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ABSTRACT

The purpose of this study was to examine the communication behavior of Asian American women who held nontraditional, male-dominated jobs. Two hundred and eighty seven Asian American women of Chinese, Japanese, Korean, and Philippino descent in both traditional and nontraditional occupations were interviewed in Washington, D.C. and San Francisco. In the interviews various instruments were utilized to determine the participants' ethnic identity, sexual identity, interracial identity, and verbal and non-verbal communication patterns. Results included the following. Nontraditional occupation holders displayed (1) a combination of Asian and American value orientations, (2) more masculine tendencies or the perceived ability associated with masculine-related orientations such as being more decisive and ambitious, (3) a rejection of stereotypes attributed to them by white members of society, (4) more situat on-person specific assertive verbal behavior, and (5) a trend toward more nonverbal assertive behavior. The pattern of multicultural adjustment of the Asian American women in nontraditional occupations consisted of their being more highly educated and older than their counterparts in traditional occupations, and in their displaying an additional set of communication behavioral skills to deal with a variety of individuals of different sexes and cultures. (Author/RM)

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F I N A L R E P O R T

THE CULTURAL INTEGRATION OF ASIAN AMERICAN PROFESSIONAL WOMEN: ISSUES OF IDENTITY AND COMMUNICATION BEHAVIOR

NIE-G-78-0220

Submitted by

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to

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A B S T R A C T

The objective of this study was to examine the relationship between ethnic, sexual, and interracial components of identity or intrapersonal communication and selected verbal and nonverbal interpersonal communication strategies that may be related to the attainment by Asian American women of their respected positions in non-traditional, male-dominated professions.

287 Asian American women of Chinese, Japanese, Korean, and Pilipino descent in both traditional and non-traditional occupations were interviewed in Washington, D.C. and San Francisco. Ethnic identity was measured by a version of the Ethnic Identity Questionnaire (Masuda et. al., 1970); sexual identity was measured by the Bem Sex Role Inventory (Bem, 1975); interracial identity was indicated by the degree of self-application or rejection of stereotypes of Asian women perceived by Caucasians; verbal communication patterns were measured by questions selected from the Assertiveness Schedule and the Assertiveness Test (Gay, 1975; Rathus, 1973); and nonverbal communication patterns were measured in terms of spatial relations based on the Kuethe Social Schema test (Kuethe, 1962).

Results of the discriminant analysis supported the following hypotheses: (1) non-traditional occupation holders (NTO) displayed a combination of Asian And American value orientations; (2) NTO respondents displayed more masculine tendencies or the perceived ability associated with masculine-related orientations such as being more decisive and ambitious, (3) NTO types rejected more perceived stereotypes attributed to them by white members of society; (4) NTO types displayed more situation-person specific assertive verbal behavior; and (5) NTO respondents displayed a trend towards more nonverbal assertive behavior (not statistically significant).

The pattern of multicultural adjustment of the Asian American women in non-traditional occupations consisted of their being more highly educated, older than their counterparts in traditional occupations, and displaying an additional set of communication behavioral skills to deal with a variety of individuals of different sexes and cultures. The NTO types were reportedly more situationally adaptive than their traditional counterparts and reflected an additive rather than a replacement model of cultural adjustment.

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The successful completion of this study was due to the efforts of individuals and organizations who displayed their concern and involvement in generous and dedicated ways. Unlike many statements of credit which indicate that there are persons too numerous to cite, a sincere effort is made here to acknowledge those who were directly responsible for the successful actualization of what began as curiosity about the ways in which Asian American professional women manage their multi-faceted identities and intercultural interactions.

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I. OBJECTIVE OF THE STUDY

Current research in intercultural communication is reflected in studies of both international and interethnic relations. Research on communication patterns employed between nations and among ethnic groups within a nation like the United States have linked the concepts of culture and communication as inseparable and oftentimes interchangeable (Smith, 1968). Within the framework of interethnic relations, however, there has not been a systematic investigation of the communication behavior of individuals who are both members of an ethnic minority and who are female. General research on the status of ethnic women has not been prolific and more specifically, studies of Asian American women have been proportionately scarce.

In the acculturation process in which these Asian women participate and in similar processes of interaction between ethnic group members and those of the majority culture, communication can be seen as a major channel for sharing information and influencing others (Saral, 1977). In interaction between members of a similar culture, the concept of situationally appropriate communication styles is deemed important to communicate effectively with others. For example, one may utilize a different pattern of speaking to a supervisor as opposed to addressing a subordinate in an organizational setting. When human interaction is viewed within a multi-cultural setting, the meaning of "situationally appropriate" acquires an added dimension. Effective intercultural communication not only means recognizing the nature of the situation and the relationship between the interactants but also the specific values and attendant communication patterns that may be peculiar to the other and may be different from one's own. Moreover, the degree of successful communication might involve the application of selected communication styles with which one is already familiar and include the expansion of one's repertoire of include additional communication patterns that might be culturally sensitive and situationally appropriate (Samovar, Porter, and Jain, 1981).

In a multicultural context, Asian American women[1]

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[1]The four largest groups of Chinese Americans, Japanese Americans, Korean Americans, and Filipino Americans within the ethnic grouping of Asian Americans will be the focus of this study (U.S. Bureau of the Census, 1973). Furthermore, since

can be viewed as both members of an ethnic Asian group and a female subculture. A minority of Asian American women are employed in professional, high status, and administrative positions (U.S. Census, 1973). These traditionally male-dominated occupations are based on certain westernized orientations and attendant communication styles of leadership, e.g. decisions made at the top echelon filter down to the rank and file. In contrast, the Asian women who hold these non-traditional positions have an ethnic heritage based on an Eastern set of values and related communication styles that present different alternatives in interacting with others, e.g. being more subtle and indirect in expressing one's views. As bicultural members of society, Asian American women in such non-traditional settings are faced with an extended set of attitudinal and behavioral options with which to perceive and interact with others. The extent to which these Asian American professional women manage the variety of communication alternatives in order to function in a multicultural environment has not been explored previously. What is unknown, therefore, is the influence of both intrapersonal[2] and interpersonal communication[3] factors that may be related to the attainment by these professional women of their respective authoritative positions. Furthermore, the extent to which these Asian women may have adopted selective communication patterns in accordance with the multicultural nature of their interactions has also not been explored.

Thus, the objective of this study is to examine empirically the interrelationship between

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there is no "f" in the Pilipino language, the "p" will be utilized in the spelling of any Pilipino references.

[2]In speech communication literature, "intrapersonal" refers to those psychological aspects of communication that occur within one's self system and that are associated with one's identity or self-concept. "Interpersonal" refers to those aspects of one's communication that occur with another person or several persons on a face-to-face basis.

[3]The term "communication" is used in speech communication research to describe the process of symbolic interaction or the actual verbal and nonverbal messages themselves that are symbolically encoded, transmitted, and decoded by interactants and will be used accordingly in this study.

the socio-cultural and psychological components of identity or intrapersonal communication and selected verbal and nonverbal interpersonal communication strategies that may be related to the attainment by Asian American women of their respected high status positions in non-traditional occupations. Such an investigation will add empirically based information to current knowledge of Asian American women that is mostly descriptive in nature and will test and extend existing socio-psychological and communication theories of acculturation patterns.

II. SIGNIFICANCE OF THE STUDY

A. Theoretical Contributions

The significance of this study lies in its identification and analysis of the verbal and nonverbal communication strategies utilized by Asian American women in prestigious, non-traditional professions. Such an investigation will also provide an intial view of socio-cultural and psychological factors underlying the communication strategies that may be related to the attainment by Asian American women of their respective professional positions from which women are usually excluded. Research in the aforementioned areas will add to a further understanding of leadership behavior, theories of communication and socio-cultural and psychological variables related to Asian American women and will contribute to the current literature on sex role research and interracial relations. Data from the study will also contribute to knowledge about current Asian American needs and issues in American education and will cast new light on the direction of program development in educational systems in America. Hopefully, this research will serve as a preliminary stage for subsequent large scale investigations which can include additional Asian American groups and other ethnic women's groups.

B. Practical Contributions

This investigation has many social implications for dealing with a wide range of practical problems which Asian American women face in education and in the work force. Identification of appropriate strategies and patterns of communication utilized by Asian American women in high status occupational positions and the discovery of related socio-cultural and psychological factors are useful in developing optional role models for other Asian American women to emulate and to integrate into their life situations. Moreover, the data will help educators and community organizers

in planning intercultural and women's studies course contents, instituting communication improvement workshops, conducting leadership training seminars, and coordinating other intervention programs for social change. Results of the study may also aid national policy makers to make more informed decisions and to develop policies which consider factors affecting the managerial and leadership potential of Asian American women.

III. REVIEW OF THE LITERATURE

Recently, there has been an increased number of intercultural studies on ethnic groups and the status of women. Systematic investigations of ethnic women, especially Asian American women, however, have been proportionately scarce. A synthesis of related research yields selected conceptual orientations.

A. Various Components of Asian American Women's Identity or Intrapersonal Communication

A major theme in the literature on Asian American women has been the complex relationship between their self system and the communication patterns they display in their acculturation process in a white male dominated society (Osako, 1976; Yamauchi, 1976). The multifaceted social identity of many Asian American women is comprised of ethnic, sexual and interracial components associated with their occupancy in a complicated structure of status role sets (Merton, 1957).*

In an investigation of Asian American women's identity it is necessary to consider three major components: (1) Kitano's (1974) distinction of ethnic identity or those facets of one's self that are influenced by one's cultural heritage, (2) sexual identity which incorporates those aspects of the self that are associated with being female (Erikson, 1950), and (3) interracial identity or components of one's

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*Although there are a number of intercultural contexts in which Asian American women's acculturation may be studied such as interethnic e.g. Asian American-Hispanic American and intraethnic e.g. Chinese American-Japanese American dimensions, the major areas of emphasis for purposes of the study will be limited to (a) intraethnic-- between members of a single ethnic group, and (b) interracial-- between a member of an ethnic group and one of a dominant majority group-- contexts.

self that are attributed to perceptions by members of the dominant society (Rich and Ogawa, 1972).

1. Ethnic Influences

Despite a multitude of intraethnic and interethnic factors that contribute to a different style and rate of acculturation for each Asian group, there are certain cultural similarities that reflect the Asian American experience and that influence resulting interracial communication with members of the dominant society.[5] Among the major Asian values are those which serve (a) to emphasize the status of the group over the individual's needs, and (b) to discourage any assertive attempts to change dissatisfaction with the status quo in one's environment. Although these orientations may also be held by members of other sub-cultures within the United States, these values may also be associated with an Eastern philosophy. In a broader multi-cultural context, these values can be viewed as contrasting with values that are held by the more westernized members of the dominant culture within the United States (Chung, and Rieckelman, 1974; Kaneshige, 1973; Nievera, 1976; Ogawa, 1975; Ponce, 1974; Yun, 1976).

Specifically, many Asian females have been raised in a social context where filial piety is pervasive. Individual obligation to and unquestioning respect for parental and older male sibling authority supersedes personal goals and aspirations (Ogawa, 1975). Attendant to the concept of filial piety is the value of shame control. A heavy psychological burden is placed on the individual in that any misdemeanor is not restricted to her but is shared by others in her group. There is a collective blame shared by others in contrast to individual guilt and embarrassment (Chung and Rieckelman, 1974). Thus, as an example, to engage in any negative behavior means shaming not only the Japanese American and her family, her community, but ultimately the Japanese American ethnic group as a whole.

In addition to the tradition of shame control there is the accompanying fear of ridicule and

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[5]Although there are also certain Asian values that are similar to American values such as educational attainment and working hard (Kitano, 1976) in the context of this study of acculturation processes, emphasis will be placed on investigating the degree of integration of conflicting Asian and American values.

criticism and therefore reluctance to call attention to oneself in any social situation. If an individual's actions reflected her status as well of her family, community, and entire ethnic group, there would understandably be greater pressure not to engage in any type of disruptive behavior that would promulgate a negative image for so many related individuals (Ogawa, 1975).

The general subordination of the individual's self to that of the group is underscored by the value of fatalism, a calm acceptance of one's situation. Adeptness at making the most of existing situations more often rather than attempting to understand and control environmental factors to create personal opportunities was a pragmatic method of dealing with the pressures of acculturation. This adaptability that Asian immigrants demonstrated, however, is in contrast to the more westernized values in American culture that encourage and demand aggressiveness and outspoken individualism (Watanabe, 1973).

Thus, the self system of Asian American women has been influenced by the interrelated doctrines of filial piety, unquestioning respect for and adherence to authority, fear of group criticism and of calling attention to one self and a sense of fatalism -- values that have served to validate the Asian cultures and are associated with related behaviors such as the display of a high degree of patience and tenacity in dealing with adversity. The actualization of these Asian values fosters the nuturance of an adaptive rather than a controlling strategy of dealing with one's environment.

2. Sexual Influences

In addition to ethnic influences, several researchers have indicated a more significant adherence to femininity and identification with subservient roles by Japanese American third generation females in contrast to their Caucasian counterparts (Blane, 1970; Fujitomi and Wong, 1973; Meredith, 1969). Related studies also attest to the secondary roles that Chinese American and Korean American females are confined to play in their relation with Asian and Caucasian males and females (Chung and Rieckelman, 1974; Hsu, 1971; Kim, 1975; Yun, 1976). According to Payton-Miyazaki (1971):

> In addition to the commonly shared women's identity crisis, Asian women are placed in a worse condition than Western women, since their socialization has never allowed them to be

achievement oriented as that of Asian men and Westerners. Asian women are less encouraged than Western women to seek occupational, educational or social activities other than familial relations. Still, in spite of higher educational opportunities, familial pressures are on Asian women to marry, raise children, and become housewives before becoming active in society at large (p. 117).

The exception to this secondary role relationship seems to be the case of Pilipino women who, for the most part, come from a social context in which males and females share similar or equal loads in family planning and in work relations (Ponce, 1974; Stoodley, 1957).

Thus, Asian American women, for the most part, seem to be confined to more traditional female sex roles that are perceived as subservient to the male roles in their ethnic subculture.

3. Interracial Influences

In addition to the Asian values that tend to reinforce more indirect communication styles and to promote more group oriented behavior and a subordinate role relationship, Asian American women must contend with a third source of influence: the stereotypes directed at them by members of the dominant society. According to Kuramoto (1976):

> The societal stereotype of Asian American women appears to be a mixture of the docile, submissive Oriental doll who will cater to the whims of any man; the Suzie Wong sexpot; the efficient secretary, sexy stewardess, good housekeeper and domestic; and the girl any guy would like to marry (p. 218).

These biased views grew out of the anti-Asian feeling generated during the early 1900's; popular notions about the exotic characteristics of women in Asia; and the impressions of Asian women brought back by many U.S. soldiers from World War II, the Korean War, and the Vietnamese War.

Such perceptual biases can also have a detrimental effect on the education of Asian American women. Yoshioka (1974) claims that stereotypes play an undue part in the counseling process by reflecting biases shared by both counselor and institution. Many Asian American women in California graduate from high school annually but relatively few continue on to graduate or

professional schools. Most of these women become secretaries, clerks, or technicians. Those who do advance appear most frequently in the health sciences and technical research areas. It is possible that stereotyped academic tracking in the pre-collegiate years and in graduate advising may be responsible for the disproportionate number of Asian women in disciplines and fields that place a minimal emphasis on assertive, verbal behavior.

Thus, Asian American females must contend with three sets of influence on the development of their self concept: (a) cultural values that emphasize a group orientation and an adaptive rather than a initiatory stance, (b) subservient roles in relation to the males of their ethnic group--with the exception of Pilipino women, and (c) stereotyped images of their identity imposed by a dominant society. Related interpersonal communication patterns that have been documented seem to reflect linguistically the attendant characteristics of these ethnic, sexual, and interracial factors.

B. Related Patterns of Interpersonal Communication

Communication patterns of Asian American women have been recorded in terms of college board scores and observed verbal and nonverbal interactions with Asian males and Caucasian males and females. Recent SAT scores of Chinese and Japanese American college students indicate that these persons score significantly lower on verbal ability and higher on mathematical ability when compared to their Caucasian counterparts. Furthermore, both Asian males and females tend to choose majors in areas like physical sciences that require a minimum of self-expression and/or good mathematical ability rather than those in sales, social sciences, and verbal-linguistic fields that emphasize creative, self-directed, verbal skills (Sue, 1973; Takeuchi, 1975).

Watanabe (1973) describes general Asian American communication patterns as limiting self-expression. In interaction between parent and child, for example:

> Argumentation is almost unheard of in traditional families; clearly defined roles of dominance and deference virtually rule out argumentation and debate.... Communication flows in one way, from parent to child. Directive messages predominate and exchanges are generally brief and perfunctory (p. 393).

Furthermore, in the context of classroom interaction:

> The Asian student often becomes aware of his linguistic inadequacies, a consequence of the limited opportunities he has had to develop and polish his language skills, and is intimidated into silence (p. 393).

Within the general context of the tendency for Asian American males and females to display selected communication patterns that de-emphasize direct and expressive features, Asian females were reported as comparatively even less expressive and assertive than their counterparts (Hutchinson, Arkoff, and Weaver, 1966). Johnson (1974) reports on the example of Japanese American females in Hawaii:

> If the part of the man's verbal behavior can be seen as directed towards creating an aura of strength, decisiveness, and authority, the verbal role of women seems to include generating an atmosphere of pleasantness, cooperation, and minimizing of overt conflict both within the home and outside. Among the women there is a noticeable tendency to deny taking a particular stance or directly stating an opinion. When opinions are stated by women, they often are qualified or given in a tentative or conditional matter.....Compared to Caucasian women... Japanese-American women do evince far less assertive, aggressive, and loud verbal behavior (p. 581).

Moreover, many recent immigrants face an additional problem of having poor English skills. Kim (1975) in a report on adjustment problems of wives of servicemen indicates the following:

> The inability to use English, lack of communication skills, dependency on husbands, unfamiliarity with the American way of life and mode of thinking, different foods, all these were enough reasons to drive the wives into the state of alienation (p. 2).

It appears that in both ethnic and interracial relationships, Asian women tend to display the least degree of openness and assertiveness. The multi-faceted dimension of their identity reflects a compounded set of variables that reflect less emphasis on more direct and initiatory communication. Related behavioral patterns of these Asian women constitute a unique combination of intrapersonal and interpersonal perspectives and activities.

C. Behavioral Patterns of Acculturation

In analyzing Asian American women's acculturation behavior, Sue and Sue (1970) present a framework of personality development. The authors present three types of selves in the acculturation context: (a) the traditionalist, whose self is made subservient to the codes of others, (b) the marginal type who finds self-worth in the denial of her subculture and generates intense feelings of guilt and self-hatred, and (c) the Asian American personality who integrates her past experiences with her present conditions. She associates with her ethnic relations without embarrassment unlike the marginal person and accepts that she has some guilt feelings for her unwillingness to fully accept familial wishes unlike the traditionalist. Her difference is less a rejection of ethnic ways than an attempt to preserve certain ethnic values in the formation of a new identity.

Another point of view which extends beyond Sue and Sue's triad of selves is that of a situational or pluralistic perspective which encompasses behavior that may reflect Asian or American values depending on the particular context and the related individuals with whom one is interacting. One can retain one's ethnic values, but depending on the situation may choose to display more direct verbal communication, behavior more typically American when dealing with members of the dominant society. Related to this perspective is the movement towards the achievement of an integrated self within a minority culture and a majority culture in Asian American women's endeavors towards leadership. In attempting to be effective, they must be more assertive, contrary to Asian values of deference. In becoming more effective, they become visible publically, in contrast to Asian values of moderation and modesty (Bartos, 1961; Burma, 1952; Fujitomi and Wong 1973; Meade, 1970).

Thus, in their acculturation process Asian American women have been influenced by ethnic, sexual, and interracial factors that may have had a complex and compounded effect on their self-development. Their attendant communication behavior is characterized by less assertive and less expressive linguistic patterns. In coping with a set of conflicting Asian and American values, sexual subordination, interracial stereotyping, and indirect communication patterns, Asian American women may adopt marginal, traditional, integrative, or situational styles of personality adjustment. Such a theory of adjustment and other descriptive views of acculturation adjustment are in need of empirical

testing and verification.

IV. THEORETICAL FRAMEWORK

A. Rationale of the Present Approach

Although there has been a discussion of different personality types as possible behavioral styles to be employed by Asian American women, there has been no empirical research that has identified and analyzed the extent to which Asian American women exhibit the types of identity mentioned previously. Moreover, the subjects who have been researched empirically in the early 1900's and 1970's include mainly college students and immigrant housewives. Scientific investigations of the current status of Asian American women seem to, in fact, indicate more unknowns than knowns in related intercultural literature.

There is evidence, however, from U.S. Census tabulations that there is a proportionately small number of Asian American women who have careers in predominantly non-traditional, male-dominated professions. From the viewpoint of a prescribed situational personality orientation that implies the acquisition of some aspects of the majority culture, it might be hypothesized that these professional Asian American women have to some extent utilized some additional behavior patterns associated with the majority culture in order to attain their respective occupational positions.

From the comparative intercultural literature Epstein (1973) lists some possible contributing factors to the success of Black women professionals who have achieved positions in prestigious non-traditional professions such as law, medicine, dentistry, university instruction, journalism, and public relations. Instead of being inhibited by their disadvantaged status as Blacks and as women, Epstein suggests that careers of these Black women were facilitated by various factors such as the portrayal of a "doers" role model in the Black community, acceptance of middle class values, high self-confidence, accessibilty to educational structure, pressure to be economically and financially independent, and the support of extended kin in familial responsibilities. She contends that these factors have not only cancelled the negative effects of the potentially disadvantaged status of Black women but have enhanced their attainment of high status careers.

Like Black women, Asian American women have

acquired an ascribed status-set which includes being Asian and female: a compounded status as a minority of minorities. The highly visible and immutable physical traits combined with the socio-psychological cultural background of Asian American women previously discussed may affect their being "singled out from others in society for differential and unequal treatment" so that they may "regard themselves as objects of collective discrimination" (Hacker, 1951). In contrast to Black professional women, previous research seems to indicate a significantly different type of socio-psychological cultural background that Asian American women have experienced which emphasizes a patriarchical familial context and an adaptive strategy rather than a "doer" role. These cultural orientations constitute a different set of interrelated intercultural variables that may have influenced the attainment by Asian American professional women of similar prestigious careers in male dominated professions. With these different cultural orientations in mind, the systematic investigation of the specific sociocultural and psychological factors that may have contributed to the occupational attainment of Asian American women will challenge Epstein's findings pertaining to ethnic women's career orientations.

From an intercultural standpoint, Asian American women in occupations can be viewed as participants in a multicultural context of adjustment. Asian American working women who are in non-traditional, prestigious occupations are in positions where the dominant occupants are members of a different ethnic, sexual, and occuptional rank. As in any intercultural exchange between those of a dominant society and newcomers to the system, there is reason to expect some type of adjustment by the latter members to the norms of the dominant culture. Given their predominantly subordinate sexual status, an ethnic orientation that may reward more indirect communication, and the degree of stereotyping that appears to be directed at a large number of Asian American women, it is possible that the relatively few who are in non-traditional occupations may have also displayed intrapersonal and interpersonal communication patterns that reflect some difference in relation to their Asian female counterparts in traditional, female-dominated occupations.

The degree of adjustment to a non-traditional setting may also be reflected in the display of a more flexible sex-role orientation with situational adaptations as opposed to sex typed applications. As indicated by many researchers on sex role orientations (Bem, 1975; LaFrance and Carmen, 1980; and McMahan and

Stacks, 1980) there exists those individuals, male and female, who are capable of displaying traditionally feminine or masculine behaviors depending on the situation. These androgynous type of individuals are not viewed as limited to behaviors associated with more traditional sex roles, e.g. femininely compassionate or masculinely decisive in decision-making, but display both types of sex-linked roles in a variety of situations.

Moreover, corresponding displays of verbal and nonverbal styles of communication might also reflect a more situational adaptation in a non-traditional occupational context. Specifically, assertive verbal communication behavior which is defined as direct, self-enhancing, and appropriate to the situation (Bate, 1976) might be viewed as an example of communication behavior that is more appropriate to managing a conflict situation in a job context. Similarly, the display of closer spatial distancing, a specific nonverbal communication pattern, might also be viewed as an example of more direct and open communication (Argyle, 1975; Morsbach, 1973).

Thus, since verbal and nonverbal communication strategies are major channels of attaining occupational status and are interrelated with one's self, a representative analysis of the intrapersonal and interpersonal communication behavior peculiar to Asian American women in both non-traditional and traditional occupations will extend Epstein's findings. Furthermore, the study will contribute to a more interdisciplinary analysis of ethnic women's acculturation patterns and will analyze specifically the type of identity orientation and attendant communication patterns that are related to the occupational levels of Asian American women.

B. Specific Aims of the Study

In the investigation of the acculturation process experienced by Asian American women, the specific aims of the proposed study were to examine: (a) the type of ethnic, sexual, and interracial identity that is incorporated into their self-concept or intrapersonal communication, (b) the types of verbal and nonverbal interpersonal communication behavior related to their professional development, (c) the interrelationship among the ethnic, sexual, and interracial components of their identity and attendant interpersonal communication behavior, and (d) other sociocultural and psychological variables that may be related to the attainment of their respective positions in non-traditional professions.

1. Conceptualization

In studying the relevant major components of Asian American women's identity and communication behavior, the following typology was utilized:

a. Identity Components

(1) Ethnic identity: the extent to which Asian and American values have been incorporated into the self-concept.

High: the retention of Asian values and rejection of American values.

Low: the acceptance of American values and rejection of Asian values.

Integrated: a combination of rejection and acceptance of selected Asian and American values.

(2) Sexual identity: the extent to which traditional male, traditional female, or androgynous--displaying both male and female--roles are manifested.

(3) Interracial identity: the extent to which individual perceives stereotypes identified by members of the dominant society as applicable to her self system.

b. Communication Components

(1) Verbal communication patterns*

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*Although there are numerous types of human speech that can be included in a communication study, the focus of this study was on those styles of verbal and nonverbal communication patterns that may primarily reflect specifically constrasting American and Asian values mentioned previously, e.g. expressive vs. controlled behavior. An investigation of the degree to which a particular verbal or nonverbal style of communication is utilized by respondents may reveal the degree of acculturation they are experiencing. The development of assertive verbal and nonverbal

Assertive: appropriate verbalizations that are consistent with one's feelings, direct, self enhancing, and expressive.

Non-assertive: verbalizations that are inconsistent with one's feelings, indirect, self denying, and inhibited.

(2) Nonverbal communication patterns[7]

Proxemics: the amount of space that a person places between herself and another in social interaction.

2. Hypotheses

In light of the preceding discussion which synthesized the relevant research and pinpointed significant interrelationships of variables to be investigated, the following hypotheses were tested:

a. The type of ethnic, sexual, and interracial identity possessed by Asian American women is related to their type of occupational attainment.

Sub-hypothesis 1a: Those in non-traditional occupations will have an integrated

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communication as a major activity in educational and social settings together with related measurements provide (a) a conceptual base for defining related types of assertive and non-assertive styles of communication in relation to degrees of acculturation, and (b) methods of operationalizing the relevant variables (Bate, 1976).

[7]Although there are other nonverbal channels of communication that can be studied, the primary mode of proxemic patterns was selected for this study. Prior research has indicated that this type of nonverbal communication seems to reflect different Asian and American cultural orientations (Engebertson and Fullmer, 1970; Morsbach, 1973).

ethnic identity.

Sub-hypothesis 1b: Those in non-traditional occupations will have an androgynous sexual identity.

Sub-hypothesis 1c: Those in non-traditional occupations will display a greater degree of rejection of stereotypes.

b. The type of verbal and nonverbal communication behavior displayed by Asian American women is related to their type of occupational attainment.

Sub-hypothesis 1a: Those in non-traditional occupations will display assertive verbal communication behavior.

Sub-hypothesis 1b: Those in non-traditional occupations will display assertive nonverbal communication behavior.

V. METHOD OF THE STUDY

This proposed study with descriptive and explanatory research objectives was designed as a cross-sectional survey study which utilized interviews and questionnaires as the major methods of data collection for the hypothesis testing. The translation of theoretical ideas into a concrete process of operationalization, specific plans for the sampling design, instrumentation and its pretesting, methods of data collection, results, and discussion of the data analysis are presented in the following sections.

A. Sources

This study is concerned with Asian American women who are in non-traditional positions in various occupations. Professional Asian American women included those women who are in occupations that meet at least two of the following criteria: (1) high in occupational prestige, (2) non-traditional, and (3) high ranked administrative positions. Occupational prestige was determined by the 1963 National Opinion Research Center Occupational Prestige Ratings (Hodge, Siegel, and Rossi, 1964). Male dominated occupations included those occupations which are classified in the first professional category of the Census Bureau System which was more than fifty percent of men employed in each of them (U.S. Census, 1970 and 1971). High ranked administrative positions were defined as those high in the organizational hierarchy and which are empowered

with supervisory responsibility in decision-making. Thus, acceptable examples were a physician (non-traditional occupation, prestigious, may or may not be an administrative position) or a high school principal (administrative position, prestigious, non-traditional occupation).

The comparison group consisted of those Asian American women in traditional occupations that met two of the following criteria (1) average or low in occupational prestige, (2) female-dominated, and (3) low ranked or non-administrative. Average or low ranking in occupational prestige was determined by the appropriate indications or exclusion from the NORC Occupational Prestige Ratings. Female dominated occupations included those occupations which have more than fifty percent of females employed. Low ranking or non-administrative positions are defined as those who are average or low in the organizational hierarchy and which are not empowered with administrative responsibility in decision-making. Thus, acceptable examples were a nurse (average occupational prestige, non-traditional occupation, not administrative) or an elementary school teacher (average occupational prestige, non-traditional occupation, not administrative).

The sampling choice for the study was a disproportionate stratified random sample because it (a) derives its control from using a random method that permits greater precision and less bias in sampling procedures, (b) yields a greater likelihood of obtaining a sample that is representative of the population from which it is drawn, and (c) allows the researcher to estimate the accuracy of a sample or sampling errors, and (d) permits the use of statistical tests of significance so that the issue of generalizability of the research results can be adequately addressed. Secondly, because of the nature of the research problem and the diverse nature of Asian American ethnic groups, the study called for a more rigorous sampling procedure of stratified random sampling to obtain a greater degree of representativeness and homogeneity with minimal sampling errors and biases.

In addition to sex and occupation characteristics, two other factors--ethnicity and nativity--were stratified and controlled. Within the diverse components of the Asian American category, the four major Asian American groups: Chinese Americans, Japanese Americans, Korean Americans, and Filipino Americans were included. To insure a sufficient number of cases from each of the four ethnic subpopulations,

samples were randomly and disproportionately selected from each subpopulation. Nativity is defined as the place of birth and the period of immigration to the United States. The nativity category was divided into two major categories--U.S. born and immigrants--and was considered as a more appropriate category than the generational factor in determining the "age" of a person's residence in the United States regarding homogeneity within a sampling frame.

3. Sampling Procedure

The determination of appropriate sampling frames involved the identification of regions where a relatively large number of Asian women are employed. According to the U.S. Census data (1973), the west coast and the east coast are regions in the continental United States where a comparatively large number of employed Asian women reside. A listing of cities with Asian populations of 5,000 or more, was compiled from the census data and the cities of San Francisco and Washington,D.C. were then selected as representative locales in which Asian American women in both non-traditional and traditional occupations reside.*

Generally, a multi-faceted approach of the use of (1) the mail and (2) personal contacts to reach both Asian and non-Asian group and individual sources were utilized to collect names of Asian women who were eligible to participate in the study. Initial personal contacts were made with leaders of representative Asian organizations such as the Japanese American Citizens League of San Francisco and the Greater Korean Association of Washington, D. C. to obtain endorsements of the study and to secure names of Asian women who might be possible respondents. Since it was hypothesized that not all Asian women belong to Asian

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*The state of Hawaii has a high concentration of Asian Americans which,in fact, constitutes a majority of the total population. Their majority status in addition to the development of a "local", island culture constitute acculturation experiences that are significantly different from those Asian Americans who reside in the continental United States (Ogawa,1975). Moreover, a collective majority of Asian Americans live in the continental U.S. rather than in the state of Hawaii and are concentrated in the west coast, east coast, and midwest regions. Therefore, the sampling frames included representative cities in both the west coast and east coast of the continental U.S.

organizations, a list of non-Asian companies where Asian women were employed was compiled based on data gathered by fellow researchers and community leaders in the two locations. Individuals who were associated with organizations such as the World Bank in Washington and the Kaiser Permanente organization in San Francisco were requested to identify Asian women who might be elibible for participation in the study. Thus, by contacting sources in both Asian and non-Asian organizations, the probability of reaching a more representative pool of potential respondents was enhanced.

The identified women were then contacted either by mail or in person at meetings and were given letters explaining the study with reference to a representative list of names of individuals who had agreed to participate and/or who had recommended contacting them. The letters included (a) a statement of the significance of the study, (b) a request for information on occupation, ethnicity, and nativity, (c) an assurance of voluntary participation and withdrawal, (d) a guarantee of confidential treatment of information given, and (e) an indication of statistical handling of the aggregate data with complete concealment of the participants' identity (see Appendix B: Letter of Appeal and Appendix C: Respondents' Checklist). These women were, in turn, asked to suggest other Asian women who they thought would be relevant participants and for permission to have their names identified as associated with the study. The eligiblity of Asian American women to be finally included in the list of the survey population from which samples were drawn was then determined.

Based on replies obtained from the initial contacts, those Asian American women with occupations that met the criteria mentioned previously for the two occupational comparison groups were then included in the sampling frames. In each sampling frame of respondents, all of the elements were divided into four ethnic components: Chinese, Japanese, Korean and Pilipino. Within each of the ethnic subpopulations, nativistic characteristics were subdivided into two strata: U.S. born and Asian born. A total of eight substrata were classified for each comparison group. The resulting number of respondents included in the study was 287 (see Appendix A: Breakdown of Sampling of Respondents According to Occupation, Ethnicity, and Nativity).

C. Instrumentation

Ethnic identity was measured initially by a

questionnaire based on the Ethnic Identity Questionnaire (EIQ) developed by Masuda, Matsumoto, and Meredith (1970) in which respondents are asked to rank certain value statements that reflect the saliency of their value orientations. The EIQ has been utilized with over 700 Japanese and Japanese Americans in Japan, Hawaii, and Seattle and has indicated significant differences in acculturation patterns among Japanese and Japanese Americans ($p < .01$, Masuda, Hasegawa, and Matsumoto, 1973). Although the original instrument was designed to test Japanese and Japanese Americans, statements which reflected values that are also attributed traditionally to the three other major Asian groups represented in the study: Chinese, Koreans, Pilipinos, were selected and reworded with "Asian" replacing "Japanese" in appropriate cases. These selected EIQ reworded items together with additional statements reflecting other value orientations from the Bales and Couch Value Profile (1969), the Withey Dimensions of Values list (1973), and the Perloe Social Values Questionnaire (1973) were shown to a set of twelve independent judges representing the four major Asian groups and white Americans in the Washington, D.C. area. The judges were asked to identify those statements which they thought to be typically Asian values and typically American values. A representative list of seventeen items were then selected based on the judges' rankings to reflect the values of (1) obedience to authority (2) fatalism (3) selfcontrol (4) filial piety, and (5) individual/group orientation. These five dimensions of Asian and American values were selected based on research discussed previously that indicated similar traditional Asian orientations on these dimensions that applied to all of the four Asian groups included in this study. It should be noted that there are other values that are similarly held by both be Asian groups and those who are more westernized, e.g. respect for education and hard work. Since the focus of the exploration of degrees of acculturation was relevant, statements were selected that embodied contrasting poles, e.g. "Obedience to authority is an important virtue for children to learn." A response of agreement on a Likert-type scale with this statement reflects an orientation towards a traditionally Asian perspective, whereas a response of disagreement with this statement reflects an attitudinal direction towards a traditionally westernized perspective. (See Appendix D: Asian American Ethnic Identity Questionnaire).

Sexual identity was measured by the Bem Sex Role Inventory (BSRI) which was selected for its ability to identify sex-typed individuals who manifest masculine, feminine, or androgynous--both feminine and

masculine--orientations. Unlike other inventories which are unipolar or bipolar, the BSRI offers a situation-specific dimension which accounts for the possibility of individuals displaying sex-role adaptability across situations. Moreoever, the BSRI has been shown to be both reliable (average r = .93) and valid in indicating situation-specific, sex-typed behavioral orientations. A feminine rating was given to those mean scores that were above the average of total respondent scores on the twenty feminine items. Those whose mean scores were above the average of total scores on the twenty masculine items were labeled masculine. The androgynous types were identified as those whose mean scores were above the averages of the total masculine and feminine scores. Finally, the undifferentiated were defined as those whose mean scores fell below both the masculine and feminine average scores for all respondents. (Bem,1974; Bem,1975-- see Appendix E for Bem Sex Role Inventory).

Interracial identity was measured by a series of questions in which respondents were asked to list the common traits/adjectives that they thought Caucasians used to describe their particular Asian ethnic group of women. The respondents were then asked to identify any traits from the list which they identified previously that they thought applied to themselves as either Chinese, Japanese, Korean, or Pilipino women. Follow-up questions were asked to ascertain any additional traits that might not have been identified in the first two questions (see Appendix F Interracial Identity Interview Questions). The degree of saliency of interracial identity was then measured by the percentage of traits that the respondents applied to themselves from the original list of traits that were attributed to perceptions of their Asian group by Caucasians. In this case, a higher rate of rejection of traits perceived as being attributed to their Asian group by Caucasians was then equated with a higher rate of rejection of stereotypes imposed on their particular Asian group and thus, a less salient interracial identity. Those who possess a less salient interracial identity would be viewed as those individuals who did not perceive a certain number of stereotypes attributed to their Asian group in general as applicable to themselves in particular.

Verbal communication patterns were measured by questions selected from the Assertiveness Schedule and the Assertiveness Test which have been used in testing both college students and adults (Gay,1975;Rathus,1973). An initial problem which arose with both inventories was that most of the questions were worded in such a way that it was impossible for

the researcher to determine the specific identity of the person(s) whom the respondents had in mind as referents. For example, one question reads, "If you have a close friend whom your spouse/ boyfriend dislikes and constantly criticizes, would you inform him that you disagree and tell him of your friend's assets?" The "close friend" in question is not identified in terms of ethnicity or sex and therefore remains as a rather general entity, the specifics known only to the responent. To eliminate this ambiguity, referent and context specific questions pertaining to communication with specific individuals within a job context were utilized in the study. Specifically, the respondents were asked to indicate their perceived degree of difficulty in dealing with a co-worker who had been blatantly unfair to them on the job. The equal status of co-worker was included in the questions to eliminate the difference that might occur in reponses due to perceived status differences of the workers by the respondents. To pinpoint the specific ethnicity and sex of the co-workers within the job context, a set of four questions was given to the respondent which reflected a combination of white vs. Asian and male vs. female co-workers. For example, one question read,"If a white female co-worker is blatantly unfair, do you find it difficult to say something about it to her?" The subsequent three questions contained the same wording as the first question with the only changes made regarding the sex and ethnicity of the respondents: white male, Asian male, Asian female. The order in which the questions were presented to the respondents was randomly changed with each interview to avoid the bias of the "order effect." Respondents were asked to indicate their reactions to the proposed unfair treatment by their co-workers according to a Likert scale of possible responses ranging from "Almost Always or Always" to "Never or Rarely" (see Appendix G: Referent-Specific Assertivenss Questions)

In addition to the verbal communication behavior of the respondents, nonverbal communication patterns were measured in terms of spatial relations based on the Kuethe social schema test in which figures are placed on a sheet of paper by respondents to indicate social distancing they prefer in interaction with others (Kuethe,1962). The social schema test has been shown to be a relatively accurate and reliable predictor of the actual behavior of subjects in a natural setting (Haase and Markey, 1973). In addition, the social schema test has be. used in testing Caucasians, Japanese, and Japanese American males and females with results indicating significant relationships between distancing and degree of acculturation (Englebretson and Fullmer,1970). To

minimize the influence of social desirability, the respondents were asked to describe briefly a typical response that they would make to a co-worker who had been blatantly unfair to them. As the respondents were verbalizing their responses, they were also asked to create a simulation of the encounter with their co-worker by placing a figure representing the co-worker and another figure representing themselves on a sheet of course white paper (8 1/2" x 11") that could be a setting of their choice. In this way, focus was placed more on the verbal description of the interaction rather than on the actual placement of the figures. A separate set of figures was given to the respondents to represent each of the four encounters with a white male, white female, Asian male, and Asian female co-worker, in random order. After each set of figures was placed on the sheet of paper by the respondents, the paper was removed and replaced by a succeeding set to eliminate the possible bias from inter-set comparisons by the respondents. The spatial distancing between the figures for each of the four sets was then measured in terms of inches to the sixteenth of an inch that existed between the necks of the two figures (see Appendix H for diagram of example of social schema test).

D. Translation of Questionnaires and Interviews

To maximize the degree of intercultural understanding of the Asian born respondents the questionnaires which measured (1) ethnic identity (2) sex roles (Bem Sex Role Inventory) and (3) general assertiveness were translated into Chinese, Japanese, and Korean languages. It was not necessary to provide translations for the Pilipinos who indicated their familiarity with the English language. In the case of the interviews the bilingual interviewers administered the interview questions in the native language that the respondent requested.

E. Pretesting Procedures

Both the English and translated versions of the questionnaires and interview schedule were pretested with approximately 20 Chinese, Japanese, Korean, and Pilipino women in both San Francisco and Washington, D.C. Interviewers were asked to note any ambiguities and problems with specific items, and additional refinements were made for the final versions of the questionnaires and the interview schedule.

F. Method of Data Collection

Interviews and questionnaires were utilized as the major methods of data collection. The interview method was selected as an effective means in a face-to-face situation of dealing with some of the more complicated and sensitive issues of the study. Also, interviews typically produce fewer incomplete responses.

The use of questionnaires administered during the interview session was also selected to deal with especially sensitive personal attitudes of the respondents. To reduce the expected reluctance of the respondents to report controversial attitudes, the relative private act of completing questionnaires was used to offer the respondents a chance to record answers on their own and to enhance their willingness to express their opinions and attitudes. Thus, both the interview and questionnaire techniques were selected to complement each other and to offset the weaknesses in either method of data collection.

After the potential respondents provided selected basic demographic information through their returned checklists, a random selection was made of the respondents to be interviewed. Selected techniques to maximize the degree of objectivity in collecting the data, the rapport with the respondents, and ethical standards of respect for their privacy were incorporated into the data collection procedures. To maximize the degree of objectivity in conducting the interview and to establish appropriate rapport with the respondents, two interviewers of Asian descent were utilized for each interview session. In each case, care was taken to match the specific Asian ethnicity of at least one of the interviewers with that of the respondent and to administer the interview in the specific language that the respondent requested. In the case of the Pilipinos it was not necessry to utilize bilingual interviewers because all of the respondents expressed familiarity with the English language. Respondents who volunteered to be interviewed were contacted by telephone, and appointments were made for them to be interviewed at either their place of work or at their residence depending on their individual wishes.

At the outset of each session the interviewers indicated verbally and in writing the confidentiality of the data to be collected and the voluntary nature of the respondents' agreement to be interviewed (see Appendix I for copy of signed document of interviewers' confidentiality statements and

notification of confidentiality). The respondents were asked to complete the ethnic identity, sex role, and general assertiveness questionnaires. To maintain an atmosphere of privacy for the respondents while they completed their questionnaires, the interviewers left the room or in the cases where that was not possible, tried to maintain a public distance as far away from the interviewees as possible. After the respondents completed the questionnaires, they were then asked for permission to tape the interview to protect against the possibility of misinterpretations of the open-ended responses and to ensure the complete accuracy of recording their responses. They were again assured that no names were attached to the tapes or the interview schedules themselves which were all identified by code numbers only to protect their confidentiality.

Each interview session lasted approximately one and one-half hours, with approximately three to four interviews being conducted each day. A total of 126 interviews were conducted in the San Francisco area from the periods of May 1978 to August 1978. The remaining 161 interviews were conducted in Washington, D.C. from April 1979 to September 1979. The relatively longer period of data collection that occured in Washington was due to the more dispersed nature of the Asian population in contrast to that in San Francisco and the commensurate longer period of time it took to collect names of potential respondents and to select randomly the interview sample.

V. ANALYSIS OF RESULTS

Data on (1) degree of ethnic identity, (2) sexual identity, (3) interracial identity, (4) situation-specific verbal and nonverbal communication patterns, and (5) related demographic variables were analyzed within a multivariate framework using the multiple discriminant function procedure (Anderson, 1958; Cooley and Lohnes, 1971). With this procedure the variables mentioned above are weighted and combined linearly to determine comparisons of those respondents in both non-traditional occupations and traditional occupations. It is possible, therefore, to determine the extent to which the two occupational groups differ and also to delineate the discriminating power of each variable.

For purposes of clarification, the standardized and metric coefficients associated with each of the variables in the canonical discriminant function are presented in Table 1. The former are presented to indicate the relative importance of each variable to the derived function; the inclusion of the latter to

facilitate interpretation of the nominally scaled variables. The standardized coefficients included in column one are analogous to the partial betas in multiple regression analysis and thus lend themselves to a similar interpretation. The signs associated with these coefficients are indicative of a "push away from" or a "pull toward" a particular group. Specifically, a negative sign prefacing a coefficient indicates a push away from the traditional group or a push toward the non-traditional group while a positive sign indicates the opposite: a pull toward the traditional group and a push away from the non-traditional group.

The metric coefficients reported in column two for the nominally scaled variables were derived by the "melicharization" procedure (Melichar, 1965). These coefficients display the net effect relative to the grand mean of being in a particular category of a nominally scaled variable. The corresponding interpretation of the metric coefficients for the continuous variables is the change in the type of involvement that is attributable to a unit change in the predictor. In addition to providing information about the direction of association of the variables with either occupational group, the discriminant analysis yields information about the level of statistical significance of the variance between the two groups (see Table 2 for related significance levels). Thus, the relationships of the variables associated with the two occupational groups will be discussed in terms of both (1) statistical significance with specifics reported in Table 2 and (2) overall trends of association, regardless of levels of significance, with details presented in Table 1. The variables included will also be discussed in individual sub-sets relative to their previously hypothesized interrelationships.

Table 1

Standardized and Metric Canonical Discriminant Function Coefficients*

Variables	Standardized Coefficients	Metric Coefficients
High school education and below	.619**	-0.790
Some college and		

college degree	.554**	-1.575
College and graduate degree	--	-2.655**
Age range 19-29	.371**	-0.962
Age range 30-39	.131**	-1.507
Age range 40 and above	--	-1.861**
Ethnic Identity		
note: associations are presented in terms of greater degrees of westernized orientations--higher ethnic identification scores. Thus, a more westernized orientation on the variable of obedience to authority is associated with those in non-traditional occupations-- a negative sign preceding the coefficient of .128		
Self control	.228**	0.229
Obedience to authority	-.128**	-0.118
Filial piety	-.292**	-0.316
Fatalism	-.223**	-0.211
Group emphasis	-.060**	-0.555
Sexual Identity		
Feminine	.095**	-1.166
Masculine	-.143**	-1.738
Androgynous	-.038**	-1.482
Undifferentiated	--	-1.396**
Interracial Identity		
Traits applied to Self	.094**	0.262
Verbal Communication		
note: associations are to be interpreted according to greater degrees of assertiveness e.g. more verbal assertiveness with a white male co-worker is associated with non-traditional types.		
Verbal assertiveness with White male	-.298**	-0.306

Verbal assertiveness with White female	-.081**	-0.816
Verbal assertiveness with Asian male	-.169**	-0.161
Verbal assertiveness with Asian female	.301**	0.287
Nonverbal Communication		
Assertiveness with White male co-worker	.246**	0.151
Assertiveness with White female co-worker	-.365**	-0.214
Assertiveness with Asian male co-worker	.164**	0.958
Assertiveness with Asian female co-worker	-.191**	-0.112

* A positive sign indicates an association with traditional occupational types, and a negative sign indicates an association with non-traditional occupational types.

** These are the coefficients for the continuous variables (ethnic identity, interracial identity, verbal communication, and nonverbal communication) and for the discrete variables (education, age range, and sexual identity).

Ethnic Identity

The hypothesis positing an integrated degree of ethnic orientation of those in non-traditional occupations was supported. Specifically, non-traditional occupation holders displayed a combination of Asian and American value orientations. The five dimensions of ethnic value systems were represented by corresponding empirical referents of (1) self-control, (2) obedience to authority, (3) fatalism, (4) filial piety, and (5) group emphasis. The validation process of the original items of the ethnic identity questionnaire yielded five empirical referents of ethnic orientation dimensions (see Appendix J: Validation of the Asian American Ethnic Identity

Questionnaire). Moreover, the discriminant analysis of the comparisons of NTO (non-traditional occupation) and TO (traditional occupation) respondent orientations reflect a combination of American and Asian value orientations of the NTO respondents.

The NTO respondents displayed a significantly higher mean score (3.48) than the TO respondents (3.21) with the value orientation of obedience to authority ($p < .038$). The higher score is connected with a greater degree of disagreement with the notion that children should be more obedient. In addition, the NTO types expressed significantly more disagreement (4.05) than the TO's (3.66) with the concept of filial piety ($p < .001$) in terms of respect for an older brother's opinion. It should be noted here that both NTO's and TO's displayed mean scores that were in a westernized direction but that the degree of the direction of NTO types was significantly greater than their TO counterparts. On the other hand, both the NTO respondents' mean scores (2.97) and the TO respondents' scores (2.69) reflected an Asian orientation in terms of agreement with the notion of avoiding places where one is not welcome. In comparison with the non-traditional types, the traditional types displayed a significantly higher ethnic identity score with an implication of a greater degree of adherence to the Asian value of fatalism ($p < .028$).

The first two referents reflect a focus within a family context. It appears that NTO respondents place less emphasis on expected obedience from children and respect for an older male sibling. In a larger social context, the NTO's also disagreed more with the act of passivity in dealing with places where one's presence is not desired although such an attitude was in the direction of an Asian attitudinal framework. In addition, there was a trend for the NTO's to disagree more (3.38) than the TO's (3.18) with the shame control of the group over an individual. NTO's were also in more agreement (3.91) than the TO's with the importance of controlling one's emotions--reflecting the value of self-control. These two sets of results, however, were not statistically significant (see Table 2 for related F-ratios).

Table 2

Wilk's Lambda and Univariate F-Ratios

Variables	Wilk's Lambda	F	Significance
High school education and below	0.942	17.310	.000
Some college and college degree	0.956	12.900	.000
Age range 19-29	0.960	11.690	.001
Age range 30-39	0.992	2.311	.130
Ethnic Identity			
Self Control	1.000	0.795	.778
Obedience to authority	0.985	4.370	.038
Filial Piety	0.956	12.959	.000
Fatalism	0.983	4.911	.028
Group emphasis	o.0.992	2.311	.126
Sexual Identity			
Feminine	0.983	4.966	.267
Masculine	0.977	6.522	.011
Androgynous	0.966	1.066	.303
Interracial Identity			
Traits applied to Self	0.980	5.860	.018
Verbal Communication			
Verbal assertiveness with white male	0.961	11.470	.000
Verbal assertiveness with white female	0.982	5.161	.024
Verbal assertiveness with Asian male	0.974	7.354	.007
Verbal Assertiveness with Asian female	0.999	0.167	.683

Nonverbal Communication			
Assertiveness with white male co-worker	1.000	0.884	.767
Assertiveness with white female co-worker	0.994	1.613	.205
Assertiveness with Asian male co-worker	1.000	0.278	.868
Assertiveness with Asian female co-worker	0.999	0.454	.501

Thus, both the NTO's and the TO's were westernized in their attitudes about (1) obedience to authority (2) filial piety, (3) self-control, and (4) group influence over an individual. In the cases of filial piety and obedience, however, the degree of an Americanized attitude was significantly greater for the NTO's. In contrast, both groups displayed a more Asian orientation towards the concept of fatalism but the NTO's were significantly more in relative disagreement with the TO's. It appears that the NTO types reflect a somewhat more assertive stance in terms of questioning authority figures and confronting others in unpleasant situations. On the other hand, they do not differ significantly from their TO counterparts in the more personal domain of controlling one's emotions and of being influenced by shame control from a group, e.g. the family.

Sexual Identity

The hypothesis indicating the display of more androgynous sexual identification by the NTO's was not supported. What emerged was a tendency for more NTO's to display androgynous orientations than the TO's but the difference was not statistically significant. There was a significant display, however, by the NTO's of more masculine orientations ($p < .011$) and of more feminine orientations by the TO's ($p < .027$).

It is interesting to note the lack of a statistically significant difference between the androgynous scores of both occupational groups. The implication of this finding is that androgynous types who are capable of displaying both feminine and masculine oriented behaviors exist in both occupational groups. The significant occurrence of more non-traditional types with masculine sex role identity scores suggests the existence of additional sex role identification by the non-traditional respondents that

may be more in tune with their comparatively non-traditional occupational settings.

Lester and Chu (1981) report that female college administrators in non-traditional occupations also evidenced higher masculine scores than their female counterparts in traditional occupations of public high school teachers. While their sampling consisted of primarily white females and white males, the findings seem to parallel the results of this study. Moreoever, the feminine score of the white females in the Lester and Chu study was 4.88--lower than the score 4.92 of the non-traditional Asian women. This set of scores indicates the possibility that Asian women in non-traditional settings are not necessarily less feminine than their white female counterparts. What is implied is that these Asian women may have incorporated additional masculine traits such as ambition and self-reliance in order to function in their non-traditional roles. Furthermore, the relatively lower masculine score of 5.00 of the Asian, non-traditional females as opposed to the higher masculine score of 5.38 of the white female administrators implies that the sex role scores of the Asian females be viewed also in terms of intra-ethnic parameters. In other words, the relative degrees of sex role identification of the Asian females reflect a possible difference also based on the ethnicity of the respondents.

Interracial Identity

The hypothesis positing that non-traditional occupation types would reject more perceived stereotypes attributed to them by white members of society was also supported. Results indicate that the male dominated occupation respondents applied fewer stereotypes to themselves than those in traditional occupations ($p < .018$).

A possible explanation for this greater degree of rejection of stereotypes is that those in non-traditional occupations might have adjusted to certain mores of working in non-traditional settings and perceive themselves as manifesting more non-traditional behaviors such as being more assertive, less shy, less obedient, etc. (see Table 3 for list of identified and applied stereotypes).

Table 3

List of Traits that Respondents Identified and Applied

01-Aggressive
02-Artistic
03-Associated Roles
04-Calm
05-Childish
06-Conscientious
07-Conservative
08-Cooperative
09-Cute
10-Dependable
11-Efficient
12-Exotic
13-Fair
14-Feminine
15-Friendly
16-Gentle
17-Graceful
18-Hard Working
19-Honest
20-Humorless
21-Intelligent
22-Less Aggressive
23-Loyal
24-Domestic
25-Modest
26-Neat
07-No Career
28-Obedient
29-Passive
30-Physical Trait
31-Polite
32-Poor Training
33-Possessive
34-Predictable
35-Quiet
36-Racist Slurs
37-Scientific
38-Secondary to Men
39-Sensitive
40-Sexy/Sensual
41-Sneaky
42-Strong
43-Submissive
44-Subservient
45-Thrifty/Frugal
46-Unclassified Traits
47-Respect for Authority

Verbal Communication

The hypothesis indicating more assertive behavior to be displayed by non-traditional occupation types was also supported with qualifications. In the job context where respondents were asked to handle conflict situations with peers who were differentiated along sex and ethnic lines i.e., white male, white female, Asian male, and Asian female, it appears that in three out of four conditions, the non-traditional occupation types displayed more assertive behavior by indicating that they had less difficulty in confronting a peer in a conflict situation. They reported being more assertive with a white male ($p < .001$), a white female ($p < .024$), and an Asian male ($p < .007$). With an Asian female, however, they were less assertive than their TO counterparts but the difference was not statistically significant.

In looking at the overall hierarchy of influence among the assertiveness variables in differentiating between the two occupational groups, it appears that the NTO's were most assertive with white males (-.298) followed by assertiveness with Asian males (-.169), then with white females (-.081) and lastly less assertive with Asian females than the TO's (.401) (see Table 4 for related canonical discriminant function coefficients which are presented in a hierarchical format of influence of the variables in association with occupational groups.) It appears, therefore, that the NTO's displayed situational adjustment by being more selective in their assertive stances. The NTO respondents made a distinction along sexual lines rather than along ethnic lines when asserting themselves more with males than females in the job context. It is possible that the non-traditional types perceived a more assertive stance as more appropriate when dealing with males in a conflict situation and secondarily in dealing with white females as in contrast to Asian females.

In addition, the NTO respondents may have indicated less assertive behavior in confronting Asian female co-workers because of their perception of the culturally inappropriateness of such a style. There is also the possibility of the scarcity of fellow Asian females in their profession and the commensurate unfamiliarity in dealing with them in a non-traditional style.

Nonverbal Communication

In contrast, the hypothesis positing more

assertive nonverbal behavior on the part of NTO respondents, e.g. closer proxemic communication was not supported. Although there were no differences between the two groups that were statistically significant, the standardized canonical discriminant function coefficients presented in Table 4 indicate a behavioral trend for the NTO's to utilize closer proxemic distancing with white males (.246) and Asian males (.164) than the TO's and for the TO's to display closer spatial interactions with white females (-.364) and Asian females (-.190). This nonverbal behavioral trend does square with the verbal assertiveness patterns of the NTO's with the related referents. On the other hand, the lack of a statistically significant difference may indicate that on a more conscious level, the NTO's do indeed display more assertive behaviors towards males in social interaction but on the subconscious level associated with nonverbal behavioral patterns, they do not differ from their TO counterparts.

Magnitude of Correlations

As explained earlier, the discriminant analysis, in addition to indicating the statistical significance of the related variables connected with the two occupational groups, yields an overall view of the magnitude of the correlations among the discriminating variables. The resultant hierarchy of influence of the related variables in differentiating between the two occupational groups can then be examined.

As indicated in Table 4, the level of education of the respondents appears to be the variable associated with the greatest variance between the NTO and TO types. The pattern which is apparent is that a higher level of education is associated more saliently with those in the non-traditional professions (the possession of college and graduate degrees are associated with the non-traditional types as indicated in Table 1; the lower degrees are more often held by the traditional types as indicated in Table 4). This relationship is logical for there are expectations of a higher academic degree as a requirement for entry into many non-traditional professions such as medicine, law, and university instruction.

Age of the respondents is another influential factor revealing the likelihood for those who are older to be in non-traditional occupations. This finding is explained by the additional time that is usually required to earn more academic degrees and the greater number of years of work experience that is usually requisite for a position in administration or management.

Moreover, it seems that non-traditionally oriented variables appear to have an appreciable effect on occupational differentiations. The ethnic identity referent of filial piety: respect for an older brother, assertiveness with white males and Asian males, and the masculine sex role identification variables reflect a salient influence in distinguishing between the NTO and TO types. In addition, the variables of rejection of stereotypes, the ethnic identity referents of fatalism, obedience, and group orientation, and nonverbal communication with a white female co-worker appear to have an appreciable effect.

On the other hand, the contribution of the variables of androgyny, self-control, verbal assertiveness with an Asian female co-worker, and nonverbal communication with an Asian female, white male, and Asian male is relatively small.

It seems, therefore, that differences along ethnic identity lines are more salient in terms of filial piety, obedience, group orientation, and fatalism and less evident in terms of self-control. In comparison with the findings of verbal assertivenss with all but the Asian female co-workers being more salient than nonverbal assertiveness with all but the white females, it appears that there is less of a distinction regarding value orientations of controlling one's emotions but a greater distinction in terms of behaviorally asserting oneself in a job context. The factors of feminine and masculine sex role identities are also more salient than the androgyny variable. It is possible, in this case, that the NTO's may perceive themselves as having to display a greater degree of masculine-associated traits to function in a non-traditional occupational environment.

The general pattern that emerges of the NTO types is that they appear to reflect a combination of Asian and American value orientations, a more masculine sex role orientation, a lesser degree of stereotyping in their interracial self-perceptions, and a greater degree of selectively assertive verbal than nonverbal communication posture in their occupational interactions.

Table 4

Discriminant Functions and Discriminating Variables*

High school education and below	.395
Filial Piety	-.342
Some college and college degree	.341
Age range 19-29	.325
Verbal assertivenen with White male	-.321
Verbal assertiveness with Asian male	-.257
Masculine sex role	-.242
Traits applied to Self	.226
Verbal assertiveness with White female	-.216
Feminine sex role	.212
Fatalism	-.210
Obedience	-.198
Group emphasis	-.146
Age range 30-39	-.144
Nonverbal assertiveness with White female	-.121
Androgynous sex role	-.098
Nonverbal assertiveness with Asian female	-.064
Verbal assertiveness with Asian female	-.039
Nonverbal assertiveness with	

White male	.028
Self control	-.027
Nonverbal assertiveness with Asian male	.016

* A positive sign indicates an association with traditional occupational types, and a negative sign indicates an association with non-traditional occupational types.

Selected statistical measures summarizing the success of the analysis are shown in Table 5. The value of the Wilk's Lambda (.715) and the associated chi-square statistic indicate that the discriminating power in the structural constraints examined is relatively small but statistically significant. The probability of obtaining a chi-square value of 89.912 with 21 degrees of freedom by chance is greater than .0000. The amount of variance existing in the varibles included in the analysis is given by the eigen value.

The canonical correlation is a measure of association between the derived discriminant function and the variable defining respondents in male dominated and female dominated occupations. This coefficient when squared can be interpreted as the proportion of variance in the response groups explained by the discriminating variable. The data show that 28.4 percent (.5332) of the variance between non-traditional occupation and non-traditional occupation types is explained by the predictions in the analysis. By conventional standards of social science research, the explained variance in the analysis is considered large.

Table 5

Eigen Vector Summary and Canonical Correlation for the Derived Function Differentiating Between Non-Traditional and Traditional Occupation Types

	Function 0	Function 1
Eigen Value		.398

Canonical Correlation	----	.533
Wilks Lambda	.715	----
Chi Square	89.912	----

*Degrees of Freedom = 21

VI. CONCLUSION

It appears that in light of the initially identified ethnic, sexual, and interracial factors that are perceived as possibly affecting attendant interpersonal communication patterns of Asian American women, there are a relatively few who have developed additional strategies that are related to their membership in non-traditional, occupations. These individuals appear to be older and more highly educated than their traditional counterparts. Furthermore, they demonstrate a more integrated ethnic orientation which reflects a combination of the retention of some Asian values and an acceptance of selected American values. More specifically, they appear to be questioning of authority and more willing to confront uncomfortable situations. They do not differ from their female counterparts, however, in emphasizing self-control and the influence of the group over the individual.

In addition to being androgynous, they evidence a more masculine sex role orientation and a greater rejection of stereotypes that they perceive whites to have of them. In conflict experiences, they appear to reflect situationally appropriate behaviors of displaying more assertive behaviors with individuals whose sexual and/or ethnic backgrounds are associated with such behavior patterns--a behavior pattern which reflects an additional set of strategies in dealing with others in a multicultural setting.

What appears to be demonstrated, furthermore, is not a total rejection of ethnic identification but rather an additive framework of communication strategies that seems situation-specific and reflects the ability to adapt to a situation and a receiver

depending on his/her sex and ethnicity. Such a combination of intrapersonal self-perceptions and related interpersonal communication behaviors reflects an additive rather than a replacement model of acculturation. Certain values and behaviors are not totally rejected in favor of the complete adoption of others but instead are added to the individual's repertoire of communication behavior patterns. An expanded repertoire of communication styles with which to deal with individuals implies the ability to be situationally effective in dealing with others. It appears, therefore, that the Asian American professional women in their non-traditional settings seem to have displayed a combination of Eastern and Western values and behaviors to deal situationally with others in a multicultural framework.

VII. EDUCATIONAL IMPLICATIONS

The implications for educational advancement related to the results of this study embrace both internal and external parameters. On an internal, intra-ethnic level, it would prove useful to inform other Asian American women through educational modules on cultural awareness and value orientations in selected occupations about the patterns of intrapersonal and interpersonal communication behavior that affect Asian American women and that are utilized by them in an occupational context. The knowledge of selected culturally pluralistic attitudes and behaviors may be useful to other Asian Americans in attempting to deal with their own cultural adjustment processes.

Support for this suggested educational endeavor was indicated by educational researchers Bannai and Blinde (1981) in a survey of professional Asian women in California. The subjects expressed a high degree of agreement with the necessity of developing effective communication skills to help them in their pursuit of upward mobility within their occupational ranks.

In addition, at the secondary and college levels, Asian American girls and women might be educated about both traditional and non-traditional occupational options and related appropriate communication strategies. Moreoever, they might also be encouraged to develop a more flexible communication repertoire by enrolling in specific communication courses such as public speaking and small group communication to enhance their knowledge of effective intercultural communication skills.

There is also the necessity of informing the majority of Asian American women who are <u>not</u> in non-

traditional occupations and those who are in non-traditional occupations but who are not as cognizant of the range of appropriate communication behaviors of the options that are available to them. The systematic conducting of assertiveness training workshops, management workshops designed specifically for Asian American women would be timely and essential to enhance the opportunities for those Asian American women who aspire to attain higher level occupational positions. The contents of these workshops designed specifically for Asian American women could integrate the relationship of selected value orientations and behavioral strategies that are helpful in dealing with a variety of individuals and the ability to manage social interactions with a maximum degree of cultural sensitivity.

Moreover,it is also essential for those who are non-Asian who interact with Asian American women and who are in positions to influence them, e.g. academic counselors, teachers, employers,to become more sensitive to the existing cultural and societal variables that affect Asian American women in their efforts to gain socio-economic and occupational equity. Intercultural workshops that present the status of Asian women in roles in both traditional and non-traditional settings would help to reduce the tendency of others to stereotype Asian women in more narrow role sets.

VIII. IMPLICATIONS FOR FURTHER RESEARCH

This study is unique as an initial empirical investigation of the relationship between intrapersonal and interpersonal communication patterns of Asian American women in different occupational groups. Its uniqueness, however, also reflects its limitations. Although the complexity of the relationship among ethnic, sexual, and interracial components of Asian American women's identity and attendant verbal and nonverbal communication patterns was explored, such an investigation was conducted in an intra-ethnic and intra-sexual context and in only two regions of the country. What is needed for purposes of generalization and comparison are additional epistemological and empirical studies of related communication patterns of Asian American males and other related ethnic minorities such as Blacks, Hispanics, and American Indians in other regions of the United States.

Furthermore, the study focused on the self-concept and communication patterns of Asian women within an occupational context. Further research is needed to explore the status of Asian women who are not currently

employed and/or who might be seeking employment in order to ascertain their particular intrapersonal and interpersonal frames of reference in dealing with others in a multi-cultural context.

Finally, data gathered from this study included self-reports from Asian American women respondents about their perceptions and behaviors. To broaden our knowledge of intercultural communication, additional studies within natural and experimental settings are needed to gain a more comprehensive view of the intercultural network of attitudes and behaviors that exist in the American society. Such an overview might also yield appropriate strategies for managing one's cultural and occupational adjustment in a culturally pluralistic framework.

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Appendix A

Sampling Breakdown of Respondents According to Occupation, Ethnicity, and Nativity

Ethnicity/Nativity	Occupation			
	Non-Traditional		Traditional	
	Number	Percent	Number	Percent
Chinese Asian born	17	5.9	17	5.9
Chinese U.S. born	18	6.3	18	6.3
Japanese Asian born	18	6.3	18	6.3
Japanese U.S. born	20	6.3	18	6.3
Korean Asian born	21	7.3	25	8.7
Korean U.S. born	12	4.2	12	4.2
Pilipino Asian born	17	5.9	19	6.6
Pilipino U.S. born	10	3.5	27	9.4

B. Letter of Appeal to Respondents

The American University

School of Communication

Dear friend,

The condition of Asian Americans is characterized by a distinct lack of accurate information about Asian women in particular. Such insufficient data have promoted ignorance, myths, and fallacies about the status of Asian women--distorted views which are held by non-Asians, Asian men, and even Asian women themselves. Furthermore, this lack of empirical data has oftentimes deprived Asian women of community based services that could have been funded by private and federal organizations.

In an attempt to provide some of these sorely needed facts about the status of Asian American women, we have applied for a grant from the Department of Health, Education, and Welfare to conduct a study of Asian women like yourself who are in various occupations in the San Francisco-Bay area.

A sample of individuals who have agreed to participate in the study, including some who have recommended your participation include:

1. 3.

2. 4.

Your voluntary participation in the study will make a significant contribution to the compilation of empirical information about cultural and social factors that are related to the occupational status and acculturation of Asian women.

Results of the study can be used for (1) information sharing among Asian women, Asian men, and non-Asians, (2) proposals for funding future community based services for Asians, (3) leadership training workshops for Asian women who wish to advance in their careers, and (4) affirmative action programs in organizations which employ Asian women.

We hope that you will allow us to include your name in our initial sampling list. We will then randomly select individuals to participate in a single interview session for approximately half an hour. All information that you provide will be kept strictly confidential.

Please complete the attached checklist and return the information to us by _____.

We will also be happy to send you a copy of the results of the study.

Thank you for your cooperation!

Cordially,

Joanne S. Yamauchi

Joanne S. Yamauchi, Ph.D.
co-principal researcher
San Francisco contact

30 Crestline Drive, San Francisco, 94131 tel. 641-0807

Nobleza Asuncion-Lande, Ph.D., contributor, University of Kansas

Esther N. Chow, Ph.D., co-principal researcher, American University

Young Y. Kim, Ph.D., contributor
Governors State University

6. Name of the organization where you are employed: _____

7. Marital status:

☐ single	☐ separated/divorced	child(ren)
☐ married	☐ widowed	☐ yes
		☐ no

8. Please check one appropriate box indicating your age range:

☐ 19 and below	☐ 35 to 39	☐ 55 to 59
☐ 20 to 24	☐ 40 to 44	☐ 60 to 64
☐ 25 to 29	☐ 45 to 49	☐ 65 and over
☐ 30 to 34	☐ 50 to 54	

*Please list on the back of the checklist: (1) name (2) occupation (3) mailing address/phone number of other Asian American working women who you think might be able to participate in our study

---

I understand that the information which I provided in this form will be used only to determine possible participants in the study on Asian American working women. The researchers will keep the information confidential to avoid disclosure of any personal information. If I have provided names of other individuals, the researchers have my permission to use my name in contacting these individuals.

Date: _____ Signed: _____

*Please return this questionnaire in the enclosed, stamped, self-addressed envelope to: Dr. Joanne S. Yamauchi & Dr. Esther N. Chow, School of Communication, American University, Washington, D.C. 20016 by _____

THANK YOU FOR YOUR COOPERATION! We will contact you in the near future about further participation in this study.

C. Respondents' Checklist

ASIAN AMERICAN WOMEN'S STUDY CHECKLIST

Code for project purpose only

Name: _____

Office Address: _____ Tel. _____

_____ (city)

Home Address: _____ Tel. _____

(city)

1. Please check one appropriate box indicating your ethnic background:

Code for project purpose only

- ☐ Chinese American
- ☐ Filipino American
- ☐ Japanese American
- ☐ Korean American
- ☐ Other (please specify) _____

2. Please check one appropriate box:

- ☐ immigrated to the United States: year of immigration _____
- ☐ born in the United States

3. Place of birth: _____
(please indicate city, town, province, country)

4. Occupation (job title): _____

5. Are you in a managerial position? Yes_____ No_____

D. Asian American Ethnic Identity Questionnaire

Listed below are a number of statements about which people often have different opinions. Please read each statement carefully, then circle the letter that indicates the extent to which you agree or disagree with it. Answer every statement, even if you have to guess at some. There is no right or wrong answer.

	Strongly Agree	Agree	Un-decided	Disagree	Strongl Disagre
1. Obedience to authority is an important virtue children should learn.....	SA	A	U	D	SD
2. One should never express anger even when one has a reason for doing so.....	SA	A	U	D	SD
3. A person should not feel bound to follow the decisions of groups to which he/she belongs if these decisions are not in accord with his/her private preferences.....	SA	A	U	D	SD
4. A good child is an obedient child.....	SA	A	U	D	SD
5. It is all right for personal desires to come before duty to one's family.....	SA	A	U	D	SD
6. A person should hide his/her feelings in some things, even though people may hurt him/her without their knowing.....	SA	A	U	D	SD
7. An older brother's decision is to be respected more than that of a younger one....	SA	A	U	D	SD
8. A person can learn better striking out on his/her own than by following the advice of others	SA	A	U	D	SD

9. It is important for children to respect authority.....	SA	A	U	D	SD
10. People ought to pay more attention to new ideas, even if they go against the traditional way of life.....	SA	A	U	D	SD
11. One should be spontaneous and casual with people.....	SA	A	U	D	SD
12. It is all right for children to question the decisions of their parents.....	SA	A	U	D	SD
13. It is best to avoid places where a person is not totally welcome.....	SA	A	U	D	SD
14. When a person is born, the success he/she is going to have is already in the cards.....	SA	A	U	D	SD
15. One can never let oneself down without letting the family down at the same time.....	SA	A	U	D	SD
16. It is the duty of the eldest son to take care of his parents in their old age.....	SA	A	U	D	SD
17. When in need of aid, it is best to rely mainly on one's relatives.....	SA	A	U	D	SD

E. Bem Sex Role Inventory

Please indicate on the following questionnaire how descriptive each personality characteristic is of you. Read each characteristic, read over the scale, and rate each adjective by placing a 1-7 in the space provided depending on how true that adjective is of you.

Rate each characteristic using this scale:

1	2	3	4	5	6	7
Never or almost never true	usually not true	often not true	as often true as untrue	often true	usually true	always or almost always true

1. self-reliant ___
2. yielding ___
3. helpful ___
4. defends own beliefs ___
5. cheerful ___
6. moody ___
7. independent ___
8. shy ___
21. reliable ___
22. analytical ___
23. sympathetic ___
24. jealous ___
25. has leadership abilities ___
26. sensitive to the needs of others ___
27. truthful ___
41. warm ___
42. solemn ___
43. willing to take a stand ___
44. tender ___
45. friendly ___
46. aggressive ___
47. gullible ___
48. inefficient ___

9. conscientious ____

10. athletic ____

11. affectionate ____

12. theatrical ____

13. assertive ____

14. can be flattered ____

15. happy ____

16. strong personality ____

17. loyal ____

18. unpredictable ____

19. forceful ____

20. feminine ____

28. willing to take risks ____

29. understanding ____

30. secretive ____

31. makes decisions easily ____

32. compassionate ____

33. sincere ____

34. self-sufficient ____

35. eager to soothe ____

36. conceited ____

37. dominant ____

38. soft-spoken ____

39. likable ____

40. masculine ____

49. acts as a leader ____

50. childlike ____

51. adaptable ____

52. individualistic ____

53. does not use harsh language ____

54. unsystematic ____

55. competitive ____

56. loves children ____

57. tactful ____

58. ambitious ____

59. gentle ____

60. conventional ____

F. Interracial Identity Interview Questions

8. What do you think are some common traits/adjectives that Caucasians use to describe _____(SPECIFY ASIAN GROUP) women? (IF NONE ARE INDICATED, SKIP TO QUESTION # 13)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

9. Which, if any, of the traits do you think apply to you as a _____ (SPECIFY ASIAN GROUP) woman? (CIRCLE NUMBERS OF TRAITS INDICATED IN QUESTION # 8)

(IF NONE ARE INDICATED) Please explain: _____
(GO TO QUESTION # 13) _____

13. Do you think that any of the traits you mentioned have worked to your advantage on your job?

yes 1
no 2

a. (IF YES) Which specific ones apply?

	Trait	How it worked	With whom? (sup./coll./sub./clients)
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			

b. (IF NO) Please explain:

G. Referent-Specific Assertiveness Questions

c. If a white male co-worker is blatantly unfair, do you find it difficult to say something about it to him? (SHOW CARD # 3)

Almost Always or Always	Usually	Sometimes	Seldom	Never or Rarely
0	1	2	3	4

d. Would you please tell me what you might say to him and please place these figures on this sheet of paper to represent you and him? (GIVE RESPONDENT SECOND SET OF FIGURES AND SHEET OF PAPER. AFTER RESPONDENT RETURNS SHEET, DRAW A LINE BETWEEN THE DECKS OF FIGURES AND PLACE MATERIALS AWAY FROM RESPONDENT'S VIEW).

No. Inch. _____

_____

_____

_____

e. If an Asian female co-worker is blatantly unfair, do you find it difficult to say something about it to her? (SHOW CARD # 3)

Almost Always or Always	Usually	Sometimes	Seldom	Never or Rarely
0	1	2	3	4

f. Would you please tell me what you might say to her and please place these figures on this sheet of paper to represent you and her? (GIVE RESPONDENT THIRD SET OF FIGURES AND SHEET OF PAPER. AFTER RESPONDENT RETURNS SHEET, DRAW A LINE BETWEEN THE NECKS OF FIGURES AND PLACE MATERIALS AWAY FROM RESPONDENT'S VIEW).

No. Inch. _____

_____ _____

_____

g. If an Asian female ~~male~~ co-worker is blatantly unfair, do you find it difficult to say something about it to him? (SHOW CARD # 3)

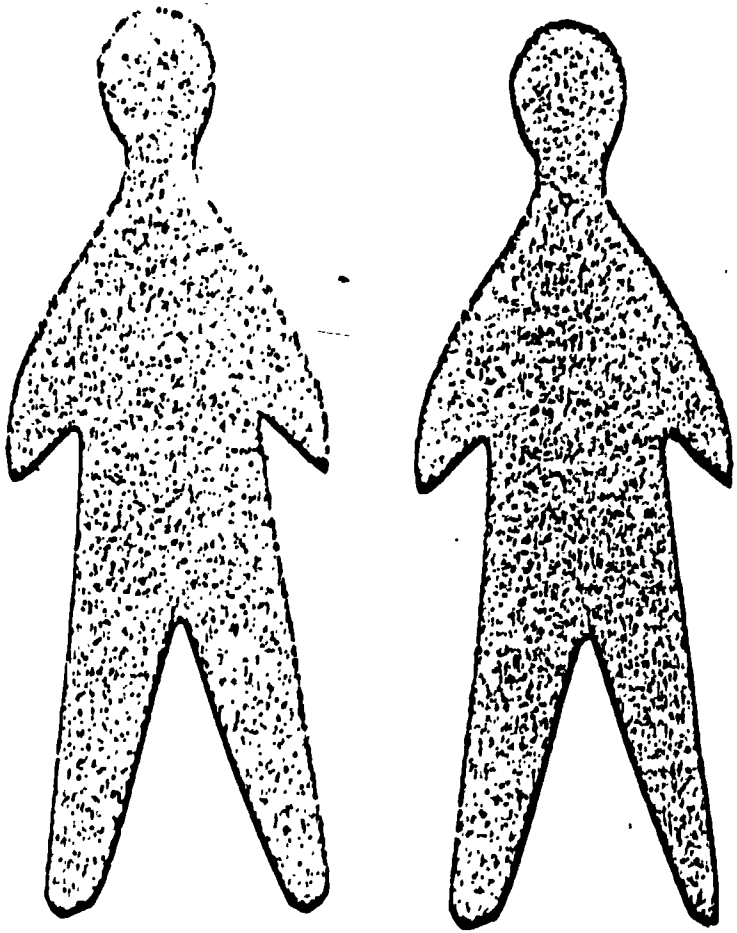
Almost Always or Always	Usually	Sometimes	Seldom	Never or Rarely
0	1	2	3	4

h. Would you please tell me what you might say to him and please place these figures on this sheet of paper to represent you and him? (GIVE RESPONDENT FOURTH SET OF FIGURES AND SHEET OF PAPER. AFTER RESPONDENT RETURNS SHEET, DRAW A LINE BETWEEN THE NECKS OF FIGURES AND PLACE MATERIALS AWAY FROM RESPONDENT'S VIEW).

No. Inch. _____

_____ _____

H. Social Schema Test



The American University

School of Communication

I. Interviewers' Pledge of Confidentiality

ASIAN AMERICAN WOMEN'S RESEARCH PROJECT

We, the undersigned, do hereby agree to protect the privacy of the interview participants and to promote the confidential treatment of collected information. We, therefore, pledge that we will not reveal any information publically and privately that is gathered from the interview sessions.

Joanne S. Yamauchi

Joanne S. Yamauchi, Ph.D., Coordinator

Genny Lim, Research Associate

Ruth Chan

Ruth Chan, Research Associate

Miyo Tatsumi

Miyo Tatsumi, Research Associate

Barbara A. Librero

Barbara A. Librero, Research Associate

Mila Valmores

Mila Valmores, Research Associate

Jung Eun Kim

Jung Eun Kim, Research Associate

Marianna Lee

Marianna Lee, Research Associate

Jennifer Fukuba

Jennifer Fukuba, Research Associate

Mi Y. Odell

Mi Young Odell, Research Associate

Choon mi Chung

Choon mi Chung, Research Associate

Michelle Shih

Michelle Shih, Research Associate

Nancy Myung Sook Lee Lim

Nancy Myung Sook Lee Lim, Research Associate

Massachusetts & Nebraska Avenues, N.W., Washington, D.C. 20016 686-2055

Notification of Confidentiality to Respondents

THANK YOU FOR YOUR PARTICIPATION IN THE INTERVIEW.

If there are any questions that you do not wish to answer or if at any time you wish to end the interview session, please feel free to do so.

APPENDIX J

Validation of the Asian American Ethnic Identity---
Questionnaire

In the process of determining the content validity of the Asian American Ethnic Identity Questionnaire, selected items from the Ethnic Identity Questionnaire devised by Masuda, et al. that reflected the five dimensions of ethnic identity, e.g., fatalism, self-control, in addition to other value statements, were administered to a set of twelve independent judges representing the four Asian groups--Chinese, Japanese, Korean, Filipino--and Caucasian Americans in Washington, D.C. The judges were asked to identify 50 statements which they thought were typically Asian, typically American, or neutral--not indicative of either value orientation. From the list of value statements selected by the judges, seventeen items were finally chosen which reflected the five dimensions of ethnic identity: (1) obedience to authority, (2) fatalism, (3) self-control, (4) filial piety, and (5) group orientation. The seventeen items were subdivided according to their reflection of the five dimensions of ethnic identity as follows:

Dimension	Questionnaire Item
Obedience to/ Criticism of Authority	1. Obedience to authority is children should learn.
	4. A good child is an obedient child.
	9. It is important for children to respect authority.
Fatalism/ Environmental Change	10. People ought to pay more attention to new ideas, even if they go against the traditional way of life.
	13. It is best to avoid places where a person is not totally welcome.
	14. When a person is born, the success he/she is going to have is already in the cards.

Self-control/Spontaneity	2. One should never express anger even when one has a reason for doing so.
	6. A person should hide his/her feelings in some things, even though people may hurt him/her without their knowing.
	11. One should be spontaneous and casual with people.
Individual/Group	3. A person should not feel bound to follow the decisions of groups to which he/she belongs if these decisions are not in accord with his/her private preferences.
	5. It is all right for personal desires to come before duty to one's family.
	8. A person can learn better striking out on his/her own than by following the advice of others.
	15. One can never let oneself down without letting the family down at the same time.
	17. When in need of aid, it is best to rely mainly on one's relatives.
Filial Piety	7. An older brother's decision is to be respected more than that of a younger one.
	12. It is all right for children to question the decisions of their parents.

16. It is the duty of the eldest son to take care of his parents in their old age.

Furthermore, the seventeen items were placed in a random order to avoid order bias. To avoid the bias of directionality, the statements were also worded in such a way that some statements reflected an Asian orientation and other indicated an American orientation, e.g. "Obedience to authority is an important virtue that children should learn" was judged as being more typically Asian in orientation; "One should be more spontaneous and casual with people" was rated as a more typically American value. The framework of Likert scale was utilized with a range of ratings from "Strongly agree", "Agree", "Undecided", "Disagree", and "Strongly Disagree." (See Appendix D: Asian American Ethnic Identity Questionnaire)

In addition to the determination of the content validity of the scale, subsequent attempts were made to ascertain the construct validity of the Asian American Ethnic Identity Questionnaire (AAEIQ). To determine the construct validity of an instrument, it is necessary to investigate the degree to which the test items correlate with additional variables that should be positively related (Kerlinger, 1973).

An application of factor analyses and breakdown analyses utilizing the seventeen scale items did not yield a significant reinforcement of the value clusters that were identified originally by the set of independent judges. Consequently, a multiple classification analysis was used to analyze the relation between each of the seventeen items with the variables of (1) nativity: whether the respondent is Asian born or U.S. born, (2) social association: the ethnicity of the individuals with whom the respondent associates on a social basis, (3) the ethnicity of the husband of married respondents, and (4) generation: first, second, or third. Previous research on acculturation indicates that is is reasonable to expect an individual with a strong retention of Asian values to belong to an earlier generation, be wed probably to an Asian spouse, to be Asian born instead of American born, and to associate with more Asians than non-Asians in social activities.

Thus, the seventeen items were compared to each of the four previously defined variables. In light of the exploratory nature of the study, the criterion of directional fit was utilized to select only those scale items with scores in the same direction as scores of the comparison variables. Table 7 illustrates the

comparison of unadjusted deviation mean respondent scores on the AAEIQ items and nativity. The comparison of mean scores and generation of respondents is reported in Table 8. Table 9 contains the comparison of mean scores on the AAEIQ and the social association of respondents. In Table 10, the husband's ethnicity of married respondents is compared with AAEIQ scores. Finally, Table 11 charts the summary of all of the directional fits of the AAEIQ mean scores with those of the four comparison variables.

Consequently, the following statements were then selected and identified as valid empirical referents of the theoretical constructs represented in the five value orientations that were indicated as traditionally adhered to by the four major Asian groups of Chinese, Japanese, Koreans, and Filipinos.

Statement	Value Orientation
1. One should never express anger when one has a reason for doing so.	1. self-control vs. spontaniety
2. A good child is an obedient child.	2. obedience to authority vs. questioning of authority
3. An older brother's decision is to be respected more than that of a younger one.	3. filial piety vs. personal orientation
4. It is best to avoid places where a person is not totally welcome.	4. fatalism vs. control over the environment, events
5. One can never let oneself down without letting the family down at the same time.	5. individual vs. group

Table 6

Comparison of Unadjusted Deviation Mean Scores on the Asian American Ethnic Identity Questionnaire (AAEIQ) and Nativity of Responders*

AAEIQ Item	Nativity: Asian Born	N	U.S. Born	N
1	+.02	147	-.02	132
2	+.16	147	-.16	132
3	+.29	147	-.32	132
4	+.06	147	-.07	132
5	+.18	147	-.20	132
6	-.04	149	+.04	133
7	+.09	149	-.11	133
8	+.09	149	-.10	133
9	-.14	149	+.16	133
10	+.18	149	-.20	133
11	+.06	149	-.07	133
12	+.06	149	-.07	133
13	+.28	149	-.31	133
14	+.03	149	-.03	133
15	+.10	149	-.11	133
16	+.00	152	-.00	133
17	-.28	152	+.31	133

* Underlined AAEIQ item indicates positive, directional fit with Asian born nativity.

Table 7

Comparison of Unadjusted Deviation Mean Scores on the Asian American Ethnic Identity Questionnaire (AAEIQ) and Generation of Respondents*

AAEIQ Item	Generation: First	N	Second	N	Third	N
1	+.02	147	+.11	103	-.53	28
2	+.16	147	-.15	103	-.29	28
3	+.29	147	-.36	103	-.19	28
4	+.07	147	+.06	103	-.50	28
5	+.18	147	-.15	103	-.35	28
6	-.04	149	+.10	104	-.15	28
7	+.09	149	-.01	104	-.44	28
8	+.00	149	-.03	104	-.38	28
9	-.14	149	+.27	104	-.25	28
10	+.18	149	-.16	104	-.26	28
11	+.06	149	-.11	104	+.10	28
12	+.06	149	-.07	104	-.04	28
13	+.28	149	-.29	104	-.37	28
14	+.03	149	-.06	104	+.06	28
15	+.10	149	-.13	104	-.06	28
16	+.00	152	+.03	104	-.11	28
17	-.28	152	+.30	104	+.39	28

* Underlined AAEIQ Item indicates a positive, directional fit with Asian association.

Table 8

Comparison of Unadjusted Deviation Mean Scores on AAEIQ and Social Association of Respondents*

AAEIQ Item	Social Association: Asian Born	N	U.S. Born	N
1	+.02	147	-.02	132
2	+.16	147	-.16	132
3	-.29	147	+.32	132
4	+.06	147	-.07	132
5	-.15	147	+.20	132
6	-.04	149	+.04	133
7	+.[illegible]	149	-.11	133
	-.09	149	+.10	133
9	-.14	149	+.16	133
10	-.1[illegible]	149	+.20	133
11	-.0[illegible]	149	+.07	133
12	-.0[illegible]	149	+.07	133
13	+.2[illegible]	149	-.31	133
14	+.03	149	-.03	133
15	+.10	149	-.11	133
16	+.00	150	-.00	133
17	-.2[illegible]	1[illegible]	+.31	133

* Underlined AAEIQ item indicates a positive, directional fit with Asian association.

Table 9

Comparison of Unadjusted Deviation Mean Scores on the Asian American Ethnic Questionnaire (AAEIQ) and Ethnicity of Husband*

AAEIQ Item	Ethnicity of Husband:	Asian Born	N	U.S. Born	N
1		+.03	118	-.05	78
2		+.1[illegible]	118	-.26	78
3		-.23	118	+.36	78
4		+.10	118	-.16	78
5		-.15	118	+.20	78
[illegible]		-.01	120	+.01	80
7		+.10	120	-.15	80
[illegible]		-.00	120	+.00	80
		-.08	120	+.11	80
10		-.1[illegible]	120	+.29	80
11		-.03	120	+.04	81
12		-.07	120	+.10	81
13		+.27	120	-.41	81
14		+.04	120	-.05	81
15		+.12	120	-.18	81
16		-.00	123	+.00	81
17		-.1[illegible]	123	+.29	81

* Underlined AAEIQ item indicates positive, directional fit with Asian ethnicity of husband.

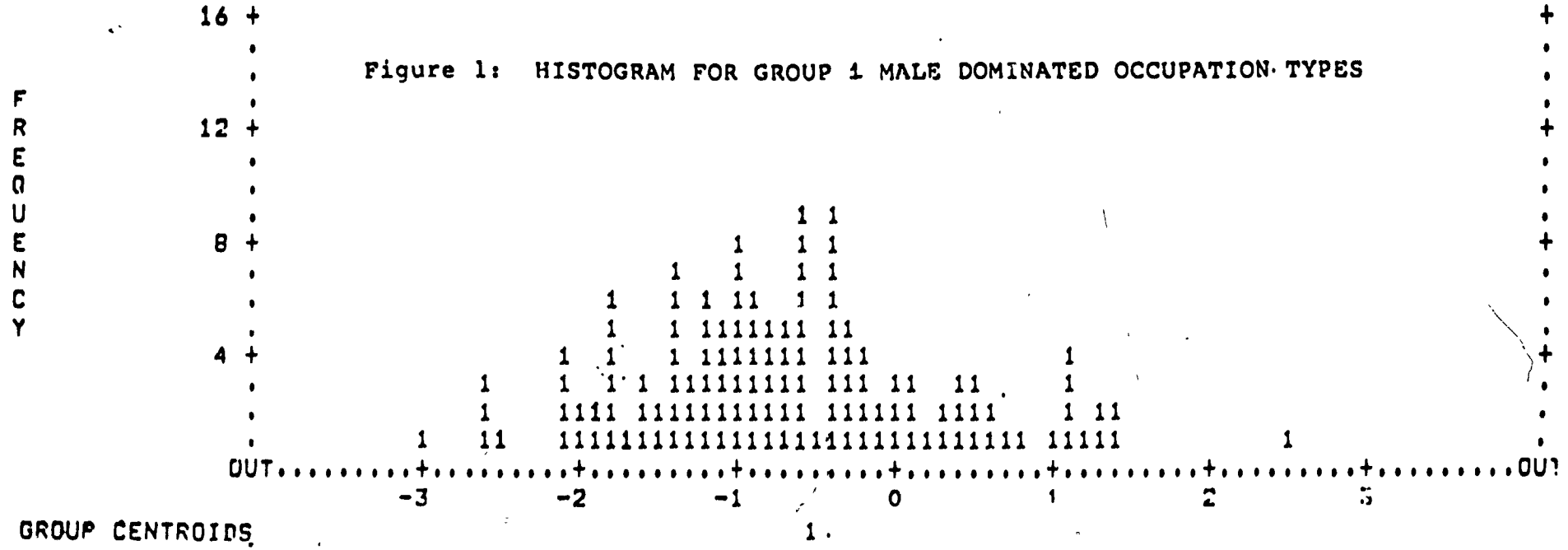
Table 10

Composite Comparisons of Unadjusted Deviation Item Scores on the Asian American Ethnic Identity Questionnaire (AAEIQ) with Nativity, Generation, Ethnicity of Husband, and Social Association*

AAEIQ Item	Nativity	Generation	Husband's Ethnicity	Social Association
1	+	-	+	+
2	+	+	+	+
3	+	-	-	-
4	+	+	+	+
5	+	+		-
6	-	-	+	+
7	+	+	+	+
8	+	+	-	-
9	-	-	-	-
10	+	+	-	-
11	+	-	-	-
12	+	-	-	-
13	+	+	+	+
14	+	-	+	-
15	+	+	+	+
16	-	-	+	-
17	-	-	+	-

* Underlined AAEIQ item indicates total directional fit with all relevant variables.

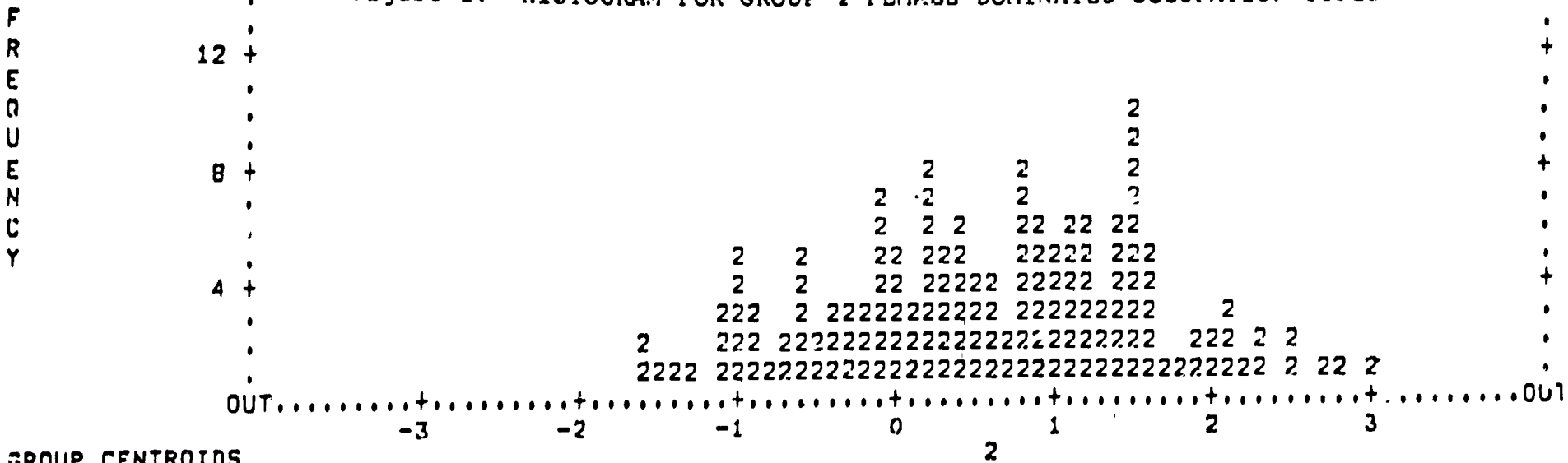
Figure 1: HISTOGRAM FOR GROUP 1 MALE DOMINATED OCCUPATION TYPES



GROUP CENTROIDS

1.

Figure 1: HISTOGRAM FOR GROUP 2 FEMALE DOMINATED OCCUPATION TYPES



GROUP CENTROIDS

2