



1979

## The relationship of language orientation and racial/ethnic attitude among Chinese-American primary grade children

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THE RELATIONSHIP OF LANGUAGE ORIENTATION AND  
RACIAL/ETHNIC ATTITUDE AMONG CHINESE-  
AMERICAN PRIMARY-GRADE CHILDREN

---

A Dissertation  
Presented to  
the Faculty of the Graduate School  
University of the Pacific

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

by  
Irene Sui-ling Kwok  
April 1979

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April 1979

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Dated April 19, 1979

## DEDICATION

This dissertation is dedicated to my family. My mother Lea N. Kwok and my father T. Kwok, who raised me and encouraged me to be an educator, made it possible for me to become educated and achieve my professional goals in Hong Kong and in this country. My sisters Helen Kwok and Mary Ann Kwok, and my brother Michael Kwok deserve my appreciation for their love and help, particularly in our early years in the United States. It is for my family members and because of them that I have struggled to complete my studies.

## ACKNOWLEDGEMENTS

This writer wishes to express her appreciation for the invaluable assistance provided by her dissertation committee; in particular, Dr. Augustine Garcia, the committee chairman, whose patience, diligence, and leadership made it possible for me to complete my dissertation.

The committee members: Dr. Juanita Curtis, Dr. Fe Hufana, Dr. John Phillips, and Dr. Ezekiel Ramirez gave unselfishly of their time. Their support and suggestions contributed greatly to the study.

The writer also thanks the personnel, parents, and children of the San Francisco Unified School District, without whom the study would not have been possible. Dr. Mary Byrd, Program Manager (Research), the five school principals, the teachers, teacher aides, parents, and the students all cooperated very effectively with the writer in the success of this study.

Special thanks are given to four persons who provided technical assistance in the study: Dr. Kenneth Morland, Dr. Chien-hou Hwang who guided the initiation of the study and approved the use of the Morland Picture Interview, Dr. Bobby Hopkins and Dr. Joseph Anastasio, who gave statistical advice, as well as inspiration and encouragement.

THE RELATIONSHIP OF LANGUAGE ORIENTATION AND  
RACIAL/ETHNIC ATTITUDE AMONG CHINESE-  
AMERICAN PRIMARY-GRADE CHILDREN

Abstract of Dissertation

Problem

This study sought to determine whether there was a relationship between the language orientation of Chinese-American primary-grade children in the San Francisco Unified School District and their racial/ethnic attitude. Generally, Chinese Americans are monolingual Chinese speakers (MCS), monolingual English speakers (MES), or bilingual English and Chinese speakers (BECS). These three linguistic groups of Chinese-American children were compared in this study to determine the existence of a language orientation-racial/ethnic attitude relationship. A review of the literature shows that 1) language, thought, and perception are interrelated, 2) racial attitudes are significant factors in American society, 3) attitudes and behavior are interrelated, and 4) children develop racial/ethnic attitudes at an early age. The problem incorporates each of these areas, while focusing on the dependent variable of racial/ethnic attitude.

Methods and Procedures

Hypotheses for the study were developed around ten kinds of racial/ethnic attitude. Five of these were cognitive, seeking to ascertain the ability of Chinese-American

children to differentiate between Chinese and Caucasian models. Five of the hypotheses were affective, seeking to identify the feelings of Chinese-American children toward these same models. An eleventh hypothesis measured overall affective racial/ethnic attitude, while the twelfth and thirteenth determined the interactive effect of grade level and sex upon overall affective racial/ethnic attitude across linguistic groups.

A sample of 150 Chinese-American children in kindergarten through second grade, stratified by linguistic group, was interviewed through the use of the Morland Picture Interview (MPI). The groupings (MCS, MES, and BECS) were determined by the district's existing language assessment results. These results were obtained during 1977-1978 through the San Diego Observation Assessment Instrument (SDOAI).

The specific and overall affective racial/ethnic attitude differences between the three linguistic groups were analyzed through a one-way Analysis of Variance (ANOVA), with a 0.10 level of significance. A Scheffé test of multiple comparison was used to identify specific inter-group differences. Two-way ANOVA were used to determine the interactive effects.

### Findings

The study determined no significant inter-group differences in racial/ethnic classification of others ( $H_{01}$ ) and self ( $H_{02}$ ), nor in the ability to see racial/ethnic



similarity of Chinese models to self ( $H_{03}$ ) and fathers ( $H_{04}$ ). However, the BECS group were found to be significantly more accurate in perceptions of racial/ethnic similarity to mothers ( $H_{05}$ ) than the other two groups. Although the three groups were not found to be significantly different in racial/ethnic acceptance of Chinese ( $H_{06}$ ) or bias ( $H_{010}$ ), they were significantly different in racial/ethnic acceptance of Caucasians ( $H_{07}$ ), preference ( $H_{08}$ ), self-preference ( $H_{09}$ ), and overall affective racial/ethnic attitude ( $H_{011}$ ). In most cases where significant difference was found, the MCS group strongly favored a Chinese orientation, and the MES group favored a Caucasian orientation, while the BECS group was relatively balanced in its racial/ethnic attitudes.

The interactive effects of grade level and sex were found to be completely different. No significant difference was found between grade levels by linguistic grouping; however, the racial/ethnic attitudes of boys and girls were found to be different in all three groups. The greatest difference was found within the BECS group: BECS girls had a stronger Chinese orientation, and boys a stronger Caucasian orientation.

### Conclusions

It may be concluded that language orientation is, indeed, significantly related to racial/ethnic attitude among

Chinese Americans. Although the ability to differentiate between their own and other racial/ethnic groups does not usually differ by language orientation, their specific and overall affective racial/ethnic attitudes do differ greatly. Whereas the MCS and MES children tend to exhibit extreme affective racial/ethnic attitudes, BECS children show moderate tendencies.

From the findings of this study, it can be concluded that the schools should encourage bilingualism among students. Racial/ethnic attitudes and differences should be discussed openly in order to develop positive attitudes. These attitudes can be most effectively developed in an atmosphere where the language, race, and ethnicity of each student is respected. The racial/ethnic perceptions of monolingual Chinese-American students, whether they speak only Chinese or English seem to be adversely affected by their limited language ability. It appears that they exhibit a relatively narrow view of their own and/or the Caucasian racial/ethnic groups. It is possible that their limited language ability and their related narrow view may be positively changed through the development of bilingualism.

#### Recommendations for Future Research

Additional research is recommended in five areas:

- 1) the relationship of language orientation and racial/ethnic attitude, with additional variables, 2) longitudinal

differences in racial/ethnic attitude across grade levels and sex groups, 3) international comparisons of students' racial/ethnic attitudes, 4) the determination of whether students in bilingual programs exhibit different racial/ethnic attitudes than similar students in non-bilingual programs, 5) the development of new instruments to assess racial/ethnic attitudes. Research in these areas would provide appropriate follow-up to the present study. All children and school programs in general can benefit from the results of such intensive research.

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## Chapter 1

### NATURE AND SCOPE OF THE PROBLEM

#### Introduction

It is generally accepted in the United States that educational issues tend to reflect society's concerns at large. One very controversial educational issue today is that of language and cultural differences. As programs develop to accommodate or eliminate these differences, this issue is often reflected in political, judicial, social, and even journalistic settings. The issue is controversial primarily because many people disagree whether the society should be monocultural or multicultural.

During most of this country's history, society has stressed the need for "cultural unity." It has, therefore, adopted a "melting pot" ideology, emphasizing the need for the cultural assimilation of all its members.<sup>1</sup> The school, in reflecting society, has traditionally attempted to assimilate all students. In spite of this, many racial/ethnic groups have preserved their uniqueness.

Chinese Americans are one example of a racial/ethnic group that has persevered in this country through more than

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<sup>1</sup>Seymour W. Itzkoff, Cultural Pluralism and American Education (Scranton: International Text Book Co., 1969), pp. 46-53.

one hundred years. Although bilingual/cross-cultural programs which include the language and culture are now provided for Chinese Americans, the public schools have negated these until recently.<sup>2</sup>

The attitudes which Chinese Americans have toward themselves and others may be reflective of their own racial/ethnic identity. It is also possible that this identity may be related to the language(s) toward which Chinese Americans are oriented. This study will investigate these relationships as they exist today among Chinese-American primary-grade students.

#### Historical Background

The migration patterns of the Chinese to the United States have influenced their present situation. From 1850-1880, approximately 300,000 Chinese came to this country, most from Kwangtung Province. Many came to America because of the Chinese revolution, natural disasters, and/or the discovery of gold in California.<sup>3</sup> They came to work as laborers, but generally planned to return to China after making their fortunes.<sup>4</sup> The Chinese encountered language

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<sup>2</sup>Joseph Grant, Bilingual Education and the Law: an Overview (Austin: The Dissemination and Assessment Center for Bilingual Education, 1975), p. 3.

<sup>3</sup>S. W. Kung, Chinese in American Life (Seattle: The University of Washington Press, 1962), p. 7.

<sup>4</sup>Gunther Barth, Bitter Strength (Boston: Harvard University Press, 1964), p. 3.

difficulties and a low degree of acceptance by Americans. According to Lyman, within these thirty years, a few Chinese made their fortune, but many others failed, so that the majority of the original migrant group had returned to China by 1880.<sup>5</sup> However, Lyman found that, after 1880:

The number of Chinese in America grew until 1890, when census reports indicated more than 107,000. However, immigration restrictions, a shortage of females, return migration, and the deaths of the aged caused the Chinese population to decrease for the next thirty years. In 1920 there were only 61,000 in the country. A slight improvement in the sex ratio, a slowly increasing birth rate and, after 1943, a steady relaxation of immigration restrictions led to a new growth in the Chinese population.

In 1960 there were almost 200,000 Chinese in the U.S. In 1968 the repeal of the quota on national origins and a provision for the reuniting of families promised that an even greater number of Chinese could enter the U.S. from Hong Kong and Taiwan. Moreover, the increase in the number of Chinese females of child-bearing age in the U.S. presaged a growth in the number of native-born Chinese. Thus, the migration that began in the nineteenth century from a great but strife-torn Asian state has ultimately resulted in a settled population. For them the migration of their forebears has produced new issues of acculturation, assimilation, and identity.<sup>6</sup>

These issues, for Chinese Americans, have been characterized in unique ways.

Racial discrimination against Chinese Americans, particularly in the nineteenth century, was unlike that

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<sup>5</sup>Stanford Lyman, Chinese Americans (New York: Random House, 1974), p. 5.

<sup>6</sup>Lyman, op. cit., p. 5.

perpetrated upon any other group in this nation.<sup>7</sup> The differences of dress, customs, diets, habits and language kept Chinese Americans apart from other Americans.<sup>8</sup> Most of the early Chinese in the United States worked as laborers in the mines and on the railroads. The racist anti-Chinese movement of 1852-1910 caused extreme hardships among Chinese. During this period many were fired from their jobs and forced out of areas in which they had settled. Many Chinese were robbed, falsely accused of crimes, beaten and murdered. There were even special laws written to control Chinese, such as the Chinese Exclusion Act.<sup>9</sup>

In his study, Lyman found that:

The character of Chinese-White relations in America has been marked by five phases: 1) a period of racist thinking that condemned Chinese before they arrived in America (1785-1850), 2) a Sinophobic movement (1852-1910), 3) a period of institutional racism and social and personal prejudice (1910-1943), 4) the period of the establishment of a small but significant middle class (1945-1960), and 5) the most recent and continuing period of sociocultural anxiety, characterized by the rise of ethnic nationalism among young American-born and recent immigrant Chinese and a growing cultural identity crisis among middle-class Chinese.<sup>10</sup>

Recognition of these historical phases places today's circumstances into proper perspective.

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<sup>7</sup>Stuart C. Miller, The Unwelcome Immigrant (Berkeley: University of California Press, 1969), p. 2.

<sup>8</sup>Kung, op. cit., p. 10.

<sup>9</sup>Barth, op. cit., p. 12.

<sup>10</sup>Lyman, op. cit., p. 150.

The Chinese Americans of today are descendants of a people who were geographically and ethnically isolated from the mainstream of American society.<sup>11</sup> Discrimination by Americans forced the early Chinese immigrants to join together in particular areas of town, generally referred to as "Chinatowns." Chinese who came later found it safer to settle in these exclusively-Chinese communities. As a result, the traditional culture continued to be maintained, with little exposure to the American mainstream until the 1940's.<sup>12</sup> Later, with integration, Chinese Americans were subjected to assimilative practices which caused alienation among many of them. While some became alienated against non-Chinese, others rejected their own people. The few who developed as functional bilinguals prior to the 1970's were able to develop identity with both worlds.<sup>13</sup>

#### Current Societal Context

Today, bilingual/cross-cultural education programs have been implemented in the schools in an attempt to cope with linguistic and cultural differences to improve the education of language/cultural minorities. Bilingual

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<sup>11</sup>J. S. Tow, The Real Chinese in America (New York: The Academy Press, 1923), p. 49.

<sup>12</sup>Lyman, op. cit., p. 70.

<sup>13</sup>Lonnie Chin, "Chinese and Public School Teaching," Chinese-Americans: School and Community Problems (Chicago: Integrated Education Associates, 1972), p. 59.

educators are charged with providing opportunity for youngsters to learn different languages and cultures in order to promote intercultural and interracial harmony. The use of bilingual instruction can provide each student with the opportunity to develop skills and concepts through his/her native language as well as English. This new emphasis could only be possible in a period of time during which efforts are being made to treat all people as equals.<sup>14</sup> Through the use of bilingual/cross-cultural education, the schools can promote this concept, which is relatively new in this country.

The 1974 United States Supreme Court decision in the case of *Lau vs. Nichols*, a landmark for bilingual education, was also a major breakthrough in the Chinese American's struggle for equality.<sup>15</sup> This ruling declared that Chinese-speaking students, as well as other non-native English speakers, have the right to be taught in their native language while learning English. In its decision, the Supreme Court ruled that all students deserve the right to an equal educational opportunity.<sup>16</sup> It is evidence that Chinese Americans have finally gained recognition as members of American society.

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<sup>14</sup>James Coleman, "The Concept of Equality of Educational Opportunity," Equality of Educational Opportunity (New York: AMS Press, Inc., 1974), pp. 3-16.

<sup>15</sup>Grant, op. cit., p. 3.

<sup>16</sup>Ibid.

Past racial attitudes toward Chinese Americans have contributed to hardship and cultural conflict. These attitudes have, in turn, contributed to the development of racial attitudes among Chinese Americans that resulted in further problems. If cultural conflict is caused or increased by the development of negative racial, cultural, or ethnic attitudes, then there is a need to identify these attitudes in order to reduce or change them. This identification is the subject of the present study.

### The Problem

As a result of their unique historical development in this country, Chinese Americans represent a wide acculturation range. The range extends from traditional Chinese culture to total assimilation in the host, or dominant, culture. While the settlement of Chinese in "Chinatown" communities and recent immigration reinforce the maintenance of the traditional culture, increased integration has promoted assimilation among many Chinese Americans.

### Background of the Problem

Degree of acculturation generally appears to be closely related to language orientation.<sup>17</sup> Chinese Americans who are very traditional generally speak Chinese predominantly,

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<sup>17</sup>Robert Lado, Linguistics Across Cultures (Michigan: University of Michigan Press, 1976), pp. 10-12.



if not exclusively. In turn, the monolingual usage of Chinese tends to promote the maintenance of the traditional culture.

Chinese Americans who have lost most vestiges of their native culture and have been assimilated by the host, or dominant, culture generally speak English predominantly, if not exclusively. Monolingual English-speaking Chinese Americans may no longer identify with Chinese culture. They have become atraditional in nature, as they have adopted Western traditions.

Many Chinese Americans develop the ability to function in both Chinese and English. This ability helps them maintain identify with both the Chinese and host cultures. One of the primary objectives of bilingual/cross-cultural education is the development of bilingual people who are more accepting of themselves and of other cultures, races and ethnic groups.<sup>18</sup> Although there is limited evidence to support this premise, it is generally assumed that bilingualism promotes a dualistic cultural orientation. It is generally anticipated in bilingual/cross-cultural programs that this orientation will promote more positive attitudes toward one's own cultural, racial or ethnic group and those of others. Since it is often difficult to determine whether

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<sup>18</sup>Bruce A. Gaarder, "Bilingualism and Education," The Language Education of Minority Children, ed. Bernard Spolsky (Rowley: Newbury House Publishers, Inc., 1972), pp. 5-7.

these attitudes are racial or ethnic in nature, the term "racial/ethnic" is used in this study.

Racial/ethnic attitudes exist in this country, and educators need to recognize the impact of these attitudes upon children. A review of the literature clearly shows that American society has historically viewed race or ethnicity as means of categorizing human behaviors and abilities.<sup>19</sup> These often negative racial/ethnic attitudes have led to segregation, which later prompted legal action for racial/ethnic integration.<sup>20</sup>

The literature also shows that, as early as the age of three, children have developed attitudes about race or ethnicity.<sup>21,22,23</sup> In-depth studies of racial/ethnic attitudes among children from three to eighteen years of age have interrelated several variables, including:

1) ethnicity, 2) sex, 3) school environment, 4) grade level,

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<sup>19</sup>John Williams and Kenneth Morland, Race, Color, and the Young Child (Chapel Hill: University of North Carolina Press, 1976), p. 4.

<sup>20</sup>U.S. Commission on Civil Rights, Fulfilling the Letter and Spirit of the Law (Washington, D.C.: The Commission, 1976), p. 20.

<sup>21</sup>M. E. Goodman, Race Awareness in Young Children (New York: The Macmillan Co., 1954), pp. 15-20.

<sup>22</sup>Gordon Allport, The Nature of Prejudice (Palo Alto: Addison-Westley, 1954), p. 45.

<sup>23</sup>J. Porter, Black Child, White Child (Boston: Harvard University Press, 1971), p. 20.

and 5) academic achievement.<sup>24</sup> In general, they have shown that racial/ethnic attitudes play an important role in the education of children.

In some of his most recent investigations, Morland found that children in a society with racial/ethnic groupings in parallel position (e.g., Hong Kong) had a different development of racial/ethnic awareness than children in societies with dominant-subordinate racial/ethnic groupings (e.g., the United States).<sup>25</sup> His studies show racial/ethnic differences tend to be emphasized more greatly in a dominant-subordinate society than in others. They also show that children in subordinate groups are less likely to identify with their own group than are children in the dominant group. This, of course, has serious implications for Chinese-American children.<sup>26</sup>

#### Statement of the Problem

This study investigated the relationship between language orientation and racial/ethnic attitude among Chinese-American primary-grade children. Specifically,

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<sup>24</sup>Roosevelt Osborne Miott, "An Investigation of the Attitudes of Elementary School Children Toward Race Related Concepts" (unpublished doctoral dissertation, University of Houston, 1976).

<sup>25</sup>Kenneth Morland, The Development of Racial/Ethnic Awareness in Chinese and Americans: A Cross-Cultural Study (Washington, D.C.: Office of International Programs, 1976), pp. 18-22.

<sup>26</sup>Ibid.

the objectives of the study were to determine whether monolingual Chinese speakers (MCS), bilingual English-Chinese speakers (BECS), and monolingual English speakers (MES) varied significantly in relation to: 1) specific racial/ethnic attitudes about Chinese and Caucasian Americans, 2) overall affective racial/ethnic attitude, and 3) grade-level and sex interaction with overall affective racial/ethnic attitude. The study developed around questions regarding racial/ethnic attitudinal differences between the three linguistic groups in thirteen areas:

1. Is there significant difference in racial/ethnic classification ability?
2. Is there significant difference in racial/ethnic self-classification ability?
3. Is there significant difference in perception of racial/ethnic similarity to self?
4. Is there significant difference in perception of racial/ethnic similarity to their own fathers?
5. Is there significant difference in perception of racial/ethnic similarity to their own mothers?
6. Is there significant difference in racial/ethnic acceptance of Chinese?
7. Is there significant difference in racial/ethnic acceptance of Caucasians?
8. Is there significant difference in racial/ethnic preference?

9. Is there significant difference in racial/ethnic self-preference?
10. Is there significant difference in racial/ethnic bias?
11. Is there significant difference in overall affective racial/ethnic attitude?
12. Is there significant difference in grade-level interaction with overall affective racial/ethnic attitude?
13. Is there significant difference in sex interaction with overall affective racial/ethnic attitude?

Questions one through five focused upon attitudes that are primarily cognitive in nature, and questions six through ten focused upon affective forms of racial/ethnic attitude. While question eleven combined questions six through ten, questions twelve and thirteen focused upon interactive effects on overall affective racial/ethnic attitude. Hereafter, "overall affective racial/ethnic attitude" will refer to the combination of the five affective variables of questions six through ten.

There is no firm basis in the literature for assumptions regarding the ultimate results of this study. The investigator anticipated, however, that no significant difference would be found between the groups on cognitive measures, but that the study would determine significant differences in all affective measures except acceptance of Chinese and bias. The cognitive results were anticipated because of findings in the literature which showed acute

awareness of other racial/ethnic groups in classification and similarity measures. The anticipated affective results were based on two assumptions: 1) that Chinese Americans at this age may still retain a positive group identity and generally accept their own racial/ethnic group, but 2) they may not yet show a differential bias toward their own group by linguistic grouping. Both grade-level and sex interaction with overall affective racial/ethnic attitude were expected to show significant difference between the groups.

#### Context of the Problem

The investigation of racial/ethnic attitudes took place among three linguistic groups of Chinese Americans. These three groups were determined by the San Diego Observation Assessment Instrument (SDOAI), as interpreted for this study:

1. monolingual Chinese speakers (MCS) - classified by the SDOAI as non-English speakers (NES), dominant in Chinese;
2. bilingual English and Chinese speakers (BECS) - classified by the SDOAI as limited English speakers (LES), fluent English speakers (FES) who are also functional in Chinese, or bilinguals; and
3. monolingual English speakers (MES) - classified by the SDOAI as fluent English speakers (FES) or DES; in this study, the MES group includes dominant English speakers with very little or no ability in Chinese. Criteria for

the linguistic grouping of the sample are included in Chapter Three. The specific sample consisted of one hundred fifty stratified randomly-selected primary-grade children from five schools in the San Francisco Unified School District, with fifty students from each linguistic group.

Two instruments were used in this study; the San Diego Observation Assessment Instrument (SDOAI) and the Morland Picture Interview (MPI). The first was used to classify students by linguistic ability. The second one was used to determine racial/ethnic attitudes among the sample.

The San Diego Observation Assessment Instrument (SDOAI) was designated by the California Superintendent of Public Instruction in the public schools of California in 1977. Although no validation data are presently available, its validity for this study was derived from its official recognition. The investigator utilized the most current results obtained by the San Francisco Unified School District (1977-1978) to determine the language classification for the three groups within the sample. The Bilingual Department of the San Francisco Unified School District interpreted these results to develop linguistic categories during 1978. The investigator based identification of the linguistic groups for this study upon the district's categorizations, as is interpreted on page 62.

The Morland Picture Interview (MPI) has been used in several studies to determine racial/ethnic attitudes

among students of different racial/ethnic groups. There are two parts to this instrument. The first part determines the racial/ethnic acceptance, preference, bias, and perception of self and parents in relationship to Chinese and Caucasian models. The purpose of the second part of the test is to determine the differences in the respondents' ability to apply racial/ethnic terms correctly to the persons in the pictures, to the interviewer, and to themselves.

There are two versions of the MPI (one with models of Afro and Euro Americans, and the other with models of Chinese and Euro Americans). Only the Chinese and Euro-American (Caucasian) version was used in this study. The MPI was administered as it was designed by Dr. Kenneth Morland.<sup>27</sup>

Data of two sorts were gathered: 1) linguistic ability, and 2) racial/ethnic attitudes. Linguistic ability data were drawn from the school district records of the student sample. Students were linguistically categorized according to these data. Racial/ethnic attitude data were gathered through personal interviews. The investigator became acquainted with the children to be interviewed before proceeding. The MPI was administered on a one-to-one basis in a separate room in all cases. It was given orally in English for the English-speaking, in English and/or Chinese

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<sup>27</sup>Williams and Morland, op. cit., pp. 329-335.



for the bilingual Chinese-American children, and in Chinese for the monolingual Chinese-speaking children.

### Definition of Terms

Among the technical or restricted terms used in this study are:

Host (dominant) culture - that culture which predominates in a country.

Traditional - basic orientation to the native, mother culture (that of China, Hong Kong, or Taiwan).

Atraditional - the total absence of traditional cultures; assimilation by the host, or dominant culture.

Dualistic - basic orientation to the native (Chinese) and host or dominant culture.

Monolingual - a person who speaks only one language (i.e., a monolingual Chinese speaker or a monolingual English speaker).

Bilingual - a person who speaks two languages, although perhaps not equally. In this study, the term refers to those students who are sufficiently proficient in English and Chinese.

Bilingual education - the use of both the English language and another language (usually the native tongue) as mediums of instruction in the schools. It is not foreign language teaching.

Acculturation - the process of socialization which

introduces a second culture, usually a host culture, to members of a more traditional culture.

Assimilation - the total disappearance of the native culture and its replacement by the host culture in the acculturation of a person.

Segregation - isolation of people or groups from distinct people or groups.

De jure segregation - segregation which is authorized by legal statute.

De facto segregation - segregation which exists without legal sanction.

Desegregation - the removal of segregation; a physical merger of distinct people and groups.

Integration - articulation between members of distinct groups.

Chinese American - a U.S. resident who is descended from Chinese immigrants.

Racial/ethnic - a modifier used in this study to refer to groups, attitudes, or behaviors which are identified through either racial or ethnic criteria.

Racial/ethnic classification ability - the ability of children to distinguish between members of different racial/ethnic groups.

Racial/ethnic self-classification - apparent identification of a child with a particular racial/ethnic group.

Perception of racial/ethnic similarity to self and to parents - ability of children to perceive racial/ethnic similarities of models to themselves and parents.

Racial/ethnic acceptance - the willingness of children to play with children of their own racial/ethnic group or another group when no choice is involved.

Racial/ethnic preference - the willingness of children to play with children of their own racial/ethnic group or another group when they are free to choose.

Racial/ethnic bias - children's evaluation of qualities between members of different racial/ethnic groups.

Language orientation - the apparent language ability categorization of a given group (e.g., monolingual English speakers).

#### Limitations of the Study

This study was limited to two primary variables: 1) language orientation - the independent variable, and 2) racial/ethnic attitude - the dependent variable, as exemplified in ten forms and an overall affective form. Socio-economic level and school environment variables were excluded from the study. These were controlled through the use of a stratified random sampling of primary-level Chinese Americans in five socio-economically diverse schools. The study examined the interaction effect of two additional variables, grade level and sex, upon overall affective racial/ethnic attitude.

It should be clarified that this study did not directly assess language orientation, but utilized the language data obtained by the San Francisco Unified School District. It was assumed that the school district's results were valid for the purposes of this study. Actual assessment involved only the measurement of racial/ethnic attitudes among the three identified linguistic groups.

#### Significance of the Study

The literature on Chinese Americans reflects a history of racial/ethnic discrimination in this country. Chinese Americans have responded in several ways to this racist behavior. Some have held exclusively to the traditional culture; others have attempted to convert as quickly as possible to American behavioral norms. Yet others have maintained linguistic and cultural identity with both the Chinese and host, or dominant, cultures. By determining the racial/ethnic attitudes of three linguistic groups, this study could identify an important relationship which may help in the education of Chinese Americans.

While bilingualism has generally been discouraged in this country, it may yet become a significant factor in promoting racial/ethnic harmony. By testing the theory that language orientation affects racial/ethnic attitudes toward traditional and host, or dominant groups, this study could provide a clearer direction in the field of

bilingual/cross-cultural education. Having tested this theory, the study could help to determine problems in school racial/ethnic relations. Adequate means could then be recommended to reduce racial tensions, thus promoting improved educational growth.

#### Remainder of the Study

Subsequent chapters establish the need for this study, describe procedures, report findings, and develop conclusions and recommendations. Chapter Two provides a theoretical rationale for the study through a thorough review of the related literature. The areas of the literature to be reviewed are: 1) the relationship of language, thought, and perception, 2) attitude formation and behavior, 3) race and racial attitudes, and 4) racial/ethnic attitudes among children.

In Chapter Three, the investigator describes the procedures of the study. This includes a detailed description of the research design, hypotheses, instruments, sample, data gathering procedures, and statistical methodology. This chapter establishes the technical validity of the study.

The findings of the study are reported in Chapter Four, while conclusions and recommendations are drawn in Chapter Five. The findings directly reflect the data collected, and the conclusions were based on these results.

Finally, the recommendations were made on the basis of the conclusions, as compared with the research questions for the study.

## Chapter 2

### REVIEW OF THE LITERATURE

#### Introduction

Racial and ethnic relations are recognized as having an impact upon the schools and school programs. Student and parent attitudes toward themselves or toward other racial/ethnic groups affect their willingness to participate in school activities for common goals. Since the U.S. Supreme Court decision of 1954, in the case of Brown vs. Board of Education, the public has been made acutely aware of the racial/ethnic attitudes which divide the schools. The supporters and opponents of desegregation have clashed again and again, in the courts and on the streets, over this critical issue. Whether the case has been de jure or de facto segregation, or whether it has been over busing or gerrymandering, the primary issue is whether various racial/ethnic groups can learn and live together in peaceful harmony.<sup>28</sup>

In analyzing the aftermath of the 1954 decision, various researchers have touched upon its racial overtones. Coleman, for example, concluded that the Supreme Court had

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<sup>28</sup>U.S. Commission on Civil Rights, op. cit., pp. 1-9.

declared the new concept of "equal educational opportunity." He proposed that the major implications of desegregation are: 1) that the use of race as a basis for school assignment violates fundamental freedom, and 2) that equality in the effects of schooling (not just exposure to the same schooling) is a requisite.<sup>29</sup> St. John maintains that one of the major goals of desegregated schooling in this country should be reduction of racial prejudice.<sup>30</sup> Although this goal has been overshadowed by the goals of minority group achievement and self confidence, St. John stresses that it can be a natural result of these two. The studies she cites indicate that, ". . . desegregation sometimes reduces prejudice . . . and sometimes, instead, (produces) stereotyping . . . interracial cleavage and conflict. An outcome so variable must be affected by circumstances other than the mere fact of desegregation."<sup>31</sup>

It is strongly suggested by St. John that efforts to reduce racial prejudice in desegregated schools be based upon: 1) Allport's thesis and 2) a clear understanding of racial attitudes among children.<sup>32</sup> Allport's thesis is, basically, that reduced prejudice between groups takes place only if contact between them: 1) is prolonged,

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<sup>29</sup>Coleman, op. cit., pp. 3-15.

<sup>30</sup>Nancy St. John, School Desegregation Outcomes for Children (Boston: John, Wiley and Sons, 1975).

<sup>31</sup>Ibid., pp. 84-85.      <sup>32</sup>Ibid., p. 85.



2) is between equals in the pursuit of common goals, and  
3) enjoys the sanction of those in authority.<sup>33</sup> In general,  
these conditions have not been maintained in the desegrega-  
tion of U.S. public schools.

There appears to be a need for the development of  
positive racial/ethnic attitudes if the schools are to be  
successful in achieving their goals. In order to provide  
a clear direction for this development, it is important to  
be aware of racial/ethnic attitudes in our society and in  
our schools. It is the purpose of this review to help in  
the development of this awareness.

The literature reviewed in this study includes the  
following areas: 1) the relationship of language, thought,  
and perception, 2) attitude formation and behavior, 3) race  
and racial attitudes, and 4) racial/ethnic attitudes among  
children. The first area provides the conceptual basis for  
the study, while the next two provide the context for  
comprehending the racial/ethnic attitudes of children.  
The fourth area provides the focal point of the study and  
is given the greatest emphasis.

#### Language, Thought and Perception

According to Ruth Benedict, racial concepts and  
racial attitudes are contemporary creations of man which  
affect the way humans view one another. These concepts

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<sup>33</sup>Allport, op. cit., p. 30.

and attitudes, states Benedict, have replaced earlier classifications used by man to determine superior-inferior status.<sup>34</sup> The perceptions of man toward other men seem to be related to his thoughts and his language development. These relationships will be explored in this section.

### A Conceptual Framework

One of the foremost theories on the relationship of language, thought and perception is that of linguistic relativity, or the Sapir-Whorf Hypothesis. This is defined by Lehmann as, "The proposed effect of language on one's perception and view of the surrounding world . . ." <sup>35</sup> According to Hoijer, the Sapir-Whorf Hypothesis was first formulated by Edward Sapir in a 1929 article, in which he described language as "a guide to social reality." <sup>36</sup> Language, stated Sapir, is the shaper of thought and of perceptions. Further, he proposed that, ". . . the real world is to a large extent built up of the language habits of the group. No two languages are sufficiently similar to be considered as representing the same social reality." <sup>37</sup>

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<sup>34</sup>Ruth Benedict, Race, Science and Politics (New York: Viking Press, 1943).

<sup>35</sup>Winfred P. Lehmann, Descriptive Linguistics (New York: Random House, 1972), p. 266.

<sup>36</sup>Harry Hoijer, "The Sapir-Whorf Hypothesis," Language and Culture, ed. Harry Hoijer (Chicago: University of Chicago Press, 1954), p. 92.

<sup>37</sup>Ibid., p. 92.

Benjamin Whorf, as interpreted by Hoijer, developed the same thesis in 1952, when he stated that, ". . . the linguistic system of each language is not merely a reproducing instrument for voicing ideas, but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of mental stock in trade . . ."38

In his analysis of Whorf's studies, Fearing identified four general aspects:

The linguistic-relativity principle. Individuals describe nature according to certain linguistic patterns, which reflect cultural group interpretations. It is a type of cultural-relativistic theory, which emphasizes culture as a determiner of individual world views;

Background and obligatory character of linguistic systems. Linguistic patterns influence thinking subconsciously;

Processes. Man develops pre-linguistic "apprehensions" (metaphoric experiences) prior to "conceptualization," which is shaped by language; and

Historical relations between linguistic patterns and culture. Interactions between cultural norms and linguistic patterns . . .39

Hockett examined Whorf's thesis in respect to the differences between Chinese and English. He concluded that the two languages expressed markedly different "philosophies of

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<sup>38</sup> Ibid., p. 94.

<sup>39</sup> Frank Fearing, "An Examination of the Conceptions of Benjamin Whorf in the Light of Theories of Perception and Cognition," Language and Culture, ed. Harry Hoijer, (Chicago: University of Chicago Press, 1954), pp. 47-48.

life." Further, he proposed that changes within languages are controlled by those philosophies.<sup>40</sup>

Vigotsky has shed further light upon this subject in his studies of thought and speech. His premise is that the traditional notion of a quantitative-qualitative correlation between meaning and word is no longer acceptable. Instead, he emphasizes that meanings, as well as words, are constantly changing. His basic thesis is that the relationship between thought and word is a process. Thought, according to Vigotsky, is not expressed in words, but shows its existence through them. Rather than being fully expressed by words, he states, thought finds reality and form through them.<sup>41</sup> Gleason has supported this thesis in his description of the structure of language. He maintains that this structure has two basic elements: expression and content. The use of sound and its systematic organization he calls "expression," while the ideas, situations, and meanings expressed through language he calls "content." The specific relations between these two elements are expressed through the lexicon, or vocabulary, of the language.<sup>42</sup>

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<sup>40</sup>Charles F. Hockett, "Chinese Versus English: An Exploration of the Whorfian Thesis," Language and Culture, ed. Harry Hoijer (Chicago: University of Chicago Press, 1954), pp. 49-54.

<sup>41</sup>L. S. Vigotsky, "Thought and Speech," Psycholinguistics: A Book of Readings, ed. Sal Saporta (New York: Holt, Rinehart and Winston, 1961), pp. 43-49.

<sup>42</sup>H. A. Gleason, Descriptive Linguistics (New York: Holt, Rinehart and Winston, 1961), pp. 1-6.

A semantic approach to the analysis of linguistics helps one to understand the relationship of language and perception. Much of language is devoted to the communication of human experience as it is perceived. The semantics of a language is an expression of those perceptions.<sup>43</sup>

It appears then, that human thought and perceptions are profoundly affected by language. In turn, language provides the vehicle for conveying thoughts and perceptions. These relationships provide a basic conceptual framework for this study.

#### Language and Culture

Language is defined by Carroll as "a structured system of arbitrary vocal sounds and sequences of sounds which is used in interpersonal communications and which, rather exhaustively, catalogs the things, events, and processes of human experience."<sup>44</sup> Because of the nature and function of language, Brooks views it as, ". . . the most typical, the most representative, and the most central element in any culture."<sup>45</sup> He defines culture as, "a way of life,"

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<sup>43</sup>G. D. Kennedy, "Conceptual Aspects of Language Learning," Understanding Second and Foreign Language Learning: Issues and Approaches, ed. Jack C. Richards (Rowley: Newbury House Publishers, Inc., 1978), pp. 117-133.

<sup>44</sup>John Carroll, "Language Development in Children," Psycholinguistics: A Book of Readings, ed. Sal Saporta, (New York: Holt, Rinehart and Winston, 1961), p. 332.

<sup>45</sup>Nelson Brooks, Language and Language Learning (New York: Harcourt, Brace, and World, 1960), p. 85.

passed on from generation to generation, with language as the primary vehicle. Language and culture, according to Brooks, are inseparable.<sup>46</sup> Lado reinforces this point of view, as he states:

Language does not develop in a vacuum. A language is part of the culture of a people and the chief means by which the members of a society communicate. A language, therefore, is both a component of culture and a central network through which the other components are expressed.<sup>47</sup>

One of the most central components of culture is its value system. Lado,<sup>48</sup> Brooks,<sup>49</sup> and many other researchers have found that the values of humans find their expression through language.

Self identity depends upon one's language, according to Dorsey, who has stated that, as the language develops, so does one's self identity. The more primitive the mind, the less its consciousness of self.<sup>50</sup> Language is so strong in the expression of cultural identity that Fishman has found, in numerous international studies, that language loyalty is one of the most forceful features of humanity. He states that the vernacular is viewed, ". . . not only as

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<sup>46</sup>Ibid., p. 85.

<sup>47</sup>Robert Lado, Language Teaching (New York: McGraw Hill, 1964), p. 23.

<sup>48</sup>Ibid., p. 29.

<sup>49</sup>Brooks, op. cit., p. 84.

<sup>50</sup>John M. Dorsey, Psychology of Language (Detroit: Center for Health Education, 1971), p. 43.

the most undeniable indicator of uniqueness, but, precisely, . . . also as an indubitable nationality - contrastive or continuative device . . ."51

Culture, then, provides the context for the development of expression and context. Language and culture are mutually supportive and reinforcing. The two are inextricably woven, as they interact in the development of the individual's views of reality and of his self identity.

#### The Nature of Language and Language Development

Descriptions of language, states Saville-Troike, ". . . usually refer to its verbal features (oral and written), to its function in communication, and to its uniquely human character, but we require a much deeper understanding of its complex nature and use."52 She lists and describes the following characteristics of language:

1. the spoken form of language is basic;
2. language is systematic;
3. language is symbolic;
4. language changes;
5. language is social;
6. language has a system of sounds;

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<sup>51</sup>Joshua Fishman, Language and Nationalism (Rowley: Newbury House, 1972), p. 53,

<sup>52</sup>Muriel Saville-Troike, Bilingual Children: A Resource Document (Washington, D.C.: Center for Applied Linguistic, 1973), p. 3.

7. language has grammar;
8. language has meaning; and
9. language is variable.<sup>53</sup>

A thorough understanding of these characteristics helps one in viewing the interaction of language and thought. For example, characteristics number 3, 5, and 8 refer to elements of content in the language. This content is developed within a cultural context.

In her description of language acquisition by children, Saville-Troike emphasizes the relationship between concept and language development. In her research, she found that these are "inexorably related," that, "There are absolute correspondences between the level of cognitive development and the type of relationships that can be verbalized . . ." <sup>54</sup> Interestingly, she also found that the developmental sequence of concepts, and, therefore, of language, is influenced by the child's culture.<sup>55</sup>

Concepts or ideas exist in a child's mind since before he/she becomes aware of words to express them. Language which has no conceptual or thought base has no meaning for children.<sup>56</sup> Lewis, in his interpretation of

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<sup>53</sup>Ibid., pp. 3-6.

<sup>54</sup>Ibid., pp. 22-23.

<sup>55</sup>Ibid., p. 23.

<sup>56</sup>Dorris M. Lee and Joseph B. Rubin, Children and Language (Belmont: Wadsworth Publishing Company, 1979), pp. 66-67.



Chomsky's "deep structure" theory describes it as, "a disposition to acquire language, . . . not . . . linguistic . . . (but) . . . prelinguistic; cognitive, but in forms that lend themselves to language." Chomsky's theory is interpreted to mean that deep structures are a "simple reflection of the form of thought."<sup>57</sup> According to Rivers, linguistic competence involves several types of cognitive processes, including those proposed by Bruner: 1) enactive, 2) iconic or perceptual, and 3) symbolic. Enactive cognition occurs through manipulation and action. Iconic or perceptual cognition is acquired through auditory and visual pattern recognition. Symbolic cognition depends upon the internalization of concepts and includes the development of language ability to abstractly represent the previously-acquired learnings. These three processes coexist in cognitive systems.<sup>58</sup>

Thonis has investigated dual language acquisition and learning among young children. Basically, she found that, when children acquire two native languages simultaneously, they develop the ability to view reality in

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<sup>57</sup>M. M. Lewis, "The Linguistic Development of Children," Language: Introductory Readings, ed. Virginia Clark (2d ed.; New York: St. Martin Press, 1977), pp. 100-109.

<sup>58</sup>Wilga M. Rivers, Speaking in Many Tongues, (2d ed.; Rowley: Newbury House Publishers, Inc., 1976), pp. 36-41.

two different ways.<sup>59</sup> Ervin and Osgood discovered a distinction between "coordinate" and "compound" bilinguals. Coordinate bilinguals, who have internalized two separate language systems, and who have generally acquired the two languages simultaneously in the home, generally exhibit more than one view of reality. Compound bilinguals, on the other hand, generally translate from one language to the other, have learned the second language in school, and tend to have only one view of reality, that of the dominant language.<sup>60</sup>

Bilingual children who have acquired two native languages simultaneously develop the practice of "code switching." This indicates that they are able to encode and decode in both languages, according to the situation. Although bilingual children tend to attempt the use of one language for different linguistic settings initially, they eventually tend to use both languages appropriately.<sup>61</sup>

From these references, it would seem that language and language acquisition/learning play a central role in the development of human thought, perceptions, and attitudes.

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<sup>59</sup>Eleanor Thonis, "The Dual Language Process in Young Children," Bilingual Education Paper Series (CSU Los Angeles: NDAC), Vol. 1, No. 4 (November, 1977), 210-250.

<sup>60</sup>Susan Ervin and Charles E. Osgood, "Second Language Learning and Bilingualism," Journal of Abnormal and Social Psychology, 49 (1954), 139-146.

<sup>61</sup>Barry McLaughlin, Second Language Acquisition in Childhood (New York: John Wiley and Sons, 1978), pp. 94-97.

These, in turn, are expressed through language. An investigation of the nature of attitude could be helpful in the continuation of this study.

### Attitude Formation and Behavior

The formation of attitudes appears to be a natural outgrowth of the language-thought-perception relationship. Many definitions of attitude could lead one to this conclusion. Rokeach calls it, "a relatively enduring organization of beliefs about an object or situation, predisposing one to act in some preferential manner."<sup>62</sup> Secord and Backman define it as, ". . . certain dispositions to act toward some aspect of the environment."<sup>63</sup> McGinnies describes it in the following manner: "An attitude is both a response and a disposition to respond; it may be overt or covert."<sup>64</sup> In each of these and other definitions, attitude is viewed as closely related to thought and perception. One thinks of an object or a situation, then perceives it in a particular manner. One then is, or is not, affected by one's perceptions, and is pre-disposed to respond, or not respond.

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<sup>62</sup>M. Rokeach, Beliefs, Attitudes and Values (New York: Jossey-Bass, Inc., 1970), p. 134.

<sup>63</sup>P. F. Secord and C. W. Backman, Social Psychology (New York: McGraw-Hill, 1964), p. 97.

<sup>64</sup>E. McGinnies, Social Behavior: A Functional Analysis (New York: Houghton Mifflin, 1970), p. 298.

Attitudes are formed as a result of many factors, but the primary one seems to be direct and indirect experiences. According to Marlowe, both actual experiences and information provided by others can lead to the development of attitudes.<sup>65</sup> Although it would appear that direct experience would have the most profound effect upon attitudes, Flanders found that cognitive information was more effective.<sup>66</sup> On the other hand, Bem found that, "Changing an individual's behavior is one of the major ways of causing change in his beliefs and attitudes."<sup>67</sup>

Secord and Backman found that:

Each attitude is composed of three components: feelings are the affective component, thoughts are the cognitive component, and predispositions to act are the behavioral component. All three components can be inferred by a person's overt behavior, by what he does or says he will do. An attitude is a hypothetical construct, not directly open to observation, but inferred from verbal expression or overt behavior.<sup>68</sup>

Rosenberg and Havland concur, and their conclusions support the premise that overt behavior is a definite index of

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<sup>65</sup>L. Marlowe, Social Psychology (New York: Holt, Rinehart & Winston Press, 1971), pp. 333-334.

<sup>66</sup>Ned E. Flanders, Helping Teachers Change Their Behaviors (Washington, D.C.: U.S. Office of Education, 1963, pp. 101-110.

<sup>67</sup>D. J. Bem, Beliefs, Attitudes, and Human Affairs (New York: Brooks/Cole, 1970), p. 55.

<sup>68</sup>Secord and Backman, op. cit., pp. 97-98.

attitude.<sup>69</sup> Flanders discovered that feedback to teachers on their own behaviors affected their attitudes and, subsequently, their teaching behavior.<sup>70</sup> When feedback on student opinion of them was given to teachers, Gage, Runkels and Chatterjee found that teacher behavior was changed accordingly.<sup>71</sup>

Although attitude and behavior seem to be inter-related, other factors affect both of these. According to Yinger:

A person has many tendencies to behave, some conscious, others subconscious, some strong, others weak. Which one will be acted upon cannot be predicted by knowledge of the individual alone, because each requires a facilitating environment. Behavior is never in an environmental vacuum.<sup>72</sup>

Freeman, Carlsmith, and Sears conclude that:

Attitudes always produce pressure to behave consistently with them, but external pressures and extraneous considerations can cause people to behave inconsistently with their attitudes.<sup>73</sup>

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<sup>69</sup>M. J. Rosenberg and C. I. Havland, ed., Attitude, Organization and Change (New Haven: Yale University Press, 1960), pp. 1-4.

<sup>70</sup>Ned E. Flanders, Analyzing Teacher Behavior, (Palo Alto: Addison-Westley, 1970), pp.46-48.

<sup>71</sup>N. L. Gage, P. J. Runkels, and B. B. Chatterjee, "Changes in Teacher Behavior Through Feedback from Pupils," The Social Psychology of Education, ed. W. W. Charters and N. L. Gage (New York: Allyn and Bacon, 1963), pp. 68-80.

<sup>72</sup>M. Yinger, Toward a Field Theory of Behavior (New York: McGraw-Hill, 1965), p. 45.

<sup>73</sup>J. L. Freeman, J. M. Carlsmith, and D. O. Sears, Social Psychology (New York: Prentice-Hall, 1970), pp. 385-386.

Although the tendency toward certain overt behavior is one of the major elements of attitude, this tendency can be modified by other forces.

This general background in attitude formation and behavior can provide a means for further comprehending attitudes about race and racist behavior. Whatever is true about general attitude formation would be applicable in a racial sense. However, overt racist behavior may also be affected by external factors.

### Race and Racial Attitudes

Like other attitudinal forms, attitudes about race may or may not be demonstrated through overt behavior. However, they do exist and do affect the average American. This portion of the review presents literature on aspects of this area.

#### An Historical View

Hirshfield has traced the development of racism in Europe among philosophers, educators, politicians, religious leaders and other influential people. He examined myths, beliefs, and human behaviors in relation to racial concepts. He also explored the causes of racial conflict and the way it has been exhibited in political, religious, legal and other human behaviors.<sup>74</sup> Hirshfield concludes, "The flight

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<sup>74</sup>Magnus Hirshfield, Racism (New York: Kennikat Press, 1938).

into racism provides for a restoration of self-esteem, for satisfaction of the self-assertive impulse, for gratification of the will to power . . ."<sup>75</sup>

Discriminatory behavior on the basis of race, ethnicity or nationality has existed all over the world for several centuries, according to Holmes.<sup>76</sup> He cites these practices in China during the Yuan Dynasty, in Europe, beginning with the rise of nationalism, and in the United States, beginning with the founding of the colonies.<sup>77</sup> It is evident from Holmes' analysis that many forms of discriminatory behavior have existed in this country: religious, political, ethnic, and even territorial. However, only racial discrimination was based in the belief that certain groups (e.g., Blacks and Indians) of people were inferior, even sub-human.<sup>78</sup> This kind of racial differentiation has permeated American history.<sup>79</sup>

Williams and Morland, in their studies of racial attitudes in the United States, have cited numerous historical reviews (e.g., Gossett, Jordan, Smith, Snyder, and Wood) to support their premise that racism has

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<sup>75</sup>Ibid., p. 260.

<sup>76</sup>Fred R. Holmes, Prejudice and Discrimination (New York: Prentice Hall, 1970), p. 5.

<sup>77</sup>Ibid., pp. 5-17.      <sup>78</sup>Ibid., p. 7.

<sup>79</sup>Williams and Morland, op. cit., pp. 4-8.

traditionally been supported and maintained by this nation's institutions. They list slavery, religion, literature, and legal statutes as prime examples of these practices.<sup>80</sup>

### Concepts of Race

Attitudes toward racial groups appear to be founded in man's concepts of race. These concepts vary in several ways; however, one fact is undeniable, that race is still today considered to be a "primary determinant of human behavior and capacities."<sup>81</sup> Baker has determined that a clear understanding of the racial/ethnic issues as they exist today necessitates a thorough comprehension of race as a concept. This concept, as he interprets it, is physiological in nature; that is, races are identifiable by their physiological characteristics.<sup>82</sup>

Genetics and physiological criteria have been utilized by many researchers to describe racial concepts. Montagu,<sup>83</sup> Benedict,<sup>84</sup> Jennings,<sup>85</sup> Goldsby,<sup>86</sup> and others

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<sup>80</sup>Ibid., pp. 4-5.

<sup>81</sup>Ibid., p. 4.

<sup>82</sup>John R. Baker, Race (Oxford: Oxford University Press, 1974), pp. 60-62.

<sup>83</sup>Ashley Montagu, The Concept of Race (New York: Collier-Macmillan Ltd., 1964), pp. 51-58.

<sup>84</sup>Benedict, op. cit., pp. 7-25.

<sup>85</sup>H. S. Jennings, et al., Scientific Aspects of the Race Problem (Washington, D.C.: The Catholic University of American Press, 1941), pp. 145-150.

<sup>86</sup>Richard Goldsby, Race and Races (New York: Macmillan and Company, 1971), pp. 56-60.



have emphasized that a race consists of a group of individuals with similar physical characteristics. However, some researchers, such as Darwin, Chamberlain, and Gobineau have categorized all humans into only three races: Caucasoid, Mongoloid, and Negroid.<sup>87</sup> This simplified racial classification has had a great effect upon racial concepts throughout the world. Benedict has stated the situation precisely, "In all modern science, there is no field where authorities differ more than in the classification of human races."<sup>88</sup>

Chase attributes much societal racism to distorted scientific knowledge. Many scientists have perpetrated scientific racism, which has affected the mentality of the masses.<sup>89</sup> After considerable scientific study, UNESCO physical anthropologists issued a statement on race in 1951. In essence, this statement was that: 1) the term "race" refers to groups that are physically distinguishable from others, 2) physical differences come from hereditary and environmental differences, 3) classifications of racial groups can vary, 4) psychological studies on races are generally invalid, 5) no "pure" race exists, and 6) "race"

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<sup>87</sup>Williams and Morland, op. cit., p. 21.

<sup>88</sup>Benedict, op. cit., p. 22.

<sup>89</sup>Allan Chase, The Legacy of Malthus: The Social Costs of the New Scientific Racism (New York: Alfred Kropf, 1977), pp. 4-7.

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is not synonymous with "culture" nor "nationality."<sup>90</sup>

When psychological, personality, and other non-physiological characteristics are attributed to racial groups, the tendency is to distort information about these groups. According to Chase, this was the case in the Nazi persecution of the Jews. They were viewed as an inferior race by the Nazis, who caused the German people to believe that Jews were responsible for many of their own problems.<sup>91</sup> The concepts that people have of "race" vary, then, and affect behavior toward racial groups.

#### Racism

It is obvious that racial differences exist and that they affect how people feel about each other.<sup>92</sup> "Racial attitudes," states Bunche; "are primarily social inheritances." In general, they are based on limited, inaccurate knowledge and are tailored to suit the needs of the dominant group.<sup>93</sup> Gossett has pinpointed three forms of racism: 1) racial theory, 2) racial prejudice,

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<sup>90</sup>UNESCO, The Race Concept (Chicago: Greenwood Press, 1952), pp. 92-96.

<sup>91</sup>Chase, op. cit., pp. 47-58.

<sup>92</sup>William E. Sedlacek and Glenwood C. Brooks, Jr., Racism in American Education: A Model for Change (Chicago: Nelson-Hall, 1976), pp. 12-30.

<sup>93</sup>Ralph J. Bunche, A World View of Race (New York: Kennikat Press, Inc., 1968), pp. 78-85.

and 3) racial discrimination.<sup>94</sup> Racial theories, according to Gossett, provide explanations about the characteristics of a people.<sup>95</sup> Ideas about the nature of a racial group, based in assumptions, can be described as racial theories. "Historically," state Banton and Harwood, "theories about race have claimed that men of different races are different in character."<sup>96</sup> Any "doctrine" which attributes certain non-physical characteristics to an entire racial group is essentially a racial theory.

Racial prejudice, according to Glock and Siegelman, ". . . means passing detrimental or negative judgment on a person or group without sufficient evidence."<sup>97</sup> Holmes calls it, ". . . unfounded, overgeneralized, stereotyped thinking formed without a solid assessment of the facts."<sup>98</sup> More than just a passing notion, prejudice is described as:

. . . a malevolent attitude . . . not just erroneous judgment, but pernicious and inflexible, often resulting in discriminatory action. Prejudice involves perception of difference, followed by

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<sup>94</sup>Thomas F. Gossett, Race: The History of an Idea in America (Dallas: Southern Methodist University Press, 1963), pp. 60-68.

<sup>95</sup>Ibid., p. 14.

<sup>96</sup>Michael Banton and Jonathan Harwood, The Race Concept (New York: Praeger Publishers, 1975), p. 101.

<sup>97</sup>Charles Y. Glock and Ellen Siegelman, Prejudice U.S.A. (New York: Frederick A. Praeger Publishers, 1969), p. 8.

<sup>98</sup>Holmes, op. cit., p. 1.

evaluation and comparison, with oneself as the standard. People are not born with prejudice, they learn it from others . . .<sup>99</sup>

Racial prejudice, apparently a dangerous attitude, is developed out of racial theories and may result in more overt behavior, such as discrimination.

A determination of what causes prejudice should include an examination of "subcultural theory" and "personality theory." The former would focus on the socially-developed attitudes regarding racial/ethnic groups. The latter would emphasize the role of individual personality in the formation of these attitudes.<sup>100</sup>

Racial discrimination is one form of overt behavior that results from prejudice. According to Berry, it refers to any differential treatment that is based on racial criteria.<sup>101</sup> Banton and Harwood describe racial discrimination as the treatment of an individual which is based on a racial classification.<sup>102</sup>

#### Racial/Ethnic Attitudes Among Children

It is well-established that social practices and values are passed down to children by adults and other

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<sup>99</sup>Glock and Siegelman, op. cit., p. 9.

<sup>100</sup>Milton Gordon, Human Nature, Class and Ethnicity (Oxford: Oxford University Press, 1978), p. 154.

<sup>101</sup>Brewton Berry, Race and Ethnic Relations (Boston: Houghton Mifflin and Co., 1965), p. 29.

<sup>102</sup>Banton and Harwood, op. cit., p. 144.

persons. Cultures are preserved and endure as a result of the transmission of heritage from generation to generation. Language, thought, and perception among children will be affected by persons and situations in their environment. Children's attitudes can also be affected in the same way.

Rex has found that:

An alternative approach to (racial studies) is that which emphasizes the study of attitudes. This is the approach of empiricist psychology to the study of race relations. It assumes that there are measurable tendencies to action by individuals, that one can find out to what extent particular tendencies exist in a population and what factors are correlated with the presence or absence of these tendencies.<sup>103</sup>

Researchers have been concerned with the development of racial/ethnic attitudes among children. The results of these studies have often been surprising, sometimes obvious, but always important in terms of implications for educational programs.

#### Children's Racial/Ethnic Awareness

Many studies have shown that children develop racial awareness, or consciousness, at an early age. This awareness seems to increase as they grow up. Clark and Clark's (1947) early studies in this field, determined that children in nursery school and in primary school were able to easily

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<sup>103</sup>John Rex, "Race Relations and Sociological Theory," Race and Ethnic Relations: Sociological Research, eds. Gordon Bowker and John Carrier (New York: Holmes and Meier, 1976), p. 113.

distinguish between dolls which looked like white children and those that looked like colored children.<sup>104</sup> Landreth and Johnson (1953) tested 228 black and white three to five-year-old children. Their study showed that these young children had already developed the ability to realize skin color was important. These children considered dark as undesirable and white as desirable.<sup>105</sup> Goodman's (1954) findings indicated that black and white children have actually developed racial awareness and attitudes by the time they are three years old. The children in her study were able to distinguish differences between black and white in skin color. They had also become conscious of their own racial characteristics.<sup>106</sup> Her study supported Lasker's findings . . . that children's race attitudes were present at an early age in life.<sup>107</sup> Porter's research disclosed that, between the ages of three to five, white children are significantly more accurate than black children

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<sup>104</sup>K. B. Clark and M. P. Clark, "Racial Identification and Preference in Negro Children," Readings in Social Psychology, ed. T. M. Newcomb (New York: Holt, 1947), pp. 169-178.

<sup>105</sup>C. Landreth and B. C. Johnson, "Young Children's Responses to a Picture and Inset Test Designed to Reveal Reactions to Persons of Different Skin Color," Child Development, 24 (1953), pp. 63-80.

<sup>106</sup>Goodman, op. cit.

<sup>107</sup>B. Lasker, Race Attitudes in Children (New York: Henry, Holt and Co., 1929), p. 88.

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in racial and social self identification.<sup>108</sup>

One of Morland's early studies investigated the racial awareness of black and white three to six-year-old nursery school children in Lynchburg, West Virginia. He found that children's ability to recognize racial figures increases as they grow older. Specifically, his study showed the following abilities to recognize racial figures accurately: 1) 16 percent of the three-year-old girls and 13 percent of the three-year-old boys; 2) 63 percent of four-year-old girls and 59 percent of the four-year-old boys; and 3) 94 percent of the five-year-old girls and 82 percent of the five-year-old boys.<sup>109</sup>

In New Zealand, Vaughan investigated the stages in which white children develop their concept of "Maori." He used dolls and pictures to test 200 four to seven-year-old white children. His findings indicated that 70 percent of the four-year-old children could accurately discriminate between white and Maori dolls. As the ages of the children increased, their ability to distinguish white dolls from Maori dolls also increased. He found that 75 percent of the five-year-old children, 95 percent of the six-year-old children, and 100 percent of the seven-year-old children

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<sup>108</sup>Porter, op. cit.

<sup>109</sup>Kenneth Morland, "Racial Recognition by Nursery School Children," Social Forces, 37 (1958), pp. 132-137.

correctly made this distinction.<sup>110</sup>

Miott's study on children's attitudes toward race-related concepts revealed interesting data. It also showed that race awareness seems to increase with age. Most importantly, it showed that Chicanos and Blacks identify more closely with Caucasian racial concepts than those related to their own groups.<sup>111</sup>

All of these studies conducted among young children established that there is a high degree of racial/ethnic consciousness among children. Although it may generally be believed that racial/ethnic attitudes may not be formed until pre-adolescence, racial/ethnic awareness, or consciousness, at an early age can provide the basis for the direction of those attitudes. These studies clearly establish its presence since the age of three. The fact that this awareness increases is particularly significant.

#### Kinds of Racial/Ethnic Attitudes

Studies of racial/ethnic attitudes among children, beyond simple awareness, have included several kinds. Most notable among these have been studies of racial/ethnic: 1) acceptance, 2) preference, 3) perceptions of similarity,

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<sup>110</sup>G. M. Vaughan, "Concept Formation and the Development of Ethnic Awareness," Journal of Genetic Psychology, (1963), pp. 93-103.

<sup>111</sup>Miott, op. cit.



and 4) classification. The first two are more affective in nature; they measure how children feel about racial/ethnic figures. The other two relate to cognition in that they assess what children perceive, as determined by their own statements.

Among the more significant in all four areas, and others, have been the studies conducted by Dr. Kenneth Morland. His research on racial/ethnic attitudes among children, first reported in 1958,<sup>112</sup> has covered a wide range of areas. Although he has studied children from several racial/ethnic groups, he was among the first prominent researchers to investigate racial/ethnic awareness among Chinese and Chinese-American children.<sup>113</sup> His use of various instruments, including the Color Meaning Test (CMT), the Clark Doll Test (CDT), the Preschool Racial Attitude Measure (PRAM), and the Morland Picture Interview (MPI) has contributed to several areas of racial/ethnic attitude study among children.<sup>114</sup> Morland has surveyed several previous studies and compared them with his own findings in this field, within several categories. In general, there have been no substantial differences reported. The

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<sup>112</sup>Morland, op. cit., pp. 132-137.

<sup>113</sup>Kenneth Morland, "Racial Awareness Among American and Hong Kong Chinese Children," American Journal of Sociology, 75 (1969), pp. 360-374.

<sup>114</sup>Williams and Morland, op. cit., pp. 166-178.

following interpretations, then, primarily include compilations of results from several studies reviewed by Morland.<sup>115</sup>

Racial/Ethnic Acceptance  
and Preference

In his studies and review of other studies of racial/ethnic acceptance among Afro-American and Euro-American preschool (ages three to five) and inschool (ages six to nine) children, Morland found:

1. high acceptance of Euro Americans by Afro Americans,
2. a significant decrease in this acceptance from preschool (95 percent) to inschool (86 percent) levels,
3. medium-high acceptance of Afro Americans by Euro Americans,
4. a significant decrease in this acceptance from preschool (82 percent) to inschool (66 percent).
5. high acceptance of Chinese Americans by Afro-American preschoolers (as high as for Euro Americans, higher than of themselves), and
6. medium acceptance of Chinese Americans by Euro Americans (lower than of Afro Americans).<sup>116</sup>

He reported no such studies to show racial/ethnic acceptance among Chinese-American children. The same was true in his studies and reviews of studies of racial/ethnic preference, in which he showed that:

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<sup>115</sup>Ibid., pp. 166-178.

<sup>116</sup>Williams and Morland, op. cit., pp. 167-175.

1. among Afro Americans, 30 percent of the preschoolers and 54-63 percent of the inschoolers preferred their own group,

2. among Afro Americans, 58 percent of the preschoolers, but only 14-26 percent of the inschoolers preferred the Euro-American group,

3. among Euro Americans, 74 percent of the preschoolers and 79 percent of the inschoolers preferred their own group,

4. among Euro Americans, only 13 percent of the preschoolers and 7 percent of the inschoolers preferred the Afro-American group.<sup>117</sup>

Another feature of these studies of racial/ethnic preference is illustrated by the following figures on preschool children.<sup>118</sup>

Race of Subjects	Prefer Afro Am.	Prefer Chinese	Prefer Euro Am.	Preference Not clear
Afro American	12%	21%	44%	23%
Euro American	4%	12%	68%	16%

Several other studies have supported Morland's findings on racial/ethnic acceptance and preference. Goodman found that both white and black preschool children showed preference for white characters in stories, white dolls, and even white people.<sup>119</sup> Research by Williams, Best, and Boswell also determined this to be true.<sup>120</sup> As in Morland's

<sup>117</sup>Ibid., pp. 176-180.

<sup>118</sup>Ibid., p. 180.

<sup>119</sup>Goodman, op. cit., pp. 78-88.

<sup>120</sup>J. E. Williams, D. L. Best, and D. A. Boswell, "Preschool Racial Attitude Measure II," Educational and Psychological Measurement, 34, 1 (1975), 211-245.

studies, Stevenson and Stewart discovered the same trend, with Black self preference beginning to increase at the age of seven.<sup>121</sup> Interestingly, in a study by Durrett and Davy among preschool Mexican Americans, Anglo Americans, and Black Americans, all three groups preferred Anglo-American models. However, Mexican Americans identified with their own racial/ethnic models to a higher degree than did Black Americans.<sup>122</sup>

Perception of Racial/Ethnic  
Similarity and Racial/  
Ethnic Classification

Research in the areas of perceptions of racial/ethnic similarity and racial/ethnic classification has generally shown that:

1. Afro-American preschoolers showed a significantly lower ability to perceive racial/ethnic similarities and to classify racially/ethnically than Euro Americans,
2. specifically, Afro-American preschoolers chose the Chinese and Euro-American models as racially/ethnically similar to themselves more often than they did Afro-American models.<sup>123</sup>

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<sup>121</sup>Harold W. Stevenson and Edward Stewart, "A Developmental Study of Racial Awareness in Young Children," Child Development, 29 (1958), pp. 399-409.

<sup>122</sup>M. E. Durrett and A. J. Davy, "Racial Awareness in Young Mexican-American, Negro, and Anglo Children," Young Children, 26 (1970), pp. 16-24.

<sup>123</sup>Williams and Morland, op. cit., pp. 193-209.

Between the ages of three and five, according to Morland, children are able to self-classify quite accurately by race or ethnicity. His and several other studies showed the following:<sup>124</sup>

<u>Race of Subject</u>	<u>Said They Were "White"</u>	<u>Said They Were "Black"</u>	<u>Unsure</u>
Afro American	15%	76%	9%
Euro American	98%	0%	2%

Still, as in the case of most other studies, white preschool children seem to be most acutely aware of racial/ethnic distinctions. Black children seem to be less aware at an early age, but quickly develop definite attitudes during their early school years. During the early years, they appear to have difficulty in distinguishing between racial/ethnic groups, including their own.

No relevant studies on the racial/ethnic attitudes of Chinese Americans toward themselves nor toward others were identified. Although Morland has reported on several studies which investigated these dimensions among Chinese children in Hong Kong and Taiwan, he has not yet reported on studies he may have conducted among American-born Chinese.

#### Other Related Reviews

In their review of the literature on the subject of racial/ethnic attitudes among children, Pushkin and

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<sup>124</sup>Ibid., p. 212.

Veness have summarized the previously-stated findings. They found confirmation in numerous research studies that children from several races and ethnic groups develop: 1) racial/ethnic categorizations, 2) racial/ethnic recognition, or awareness, 3) racial/ethnic self identification, 4) racial/ethnic preferences, and 5) conceptual racial/ethnic criteria. They also found consistency in these behaviors throughout the studies.<sup>125</sup> Beyond the interpretations already given, Pushkin and Veness raise several questions about the implications of these results. Among these are:

1. Does racial/ethnic awareness at an early age indicate that parents are consciously or subconsciously teaching it to children? What other factors are involved?

2. Are racial/ethnic acceptance and preference indicators of prejudicial and discriminatory development, based on racial/ethnic criteria? What other factors may be involved?

3. Is racial/ethnic classification and self classification related to self identity, self hatred, and bigotry toward other racial/ethnic groups?<sup>126</sup>

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<sup>125</sup>Isidore Pushkin and Thelma Veness, "The Development of Racial Awareness and Prejudice in Children," Psychology and Race, ed. Peter Watson (Chicago: Aldine Publishing Co., 1973), pp. 23-42.

<sup>126</sup>Ibid., pp. 34-39.

These questions become particularly significant when one recognizes that parental influence seems to be so important in this regard. It is evident in the reviews conducted by Pushkin and Veness of several studies, from those by Horowitz and Horowitz,<sup>127</sup> and Allport and Kramer,<sup>128</sup> to Mosher and Scodel,<sup>129</sup> that:

1. Children's racial/ethnic attitudes closely resemble those of their parents.
2. Harsh child-rearing practices correlate highly with negative racial/ethnic attitudes, and
3. The prevailing racial/ethnic attitudes in their environment seem to have a greater influence on children than contact with other racial/ethnic groups.<sup>130</sup>

This review seems to consolidate the many areas covered by studies on the racial/ethnic attitudes of children. However, it raises several concerns about the need for further investigation. Evident also is the need for the schools to find ways for combatting the trend, among children, to develop

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<sup>127</sup>E. L. Horowitz and R. E. Horowitz, "Development of Social Attitudes in Children," Sociometry, 1 (1938), pp. 307-338.

<sup>128</sup>G. W. Allport and B. M. Kramer, "Some Roots of Prejudice," Journal of Psychology, 22 (1946), pp. 9-39.

<sup>129</sup>D. L. Mosher and A. Scodel, "Relationship Between Ethnocentrism in Children and the Ethnocentrism and Child-rearing Practices of Their Mothers," Child Development, 31 (1960), pp. 369-376.

<sup>130</sup>Pushkin and Veness, op. cit., pp. 36-40.

negative racial/ethnic attitudes. As Westphal found, specific programs and materials for reducing prejudice among children may be the solution.<sup>131</sup>

### Summary

The desegregation issue in the United States has been a constant reminder of the racial/ethnic conflict that exists in this country. As schools are desegregated, the focus should be on the reduction of racial/ethnic prejudice. Such an effort requires awareness of the various factors involved, this review was intended to develop such an awareness.

The interrelationship of language, thought, and perception seems to have implications for attitude development, including the development of racial/ethnic attitudes. The Sapir-Whorf Hypothesis, which proposes that language is a guide to social reality, provides a conceptual framework in this area. Culture provides the content for language expression; both language and culture shape thoughts and perceptions.

Attitudes about race have historically been derived from racial concepts. These vary from those which are completely physiological in nature to those which attribute

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<sup>131</sup>Raymond C. Westphal, Jr., The Effects of a Primary-Grade Level Interethnic Curriculum on Racial Prejudice (San Francisco: R & E Associates, 1977), pp. 60-62.



a variety of characteristics to the races. Racial attitudes include racial theories, prejudice, and discrimination.

Children have developed racial/ethnic awareness and attitudes by the age of three. These attitudes become increasingly negative as they get older. They appear to be influenced by parents and other people and situations in their environment. The literature provided recommendations for the development of programs to improve children's racial/ethnic awareness and attitudes.

## Chapter 3

### METHODS AND PROCEDURES

As a result of their experiences in the United States, Chinese Americans have developed different language orientations. The people with these orientations may be described as: 1) monolingual Chinese speakers (MCS), 2) monolingual English speakers (MES), and 3) bilingual English and Chinese speakers (BECS). Through a review of the literature and personal observation, language orientation seems to be related to racial/ethnic attitude. The testing of this relationship could provide ample information regarding the development of specific racial/ethnic attitudes among Chinese Americans.

#### Purpose of the Study

The purpose of this study was to determine whether the language orientation of Chinese-American students is related to their racial/ethnic attitude. Methods, procedures, and instrumentation previously used to identify specific racial/ethnic attitudes were applied with three different linguistic groups. Through this determination, the investigator proposed to recommend appropriate language development, leading toward positive racial/ethnic attitudes.

### Hypotheses for the Study

The null hypotheses for this study were based in specific racial/ethnic attitudes which the literature has shown to be relevant. These are:

Hypothesis One: There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic classification ability.

Hypothesis Two: There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic self classification ability.

Hypothesis Three: There is no significant difference between the MCS, MES, and BECS groups in perception of racial/ethnic similarity to self.

Hypothesis Four: There is no significant difference between the MCS, MES, and BECS groups in perception of racial/ethnic similarity to their own fathers.

Hypothesis Five: There is no significant difference between the MCS, MES, and BECS groups in perception of racial/ethnic similarity to their own mothers.

Hypothesis Six: There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic acceptance of Chinese.

Hypothesis Seven: There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic acceptance of Caucasians.

Hypothesis Eight: There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic preference.

Hypothesis Nine: There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic self preference.

Hypothesis Ten: There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic bias.

Hypothesis Eleven: There is no significant difference between the MCS, MES, and BECS groups in overall affective racial/ethnic attitude.

Hypothesis Twelve: There is no significant difference in grade level interaction with overall affective racial/ethnic attitude between the MCS, MES, and BECS groups.

Hypothesis Thirteen: There is no significant difference in sex interaction with overall affective racial/ethnic attitude between the MCS, MES, and BECS groups.

#### Instrumentation

The data were obtained through the implementation of two instruments: 1) the San Diego Observation Assessment Instrument (SDOAI) which provided language data used for linguistic grouping, and 2) the Morland Picture Interview (MPI) which provided data on racial/ethnic attitude. The SDOAI, however, was not administered in this study. Language data previously obtained by the school district were used as a baseline for the study.

The San Diego Observation  
Assessment Instrument

The SDOAI is an individually-administered, oral comprehension and oral production instrument designed to assess students' language dominance and fluency in English and other primary languages. Designated by the California Superintendent of Public Instruction to be used in the public schools of California beginning in 1977, it was recognized as the official language assessment instrument by the San Francisco Unified School District in 1978. It is used in this district to identify different language groups of students from kindergarten through twelfth grade.

Basically, the SDOAI determines the following language categorizations: 1) non-English-speaking (NES), 2) limited-English-speaking (LES), and 3) fluent-English-speaking (FES). These are obtained through an identification of basic fluency levels in one or more languages spoken by the student. Table 1 provides a graphic description of those levels.

Table 1  
Levels of the SDOAI

Score	Meaning	Analysis
Level I-C	comprehension level: no production	non speaker
Level I-MP	minimal production	non speaker
Level I-FP	full production	limited speaker

Table 1 (continued)

Score	Meaning	Analysis
Level II-C	more advanced comprehension: no production	non speaker
Level II-MP	minimal production	limited speaker
Level II-FP	full production	limited speaker
Level III-(MP)	minimal production	limited speaker
Level III-(FP)	full production	fluent speaker

A more detailed description is contained in Appendix A. The San Francisco Unified School District has interpreted these results as illustrated in Table 2.

Table 2

## The SFUSD Interpretation of the SDOAI

SDOAI Analysis	SFUSD Interpretation
NES (monolingual)	Non English Speaker (NES)
LES (monolingual)	Limited English Speaker (LES)
FES (monolingual)	Dominant English Speaker (DES)
Fluent in two languages	Bilingual

The investigator used the San Francisco Unified School District results of the SDOAI as a baseline to identify the three linguistic categories of Chinese-American students for this study. Criteria for the linguistic groups: monolingual Chinese-speakers (MCS), monolingual English-speakers (MES), and bilingual (Chinese and English) speakers (BECS), were

identified through a re-interpretation of the SFUSD results.

Table 3 illustrates these criteria.

Table 3  
Criteria for Linguistic Groupings

MCS	BECS	MES
1. Non-English Speakers (NES) with dominance in Chinese	1. Identified Bilinguals	1. Dominant English Speakers (DES) with no fluency in Chinese
2. Limited English Speakers (LES) below Level II-Full Production (very limited) in English, with dominance in Chinese	2. Limited English Speaker (LES) at or above Level II-Full Production (limited) in English and Chinese	2. Dominant English Speakers (DES) below Level II-Full Production (very limited) in Chinese
	3. Dominant English Speakers (DES) at or above Level II-Full Production (limited) in Chinese	

These criteria and groupings are better suited to this study than the others previously mentioned. Some previous studies have tended to label all LES students as bilinguals. Many school districts have treated these as a group which is distinct from NES and bilinguals. This investigator supports the premise that, while many LES students are, in fact, able to communicate bilingually,

others are basically monolingual. The divisions of the SDOAI have made this distinction quite obvious.

The three linguistic categorizations used in this study are based upon the child's ability to function in one or more languages. It should be noted that all instruments which label students as NES or LES focus upon their language deficiencies in English. As can be readily seen in this study, students may just as easily be categorized according to their proficiencies in one or more languages, using the same data. Having done so, one may then obtain further meaningful data on these students.

#### The Morland Picture Interview

The MPI is an individually-administered interview instrument, designed by Dr. Kenneth Morland to measure students' racial/ethnic attitudes about themselves and other groups. According to Morland:

The MPI is designed to measure racial (ethnic) acceptance, racial (ethnic) preference, racial (ethnic) bias, perception of racial (ethnic) similarity, and racial (ethnic) classification ability in young children by showing them a set of photographs about which questions are asked.

There are two parts to the interview. The first, in which there is no mention of race (nor ethnicity), is designed to find out if the children accept, prefer, and perceive themselves similar to photographic models representing their own or the other race (or ethnic group). In the second part, an attempt is made to measure the ability of respondents to apply racial (ethnic) terms correctly to the persons in the pictures, to the interviewer, and to themselves.



There are two versions of the MPI. In one, the models are Afro- and Euro-American; in the other, the models are Chinese and European.<sup>132</sup>

Only the Chinese/Euro-American (Caucasian) version was used in this study.

All of the six MPI photographs (size 8x10) were made by professional photographers under Dr. Morland's direction when he conducted some of his early studies in Hong Kong. The children in the photographs were between four and six years of age, while the adults appear old enough to be their parents. The photographs are described as follows:

Photograph I: Four Chinese children, two boys and two girls, sitting at a table drawing pictures.

Photograph II: Four Caucasian children, two boys and two girls, sitting at the same table drawing pictures.

Photograph III: Four men, two Chinese and two Caucasian, seated and drinking tea.

Photograph IV: Six women, three Chinese and three Caucasian, four seated and two standing, with five of them drinking tea.

Photograph V: Four girls, two Chinese and two Caucasian, playing with toys.

Photograph VI: Four boys, two Chinese and two Caucasian, playing with toys.

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<sup>132</sup>Williams and Morland, op. cit., p. 329.

The MPI is designed so that the questions accompanying each photograph measure different racial/ethnic attitudes. The subjects are generally asked specific questions which measure cognitive abilities (classification and perception of racial similarity) and affective levels (acceptance, preference, self-preference, and bias). The specific areas measured through the use of each photograph, including spontaneous racial/ethnic awareness (SRA), through each item are shown in Table 4, as used in Part A.

Table 4  
Description of the MPI

Photographs	Categories	Items
I	SRA	no. 1
	Acceptance (of Chinese)	no. 2
	Preference	no. 5
II	SRA	no. 3
	Acceptance (of Caucasians)	no. 4
	Preference	no. 5
III	SRA	no. 6
	Similarity to Father	no. 7a,b,&c
IV	SRA	no. 8
	Similarity to Mother	no. 9a,b,c,&d
V (Girls only)	SRA	no. 10
	Acceptance (of Chinese)	no. 11
	Acceptance (of Caucasians)	no. 12
	Preference	no. 13
	Similarity to Self	no. 14a,b,&c
	Self Preference	no. 15a,b,&c
VI (Boys only)	Bias	no. 16a,b,&c
	SRA	no. 10
	Acceptance (of Chinese)	no. 11
	Acceptance (of Caucasians)	no. 12
	Preference	no. 13
	Similarity to Self	no. 14a,b,&c
	Self Preference	no. 15a,b,&c
Bias	no. 16a,b,&c	

All six photographs are used in Part B, with each question measuring ability to racially/ethnically classify others and self.

The MPI was used: 1) to determine primary-grade Chinese-American children's racial/ethnic: a) classification ability, b) self-classification ability, c) perception of self and parents in relationship to Chinese and Caucasian models, d) acceptance, e) preference, f) self preference, and g) bias; and 2) to determine differences in the respondents' ability to apply racial/ethnic terms correctly to the persons in the pictures, to the interviewer, and to themselves. The MPI was selected for several reasons:

1) it has been used to test Chinese children in Hong Kong and Taiwan in 1967 and 1976, 2) it does not require reading or other extra work by the subjects, and 3) it consists of a short individual interview (about ten minutes) which is suitable for use with primary-grade children.

Detailed information on the MPI is contained in Appendix B. It has been used in a number of studies by Morland. Some of these have been described in Chapter Two of this study.

The validity and reliability of the MPI were determined by Kenneth Morland in 1958. To test validity, he interviewed two groups of students divided by general classification ability in regard to the race of the interviewer. Among 157 subjects of high ability, 98.7 percent

made correct responses, while only 30 percent of the seventy subjects of low ability made correct responses. By "correct" was meant the ability of the subjects to identify the race of the interviewer.

Morland tested reliability through the split-half method. The responses of ninety-one subjects to the odd-numbered photographs were compared to their responses to the even-numbered photographs. A correlation coefficient of 0.98 was determined.<sup>133</sup> In short, the MPI appears to be sufficiently reliable for the purposes of this study.

#### Population and Sample for the Study

Northern California is heavily populated by Chinese and Chinese Americans. San Francisco and the Bay Area have been the focal point of Chinese settlement since 1850. Approximately 63,200 persons of Chinese descent live in the city of San Francisco.<sup>134</sup>

The 1975 California Language Census Report shows that there were 16,000 NES/LES Chinese-American children in California, primarily Cantonese speakers.<sup>135</sup> In the

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<sup>133</sup>Williams and Morland, op. cit., pp. 334-335.

<sup>134</sup>San Francisco Department of Public Health, Ethnic Group Population Report, San Francisco, 1975, p. 1.

<sup>135</sup>State of California, The 1975 California Language Census Report NES/LES Chinese-American Children in California, California, 1975.

San Francisco Unified School District, there are approximately 9,466 Chinese-American students. They fall into four linguistic categories:

Non-English Speakers	788
Limited English Speakers	2,591
Dominant English Speakers	4,043
Bilingual	2,044

These are official SDOAI figures in the San Francisco Unified School District. The district table describing these data is contained in Appendix D, along with additional data on Chinese Americans.

#### The Sample

In this study, 150 Chinese-American kindergarten, first-grade, and second-grade level children were chosen as subjects from five elementary schools within the San Francisco Unified School District. They were selected through a stratified random sampling procedure, based upon linguistic grouping, as determined by the district's SDOAI results. Fifty children were chosen from each linguistic group among three grade levels in these five different schools. A description of the sample and the schools from which they were drawn will be provided in this section. Much of the information on the language ability of these children was derived from the home language survey, widely used by the district.

School I is located in a predominantly Chinese community. Two-thirds of the students are Chinese American; most are Cantonese speakers. Only a few are Mandarin speakers from Vietnam, Laos, and Taiwan. The remainder are Whites, Latinos, and Blacks. In this school, there are Chinese-American children in four linguistic groupings: NES, LES, DES, and bilinguals. School I has twelve Chinese bilingual classes. The majority of the selected sample was drawn from this school.

School II is a special school, located in the same area as School I. This school's major purpose is to help Chinese immigrant children to develop English language skills. After second-language skills are fairly well developed, students transfer to a regular school in the district. Therefore, most of these Chinese children are NES (MCS) students. The selected subjects for this study (first and second) are at zero level in their English ability. Most of these children's parents are monolingual-Chinese speakers or limited-English speakers.

School III is located in a newly-developed community with a high density of Chinese Americans. The children in this school are from second or third generation Cantonese families. The majority of these children use English and/or Chinese to communicate with their families. There are two Chinese bilingual multi-grade classes in this school. It also has a bilingual support teacher to provide extra

English and/or Chinese for the Chinese-American children who are not enrolled in the bilingual classes. Pull-out instructional time is approximately twenty to thirty minutes per day.

School IV is situated in a predominantly Caucasian neighborhood. The majority of the Chinese-American children in this school are bused from the Chinatown/Northbeach area. Most of these children speak English in school and use Chinese with their family. There are two multi-graded Chinese bilingual classes as well as a bilingual support teacher, who provides bilingual instruction to the Chinese-American children who are not in the regular bilingual program. Pull-out instruction time is approximately twenty to thirty minutes per day.

School V is located in a low-income housing project area, where the majority of the population is (70 percent) Black. The rest are Filipinos, Latinos, and Chinese. Most of the Chinese-American students are bused in from the Chinatown/Northbeach area. There is one Chinese bilingual class in this school. The majority of the Chinese-American children speak Chinese and English at school, and use Chinese at home.

#### Sampling Procedures

Before any of these children were interviewed, they were randomly selected from these five schools by linguistic

grouping. Through the district SDOAI records, the investigator identified kindergarten, first grade, and second grade Chinese-American children within each linguistic grouping. Using the interpretation formula described previously in this chapter, the investigator was able to determine that more than fifty children were available for each linguistic grouping. From a total of three hundred Chinese-American children available, the investigator randomly selected fifty MCS, fifty MES, and fifty BECS children, from all five schools described here, and all three grade levels.

#### Data Gathering Procedures

Written permission to gather interview data in the San Francisco Unified School District was obtained from the district Research Office. Approval from each of the five principals and all of the classroom teachers was also obtained. Permission slips were sent to each parent whose child was to be interviewed. After full approval was secured, the interview schedules were established and the interviewing was initiated. No problems were encountered in the gathering or scoring of these data. This section describes these processes and the analysis of the interview results.

#### Administration of the MPI

The MPI was administered in the five elementary schools identified previously. The investigator herself



interviewed the children. Interviews were conducted during a three-week period in February, 1979. The interviewer visited with the children in the sample in all five schools one week before the interviews were conducted. These visits helped to familiarize the children with the interviewer, put the children at ease and helped with the interviews later.

During the interview, each child was invited to go outside of the classroom and sit at a table. Chinese and/or English were used to start a conversation with each child. Warm-up questions were used, such as, "How many brothers and sisters do you have?" and "Do you like to play picture games?" Then, she used the initial question about each picture, "What do you see in this picture?" Children could then give a spontaneous response, racial/ethnic (SRA) or not. If a child was shy to answer, the interviewer used different question-asking techniques to get acquainted with the child before the interview.

There are forty-eight questions in the MPI (Part A has thirty-four, Part B has fourteen questions). In Part A, each photograph has an initial (spontaneous racial/ethnic awareness: SRA) question before the specific questions are asked. The interviewer used the six photographs in Part A for interviewing each child (Photographs no. 1 to 5 were used with the girls; Photographs no. 1, 2, 3, 4, and 6 were used with the boys). After Part A of the interview

was completed, the six photographs were used in reverse order to ask each subject to determine racial/ethnic classification ability of self and others in Part B.

#### Scoring of the MPI

During the interviews, the MPI code sheet (Appendix B) was completed for each student. This code sheet includes a list of student choices for each question. The interviewer encircles the choices made by the student. For example, while being shown Photograph 1 (four Chinese children), each child responds to three questions:

1. What do you see in this picture?
2. Would you like to play with these children?

Why not? (If answer is "no.")

The response choices are listed as: 1) S, and 2) AC, NAC, or RC. The first question is intended as a warm-up. However, if the response is racial or ethnic in nature (i.e., "I see Chinese children"), it is considered to show spontaneous racial/ethnic awareness (SRA), and the interviewer encircles the letter S. If the response is not racial or ethnic, no mark is made. If the response to the second question is "Yes," the interviewer encircles AC (accept Chinese). If the response is "No," then the interviewer asks, "Why not?" If the response is not racial or ethnic, the interviewer marks NAC (Nonacceptance: Chinese). However, if the response is racial or ethnic, the interviewer marks RC (Reject Chinese).

Each question was scored in basically the same manner as that described here, using the procedure outlined in the MPI (Appendix B). According to Morland's design, the items in each category (see Table 4, page 65) are then compiled in the summary section of the code sheet.

For the purpose of this study, since it compared group scores, the investigator assigned numbers to each response on an MPI Score Sheet, thereby facilitating the score compilation (see Appendix C). In Part A, a scale of 1 to 3 was used, as is seen in Table 5. In Part B, if students responded correctly to racial/ethnic classification questions (i.e., "Do you see a Chinese child in this picture?"), a score of 1 was recorded. A zero was recorded for incorrect responses.

Table 5  
Criteria for Scoring the MPI

1	2	3
Responses that favored Caucasians or rejected Chinese	Responses that were neutral or non-racial/ethnic	Responses that favored Chinese or rejected Caucasians

Using this scale, as is illustrated on the MPI Score Sheet, total scores on each dependent variable (kinds of racial/ethnic attitude) could be determined. Variables 5

through 14 are: 5) acceptance of Chinese, 6) acceptance of Caucasians, 7) preference, 8) perception of similarity to self, 9) perception of similarity to father, 10) perception of similarity to mother, 11) self preference, 12) bias, 13) classification ability, and 14) self classification ability. As the MPI Score Sheet shows, independent variables 1 through 4 are: 1) student identification, 2) sex, 3) grade, and 4) linguistic group.

### Analysis of the Data

Hypotheses One through Eleven were tested through the use of a one-way Analysis of Variance (ANOVA), which determined whether significant differences in each category and in affective racial/ethnic attitude as a whole existed among the three different linguistic groups. The independent variable of Morland's MPI scores was broken down by category, relating directly to each of the first ten hypotheses. The total affective score in the last three hypotheses was derived by combining the five affective variables of the MPI: acceptance of Chinese, acceptance of Caucasians, preference, self preference, and bias. The level of significance for all hypotheses was set at 0.10.

Post-hoc comparisons were used in those instances where inter-group differences were found to be significant, using the Scheffé test of multiple comparison. This post hoc method provided information on the specific statistical

differences (i.e., which two or more groups' scores were involved). In this way, more specific inter-group differences could be identified.

Two-way ANOVA was used to test Hypotheses Twelve and Thirteen. This form of analysis provided the results of possible interaction of additional variables with linguistic grouping. The interactive variable for Hypothesis Twelve was grade level, while the sex of the subjects was the interactive variable for Hypothesis Thirteen.

#### Summary

This study was designed to determine whether the language orientation of Chinese-American students is significantly related to their racial/ethnic attitudes. It involved the identification of specific racial/ethnic attitudes among three different Chinese-American linguistic groups: monolingual Chinese speakers (MCS), bilingual English and Chinese speakers (BECS), and monolingual English speakers (MES). These attitudes were then compared to determine significant differences and relationships between the independent variable, language orientation, and the dependent variable, racial/ethnic attitude. Each of ten hypotheses involved a different kind of racial/ethnic attitude. An eleventh hypothesis measured overall affective racial/ethnic attitude. Two additional hypotheses focused on the interaction of grade level and sex with overall affective racial/ethnic attitude.

Two instruments were used in the study: the San Diego Observation Assessment Instrument (SDOAI), and the Morland Picture Interview (MPI). Existing SDOAI results were used to identify the linguistic groups, but the instrument itself was not administered in this study. The MPI, an individual interview instrument, which includes ten kinds of racial/ethnic attitudes, was the sole instrument used to gather data.

The sample consisted of 150 primary-grade (K-2) Chinese-American children from five different schools in the San Francisco Unified School District. These were randomly selected from among 300 children who were previously stratified into the three groups. Full approval was granted by the district and schools for the inclusion of this sample.

The data were gathered at each school site, with each child being individually interviewed in a room near his/her classroom. Only one person, the investigator, conducted the interviews. English and/or Chinese were used to interview the children. The interviews were scored, using a numerical scale designed for this study.

The data were then analyzed, using one-way Analysis of Variance (ANOVA) to test for significant difference at the 0.10 level. In cases where such a difference was found, the Scheffé test of multiple comparison was used to identify the specific differences. Two-way ANOVA were used to test the interactive hypotheses. These findings could then be applied to test each hypothesis.

## Chapter 4

### FINDINGS OF THE STUDY

#### Introduction

This study was designed to determine whether the language orientation of Chinese-American students is significantly related to their racial/ethnic attitudes. Thirteen null hypotheses were developed to test this relationship among monolingual Chinese speakers (MCS), monolingual English speakers (MES), and bilingual English-Chinese speakers (BECS) in regard to: 1) ten kinds of racial/ethnic attitude, 2) overall affective racial/ethnic attitude, 3) grade-level interaction, and 4) sex interaction. Table 6 contains the raw MPI group scores and means of the data. These interview data were analyzed and applied to the hypotheses.

This chapter presents the findings of the study. Each null hypothesis is restated in its original form. The analytical data are presented in descriptive and table form. The hypotheses are then either rejected or retained, with additional analysis and discussion, if appropriate. In cases where the hypotheses are rejected, a Scheffé test of multiple comparison provides detailed information on the exact differences.

The conclusions and recommendations regarding the findings of the study are provided in Chapter Five. They analyze the treatment of these hypotheses, as well as specific inter-group differences. The presentation in Chapter Four is limited to a more objective analysis.

Table 6

## MPI Raw Group Scores/M means by Linguistic Group

Racial/Ethnic Variables	MCS	MES	BECS
Classification Ability (H <sub>0</sub> 1)	650/13.00	650/13.00	650/13.00
Self-Classification Ability (H <sub>0</sub> 2)	50/1.00	50/1.00	50/1.00
Perceptions of Similarity to Self (H <sub>0</sub> 3)	308/6.16	315/6.30	310/6.20
Perception of Similarity to Fathers (H <sub>0</sub> 4)	298/5.96	302/6.04	306/6.12
Perceptions of Similarity to Mothers (H <sub>0</sub> 5)	402/8.04	402/8.04	413/8.26
Acceptance of Chinese (H <sub>0</sub> 6)	268/5.36	255/5.10	272/5.44
Acceptance of Caucasians (H <sub>0</sub> 7)	259/5.18	244/4.88	215/4.30
Preference (H <sub>0</sub> 8)	258/5.16	224/4.48	232/4.64
Self Preference (H <sub>0</sub> 9)	322/6.45	317/6.34	300/6.00
Bias (H <sub>0</sub> 10)	342/6.84	348/6.96	355/7.00



Testing of the Hypotheses

Hypothesis One

There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic classification ability.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 1.000, which is well above the 0.10 alpha level. This means that no statistical difference exists between the groups on the variable of racial/ethnic classification ability. This is a particularly interesting finding, as shown in Table 7, since the three groups were found to be identical in their ability, regardless of language orientation. All of the subjects responded correctly to each item.

Table 7

ANOVA Summary of Racial/Ethnic  
Classification Ability

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	0.000	2	0.000	0.000	1.000
Within Group	0.000	2	0.000	0.000	1.000

Based upon the results of this analysis, Hypothesis One is retained.

### Hypothesis Two

There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic self-classification ability.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 1.000, which is well above the 0.10 alpha level. This means that no statistical difference exists between the groups on the variable of racial/ethnic self classification ability. This finding, similar to the results of Hypothesis One, shows that the three groups were identical in racial/ethnic classification ability. Table 8 provides the details of the analysis. Again, all of the subjects responded correctly to each item.

Table 8

ANOVA Summary of Racial/Ethnic Self  
Classification Ability

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	0.000	2	0.000	0.000	1.000
Within Group	0.000	2	0.000	0.000	1.000

Based upon the results of this analysis, Hypothesis Two is retained.

### Hypothesis Three

There is no significant difference between the MCS, MES, and BECS groups in perception of racial/ethnic similarity to self.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.568, which is well above the 0.10 alpha level. A survey of the group means shows that the absolute differences were minimal: 1) between the MCS and MES groups, the difference was 0.14, 2) between the MCS and BECS groups, it was 0.04, and 3) between the MES and BECS groups, it was 0.10. These differences in perception of racial/ethnic similarity to self were insufficient to show statistical significance. Table 9 provides a summary of the analysis.

Table 9

ANOVA Summary of Perception of Racial/Ethnic  
Similarity to Self

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	0.502	2	0.260	0.569	0.568
Within Group	0.502	2	0.260	0.569	0.568

Based upon the results of this analysis, Hypothesis Three is retained.

Hypothesis Four

There is no significant difference between the MCS, MES, and BECS groups in perception of racial/ethnic similarity to their own fathers.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.386, which is well above the 0.10 alpha level. A survey of the group means shows the absolute differences between the groups as: 1) 0.08 between the MCS and MES groups, 2) 0.16 between the MCS and BECS groups, and 3) 0.08 between the MES and BECS groups. These differences in perception of racial/ethnic similarity to their own fathers were insufficient to show statistical significance. Table 10 provides a summary of the analysis.

Table 10

ANOVA Summary of Perception of Racial/Ethnic  
Similarity to Fathers

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	0.640	2	0.320	0.958	0.386
Within Group	0.640	2	0.320	0.958	0.386

Based upon the results of this analysis, Hypothesis Four is retained.

### Hypothesis Five

There is no significant difference between the MCS, MES, and BECS groups in perception of racial/ethnic similarity to their own mothers.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.020, which is well below the 0.10 alpha level. A survey of the group means shows no difference between the MCS and MES groups, but a large absolute difference between the BECS group and the other two groups. Table 11 provides a summary of the analysis.

Table 11

ANOVA Summary of Perception of Racial/Ethnic Similarity to Mothers

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	4.653	2	2.327	2.968	0.054
Within Group	4.653	2	2.327	2.968	0.054

Based upon the results of this analysis, Hypothesis Five is rejected. There is a statistically significant difference between the three linguistic groups in perception of racial/ethnic similarity to their own mothers.

A Scheffé test of multiple comparison was conducted to determine which groups were statistically different.

Table 12 shows the results of that analysis. As can be seen

in the table, the d column shows a multiple of 0.22, which is the minimal difference needed to show significance between two groups. The BECS group is shown to be exactly that distance from each of the other two groups. It should also be noted that in Table 12 the BECS group mean score was higher than that of the other two groups. This means that the BECS group was able to perceive racial/ethnic similarity to its Chinese mothers in the pictures of Chinese women to a significantly higher degree than the other two groups, whose scores were identical.

Table 12  
Scheffé Summary of Perception of Racial/Ethnic  
Similarity to Mothers

Groups	df(2)	F Table	M.S.W.	d	Group Mean Differentials		
					(MCS)	(MES)	(BECS)
MCS (n=50)	4	3.23	0.200	0.22	0	0	0.22
MES (n=50)	4	3.23	0.200	0.22	0	0	0.22
BECS (n=50)	4	3.23	0.200	0.22	0.22	0.22	0

#### Hypothesis Six

There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic acceptance of Chinese.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.107, which is slightly above the 0.10 alpha level. A survey of group means shows the absolute differences between the groups as: 1) 0.26 between the MCS and MES groups, 2) 0.08 between the MCS and BECS groups, and 3) 0.34 between the MES and BECS groups. Although two of these differences appear to be substantial, they were insufficient to produce the required level. Table 13 provides a summary of the analysis.

Table 13

ANOVA Summary of Racial/Ethnic  
Acceptance of Chinese

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	3.160	2	1.580	2.269	0.107
Within Group	3.160	2	1.580	2.269	0.107

Based upon the results of this analysis, Hypothesis Six is retained.

Hypothesis Seven

There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic acceptance of Caucasians.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.001, which is well below 0.10 alpha level. A survey of group means shows that substantial absolute difference exists between the means of at least two groups. The probability level indicates that racial/ethnic acceptance of Caucasians by Chinese Americans varies greatly by language group. Table 14 provides a summary of the analysis.

Table 14

ANOVA Summary of Racial/Ethnic  
Acceptance of Caucasians

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	20.013	2	10.007	7.776	0.001
Within Group	20.013	2	10.007	7.776	0.001

Based upon the results of this analysis, Hypothesis Seven is rejected. There is a statistically significant difference between the three linguistic groups in racial/ethnic acceptance of Caucasians.

A Scheffé test of multiple comparison was conducted to determine which groups were statistically different. Table 15 shows the results of that analysis. As can be seen in the table, the d column shows a multiple of 0.54, which is the minimal difference needed to show significance



between two groups. The BECS group was significantly different from both the MCS group (0.88) and the MES group (0.58). It should also be noted that the MCS group had the highest mean score (5.18), while the MES group was second (4.88), and the BECS group had the lowest (4.30) mean score. This means that the MCS group was least accepting of Caucasians, the MES was next, while the BECS group was the most accepting of Caucasians.

Table 15

Scheffé Summary of Racial/Ethnic  
Acceptance of Caucasians

Groups	df(2)	F Table	M.S.W.	d	Group Mean Differentials		
					(MCS)	(MES)	(BECS)
MCS (n=50)	4	3.23	1.287	0.54	0	0.30	0.88
MES (n=50)	4	3.23	1.287	0.54	0.30	0	0.58
BECS (n=50)	4	3.23	1.287	0.54	0.88	0.58	0

Hypothesis Eight

There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic preference.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.026, which is well

below the 0.10 alpha level. A survey of group means shows that it is the MCS group which is the most different from the other two groups. Table 16 provides a summary of the analysis.

Table 16  
ANOVA Summary of Racial/Ethnic Preference

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	12.640	2	6.320	3.735	0.026
Within Group	12.640	2	6.320	3.735	0.026

Based upon the results of this analysis, Hypothesis Eight is rejected. There is a statistically significant difference between the three linguistic groups in racial/ethnic preference.

A Scheffé test of multiple comparison was conducted to determine which groups were statistically different. Table 17 shows the results of that analysis. As can be seen in the table, the d column shows a multiple of 0.66, which is the minimal difference needed to show significance between two groups. Only the MCS-MES difference (0.68) exceeded this level. However, the MCS-BECS difference (0.52) was very high, approximating statistical significance. It should be noted that the MCS group showed the greatest Chinese preference through the highest mean score (5.16),

while the MES showed the greatest Caucasian preference through the lowest mean score (4.48). The BECS group was in between (4.64), showing relatively no preference, but closer to the MES group.

Table 17  
Scheffé Summary of Racial/Ethnic Preference

Groups	df(2)	F Table	M.S.W.	d	Group Mean Differentials		
					(MCS)	(MES)	(BECS)
MCS (n=50)	4	3.23	0.457	0.66	0	0.68	0.52
MES (n=50)	4	3.23	0.457	0.66	0.68	0	0.16
BECS (n=50)	4	3.23	0.457	0.66	0.52	0.16	0

#### Hypothesis Nine

There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic self preference.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.054, which is well below 0.10 alpha level. A survey of the group means shows that the greatest absolute difference seems to fall between the MCS and BECS groups. Table 18 provides a summary of the analysis.

Table 18

## ANOVA Summary of Racial/Ethnic Self Preference

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	4.653	2	2.327	2.968	0.054
Within Group	4.653	2	2.237	2.968	0.054

Based upon the results of this analysis, Hypothesis Nine is rejected. There is a statistically significant difference between the three linguistic groups in racial/ethnic self preference.

A Scheffé test of multiple comparison was conducted to determine which groups were statistically different. Table 19 shows the results of that analysis. As can be seen in the table, the d column shows a multiple of 0.45, which is the minimal difference needed to show significance between two groups. The MCS group is shown to be exactly that distance from the BECS group. However, the difference between the MES and BECS groups is 0.34, which, although not statistically significant, is very high. The group means show that the MCS group showed the highest (6.45) Chinese self preference, with the MES next (6.34), and the BECS the lowest (6.00). However, all three of these scores were Chinese-oriented.

Table 19  
Scheffé Summary of Racial/Ethnic Self Preference

Groups	df(2)	F Table	M.S.W.	d	Group Mean Differentials		
					(MCS)	(MES)	(BECS)
MCS (n=50)	4	3.23	0.784	0.45	0	0.11	0.45
MES (n=50)	4	3.23	0.784	0.45	0.11	0	0.34
BECS (n=50)	4	3.23	0.784	0.45	0.45	0.34	0

#### Hypothesis Ten

There is no significant difference between the MCS, MES, and BECS groups in racial/ethnic bias.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.766, which is well above 0.10 alpha level. A survey of group means shows the absolute differences between the groups as: 1) 0.12 between the MCS and MES groups, 2) 0.26 between the MCS and BECS groups, and 3) 0.14 between the MES and BECS groups.

Table 20 provides a summary of the analysis.

Table 20  
ANOVA Summary of Racial/Ethnic Bias

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	1.693	2	0.847	0.268	0.766
Within Group	1.693	2	0.847	0.268	0.766

Based upon the results of this analysis, Hypothesis Ten is retained.

#### Hypothesis Eleven

There is no significant difference between the MCS, MES, and BECS groups in overall affective racial/ethnic attitude.

Findings. The one-way ANOVA for this hypothesis resulted in a probability level of 0.076, which is below the 0.10 alpha level. A survey of the group means shows that the greatest absolute differences are: 1) between the MCS group and MES group (1.23) and 2) between the MCS group and the BECS group (1.61). Table 21 provides a summary of the analysis.

Table 21

ANOVA Summary of Overall Affective  
Racial/Ethnic Attitude

Source	Sums of Squares	df	Mean Squares	F	p
Between Group	71.053	2	35.527	2.624	0.076
Within Group	71.053	2	35.527	2.624	0.076

Based upon the results of this analysis, Hypothesis Eleven is rejected. There is a statistically significant difference between the three linguistic groups in overall affective racial/ethnic attitude.

A Scheffé test of multiple comparison was conducted to locate the statistical difference(s). Table 22 shows the results of that analysis. As can be seen in the table, the MCS group shows the highest overall degree of Chinese racial/ethnic orientation, and is significantly different from the BECS group. While the MES group is not statistically different from the MCS, the absolute difference is high at 1.23.

Table 22  
Scheffé Summary of Overall Affective  
Racial/Ethnic Attitude

Groups	df (2)	F Table	M.S.W.	d	Group Mean Differentials		
					(MCS)	(MES)	(BECS)
MCS (n=50)	4	3.23	13.54	1.4	0	1.23	1.61
MES (n=50)	4	3.23	13.54	1.4	1.23	0	0.38
BECS (n=50)	4	3.23	13.54	1.4	1.61	0.38	0

#### Hypothesis Twelve

There is no significant difference in grade-level interaction with language orientation to affect overall affective racial/ethnic attitude.

Findings. The two-way ANOVA for this hypothesis resulted in a probability level of 0.784, which is well above the 0.10 alpha level. Table 23 shows that the degree of grade-level interaction with overall affective racial/ethnic attitude by linguistic grouping is very low. Table 23 provides a summary of the analysis.



Table 23

Two-Way ANOVA Summary of Overall Affective  
Racial/Ethnic Attitude and Grade Level

Source	Sums of Squares	df	Mean Squares	F	p
Language Orientation	56.40	2	28.196	2.040	0.15
Grade Level	21.70	2	10.850	0.785	0.46
Grade by Language	23.95	4	5.980	0.434	0.78
Residual	1944.80	141	14.60		
Total	2046.85	149			

Based upon the results of this analysis, Hypothesis Twelve is retained.

#### Hypothesis Thirteen

There is no significant difference in sex interaction with language orientation to affect overall affective racial/ethnic attitude.

Findings. The two-way ANOVA resulted in an F ratio of 6.03, which produced a 0.003 probability level for this hypothesis. This is well below the 0.10 alpha level needed to reject the null hypothesis. As Table 24 shows, the sex of the subjects interacted very highly with overall racial/ethnic attitude between the three linguistic groups.

Table 24 provides a summary of the analysis.

Table 24

Two-Way ANOVA Summary of Overall Affective  
Racial/Ethnic Attitude and Sex

Source	Sums of Squares	df	Mean Squares	F	p
Language Orientation	66.30	2	33.15	2.990	0.05
Sex	257.40	1	257.40	23.180	0.00
Language by Sex	133.90	2	66.95	66.03	0.003
Residual	1599.10	144	11.10		
Total	2056.70	149			

Based upon the results of this analysis, Hypothesis Thirteen is rejected. Sex interacts significantly with language orientation to affect the overall affective racial/ethnic attitude scores.

A breakdown of the subgroups was made to locate the means. Table 25 shows the results of the breakdown.

Table 25

Overall Affective Racial/Ethnic Attitude and Sex:  
Breakdown of the Subgroups

Male	$\bar{X}$
MCS	27.0
MES	25.1
BECS	23.7
Female	
MCS	27.9
MES	26.9
BECS	28.9

It is clearly shown in Figure 1 that there is a tendency for Chinese-American females to become less Chinese-oriented when they move from MCS to MES language orientation. However, when they are bilingual (BECS), they tend to be substantially more Chinese-oriented than the MCS group. Chinese-American males tend to become even less Chinese-oriented as they move from MCS to MES. Unlike the females, the males continue to move toward Caucasian-orientation as they become bilinguals.

These tendencies become even more obvious when one refers to the differences between males and females in each linguistic category. MCS males and females differ by 0.9; MES males and females differ by 1.8; BECS males and females differ by 5.2. Therefore, sex has a differential effect upon racial/ethnic attitude when combined with language orientation.

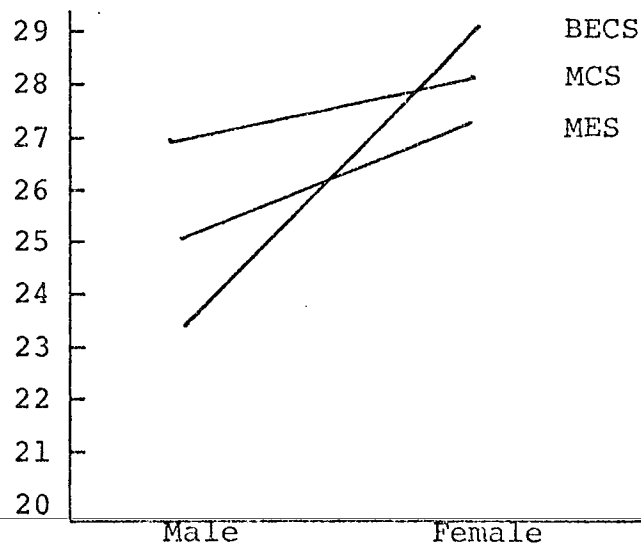


Figure 1

Overall Affective Racial/Ethnic Attitude and Sex:  
Sex Group Configurations

### Summary

The present study was designed to determine the relationship between language orientation and racial/ethnic attitude among Chinese-American primary-grade students. Three linguistic groups were compared on measures of racial/ethnic attitude: monolingual Chinese speakers (MCS), monolingual English speakers (MES), and bilingual English and Chinese speakers (BECS). This chapter presented the findings of the testing conducted with thirteen null hypotheses in the study.

Ten hypotheses, five cognitive and five affective, in which the variables were different kinds of racial/ethnic attitude, and one which combined the five affective variables, were tested through a one-way Analysis of Variance (ANOVA) procedure. When significant difference was found to exist at the 0.10 alpha level between the three linguistic groups, a Scheffé test of multiple comparison was used to identify the exact differences. Hypotheses Twelve and Thirteen measured the interactive effect of grade level and sex upon overall affective racial/ethnic attitude, respectively, through the use of a two-way ANOVA.

### Testing of the Hypotheses

The results of the ANOVA were used to either retain or reject the null hypotheses. The following were the findings in relation to each hypothesis:

1.  $H_{O1}$ : racial/ethnic classification ability with a probability level of 1.000, was retained;
2.  $H_{O2}$ : racial/ethnic self classification, with a probability level of 1.000, was retained;
3.  $H_{O3}$ : perception of racial/ethnic similarity to self, with a probability level of 0.568, was retained;
4.  $H_{O4}$ : perception of racial/ethnic similarity to fathers, with a probability level of 0.386, was retained;
5.  $H_{O5}$ : perception of racial/ethnic similarity to mothers, with a probability level of 0.020, was rejected;
6.  $H_{O6}$ : racial/ethnic acceptance of Chinese, with a probability level of 0.197 was retained;
7.  $H_{O7}$ : racial/ethnic acceptance of Caucasians, with a probability level of 0.001 was rejected;
8.  $H_{O8}$ : racial/ethnic preference, with a probability level of 0.026 was rejected;
9.  $H_{O9}$ : racial/ethnic self preference, with a probability level of 0.054, was rejected;
10.  $H_{O10}$ : racial/ethnic bias, with a probability level of 0.766, was retained;
11.  $H_{O11}$ : Overall affective racial/ethnic attitude, with a probability level of 0.076, was rejected;
12.  $H_{O12}$ : interaction of grade level with language orientation to affect overall affective racial/ethnic attitude, with a probability level of 0.784, was retained;

13.  $H_{013}$ : interaction of sex with language orientation to affect overall affective racial/ethnic attitude, with a probability level of 0.003, was rejected.

These results were reported in detail, with a description of absolute inter-group differences wherever they existed.

#### Findings of the Scheffé Test of Multiple Comparison

Since Hypotheses Five, Seven, Eight, Nine, and Eleven were rejected, a Scheffé test of multiple comparison was conducted to determine specific significant differences. The following significant differences were found between the three groups:

1.  $H_{05}$ : BECS and MCS (0.22), BECS and MES (0.22);
2.  $H_{07}$ : MCS and MES (0.58), MCS and BECS (0.88);
3.  $H_{08}$ : MCS and MES (0.68);
4.  $H_{09}$ : MCS and BECS (0.45);
5.  $H_{011}$ : MCS and BECS (1.61).

In all cases, reference was made to tabular data to further describe the analysis. Conclusions and recommendations could then be drawn from the results of the analysis and reported in the next chapter.

## Chapter 5

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The issue of how the school should cope with linguistic and cultural differences is very controversial today. Traditionally, schools in the United States have attempted to eliminate these differences in order to assimilate culturally-different students. As a result, many cultural groups have been affected in a variety of ways. In the case of Chinese Americans, they have tended to either adhere exclusively to Chinese culture and language, totally assimilate as English speakers, or develop and maintain dual language and cultural abilities. The different language orientations which are characteristic of Chinese Americans may be related to their attitudes toward themselves and other people. The present study investigated this relationship.

#### Summary

An historical overview of the Chinese-American experience in this country discloses over one hundred years of racial/ethnic discrimination. It is marked by distinct periods, during which Chinese and Chinese Americans have attempted to survive under adverse conditions. Racism against the Chinese in America, which has existed since the 1850's, developed into panic proportions in the second

half of the 19th century and early 1900's. Institutionalized racist practices and personal prejudices have continued to exist to the present day. Chinese Americans represent a wide spectrum of linguistic and cultural orientations due to the treatment they have received in this country. Chinatowns still exist, where Chinese and Chinese Americans live their daily lives totally within a Chinese environment. Other Chinese Americans have completely lost all vestiges of Chinese identity. They have become totally assimilated and speak only English. Those who developed bilingual ability have found that they were able to function either in Chinatowns or in English-speaking environments. However, they may also be affected by a growing identity crisis among Chinese Americans.

Bilingual/cross-cultural education is partially an attempt to accommodate the linguistic and cultural differences of all students. The United States Supreme Court case of *Lau vs. Nichols*, involving Chinese-American students in San Francisco, was a landmark for bilingual education as well as a major breakthrough for Chinese Americans. The development of bilingual/cross-cultural programs could result in the reduction of negative racial/ethnic attitudes that affect this group. These attitudes should be investigated to determine means for improving upon them.

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### The Problem

The present study was designed to determine the relationship between language orientation and racial/ethnic attitude among young Chinese-American students. The study sought to do so by comparing the specific and overall racial/ethnic attitudes of three different Chinese-American linguistic groups: monolingual Chinese speakers (MCS), monolingual English speakers (MES), and bilingual English and Chinese speakers (BECS). The specific and overall racial/ethnic attitudes provided the dependent variables for the investigation. Seven specific attitudinal forms were identified in the literature, from which the hypotheses could be formulated. The study was also designed to investigate the interactive effects of grade level and sex. The significance of this study could lie in its potential for promoting a bilingual/cross-cultural approach in the schools in order to reduce prejudice and develop intercultural and interracial harmony.

### Review of the Literature

The literature was reviewed in four areas: 1) the relationship of language, thought, and perception, 2) attitude formation and behavior, 3) race and racial attitudes, and 4) racial/ethnic attitudes among children. Each area was reviewed with a particular focus upon the needs of this study.

The investigator sought to develop continuity of thought as the review in these four distinct areas was developed. The

basic results of the review are summarized as follows:

1. The interrelationship of language, thought, and perception seems to have implications for attitude development, including the development of racial/ethnic attitudes. The Sapir-Whorf Hypothesis, which proposes that language is a guide to social reality, provides a conceptual framework in this area. Culture provides the content for language expression; both language and culture shape thoughts and perceptions.

2. Attitudes about race have historically been derived from racial concepts. These concepts vary from those which are completely physiological in nature to those which attribute non-physical characteristics to the races. Racial attitudes include racial theories, prejudice, and discrimination. The nature of these racial forms was reviewed.

3. Studies indicate that children have developed racial/ethnic awareness and attitudes by the age of three. These attitudes become increasingly negative as they get older. They appear to be influenced by parents and other people and situations in their environment.

#### Methods and Procedures

Based upon a review of the literature, a research design was developed and thirteen null hypotheses were written for the study. Each of ten hypotheses involved a different kind of racial/ethnic attitude. An eleventh

hypothesis measured overall affective racial/ethnic attitude. Two additional hypotheses focused on the interaction of grade level and sex with linguistic grouping to affect overall affective racial/ethnic attitude.

Two instruments were used for the study; the San Diego Observation Assessment Instrument (SDOAI), and the Morland Picture Interview (MPI). Existing SDOAI results in the San Francisco Unified School District were used to identify the linguistic groups. The MPI, an individual interview instrument, which includes ten kinds of racial/ethnic attitudes, was the sole instrument used to gather data.

The sample consisted of 150 primary-grade (K-2) Chinese-American children from five different schools in the San Francisco Unified School District. These were randomly selected from among 300 children who were previously stratified into the three linguistic groups. The data were gathered at each school site, with each child being individually interviewed in a room near his/her classroom. Only one person, the investigator, conducted the interviews. English and/or Chinese were used to interview the children. The interviews were scored with a numerical scale designed for this study.

The data were then analyzed, using one-way Analysis of Variance (ANOVA) to test for significant difference at the 0.10 level. In cases where such a difference was found, the Scheffé test of multiple comparison was used to identify

the specific differences. Two-way ANOVA were used to test the interactive hypotheses.

### Findings of the Study

The following findings were determined from the testing of the thirteen null hypotheses:

1. The cognitive racial/ethnic attitudes (abilities) of young Chinese-Americans are relatively consistent, regardless of language orientation. The retention of Hypotheses One through Four showed, as anticipated, that the ability of Chinese-American students to accurately classify self ( $H_{01}$ ) and others ( $H_{02}$ ) according to racial/ethnic criteria and to accurately perceive racial/ethnic similarities to self ( $H_{03}$ ) and their fathers ( $H_{04}$ ) is not related to language orientation. Perception of racial/ethnic similarity to their mothers ( $H_{05}$ ), however, is related to language orientation. The BECS group was found to be significantly more accurate in its perception than either the MCS or MES groups. This finding was a result of the rejection of  $H_{05}$ .

2. The affective racial/ethnic attitudes of the Chinese-American sample were found to be related to language orientation where anticipated and not to be related where it was not anticipated. As expected,  $H_{06}$ : racial/ethnic acceptance of Chinese was retained, as was  $H_{010}$ : racial/ethnic bias. Regardless of language orientation, the Chinese-American children accepted and were biased toward

their own people. The rejection of  $H_{07}$ ,  $H_{08}$ ,  $H_{09}$ , and  $H_{011}$  showed that significant relationship exists between language orientation and the variables of racial/ethnic acceptance of Caucasians, preference, self preference, and overall affective racial/ethnic attitude. In all cases, the MCS group was the most Chinese-oriented and the BECS groups showed a balance of racial/ethnic attitudes. The MES group tended to shift in position, but was usually Caucasian-oriented.

3. The investigation of the interactive variables of grade level and sex upon overall affective racial/ethnic attitude showed no effect of grade level interaction but a highly significant effect of sex interaction. In particular, bilingual boys and girls were found to be much more apart in overall affective racial/ethnic attitude than the boys and girls in the MCS and MES groups.

### Conclusions

In the development of conclusions about the racial/ethnic attitudes of children in this study, it should be noted that these attitudes exist within a nation that has emphasized race as an important criterion measure. With this consideration in mind, one should not consider the findings of the present study in isolation, but rather within the context of national reality. The subjects in this study were in kindergarten, first, and second grades. This is a very formative age, where much can be done to develop positive

attitudes. The orientations shown by this study, then, are indicative of what may be found among similar groups of children outside of this particular situation. The attitudinal tendencies should serve as a starting point for diagnosis of language and attitudes among children.

As reflected in the literature, the development of racial/ethnic attitudes begins with "awareness." In essence, this means the development of racial/ethnic cognitive skills. Children learn to differentiate between individuals and groups on the basis of racial/ethnic criteria. The identified cognitive forms of racial/ethnic attitudes used in this study are classification ability (self and others), and the ability to identify racial/ethnic similarities to oneself and one's parents.

Affective forms of racial/ethnic attitude reflect a person's feelings toward himself and others. The literature has shown that these affective forms are, basically: acceptance (own groups and others), preference, self preference, and bias. Acceptance of one's own and other groups is an indicator of self identity. Preference for one group or another is a more complex level of attitude. One's self identity and feelings toward both groups can result in the development of self preference. Bias is a qualitative attitude, whereby one compares two groups according to perception of worth.

The general data on levels of racial/ethnic awareness in the present study are consistent with the literature. The ability of children to classify and self-classify according to racial/ethnic criteria is very high. However, at a very early age, children are less able to see racial/ethnic similarities in themselves and in their parents than to simply classify. This evidence suggests a hierarchy in these abilities.

Since the literature made no reference to the affective racial/ethnic attitudes of Chinese Americans, the findings reported here have no specific basis for comparison. However, reference can be made to the studies cited in Chapter Two regarding other non-Caucasian groups, such as Blacks and Chicanos. In general, within this study, Chinese Americans showed attitudes which identified them relatively close within their own racial/ethnic group, as compared with other groups previously studied.

The reader is reminded that the present study was concerned with the comparison of linguistic groups according to the specified racial/ethnic attitudes. Although mention is made regarding the general attitudinal tendencies of Chinese-American children, the focus of the study is on inter-group comparisons. These, of course, make possible the recognition of the relationships being investigated. In general, the conclusion is drawn that there is a significant relationship between language orientation and racial/ethnic

attitude among Chinese-American primary-grade students.

#### Classification Ability

The ability of the Chinese-American subjects to classify others and themselves by racial/ethnic criteria was found to be the same. All of the subjects responded correctly to each of the fourteen questions in this area. Apparently, all 150 subjects have developed this ability to a high degree. Their classification skills, at least in a racial/ethnic sense, are well-defined, as was anticipated.

Language orientation makes no difference in racial/ethnic classification ability among these subjects. As discovered by Williams and Morland among Whites, this study found that Chinese Americans are also very accurate in this area. Beyond Morland's findings, however, this study determined that language orientation is not a significant factor in this development, at least at this early age.

#### Ability to Perceive Racial/ Ethnic Similarities

This ability, as applied to self, fathers, and mothers was found to exist in several degrees among the subjects. However, in general, all three groups showed a Chinese orientation, as was anticipated. Regardless of language orientation, then, the subjects were able to perceive themselves and their fathers as looking similar to the Chinese models in the photographs. On the other hand, the BECS group was significantly more accurate in its perception of similarity between



its Chinese mothers and the Chinese models in the photographs. This finding was not expected since it was generally anticipated that no inter-group differences existed in cognitive attitudes.

It may be concluded that the predominant presence of Caucasian and Chinese women in the schools could be a factor contributing to the difference in results among these three hypotheses. Bilinguals were able to make a clearer distinction between Chinese and Caucasian mothers and models than the other two groups. The MCS and MES groups were identical in this measure. Given the opportunity to make daily comparisons between Chinese and Caucasian women who influence their lives, it appears that bilinguals can differentiate more clearly. This could be due to the language they identify with each of these.

Differences between the groups in the ability to distinguish racial/ethnic similarities in relation to self and fathers, however, were not significant. Apparently, these distinctions are not yet affected by language orientation. All three groups identified themselves strongly with Chinese models. A less emphatic identification was made of fathers, perhaps due to the lack of male teachers, Caucasian or Chinese, in any of the classes represented in the sample. However, even in this case, the BECS group was more accurate than the other two groups.

Acceptance

Unlike all other areas except "Preference," there were only two items in  $H_06$  and two in  $H_07$ . Given a range of 1 to 3 for each question, the total scores for "Acceptance of Chinese": MCS=5.36, MES=5.10, and BECS=5.44 show an extremely high level of acceptance. No significant difference was found between the groups on this measure. Chinese Americans, regardless of language orientation, tend to be accepting of their own people. This is particularly important because it shows a strong group identity among the subjects. This finding was also anticipated in this study.

Keeping in mind the reverse scale for "Acceptance of Caucasians" (3 to 1 for each question), the figures of: MCS=5.18, MES=4.88, and BECS=4.30 show a high level of non-acceptance. The BECS group is shown to have a low acceptance level of Caucasians, but for non-racial/ethnic reasons. The MES group shows a slight tendency, and the MCS group a strong tendency, toward "rejection of Caucasians" for racial/ethnic reasons.

It appears that BECS children tend to be less likely to apply racial/ethnic criteria to acceptance/non-acceptance of Caucasian peers, while they are more accepting of Chinese peers than either of the other two groups. MES children, surprisingly, appear to approximate rejection of Caucasians, even though they speak only English themselves. As one might expect, the MCS rejected Caucasian peer models for racial/

ethnic reasons. This tendency is perhaps a reaction to extreme language differences.

### Preference

Once again, since only two items were included in this area, the numerical scores are lower. However, given a maximum of 5 points (complete Chinese preference) and a minimum of 2 points (complete Caucasian preference), the following scores show a relatively Chinese tendency for all three groups: MCS=5.16, MES=4.48, and BECS=4.64. In statistically comparing the groups, however, a significant difference was found between the MCS and MES groups.

There is, then, a distinct difference in racial/ethnic group orientation for this variable (preference) between MCS and MES students. This is, of course, reflective of their language orientations. BECS students on the other hand, fall in between and seem to show no preference in relation to the other two groups. Even at this age, the language(s) of the children seem(s) to affect their choice of playmates, as was anticipated.

### Self Preference

This measure sought to determine whether the subjects preferred to be Chinese or Caucasian. The total scores of: MCS=6.45, MES=6.34, and BECS=6.00, from a maximum of 9 points (complete Chinese self-preference) and a minimum of 3 points (complete Caucasian self-preference), show only slight

tendencies toward the Chinese end of the scale. This is sufficient, however, to meet the expectations of the study.

The significant difference between the MCS and the BECS groups is sufficient to show that MCS children are much stronger in Chinese orientation than are BECS children. This could be indicative of bicultural development tendencies by the bilinguals. Interestingly, MES children tend toward Chinese self preference, in complete contrast to their language orientation.

#### Bias

All three groups showed a strong bias in favor of Chinese models with no significant differences between them as was anticipated. The scores: MCS=6.84, MES=6.96, and BECS=7.10 were all very high, toward the Chinese end of the scale. These scores were too close to be distinguished and might change under different circumstances, particularly with older children.

#### Overall Racial/Ethnic Attitude

In agreement with the findings on the previous affective measures of racial/ethnic attitude, the overall affective comparison showed significant difference between the MCS group and the BECS group, with a very high, though insignificant difference between the MCS group and the MES group. The MCS group, strongly oriented toward the Chinese

language, also identifies very strongly with Chinese models. On the other hand, the MES and BECS groups tend only moderately to identify with Chinese models. It appears that these two groups are very similar on the overall affective measure, while they were found to be different in measures of individual kinds of affective racial/ethnic attitude.

#### Interaction with Grade Level

No significant difference was found between the three groups in grade-level interaction with language orientation to affect overall affective racial/ethnic attitude. Between and within these groups, the grade levels of the subjects were not found to be significant in relation to affective racial/ethnic attitude. Although racial/ethnic attitudes may change as children progress through the grades, they seem to remain relatively constant in relation to inter-group differences, at least in the primary-grades. However, these differences could increase at higher grade levels.

#### Interaction with Sex

The inclusion of sex as an interactive variable showed that there are significant differences between boy's and girl's overall affective racial/ethnic attitudes within and across linguistic groups. Both Chinese-American male and

female MES tend to be less Chinese-oriented than MCS. They are very different from one another when they are bilingual. BECS males become even more Caucasian-oriented, while BECS females are even more Chinese-oriented than MCS females.

MCS males (27.0) and females (27.9) are similarly oriented, and MES males (25.1) and females (26.9) are oriented slightly different, while BECS males (23.7) and females (28.9) are completely oriented differently. It seems that, even at primary-grade level, the differences in the direction of overall affective racial/ethnic attitude are very obvious between boys and girls. If these tendencies continue, the boys will either retain the Chinese language exclusively or completely lose their Chinese identity.

#### Implications for Education

The findings of this study provide serious implications for the education of Chinese-American children. Early recognition and identification of racial/ethnic attitudes could help numerous children to overcome serious learning handicaps. The psychological effects of negative racial/ethnic attitudes are harmful to students in terms of their self identity and their ability to get along with others. If the schools are to be successful in their efforts toward integration, they should make these efforts to identify these attitudes. Once this is done, the schools can concentrate upon designing

appropriate educational programs to remove the racial/ethnic barriers that divide children.

This study has determined that there is a significant relationship between language orientation and racial/ethnic attitude. After showing that Chinese-American students, regardless of language orientation, can classify and distinguish very well when racial/ethnic criteria are used, the study found significant differences between the linguistic groups in the "racial/ethnic similarity to mothers" area. Bilinguals were distinctive in this regard, as they were in "acceptance of Caucasians," "preference," "self preference," and "overall racial/ethnic attitudes." In most cases, bilinguals were found to exhibit less pronounced racial/ethnic attitudes. The scores of the BECS group were almost always more moderate than the other two groups. In contrast, the MCS group showed extreme tendencies in every case where significant differences existed. The MES group wavered between Caucasian orientation and a neutral position. This may be indicative of loss of identity, with movement toward the Caucasian end of the scale. The present study suggests that bilingualism is related to more moderate racial/ethnic attitude.

In the sex interactive hypothesis, it was shown that bilingual males and females tend to separate in their attitudes toward Chinese and Caucasians. This tendency needs to be explored further, since it was an unexpected result of the study. Although bilinguals as a group, in this study, tend

to exhibit non-extreme racial/ethnic attitudes, the differences between bilingual boys and girls necessitate intensive further study.

As school programs are developed to meet the needs of Chinese-American children, they should focus on the development of bilingualism. Dual language ability provides a vehicle for the development of moderate racial/ethnic attitudes. Chinese-American students, then, should be provided the opportunity to develop functionality in both Chinese and English. The development of healthy attitudes about their own and other racial, ethnic, and cultural groups should be an integral part of their education. Once it is determined what causes differences in attitude between bilingual boys and girls, means should be found to further improve this area.

This study reinforces the fact that language, cultural and attitudinal differences exist among Chinese-American students. The schools should plan for the incorporation of these differences into the curriculum. Recognition of linguistic, racial, and cultural differences as realities of life is a beginning. Meaningful diagnosis and planning of multilingual, multicultural programs should be a natural result. Proper utilization of existing multicultural programs and state, county, and district frameworks would help.

It is important for educators to recognize that students are fully aware of racial/ethnic differences in the schools. Without the proper educational help, this



awareness can result in the development of prejudice and discrimination. A truly integrated school would develop positive attitudes out of this awareness. Neither ignorance nor militancy provide the answer, but cooperation, harmony and mutual understanding can come from a truly interracial, intercultural program that builds upon diversity.

#### Recommendations for Further Research

It is recommended that additional research be conducted in: 1) the relationship of language orientation and racial/ethnic attitude; 2) longitudinal differences in racial/ethnic attitude across grade levels and sex groups, 3) international comparisons of students' racial/ethnic attitudes, 4) the determination of whether students in bilingual programs exhibit different racial/ethnic attitudes than similar students in non-bilingual programs, 5) the development of new instruments to assess racial/ethnic attitudes.

Additional research in the relationship of language orientation and racial/ethnic attitude is needed. Several dimensions have yet to be explored. Further research should include variables such as grade level, sex, national origin, several ethnic groups, and classroom methodologies. The instruments should be field tested to improve the quality of data to be obtained.

~~A study to determine differences in racial/ethnic~~  
attitude across grade levels and sex groups should include

kindergarten through eighth grade. This would provide the longitudinal effects of exposure to the school setting during a nine-year period. It would also allow for differences between the sex groups to become more evident, helping to answer some of the questions raised in the present study.

If Morland's contention is true, that racial/ethnic attitudes in other countries (i.e., Hong Kong, China, etc.) are different from those in the United States, then a study which compared students from different locations could yield additional worthwhile information. Comparisons of various ethnic groups from a variety of countries would add yet another dimension for further study. Controls of extraneous variables would be necessary to adequately determine the main effects.

Research is also needed to determine whether students in bilingual programs exhibit different racial/ethnic attitudes than similar students in non-bilingual programs. If it can be determined that those in bilingual classes are more positive in their attitudes than others, it would provide yet another reason for a bilingual approach. Until now, such a determination has not been made.

Finally, although Morland and others have developed instruments for assessing racial/ethnic attitudes, new instruments are needed. Efforts should be made to update existing instruments. Most importantly, attitude assessment



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APPENDIX A:

SAN DIEGO OBSERVATION ASSESSMENT INSTRUMENT



STATE OF CALIFORNIA  
DEPARTMENT OF EDUCATION  
STATE EDUCATION BUILDING, 721 CAPITOL MALL, SACRAMENTO 95814

ADDENDUM to Page 8 of California Census Handbook

Final Assessment Summary - English

<u>Score</u>	<u>Final Assessment*</u>
C Level I	NES
MP Level I	NES
FP Level I	LES
C Level II	NES
MP Level II	LES
FP Level II	LES
P (with difficulty) Level III	LES
P (with ease) Level III	FES

\* NES = Non-English-Speaking

LES = Limited-English-Speaking

FES = Fluent-English-Speaking

## THE SAN DIEGO OBSERVATION ASSESSMENT INSTRUMENT

The San Diego Observation Assessment Instrument (SDOAI) has been designated by the Superintendent of Public Instruction as the language dominance survey instrument to be used for the assessment of all pupils whose primary language has been identified as being other than English. It will be used to determine the numbers of limited-English-speaking (LES) and non-English-speaking (NES) students in school districts throughout California. It is intended to provide a quick assessment of a student's language fluency and dominance. It is not intended to provide a measure of a student's language proficiency.

The SDOAI is an individually administered, oral comprehension and oral production instrument. It is available in eight languages--Chinese, English, Japanese, Korean, Pilipino, Portuguese, Spanish and Vietnamese--and is suitable for use with students in grades from Kindergarten through grade twelve. It assesses a student's language fluency through an interview procedure using a series of questions about a picture. The pictures used in the assessment are taken from Man in Action. The questions progress from simple "what" type questions through progressively more difficult ones which ask the student to project beyond the picture. The questions are listed on the scoring form across three language levels in the student's primary language and in English.

The scoring form is printed on two sides of a sheet of paper and consists of four parts:

1. Identification Information
2. Primary language assessment
3. English language assessment
4. Final assessment

## TWO THINGS TO REMEMBER

1. BECOME THOROUGHLY FAMILIAR WITH THE INSTRUMENT PRIOR TO THE CONDUCT OF AN OBSERVATION. IF POSSIBLE, PRACTICE BY ADMINISTERING IT TO A FRIEND OR RELATIVE.

2. THE SDOAI IS AN INSTRUMENT TO DETERMINE THE COMFORTABLE LANGUAGE OF THE STUDENT. IT IS NOT INTENDED TO DETERMINE HOW WELL HIS/HER LANGUAGE SKILLS ARE DEVELOPED. SUCH THINGS AS GRAMMAR, SYNTAX OR INDIVIDUAL SPEECH CHARACTERISTICS ARE NOT TO BE CONSIDERED.

NAME \_\_\_\_\_ TEACHER \_\_\_\_\_  
 SCHOOL \_\_\_\_\_ DATE \_\_\_\_\_

KEY	
C	- Comprehension
MP	- Minimal Production
FP	- Full Production
P	- Production at Level III

CHINESE

INITIAL QUESTION: This question may elicit a Level II or Level III response.  
 Begin marking at that level.

"告訴我關於那圖片"

LEVEL I: Student is able to list objects, people, etc. in the picture.

"你在圖片內看到些什麼?"

"講出圖片內東西的各種:"

(Prompt) "你還看到別的東西嗎? 指着 \_\_\_\_\_"

C

MP

FP

LEVEL II: Student is able to tell about the picture using sentences or phrases. (Accept logical one-word answers.)

"在圖片內有什麼事發生?"

(Prompt) "還有別的嗎?" "還有別的事發生嗎?"

"告訴我關於那些." "什麼令你告訴那些?"

C

MP

FP

LEVEL III: Student is able to expand conversationally from the picture; student expresses ideas other than those in the picture (experiences, feelings, etc).

"這些令你想到什麼?"

"講一個故事關於那圖片."

"如果你是在那圖片內, 那故事將會怎樣?"

"你會做些什麼? 為什麼?"

(Prompt) "如果你是在那圖片內, 你會覺得怎樣? 為什麼?"

"你為何這樣想?"

P  (with difficulty) P  (with ease)

INITIAL QUESTION: This question may elicit a Level II or Level III response.  
Begin marking at that level.

"TELL ME ABOUT THE PICTURE."

LEVEL I: Student is able to list objects, people, etc. in the picture.

"WHAT DO YOU SEE IN THE PICTURE?"

"NAME THE THINGS IN THE PICTURE."

(Prompt) "What else do you see? Point to the \_\_\_\_\_."

C                       MP                       FP

LEVEL II: Student is able to tell about the picture using sentences or phrases. (Accept logical one-word answers.)

"WHAT IS HAPPENING IN THE PICTURE?"

(Prompt) "Anything else?" "What else is happening?"  
"Tell me about that."

C                       MP                       FP

LEVEL III: Student is able to expand conversationally from the picture; student expresses ideas other than those in the picture (experiences, feelings, etc.).

"WHAT DOES THIS MAKE YOU THINK OF?"

"TELL ME A STORY ABOUT THE PICTURE."

"IF YOU WERE IN THAT PICTURE, WHAT WOULD THE STORY BE?"

"WHAT WOULD YOU BE DOING? WHY?"

(Prompt) "If you were in the picture, how would you feel? Why?"  
"Why do you think?"

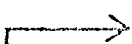
P  (with difficulty)                      P  (with ease)

FINAL ASSESSMENT  
(For Scorer Use Only-Check One.)

Primary Language

English

Non \_\_\_\_\_  
 Limited \_\_\_\_\_  
 Fluent \_\_\_\_\_  
 Other \_\_\_\_\_



Other	
<input type="checkbox"/>	Mixes languages in both interviews
<input type="checkbox"/>	No Response

[In the actual instruments, this page is on the reverse side of each primary]

APPENDIX B:

MORLAND PICTURE INTERVIEW

MORLAND PICTURE INTERVIEW (MPI)  
CHINESE-CAUCASIAN VERSION  
 (Revised)

General Characteristics

The MPI is designed to measure the following racial/ethnic variables: 1) acceptance of Chinese, 2) acceptance of Caucasians, 3) preference, 4) similarity to self, 5) similarity to fathers, 6) similarity to mothers, 7) self preference, 8) bias, 9) classification ability, and 10) self classification ability.

There are two parts to the interview. Part A (attitudes 1-8), in which there is no mention of race or ethnicity, seeks to find out if the children accept, prefer, are biased toward, and perceive themselves and their parents similar to photographic models representing Chinese Americans or Caucasian Americans. Part B (attitudes 9 and 10), measures the ability of respondents to apply racial/ethnic terms correctly to the persons in the pictures, to the interviewer, and to themselves. There are two versions of the MPI. In one, the models are Afro and Caucasian Americans; in the other, the models are Chinese and Caucasian Americans. This is the Chinese and Caucasian-American version; the term "Chinese" is used to mean Chinese American, while the term "White" is used to mean Caucasian American. This version may be administered to either Chinese or Caucasian Americans.

Description of Photographs

The six 8x10 photographs in the MPI were made by professional photographers. The children and adults who served as models were chosen so that they would clearly be members of the two races, and nonracial characteristics were kept as similar as possible. The children were of ages four through six, and the adults were of ages similar to those of the parents of the children. In the description of the photographs in the order in which they are shown to the child, the photographs that are used first and second depend on the race of the respondent.

Photograph I: Four Chinese children, two boys and two girls, sitting at a table drawing pictures.

Photograph II: Four White children, two boys and two girls, sitting at the same table drawing pictures.

Photograph III: Four men, two Chinese and two White, seated and drinking tea.

Photograph IV: Six women, three Chinese and three White, four seated and two standing, drinking tea.

Photograph V: Four girls, two Chinese and two White, playing with toys.

Photograph VI: Four boys, two Chinese and two White, playing with toys.



Horland Picture Interview (MPI)Interview Procedure

If at all possible, the interviewer should become acquainted with the children to be interviewed before proceeding with the interview. Each child, either in a school or the home, is asked by the interviewer to "play a picture game." The interview is conducted with as much privacy as the situation allows, preferably in a separate room or in a corner of a room. The interviewer begins by telling the child, "Let's look at some pictures and talk about them." The initial question about each picture is, "What do you see in this picture?" This serves as a warm-up question and also reveals any spontaneous use of racial/ethnic terms. Answers to most of the questions that follow can be made by pointing to persons in the photographs so that even shy children can respond with ease. Answers to the questions are recorded by the interviewer on a precoded sheet. Interviews take from five to ten minutes.

Interview Questions

## Part A:

Photograph I.

1. What do you see in this picture?
2. Would you like to play with these children? (If "No") Why not?  
(Answers to these questions are termed "Acceptance": AC if the respondent replies "Yes"; "Nonacceptance": NAC if the respondent replies "No", and answers the "Why not?" with a non-racial/ethnic reason; "Rejection": RC if the reply is "No" for a racial/ethnic reason.)

Photograph II.

3. What do you see in this picture?
4. Would you like to play with these children? (If "No") Why not?
5. Would you like to play with these children? (point to the first photograph) or with these (point to the second photograph)? (This is the first measure of preference. If the Chinese children are chosen, the reply is scored as "Prefer Chinese": PC. If the White children are chosen, the reply is scored as "Prefer White": PW. If the respondent refuses to make a choice, the reply is scored as P?).

Photograph III.

6. What do you see in this picture?
7. Does this man look more like your father (point to a Chinese model) or does this one look more like your father (point to a Caucasian model)?  
(Repeat for the other two models.)

Morland Picture Interview (MPI)

Continue Q. 7.

Replies are scored as "Father Chinese": FC or as "Father White": FW or as "Father ?": F?.

(Pointing to all four men) Which one looks most like your father? (The reply is scored as "Father Most Like Chinese": FMC, or "Father Most Like White": FMW, or "Father Most Like ?": FM?).

Photograph IV.

8. What do you see in this picture?

9. (The same question as #7 above for the three pairs of women).

Photograph V and/or Photograph VI

If respondent is a girl, ask questions about Photograph V; if the respondent is a boy, ask questions about Photograph VI.

10. What do you see in this picture?

11. (Pointing to a Chinese model) Would you like to play with this girl (boy)? (An acceptance question, scored as question #2 above).

12. (Pointing to a White model) Would you like to play with this girl (boy)? (An acceptance question, score as #2).

13. (Pointing to all of the models) Which one would you most like to play with? (A preference question, scored as #5 above).

14. (Pointing to a Chinese model) Do you look more like this girl (boy), or (pointing to a White model) like this girl (boy)?

(Score responses as "Look Like Chinese": LLC or "Look Like White": LLW or "Look Like Neither": LL?. Repeat for the other pair.)

(Pointing to all of the models) Which one do you look most like? (The response is scored as "Look Most Like Chinese": LMLC or "Look Most Like White": LMLW or "Look Most Like Neither": LML?)

15. (Pointing to a Chinese model) Would you rather be this girl (boy), or (pointing to a White model) Would you rather be this girl (boy)?

(Responses scored as "Rather Be Chinese": RBC or "Rather Be White": RBW or "Rather Be Neither": RB?)

(Pointing to all of the models) Which one would you most rather be? (Responses are scored as "Most Rather Be Chinese": MRBC or "Most Rather Be White": MRBW or "Most Rather Be Neither": MRB?)

16. (Pointing to all of the models) Which one do you think is the best student? (Scored as "Best Student Chinese": BSC or "Best Student White": BSW or "Best Student Neither": BS?)

(Pointing to all of the models) Which one do you think is the nicest? (Scored as "Nicest Chinese": NiC or "Nicest White": NiW or "Nicest Neither": Ni?)

## Morland Picture Interview (MPI)

Continue Q. 16.

(Pointing to all of the models) Which one do you think is the best looking? (Scored as "Best Looking Chinese": BLC or "Best Looking White": BLW or "Best Looking Neither": BL?).

Part B.

(Tell the respondent that you want him/her to look at the Pictures once more. Beginning with Photograph VI, and continuing in reverse order, ask these questions).

Do you see a Chinese child in this picture? (If the answer is "Yes", say,) Point to the Chinese child. (If the answer is correct, encircle "C"; if the answer is incorrect, or if the respondent does not know, encircle "?")

Do you see a White child in this picture? (If the answer is "Yes", say,) Point to the White child. (If the answer is correct, encircle "W"; if the answer is incorrect, or if the respondent does not know, encircle "?").

(Continue with similar questions for each of the remaining photographs).

(Pointing to yourself, ask) Am I Chinese or am I White? (If the answer is "Chinese", encircle "C"; if the answer is "White" encircle "W"; if the respondent does not know, encircle "?")

(Pointing to the respondent, ask) Are you Chinese or are you White? (The same scoring as above).

MPI CODE SHEET

Subject: \_\_\_\_\_

Date of Interview: 2/ / 79

Linguistic group: MCS MES BC&E

Sex: \_\_\_\_\_

Grade level: \_\_\_\_\_ Room no.: \_\_\_\_\_

School name: \_\_\_\_\_

Part A

- I. 1. SRA  
2. AC NAC RC
- I. 3. SRA  
4. AW NAW RW  
5. FC PW P?
- I. 6. S'RA  
7. FC FW F?  
FC FW F?  
FMC FMW FM?
- V. 8. S RA  
9. MoC MoW Mo?  
MoC MoW Mo?  
MoC MoW Mo?  
MoMC MoMW MOM?
- I. 10. S RA  
11. AC NAC RC  
12. AW NAW RW  
13. PC PW P?  
14. LLC LLW LL?  
LLC LLW LL?  
IMLC IMLW LML?  
15. RBC RBW RB?  
RBC RBW RB?  
MRBC MRBW MRB?  
16. BSC BSW BS?  
NIC NIW NI?  
BLC BLW BL?

Part B

- VI. C ?  
W ?
- V. C ?  
W ?
- IV. C ?  
W ?
- III. C ?  
W ?
- II. C ?  
W ?
- I. C ?  
W ?

Am I Chinese or White? C W ?

Are you Chinese or White? C W ?

APPENDIX C:  
MPI SCORE SHEET

Variables		3	2	1			
5. H <sub>06</sub> (Acceptance-Own)	Q.2.. AC		NAC	RC			
		3	2	1			
	Q.11. AC		NAC	RC			
6. H <sub>07</sub> (Acceptance-Others)	Q.4. AW	3	2	1			
		3	2	1			
	Q.12. AW		NAW	RW			
7. H <sub>08</sub> (Preference)	Q.5. FC	3	1	2			
		3	1	2			
	Q.13. FC		FW	P?			
8. H <sub>03</sub> (Similarity to self)	Q.14a.LLC	3	1	2			
		3	1	2			
	b.LLC		LJW	LL?			
		3	1	2			
	c.LMLC		LMLW	LML?			
9. H <sub>04</sub> (Similarity to Fathers)	Q.7.a.FC	3	1	2			
		3	1	2			
	b.FC		FW	F?			
		3	1	2			
	c.FMC		FMW	FM?			
10.H <sub>05</sub> (Similarity to Mothers)	Q.9.a.MoC	3	1	2			
		3	1	2			
	b.MoC		MoW	Mo?			
		3	1	2			
	c.MoC		MoW	Mo?			
		3	1	2			
	d.MoMC		MoMW	MoM?			
11.H <sub>09</sub> (Self Preference)	Q.15a.RBC	3	1	2			
		3	1	2			
	b.RBC		RBW	RB?			
		3	1	2			
	c.MRBC		MRBW	MRB?			
12.H <sub>010</sub> (Bias)	Q.16a,BSC	3	1	2			
		3	1	2			
	b.NIC		NIW	NI?			
		3	1	2			
	c.BLC		BLW	BL?			
13.H <sub>01</sub> (Classification Ability)	Q.B1a. C	1	0	1	0		
		1	?	C	?		
	W		0	1	0		
		1	?	W	?		
		1	0	1	0		
	b. C		?	e. C	?		
		1	?	1	?		
	W		0	W	?		
		1	?	1	?		
		1	0	f. C	?		
	c. C		?	1	0		
		1	0	W	?		
	W		?	1	1		
				1	?		
				g. C	W		0
							?
14.H <sub>02</sub> (Self Classification)	Q.B2a. C	1	1	0			
			W	?			

MPI Score Sheet II.

1. Student's I.D. \_\_\_\_\_

2. Sex: 1F 2M3. Grade Level: K 1st 2nd4. Linguistic Group: MCS1 MES2 BECS3

Part I. 5. Q.2 \_\_\_\_\_ + Q.11 \_\_\_\_\_ = \_\_\_\_\_

6. Q.4 \_\_\_\_\_ + Q.12 \_\_\_\_\_ = \_\_\_\_\_

7. Q.5 \_\_\_\_\_ + Q.13 \_\_\_\_\_ = \_\_\_\_\_

8. Q.14 (a) \_\_\_\_\_ + (b) \_\_\_\_\_ + (c) \_\_\_\_\_ = \_\_\_\_\_

9. Q. 7 (a) \_\_\_\_\_ + (b) \_\_\_\_\_ + (c) \_\_\_\_\_ = \_\_\_\_\_

10. Q. 9 (a) \_\_\_\_\_ + (b) \_\_\_\_\_ + (c) \_\_\_\_\_ = \_\_\_\_\_

11. Q.15 (a) \_\_\_\_\_ + (b) \_\_\_\_\_ + (c) \_\_\_\_\_ = \_\_\_\_\_

12. Q.16 (a) \_\_\_\_\_ + (b) \_\_\_\_\_ + (c) \_\_\_\_\_ = \_\_\_\_\_

Part II. 13. Q.B1 (a) \_\_\_\_\_ + (b) \_\_\_\_\_ + (c) \_\_\_\_\_ +

(d) \_\_\_\_\_ + (e) \_\_\_\_\_ + (f) \_\_\_\_\_ +

(g) \_\_\_\_\_ = \_\_\_\_\_

14. Q.B2 (a) \_\_\_\_\_ = \_\_\_\_\_

APPENDIX D:  
POPULATION FIGURES



## CHINESE FOR AFFIRMATIVE ACTION (CAA)

華人勤業協進會

950 STOCKTON STREET, 3/F.  
SAN FRANCISCO, CALIFORNIA 94108  
(415) 398-8212SAN FRANCISCO COUNTY CHINESE POPULATION STATISTICS

April 1978

CHINESE FOR AFFIRMATIVE ACTION IS VERY CONCERNED ABOUT THE LACK OF BILINGUAL SERVICES THAT NON-ENGLISH SPEAKING CHINESE RESIDENTS ARE ENTITLED TO. OF PARTICULAR CONCERN TO CAA IS THE ABSENCE OF BILINGUAL EMERGENCY SERVICES; i.e., TELEPHONE OPERATORS, NURSES, POLICE OFFICERS, FIRE FIGHTERS, PARAMEDICS. EVEN THOUGH NON-ENGLISH SPEAKING PEOPLE PAY TAXES FOR THESE CITY SERVICES, IN AN EMERGENCY SITUATION LACK OF BILINGUAL PERSONNEL AND ACCESS HAVE CAUSED INTOLERABLE DELAYS.

THE FOLLOWING CAA STATISTICS COMPILED FROM UPDATED GOVERNMENT DATA SUPPORTS OUR CONTENTION THAT A LARGE AND SIGNIFICANT PERCENTAGE OF SAN FRANCISCO'S NON-ENGLISH SPEAKING CHINESE RESIDENTS DO NOT HAVE EQUAL ACCESS TO CITY EMERGENCY SERVICES. THESE FIGURES AT BEST ARE CONSERVATIVE DUE TO THE LACK OF BILINGUAL CAPABILITY OF VARIOUS LOCAL, STATE, AND FEDERAL STATISTICAL GATHERING AGENCIES.

1970 CENSUS, SF CHINESE POPULATION (52%)	58,696
1970-1977 BIRTHS, CITY PUBLIC HEALTH DEPT.	6,409
1970-1977 DEATHS, CITY PUBLIC HEALTH DEPT.	3,354
1971-1977 IMMIGRATION; CHINA, HONG KONG, TAIWAN	10,597
<b>TOTAL CHINESE-SAN FRANCISCO</b>	<b>75,702 (11.5%)</b>
FOREIGN BORN NON-ENGLISH SPEAKING CHINESE (52% of 1970 Census for S.F.)	30,522
1971-1977 IMMIGRATION	10,597
<b>TOTAL NON-DOMINANT ENGLISH SPEAKING CHINESE</b>	<b>41,019 (6.2%)</b>

THIS TOTAL, 41,019 IS 6.2% OF SAN FRANCISCO'S POPULATION OF 653,900  
(State Department of Finance, Dec. 1977)

San Francisco, one of the original 27 counties in the state, was also incorporated as a city in 1850. Located on the tip of a hilly peninsula, its land area is 45.4 square miles. The population density in 1975 was 14,707 people per square mile, the highest in the state.

The provisional estimate of population for July 1, 1975, made by the State Department of Finance, was 667,700, a decrease of 47,974 or 6.7% from the April 1, 1970 Census figure of 715,674 and 72,616 or 9.8% less than 1960.

POPULATION OF SAN FRANCISCO BY ETHNIC GROUPS  
U.S. CENSUS, APRIL 1st OF EACH YEAR

<u>ETHNIC GROUP</u>	<u>7-1-75</u> <u>Estimates</u>	<u>1970</u>	<u>1960</u>	<u>1950</u>
<u>TOTAL</u>	<u>667,700</u>	<u>715,674</u>	<u>740,316</u>	<u>775,357</u>
White	450,000	511,186	604,403	693,888
Nonwhite	217,700	204,488	135,913	81,469
Black	99,000	96,078	74,383	43,502
Chinese	63,200	58,696	36,445	24,813
Filipino	29,100	24,694	12,327	Inc. in Other
Japanese	10,800	11,705	9,464	5,579
American Indian	3,200	2,900	1,068	331
Other Nonwhite	12,400	10,415	2,226	7,244

PERCENT DISTRIBUTION

<u>TOTAL</u>	<u>100.0</u>	<u>100.0</u>	<u>100.0</u>	<u>100.0</u>
White	67.4	71.4	81.6	89.5
Nonwhite	32.6	28.6	18.4	10.5
Black	14.8	13.4	10.1	5.6
Chinese	9.5	8.2	4.9	3.2
Filipino	4.4	3.5	1.7	-
Japanese	1.6	1.6	1.3	0.7
American Indian	0.5	0.4	0.1	-
Other Nonwhite	1.9	1.5	0.3	0.9

San Francisco is unique in its multi-racial and ethnic mix with more "other nonwhite" than Black population. Ethnic group estimates for 1975 follow the trends experienced during the decade 1960 to 1970 with a decrease, 61,186 or 12.0% in the white population and an increase of 13,212 or 6.5% in the nonwhite groups in 1975 over 1970. Blacks gained nearly one and one-half percent while the Chinese showed a numerical increase of 4,504, Filipinos 4,406 and the other nonwhite group 1,985. The Bureau of Records and Statistics has available for reference such material from the 1970 Census in both printed reports and computer printouts for the First, Second and Fourth Counts.

Number of Chinese-American Students in the San Francisco  
Unified School District

Language: Cantonese Speakers			
Grade Level	Elementary Sch. K-5	Middle School 6-8	High School 9-12
NES	295	110	238
LES	1139	390	674
Bil.	480	487	834
Dom.Eng.	1060	846	1733
Sub.Total:	2974	1833	3479
*****			
Language: Mandarin Speakers			
NES	38	20	34
LES	71	49	86
Bil.	37	27	62
Dom.Eng.	38	33	52
Sub.Total:	184	129	234
*****			
Language: Other Chinese Speakers			
NES	26	15	12
LES	97	36	49
Bil.	42	27	48
Dom.Eng.	79	56	146
Sub.Total:	244	134	255
*****			
Total:	3402	2096	3968
Total of Chinese-American Students: 9466			

\* Information from the Bilingual Language Survey Print out, Bilingual Department, San Francisco Unified School District, January 10, 1979.