis on children's development of independence and achievement has also been found (e.g., Bronfenbrenner, 1958; Marcus & Corsini, 1978; Rosen, 1961; Waters & Crandall, 1964). Higher social class parents place more emphasis on independence and achievement motivations than lower social class parents.

The relationship between parental occupation and socialization has received much attention, especially based on Kohn's theory. Kohn (1963 & 1977) taking a sociological perspective, attempts to explain the relationship between social class and parent-child relationships. Middle class parents tend to rely more on reasoning and the value of self-direction, while working class parents are apt to use

more physical punishment and value conformity. This is due in part to middle class parents' occupations which deal more with self-direction, whereas working class parents' occupations tend to be more subjected to standardization and direct supervision. Thus parents' occupational factors may affect the way they socialize their children in the family.

Gecas and Nye's (1974) study gave Kohn's theory modest support. White-collar parents tended to use reasoning to obtain children's compliance, while, blue-collar parents were more likely to use physical punishment in disciplining children.

Studies also suggest that Kohn's theory is applicable to other cultures. A number of cross-cultural studies have analyzed on relationship and parental socialization values (Ellis, Lee, & Petersen, 1978; Petersen, Lee, & Ellis, 1982) using utilizing Kohn's theory. Results indicate that in cultures where adults were closely supervised, they tended to value conformity in socializing children. These cultures also emphasized physical punishment.

Based on Kohn's (1977) theory as well as Gecas and Nye's (1974) research questions, Williamson (1984) conducted a study in Germany. The finding of this study generally supported Kohn's theory. Middle class parents attempted to use internalized standards to discipline their children. However, the lower class parents favored direct

or physically oriented socialization techniques.

Sex Differences in Socializing Children

How fathers and mothers differ in raising their sons and daughters has been investigated by many researchers (Barton & Ericksen, 1981; Block, 1979; Hoffman, 1977; Lytton, 1979; Maccoby, 1974; Margolin & Patterson, 1975; Mulhern & Passman, 1981). Maccoby (1974) reviewed self-report, interview, and observation studies concerning sex differences in socialization in 1950's, 1960's, and 1970's. Based on those studies she made the following generalizations concerning parental child-rearing practices:

1. There is no clear demonstration that either daughters or sons receive more reinforcement for dependency.
2. Differentiation in parental warmth to sons and daughters does develop but only after the children reach school age.
3. Boys receive more physical punishment than girls.
4. Boys receive both more positive and more negative feedback from parents.
5. No evidence shows that boys or girls receive more achievement pressure.

Block (1979, & 1983) showed more evidences of more differentiation in raising sons and daughters across the life span. Block (1979) conducted a study of child-rearing

practices in six countries and found that both mothers and fathers emphasized higher achievement for their sons than for their daughters; encouraged their sons to control the expression of affection more than their daughters; and used stronger punishment toward their sons than daughters. Furthermore, fathers of males encouraged independence more than fathers of females.

Recent studies (Barton & Ericksen, 1981; Lytton, 1979; Margolin & Patterson, 1975; Mulhern & Passman, 1981) do find that mothers and fathers discipline their sons and daughters differently. Mothers tend to perceive themselves as the major disciplinarian and use more punishment for sons than daughters (Barton & Ericksen; Lytton; Mulhern & Passman).

In Chan's (1975) study, significant differences between Chinese paternal and maternal behaviors in disciplining their children were found. The fathers tended to apply more restricted discipline than the mothers. Both mothers and fathers used more severe discipline toward the boys than the girls.

The differences in socializing sons and daughters have been explored and generalizations have been drawn. However, whether children learn parental child-rearing behaviors from the same sex or opposite sex parents needs to be explored furthermore.

The Intergenerational Transmission of Child-Rearing

Practices

How behavior patterns are transmitted to successive generations, through imitation or modeling of the behaviors of significant others, can be explained by social learning theory (Bandura & Waters, 1963). Intergenerational continuity in the quality of parental behavior has been investigated in attachment studies (Bowlby, 1979). Based on Bowlby's theory of attachment, Ricks (1985) found that the quality of one's childhood relationship with a parent was related to the parent's ability to serve as a secure base for the child.

Some inappropriate child-rearing tactics, such as abusive practices, in some cases, have been found to be transmitted from the previous generation through modeling (Tinsley & Parke, 1984). However, the findings of general child-rearing practices transmitted to the successive generation are not consistent. McGahey and Sporakowski (1972) found that mothers' and daughters' child bearing attitudes were similar, but their child-rearing attitudes were different. Kitano (1964) found that the Japanese maternal attitude toward child-rearing in two generations showed some differences. Hanson and Mullis (1986) did not find evidence for supporting the direct intergenerational transmission of expectations of children, physical punishment, and role reversal.

A study conducted in one of the subcultures in the

United States, the Appalachian area in southwest Virginia, has found that one of the parental child-rearing variables, encouraging dependence/independence, is transmitted to the successive generations (Fu, Hinkle, & Hanna, 1986). The grandmother's parenting attitude has a significant effect on the mother's parenting attitudes.

Ho and Kang (1984) investigated the intergenerational child-rearing attitudes and practices in Hong Kong. They found that maternal care, such as the control of sex and aggression, had commonality in two generations. Chinese parents were particularly concerned with impulse control and were intolerant of aggressive expressions in children. Fathers more than mothers tend to depart from the traditional child training orientations and subscribe to the concept of filial piety. However, there was a high degree of commonality in the emphasis on value in both generations. Both generations were concerned with competence-achievement, moral character, sociability, and controlled temperament. Among these values, competence-achievement was given top priority. This review indicates that only a few aspects of socialization across generations have been investigated. Bretherton (1985) suggests:

"The individual may be using the internal model of the parent to guide his or her own parenting behavior (identification).... A person's parental behavior may be

guided by the current self model, which has its roots in the earlier relationship with parents.... Indeed, both may be operating" (p. 23).

How parental behaviors or child-rearing practices are transmitted, modified, or rejected to the successive generation needs to be investigated further.

APPENDIX B
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APPENDIX C
FOUR PARENTAL VARIABLES

Appendix C. Four Parental Variables

The four CRPR parental child-rearing factors to be used in this study and the items related to each factor are presented below:

Parental control

2. I believe physical punishment to be the best way of disciplining.
6. I believe that a child should be seen and not heard.
10. I do not allow my child to say bad things about his teacher.
14. I do not allow my child to get angry with me.
18. I have strict, well-established rules for my child.
22. I believe children should not have secrets from their parents.
25. I teach my child to keep control of his feelings at all times.
27. I believe that scolding and criticism makes my child improve.
28. I do not allow my child to question my decisions.

Open expression of affection

3. I feel a child should be given comfort and understanding when he is scared or upset.
7. I express affection by hugging, kissing, and holding my child.
11. I am easy going and relaxed with my child.
15. I joke and play with my child.

19. My child and I have warm, intimate times together.

23. When I am angry with my child, I let him know it.

Encouragement of independence

4. I respect my child's opinions and encourage him to express them.

8. If my child gets into trouble, I expect him to handle the problem mostly by himself.

12. I usually take into account my child's preferences in making plans for the family.

16. I let my child make many decisions for himself.

20. I give my child a good many duties and family responsibilities.

24. I teach my child that he is responsible for what happens to him.

26. I encourage my child to be independent of me.

Emphasis on achievement

1. I encourage my child always to do his best.

5. I think it is good practice for a child to perform in front of others.

9. I expect a great deal of my child.

13. I think a child should be encouraged to do things better than others.

17. I feel that it is good for a child to play competitive games.

21. I want my child to make a good impression on others.

APPENDIX D
CHILD-REARING PRACTICES QUESTIONNAIRES

Appendix D. Child-rearing Practices Questionnaires

English Version

CHILD-REARING PRACTICES QUESTIONNAIRE

**Department of Family and Child Development
Virginia Polytechnic Institute and State University**

English VersionCHILD-REARING PRACTICES QUESTIONNAIRE(1)

.....
 Please indicate the extent to which the following statements describe your relationship with your child, _____.
 If you strongly agree with the statement, circle 5; If you somewhat agree with the statement, circle 4; If you are uncertain about with the statement, circle 3; If you somewhat disagree with the statement, circle 2; If you strongly disagree with the statement, circle 1.

| ____ 1 ____ | | ____ 2 ____ | | ____ 3 ____ | | ____ 4 ____ | | ____ 5 ____ |

	STRONGLY DISAGREE	SOMEWHAT DISAGREE	UNCERTAIN ABOUT	SOMEWHAT AGREE	STRONGLY AGREE
	STRONGLY DISAGREE			STRONGLY AGREE	

.....

- | | | | | | |
|---|---|---|---|---|---|
| 1. I encourage my child always to do his best. | 1 | 2 | 3 | 4 | 5 |
| 2. I believe physical punishment to be the best way of disciplining. | 1 | 2 | 3 | 4 | 5 |
| 3. I feel a child should be given comfort and understanding when he is scared or upset. | 1 | 2 | 3 | 4 | 5 |
| 4. I respect my child's opinions and encourage him to express them. | 1 | 2 | 3 | 4 | 5 |
| 5. I think it is good practice for a child to perform in front of others. | 1 | 2 | 3 | 4 | 5 |
| 6. I believe that a child should be seen and not heard. | 1 | 2 | 3 | 4 | 5 |
| 7. I express affection by hugging, kissing, and holding my child. | 1 | 2 | 3 | 4 | 5 |
| 8. If my child gets into trouble, I expect him to handle the problem mostly by himself. | 1 | 2 | 3 | 4 | 5 |

English Version

	<u>STRONGLY DISAGREE</u>				<u>STRONGLY AGREE</u>
9. I expect a great deal of my child.	1	2	3	4	5
10. I do not allow my child to say bad things about his teacher.	1	2	3	4	5
11. I am easy going and relaxed with my child.	1	2	3	4	5
12. I usually take into account my child's preferences in making plans for the family.	1	2	3	4	5
13. I think a child should be encouraged to do things better than others.	1	2	3	4	5
14. I do not allow my child to get angry with me.	1	2	3	4	5
15. I joke and play with my child.	1	2	3	4	5
16. I let my child make many decisions for himself.	1	2	3	4	5
17. I feel that it is good for a child to play competitive games.	1	2	3	4	5
18. I have strict, well-established rules for my child.	1	2	3	4	5
19. My child and I have warm, intimate times together.	1	2	3	4	5
20. I give my child a good many duties and family responsibilities.	1	2	3	4	5
21. I want my child to make a good impression on others.	1	2	3	4	5

English Version

	<u>STRONGLY</u>		<u>STRONGLY</u>		
	<u>DISAGREE</u>			<u>AGREE</u>	
22. I believe children should not have secrets from their parents.	1	2	3	4	5
23. When I am angry with my child, I let him know it.	1	2	3	4	5
24. I teach my child that he is responsible for what happens to him.	1	2	3	4	5
25. I teach my child to keep control of his feelings at all times.	1	2	3	4	5
26. I encourage my child to be independent of me.	1	2	3	4	5
27. I believe that scolding and criticism makes my child improve.	1	2	3	4	5
28. I do not allow my child to question my decisions.	1	2	3	4	5

English Version

CHILD-REARING PRACTICES QUESTIONNAIRE (2)

.....
 Indicate the extent to which the following statement describe your childhood relationship with your mother. If you strongly agree with the statement, circle 5; If you somewhat agree with the statement, circle 4; If you are uncertain about with the statement, circle 3; If you somewhat disagree with the statement, circle 2; If you strongly disagree with the statement, circle 1.
 | _____ | _____ | _____ | _____ | _____ |

	STRONGLY DISAGREE	SOMEWHAT DISAGREE	UNCERTAIN ABOUT	SOMEWHAT AGREE	STRONGLY AGREE
	STRONGLY DISAGREE			STRONGLY AGREE	
29. My mother encouraged me always to do my best.	1	2	3	4	5
30. My mother believed physical punishment to be the best way of disciplining.	1	2	3	4	5
31. My mother felt a child should be given comfort and understanding when he is scared or upset.	1	2	3	4	5
32. My mother respected my opinions and encouraged me to express them.	1	2	3	4	5
33. My mother thought it was good practice for me to perform in front of others.	1	2	3	4	5
34. My mother thought a child should be seen and not heard.	1	2	3	4	5
35. My mother expressed affection by hugging, kissing, and holding me.	1	2	3	4	5
36. If I got into trouble, my mother expected me to handle the problem mostly by myself.	1	2	3	4	5
37. My mother expected a great deal of me.	1	2	3	4	5

English Version

	<u>STRONGLY</u>				
	<u>DISAGREE</u>				<u>AGREE</u>
38. My mother did not allow me to say bad things about my teacher.	1	2	3	4	5
39. My mother was easy going and relaxed with me.	1	2	3	4	5
40. My mother usually took into account my preferences in making plans for the family.	1	2	3	4	5
41. My mother thought a child should be encouraged to do things better than others.	1	2	3	4	5
42. My mother did not allow me to get angry with her.	1	2	3	4	5
43. My mother joked and played with me.	1	2	3	4	5
44. My mother let me make many decisions for myself.	1	2	3	4	5
45. My mother felt that it is good for a child to play competitive games.	1	2	3	4	5
46. My mother had strict, well-established rules for me.	1	2	3	4	5
47. I and my mother had warm, intimate times together.	1	2	3	4	5
48. My mother gave me a good many duties and family responsibilities.	1	2	3	4	5
49. My mother wanted me to make a good impression on others.	1	2	3	4	5
50. My mother believed children should not have secrets from their parents.	1	2	3	4	5

English Version

	<u>STRONGLY DISAGREE</u>				<u>STRONGLY AGREE</u>
51. When my mother was angry with me, she let me know it.	1	2	3	4	5
52. My mother taught me that I was responsible for what happened to me.	1	2	3	4	5
53. My mother taught me to keep control of my feelings at all times.	1	2	3	4	5
54. My mother encouraged me to be independent of her.	1	2	3	4	5
55. My mother believed that scolding and criticism made me improve.	1	2	3	4	5
56. My mother did not allow me to question her decisions.	1	2	3	4	5

English VersionCHILD-REARING PRACTICES QUESTIONNAIRE (3)

.....
 Indicate the extent to which the following statement describe
 your childhood relationship with your father. If you strongly
agree with the statement, circle 5; If you somewhat agree with
 the statement, circle 4; If you are uncertain about with the
 statement, circle 3; If you somewhat disagree with the statement,
 circle 2; If you strongly disagree with the statement, circle 1.
 | 1 | 2 | 3 | 4 | 5 |

	STRONGLY DISAGREE	SOMEWHAT DISAGREE	UNCERTAIN ABOUT	SOMEWHAT AGREE	STRONGLY AGREE
	STRONGLY DISAGREE				STRONGLY AGREE
57. My father encouraged me always to do my best.	1	2	3	4	5
58. My father believed physical punishment to be the best way of disciplining.	1	2	3	4	5
59. My father felt a child should be given comfort and understanding when he is scared or upset.	1	2	3	4	5
60. My father respected my opinions and encouraged me to express them.	1	2	3	4	5
61. My father thought it was good practice for me to perform in front of others.	1	2	3	4	5
62. My father thought a child should be seen and not heard.	1	2	3	4	5
63. My father expressed affection by hugging, kissing, and holding me.	1	2	3	4	5
64. If I got into trouble, my father expected me to handle the problem mostly by myself.	1	2	3	4	5
65. My father expected a great deal of me.	1	2	3	4	5

English Version

	<u>STRONGLY DISAGREE</u>			<u>STRONGLY AGREE</u>	
66. My father did not allow me to say bad things about my teacher.	1	2	3	4	5
67. My father was easy going and relaxed with me.	1	2	3	4	5
68. My father usually took into account my preferences in making plans for the family.	1	2	3	4	5
69. My father thought a child should be encouraged to do things better than others.	1	2	3	4	5
70. My father did not allow me to get angry with him.	1	2	3	4	5
71. My father joked and played with me.					
72. My father let me make many decisions for myself.	1	2	3	4	5
73. My father felt that it is good for a child to play competitive games.	1	2	3	4	5
74. My father had strict, well-established rules for me.	1	2	3	4	5
75. I and my father had warm, intimate times together.	1	2	3	4	5
76. My father gave me a good many duties and family responsibilities.	1	2	3	4	5
77. My father wanted me to make a good impression on others.	1	2	3	4	5
78. My father believed children should not have secrets from their parents.	1	2	3	4	5

English Version

	<u>STRONGLY</u> <u>DISAGREE</u>		<u>STRONGLY</u> <u>AGREE</u>		
79. When my father was angry with me, he let me know it.	1	2	3	4	5
80. My father taught me that I was responsible for what happened to me.	1	2	3	4	5
81. My father taught me to keep control of my feelings at all times.	1	2	3	4	5
82. My father encouraged me to be independent of him.	1	2	3	4	5
83. My father believed that scolding and criticism made me improve.	1	2	3	4	5
84. My father did not allow me to question his decisions.	1	2	3	4	5

English Version

 Finally please answer the following questions about you or your family.

85. Age of your child: ____ years old.
86. This child's date of birth: _____.
87. Sex of this child: male ____ female ____.
88. Your relationship to your child: father ____ mother ____.
89. Your age: ____ years old.
90. If currently married, number of years married: ____ years.
91. Your occupation: _____ (Specify).
92. Racial/ethnic background: White ____
 Black ____
 Hispanic ____
 Asian ____ (Specify origin).
93. a) Is your father living? Yes ____ No ____.
 If yes,
 b) How old is your father? ____ years old.
 c) Does your father live in the same household with you?
 Yes ____ No ____.
94. a) Is your mother living? Yes ____ No ____.
 If yes,
 b) How old is your mother? ____ year old.
 c) Does your mother live in the same household with you?
 Yes ____ No ____.
95. Your religion affiliation: _____.
96. If you are Chinese-American, how many years have you been living in the United States? ____ years.

華人，華裔美人與美人父母教養
方式之比較研究

Department of Family and Child Development
Virginia Polytechnic Institute and State University

Chinese Version

教養子女方式問卷(一)

請於下列各形容句子，根據你與你的孩子_____的關係圈選最適當的號碼，如果你非常贊同句子所言，請圈選5；你如果有些贊同，請圈選4；如果你不確定，請圈選3；如果你有些不贊同，請圈選2；如果你非常不贊同，請圈選1。

1 2 3 4 5

非常不贊同

非常贊同

- | | | | | | |
|------------------------------|---|---|---|---|---|
| 1 我鼓勵孩子盡力而為。 | 1 | 2 | 3 | 4 | 5 |
| 2 我以為體罰乃是令孩子守規矩的最好辦法。 | 1 | 2 | 3 | 4 | 5 |
| 3 我覺得孩子害怕或有心事時應給予慰藉與了解。 | 1 | 2 | 3 | 4 | 5 |
| 4 我尊重孩子的意見並鼓勵他們表示意見。 | 1 | 2 | 3 | 4 | 5 |
| 5 我認為讓孩子在人前表演乃是一種很好的訓練。 | 1 | 2 | 3 | 4 | 5 |
| 6 我以為孩子只應該乖乖地坐在一旁，而不隨便發言。 | 1 | 2 | 3 | 4 | 5 |
| 7 我用擁抱、親吻與緊抱來表示對孩子的愛。 | 1 | 2 | 3 | 4 | 5 |
| 8 假如孩子發生麻煩或有困難時，我希望他能盡量自己解決。 | 1 | 2 | 3 | 4 | 5 |

Chinese Version

- 9 我對孩子期望甚高。 1 2 3 4 5
- 10 我不讓孩子說老師壞話。 1 2 3 4 5
- 11 我和孩子在一起的時候性情溫和，平易可親。 1 2 3 4 5
- 12 通常我對孩子參與家庭事宜時，所提出的意見頗為認真。 1 2 3 4 5
- 13 我認為應該鼓勵孩子做事勝於別人。 1 2 3 4 5
- 14 我不讓孩子生我的氣。 1 2 3 4 5
- 15 我和孩子一起玩笑。 1 2 3 4 5
- 16 我常讓孩子為自己作決定。 1 2 3 4 5
- 17 我覺得讓孩子玩有競爭性的遊戲是有益的。 1 2 3 4 5
- 18 我為孩子訂下嚴厲家規。 1 2 3 4 5
- 19 孩子對我經常有溫暖的親密時刻。 1 2 3 4 5
- 20 我給予孩子好些職責與家庭責任。 1 2 3 4 5
- 21 我希望我的孩子能予人好印象。 1 2 3 4 5
- 22 我認為孩子不應對父母存有任何秘密。 1 2 3 4 5
- 23 當我生我孩子的氣時，我讓他知道。 1 2 3 4 5
- 24 我教導孩子便他知道他要對任何發生在他身上的事負責任。 1 2 3 4 5
- 25 我教導孩子們在任何情況下，都要控制自己的情緒。 1 2 3 4 5

Chinese Version

- 26 我鼓勵孩子有獨立性，不要依賴母親。 1 2 3 4 5
- 27 我認爲責備和批評能令孩子改進。 1 2 3 4 5
- 28 我不准孩子對我所作的決定提出疑問。 1 2 3 4 5

Chinese Version

教養子女方式問卷(二)

請於下列各形容句子，標示你在小時候與你母親的關係。如果你非常贊同句子所言，請圈選5；如果你有些贊同，請圈選4；如果你不確定，請圈選3；如果你有些不贊同，請圈選2；如果你非常不贊同，請圈選1。

29. 母親時常鼓勵我凡事應盡力而為。 1 2 3 4 5
30. 母親認為體罰是使孩子守規矩的最好辦法。 1 2 3 4 5
31. 當我害怕或有心事時，母親給予我慰藉與了解。 1 2 3 4 5
32. 母親尊重我的意見，並鼓勵我表示意見。 1 2 3 4 5
33. 母親認為讓我在別人面前表演是一種很好的訓練。 1 2 3 4 5
34. 母親認為孩子只應乖乖的坐在一旁，而不隨便發言。 1 2 3 4 5
35. 母親用擁抱與親吻來表示對我的愛。 1 2 3 4 5
36. 當我遭遇困難時，母親希望我能盡量自己解決。 1 2 3 4 5
37. 母親對我期望甚高。 1 2 3 4 5
38. 母親不讓我說老師壞話。 1 2 3 4 5

Chinese Version

- 39 母親和我在一起的時候，十分隨和，平易可
親。 1 2 3 4 5
- 40 母親在安排家務時，我的意見常被考慮。 1 2 3 4 5
- 41 母親鼓勵我做事情要比別人強做得好。 1 2 3 4 5
- 42 母親不准我生他的氣。 1 2 3 4 5
- 43 母親和我們一起玩笑。 1 2 3 4 5
- 44 母親常讓我自做決定。 1 2 3 4 5
- 45 母親認為讓我玩一些有競爭性的遊戲是有益
的。 1 2 3 4 5
- 46 母親為我訂下了嚴厲的家規。 1 2 3 4 5
- 47 母親與我經常有溫暖的親密時刻。 1 2 3 4 5
- 48 母親常指派我們做許多工作及負起家庭責任 1 2 3 4 5
- 49 母親希望我能給予別人好印象。 1 2 3 4 5
- 50 母親認為我們不應對她存有任何秘密。 1 2 3 4 5
- 51 當我母親生氣時，她讓我知道。 1 2 3 4 5
- 52 母親教導我要對任何發生在我身上的事負責。 1 2 3 4 5
- 53 母親教導我們在任何情況下都要控制自己的
情緒。 1 2 3 4 5
- 54 母親鼓勵我養成獨立性不要依賴她。 1 2 3 4 5
- 55 母親認為責備和批評能令我有所改進。 1 2 3 4 5
- 56 母親不准我過問她所作的決定。 1 2 3 4 5

Chinese Version

教養子女問卷(三)

請於下列各形容句子，標示你在小時候與你父親的關係，如果你非常贊同句子所言，請圈選5；如果你有些贊同，請圈選4；如果你不確定，請圈選3；如果你有些不贊同，請圈選2；如果你非常不贊同，請圈選1。

57. 父親時常鼓勵我凡事應盡力而為。 1 2 3 4 5
58. 父親認為體罰是使孩子守規矩的最好辦法。 1 2 3 4 5
59. 當我害怕或有心事時父親給予我慰藉與了解 1 2 3 4 5
60. 父親尊重我的意見，並鼓勵我表示意見。 1 2 3 4 5
61. 父親認為讓我在別人面前表演是一種很好的訓練。 1 2 3 4 5
62. 父親認為孩子只應乖乖地坐在一旁，而不隨便發言。 1 2 3 4 5
63. 父親用擁抱與親吻來表示對我的愛。 1 2 3 4 5
64. 當我遭遇困難時，父親希望我能盡力自己解決。 1 2 3 4 5
65. 父親對我期望甚高。 1 2 3 4 5
66. 父親不讓我說老師壞話。 1 2 3 4 5
67. 父親和我在一起的時候，十分隨和，平易可親。 1 2 3 4 5

Chinese Version

- | | | | | | |
|----------------------------|---|---|---|---|---|
| 68. 父親在安排家務時，我的意見常被考慮。 | 1 | 2 | 3 | 4 | 5 |
| 69. 父親鼓勵我做事要比別人做得好。 | 1 | 2 | 3 | 4 | 5 |
| 70. 父親不准我生他的氣。 | 1 | 2 | 3 | 4 | 5 |
| 71. 父親和我們一起玩笑。 | 1 | 2 | 3 | 4 | 5 |
| 72. 父親常讓我自做決定。 | 1 | 2 | 3 | 4 | 5 |
| 73. 父親認為讓我玩一些有競爭性的遊戲是有益的。 | 1 | 2 | 3 | 4 | 5 |
| 74. 父親為我訂下了嚴厲的家規。 | 1 | 2 | 3 | 4 | 5 |
| 75. 父親與我經常有溫暖的親密時刻。 | 1 | 2 | 3 | 4 | 5 |
| 76. 父親常指派我們做許多工作及負起家庭責任 | 1 | 2 | 3 | 4 | 5 |
| 77. 父親希望我能給予別人好印象。 | 1 | 2 | 3 | 4 | 5 |
| 78. 父親認為我們不應對他存有任何秘密。 | 1 | 2 | 3 | 4 | 5 |
| 79. 當我父親生氣時，他讓我知道。 | 1 | 2 | 3 | 4 | 5 |
| 80. 父親教導我要對任何發生在我身上的事負責任。 | 1 | 2 | 3 | 4 | 5 |
| 81. 父親教導我們在任何情況下都要控制自己的情緒。 | 1 | 2 | 3 | 4 | 5 |
| 82. 父親鼓勵我養成獨立性不要依賴他。 | 1 | 2 | 3 | 4 | 5 |
| 83. 父親認為責備和批評能令我有所改進。 | 1 | 2 | 3 | 4 | 5 |
| 84. 父親不准我過問他所作的決定。 | 1 | 2 | 3 | 4 | 5 |

Chinese Version

最後請回答以下有關於你本身或你家人的問題

85. 你孩子的年齡：_____ 歲
86. 這孩子的生日：_____
87. 這孩子的性別：男____或女____（請用「×」標示答案）
88. 你與孩子的關係：父親____母親____
89. 你的年齡：_____ 歲
90. 如果你目前是結婚的，結婚有幾年了？_____ 年
91. 你的職業為：_____（請詳細形容）
92. (1) 你的父親還健在嗎？健在____不健在____
 (2) 如果以上答案為「健在」，你父親年齡是：_____ 歲
 (3) 你和你父親住在一起嗎？是____不是____
93. (1) 你的母親還健在嗎？健在____不健在____
 (2) 如果以上答案為「健在」，你母親年齡是：_____ 歲
 (3) 你母親和你住在一起嗎？是____不是____
94. 你所屬宗教團體是：_____
95. 如果你是住在美國的中國人，請問你住在美國有多久了？
 _____ 年。 *正和台灣*

APPENDIX E
RECRUITMENT/COVER/FOLLOW-UP LETTERS

Appendix E. Recruitment/Cover/Follow-up Letters

Recruitment LetterVIRGINIA TECH

Department of Family and Child Development
Wallace Annex

Blacksburg, Virginia, 24061
(703) 961-4794

Dear Mr. & Mrs. :

I am a doctoral student in Child Development at the Virginia Polytechnic Institute and State University and a Head Teacher in the Lab School. My dissertation research will investigate the particular parent-child interaction among Chinese, Chinese-American, and non-Asian American parents. This knowledge will help parents and teachers better understand the similarities and differences in parent-child interaction among these groups. The findings may have an effect on socialization.

I am inviting you to participate in this study. Each of you will complete a questionnaire about your interaction with your child , as well as your recalled interaction with your own father and your mother. Your names and your child's name will not be used to report the findings of this study. All information provided by you will be kept strictly confidential.

The success of my dissertation depends on your cooperation. I really need your help. In a few days I will contact you to talk about this study and your decision to participate. I am looking forward to discussing this matter with you and to answer your questions. Your help is greatly appreciated.

Sincerely,

Chin-Yau Cindy Lin
Graduate Student

Victoria R. Fu, Ph.D.
Professor of Child Development

Cover LetterVIRGINIA TECH

Department of Family and Child Development
Wallace Annex

Blacksburg, Virginia, 24061
(703) 961-4794

Dear Parent(s):

Thank you for agreeing to participate in this study. Your participation will contribute to understanding the child-rearing practices of Chinese, Chinese-American, and non-Asian American parents. This knowledge may help parents and teachers be more effective in socializing children from these groups to become competent individuals in this society.

Each questionnaire has three parts. Part one are questions regarding your own child-rearing practices; and parts two and three those of your own mother and father, respectively. Please read the introduction at the beginning of each part before responding to the questions that follow. It will take approximately 10 minutes to complete each part. If you wish, you may complete each part at a different time. Please do not discuss your responses with your spouse while completing the questionnaire. Please return the completed questionnaires by Nov. 20, 1987 to the researcher in the self-addressed envelopes provided.

Thank you for your time and cooperation. If you have any questions, please feel free to write me or call me at (703)961-6148 or 552-6026. If you would like to know about the results of this study, please indicate on the questionnaire. I would be glad to send you an abstract. Again, thank you for your cooperation.

Sincerely,

Chin-Yau Cindy Lin
Graduate Student

Victoria R. Fu, Ph.D
Professor of Child Development

Follow-up LetterVIRGINIA TECH

Department of Family and Child Development
Wallace Annex

Blacksburg, Virginia, 24061
(703) 961-4794

Dear Parent(s):

I am a doctoral student in Child Development at the Virginia Polytechnic Institute and State University. My dissertation research investigates the child-rearing practices among Chinese, Chinese-American and non-Asian American parents. The results of this study will help parents and teachers better understand the similarities and differences of child-rearing practices among Chinese, Chinese-American, and non-Asian American parents. This knowledge may help parents and teachers be more effective in socializing children from these groups to become competent individuals in this society.

I am inviting you and your spouse to participate in this study. In this study, you and your spouse will be asked to complete the questionnaire independently without discussing with each other. This questionnaire, composed of three parts, is for you to respond your own child-rearing practices, as well as the child-rearing practices of your mother and your father as recalled by you. Each part may take approximately 10 to 15 minutes to complete. The total questionnaire may take around 30 to 45 minutes to complete. If you wish, you may fill out each part at a different time. There are no right or wrong answers. Your name will not be used in reporting the findings. The information provided by you will be kept strictly confidential.

The success of my dissertation depends on your cooperation. I sincerely hope that you will participate this study. If you and your spouse agree to participate in this study, please complete the attached questionnaires, one for you and one for your spouse. Please return the completed questionnaires to the of your child's day care center by , 1987. To ensure confidentiality, return the questionnaires sealed in the envelopes provided.

Thank you for your time and cooperation. If you have any questions or need more information, please contact me at (703)961-6148 or 552-6026, or my advisor, Dr. Victoria Fu at (703)961-4796. Your help is greatly appreciated.

Sincerely,

Chin-Yau Cindy Lin
Graduate Student

Victoria R. Fu, Ph.D.
Professor of Child Development

Recruitment Letter (Chinese Version)

VIRGINIA TECH

Department of Family and Child Development
Wallace Annex

Wallace Annex
Blacksburg, Virginia 24061-8299
(703) 961-4794 or 4795

Dear Parent(s):

Last week, two questionnaires seeking information about your and your spouse's child-rearing practices were distributed to you and your spouse. If you have already completed and returned them to us, please accept our sincere appreciation. If not, please complete and return them as soon as possible. Your responses are important to the success of this study.

If by any chance you did not receive the questionnaire, please contact me at (703)961-6148 or 552-6026, or my advisor, Dr. Victoria Fu at (703)961-4796. I will mail another copy to you. Again, your help is greatly appreciated.

Sincerely,

Chin-Yau Cindy Lin
Graduate Student

Victoria R. Fu, Ph.D.
Professor of Child Development

Cover Letter (Chinese Version)VIRGINIA TECH

Department of Family and Child Development
College of Human Resources

Wallace Annex
Blacksburg, Virginia 24061-8299
(703) 961-4794 or 4795

親愛的父母：

我是 Virginia Tech 博士班學生，我的論文研究是比較性的研究，將比較台灣的、在美國的中國父母，以及美國父母的教養方式。研究結果盼能提供中美父母一個互相借鏡的機會，更希望因此能提供您最佳的教養子女方式，以幫助您的子女適應美國社會。

此研究將以問卷方式進行，每一份問卷包括三部分。每部分須花時約十至十五分鐘填寫。每一部份是有關您和您的五歲至八歲孩子的親子關係，第二部份是有關您和您母親的關係，第三部份是有關您和您父親的關係。您可於三段不同的時間作答，但是請您和您的配偶各自完成問卷，不要互相討論作答。您所提供的答案將可確保匿名性，當此研究結果完成後，您可向我索取研究結果報告。

我誠懇地請求您和您的配偶支持此研究。麻煩您和您的配偶各自填寫附於此信後的問卷（您一份，您的配偶一份），請於一星期內完成並交回。

再一次感謝您的支持。如果您有任何問題，請和我或我指導教授 Dr. Victoria Fu 聯絡，我們將非常樂意作答。

林青瑤 (703) 961-6148
552-6026

Dr. Victoria R. Fu (703) 961-4796

Follow-up LetterVIRGINIA TECH

Department of Family and Child Development
College of Human Resources

Wallace Annex
Blacksburg, Virginia 24061-8299
(703) 961-4794 or 4795

親愛的父母：

上兩星期您和您的配偶曾接到一份有關中美父母
教養方式比較研究的問卷。如果您已經完成並且交回。
我們非常的感謝您的支持。倘若您尚未交回，麻煩
您花費時間填寫並且儘快交回。因為您的合作對
這個研究是否成功非常重要。我們祈盼您和您的
配偶能夠給予幫忙。

杯青樓。 &

Victoria, R. Fu, Ph.D.

謹上。

APPENDIX F
CORRELATION MATRIX OF FOUR
PARENTAL VARIABLES

Appendix F. Correlation Matrix of Four Parental Variables

Chinese

	PCF	EAF	EINF	ACHF	+	PCM	EAM	EINM	ACNM
PCF		.33	.39	.50	+	PCM	.08	.005	.32
EAF	.33		.66	.58	+	EAM	.08	.23	.06
EINF	.39	.66		.64	+	EINM	.005	.23	.33
ACHF	.50	.58	.64		+	ACHM	.32	.06	.33

Chinese-American

	PCF	EAF	EINF	ACHF	+	PCM	EAM	EINM	ACNM
PCF		-.05	.19	.15	+	PCM	.19	.27	.55
EAF	-.05		.58	.64	+	EAM	.19	.47	.25
EINF	.19	.58		.66	+	EINM	.27	.47	.41
ACHF	.15	.64	.66		+	ACHM	.55	.25	.41

American

	PCF	EAF	EINF	ACHF	+	PCM	EAM	EINM	ACNM
PCF		-.17	.16	.12	+	PCM	-.01	-.25	.35
EAF	-.17		.27	.33	+	EAM	-.01	.22	.13
EINF	.16	.27		.35	+	EINM	-.25	.22	.21
ACHF	.12	.33	.35		+	ACHM	.35	.13	.21

Note. PCF= father's parental control
 EAF= father's expression of affection
 EINF= father's encouragement of independence
 ACHF= father's emphasis on achievement
 PCM= mother's parental control
 EAM= mother's expression of affection
 EINM= mother's encouragement of independence
 ACHM= mother's emphasis on achievement

APPENDIX G
RELIABILITIES OF THE CRPR SCALE

Appendix G. Reliabilities of the CRPR Scale

<u>Subscale</u>	<u>Reliability, α</u>
1. Father's parental control	(.71)
2. Father's expression of affection	(.67)
3. Father's encouragement of independence	(.78)
4. Father's emphasis on achievement	(.72)
5. Father's recall of his mother's parental control	(.82)
6. Father's recall of his mother's expression of affection	(.72)
7. Father's recall of his mother's encouragement of independence	(.74)
8. Father's recall of his mother's emphasis on achievement	(.68)
9. Father's recall of his father's parental control	(.81)
10. Father's recall of his father's expression of affection	(.80)
11. Father's recall of his mother's encouragement of independence	(.74)
12. Father's recall of his mother's emphasis on achievement	(.73)
13. Mother's parental control	(.69)
14. Mother's expression of affection	(.37)
15. Mother's encouragement of independence	(.53)
16. Mother's emphasis on achievement	(.62)
17. Mother's recall of her mother's parental control	(.79)
18. Mother's recall of her mother's expression of affection.....	(.76)
19. Mother's recall of her mother's encouragement of independence	(.72)
20. Mother's recall of her mother's emphasis on achievement	(.66)
21. Mother's recall of her father's parental control	(.76)
22. Mother's recall of her father's expression of affection	(.78)
23. Mother's recall of her mother's encouragement of independence	(.72)
24. Mother's recall of her mother's emphasis on achievement	(.75)

**The vita has been removed from
the scanned document**