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Public education for high school Chinese students : assimilation into American society.

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PUBLIC EDUCATION FOR HIGH SCHOOL CHINESE STUDENTS:
ASSIMILATION INTO AMERICAN SOCIETY

A Dissertation Presented

By

PETER KWOK KWONG HO

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

February 1987

Education

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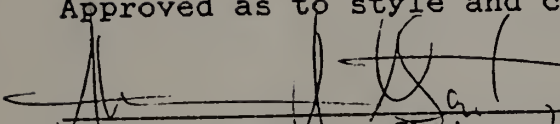
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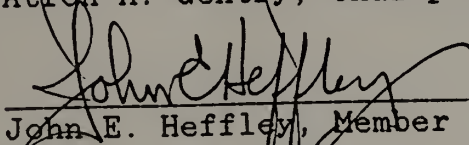
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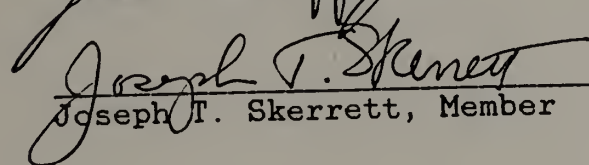
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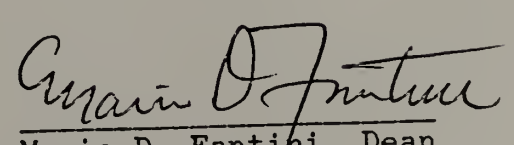
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DEDICATION

To my wife Anna for her understanding, encouragement and typing assistance.

To my colleague and best friend, Anthony Bruno, for his immeasurable assistance and personal concern in support throughout the doctoral program.

A C K N O W L E D G E M E N T S

The completion of this dissertation was made possible because of the support, assistance, and suggestions by many people.

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I wish to thank the participating staffs, Chinese students and their parents of Cambridge Rindge and Latin School, who were willing to answer questions, be interviewed, and provide feedback.

ABSTRACT

Public Education for High School Chinese Students: Assimilation into American Society

(February, 1987)

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Directed By: Professor Atron A. Gentry

This study is to identify and mitigate language and other cultural barriers of Chinese students. The work explores their educational experiences with a view to improving assimilation processes for high school Chinese Americans. The main purpose of this study is to document the expressed perceptions of the Chinese community of students, staff and parents of students in a metropolitan high school, Cambridge Rindge and Latin School, as to how the educational process impacts upon the Chinese students' assimilation into the American culture. Researcher ascertains how education at Cambridge Rindge and Latin School has affected Chinese students relative to their social integration into American society.

The review of the literature exposes a comprehensive picture of Chinese immigration relative to the education of the "new" Americans. The current news media accounts are pertinent to this study of education and socialization of

the Chinese student into the society of the United States of America.

The methodology consisted of a questionnaire and interviews of Chinese students, their parents and staff of Cambridge Rindge and Latin School. This was conducted with the view in mind of ascertaining the impact of education and society upon the Chinese students.

Data are collected through the respondents' answers from the questionnaire and interviews. Conclusions drawn from these data indicate that Cambridge Rindge and Latin School has a working program which includes Chinese students, a program offering them an opportunity to explore courses for academic and social integration. In addition, conclusions indicate that improvement for Chinese students' total education in academic and social settings can be made in curriculum change involving more personal and social interfacing with the community. The study concludes with recommendations for speeding up the speaking of English via changes in English as a Second Language class, formal preparation of Chinese students to enter into the political process, and Chinese student self-esteem for educating the whole person for effective participation in American society.

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CHAPTER I

THE PROBLEM

Introduction

The United States of America is a land of immigrants. The Chinese population in America is but one integral element of its society. The focus of this study shall be the way Chinese American high school students become educated with complex backgrounds affected by family ties and beliefs. Does the education make for a more bonded Chinese American in social relationships? Will our education have an influence to segregate or integrate the Chinese students into the American culture? What has been happening? What will result? Is the acculturation process natural? What affect has bilingual education had in this process?

This dissertation will explore some of these experiences with a view to improving assimilation processes for the high school Chinese Americans. To accomplish this it has been necessary for the researcher to plan to meet with students, parents, and staff; to talk with them regarding the education of Chinese students at Cambridge Rindge and Latin School; to listen to their expressed verbal and non-verbal feelings; to display a genuine regard for the best

interests of the students involved in this study, and finally to come up with an informal partnership by including them in all aspects of the study. The researcher's students at Cambridge Rindge and Latin School will be the ones that the researcher shall be directly concerned with, including their parents, and the related school staff members. An attempt will be made by the researcher to evaluate their reactions to certain questions asked. Their responses will constitute the data from which some conclusions and recommendations will be drawn. The researcher's work will be available to them and other interested parties, not only as to factual content but also to recommendations for improvement of the Chinese educational assimilation process into American culture.

Statement of the Problem

My purpose is to identify and propose ways to mitigate language and other cultural barriers to the holistic assimilation of Chinese students into American society. The study is geared primarily to the educational processes of the past, present and future. The effect of schooling at Cambridge Rindge and Latin School on the social integration of Chinese Americans shall be studied. The study will document the attitudes and beliefs of students,

teachers and parents regarding the CRLS curriculum, as it now is, with guidelines for improvement.

The Chinese have been educated in the American way since the start of their public school education. Has this educational process been enough? If we put education in the vacuum, the answer might be yes. But education is not in a vacuum. It is supposed to develop the whole person to a point where he can live in the American society, within the American culture.

The study is limited to determining the effects of high schooling on the social integration of Chinese Americans in Cambridge. The limitation is further narrowed because of other factors which could influence integration - such as attitude towards minorities in the greater Cambridge area, the degree to which the political party structure is open to Chinese employment opportunities, housing restrictions and the strength of Chinese culture.

The problem resolves itself into how to make school more pertinent to improving the socialization of the Chinese student into the totality of the American culture.

Purpose of the Study

The main purpose of this study is to document the expressed perceptions of the Chinese community of students,

staff and parents of students in Cambridge Rindge and Latin School as to how the educational process impacts upon the Chinese student assimilation into the American culture. In the process of pursuing this purpose, other related issues naturally evolve relative to school climate for both students and staff. Has education at CRLS been a catalyst to assimilation, or has it hindered the assimilation, or has it had a negligible effect upon how Chinese students become a part of the American society?

The reason for selection of the assimilation problem is that it has existed since the Chinese first entered the American cultural and educational market. Why has it been taking the schools so long to bring about a more natural assimilation of the Chinese into all facets of American culture, especially the social and political?

How can an improved curriculum bring about a more substantial assimilation process? How can the school prepare, with hands-on education, Chinese students to participate in the political and legislative arenas of American life? What current examples of Chinese student involvement might serve as an indicator for a future of social and political equity and opportunity?

In general, like many Americans, the Chinese in the United States are willing to go to great hardships to be able to provide their children with the best education they

can get. The majority positively would like their children to go to college. The Chinese have shown evidence of social mobility as indicated by an increase in high educational attainment, high status occupations and an improved income pattern.

In addition, cultural, structural and identity characteristics of the Chinese become evident when compared with the Americans of the United States. The cultural assimilation relates to attainable language fluency, interest in Chinese cultural expression and hobbies. The structural assimilation relates to residence, religion, education career and social activities. The identity assimilation relates to self-image and an admiration for living and historical personalities.¹

There is strong ethnic consciousness among the Chinese. They will not disappear as a distinct ethnic entity. But due to changes in their population composition and characteristics, a differentiation will develop on the basis of socio-economic status and nativity. This will develop two distinct ethnic entities. One with a life style and orientation geared toward the values and norms of the larger society. The other with a life style and orientation towards modern Chinese (that is Hong Kong, mainland China and Taiwan) values and norms and those existing in the Chinatown community.² However, both groups see the

importance of education, especially the latter. They reveal a new perspective, a developed imagination, and a social activism that does credit to those who still seek freedom and liberation in this new nation.³ They are willing and able to accept the challenge of American education.

The sociological development of the early appearance of the Chinese in America is a story of progress amidst turmoil of a people emigrating mainly for family improvement purposes to a country offering opportunity with competing interests. There comes about a clash of the real old times with the new, modern and threatening era of the present and immediate future.

The survival use of Federal and Massachusetts law, not only in civil and criminal constitutional areas, but also directly in equal access to the best in American education, has become the predominant theme of modern Chinese in America.

In Chinese bilingual education, mathematics and science materials are not enough. The humanities must not be forgotten. Social studies material must be expanded from their present supplementary forms. Language materials, both for teaching ESL (English as a Second Language) and Chinese language, must be revised to provide students a practical, working fluency in the non-native language. Also, it must imaginatively integrate such materials in mass media,

regular instructional resources at all levels, general education curricula, and increased faculty competence in these areas.

When we see the means for greatly improving our handling of cultural diversity in the schools, bringing practice closer to our theory, then, we ought to explore them. We should encourage and preserve bilingualism as one of our most valuable assets - valuable both to Anglos and non-Anglos. We should provide instruction which consciously and deliberately emphasizes other cultural contributions. In all subject areas, recognize the contributions of Chinese wherever relevant, put greater emphasis in school curricula on the literature, art, sports, of Chinese cultures, bring into the schools new materials and new methods which will increase the authenticity of the school's coverage of Chinese cultures, and provide special "paid to learn" recruitment and training programs for Chinese teachers, teacher aides, and other support personnel.

There should be the incorporating of the Chinese and Chinese-American components in American education not to remake Chinese out of the students but, rather, to make the students better Americans, persons capable of facing both the complexity of the world and the truth about themselves with courage and competence. Only by knowing enough of the changing values of different societies, especially those

sharply contrasting with that of our America, can we retain and reaffirm basic human values that will enable American society to endure.

The researcher believes that present system may accommodate changes too slowly and too late unless the education systems are inventive enough to establish some competent educational agencies, newly endowed, organized and staffed to undertake the job at once, and it must be done. We should focus upon mult-culturalism in America. We should emphasize that cultural differences and the need for cultural awareness by teachers know no national boundaries. We should make the beginning here in United States, and perhaps we shall become one model for the rest of the world.

The specific concentration upon the education of the Chinese student can evoke possible patterns of schooling applicable to other identifiable groups of Americans - to - be. The problems of the Chinese, although unique by nature of the specific culture, are not in a vacuum when it comes to learning and living with other cultural groups in America. They are differences amongst similarities.

The purpose of this study resolves itself around the issue of the need to document the educational happenings of Chinese students at CRLS to discover and explore ways to help the social integration of the Chinese student.

Significance of the Study

The concept that what one learns academically in school has greater value in its application will lead to ideas being reviewed, discussed, changed, improved and re-tried makes for the real value of education. The researcher's study will reveal history and current learnings as they apply to Chinese bilingual education.

Hopefully, scholars, other school administrators and staff will use the researcher's study as a model by which to improve the assimilation of Chinese high school students into the mainstream of adult America both socially and politically. Other concerned people might include all the people of the community who become a part of an improved curriculum for Chinese students.

The prime concern of the researcher's study is for students, their families, teachers and administrators, and the American society as a whole. For everyone gains when the community becomes part of the regular curricula activities. The initial results of an improved curriculum will take time in the long term measurement of this model. But it is for professionals to measure the impact of this type of American Chinese educational environment in our public school system.

The study should broaden the horizons of the teach-

ing profession, by making it aware of this educational component. The regular programmed use of community people in our society as delineated in a well-planned curriculum takes time to implement properly. But the time is well spent if measured results prove favorable. The key to this study is better and increased communications between student, teacher and community resource people who put into action the learnings in school. With communications come understandings, the ramifications of which can only augur for improved concern among individuals and society. Not only will the researcher's study be a guide for Chinese student involvement but also a means for integration of all people of various talents in a world of competing interests yearning for a reasonable resolution. This can only come about by involvement of all people in school, including community resource personnel.

The study will produce a document which will hopefully stimulate awareness on the part of the reader of the problem of social integration of the Chinese student.

Background of the Study

A history of the literature involves looking at the Chinese and other nationalities coming into America, and how they all fared with their various cultures and language. In this way a frame of historical reference can be established as to comparison purposes. Although the researcher's primary purpose is to explore the best way to improve the education of Chinese students with a view to their assimilation into American culture, especially socially; it behooves the researcher to mention that this problem has been and is being faced by many other immigrant groups. Therefore, the researcher included a view of the educational problems of some of those people who came to the shore and mainland of America.

Italian

The Italian family faced pressures in America that undermined parental authority and confounded the older generation. Children were torn between two worlds.⁴ The second and third generations moved toward an American style. The longer they remained the more American they became, and they became more like other Americans.⁵ The Italian language functioned as a guide and promoter of Italian national pride. It also served as an intermediary between the immigrant and his new homeland, between life in Italy

and life in America.⁶

The coming to America of Europe's Italians posed problems for parents looking at American education. The public school in America became an enemy of the traditional family-centered life of Italian immigrants. A typical reaction was expressed:

The schools made of our children persons of leisure ... they lost the dignity of good children to think first of their parents, to help them whether they need it or don't need it America took from us our children.⁷

School was mandatory, and it was a threat to their families. It made rebels against family authority and culture. It also took away the wages of the children and forced the family to support them.⁸

However, I believe my readings lead me to support the notion that schools indeed reflected the attitudes prevalent at the time of the immigration which held that immigration was a one-generation problem. Assimilation was an educational process. If immigrant children got a good education, the parents would be assimilated with them.⁹

Bilingual education had little practical use for the third generation child. For their language and culture had been assaulted in the earlier years. At the same time, programs of special help were not especially applicable to them.¹⁰

For the most part Italians have assimilated well into the American culture, becoming almost indistinguishable American, especially when intermarriage hides the name of the wife. (This aspect of societal commingling will be more difficult with the Chinese.) Today, an outstanding example of Italian American assimilation, New York State's Governor Mario Cuomo, is highly regarded as U.S. presidential timber.

Jewish

Family life was very important to the Jew. The home has been viewed as the place to learn about the Jewish way of life. Beyond the home, they actively participated in the Jewish school, synagogue and other support organizations.¹¹

The Jewish people, no matter from which part of the globe they came, shared an educational commonality. The Jews believed that the training of future citizens was the first duty of the public schools. And to speak and write English well was the primary way to that goal. The study of civics and United States history was significant for citizenship education.¹² Children expected to do well in school, and after school they went to the local public library to do their homework and to get help from the librarian in selecting books.¹³

The Jewish immigrants met the challenge of the Americanization process by emphasizing the completion of an

American education. If they wanted to make it in America, they had to learn to act like Americans. Parents appreciated the role of the public school as a socializing agent. Their children would learn to be Americans.¹⁴

The Jews looked to public education as the vehicle for completing the integration process. Parents expected the school to prepare their children for college and a professional career. They learned to respect the American tradition of individualism.¹⁵ They saw the classroom as a pluralistic community. Each individual in this community had an ethnic, culture and religious identity.¹⁶ Jews place great store in deferring present rewards for future gains and value intellectual pursuit.

Polish

For Polish immigrants, the native language remained very important, touching the very notion of loving one's own father and mother. It became: love thy parents, learn their language. Father Walvery Jasinski had argued that Polish in America studies Polish language because they loved and respected their parents:

Only he who values highly what is dear and sacred to his parents loves and respects them. The Polish language is the language they used - and still use - in prayers for the many graces granted to you and to themselves.¹⁷

Language was the currency of the Polish national identity.

To threaten it was to arouse them.¹⁸

From the beginning the Polish people maintained their original culture. The Polish did not neglect the early years of education for their children. As soon as the neighborhood was formed, the community made arrangements for parish instruction.¹⁹ The school was linked to the church as part of the effort towards continuity as well as survival.²⁰ In the parochial school, curriculum was uniform. In the early years, the curriculum consisted of reading and writing in Polish, religious instruction, arithmetic and singing. By 1900, reading, United States history, arithmetic, geography were taught in English. Biblical and church history, reading and writing were still taught in Polish. Sciences were taught but not in every school.²¹ "Be American but do not lose the Polish touch. Be two men of two cultures rather than one man."²²

However, the Polish parochial school system lasted less than a hundred years. The reason for its passing was because the school "failed to develop an institutional structure capable of continuously absorbing the various social changes that Poles and Americans alike experienced ..., when immigration came effectively to an end,"²³

Since October 1978, the Catholics have a Polish pope. This has instilled ethnic pride among the Polish worldwide. Former President Lyndon Johnson reminded us on

the occasion of the Polish Millennium celebration in 1966 that our national heritage has been enriched with the gifts of the Polish people. The influence of the Polish people is constantly being felt in America and throughout the world. However, as with many other immigrant to America, the bonding of true assimilation into the American culture becomes secondary to the culture and history of the native land.

Greek

The Greeks always held education in high esteem and were discriminating in how their children would be educated. Only about 4 percent of limited-English-speaking Greek children joined the bilingual programs.²⁴ Most Greek parents presumed that their children would get a better education in a Catholic parochial school than in the public school.²⁵

The Greek schools were organized to provide the Greek children an opportunity to learn their language and culture desired by their parents so highly. The Greeks found that it was a struggle because qualified teachers were not easy to find, and they did not have enough funds to pay them. The children resented attending Greek classes after their regular school day was over. They resisted anything that set them apart from their American friends. Nowadays, the Greek language is used less and less within the

family.²⁶

Parents valued education, and family honor was enhanced and strengthened by education of the family members. Greek-Americans often considered education as a measure of their progress in America. A Greek-American states:

The mind is not enough; man needs tools. I am proud of Greeks in America. Though many immigrants were only semi-literate, they made lots of progress in the U.S.A. Education is the best equipment for progress.²⁷

The Greeks in America have assimilated well producing leaders in various fields of business and government, the latter being the Governor of the Commonwealth of Massachusetts, Michael Dukakis, who has taken a leadership role in the field of education throughout the State.

Korean

As with many other oriental groups, the Korean/Asian influx into the American continent made for major initial educational problems. The uniqueness of the Koreans, however, lies in the political and military support of South Korea by America. The great amount of money the United States has been expending, the trade and mutual commitments of South Korea and America are evidenced in the treatment of Koreans in America.

Korean children are taught to control their feelings, not to be overtly expressive with their thoughts,

feelings and emotions.²⁸ Most of the Korean Americans are foreign-born. English is the major problem for them. As soon as they arrive in America, children encounter a school culture where success depends largely upon individual verbal skills in the English language. But their language is so different from English. This requires careful attention from the classroom teacher working with Korean children.²⁹

Koreans have traditionally placed high value on education. Since they came to America, they have continued to attain high educational goals.³⁰ They generally have much higher educational attainment levels than other ethnic groups in America. This high level of education among them is caused by the heavy influx of highly-educated Korean immigrants.³¹

Memory work is very important for the Korean children. This memorization tract is:

...often at the expense of the ability to reason (one of the large differences between western and eastern views of education), to solve problems, to make evaluations, and to think originally or independently for oneself.³²

Because of the language difficulty of the Korean children, there are Korean bilingual programs in many cities to aid them. Instruction is provided by a bilingual-bicultural teacher staff. Usually children feel the school in America is too easy, and mathematics is the favorite

subject. Learning English is difficult, and Korean language is still spoken at home. Parents want the children to continue study in the Korean language and culture.³³

The Korean chapter in American history is now being written. Only time will tell how well they will assimilate into the American culture.

Japanese

The Japanese have a history of genuine concern for the academic upbringing of their children. Education was highly valued by the Japanese American. They wanted the best for their children and sacrificed much to insure a good education. They have reportedly become one of the most assimilated ethnic groups in America. Through schooling many have achieved middle class standards and values.³⁴

Japanese American children work hard and do well in school, and their parents want them to attend Japanese language school after regular school or on Saturdays. There they can learn their language, ethics and values. Summer programs, educational trips, outings and even a summer camp can be exemplified perfectly of structural pluralism.³⁵

Today I see the Japanese Americans have assimilated more readily into American society and shown rapid economic progress. This result may be from the Japanese family, a strong group orientation, and their moral training. But most of all, they have displayed a pragmatic attitude toward

American life. The Japanese-American is ready to drop the hyphen, and become just American with Japanese background.

Filipino

The Filipino immigrant children face a different set of difficulties in America. They have arrived in a strange land with different educational practices. In most cases they have learned some English through the school in the Philippines. This does not mean that they are much more culturally assimilated. They have a great fear of displeasing an authority person. Often they are told by their parents not to think but to do as they are told. They are sensitive to criticism. When embarrassed, the child may become uncooperative and ultimately withdraw.³⁶

Parents regard the teachers as people with authority. They very seldom question the decisions of the teacher, even if wrong. Teachers are considered informed in all areas. Parents have high expectations regarding the moral behavior of the teacher. Parents attempt to have a smooth relationship with the teacher; they will often agree to anything but then do not follow through. They are concerned for their children's education; they usually attend the parent-teacher conferences.³⁷

It is obvious to me that the teacher who understands the Filipino student and can communicate that understanding to the student will help ease the adaptation

to an unfamiliar environment. Also, it will help the student feel accepted for his own cultural identity. Working with the immigrant Filipino child may require considerable patience and sensitivity on the part of the teacher.

Vietnamese

Most of the Vietnamese who first left Vietnam in 1975 were well-educated and able to speak English. They were the only really voluntary immigrants.³⁸ But then the majority of the Vietnamese immigrants were farmers, boat people, fisherman who had little education.³⁹

A great number of school children had little or no English speaking skills. They were at least two years behind the American educational system. The younger the child, the easier it is to learn English. At the secondary level, students with little guidance and little direct help in language, will have a difficult time. If the students do not want to ask questions it may be due to English deficiency or due to cultural factors. Students place the teachers on a high level of respect; they came from an authoritarian and formal school atmosphere where teachers and students maintain personal distances. The teachers are the great disciplinarians.⁴⁰

Taoism has been a religious influence on the Vietnamese. Taoism is the "advocacy of a return to nature and

harmony with oneself, with others, and with the universe."⁴¹ The teacher may see or hear many Vietnamese children want to ask questions or quarrel in a challenging manner because the ultimate goal of conversation is harmony. The Confucian influence has also been significant to the Vietnamese. Through this belief, one is taught that "success is through education. If one is to improve the world, one must first improve oneself, then one's family."⁴²

Public schools have taken two approaches to serve the scattered Vietnamese children. One is to assign traveling teachers to visit the school where the children are enrolled. The other is to transport the children to centrally located key schools where bilingual teaching staff can be assigned. There is provided more extensive teaching in English as a Second Language and in native language instruction in subject matters.⁴³

At CRLS Vietnamese have, for the most part, not taken advantage of joining the Asian Club where there is opportunity to expand their horizons of learning. Maybe their initial lack of English is handicapping their total involvement in school affairs.

Conclusion

In conclusion, the researcher believes that the history of the newly arrived immigrant students require careful attention from the teacher who is challenged to devise

instructional programs that will minimize the pain of assimilation. A quality bilingual program provides education for them, not just tutoring programs. Better materials and curriculum development activities are most significant. Quality teachers teaching English as a Second Language and native language are essential.

The ideal of immigrants being absorbed through various forms of Americanization, school being the foremost, into the American body politic persists in the popular imagination. Forced to unlearn much of their old cultures, the immigrant children's performance in a changed setting has often been poor, and the teachers have expected little. With low motivation to learn and limited ability to express themselves through the new language, some youngsters have been channeled into preparation for simple clerical and manual jobs, or unemployment. The school department is challenged to direct its attention to the needs of the immigrant children, to provide training programs for future professionals.

The growth of private education has been often interpreted as a consequence of the desire of minority groups to maintain their separate identities when they feel public school is imposing dominant cultural values on them. Parochial education exemplifies the desire and commitment to maintain and reinforce religious identities and values that

differed from the Protestant-dominated public school. It is equally plausible that the children of immigrant groups attended private school as a result of the inability or unwillingness of public schools to incorporate them, rather than as an assertion of their independent status.

Education for the 1980's and 1990's must address itself to the complexities of educational opportunities. How to meet the various and changing immigrant patterns of educating the vastly different, commingled immigrant population growing ever so rapidly? This challenge will remain for many to explore for the remainder of this century. Education - economics - sociology - three elements of everyone's life poses a special problem in America to make one out of many: e pluribus unum.

FOOTNOTES - - CHAPTER I

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CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The researcher of this dissertation has delved into most of the literature of the past twenty years resulting in a comprehensive picture of Chinese immigration relative to the education of the "new" Americans. The readings also include current news media accounts which are pertinent to this study of education and social integration of the Chinese student into the United States of America. A listing of selected literature which this dissertation embodies follows.

This chapter is divided into three sections. The first section is a selected critical review of the literature. The second section deals with the Chinese educational experiences in America. The third section deals with the current legal education for Chinese bilingualism.

Selected Critical Review

Linda Perrin (Coming to America, 1982) and Judith Bentley (American Immigration Today, 1982) speculate on the

influence of racism and discrimination against immigrants from the Far East. This discrimination still exists and is a major setback to assimilation into American society despite educational practices of present times in America. The older immigrants were expected to give up their native languages. But not today. Bilingual education is a controversial subject. Education is a vehicle in the process of acculturation which is bearing the heavy expectation of producing good American citizens. Edward Wakin, in his The Immigrant Experience: Faith, Hope and the Golden Door, compares and contrasts experiences of peoples from all corners of the world recalling anecdotes of a favorable nature to be found in the American experience of change and hope, and challenge.

Loren W. Fessler has edited the history of Chinese in America: Stereotyped Past, Changing Present (1983) in which he traces the involuntary arrival of the Chinese to American shores to the voluntary entrance into America, for the most part, to remain and succeed as Americans of Chinese heritage, to wit: An Wang, who has become an integral part of the American community which he recognizes has given him so much. It is just this attitude which will better the assimilation of the Chinese into the American culture. Chinese are in the continuing process of not only being understood in America but also of understanding themselves,

of being an integral part of the never-smooth American mix. My belief is that education can take some of the lumps out of this never-smooth mix.

Professor Francis L. K. Hsu's voluminous works, Americans and Chinese: Reflections on Two Cultures and Their People and The Challenge of the American Dream: The Chinese in the United States, contrast American and Chinese education which can add to the problem of increased assimilation of the Chinese into the American culture. Because of China influence remaining strong there is much stress engendered by the Chinese student in attempts to become Americanized. He intimates throughout his writings that the major obstacle to rugged individualism is the strong and old family ties affecting the social life in America. There is much to be said for his perspective of the Chinese in America, but today's education in America is gradually building up an independence, an independence tending to break down the strong family domination ties.

Stanford M. Lyman's most recent Chinatown and Little Tokyo: Power, Conflict, and Community Among Chinese and Japanese Immigrants to America (1984) analyzes Chinese and Japanese immigration and community development in Asian American social organization. It emphasizes the differences between harmony and solidarity, which reinforces the traditional web of group affiliation. The social resolution

of problems might be applies in educational studies for better assimilation growth.

Milton Meltzer in his The Chinese American (1980) concentrates upon the reality that Chinese Americans are no longer an alien minority, the impact of which has made for more natural relationships amongst Americans. Claire Jones' The Chinese in America (1974) reinforces the effect of a more normal socialization in the continuing "Chinoiserie" in America, an attitude of acceptance and praise for Chinese artifacts of old and new.

Clavin Lee explores in his Chinatown, U. S. A. (1965), the emigration of the Chinese to Gum-Sam, the Land of Golden Mountains, the United States of America. He illustrates obstacles to assimilation in his description of respect for scholarship. Until recently it was rare for a Chinese student "to go away" to college because the family abhorred the total Americanization of their children. I see this attitude still existing but changing as a part of the reality of living in America and becoming an American. Betty Lee Sung's The Chinese in America (1972) entertaining by summarizes the Chinese experience in an original hostile land of which they have become an accepted part.

Kang-ning Chan, in his articles "Education for Chinese and Indochinese" (1981) explores education - per se - traits common to Chinese within the American educational

framework, a trait based on past culture of respect and passivity. There is encouragement to combine respect for tradition and hope of assimilating into the American white majority. William Petersen's "Chinese Americans and Japanese Americans" (1978) explores the social mobility problems which these groups have been encountering.

H. M. Lai in her article on the Chinese (1980) presents a definitive developmental chronology of the Chinese entrance from the beginning into American society. The effect of President Johnson's War on Poverty inspired some Chinese students to involve themselves in local issues, and participate in programs for the young and aged, health and child care, housing, employment, recreational facilities and most importantly, education, highlighted by Lau v. Nichols upholding the civil rights of the Chinese in education.

Today, as noted by Martin L. Berman and Albert W. Vogel in their "The Case of Jews, Italians, Irish, and Chinese" (1979), what hurt the assimilation process of the Chinese into American society is the early belief that the Chinese family for the most part held on to the hope that they would return to China. Therefore education on the American model was not absolutely necessary. This has changed. Most Chinese parents are aware that their children intend to become Americanized, and that education and

socialization is the way.

Diane Mark and Ginger Chih in their literature, A Place Called Chinese America (1982), reveal the impact on Chinese American relations of post World War II, an impact which even today has made the education and socialization of the Chinese student more amenable to assimilation into the mainstream of America. Concern for the young person's education is evident in the current mandatory bilingual education afforded the Chinese student by law.

Victor Low's The Unimpressible Race (1982) is a classic case study of how our ethnic groups not only benefit from American democracy but contribute to it. It tells an exemplary story - indeed, a fascinating and even breath-taking one - of how Chinese Americans moved the U.S. Supreme Court and the U.S. Government to recognize that children who speak little or no English have basic rights that must be protected and language skills that must be cultivated. This concept has been accepted, but is most currently under fire by our national administration to wit, Secretary of Education William J. Bennett, who has called for changes in the 1984 Bilingual Education Act (Public Law 98-511), and for adjustments in programs relating to greater local school flexibility in choosing an educational approach for their limited-English-proficient (LEP) students. (Forum, Oct/Nov 1985).

Ricardo Otheguy in His "Thinking About Bilingual Education: A Critical Appraisal" (1982) makes a critical analysis of the controversy surrounding bilingual education. He explores the complexities of the current issues seeking some type of resolution. Nathan Glazer and Jim Cummins in their "Viewpoints on Bilingual Education" (1985) give their differing opinions on bilingual education methods and effects, opinions which abound in number as the issues become predominant day by day. One way I suggest is for a review of the current curriculum in school to include a regular programmed use of field-worker role models within the classroom.

The Boston Globe (May 12, 1985), in its Learning section presents a good in-depth synopsis of the American classrooms opening doors to the Chinese language. The Sampan (Nov. 20, 1985) illustrates the political realities and opportunities of the Asian Americans, featuring Delaware Lieutenant Governor S. B. Woo who urged Asian Americans to be active in politics in our U. S. democratic system.

Chinese Educational Experiences

Before their arrival in the United States, Chinese immigrants were raised and educated in their respective native environments. Esther Yao, in her "Implications of

Biculturalism for the Learning Process of Middle-class Asian children in the United States" (1979) maintains that they received the cultural elements to form their life-style, personality, language, social norms and value system.¹ H. M. Lai, in her article "Chinese" in Harvard Encyclopedia of American Ethnic Groups(1980) emphasized that the Chinese used education as the first vehicle for assimilation and success in American society.²

School drop-out is not much of a problem. It is almost non-existent among Chinese Americans because the Chinese student has accepted the strong support of the family structure. This structure is based upon tradition, a tradition which is replete with examples of the Chinese respect for knowledge. Parents not only put pressure on the children for higher academic achievement but also assist them in many ways to satisfy parental expectations and standards. Children are also motivated by the trends of society, where good education is believed to lead to success.³

Loren W. Fessler, editor, in his Chinese in America: Stereotyped Past, Changing Present states that "... , education plays an important role in determining social mobility and progress, both for the individual and for groups. In America as in Asia, Chinese have remained very aware of this."⁴ The importance of education as "the

principal avenue for upward mobility" in an industrial society is a recognized fact.⁵ I believe that Chinese living in the United States are fortunate in that their cultural background is compatible with this situation. Chinese have always had a high evaluation of education and learning. This can be traced to the Confucian ethics which is a part of their culture. Traditionally, the literate were on top of the social ladder in China. An examination for a public position was based on scholarship rather than on knowledge of the techniques of administration. They believe that a learned man is a good man and therefore a good administrator.

In Milton Meltzer's The Chinese American (1980), the author relates that according to the Chinese tradition, a Chinese married man left his wife in the home of his parents in China. For the Chinese custom was against wives joining their husbands to go overseas. That was one of the reasons many husbands and wives, fathers and children lived apart from each other in the 1930s.⁶ But, according to The Chinese in America by Betty Lee Sung, immediately after the end of World War II in 1945, nine out of ten Chinese coming to this country were women and children. There were few Chinese families in the United States until that time.⁷ Aside from the large increase in numbers, the recent Chinese immigrants are different from their earlier counterparts.

Unlike early Chinese immigrants who were mainly men, today's Chinese immigrants come from large urban centers in the Far East, which include Chinese women and children.

What about the immigrants and their adjustment to the new environment? Immigration is a fusion process that brings people of different origins together usually without prior preparation. Also, "it usually produces disruptive consequences, high degrees of social and personal disorganization, and a reorientation of the dominant society's collective goals, moral traditions, and political structures."⁸

One of the major differences between the American students and Chinese students, as stated by professor Francis L. K. Hsu in his Americans and Chinese:

The American emphasis on self-expression not only enables the American child to feel unrestrained by the group, but also makes him confident that he can excel in it. The Chinese lack of emphasis on self-expression not only leads the Chinese child to develop a greater consciousness of the status quo but also serves to tone down any desire on his part to transcend the larger scheme of things.⁹

The burden of adjustment to the new land seemed to fall inordinately heavily upon the shoulders of the children in immigrant families. The major problem encountered in the adjustment of recent Chinese immigrant Children was the language. Many students became discouraged when they found that without the English skills they could not learn the

other subjects. Without the necessary language skills, it became very difficult for these immigrants to handle many of the tasks set by the curriculum. If this was not remedied quickly, the student fell further behind as he went from one grade to the next. This became very crucial, especially for the older students. A definite advantage existed for the younger children who started in the lower grades; but for the junior high or high school students, language became a problem.

Aside from being an important tool in functioning well at school, language became important in the development of self-concept and motivation. With adequate language skills, a student could better cope with the demands of his school environment with a greater sense of control over it. A student handicapped by limitations in English needed special training. There was a tremendous need for some sort of intensive English training program in view of the large number of non-English speaking Chinese students in school. But subjects like mathematics, history, science, and social studies could not wait until the student attained some degree of proficiency in English.

Loren W. Fessler in his Chinese in America (1983) and Martin L. Berman, Albert W. Vogel in their "The Case of Jews, Italians, Irish, and Chinese" (1979) realized that Chinese students tend to shun the liberal arts curriculum in

favor of science programs. In addition to being economically fairly secure as well as politically safe, programs in the "hard sciences" generally do not require that students speak or write particularly good English.¹⁰ The Chinese tend to find it beneficial to seek professions which do not require English language facility such as the sciences, mathematics and engineering.¹¹

Almost every Chinese-American at some point during his life goes through a period of finding his identity. Is he Chinese or American? Unfortunately, most of them find it difficult, if not impossible, to be both in this country of hyphenated-Americans. The Chinese, specially the high school students, are therefore faced with the problem of a great cultural heritage in the land of liberty: the United States of America.¹²

There is a positive relationship between self-concept and school achievement: Positive self-concept develops from early childhood through positive reinforcement from the physical environment and surrounding people. But the Chinese children are burdened with parental expectations to be successful. At the same time, their self-concept is not reinforced by the outside world. Thus, it is difficult for them to achieve the academic standards dictated by their parents without a positive self-concept.¹³

Legal Education To-Date for Chinese Bilingualism

Because of the continuing arrival of Asian families, the need for bilingual and bicultural education became more pressing. In 1974 the Lau v. Nichols case prompted a landmark Supreme Court decision. Lau v. Nichols was a class-action suit filed on March 25, 1970 by thirteen Chinese American students in San Francisco on behalf of 3,000 Chinese speaking students in the City's school district. It claimed their right to an education responsive to their English language handicap.¹⁴ The school system did not provide equal education opportunities under the law, therefore denying Chinese speaking students instruction in their native tongue.¹⁵ The decision has been hailed as an important breakthrough for different immigrant communities.¹⁶

To meet the mandate of the Lau v. Nichols ruling, the Congress passed the Bilingual Education Act in 1974. This Act earmarked upwards of \$700 million over a five-year period for bilingual, bicultural programs. This new law outlined bilingual-bicultural education as the only effective means to equal educational opportunity for children who have limited English speaking ability.¹⁷

In the light of Lau v. Nichols decision, the United States educational structure is beginning to recognize and

affirm cultural plurality. School districts have been required by the court decision to set up alternatives to traditional English-only instruction for youngsters who have limited or no English ability.¹⁸

An article "Thinking About bilingual Education: A Critical Appraisal" by Ricardo Otheguy (1982) realized disagreements emerged when bilingual education was new and small, controversy continued when it first received federal funding, and it is still being debated because some believe that bilingual education is beginning to vanish.¹⁹ In his keynote address to an enthusiastic crowd in Massachusetts on November 16, 1985, Delaware Lieutenant Governor S. B. Woo urged Asian Americans, "small in number, but easily recognizable" to be active in politics to make sure that U.S. democratic system also works for minorities.²⁰

The implementation of this decision in the following years met resistance in various school districts, thus funding cuts by such legislation as California's Proposition 13. President Ronald Reagan's first educational policy decision was a drastic curtailment of support for bilingual education.²¹ The value of the bilingual-bicultural approach to learning has been proven in Los Angeles Chinatown's Castellar Elementary School where it has met with great success. The student population of the school was 75-80% non-English speaking in 1979. 300 of the 1,100 students

were from Southeast Asia. William Chun Hoon, principal of the school explains the value of bilingual education in his school.

We have a bilingual program in Chinese and Spanish. We encourage kids and parents to speak any language that they feel they can communicate in. We encourage kids to be verbal and we encourage them to speak their native language while they're learning English. Of course, we teach English, this is an English-speaking school, but we utilize their primary language to assist the child in making the transition to learn concepts, understand directions, and communicate with parents.

We've hired additional ESL (English as a Second Language) teachers who reinforce what the teachers do in the classroom. Because when the kids come in, I mean, you have one shock already coming in to a new country and then the second shock is that they go into the classroom and they can't understand what's going on. And I think the beauty of the program is that the teachers can immediately start to communicate with the kids. And just start teaching them right away, from Day 1.²²

Bilingual education is the practice of teaching in a combination of two languages. In the United States, at one time bilingual education was so common that nine million people had been taught in both English and German before 1910. Late in the 19th Century, rising xenophobia led many states to pass laws prohibiting the use of any language but English in school.²³

The conditions that rise to the present bilingual education movement began in the late 1950s. During that period, a series of bills at the federal level were passed

to aid the "educationally disadvantaged" and culminating in the comprehensive E.S.E.A. (Elementary and Secondary Education Act) of 1965, which included in its Title VII the establishment of a Division of Bilingual Education in the U.S. Office of Education. Through this office, funds were made available to school districts having large concentrations of low-income, limited English-speaking children, to institute "new and creative programs" with bilingual instruction.²⁴

In the fiscal year of 1974, according to the Annual Report of the Commissioner of Education, some five million youngsters were estimated to be in the American schools who would profit from the use of a language other than English in the classroom. Among those children, 1.8 to 2.5 million lacked basic English skills and were classified as non-English speaking (NES). Between 2.5 and 3.5 million spoke some English but used another language as their primary means of communication. They were identified as limited-English speaking (LES). These five million NES/LES students represent over 10 percent of the total United States student population, kindergarten through high school. Forty-two languages have been identified as the dominant languages of the five million NES/LES students, including 23 Native American languages and dialects, 11 Asian and Pacific Island languages, and 8 European languages.²⁵

According to the 1980 Census and the English Language Proficiency Survey (ELPS) of 1982, estimates indicate that the number of 5 to 18 year old non-English-language background (NELB) children increased from 3.8 million in 1976 to 4.5 million in 1982, a jump of 27 percent. From fiscal year 1982 to fiscal year 1983, there was a 40 percent rise in the number of students benefiting from Title VII programs and a 12 percent growth in number of projects funded. Also, a greater number of students received Title VII aid (up 18 percent), with 13 percent more language groups obtaining services.²⁶ Most recently in the researcher's school, Cambridge Rindge and Latin School, \$109,000 for computer education was allocated for bilingual students to use in business education.

On October 19 the Education Amendments of 1984 were signed into law by President Ronald Reagan. The new law reauthorizes several federal education programs, including bilingual education, which is funded from fiscal year 1985 through fiscal year 1988. The Bilingual Education Programs section is divided into four parts: 1) Financial Assistance for Bilingual Education Programs; 2) Data Collection, Evaluation, and Research; 3) Training and Technical Assistance; and 4) Administration.²⁷

Now bilingual education is conceived and funded and is a compensatory model. Children coming to school with a

language other than English need special help. The instructional program offered the children is intensive English as a Second Language (ESL), while they learn the subject matter in their native language. As soon as students demonstrate a workable grasp of English, they are assigned to their regular classes. "A bilingual bicultural educational program is one in which two languages - English and the native tongue - are used as a medium of instruction and in which the study and appreciation of the cultural background of students is incorporated into the curriculum."²⁸

There are many reasons why this type of educational approach is both significant and appealing for Asian students. In most of American schools, the language and cultures of Asia are completely absent from the curricula, or only presented in a superficial way. The result is American children know very little about Asia. And Asian American children are "robbed of the Asian part of their heritage and self-concept in the course of public education."²⁹

Bilingual education works in two directions. First, it reduces the isolation of the non-English-speaking Chinese students by helping other students understand and appreciate Chinese culture. Second, it helps the steady academic progress of the immigrant children by bridging the

generation gap and American-born, foreign-born conflicts, and by providing positive bilingual-bicultural adult models.³⁰

In "Viewpoints on bilingual Education" (1985), Jim Cummins argues that many Asian students appear to survive academically even in only English instructional programs. However, recent studies show that Asian students do benefit from a bilingual instructional approach.³¹

In Massachusetts, on November 4, 1971, following the unanimous passage by both houses of the Great and General Court, Governor Francis Sargent signed into law the Transitional Bilingual Education Act, an act providing for the establishment and implementation of programs in Transitional Bilingual Education in the public schools.³²

Each year the school committees throughout the state will be required to determine the number of children of limited English-speaking ability. Where there are more than twenty youngsters of limited English-speaking ability of one language group, the school committee will be required by the law to provide a program in transitional bilingual education.³³

In an educational program of transitional bilingual education, the medium of instruction of all required courses shall be the student's native language initially; and then to an increasing degree, English. The instructional

objectives of the program are:

- 1) development of reading and writing skills in the native language;
- 2) development of oral comprehension, speaking, reading and writing of English. An integral component of the program in transitional bilingual education shall be instruction in the history and culture of the country of the student's primary language and in the history and culture of the United States. The program shall be a full-time program and shall be up to three year duration for each student.³⁴

The intent of the law is not segregate in students of limited English-speaking ability. The bilingual classes are required to be located in the regular public schools, wherever possible. Therefore, the students can participate with other students in courses which do not require extensive verbalization, such as physical education, music, and art. The students of limited English-speaking ability should also be given full opportunity to participate in extra-curricular activities.³⁵

The bilingual classes shall be composed of students of approximately the same age level and level of educational attainment. Classes may also be offered in pre-school programs as well as summer school programs.³⁶

In order to establish a quality bilingual program in Massachusetts, the local school committees should conduct a verifiable annual census to determine the number of children who will receive transitional bilingual education. The

school committees will be responsible for the development of the bilingual education program where there are twenty or more children of limited English-speaking ability in one language group.³⁷

The administrator of the bilingual program should responsible for:

- 1) administration and enforcement of the law;
- 2) development of guidelines and regulations;
- 3) provision for maximum feasible participation of parents of children of limited English-speaking ability in the planning, development and evaluation of transitional bilingual education programs in the districts serving their children;
- 4) Provision for the participation in the formulation of policy and procedures from a wide spectrum of people concerned about the education of children of limited English-speaking ability;
- 5) development of information on relevant resources and materials;
- 6) development of the theory and practice of bilingual education;
- 7) encouragement of experimentation and innovation in bilingual education;
- 8) recommendations in the areas of pre-service training, curriculum and materials development, testing and other areas where needed.³⁸

The administration shall apply the maximum student-teacher ratio and prescribe testing instruments for the annual assessment of English skills of students enrolled in bilingual education. He also shall make and distribute an

annual review of the program.³⁹

One of the problems of bilingual education is the lack of quality teachers. Many school districts are facing shortages of bilingual teachers, and some are undertaking elaborate recruiting programs outside their regions and within their own communities, according to an article in "Education Week" (March 23, 1983). For example, the Dallas Independent School District reports a current shortage of 300 qualified bilingual teachers; Houston is seeking 750, and Los Angeles has openings for up to 1000 bilingual teachers.⁴⁰

In 1970-1980 school year, Cambridge School Department could not find a qualified Chinese bilingual teacher for several months. Finally a teacher was recruited from New York City in December. In late August, 1982, the Boston School Department was still looking for a few Chinese bilingual teachers.

In 1980-81 almost one quarter of all public school teachers in the United States had limited-English-proficient students in their classes. A non-English language was used by about 11 percent of these teachers in the classroom. From 1976-77 to 1980-81 (the first year of federally funded training program for bilingual teachers), the number of teachers with skills and academic preparation to teach effectively LEP students double.⁴¹

One approach in the recruiting strategy has been to waive certification requirements. The waivers allow districts to hire teachers who speak a second language but are not trained in bilingual education methods; for example, the teachers may be required to be enrolled in university programs that will qualify them for certification within a specified time period.⁴²

A spokesman for the National Association for Bilingual Education (NABE) "recognized that [the raiding] goes on" and that the only solution is to increase the number of qualified teachers. School district officials have indicated that they also realize that certification waivers and staff raiding serve only as temporary measures to address the problem of an inadequate supply of trained bilingual education teachers.⁴³

It is obvious that the attempts of implementing and refining the Federal and Massachusetts bilingual education laws are on-going processes. Students must be protected and guided according to these laws. One guarantee would be to set up a more accountable monitoring system. To this end the laws will become more effective as time goes on.

FOOTNOTES - - CHAPTER II

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C H A P T E R I I I

METHODOLOGY

Introduction

The researcher's main interest in this dissertation is to ascertain how education at Cambridge Rindge and Latin School has affected Chinese students relative to their social integration into American society. The problem of the researcher is to decide upon the best way to document and measure the current school environment relating to the development of these Chinese students. The researcher decided to use Chinese students, parents and teachers for this study.

The way the researcher planned to proceed was to develop a list of items for questionnaire and interviews for the limited people involved among the students, parents and staff. The written questionnaire was developed along with interview guidelines. Random choices of students, parents and staff for interviewing were effected and taping and transcribing had to be done. Measurement of the responses will produce research results.

Assumptions

More specifically, the researcher decided to proceed along the following lines:

1. The Chinese students developing well individually in the public school setting affects the socialization process.
2. Emphasis on the conceptual academic learnings can be to the detriment of socialization.
3. The limited social interaction beyond the walls of the school for the Chinese students after regular school hours impacts on integration.
4. The history of the Chinese family adversely affects full interracial relationships.
5. The traditional school environment limits Chinese students interacting with the community at large.

Definition of Terms

1. Assimilation: A term to describe the educational transformation of Chinese students into an integral part of America. It is a planned process whereby Chinese students use all facets of current education such as bilingual technique plus a new analysis of the impact of using community personnel. It is an attempt at changing the strictly academic school and home

environment syndrome of study to a more socially oriented educational pursuit. The purpose is to use education as a tool for integration on a substantial level, to Americanize the Chinese without sacrificing high academic standings.

2. Holistic Education: The term applies not only to the inward academic learning of concepts but also to the extension of the use of social and political attributes outside the school setting. It is one thing to memorize the Bill of Rights and other Amendments to the United States Constitution, but it is another thing to live in the school climate and outside society and apply these rights. The civic exercises learned in school are no longer school practice problems. The constitutional concepts become reality, become challenges in living and active leadership roles, roles which too often in schools, are relegated to minor parts of the learning syndrome.

The Chinese student becomes the American adult with the equal protection of the law for all members of the American society. It is only with a strong background of high school education which emphasizes the societal impact on the development of good citizens that can change the current return to the original patterns of Chinese "ghettoism".

3. Bilingual Education Program: The program offers the students opportunity to study intensive English as a second language (ESL), while they learn the subject matter in their native language. The study and appreciation of the cultural background of students is incorporated into the curriculum. As soon as students demonstrate a workable grasp of English, they are assigned to their regular classes.
4. English as a Second Language (ESL): The program is a part of bilingual education in which special methods are employed to teach English by the teacher with the student who has limited English speaking ability.
5. Lau v. Nichols: This term is a court decision which outlined bilingual-bicultural education as the only effective means to equal educational opportunity for youngsters who spoke little or no English.

Scope and Limitations

The Chinese youth in general excel in the high school academic setting. They are very serious-minded in their studies, have few study periods, have full courses of study for the entire school day. They are eager to learn and seek help in their studies. They feel safe and comfortable in the library and classroom. They are patient

in absorbing schooling. They make ideal students, well-behaved and respectful of teachers. Most Chinese students develop the all-consuming syndrome of attending school, then going home to do homework; go to school, do homework,...

The best way to utilize these talents for increased assimilation into American culture is for an improved - curriculum which includes active dialogue along with social involvement. The quality and pattern of the current education of Chinese students has been most recently dependent upon the implementation of current bilingual laws. The improved curriculum plan would not conflict with today's high school course of study.

This study will zero in on the high school Chinese students, to determine the effects of high schooling on the social integration of Chinese Americans in Cambridge, and how to make the school more pertinent to improving the socialization of the Chinese students into the totality of the American culture. In addition, parents of the students, and staff members will be involved.

This study will be limited primarily to the 1985-1986 school year of education at the Cambridge Rindge and Latin School complex of Chinese students, parents and staff.

Background Setting

For purposes of this study, note that the high school is subdivided into various houses, A., B., C., D., Fundamental, Enterprise Coop, Occupational Education, and Pilot school components. All these programs include education for Chinese, other Asian groups, and cultures other than these aforementioned. Although these separate units exist independently, the independence is based largely upon management of students and programs. Students in these houses have been randomly selected from the elementary schools' populations. Nowhere in a review of any of these programs does one find any programmed paradigm aimed at the furtherance of inter-group socialization of immigrant students - within and beyond high school education.

Chinese students in the whole high school complex of Cambridge Rindge and Latin School will be involved in this study. We are talking about sixty Chinese students currently attending the high school. These students, especially in the House D formal bilingual program, are now following the traditional school curriculum as mandated by school policy, and State and Federal guidelines for bilingual education. Very little, if any, attitudinal testing is done with these students. Very little interfacing with community resource personnel is included in

the regular school curriculum.

The educational area of concentration will be on the bilingual level for the teaching of Chinese students. An attitudinal design research questionnaire and interviews will be developed relative to knowledge about and feeling towards social studies realities. If the aim of the teaching is to improve the assimilation of Chinese students into American society, then the new approach must gear itself to this purpose.

As noted, the students involved will be the Chinese students in the high school. These students have been placed in various programs by guidance personnel. The natural progression of these students is to the bilingual teachers, ESL teachers and regular teachers. The students are randomly placed in the classes by guidance counselors; so that the teacher works with a group of students which he/she has not selected.

Method

The method used in this study will consist of two sections. The first section deals with the questionnaire administered to Chinese students in CRLS, staff in CRLS and parents of Chinese students. Section two is an anecdotal narrative of interviews held with a representative sampling

of Chinese students, staff and parents of students. The researcher will randomly select them. The interviewing of randomly selected students, staff and parents will be conducted with the view in mind of ascertaining the impact of education and society upon the Chinese students. In many cases translation of responses in Chinese into English will have to be made by the researcher.

The respondents' answers will make up the data which will answer the stated assumptions relative to the effect that schooling at CRLS has had on social integration of the Chinese students.

The data will be organized according to answers related to the academic and social interrogatories vis-a-vis student, staff and parental involvement in this study. Assistance from trained computer personnel will be utilized to format an organized breakdown of the raw findings. From these findings an attempt will be made to evaluate the degree of validity and significance of the results.

CHAPTER IV

FINDINGS OF THE STUDY

General

The main purpose of this study is to document the expressed perceptions of the Chinese community of students, staff and parents of students in Cambridge Rindge and Latin School as to how the educational process impacts upon the Chinese student assimilation into the American culture. In the process of pursuing this purpose, other related issues naturally evolve relative to school climate for both students and staff. Has education at CRLS been a catalyst to assimilation, or has it hindered the assimilation, or has it had a negligible effect upon how Chinese students become a part of the American society?

Once answers to these questions have been analyzed, then recommendations can be adjusted to meet suggestions which can bolster a substantial change for the school administration to consider.

The analysis of the responses of all of the people involved in this study will address itself to react to the aforementioned questions. The setting of the unique, multi-cultural student/teacher population at CRLS makes this study one of a kind, and may limit the efficacy of the results of

this study to the educational arena of the Cambridge high school community. So, in effect, whatever interpretation this study makes is the conclusion derived from the limited Chinese population of the CRLS.

Organization of This Chapter

This chapter is divided into two sections. The first section deals with the findings of the questionnaire administered to Chinese students in CRLS, staff in CRLS and parents of Chinese students in April and May of 1986. Of the 126 Asian students the researcher found in his computer search of the CRLS population, 58 were Chinese students for his study. From these 58, 50 students were the respondent/participants with whom his paper deals. Twenty-six male and twenty-four female Chinese students became the solid core of his study.

The researcher originally passed out 75 questionnaires to staff members representative of the entire school. 50 staff members answered and returned their questionnaire on time. These staff respondents represent 16 different teaching/administrative areas in the high school. More emphasis was placed on teachers from English, English As A Second Language and Social Studies, as well as Administrators and Guidance Counselors.

Of 58 Chinese students who took the questionnaire home to their parents, 35 parents of the 50 students who remained in the study responded.

Section two is an anecdotal narrative of findings from interviews held with a representative sampling of Chinese students, staff and parents of students in May and June of 1986. Of the 50 Chinese students in his study, the researcher randomly selected 8 students for the taped interview. Of these 8, 2 students each were in grades 9, 10, 11, 12, one boy and one girl from each grade.

The random staff selection for taped interviewing totalled 6, two E S L teachers (1 higher level, the other lower), one regular English teacher, one social studies teacher, one guidance counselor and one administrator (Housemaster).

Parent selection was aimed at obtaining one from Mainland China, one from Taiwan and one from Hong Kong.

The end of this chapter-organization represents a summary of all the questionnaire and interviews of the participants in this study.

Section I

Findings of the QuestionnaireChinese Students

Part A

Part A requested demographic information about CRLS Chinese students responding. These items were coded as: sex, level of longevity (in CRLS), grades (i.e. A, B, C), after school activities, homework, language (spoken at home), length of time in the U.S.A., discipline (behavior, attendance, racial), other problems (academic, behavior), religion and changed religion.

| | |
|---------------|---------------------------|
| Sex: | 26 Male |
| | 24 Female |
| Level: | 33% Freshmen |
| | 24% Sophomore |
| | 29% Junior |
| | 14% Senior |
| Longevity: | 43% - 1 year |
| | 27% - 2 years |
| | 20% - 3 years |
| | 10% - 4 years |
| Grades: | 32% A |
| | 52% B |
| | 16% C |
| | 0% D and below |
| After School: | 29% work |
| | 14% school activities |
| | 40% home responsibilities |
| | 17% nothing |

3. If you were just a child and could only learn either English or Chinese, which would you prefer?
39% English 61% Chinese
4. Is it easier for you to read English or Chinese?
33% English 67% Chinese
5. Do you prefer to buy a magazine written in English or Chinese?
49% English 51% Chinese
6. Do you prefer to learn your subject matter in English or Chinese?
67% English 33% Chinese
7. Do you make friends with non-Chinese people?
20% 48% 12% 12% 8%
Always Often Occasionally Seldom Never
8. Do you study with Chinese students?
20% 26% 30% 18% 6%
Always Often Occasionally Seldom Never
9. Do you join school clubs with non-Chinese students?
20% 20% 20% 17% 23%
Always Often Occasionally Seldom Never
10. Do you like to see Chinese movies?
37% 25% 18% 18% 2%
Always Often Occasionally Seldom Never
11. Do you date non-Chinese?
4% 14% 29% 16% 37%
Always Often Occasionally Seldom Never
12. Do you prefer to marry a Chinese person rather than a non-Chinese person?
30% 33% 26% 2% 9%
Always Often Occasionally Seldom Never
13. Do you think about the consequences of marrying a non-Chinese?
12% 8% 29% 20% 31%
Always Often Occasionally Seldom Never
14. Do you have strong feelings about strict family ties?
24% 28% 22% 16% 10%
Always Often Occasionally Seldom Never

- | | | | | | |
|--|--------|-------|--------------|--------|-------|
| 15. Do you think the influences of the Chinese community is too weak on you? | 4% | 16% | 28% | 24% | 28% |
| | Always | Often | Occasionally | Seldom | Never |
| 16. Do you think breaking of family tradition? | 6% | 0% | 12% | 25% | 57% |
| | Always | Often | Occasionally | Seldom | Never |
| 17. Do you like to see your parents' birth place? | 54% | 14% | 8% | 16% | 8% |
| | Always | Often | Occasionally | Seldom | Never |
| 18. Do you like to become fully Americanized? | 20% | 14% | 23% | 18% | 25% |
| | Always | Often | Occasionally | Seldom | Never |
| 19. Do you think about becoming an American citizen? | 37% | 37% | 9% | 9% | 8% |
| | Always | Often | Occasionally | Seldom | Never |
| 20. Do you prefer to become permanently assimilated into the American society? | 23% | 35% | 27% | 11% | 4% |
| | Always | Often | Occasionally | Seldom | Never |

Forty Chinese students (80%) speak Chinese more fluently than English; 10 of them (20%) opt to speak English at home and to their friends. It appears that only 1 out of 5 (22%) students chooses to speak English. The question arises as to the need for education to provide training to influence this category of Chinese student who speaks fluent Chinese. Should the school provide a curriculum whose goal is to help Chinese students become more fluent in speaking English?

Even though there is a majority preference for reading and learning in Chinese on one's own, there is a fifty-fifty preference in buying a magazine written in English or

Chinese. Yet two-thirds of the students prefer to learn their subject matter in English rather than Chinese. When it comes to school training, it is apparent that more students want to learn their subject matter in English vis-a-vis the leisure preferences - the easier way - which is for reading and learning in Chinese.

Most of the time Chinese students do make friends with non-Chinese people; however, less of the time (24%) Chinese students study with non-Chinese students while 46% of the time they study with Chinese students. Friendship with non-Chinese students combines academic and social relationships. Even though Chinese students do have friendships with non-Chinese, fewer of the Chinese students carry-over their friendships when it comes to studying with non-Chinese students. Why? Is it due to language barriers? If so, how should education address this issue?

There is a fifty-fifty inclination of Chinese students to join school clubs with non-Chinese students. A significant finding prevails on preference of students' desire to see Chinese movies, only 20% lacking strong desire.

When it comes to dating non-Chinese, only 18% showed a strong choice. When it came to marrying a non-Chinese, a mere 11% indicated a desire. How seriously does the Chinese student think about the consequences of marrying a

non-Chinese? 20% indicated that they do ponder the results.

Do these inclinations affect the assimilation of the Chinese into substantial participation of the American society?

52% of the Chinese students have strong feelings about strict family ties. Many, 52% are influenced strongly by the Chinese community. 82% don't consider breaking family tradition. Apparently the school has not had any detrimental affect on the strong family and community ties. The schooling in this respect should not be changed.

68% of the Chinese students want to see their family's birth place. This reinforces the students' respect for their feelings about their origins.

Only 34% give much thought to becoming fully Americanized. A mere 17% do not think of becoming an American citizen; 58% indicated a strong desire to become permanently assimilated into the American society. There are strong civic feelings among most of the Chinese students. Apparently the school has done well with their current curriculum, but there still is need for improvement.

Part C

The perspectives of Part C reveals reciprocal insights of school personnel and other students relative to Chinese students as they make their ways through the

corridors and classes of CRLS. Inquiries expand into getting views not only from Chinese students but also from teachers, guidance counselors, administrators, parents and other adults, views dealing with friendship, fairness and expectations.

1. Chinese students usually avoid admitting that social problems exist.
54% agree 21% disagree 25% no opinion
2. Chinese students receive the same treatment as other students do when they break a rule.
70% agree 12% disagree 18% no opinion
3. Little attention is paid to Chinese students when they speak in class.
36% agree 40% disagree 24% no opinion
4. Most Chinese students are treated fairly.
71% agree 6% disagree 23% no opinion
5. Most teachers in CRLS will assist Chinese students like other students who need help.
80% agree 12% disagree 8% no opinion
6. Teachers in CRLS are equally friendly to Chinese students as they are to others.
86% agree 8% disagree 6% no opinion
7. Most Chinese students are accepted by other students.
63% agree 8% disagree 29% no opinion
8. I can learn if I work hard.
92% agree 0% disagree 8% no opinion
9. Teachers in CRLS expect more from Chinese students.
42% agree 16% disagree 42% no opinion
10. The guidance counselors are important people in CRLS.
80% agree 8% disagree 12% no opinion
11. I receive as much help as I ask for with my school work.
63% agree 14% disagree 23% no opinion
12. Chinese students are respected by most teachers.
61% agree 2% disagree 37% no opinion

13. Chinese students seldom talk to the Administrator unless they are in trouble.
61% agree 10% disagree 29% no opinion
14. Chinese students in CRLS talk openly about school problems.
33% agree 39% disagree 28% no opinion
15. You can get good advice in CRLS when you need help.
58% agree 12% disagree 30% no opinion
16. Chinese students, along with other students, help plan activities in CRLS.
59% agree 8% disagree 33% no opinion
17. Chinese students should do school work with non-Chinese students.
59% agree 12% disagree 29% no opinion
18. Chinese students should do homework with non-Chinese students.
38% agree 14% disagree 48% no opinion
19. My guidance counselor thinks my education is important.
65% agree 6% disagree 29% no opinion
20. My parents thinks my education is important.
90% agree 2% disagree 8% no opinion
21. Chinese students know their rights in CRLS.
58% agree 8% disagree 34% no opinion
22. Most adults in CRLS will take time to listen to Chinese students.
56% agree 15% disagree 29% no opinion
23. Most Chinese students respect teachers.
78% agree 4% disagree 18% no opinion

54% of the Chinese students usually avoid admitting that social problems exist and 25% have no opinion. Change is needed in their school curriculum on this matter.

70% believe they are treated fairly as students, while 36% believe they are paid little attention when they

Speak in class. Fairness exists for better than 2/3 of the students as far as receiving similar treatment except that about 1/3 don't think they are paid enough attention when they speak in class. There is room for attitudinal training on the part of both teachers and students.

The majority of Chinese students feel like a normal part of the school environment as to teachers and all students. Strong in-school ties are believed to exist by most Chinese students.

92% have a high self-esteem of themselves. Chinese students divide equally on their belief about teacher expectations. There is an even split as to what Chinese students think about what teachers expect. Chinese students for the most part (63%) believe they get the help they ask for. 23% of Chinese students don't think (whether or not) they get enough help with their school work.

61% believe they are respected by most teachers. Only 2% of the Chinese students don't think they are respected by most teachers. 61% of the Chinese students seldom talk to the administrator unless they are in trouble. 10% talk with the administrator even if they are not in trouble. Should the school encourage students to speak with administrators?

39% do not talk openly about school problems. A need for more use of a Fairness Committee or Open Lines (of

communication)? More than 1/2 believe they can get help when needed while too many (30%) have no opinion.

59% agree Chinese students help plan activities in school. 1/3 of the Chinese students need to involve themselves more.

59% agree they should do school work with non-Chinese students. Only 38% agree they should do homework with non-Chinese students. They exists 21% difference in school and at home.

65% agree guidance counselors think their education is important. 2/3 support of guidance counselors is perceived at CRLS by the students. A high significance of 90% family support of education! It is self-evident that Chinese parents believe that education is important to their children.

58% of Chinese students know their rights in school while 34% need to be worked on! More than half (56%) of the Chinese students agree that most adults in school take time to listen to them while only 15% disagree. It is apparent that most Chinese students respect teachers.

Staff

Part A

Part A is information received from respondents as to age, sex, school positions and length of same.

Age: 50% 30-39 yrs
 34% 40-49 yrs
 8% 50-59 yrs
 8% over 59 yrs

Sex: 28 Male
 22 Female

Positions: 7 Administrators
 38 Classroom teachers
 5 Guidance counselors

The above is a compilation of the following breakdown of school personnel respondents:

3 Housemaster
 1 Coordinator
 1 Assistant Administrator
 1 Student Supervisor
 1 Teacher In Charge
 6 English As A Second Language
 6 English
 8 Social Studies
 5 Reading
 5 Mathematics
 3 Science
 2 Special Education
 1 Home Economics
 1 Art
 1 Business Education
 5 Guidance Counselor

The average of staff who have been in their current position is 12 years while the average of staff who have been employed in secondary education is 16 years. The average classroom teaching experience is 15 years while the median classroom teaching experience is 19 years.

Part B

Part B deals with the staff at CRLS and their feelings towards the reality of Chinese students as an integral part of the student body. The octave of the questions deal

with teaching preferences, study patterns, school's social activities and curriculum plus civic inquiry.

1. Do you prefer to teach classes with Chinese students?

| | | | | |
|--------|-------|--------------|--------|-------|
| 49% | 33% | 16% | 0% | 2% |
| Always | Often | Occasionally | Seldom | Never |
2. Do you prefer to teach only students who speak fluent English?

| | | | | |
|--------|-------|--------------|--------|-------|
| 4% | 20% | 24% | 24% | 28% |
| Always | Often | Occasionally | Seldom | Never |
3. Do you prefer to teach students who speak little English?

| | | | | |
|--------|-------|--------------|--------|-------|
| 4% | 13% | 43% | 30% | 10% |
| Always | Often | Occasionally | Seldom | Never |
4. Do you encourage Chinese students to study with Chinese students rather than non-Chinese students?

| | | | | |
|--------|-------|--------------|--------|-------|
| 0% | 3% | 37% | 28% | 32% |
| Always | Often | Occasionally | Seldom | Never |
5. Do you encourage inter-social activities among Chinese and non-Chinese students?

| | | | | |
|--------|-------|--------------|--------|-------|
| 46% | 39% | 11% | 0% | 4% |
| Always | Often | Occasionally | Seldom | Never |
6. Do you encourage Chinese students to join school clubs not oriented to the Chinese per se?

| | | | | |
|--------|-------|--------------|--------|-------|
| 30% | 50% | 16% | 2% | 2% |
| Always | Often | Occasionally | Seldom | Never |
7. Do you prefer to have the curriculum include opportunity for more inter-racial socialization?

| | | | | |
|--------|-------|--------------|--------|-------|
| 57% | 26% | 15% | 0% | 2% |
| Always | Often | Occasionally | Seldom | Never |
8. Do you encourage Chinese students to become permanently assimilated into the American culture?

| | | | | |
|--------|-------|--------------|--------|-------|
| 25% | 24% | 29% | 16% | 6% |
| Always | Often | Occasionally | Seldom | Never |

Almost half the teachers polled prefer to teach classes which include Chinese students, while only 4% of the teachers do opt to teach students who speak little English.

No teachers encourage Chinese students to study with Chinese students rather than non-Chinese students. Only 4% of the teachers do not encourage inter-social activities among Chinese and non-Chinese students. 4% do not encourage Chinese students to join school clubs not oriented to the Chinese per se. More than half of the teaching staff want the curriculum to include opportunity for more inter-racial socialization.

About half of the teachers encourage Chinese students to become permanently assimilated into the American culture, apparently leaving the choice entirely to the students as they mature.

A small minority of teachers, from 2% to 4% of those polled, admit that they, as teachers, (1) do not encourage Chinese students to join school clubs not-oriented to the Chinese per se, (2) do not prefer to teach classes with Chinese students in them, and (3) do not encourage inter-social activities among Chinese and non-Chinese students.

Part C

School staff have expressed their views of how they think Chinese students respond to in-classroom and homework assignments, both oral and written. The personnel also indicate how they see Chinese students in the overall school setting including inter-personal relationships.

1. Most Chinese students seek more homework.
73% agree 8% disagree 19% no opinion
2. Most Chinese students ask you more questions.
52% agree 23% disagree 25% no opinion
3. Most Chinese students ask you for more help than non-Chinese students.
54% agree 14% disagree 32% no opinion
4. Most Chinese students prefer to write than to speak.
58% agree 12% disagree 30% no opinion
5. Chinese students come to school earlier than non-Chinese students.
34% agree 4% disagree 62% no opinion
6. Chinese students seem to use the library more than non-Chinese.
42% agree 4% disagree 54% no opinion
7. Most Chinese students are well-behaved.
94% agree 4% disagree 2% no opinion
8. Most Chinese students are very active.
39% agree 16% disagree 45% no opinion
9. Most Chinese students are a discipline problem.
2% agree 96% disagree 2% no opinion
10. Most Chinese students work well with other Chinese students.
70% agree 8% disagree 22% no opinion
11. Most Chinese students work well with other non-Chinese students.
74% agree 8% disagree 18% no opinion
12. Chinese students keep more to themselves than non-Chinese students.
46% agree 32% disagree 22% no opinion
13. Chinese students sacrifice more than non-Chinese students.
40% agree 6% disagree 54% no opinion
14. Most Chinese students participate in mixed group activities.
51% agree 22% disagree 27% no opinion

15. I feel that most Chinese students want to become American citizens.
46% agree 2% disagree 54% no opinion
16. I think most Chinese students shun non-Chinese students.
8% agree 66% disagree 26% no opinion
- \17. I think that Chinese students perform better academically than most non-Chinese students.
76% agree 10% disagree 14% no opinion
18. I think that Chinese study habits work against Chinese socialization with other students.
76% agree 40% disagree 34% no opinion
- \19. My preference is to teach more Chinese students.
38% agree 6% disagree 56% no opinion
20. My preference is to teach more non-Chinese students.
8% agree 28% disagree 64% no opinion
21. Chinese students usually avoid admitting that social problems exist.
26% agree 16% disagree 58% no opinion
- \22. Most teachers in CRLS will assist Chinese students like other students who need help.
88% agree 4% disagree 8% no opinion
- \23. Teachers in CRLS are equally friendly to Chinese students as they are to others.
94% agree 2% disagree 4% no opinion
- \24. Most Chinese students are accepted by other students.
86% agree 6% disagree 8% no opinion
- \25. Teachers in CRLS expect more from Chinese students.
58% agree 14% disagree 28% no opinion
26. Chinese students seldom talk to the Administrator unless they are in trouble.
39% agree 20% disagree 41% no opinion
27. Chinese students in CRLS talk openly about school problems.
18% agree 40% disagree 42% no opinion
28. Chinese students, along with other students, are involved in planning activities in CRLS.
57% agree 12% disagree 31% no opinion

29. Most adults in CRLS will take time to listen to Chinese students.
90% agree 4% disagree 6% no opinion
30. Chinese students respect teachers more than non-Chinese students.
82% agree 6% disagree 6% no opinion

Most teachers are aware that the Chinese students seek high academic standards in school, not looking for the easy way out.

Almost 2/3 of the teachers gave no opinion as to any early arrival to school by Chinese students compared to other students at CRLS. Most teachers were not aware that Chinese students use the school library more than others.

A whopping 94% of the teachers agreed that most Chinese students are well-behaved; and 96% agreed that Chinese students are no discipline problems. Teachers see most Chinese students working well with both Chinese and non-Chinese students.

Most of the teachers have no opinion as to Chinese students' inclination to become American citizens. Only 8% of the teachers believe that Chinese students shun non-Chinese students.

Teachers (76%) reinforce their belief that Chinese students perform better academically than non-Chinese students. 40% of the teachers believe that Chinese study habits work against Chinese socialization with other students.

Only 8% of teachers prefer to teach more Chinese students. 4% of the teaching staff disagree that they will help Chinese students like other students seeking help! 2% of the staff disagree that they are equally friendly to Chinese students as they are to others.

86% of the teaching staff feel that most Chinese students are accepted by other students. 58% of the teachers expect more from Chinese students.

39% of the teachers view Chinese students talking to administrators only when they are in trouble. 18% of the teachers see Chinese students talking openly about school problems.

Most of the teachers perceive Chinese students planning school activities. 90% of staff agree that they will take time to listen to Chinese students. Teachers (82%) see Chinese students respecting them more than non-Chinese students do.

Teachers as a whole view Chinese students perspective of school as a serious place for learning. They consider most Chinese students well-behaved and socially compatible, for the most part in most school activities, even though they observe most Chinese students keeping more to themselves.

In exceptional cases did the study find some teachers admitting that they (1) are not equally friendly to

Chinese students, (2) did not prefer to teach more Chinese students, and (3) perceived that most adults in CRLS will not take time to listen to Chinese students.

Parents

Part A

Insights into family impact and habits are revealed by the respondents relative to their children's school activities involving home life.

1. Around the house my son/daughter speaks Chinese.

| | | | | |
|--------|-------|--------------|--------|-------|
| 56% | 32% | 12% | 0% | 0% |
| Always | Often | Occasionally | Seldom | Never |
2. When my son/daughter and I talk together we speak English.

| | | | | |
|--------|-------|--------------|--------|-------|
| 3% | 3% | 17% | 43% | 34% |
| Always | Often | Occasionally | Seldom | Never |
3. Do you prefer your child/children associate more with Chinese students rather than non-Chinese students?

| | | | | |
|--------|-------|--------------|--------|-------|
| 0% | 4% | 36% | 43% | 17% |
| Always | Often | Occasionally | Seldom | Never |
4. Do you prefer your child/children to be taught by a Chinese teacher rather than a non-Chinese teacher?

| | | | | |
|--------|-------|--------------|--------|-------|
| 0% | 5% | 42% | 29% | 24% |
| Always | Often | Occasionally | Seldom | Never |
5. Do you prefer your child/children to socialize in non-Chinese school activities?

| | | | | |
|--------|-------|--------------|--------|-------|
| 37% | 23% | 22% | 9% | 9% |
| Always | Often | Occasionally | Seldom | Never |
6. Do you prefer your child/children to marry a Chinese person rather than a non-Chinese person?

| | | | | |
|--------|-------|--------------|--------|-------|
| 52% | 19% | 6% | 10% | 13% |
| Always | Often | Occasionally | Seldom | Never |

7. Do you prefer your child/children to follow in your footsteps socially?
- | | | | | |
|--------|-------|--------------|--------|-------|
| 9% | 24% | 34% | 21% | 12% |
| Always | Often | Occasionally | Seldom | Never |
8. Do you think the influences of the Chinese community is too weak on your child/children?
- | | | | | |
|--------|-------|--------------|--------|-------|
| 0% | 17% | 25% | 29% | 29% |
| Always | Often | Occasionally | Seldom | Never |
9. Do you prefer your child/children to become permanently assimilated into the American culture?
- | | | | | |
|--------|-------|--------------|--------|-------|
| 9% | 21% | 37% | 24% | 9% |
| Always | Often | Occasionally | Seldom | Never |
10. Do you like your child/children to become fully Americanized?
- | | | | | |
|--------|-------|--------------|--------|-------|
| 3% | 20% | 23% | 20% | 34% |
| Always | Often | Occasionally | Seldom | Never |
11. Do you want your child/children to become an American citizen?
- | | | | | |
|--------|-------|--------------|--------|-------|
| 44% | 26% | 15% | 3% | 12% |
| Always | Often | Occasionally | Seldom | Never |

Responses indicate that a majority of Chinese parents influence their children to speak in Chinese with them rather than English. The reason which first comes forth for the strong influence of the Chinese parents is the personal relationship of parent/sibling respect and need to communicate instantly and knowledgeably.

There is negative parental preference when it comes to parents desiring their children to associate more with Chinese students rather than with non-Chinese students. An open-door policy of children associating with non-Chinese students prevails in the thinking of Chinese parents.

Many parents would occasionally want their offspring

to be taught by Chinese teachers. Most parents think it is all right to have their children taught by non-Chinese teachers. Although most parents want to have their children socialize in non-Chinese school activities; when it come to marry outside the Chinese race, a taboo emerges.

Parents are equally divided on whether they want their children to emulate them in social living. Most parents opted for the occasional response for having their offspring socialize in the same manner as they, the parents, do. Parents do believe that the Chinese community represents a great influence on their children.

There is no great desire on the part of parents to direct their children to become permanently assimilated into the American culture. There does not appear to be a great need to have children become fully Americanized; although they want their children to attain U. S. citizenship.

Parents are looking for the best of two worlds: recognizing the fact of habitation in the U. S. A., the way to progress in the new land for their children, but always maintaining some valuable cultural link with China.

Part B

Parents' beliefs are expressed relative to how they consider their children are treated at school, and the effect school makes on their children.

1. Chinese students usually avoid admitting that social problems exist.
31% agree 34% disagree 35% no opinion
2. People pay little attention to Chinese students when they speak in class.
20% agree 43% disagree 37% no opinion
3. Most Chinese students are treated fairly.
77% agree 9% disagree 14% no opinion
4. Most Chinese students are accepted by other students.
62% agree 18% disagree 20% no opinion
5. Teachers in CRLS expect more from Chinese students.
26% agree 14% disagree 60% no opinion
6. The guidance counselors are important people in CRLS.
77% agree 14% disagree 9% no opinion
7. My son and/or daughter helps plan activities in CRLS.
66% agree 9% disagree 25% no opinion
8. My son and/or daughter does homework with non-Chinese students.
35% agree 27% disagree 38% no opinion
9. My son's and/or daughter's education is the most important factor for a successful life.
84% agree 6% disagree 10% no opinion
10. My son and/or daughter is receiving a good education.
80% agree 11% disagree 9% no opinion
11. I send my son and/or daughter to school every day, even when they do not feel well.
44% agree 44% disagree 12% no opinion
12. Most Chinese students respect teachers.
88% agree 6% disagree 6% no opinion
13. Most adults in CRLS will take time to listen to Chinese students.
49% agree 15% disagree 36% no opinion
14. There is too much non-academic activity in school for my son and/or daughter.
26% agree 37% disagree 37% no opinion

15. I allow my son (if applicable) to go to the movies.
71% agree 3% disagree 26% no opinion
16. I allow my daughter (if applicable) to go to the movies.
59% agree 13% disagree 28% no opinion
17. I encourage my son and/or daughter to meet non-Chinese people.
69% agree 8% disagree 23% no opinion
18. Non-Chinese friends are welcome to visit my son and/or daughter in my home.
74% agree 9% disagree 17% no opinion
19. It is all right for my son and/or daughter to go on dates with non-Chinese people.
37% agree 29% disagree 34% no opinion
20. It is alright for parents to arrange their children's marriages.
44% agree 27% disagree 29% no opinion
21. I like my son and/or daughter to return to my homeland permanently.
21% agree 30% disagree 49% no opinion
22. My son and/or daughter should return to my homeland for a visit.
76% agree 12% disagree 12% no opinion
23. My son and/or daughter should be allowed to marry outside my current religion.
46% agree 12% disagree 42% no opinion

It is undeniable that parents consider education the priority. 80% of parents indeed do believe their offspring are receiving a good education.

There is a half and half split of 88% of the parents when it comes to sending their children to school even when they do not feel well. 88% of the parents feel students respect their teachers. 49% of parent believe that most

adults in school will take time to listen to Chinese students. More than 1/4 of the parents feel there is too much non-academic activity going on in school.

An average of 65% say movie-going for their children is alright. 69% encourage their children to meet non-Chinese people, and 74% welcome non-Chinese to visit in their homes.

37% think it is alright for their children to date non-Chinese. 44% still want to arrange their children's marriages.

21% would like to see their children return to their homeland permanently, while 76% think a visit is alright. 46% would allow marriage outside their current religion.

Parents indicate to some degree that they want to influence their children in the world of America.

A sampling of the written questionnaire responses of students, staff and parents indicates that 58% of Chinese students prefer to become permanently assimilated into American society vis-a-vis 49% of the staff encouragement to this end. However, only 30% of the parents like the assimilation idea for their children.

About becoming an American citizen, 74% of Chinese students indicate this desire. 46% of the teachers see Chinese students with this desire. 70% of parents want their offspring to attain American citizenship.

Becoming an American citizen is more favorably desired by Chinese parents and students alike than becoming fully and permanently assimilated into the American society. However, there is a movement on the part of 28% of the students to accept assimilation more than their parents' desire. About 20% of the staff show no inclination to encourage assimilation.

Section II

Findings of the Interviews

A note on the transcribing of the interviews: the researcher has tried to represent the thoughts of the interviewees as truthfully as possible. Very little editing has been done by the researcher and only for clarification purposes.

Because some of the parents chose to speak in Chinese with the researcher, the researcher has translated their thoughts into the written English responses as the researcher interpreted them.

Chinese Students

Eight out of fifty Chinese students have been randomly selected for interview. Two from each grade. One boy and one girl from each grade. One has lived in the U.S.A. for less than one year, three have lived here for two years, two have lived for four years, and two have lived for six years. One came from Vietnam, two from Hong Kong, two from Mainland China and three from Taiwan. Chinese language is these eight students' native language, but they do speak different dialects. Three speak Mandarin, three speak Cantonese, two can speak both Mandarin and Cantonese.

1. a) Are you satisfied at this time with the amount of English you can speak?

"Have been here 6 years but not really satisfied with the amount of English I can speak."

"No, I have been here 1/2 year."

"Yes."

"Not really."

"No, I always speak more, so that people can understand me more. Sometimes I can't even express my feelings to other students. So I want to learn more English."

"Yes, I have been here for 6 years."

"Yes."

"Because when I am here I still speak English not as good as Americans. I am not satisfied."

- b) Is it more comfortable for you to speak Chinese or English?

"I really don't care if I speak Chinese or English, but usually I speak Chinese at home because my parents don't speak English, and I speak English with my friends even though they are Chinese because I speak Cantonese, and my other friends speak Mandarin, and I don't really speak well in Mandarin, so I didn't want to embarrass myself; so we just communicate in English."

"More comfortable for me to speak Chinese."

"Chinese, because I speak Chinese more often."

"Chinese."

"Of course Chinese."

" It is comfortable for me to speak English but at home I speak Chinese."

"Half and half because I only speak Chinese with my parents right now, but I talk to my friends in English in school."

"Right now I think when I speak English it is more comfortable than to speak Chinese."

2. Do you think the school has done enough to encourage you to socialize not only with other Chinese students but also with non-Chinese students?

"I don't think it is the school's problem to encourage people to socialize with other people, ethnic groups; it depends on the person's personality, like some people like to socialize with non-Chinese and some people like to socialize with Chinese. Depends on the people, like, to join the school club; some people, like my sister, she always wants to stay home; she doesn't want to go out and join the clubs."

"Yes, school helps us to prepare, a lot of clubs and let us join. I heard about Asian Club I joined."

"No, I join the Korea Club, the school has done things for you."

"I think so, I don't know why."

"Yes, I think so, we done a lot of things socialize with other Chinese students, they have a club and a whole

class trip. Key Club, Asian Club."

"No, some Chinese students do socialize with other non-Chinese students like myself. The school has not really done enough for me. I attend the ASian Clubs. I did not join other club."

"I don't think the school encourages me to socialize with non-Chinese students. I don't think the school encourages you to do that; you are the one who encourages yourself to socialize with other students. The school does provide clubs like Asian Club, Key Club."

"Yes, I think so, like this school club, Asian Club and KAFA Club, it helps oriental people to socialize with the Americans."

3. Do you have any reservations about dating with other Chinese students or non-Chinese students? If yes, what reservations? If no, why not?

"No problem to me dating Chinese or non-Chinese. I don't know, I mean, you are going to have fun and if you find out you don't like the person, you don't go out."

"No, I think my friend and I have no reservation."

"Never, I never date Chinese or non-Chinese students."

"No problem to date other Chinese students. No problem to date non-Chinese student, I also like the non-Chinese students. If my parents find out, I think my parents will understand me."

"No, too young to think about. Let me get more mature and then I think about it. In the future it's alright to date a non-Chinese student, but I prefer to date a Chinese student. It really doesn't matter."

"No, I think people should try to interact with other race of people. I don't mind dating Chinese or American students."

"I don't care. I go out with a girl that I like, it doesn't matter to me. But it does matter to my parents."

"Yes, I think people want to have boyfriend or girlfriend with Chinese or non-Chinese people even they date with each other. Yes, they can, but I think it is not wise to put much time in, but better to study more. Sometimes I think about dating."

4. How do you think your family tradition and Chinese community have influenced you?

"I think my family is still more oriental and it helps me keep in touch with Chinese culture like know how to read and write Chinese, speak Chinese.. I listen to my parents all the time."

"Yes, my parents want me not to forget anything about Chinese because I am a Chinese."

"I always listen to my parents. When they say something, I think they are right."

"Influenced me a lot in my family. Every day we eat

rice and my mother has a lot of custom to train me."

"It influenced me a lot, the language and custom, tradition, more or less I listen to my parents."

"My family tradition and Chinese community have made me realize what is right and best for me. I listen to my family very much and obey them. I respect my parents very much because I think my parents know what is right for me."

"I don't respect my parents' ideas. I don't like the way they treat us, it's like too strict, it's like total different than here; here in U.S.A., in American much freedom; and my parents give me so many restriction on us, and I don't like that; but sometimes is good though some tradition is very good."

"Yes, it influenced the way that I don't think the way that Americans think. It gives me better idea that what I shouldn't do. I do listen to my parents. I respect my parents."

5. a) Now that you are in America, do you want to stay here?

"Yes, because I have been here since I was like 10 or 11 years old, and I get use to be living here because when I lived in Hong Kong, our apartment is really small, and you have to squeeze 5 people in that apartment and uncomfortable, and now we have like a larger apartment, and feel more comfortable, and the air nicer and fresher."

"Yes, because I like America and the education."

"Yes, because here in America has more freedom; education is o.k. I plan to go to college."

"Yes, I like America better than my country."

"Yes, it's nice here, you can learn more education, you can learn everything in here. I like to go to college here."

"Yes, because the United States is the best country with many opportunities, I want to learn more in this country."

"Yes, I think this is a great country, it can offer what I really want and so many thing. Education is one of the reason I like to stay here. School in the whole world."

"Yes, because I think the American has a better environment for me, and they get a better opportunity to go to college."

b) Do you want to become permanently assimilated into American society? Why or why not?

"No, I like both Taiwan and America and keep to be more Chinese."

"Yes, I just feel like it."

"Yes, I like America and I want to stay here as long as I can and I want to like the America people here."

"I don't think so because I like to keep my Chinese tradition."

"No, because I am Chinese; I want to keep my tradition."

"I don't think so, I keep some Chinese tradition. The tradition I think that is good for me."

"Yes, because I think here is a better place for me to develop my career and my goal."

6. What do you think about the treatment received by others in school, such as other Chinese students, non-Chinese students, teachers, guidance counselors, administrators and teacher in charge?

"Yes, o.k. because of political freedom. I like it here, because of a lot of fun; and may be when I was in Hong Kong, I was too young so I did have some fun. Now that I am here, I am growing so I have more fun. That's why I like it here more."

"I think everybody in this school is very friendly to Chinese students."

"Yes, but not the guidance counselor because she never does anything for me, I mean if I need help. The rest are o.k."

"Yes, by other Chinese students, sometimes teachers-teachers treat me well."

"Pretty good, but one thing about guidance counselor, she is kind of lazy; sometimes I am in trouble, she doesn't care about."

"I think every one of them treat me fairly."

"Yes, but some non-Chinese students they laugh at

you, when you walk by them, they make a fool of themselves. They try to make joke at Chinese For that student I just avoid him, is stupid to do that. But this is only once a while, but it get me mad."

"I think they treat me as the same as other people."

7. Do you receive as much help in school as you expect?
How?

"I think we receive the same treatment as others because the guidance counselors, teachers, they are all here to help you to do well in school; so if you have any problem, just go to them. Just that sometimes students are too shamed to go to the counselor to talk about things."

"Yes, sometimes I want to study in this summer, but I don't know how to do, but my teachers help me to solve the problem."

"Not really, if I need extra help, no teacher can help me. I did ask other teacher to help."

"Yes, because I can learn many thing in school. If I have schedule problem, the guidance counselor doesn't make any sense. I would like the teachers to help me."

"Yes, sometimes I like to study very hard on some college board exam, a teacher do it for me."

"Yes, I talk to my teacher or counselor for any help. I am pretty much happy in this school."

"Guidance counselor - no, teacher o.k. Some teach-

ers give a lot of time to help you, but some teachers don't."

"Yes, school gets tutor program for subjects and that's what I need."

8. Do you talk openly about school problems? Why or why not? What are those problems?

"No school problem with me."

"Yes, health problem."

"Not really, because there is no teacher or counselor that I can speak to. Yes, there are some problem in school, Chinese students have a problem, they never speak out and they afraid they say something wrong."

"Not really, because I have a little problem about school and I don't like to talk about it. I want to keep it to myself and don't want to let anybody to know about. The problem is not large, I think I can solve it."

"No way, we try to not talk about problem, unless they are very big. I don't want to identify those problems."

"Yes, if I have problem, I would talk to my guidance counselor, but I really don't have much problems in school. If other students have problem, they talk to the teacher too."

"No, first of all I am kind of shame. Second I don't want to get into too many trouble by talking about

school problem, school has minor problems."

"Well, if there are, then I will; but right now I don't know what I can talk about. I don't have any school problem."

9. Do you do school work with non-Chinese students? Why or why not?

"Yes, because most of my classes do not have a lot of Chinese students in there. If there is, we went together; if there is not, I went with other students. I don't think these should be like any discrimination against non-Chinese students."

"No, because my English is not so good. I always study with Chinese students. More comfortable with Chinese students."

"No, I do homework by my own."

"Yes, sometimes I do because I can practice my English, and then I like to get some help. It is better for me to do that."

"Yes, because you can learn more English if you work with them, sometimes I also help them."

"Yes, because I socialize with Chinese students and non-Chinese students. I think that people should socialize with other people. I am Chinese, I interest not only socialize with Chinese but also socialize with other American too. I want to be like kind of 'mix'."

"Yes, because they are smarter than me, I think. I can get help from them by doing homework with them."

"Yes, because I think it help me with my English and improve my communication with people."

10. Do you agree with guidance counselors, teachers and parents that education is important to you? why?

"Definitely, I can get a better job when I get out of school, support my parents when they get old, find a good job, get good pay. Parents didn't have education and they didn't know anything. I am going to college, and I am going to get a Ph. D."

"Yes, must learn something in school, and in the future we can find better job. I plan to go to college, I want to become a nurse."

"Yes, because they have to teach you the right thing, and they have to encourage you to study hard."

"Yes, I agree because my mother always says that education is very important to us. Education can lead me to better career in the future. I may become a nurse in the future."

"Sure, I agree with them. You have education, you can get money; and also if you don't get enough education, you are such a stupid ... not in the society here."

"Yes, we live in this county with a good of education ... make me a better person. I plan to go to college."

I probably like to go to Boston University."

"Yes, if you want to have a good job later on in your future, you need to read to know some knowledge; and so you have to study hard in high school, study hard in college and get a good job later."

"Yes, because I think education is the only way for me to improve my own knowledge and my career."

Staff

Six staff members have been randomly selected for interview. Two teach ESL (1 higher level, the other lower), one teaches regular English, one teaches social studies, one is a guidance counselor and one is a Housemaster. Out of these six staff members, two were foreign born. Three male and three female. Three are in the bilingual program and three are in the regular program. Their experiences in education in the City of Cambridge range from twelve years to thirty four years. They all have teaching and /or guidance experiences in dealing with Chinese students in Cambridge Rindge and Latin School.

1. How long have you been in this school? What subjects have you been teaching?

"I am ending my 14 years here at CRLS. I have taught Latin and some regular English to American students, and for the last 7 I have been teaching ESL."

"One year. I taught for 13 years in the elementary school."

"Nineteen years. I teach English."

"I have been teaching here for 34 years, the City of Cambridge School Department. In this school back to 1978. I teach law, civil and criminal, plus other social studies subjects far back as 1969, now 1986."

"I have been in Cambridge school for 16 years,

guidance counselor for 15 years."

"For 12 years. I was a teacher for 3 years, I was a teacher-in-charge for one year and I've been a housemaster for 8 years."

2. Do you think the school has done enough to encourage Chinese students to socialize not only with other Chinese students but also with non-Chinese students?

"I think in a larger respect it really depends on the students. What happened, I think, there are opportunities, I am not sure there are many or few, but I don't think that you can push those kids beyond their comfort level, and I don't think I see much of that happening, even these are opportunities. I am not sure that we encourage enough of that with all the foreign students vs. non-foreign students, not just the Chinese."

"I think the high school offers the varieties of clubs and extra-curricula activities in which the students can mingle with each other, non-racial type activities. They can inter-mingle. I have seen that from the Key Club a lot of different students participate in that, and also the music department has different activities."

"I don't see how school can influence kids to socialize with each other, other than providing a friend of the hemisphere. I think that probably more in Cambridge than in other schools. Kids socialize across racial lines. I don't see this happening in some other schools. But I

really don't see a lot of racial division among the kids.... It is the kid himself that makes the decision. I see some Chinese kids who are always in multi-racial packs. The others seem to be with Chinese kids."

"I don't think there has been a concerted effort on the part of the school system to point out or do anything especially for Chinese students as far as the socialization goes. I don't think anything has been done for that. However, I do believe that the program that we have in our school system allow for a lot of socialization for all the students in general which will include the Chinese students."

"I think part of the problem is that I don't think the Chinese students want to really inter-mingle that much with the American students. There is social status with Chinese students."

"In terms of doing enough we can always do more than what we have done. I think there has been a concerted effort to integrate as much as we can students of diverse ethnic backgrounds. And this is true not only in certain classes but also in certain school activities. I would say that more can be done. For example what is good for the Chinese students is also good for others in the Bilingual program. I still think that we can integrate them a lot more than we are presently, and I think in effect things are

being done to do that."

3. Do you have any reservations about Chinese students dating with other Chinese students or non-Chinese students? If yes, what reservations? If no, why not?

"Personally, I don't have any reservations. I would just guess though that my perception of the seriousness of Chinese students that probably in the early level you don't see much of that anyway. I would think the family has a lot to say with that, and their school comes first."

"I don't have any reservations. I am not a prejudiced person. Nothing wrong with a Chinese student going out with a non-Chinese."

"No. I don't have any reservations, I think it is great. I think interracial dating is great."

"I have none at all. I don't see that's much of a social issue at this time."

"No, no reservations what so ever. I find that by and large, Chinese students tend to date Chinese student or other minorities."

"That I don't have any data. What I can only see is personal observation. I would say that for example in the lunch room I see the younger Chinese students just being by themselves but the older Chinese students I see them intermingle at lunch time with other students. In terms of dating, I haven't seen a lot. I see there may be a case here and there."

4. How do you think Chinese family tradition and the Chinese community have influenced Chinese students?

"I think the community and the family probably have tremendous influences on the kids, at least most of them that I've seen, and I think overall the seriousness of purpose that I see in Chinese kids, their sense of understanding, of discipline, their regard and respect for authority, I think of those factors, and undoubtedly some others proceed from the support we have from the families and the communities which I might add, I think they are all great."

"I think the Chinese family is a very close family from what I observed, and they do think more of the Chinese students because the students have to follow the same routes outside the home as well as in the home and that include school. They have to take very seriously about what they do."

"I think they are a great influence. If we can get a Chinese type family mentality in every kid I would be thrilled. Working hard to succeed. If you work hard and put yourself into something, you are going to do well. If you are a lazy person, you deserve to lose big."

"There's no doubt from what I see that there are strong family ties that the kids exhibit to me, and their families also with the traditions; however, I do see that they would like to do somethings differently than what they

expect their parents would expect of them."

"Greatly. I think it has been a phenomenon. Persons want the culture, want more sense of family and tradition I think that they will let go of the American culture because it is such a large harsh part of culture. There has been a great sense of obedience. It's just totally different under influence from a traditional family in the United States."

"Very much so, first of all like some other communities and even more so that there are two distinctions, language distinction and with the Chinese there is racial distinction, not just one. The same, a bit so, with some other students from Asian countries. I would say for example from my observation and from that, all the students related to me and sometimes they even relate to school, the family unit is quite strong. In fact sometimes even the family priorities are issues. Or family business takes priority over school, these are the issues. For example I have seen a couple of times top Chinese students sometimes have to miss school for a week or so because the family started a business and they have to help. There I can see that family closeness and family business and family issues take priority. Of course the tradition is also very strong. We are taking students with a six thousand years culture; and we can't, nor should. And it is very positive that the

situation be maintained. First of all it is very hard for a student to be from one background into other backgrounds; and when students don't have a very strong familiar and traditional background or identity, that transition is even more difficult. I think when students have very strong family ties and very strong tradition ties to that tradition I think this helps them assimilate into other cultures."

5. a) Do you think that Chinese students want to stay here in America? Why or why not?

"I think so. I don't get a sense from them that they are rejecting what our country has to offer. I don't hear negatives about the country. I think they have a real sense of proportion about society and life in the United States, and they see all the pluses, and I am sure that they know about the minuses. In that sense, I just think they like what they are experiencing, and I have no sense of any rejecting on their part."

"I think so, from what they told me they want to stay here although some of their families might wish to go back. I think they would rather stay here. There are more opportunities here than there were when they left China."

"Oh, yes, I get the impression, definitely. I think they have native intelligence and hard work; it is a chance for much greater steps forward in America than in other countries. A place to do better. Education is very

important."

"For the most part yes. The way they act, they want to become Americanized. They are dressing like Americans. They got all the American habits that they're getting. Most Chinese students take the education very seriously, and I think they expect a lot of themselves. The Chinese community expects a lot of them, and their families expect a lot from them."

"Oh, yes. I have never found a student who wants to go to college develop a life that is different when they left, and there is a sense for success and very deep concentration on competition."

"Well, I think sometimes the matter of wanting or not wanting from my point of view, sometimes is not dictated by whether they wish or not wish, I think for many of them it is a universal fact. As for the students who came from mainland China of course it is very hard for them to go back. Another is a matter of economics. I would say that nobody really is completely happy outside that place where they were born and raised. I do believe however that for those who have to immigrate it is a matter of an offer for the best chances and the best opportunities for them to continue their lives."

- b) Do you think Chinese students want to become permanently assimilated into American society? Why or why not?

"I think for the same reasons. I say yes. I think kids are as I see them enjoying what this country is about and they appreciate what it all about - that is a better way to say probably. I should hope that they keep certain customs and tradition. I would be disappointed if they discard all of those. In my own sense I keep my own Polish American tradition. I don't think that should be assimilated, that you have to reject that. I find myself disappointed in people who just say that they are American. I don't think that's a part of assimilation to a degree, and I don't think there's a 100%, or if 100%, there's still other aspects, there's always you."

"Yes, I do. I think that America would offer them more freedom than they were having back in China. I don't think they want turn back the tide to Chinese tradition."

"I think yes, they want to become permanent Americans; they definitely are American, but they don't want to lose their identity of being Chinese. They still are Chinese. They are visually and physically Chinese. When you are Chinese, you look like Chinese no matter what. So why lose it? We are; we wish to be American, I am sorry we haven't been able to hand on the tradition from an ethnic group, but they are lost already."

"They are taking on many of the American traits. There's no doubt about it. But I think they still have some

reservations. I say for the most part that they probably would want to become permanently assimilated. But they have these reservations about the family tradition and the family culture."

"Yes, but never to the cost of their own culture."

"I think Chinese students want success in America, I don't believe that Chinese students want to become something that they are not. First of all, I would even question becoming American. I think you know the Chinese can be as good Americans as anybody else by just being a good citizen, by just growing in this country and just by remaining through himself or herself as much as they can."

6. What do you think about the treatment Chinese students receive by others in school, such as other Chinese students, non-Chinese students, teachers, guidance counselors, administrators and teacher in charge?

"I assume because I am not aware that Chinese students in general are trouble-makers or anything like that, we certainly have a very positive view. I would say that they get good treatment. I don't know for sure though in terms of treatment with other kids because I am not comfortable with a lot of American kids, and how they react, not just the Chinese, and how American kids react to foreign kids. I see American kids are much cooler and with much less respect. I see foreign kids, which is the only reason I am in ESL anyway. I think in that sense that if we said

there is something anti-Chinese from the Americans, I think we can see that against foreign as in general as opposed to the Americans."

"As far as other students I have not seen any, either abuse or otherwise of Chinese students. As far as teachers go, I think teachers do value the Chinese students a little more, they are more serious in class about their work. They obey the teachers more than other students. If a teacher tells them to do something, they will do it without questions, where the others might put up a fuss. When I give an extra long homework assignment, others will complain but never the Chinese students. They never complain about it. That goes for class work also."

"By teachers - not so good, teachers tend to think every Chinese must be brave. There's an underground feeling, if a kid is Asian, he is automatically smarter than everybody else. He is a quiet well-behaved hard working kid who will do his homework three days earlier. If a Chinese wants to goof off a little bit and have some fun, everybody immediately thinks he should have done better. I think as they spend more time here, Asian kids will get just like American kids."

"For the most part, I think they are treated equally as well as all the others. We have many so called Chinese students, good non-Chinese students and we have percentage

wise, so many Chinese students that are not exactly good Chinese students as well as non-Chinese students. I think there is a balance."

"I think that they are respected greatly. Many people think that because this is a Chinese student, that this student is going to be bright and obedient; and everybody automatically feels that way. They might be treated a little bit more seriously because of the expectations already set. They are very close and very fearful about asking for help. In some cases it is non threatening and I think that as a counselor I have to work harder to gain trust."

"I think in this high school the interracial relations are quite good for the kind of diversities that we have. I think we are remarkably good school. I am not saying, though, that there aren't still some issues that need to be resolved. Of course we are dealing with people, and we are dealing with peoples' feelings, and we are dealing with peoples' handicaps and bigotries in some cases. I believe they are isolated cases; they are not institution problems that some Chinese students have spoken to me. Sometimes they are called names. I do believe however that this is not an institution problem in this high school. That those are rather happenings that students suffer, and it is not happening to just the Chinese students. I heard

the same remarks to other students because of any differences that they have."

7. Do you think Chinese students receive as much help in school as they expect? How? (In what ways?)

"To the degree that I don't think there's always aggressive or forcefulness, some; and maybe because their numbers are smaller than others. I could imagine incidents where that probably that they are getting less than their share. Just because I wouldn't see them as pushing or challenging authority or being trouble makers or upsetting the upper cut to the extent that I see that's true, I would say it is possible they are not getting as much as they could, but I am not sure that's true."

"Yes, I think so, I haven't seen otherwise. We have the volunteer office and if the teachers can't help students out, the volunteer office will be sure to get someone to help the students with what they are having trouble with."

"I don't know what they expect, but they seem to have as much as what they ask for. I have had more Asian kids come to me for help. Partly because there are obviously language problems that they need to earn, afraid of going to top colleges. They are willing to pursue this."

"Yes and no. They seek help for the most part, I don't know any Chinese students going beyond that and call my home for help."

"I think they will see the great deal of help but the impression I get is that their expectations are so much higher that a lot is never enough."

"I think they receive as much help as any student in this school. However, one thing that I have noticed that they know exactly what they want to get; and the Chinese students are very eager to get that quiet quickly. And sometimes they are frustrated by the fact of our process in our school. I think they expect the school to proceed more quickly, may be as the schools in their own country do. I think they expected more. But in terms of treating the equality, I think they receive as much as other students."

8. Do you think that Chinese students talk openly about school problems? Why or why not? What do you think are some of those problems?

"No, I have a sense that with their tradition and society you don't become a complainer like an American. You may not understand the system and the ropes to start with, but I just think overall they are probably much more philosophical, more talented, more patient, and they just have the trust in us, to be sure with teachers. I certainly see that with kids. I would think that the administration and beyond, and I would say that they just wouldn't think of questioning right out unless something frequently occurred somewhere along the line. I am not so sure the problems are, perhaps in the kind of guidance situation. If

a kid has been told by a guidance counselor that he could not have a subject, he probably would just drop it here. I would have a sense of other kids might see somebody else and somebody else, and somebody would call somebody. That again might be connected with numbers, numbers of students and the influence that they see."

"No, I think Chinese students are very quiet. Even in class, unless you call on them, they will never volunteer an answer; and school problems there even worse. They would never bring up the school problem."

"Not as much. They are less critical. Kids told me in Taiwan teachers are much more strict. In Hong Kong there's much much strictness. They don't push about changing things, instead they accept things within the structure, within the frame of school in places.

"Once in a while I see a few of them grouping and talking about some problems that they have generally and specifically relative to different social clubs in the building and different students' service center, in the career resource center and they're talking over some problems like that. But I do know that Chinese students have come to me and spoken about personal problems as well as school problems."

"No, no, no, because culturally it's always been, you take care of things in your family, and you try to

resolve the issue yourself. They are very apprehensive about seeking help; and as they have been here longer, they becomes more willing to discuss things with counselors, teachers and administrators. Academically I don't see that they do have problems because the determination that arises is theirs, the desire, the perfection. I think if I 'singleize' one problem, it would be that sometimes they expect too much of themselves; and they are very crushed when they do not already meet quite the expectation. I don't see that they are having any social life. I find, by and large, very few students don't participate in extra-curricula activities. This year I have one girl who is very active in sports; that to me is unusual. I don't see the girl dating, and very few of the boys date. Socialization - I think it is a big issue because they have that close to homes and obedience to their parents and respect for elders, and I think that has been a big influence on what all the kids have done outside of the academics."

"No, from my experience, they have the tendency to only come to the person with authority as a matter of last resort when they have tried for months to solve, when they can no longer cope with the frustration. They only came to me or the teacher-in-charge when they really can't solve by themselves."

9. Do you think that Chinese students do school work with non-Chinese students? Why or why not?

"In ESL I don't experience non-Chinese students; so I don't know what they are doing in terms of work with my kids. I know that they worked among themselves. But I am not sure in the lower level or the beginning of ESL if they are doing my school work with American kids. I guess not. They probably see that the American kids are more foolish, a little less respectful, not sensitive, and if I am a foreigner I am not so sure I want to deal with Americans when I didn't know English as well."

"I haven't seen Chinese students do school work with other students. When I take them to the library, they tend to stay together in their own group."

"Sometimes. I think they can gain something in terms of language. My major problem here is because I teach languages. English is that I know the Chinese students have a lot of problems with certain things, definitely articles, infinitives, verbs, tense. And the more they can speak to the native speaker, the better off they are. They go home and they speak Chinese; they set themselves back a little bit. If every Chinese kid can get one good friend as an extremely literate American, that person would be helped."

"Yes, I have seen them do that. That's a lot of reasons. 1) For socialization purposes. 2) They like to learn from on another."

"I find that some of the non-Chinese students will look with the Chinese students for academic help, and they are respected for that. By and large, the Chinese students tend to be very capable in math and science, and I think it is a trade-off, I help you with the math and science, you help me with the English."

"I would say that one of the reasons I assume that they want to do homework with non-Chinese students first of all is a matter of seeing Chinese students very serious when they study anything; and they see that, for example, if they study with someone that is not Chinese, first of all they are going to see how the other person functions intellectually; they see exactly how they study so that if they can master the way the Americans do it, they can do it better. They can do their homework much better. So, I see there is a sign of ability to conceptualize the situation and try to get the best solution. Also, I think the language is a part of that, the more of course if they speak with non-Chinese students the more of course they can learn English. I think it's a dual purpose."

10. Do you agree with other school personnel and parents that education is important to Chinese students? Why?

"Absolutely, without question. I think that has a lot to do with the family, with the community; and the only regard is that we don't have more culture and more

communities with that tremendous respect. It is just like feeling like God; it is sometimes frightening to realize all that trust and respect and confidence that they have in you."

"Yes, I do. Parents right from the beginning of the school year. Most of the Chinese parents came to me and stressed how much they wanted their children to do well in school. I didn't get as much response from the other groups. I think the Chinese parents sometimes emphasize education too much for their children especially if the students are not that great. Every child is different, and some children, no matter if they are Chinese or otherwise, they don't have the same abilities and capabilities. And I think the Chinese parents expected their children, even if their abilities are less, to do as well as the other students that have a better I Q, better skills than their children. They do put a lot of pressure on their children."

"I think the Chinese feel very strongly about education as other immigrants used to feel. They are still working hard, and I am delighted."

"There's no doubt in my mind that as a whole the Chinese community or the Asian community, the whole Asian community seems to worship education."

"I agree that education is very important to Chinese students, but at what cost? A kid was enjoying himself

because he actually got into the college."

"Yes. Of course, first of all that is part of the tradition, it is part even of the thing they have to do culturally. Education is a top priority and is culturally steeped in themselves. The only question I do have is that I am not quite sure whether or not it is the social and economical level of students who came here. I would assume from what I know that the majority of them come from middle-class, low-middle, upper-middle class background; and of course over there education is an international priority. Education is one of the things you have to do, it is almost like religion."

11. Is there anything else you would like to comment on?

" I love having Chinese students. I appreciate teaching ESL to start with and over my seven years in ESL, honestly I don't think any Chinese kids did not fit my whole general expectation, what I expect in Chinese students; not that I have any negative expectations from the others, but I am waiting for the days when I have all twenty Chinese students in the class, and I am sure that would be an absolute delight."

"I do enjoy the Chinese students. As I said it is a pleasure to tell the students to do something; they do it right away without any problems."

"I like to see the stereotype stop. I like to see

the feelings of Chinese kids loosen up more and have a good time more. Although it may be loosening up and having a good time, more wouldn't be the answer, but this is one of the major cultural things."

"What comes across my mind quickly is I believe that the Chinese students as well as a lot of the so called hyphenated-Americans, especially a lot of the kids in the bilingual program here, they think a great deal about the countries from which they have come. I think there's some type of hesitation for the most part on what they want to become - what you might refer to as fully Americanized, because I think they see here in America, a lot of things that they will not like to accept as human beings relative to socialization; so I think they have reservations, citizenship yes, complete assimilation, no. But then I wonder isn't that normal? I think for the most part they like to keep the good things of their culture and accept the Americans because most of them they are going to live here and have families here for the rest of their lives.

"I worked with the Asian club for a number of years. What I have found is that a warmest and sincere bunch of students I don't think anybody can find. One thing that they do pride themselves in, is that 'My word is my bond,' and 'If I tell you I am going to do something, you can count on it that I do it.'"

"My general impression of Chinese students is first that they are as diverse as the other groups that we have here. On their own they are highly motivated, they want to succeed. They know for the majority what they want to get and what they want to do, I think they are a 'plus' in school."

Parents

Three parents of Chinese students have been randomly selected for interview, one male and two female. One came from Taiwan, one from mainland China and one from Hong Kong. One has lived in the U.S.A. for two year, one has lived here for one year and the other for six years. They all speak Chinese: one speaks Mandarin, one speaks Cantonese, and one can speak both Mandarin and Cantonese. Only one of them can speak English.

The first parent that has been interviewed was from Taiwan but lived in Hong Kong for some time. She can speak both English and Chinese. She works at University of Massachusetts, Boston. She has two sons, one graduated from MIT, the other a sophomore at CRLS. The second parent came from Mainland China. She can only speak Chinese. She works in Yen King Library at Harvard University. She has one son who is a freshman at CRLS. The third parent came from Hong Kong. He speaks Chinese only. He owns and works in a Chinese restaurant. He has two daughters studying at CRLS. One is a sophomore, the other a junior.

1. a) Are you satisfied with the amount of English your son/daughter speaks?

"Not really, because he just speaks simple English but not exactly full complete sentence. They just catch up a little bit. Much improved since the beginning of this

school."

"Not enough, not good."

"English - my older daughter is not so good, the younger one quite good."

- b) Is it more comfortable for your son/daughter to speak Chinese or English?

"Well, sometimes he speaks English with me even I speak Chinese to him. Of course Chinese is the best since he was born."

"He talks to me, because I don't know English, he has to speak to me in Chinese. I hope he can speak English better. It is more comfortable for my son to speak Chinese."

"At home they speak Chinese with me. I don't know what they speak in school."

2. Do you think the school has done enough to encourage your son/daughter to socialize not only with other Chinese students but also with non-Chinese students?

"No, not enough, because since he get into this school, he still has mostly friends who are oriental, Chinese schoolmates instead of some Americans. I think he should have some American friends, American schoolmates."

"Yes, to socialize with other Chinese students. Not very good to socialize with non-Chinese students. I hope that he can contact with American kids, to help his language."

"I hope that the school encourage my daughters to socialize. I hope they can study more Chinese."

3. Do you have any reservations about your son/daughter dating with other Chinese students or non-Chinese students? If yes, what reservations? If no, why not?

"I don't think so because he is too young, not even 15 yet."

"I hope as few as possible to date the Chinese girls because he is too young. Date with American girl, I am not accept even more."

"I think they are too young for that. If go out with non-Chinese as a group is alright, but not too late to come home."

4. How do you think your family tradition and Chinese community have influenced you and your son/daughter?

"The Chinese tradition is very important. My son listens to me."

"Influenced rather deep. Most of the time my son listen to me."

"I always want them to read Chinese. Know Chinese custom and tradition because we are Chinese just like the Americans, they hope their children know American's tradition and custom. We Chinese the same."

5. a) Now that you are in America, do you want your son/daughter to stay her? Why or why not?

"Sure, that's why we come here."

"I hope my son can stay here to study."

"Yes, because living here is quite good."

- b) Do you want your son/daughter to become permanently assimilated into American society? Why or why not?

"I think he should keep some of the Chinese tradition and custom. Beside that he should learn more about America."

"I don't want my son to become Americanized. I hope he can still has the Chinese tradition."

"This I don't quite agree. Because Americans have their tradition. We Chinese should have the same."

6. What do you think about the treatment receive by others in school, such as other Chinese students, non-Chinese students, teacher, guidance counselors, administrators and teacher in charge?

"I am not sure. I think is o.k. because he never tell me any problem."

"According to my son react, the teachers in this school are quite good. The running of the school is different than the school in China. Here is more loose."

"Quite good."

7. Do you think your son/daughter receives as much help in school as you expect? How?

"I hope so. Never enough."

"Yes, the school helps. Because when he just came, his English is not good. The English teachers are really

concern about him."

"Quite good."

8. Do you think you son/daughter talks openly about school problems? Why or why not? What are those problems?

"No. He just talk about lesson, courses he takes. Sometimes they have party and that's all. Most of these he talked about it: lunch time, lunch hours sometimes line up so long. By the time he get there, no food, food gone! That's what he told me."

"No, he didn't say much about school problems."

"They did not talk about this at home. We don't know English; therefore we did not ask the teacher. We don't know whether they did talk openly in school or not."

9. Does you son/daughter do school work with non-Chinese students? Why or why not?

"No, he studies all by himself. Sometimes his brother helps him."

"Yes, in this way he can learn some English. Other students can also learn math, because his math is very good."

"I know my younger daughter always does school work with Chinese students. In school do school work with American students? That, I don't know."

10. Do you agree with guidance counselors, teachers and other parents that education is important to your son/daughter? Why?

"Sure. That's most important part. Because I want my son become expert like guidance counselor and teacher. He can learn the best way from the best person. In the future go to university, college."

"Yes. If he can learn good English here, later he can go to college. He can get a better job. He can contribute much more."

"Yes. Of course, if not study, how can you go to work? I hope they can study more otherwise just like me, I cannot understand English and cannot speak English, work in the restaurant, I cannot work in other jobs."

11. Is there anything else you would like to comment on?

"All I wish, my son is going to have two more years in this school. I hope teachers, guidance counselors will help him as much as they can to get a better score before he can get ready into the university or college. That's my wish. I hope."

"I like to speak in three areas: 1) My child had graduated from junior high school (finished 9 grade) and into high school (grade 10-12). Because his English is not good, therefore, he has to stay in grade 9 now. I hope we can let him to promote one grade. 2) His English is rather poor. Hope the school can find ways, certain classes, we can even pay for it. So that he can learn much more English. 3) I hope the school will require of him much more

because I have a very high hope for him."

"The best the school can do no matter which nationalities, in America, we as a minority should have same importance as Americans. Because American people use English. We Chinese should learn Chinese. If we go back, we don't know how to speak Chinese, is not good."

Summary of the Questionnaire

Chinese students

The questionnaires to Chinese students clearly indicate that when the Chinese students are at home most of them are inclined to speak in the Chinese language to their parents; it is apparent that they meet the needs of their parents who for the most part retain the Chinese language. But when the Chinese students are in school, most of them shy away from using the Chinese language except when in the immediate company of other Chinese students. This can be attributed to the peer pressure of being with other Chinese students. They want to learn English more quickly in the language (English) in which courses are offered and taught.

Friendship with non-Chinese students combines academic and social relationships. Even though Chinese students do have friendships with non-Chinese, fewer of the Chinese students carry-over their friendships when it comes to studying with non-Chinese students. Why? Is it due to language barriers? If so, how should education address this issue?

Relative to social activities, most Chinese students indicated a tie to the "old" ways when it comes to marriage. Family tradition prevails most in their psyche. It is very difficult to break custom and habits of living together in

close family and neighborhood ties. Their family elders apparently have great influence in this category of their lives. The school has not had any detrimental affect on the strong family and community ties.

Civic-wise they want to become American citizens, but not too many want to become fully assimilated into the American culture. Citizenship, yes. Embracing all the American life-styles, no. Rather discriminating acumen.

The majority of Chinese students feel like a normal part of the school environment as to teachers and all students. Strong in-school ties are believed to exist by most Chinese students. Herein are expressed the inbred values of the Chinese students relative to the degree of worth they have for education.

Chinese students for the most part are reticent in speaking out on social problems, and rarely speak with administrators about social problems. There is no obvious discrimination or problem when it comes to how Chinese students view how they are treated and accepted in school. The high regard for education permeates the actions of Chinese students. Apparent privacy and minding one's own business about social problems is rather a personal thing in everyday living.

A high significance of family support of education! It is self-evident that Chinese parents believe that educa-

tion is important to their children. Chinese students agree that most adults in school take time to listen to them. It is apparent that most Chinese students respect teachers.

Staff

The staff-responses for the most part indicated the recognition of the high esteem which Chinese students regard education, the teachers and curriculum. The teachers treat the Chinese students as regular students, not knowingly pushing them any differently than the non-Chinese students. The teachers have observed the good learning traits of the Chinese students as a group. Teachers don't inordinately extend their services to outside-of-school family, social and civic activities. This trait amongst many teachers seems to prevail towards all these students, not because of teachers' lack of concern but because of personal affairs, time constraints and being tired at the end of the school day, or being busy correcting homework and next day's preparation.

Sometimes teachers believe the stringent study habits of Chinese students tend to interfere with their socialization with other students. Teachers also notice that most Chinese students prefer to do written school work rather than verbalize in class. Writing is a more personal inward activity whereas speaking in class requires a degree

of language control and social expression outwardly. Also, in the writing assignment, the teacher makes written, silent and personal comments not shared openly by other members of the class.

Most teachers do encourage Chinese students do join school clubs not oriented to the Chinese per se, do prefer to teach classes with Chinese students in them, and do encourage inter-social activities among Chinese and non-Chinese students.

Teachers as a whole view Chinese students' perspective of school as a serious place for learning. They consider most Chinese students well-behaved and socially compatible, for the most part in most school activities, even though they observe some Chinese students keeping more to themselves.

Parents

Responses indicate that a majority of Chinese parents influence their children to speak in Chinese with them rather than English. The reason which first comes forth for the strong influence of the Chinese parents is the personal relationship of parent/sibling respect and need to communicate instantly and knowledgeably.

Most parents have indicated that they want their children to commingle academically with non-Chinese students

in school activities. But when it comes to marriage, they exhibit a taboo against their children marrying non-Chinese. Intra-race relationships when it comes to family activities remain strong as evidently communicated by the parents. Combine this with children's respect for parents and you have a no-no situation when children think of marrying outside of the Chinese social circle. They also want their children to become United States citizens but no full assimilation into the American culture. This feeling is congruent to how most of the Chinese students at CRLS react when it comes to marrying a non-Chinese. Parents feel the Chinese community still exerts a strong influence on their children.

To the parents, education holds priority position in the academic upbringing of their children. They have qualms about interfacing with the school's programs. Even though education is a priority, most parents will not be comfortable in making suggestions relative to the school's curriculum. Why? Maybe they do not know what is going on; and maybe, they believe their children's marks might be affected even though they respect the teachers.

Parents are looking for the best of two worlds: recognizing the fact of habitation in the U. S. A., the way to progress in the new land for their children, but always maintaining some valuable cultural link with China.

Summary of the Interviews

Chinese students

There is a 50/50 split in how satisfied Chinese students feel when it comes to the amount of English they now can speak. Most of the Chinese students feel more comfortable speaking Chinese, especially at home. The interview support the written responses about their speaking Chinese when at home with their parents. Although one of the reasons for not speaking with other Chinese students in Chinese is that the dialects pose great difficulty in communication, therefore a good excuse to try to use the English language. Eventually, the longer the students have been in America, the more English they can speak. Also they push themselves to learn more English more quickly to reach their goal of self-fulfilling prophecies to learn the English language fluently.

When it comes to the school's influence on promoting the Chinese students' socializing with both Chinese students and non-Chinese students, the responses indicate ambivalence in socializing with non-Chinese students. No strong reservations prevail in Chinese students dating non-Chinese students. A rather natural and normal situation is present among the students themselves.

For the most part tradition and family and the

Chinese community bear a strong influence on Chinese students; however, when an exception does crop up, there emerges a strong resentment against family/community/tradition pressures. All respondents choose American citizenship, but only half indicate any desire for full assimilation into the American culture. The interview responses support the questionnaire results that most Chinese students expect to remain in the United States, to adopt selective American habits and take advantage of opportunities brought about by the legacy of freedom as a basic foundation of American culture.

No extraordinary complaints issued from responses relative to treatment and interaction of all school actors. For the most part students feel they get as much help in school as they expect. And when they need help, it is usually available.

Half the students indicated that they do talk openly about school problems such as health and guidance, while the other half keep problems to themselves. The interview responses indicated more of an involvement than did the written responses, not only with teachers but also with administrators.

With one exception, Chinese students responded that they do school work with non-Chinese students. There is apparently no reluctance to work with others especially

since mutual benefits can come from this type of studying. Unanimous agreement on the value of education at CRLS.

Staff

Most of the teachers in this survey are well experienced and diversified in the levels and areas of teaching. There is a general feeling amongst their peers that the school does offer opportunities for Chinese students to socialize with other students, if the Chinese students so desire. The staff as a whole don't give much thought to taking any active part in matters of integrated or non-integrated dating between the students. The school personnel recognize the strong family ties affecting the lives of the Chinese students, the generally strong inclinations of Chinese students to become American citizens vis-a-vis the reservations some Chinese students have relative to assimilation into the American culture. Staff interview responses for the most part support the questionnaire results.

The staff acknowledges the weighted influence the community and family put on the students whose respect for authority permeates most of their dealings with people.

Almost all the Chinese students were viewed by the staff as wanting to remain in America because of the sharp educational and economic opportunities generally available

for all. The staff considers they give equal opportunity, attention and help to all students.

The respondent staff members did exhibit reservations about the extent to which Chinese students talk openly about school problems as compared to some other students. Many staff members do listen to students' problems and try to address them. Percentage-wise among distinguishable groups, when the Chinese students do speak out on problems, the problems usually are more serious, and taken to an administrator.

Staff do observe some inter-group studying going on, but strongly agree to the value the Chinese students ascribe to education as top priority. Staff is aware that the Chinese students who do study with non-Chinese students benefit not only themselves but also the students with whom they have been studying. The syndrome of peer teaching becomes operative in these situations.

Parents

From the perspective of the Chinese students' parents, there is general dissatisfaction in the amount of English their children speak, especially at home. Surprisingly the parents seem to want their children to speak more English at home, and do not see the school as doing enough to get their children to socialize more. There is not

enough school encouragement for their children's socialization. There are strong reservations about their children dating non-Chinese students.

The importance of effects of family tradition and Chinese community is identified by all parents. Permanent residency is desired with the concomitant holding on to the best of Chinese tradition. Responses jive with questionnaire responses.

They have no complaints about the treatment at school of their children, and recognition that teachers in school do help their children. Agrees with questionnaire findings.

They do not talk about academic problems, but some concern over nitty-gritty procedures like waiting in line for lunch. Note the rather mundane and minute complaint. In fact some of their children do and some don't study together with non-Chinese students.

There is overwhelming evidence on how parents view the value of education and a consensus that the school will continue to do more to improve the academic learning for their children. Great support for the school.

Most parents, although expressing satisfaction with the school in general, want more help for their children now in order to prepare their children to more adequately get higher test scores, like on their PSAT's and SAT's. There

is an anxiety evident amongst Chinese to succeed now as a preparation to succeed later; therefore, they want to know of any educational outlet their children can take advantage of such as Summer School or special private and public offerings by colleges, industry or the State. Upward-Bound and other community based programs come to mind.

C H A P T E R V

CONCLUSIONS AND RECOMMENDATIONS

This study is to identify and mitigate language and other cultural barriers of Chinese students, to explore the experiences with a view to improving assimilation processes for high school Chinese Americans. The main purpose of this study is to document the expressed perceptions of the Chinese community of students, staff and parents of students in Cambridge Rindge and Latin School as to how the educational process impacts upon the Chinese students assimilation into the American culture. This paper ascertains how education at Cambridge Rindge and Latin School has affected Chinese students relative to their social integration into American society.

The review of the literature exposed a comprehensive picture of Chinese immigration relative to the education of the "new" Americans. The current news media accounts are pertinent to this study of education and social integration of the Chinese student into American society.

The method used in this study consisted of questionnaire and interviews for the limited people involved among the students, staff and parents. The data were organized according to the respondents' answers. Findings of the

study have been organized and analyzed. Conclusions and recommendations generated by this study are in this chapter.

Conclusions

The conclusions are based on the questionnaire and interviews of Chinese students, their parents and staff of Cambridge Rindge and Latin School. The conclusions were fortified by researcher's look into background literature of general immigration of various groups as well as current readings and experience in education for youth in America, especially for immigrant Chinese youth.

When the Chinese students are at home, most of them like to speak in Chinese to their parents and among their brothers and sisters. But when they are in school, most of them shy away from using the Chinese language. A majority of parents influence their children to speak in Chinese with them rather than English. Half of the Chinese students are satisfied with the amount of English they can speak, and the other half are not. But there is general dissatisfaction from the parents regarding the amount of English their children speak.

The Chinese students' friendship with non-Chinese students combines academic and social relationships. Some teachers do believe that the stringent study habits of Chinese students tend to interfere with their socialization

with other students. Teachers feel that the school does offer opportunities for Chinese students to socialize with other students. Most teachers encourage Chinese students join school clubs not oriented to the Chinese and encourage inter-social activities among Chinese and non-Chinese students. Most parents want their children to commingle academically with non-Chinese students in school activities. They feel that there is not enough school encouragement for their children's socialization.

For the most part tradition, family and the Chinese community bear a strong influence on Chinese students. Family tradition prevails most in their psyche. The staff realizes the weighted influence the family and community put on the Chinese students whose respect for authority permeates most of their dealings with people. Parents feel that the family tradition and Chinese community still exert a strong influence on their children.

Parents have strong reservations about their children dating non-Chinese students. Parents exhibit a taboo against their children marrying non-Chinese. Most Chinese students indicated a tie to the "old" ways when it comes to marriage. Intra-race relationships when it comes to family activities remain strong as indicated by the parents.

Chinese students want to remain in the United States and become American citizens, but not too many want to

become fully assimilated into the American culture. They like to adopt selective American habits and take advantage of opportunities brought about by the legacy of freedom as a basic foundation of American culture. The staff recognize the Chinese students want to remain in America because of the good educational and economic opportunities generally available to them. They also recognize the generally strong inclinations of Chinese students to become American citizens and some of Chinese students have reservations relative to assimilation into American culture. Parents want their children to become American citizens but no full assimilation into the American culture. They want their children to hold on to the best of Chinese tradition.

The majority of Chinese students feel like a normal part of the school environment, and they have strong in-school ties. They have no extraordinary complaints relative to treatment and interaction of all others in school. The staff see Chinese students' perspective of school as a serious place for learning. They believe most Chinese students well-behaved. They give equal opportunity, attention and help to all students including Chinese. Parents have qualms about interfacing with the school's programs. They are not comfortable in making suggestions relative to the school policy. They have no complaints about the treatment in school, and they recognize that

teachers do help their children.

Most of the Chinese students are reticent in speaking out on social problem, and very seldom speak with administrators about social problems. Staff observe that Chinese students do not like to talk openly about school problems as compared to some other students. But when the Chinese students do speak out on problems, the problems generally are more serious. Many staff members do listen to their problems and try to help them.

Chinese students do school work with non-Chinese students and the staff do observe some inter-group studying going on. Parents know that some of their children do and some don't study together with non-Chinese students.

Chinese students do value education as very important to them. There is a high significance of family support of education. Parents view the value of education and consensus that the school will continue to do more to improve the academic learning for their children.

Recommendations

The school is the most important influence and social institution in the Chinese students' lives. The students spend more time in school interacting with their teachers and peers than they do with their families. The school should not only try to educate these students, but it

must also provide the socialization, the recreation, and the supervision of these students as well.

As the schools find themselves in the position of surrogate parents, society should recognize the enlarged role that the schools are playing and provide them with the resources to discharge these extra functions. The schools are the most accessible institution to reach the children for preventive intervention in warding off any possible adverse influences in their lives.

Based on this research, certain needs of Chinese students should be met. Primarily, most Chinese students want to speed up the process by which they learn English in school. The ramifications of this speed up process extend to other facets of the Chinese students' lives which impact on the social integration of the Chinese student into the American culture.

The language barrier is the first and most formidable barrier of the Chinese students at the beginning. It is the school's job to teach them English as quickly as possible. The goal of ESL (English as a Second Language) instruction is to meet the immediate communication and curriculum needs of the students by providing them with the language skills they need to communicate with teachers and peers, and to receive content matter in English. This writer believes that most Chinese students who are highly

motivated feel held back in ESL classes which progress too slowly for the Chinese students. The ESL classes are made up of world-wide students in school with very limited English speaking ability. A complaint of Chinese students is that they are not learning enough English fast enough in such classes. If this feeling persists, "boredom" may set in thus affecting learning by the Chinese students.

Writer proposes ESL classes be made up of all Chinese students with some modifications because English proficiency differs for students coming from Hong Kong, Mainland China, Taiwan and Vietnam, although there are some exceptions. Generally speaking, most of the students from Hong Kong have been exposed to some instruction in English. They come to the school with some knowledge of the alphabet and a limited vocabulary, while other Chinese students, especially from Vietnam, are more deficient in English.

After it is ascertained by the teachers which groupings of Chinese students within an all-Chinese class would be of most benefit, then the pilot program the writer advocates would be put into action. Emphasis should be put on the conversational method first followed by the more difficult written learning as an accompaniment to the verbal. Time will tell when and if a selective immersion into a heterogeneous group of non-Chinese students would be best.

Researcher recommends that emphasis be placed in the curriculum of social studies by first exposing the Chinese student to local Cambridge and its environs history and geography: a study of local society and government followed by an intensive study of U.S. History and Government, all subjects to be complemented by meeting head-on the people in the community who are a part of the business, private and public, structure of society.

Relative to mathematics in which it is apparent, as a group, the Chinese seem to excel, researcher would like to see the study in this order: Algebra I, II and Geometry rather than Algebra I, Geometry and Algebra II. Because Geometry emphasizes verbal skills more than Algebra does, it is easier for the limited English speaking ability Chinese students to handle the learning this way. Also, Algebra I followed by Algebra II is the method used in Hong Kong, Mainland China and Taiwan.

Relative to the Science curriculum, researcher recommends General Science followed by an elective Biology course; and for those students who so desire, Chemistry and Physics. After the usual General Science course, the flow into Biology is more appropriate because of the emphasis on verbal memorizing. Whereas the language used in Chemistry and Physics problems and explanations tend to turn off students who need to spend an unusual amount of time in

first understanding the question presented in the English language.

If the Chinese student learns to speak and write English more fluently and more rapidly, this fact affects their behavior at home, social life and political involvement as well as their academic achievements.

At home, parents can have the best of two worlds recognizing the improvement in their children's English speaking ability. The inference can be drawn that their children are being better prepared academically, that they can be on their own when interfacing with other American children.

Social life can be enhanced with the better language skills Chinese students will have acquired more speedily. More valid choices can be made with the better understanding of English. Their value system can be more adequately and logically ascertained. Their sense of really belonging can be realized with their choices of political involvement and maybe selected total assimilation.

Once the English language learning process is enhanced by the catalyst of the suggested changes this writer proposes, the other factors of friendship, work, marriage and politics become affected. A grasp of the English language makes for better understanding and communication with persons with whom the Chinese student comes in contact.

This allows more accurate choices to be made by the Chinese students. Also, it goes without saying, that applying language skills will improve learning on whatever level in high school or college. The posture and attitude of the better educated Chinese student will develop more rapidly. The better grasp of the English language will encourage speaking out and involvement in public and private debate. More confident stances will accrue with the more speedily acquired English language skills.

Teaching staff will benefit by the more rapid learning process. Teachers need not spend more time on what once might have been "unnecessary" interpretations and delays. Communications will have improved in close relationships. There is no doubt that as night follows day the more rapid learning of English produces confidence in one self to live to the best advantage in our American society of complexities.

Tradition is part of the psyche of the Chinese which affects all aspects of the students' lives. But as with immigrants from all other countries, some of the Chinese students will be selective as to which facets of the Chinese culture to subdue, stick with, adapt and/or reject. America is a land of access and choice. Education supports these freedoms unique to the U.S.A. The Bill of Rights and the rest of the U.S. Constitution gives legal authority for the

exercise of human rights. The Chinese student has opportunity to apply the constitutional safeguards to every part of their tradition-oriented, strong family-ties environment.

What the schools can do to further engender the American way of life for scrutiny is to enhance the study of our legal system by creating a valid and more realistic approach to learning: permitting the students to interface with the real actors of the judicial, legislative and executive systems of the public and private work-place. This researcher is making a case for the curriculum to include a regular pattern of the use of community related personnel within the classroom, extending beyond the walls of the school. Chinese imbedded tradition in this way has a more viable United States custom with which to compare and contrast just what use the individual Chinese student can put both cultures together.

This type of recommended teaching does in no way conflict with the principles of Lau v. Nichols relative to encouraging the Chinese student to speak out with confidence in the English language. In fact the Chinese student will be able to display self-esteem by the personal and outward expressions in the English language. The student will become an important part of America by participating in filing bills in various legislatures. The process of this

educational and political activity involves not only individual action but also group inter-action in speaking out on issues relating to the environment, health, safety, working conditions, social programs and the like, as an interracial cooperative effort. Chinese may be parts of groups disagreeing with themselves relative to issues of the day. This type of expanded educational activity can make for more assimilation of the Chinese student and adult into the American society while still remembering and respecting certain elements of Chinese tradition.

Most Chinese Americans agree to becoming American citizens for empowerment purposes, for voting purposes and non-alienation purposes. The voting process is the main feature of citizenship participation. Researcher recommends the more formal participation of Chinese students in the political process, not only for voting purposes but also for support of future laws to be made in concert with people from various ethnic backgrounds. In this way citizenship can gel with assimilation into the American culture.

How does the school meet head on the fact of multi-culturalism within an American society? Multi-ethnicity is a fact of America; America is a land of immigrants. Each wave of immigrant groups was forced to cope with an antagonistic establishment, especially on the local level. The Chinese have been no exceptions. The school must focus

on this reality. Researcher recommends more of what we have at CRLS: programs like Asian week, Latin American Week, all sorts of specific and general clubs like the Asian, Portuguese, Haitian, Law, Wilderness and Students-Against-Driving-Drunk. This will develop of the American dream of no national-boundaries discrimination, equal application of the law and due process rights for all within the citizenship clause of the 14th Amendment stretching to all inhabitants of America.

The need for more inter-group and inter-personal activity in the school setting can develop by an amalgamation of school clubs and the newly formed school government council of students. Members of the school clubs can intermingle in common projects in the school. Other established school units such as Open Lines (a student dispute resolution group), Student Service Center, Career Resource Center, Cambridge Volunteers relative to peer counseling, et al might provide avenues of further social integration opportunities.

Hopefully, parents, teachers, counselors, administrators and other school actors will begin to realize that socialization complements book-work, that books are "dead" teachers, and that living in non-artificial conditions is the here and now. This concept can be the wedge to closer inter-personal communication without sacrificing book

learning. Art, sports and extra-curricular activities are abundantly offered at CRLS. They make for the holistic development of the student who follows the regularly required academic courses, which includes mandatory physical education for the four years of high school. This type of education should be monitored to make sure that all students participate adequately. Here is where guidance counseling can come in to advise students on the choices to consider in using high school education to develop the whole person not only in content, but attitude; and in the social and political context.

The Chinese parents are perfectly willing to entrust their youngsters to the school, and they have great faith in it. However, there are missing links between the school and the parents. The need for Chinese students to have their parents become more involved in school management via a parents/teachers/students organization emerges as one way to better understanding coming from socialization. There does exist a P.A.C., Parent Advisory Council, in the bilingual program that might be used as a springboard to have more Chinese parents spread their concerns into the C.R.L.S. complex. An involvement of more Chinese parents in intra-school affairs could open up avenues for closer social ties with other elements of the community. This could make for people-to-people contact in the common purpose of the gener-

al education of youth.

As to the importance the Chinese parents place in education, the school's problem might be how to more realistically assess the Chinese students, i.e., how does the school cope with the parents who want to push their children into college when the school sees, in all honesty, that all indications are that college is not the way to go? Well, the school, somehow must be sensitive to the Chinese parents' feelings. Researcher recommends informal meetings with parents, counselors and other school support personnel including those in generic education to meet the needs of special cases of Chinese students who are not all college bound. The parents must be made aware of the other as good alternatives to college - industry and the arts on all levels of life.

How does the immigrant Chinese student find his identity in a land of "strangers"? There is no doubt that in this respect schooling plays a major part in the lives of Chinese students. Here the Chinese students interact with their peers confronting common problems of socializing, communicating, participating in school events and academic classes. CRLS can be proposed as an example of opportunity for all its students, academically and socially. Depending upon students' inclinations and problems, the school supports students with all of its course offerings and

social departments. Highest academic studies vis-a-vis wide variety of sports, arts and social offerings comprise the school. The Chinese student chooses the niche of life at school which provides comfortable yet challenging opportunities of choices by the individual Chinese student.

Because of the reality of current financial restraints on education, there is developing a trend to enhance education without additional economic burden. The trend involves the use of community resource people on a regular basis to become part of subject curricula. Here is an opportunity not only for the Chinese community of students to interface with different prime sources of education but also for all of the school community to commingle for a common purpose. This type of learning by bringing the outside community into the schools is a natural and less expensive way than the field trips which have limitations because of money constraints.

Recommendations for Further Research

For further study the important element of attitude towards minorities in the greater Cambridge area can be a dissertation itself. How does the American establishment feel about the amount of concern the government displays towards minorities at the expense of non-minorities in the school and work-place?

Another study could look into the degree to which the political party structure is open to Chinese, a) employment opportunities, b) housing restrictions and c) the strength of the Chinese culture which may influence the social integration of the Chinese American.

In addition, since the family itself is undergoing the shock of transplantation, it is weakened in its efforts to provide total support for the children. It is not that the parents do not care. They do. Whatever failings they exhibit come more from ignorance, cultural conflicts, and insecurity rather than lack of parental concern. The families, themselves, need help in their transitional stages. Rather than suggest more day-care centers or the like which would separate the parents and children even more, it might be better to see the family strengthened by making it more financially secure.

To accomplish this, a housing counseling center might be set up to guide new immigrants in their choice of housing and furnishings. The counselors could advise the newcomers to refrain from paying key money and show them how to set up a new household with a minimum of expense. Since a large portion of accumulated debts arise from the expenses related to these two items, that could ease the financial burden of the families somewhat.

The other recourse is to increase income. There is

a need to broaden the occupational range of the men who are employed primarily in restaurants and the women who are found in the garment industry. Employment counselors from the State Employment Service could be allocated to work with the new immigrants and help them find employment that will require shorter hours and more adequate pay.

It is believed that the propensity of the Chinese to concentrate in a few occupations is due in large part to lack of knowledge of job opportunities. In other words, these people need re-channeling. Here is the advantage education offers in the land of the free and home of the brave.

APPENDIX A

STUDENT SURVEY

Chinese Students CRLS

School Year 1985-1986

The purpose of this questionnaire is to find out your perceptions of how well the schools prepare Chinese students to cope with the American society. The results will be a source of education to be used to alter methods of providing academic and social services to students.

You are asked to write your name on this sheet so that I will be sure that I have reached every Chinese students. At no time will your name be connected with any opinions you expressed in this study. If you do not wish to use your name it will not invalidate your answers. Your response will be reported and analyzed as group information. Thank you.

Teacher

NAME _____
(optional)

DATE _____ 1986

Questionnaire for Chinese Students

Part A

Directions

Please circle the most correct answer to the following questions:

1. I am a

- | | |
|-----------|----|
| a) male | 26 |
| b) female | 24 |

2. I am presently a

- | | |
|--------------|-----|
| a) Freshman | 33% |
| b) Sophomore | 24% |
| c) Junior | 29% |
| d) Senior | 14% |
| e) Other | 0% |

3. I have been a CRLS student for

- | | |
|----------------------------|-----|
| a) less than 1 school year | 43% |
| b) 2 years | 27% |
| c) 3 years | 20% |
| d) more than 3 years | 10% |

4. My grades in school are

- | | |
|------------------------|-----|
| a) mostly A's (90-100) | 32% |
| b) mostly B's (80-89) | 52% |
| c) mostly C's (70-79) | 16% |
| d) mostly D's (60-69) | 0% |
| e) mostly failures | 0% |

5. Most of my after school hours are spent

- | | |
|---------------------------------------|-----|
| a) working | 29% |
| b) participating in school activities | 14% |
| c) attending to home responsibilities | 40% |
| d) doing nothing in particular | 17% |

6. Most of my after school hours doing homework for
- | | |
|----------------------------|-----|
| a) less than 10 hours/week | 38% |
| b) between 10 and 20 hours | 34% |
| c) between 20 and 30 hours | 20% |
| d) over 30 hours | 8% |
7. The language most frequently spoken in my home is
- | | |
|------------|-----|
| a) Chinese | 88% |
| b) English | 12% |
8. I have lived in the U.S.A.
- | | |
|----------------------|-----|
| a) less than 1 year | 18% |
| b) 1 year | 4% |
| c) 2 years | 18% |
| d) 3 years | 14% |
| e) 4 years | 20% |
| f) more than 4 years | 8% |
| g) all my life | 18% |
9. What disciplinary issues have you been involved in while you have been in CRLS? (circle one or more)
- | | |
|---|-----|
| a) Issues of attendance (class cutting, school truancy) | 2% |
| b) Behavior issues (conflicts with staff members or other students) | 8% |
| c) racial | 6% |
| d) I have not been involved in any disciplinary issues | 84% |
10. With what problems have you been helped since you have been in CRLS? (circle one or more)
- | | |
|-------------------------|-----|
| a) Issues of attendance | 0% |
| b) Behavior issues | 10% |
| c) Academic issues | 22% |
| d) None of the above | 68% |
11. What religion do you currently embrace?
- | | |
|-----------------|-----|
| a) Christianity | 16% |
| b) Buddhism | 16% |
| c) Islamism | 0% |
| d) Other | 2% |
| e) None | 66% |

12. Have you changed your religion since you came to America?

- | | |
|-------------------|-----|
| a) Yes | 0% |
| b) No | 53% |
| c) Does not apply | 47% |

Part B

Directions

Please check the most appropriate response:

1. When you can choose either English or Chinese to speak (with friends, at home), which one do you speak?
English 35% Chinese 65%
2. Which language do you speak better (more fluently)?
English 20% Chinese 80%
3. If you were just a child and could only learn either English or Chinese, which would you prefer?
English 39% Chinese 61%
4. Is it easier for you to read English or Chinese?
English 33% Chinese 67%
5. Do you prefer to buy a magazine written in English or Chinese?
English 49% Chinese 51%
6. Do you prefer to learn your subject matter in English or Chinese?
English 67% Chinese 33%
7. Do you make friends with non-Chinese people?
Always___ Often___ Occasionally___ Seldom___ Never___
20% 48% 12% 12% 8%
8. Do you study with Chinese students?
Always___ Often___ Occasionally___ Seldom___ Never___
20% 26% 30% 18% 6%
9. Do you join school clubs with non-Chinese students?
Always___ Often___ Occasionally___ Seldom___ Never___
20% 20% 20% 17% 23%
10. Do you like to see Chinese movies?
Always___ Often___ Occasionally___ Seldom___ Never___
37% 25% 18% 18% 2%
11. Do you date non-Chinese?
Always___ Often___ Occasionally___ Seldom___ Never___
4% 14% 29% 16% 37%

12. Do you prefer to marry a Chinese person rather than a non-Chinese person?
 Always___ Often___ Occasionally___ Seldom___ Never___
 30% 33% 26% 2% 9%
13. Do you think about the consequences of marrying a non-Chinese?
 Always___ Often___ Occasionally___ Seldom___ Never___
 12% 8% 29% 20% 31%
14. Do you have strong feelings about strict family ties?
 Always___ Often___ Occasionally___ Seldom___ Never___
 24% 28% 22% 16% 10%
15. Do you think the influences of the Chinese community is too weak on you?
 Always___ Often___ Occasionally___ Seldom___ Never___
 4% 16% 28% 24% 28%
16. Do you think breaking of family tradition?
 Always___ Often___ Occasionally___ Seldom___ Never___
 6% 0% 12% 25% 57%
17. Do you like to see your parents' birth place?
 Always___ Often___ Occasionally___ Seldom___ Never___
 54% 14% 8% 16% 8%
18. Do you like to become fully Americanized?
 Always___ Often___ Occasionally___ Seldom___ Never___
 20% 14% 23% 18% 25%
19. Do you think about becoming an American citizen?
 Always___ Often___ Occasionally___ Seldom___ Never___
 37% 37% 9% 9% 8%
20. Do you prefer to become permanently assimilated into the American society?
 Always___ Often___ Occasionally___ Seldom___ Never___
 23% 35% 27% 11% 4%

Part C

Directions

Do the following steps for each statement in Part C:

1. Think about how the statement describes CRLS.
2. Circle ONE number for each statement according to the following choices:

Circle 1 if you STRONGLY AGREE with the statement.

Circle 2 if you AGREE with the statement.

Circle 3 if you DO NOT have an opinion about the statement.

Circle 4 if you DISAGREE with the statement.

Circle 5 if you STRONGLY DISAGREE with the statement.

Part C

- 1 = STRONGLY AGREE
 2 = AGREE
 3 = NO OPINION
 4 = DISAGREE
 5 = STRONGLY DISAGREE

- | | |
|---|-----------|
| 1. Chinese students usually avoid admitting that social problems exist. 54% agree 21% disagree 25% no opinion | 1 2 3 4 5 |
| 2. Chinese students receive the same treatment as other students do when they break a rule. 70% agree 12% disagree 18%no opinion | 1 2 3 4 5 |
| 3. Little attention is paid to Chinese students when they speak in class. 36% agree 40% disagree 24% no opinion | 1 2 3 4 5 |
| 4. Most Chinese students are treated fairly. 71% agree 6% disagree 23%no opinion | 1 2 3 4 5 |
| 5. Most teachers in CRLS will assist Chinese students like other students who need help. 80% agree 12% disagree 8% no opinion | 1 2 3 4 5 |
| 6. Teachers in CRLS are equally friendly to Chinese students as they are to others. 86% agree 8% disagree 6% no opinion | 1 2 3 4 5 |
| 7. Most Chinese students are accepted by other students. 63% agree 8% disagree 29% no opinion | 1 2 3 4 5 |
| 8. I can learn if I work hard. 92% agree 0% disagree 8% no opinion | 1 2 3 4 5 |
| 9. Teachers in CRLS expect more from Chinese students. 42% agree 16% disagree 42% no opinion | 1 2 3 4 5 |
| 10. The guidance counselors are important people in CRLS. 80% agree 8% disagree 12% no opinion | 1 2 3 4 5 |

- 1 = STRONGLY AGREE
 2 = AGREE
 3 = NO OPINION
 4 = DISAGREE
 5 = STRONGLY DISAGREE

- | | |
|--|-----------|
| 11. I receive as much help as I ask for with my school work. 63% agree 14% disagree 23% no opinion | 1 2 3 4 5 |
| 12. Chinese students are respected by most teachers. 61% agree 2% disagree 37% no opinion | 1 2 3 4 5 |
| 13. Chinese students seldom talk to the Administrator unless they are in trouble. 61% agree 10% disagree 29% no opinion | 1 2 3 4 5 |
| 14. Chinese students in CRLS talk openly about school problems. 33% agree 39% disagree 28% no opinion | 1 2 3 4 5 |
| 15. You can get good advice in CRLS when you need help. 58% agree 12% disagree 30% no opinion | 1 2 3 4 5 |
| 16. Chinese students, along with other students, help plan activities in CRLS. 59% agree 8% disagree 33% no opinion | 1 2 3 4 5 |
| 17. Chinese students should do school work with non-Chinese students. 59% agree 12% disagree 29% no opinion | 1 2 3 4 5 |
| 18. Chinese students should do homework with non-Chinese students. 38% agree 14% disagree 48% no opinion | 1 2 3 4 5 |
| 19. My guidance counselor thinks my education is important. 65% agree 6% disagree 29% no opinion | 1 2 3 4 5 |
| 20. My parents thinks my education is important. 90% agree 2% disagree 8% no opinion | 1 2 3 4 5 |
| 21. Chinese students know their rights in CRLS. 58% agree 8% disagree 34% no opinion | 1 2 3 4 5 |

- 1 = STRONGLY AGREE
2 = AGREE
3 = NO OPINION
4 = DISAGREE
5 = STRONGLY DISAGREE

22. Most adults in CRLS will take time to listen to Chinese students. 1 2 3 4 5
56% agree 15% disagree 29% no opinion
23. Most Chinese students respect teachers. 1 2 3 4 5
78% agree 4% disagree 18% no opinion

STAFF SURVEY

Chinese Students CRLS

School Year 1985-1986

The purpose of this questionnaire is to find out your perceptions of how well the schools prepare Chinese students to cope with the American society. The results will be a source of education to be used to alter methods of providing academic and social services to students.

At no time will your name be connected with any opinions you expressed in this study. If you do not wish to use your name it will not invalidate your answers. Your response will be reported and analyzed as group information. Please return this survey to me (House D) by Monday, May 5, 1986. Thank you very much.

Teacher

NAME _____
(optional)

DATE _____ 1986

Questionnaire for Staff

Part A

Directions

Please answer the following questions:

1. Your age: under 30 0%
 30-39 50%
 40-49 34%
 50-59 8%
 over 59 8%
2. Male 28 Female 22
3. Are you a:
- a) high school classroom teacher? 38. If yes,
regular 30
bilingual 6
special education 2
- b) high school administration? 7. If yes,
House A. D. Fundamental, Pilot
title Housemaster, Coordinator, Assistant
 Administrator, Student Supervisor,
 Teacher In Charge
- c) other Guidance counselor 5
4. a) How many years have you been in your current
position? _____ average: 12 years
- b) How many years have you been employed in secondary
education? _____ average: 16 years
- c) How many years of classroom teaching or guidance
experience do you have? _____ average: 15 years

- d) What are your areas of specialization in education?
- 3 Housemaster
 - 1 Coordinator
 - 1 Assistant Administrator
 - 1 Student Supervisor
 - 1 Teacher In Charge
 - 6 English As A Second Language
 - 6 English
 - 8 Social Studies
 - 5 Reading
 - 5 Mathematics
 - 3 Science
 - 2 Special Education
 - 1 Home Economics
 - 1 Art
 - 1 Business Education
 - 5 Guidance Counselor

Part B

Directions

Please check the most appropriate response:

1. Do you prefer to teach classes with Chinese students?
 Always___ Often___ Occasionally___ Seldom___ Never___
 49% 33% 16% 0% 2%
2. Do you prefer to teach only students who speak fluent English?
 Always___ Often___ Occasionally___ Seldom___ Never___
 4% 20% 24% 24% 28%
3. Do you prefer to teach students who speak little English?
 Always___ Often___ Occasionally___ Seldom___ Never___
 4% 13% 43% 30% 10%
4. Do you encourage Chinese students to study with Chinese students rather than non-Chinese students?
 Always___ Often___ Occasionally___ Seldom___ Never___
 0% 3% 37% 28% 32%
5. Do you encourage inter-social activities among Chinese and non-Chinese students?
 Always___ Often___ Occasionally___ Seldom___ Never___
 46% 39% 11% 0% 4%
6. Do you encourage Chinese students to join school clubs not oriented to the Chinese per se?
 Always___ Often___ Occasionally___ Seldom___ Never___
 30% 50% 16% 2% 2%
7. Do you prefer to have the curriculum include opportunity for more inter-racial socialization?
 Always___ Often___ Occasionally___ Seldom___ Never___
 57% 26% 15% 0% 2%
8. Do you encourage Chinese students to become permanently assimilated into the American culture?
 Always___ Often___ Occasionally___ Seldom___ Never___
 25% 24% 29% 16% 6%

Part C

Directions

Do the following steps for each statement in Part C:

1. Think about how the statement describes CRLS.
2. Circle ONE number for each statement according to the following choices:

Circle 1 if you STRONGLY AGREE with the statement.

Circle 2 if you AGREE with the statement.

Circle 3 if you DO NOT have an opinion about the statement.

Circle 4 if you DISAGREE with the statement.

Circle 5 if you STRONGLY DISAGREE with the statement.

Part C

- 1 = STRONGLY AGREE
 2 = AGREE
 3 = NO OPINION
 4 = DISAGREE
 5 = STRONGLY DISAGREE

- | | | |
|-----|--|-----------|
| 1. | Most Chinese students seek more homework. 73% agree 8% disagree 19% no opinion | 1 2 3 4 5 |
| 2. | Most Chinese students ask you more questions. 52% agree 23% disagree 25% no opinion | 1 2 3 4 5 |
| 3. | Most Chinese students ask you for more help than non-Chinese students. 54% agree 14% disagree 32% no opinion | 1 2 3 4 5 |
| 4. | Most Chinese students prefer to write than to speak. 58% agree 12% disagree 30% no opinion | 1 2 3 4 5 |
| 5. | Chinese students come to school earlier than non-chinese students. 34% agree 4% disagree 62% no opinion | 1 2 3 4 5 |
| 6. | Chinese students seem to use the library more than non-Chinese. 42% agree 4% disagree 54% no opinion | 1 2 3 4 5 |
| 7. | Most Chinese students are well-behaved. 94% agree 4% disagree 2% no opinion | 1 2 3 4 5 |
| 8. | Most Chinese students are very active. 39% agree 16% disagree 45% no opinion | 1 2 3 4 5 |
| 9. | Most Chinese students are a discipline problem. 2% agree 96% disagree 2% no opinion | 1 2 3 4 5 |
| 10. | Most Chinese students work well with other Chinese students. 70% agree 8% disagree 22% no opinion | 1 2 3 4 5 |

- 1 = STRONGLY AGREE
 2 = AGREE
 3 = NO OPINION
 4 = DISAGREE
 5 = STRONGLY DISAGREE

- | | |
|--|-----------|
| 11. Most Chinese students work well with other non-Chinese students. 74% agree 8% disagree 18% no opinion | 1 2 3 4 5 |
| 12. Chinese students keep more to themselves than non-Chinese students. 46% agree 32% disagree 22% no opinion | 1 2 3 4 5 |
| 13. Chinese students sacrifice more than non-Chinese students. 40% agree 6% disagree 54% no opinion | 1 2 3 4 5 |
| 14. Most Chinese students participate in mixed group activities. 51% agree 22% disagree 27% no opinion | 1 2 3 4 5 |
| 15. I feel that most Chinese students want to become American citizens. 46% agree 2% disagree 54% no opinion | 1 2 3 4 5 |
| 16. I think most Chinese students shun non-Chinese students. 8% agree 66% disagree 26% no opinion | 1 2 3 4 5 |
| 17. I think that Chinese students perform better academically than most non-Chinese students. 76% agree 10% disagree 14% no opinion | 1 2 3 4 5 |
| 18. I think that Chinese study habits work against Chinese socialization with other students. 26% agree 40% disagree 34% no opinion | 1 2 3 4 5 |
| 19. My preference is to teach more Chinese students. 38% agree 6% disagree 56% no opinion | 1 2 3 4 5 |
| 20. My preference is to teach more non-Chinese students. 8% agree 28% disagree 64% no opinion | 1 2 3 4 5 |

- 1 = STRONGLY AGREE
 2 = AGREE
 3 = NO OPINION
 4 = DISAGREE
 5 = STRONGLY DISAGREE

21. Chinese students usually avoid admitting that social problems exist. 1 2 3 4 5
 26% agree 16% disagree 58% no opinion
22. Most teachers in CRLS will assist Chinese students like other students who need help. 1 2 3 4 5
 88% agree 4% disagree 8% no opinion
23. Teachers in CRLS are equally friendly to Chinese students as they are to others. 1 2 3 4 5
 94% agree 2% disagree 4% no opinion
24. Most Chinese students are accepted by other students. 1 2 3 4 5
 86% agree 6% disagree 8% no opinion
25. Teachers in CRLS expect more from Chinese students. 1 2 3 4 5
 58% agree 14% disagree 28% no opinion
26. Chinese students seldom talk to the Administrator unless they are in trouble. 1 2 3 4 5
 39% agree 20% disagree 41% no opinion
27. Chinese students in CRLS talk openly about school problems. 1 2 3 4 5
 18% agree 40% disagree 42% no opinion
28. Chinese students, along with other students, are involved in planning activities in CRLS. 1 2 3 4 5
 57% agree 12% disagree 31% no opinion
29. Most adults in CRLS will take time to listen to Chinese students. 1 2 3 4 5
 90% agree 4% disagree 6% no opinion
30. Chinese students respect teachers more than non-Chinese students. 1 2 3 4 5
 82% agree 6% disagree 6% no opinion

PARENTS SURVEY

Chinese Students CRLS

School Year 1985-1986

The purpose of this questionnaire is to find out your perceptions of how well the schools prepare Chinese students to cope with the American society. The results will be a source of education to be used to alter methods of providing academic and social services to students.

At no time will your name be connected with any opinions you expressed in this study. If you do not wish to use your name it will not invalidate your answers. Your response will be reported and analyzed as group information. Please return this survey to me (House D) by Monday, May 5, 1986. Thank you very much.

Teacher

NAME _____
(optional)

DATE _____ 1986

Questionnaire for Parents

Part A

Directions

Please check the most appropriate response.

1. Around the house my son/daughter speaks Chinese.

| | | | | |
|-----------|----------|-----------------|-----------|----------|
| Always___ | Often___ | Occasionally___ | Seldom___ | Never___ |
| 56% | 32% | 12% | 0% | 0% |
2. When my son/daughter and I talk together we speak English.

| | | | | |
|-----------|----------|-----------------|-----------|----------|
| Always___ | Often___ | Occasionally___ | Seldom___ | Never___ |
| 3% | 3% | 17% | 43% | 34% |
3. Do you prefer your child/children associate more with Chinese students rather than non-Chinese students?

| | | | | |
|-----------|----------|-----------------|-----------|----------|
| Always___ | Often___ | Occasionally___ | Seldom___ | Never___ |
| 0% | 4% | 36% | 43% | 17% |
4. Do you prefer your child/children to be taught by a Chinese teacher rather than a non-Chinese teacher?

| | | | | |
|-----------|----------|-----------------|-----------|----------|
| Always___ | Often___ | Occasionally___ | Seldom___ | Never___ |
| 0% | 5% | 42% | 29% | 24% |
5. Do you prefer your child/children to socialize in non-Chinese school activities?

| | | | | |
|-----------|----------|-----------------|-----------|----------|
| Always___ | Often___ | Occasionally___ | Seldom___ | Never___ |
| 37% | 23% | 22% | 9% | 9% |
6. Do you prefer your child/children to marry a Chinese person rather than a non-Chinese person?

| | | | | |
|-----------|----------|-----------------|-----------|----------|
| Always___ | Often___ | Occasionally___ | Seldom___ | Never___ |
| 52% | 19% | 6% | 10% | 13% |
7. Do you prefer your child/children to follow in your footsteps socially?

| | | | | |
|-----------|----------|-----------------|-----------|----------|
| Always___ | Often___ | Occasionally___ | Seldom___ | Never___ |
| 9% | 24% | 34% | 21% | 12% |

8. Do you think the influences of the Chinese community is too weak on your child/children?
Always___ Often___ Occasionally___ Seldom___ Never___
0% 17% 25% 29% 29%
9. Do you prefer your child/children to become permanently assimilated into the American culture?
Always___ Often___ Occasionally___ Seldom___ Never___
9% 21% 27% 24% 9%
10. Do you like your child/children to become fully Americanized?
Always___ Often___ Occasionally___ Seldom___ Never___
3% 20% 23% 20% 34%
11. Do you want your child/children to become an American citizen?
Always___ Often___ Occasionally___ Seldom___ Never___
44% 26% 15% 3% 12%

Part B

Directions

Do the following steps for each statement in Part B:

1. Think about how the statement describes CRLS.
2. Circle ONE number for each statement according to the following choices:

Circle 1 if you STRONGLY AGREE with the statement.

Circle 2 if you AGREE with the statement.

Circle 3 if you DO NOT have an opinion about the statement.

Circle 4 if you DISAGREE with the statement.

Circle 5 if you STRONGLY DISAGREE with the statement.

Part B

- 1 = STRONGLY AGREE
 2 = AGREE
 3 = NO OPINION
 4 = DISAGREE
 5 = STRONGLY DISAGREE

- | | | |
|-----|--|-----------|
| 1. | Chinese students usually avoid admitting that social problems exist. 31 agree 34% disagree 35% no opinion | 1 2 3 4 5 |
| 2. | People pay little attention to Chinese students when they speak in class. 20% agree 43% disagree 37% no opinion | 1 2 3 4 5 |
| 3. | Most Chinese students are treated fairly. 77% agree 9% disagree 14% no opinion | 1 2 3 4 5 |
| 4. | Most Chinese students are accepted by other students. 62% agree 18% disagree 20% no opinion | 1 2 3 4 5 |
| 5. | Teachers in CRLS expect more from Chinese students. 26% agree 14% disagree 60% no opinion | 1 2 3 4 5 |
| 6. | The guidance counselors are important people in CRLS. 77% agree 14% disagree 9% no opinion | 1 2 3 4 5 |
| 7. | My son and/or daughter helps plan activities in CRLS. 66% agree 9% disagree 25% no opinion | 1 2 3 4 5 |
| 8. | My son and/or daughter does homework with non-Chinese students. 35% agree 27% disagree 38% no opinion | 1 2 3 4 5 |
| 9. | My son's and/or daughter's education is the most important factor for a successful life. 84% agree 6% disagree 10% no opinion | 1 2 3 4 5 |
| 10. | My son and/or daughter is receiving a good education. 80% agree 11% disagree 9% no opinion | 1 2 3 4 5 |

- 1 = STRONGLY AGREE
 2 = AGREE
 3 = NO OPINION
 4 = DISAGREE
 5 = STRONGLY DISAGREE

11. I send my son and/or daughter to school every day, even when they do not feel well. 1 2 3 4 5
 44% agree 44% disagree 12% no opinion
12. Most Chinese students respect teachers. 1 2 3 4 5
 88% agree 6% disagree 6% no opinion
13. Most adults in CRLS will take time to listen to Chinese students. 1 2 3 4 5
 49% agree 15% disagree 36% no opinion
14. There is too much non-academic activity in school for my son and/or daughter. 1 2 3 4 5
 26% agree 37% disagree 37% no opinion
15. I allow my son (if applicable) to go to the movies. 1 2 3 4 5
 71% agree 3% disagree 26% no opinion
16. I allow my daughter (if applicable) to go to the movies. 1 2 3 4 5
 59% agree 13% disagree 28% no opinion
17. I encourage my son and/or daughter to meet non-Chinese people. 1 2 3 4 5
 69% agree 8% disagree 23% no opinion
18. Non-Chinese friends are welcome to visit my son and/or daughter in my home. 1 2 3 4 5
 74% agree 9% disagree 17% no opinion
19. It is all right for my son and/or daughter to go on dates with non-Chinese people. 1 2 3 4 5
 37% agree 29% disagree 34% no opinion
20. It is alright for parents to arrange their children's marriages. 1 2 3 4 5
 44% agree 27% disagree 29% no opinion
21. I like my son and/or daughter to return to my homeland permanently. 1 2 3 4 5
 21% agree 30% disagree 49% no opinion

- 1 = STRONGLY AGREE
- 2 = AGREE
- 3 = NO OPINION
- 4 = DISAGREE
- 5 = STRONGLY DISAGREE

22. My son and/or daughter should return to my
homeland for a visit. 1 2 3 4 5
76% agree 12% disagree 12% no opinion
23. My son and/or daughter should be allowed to
marry outside my current religion. 1 2 3 4 5
46% agree 12% disagree 42% no opinion

APPENDIX B

"Public Education for High School Chinese Students:
Assimilation into American Society"

As a doctoral candidate at the School of Education, University of Massachusetts in Amherst, my individual research is focused on the assimilation of Chinese students into the American culture. For the past twelve years I have been a teacher at the secondary level in the City of Cambridge Public Schools. The experience has given me time to know the problems and needs of the Chinese students. It also has given me expertise in conducting my study. I need your input and consent to help document my study.

The interview will center around your perceptions of how well the schools prepare Chinese students to cope with the American society. The results will be a source of education to be used to alter methods of providing academic and social services to students.

The interview will take approximately 30 minutes to complete. Each interview will be audio-taped to allow for review and accurate reporting by me. I will be the only person, other than the student, to know who is speaking on the tape. In all the documentation that may result from your interview I will not use your name. I will use the results of the interview in my dissertation, presentations and related academic work.

Should you give your permission for your child to participate in these interviews, please remember that you may withdraw permission at any time before, during or after the interview, and if you or your child should choose not to allow the use of his/her interview material, I must be notified, in writing no later than June 10, 1985.

I would be very happy to discuss any questions or concerns you may have by contacting me at CRLS, House D (498-9203).

Thank you for your assistance.

I/We give permission for _____ to
 _____ (Name of Participant)
 participate in an interview conducted by Mr. Ho, under
 conditions stated above.

(Signature of Parent/Guardian)

(Interviewer)

(Date)

INTERVIEW QUESTIONS FOR CHINESE STUDENTS

1. a) Are you satisfied at this time with the amount of English you can speak? b) Is it more comfortable for you to speak Chinese or English?
2. Do you think the school has done enough to encourage you to socialize not only with other Chinese students but also with non-Chinese students?
3. Do you have any reservations about dating with other Chinese students or non-Chinese students? If yes, what reservations? If no, why not?
4. How do you think your family tradition and Chinese community have influenced you?
5. a) Now that you are in America, do you want to stay here? Why or why not? b) Do you want to become permanently assimilated into American society? Why or why not?
6. What do you think about the treatment received by others in school, such as other Chinese students, non-Chinese students, teachers, guidance counselors, administrators and teacher in charge?
7. Do you receive as much help in school as you expect? how?
8. Do you talk openly about school problems? Why or why not? What are those problems?
9. Do you do school work with non-Chinese students? Why or why not?
10. Do you agree with guidance counselors, teachers and parents that education is important to you? Why?
11. Is there anything else you would like to comment on?

"Public Education for High School Chinese Students:
Assimilation into American Society"

As a doctoral candidate at the School of Education, University of Massachusetts in Amherst, my individual research is focused on the assimilation of Chinese students into the American culture. For the past twelve years I have been a teacher at the secondary level in the City of Cambridge Public Schools. The experience has given me time to know the problems and needs of the Chinese students. It also has given me expertise in conducting my study. I need your input and consent to help document my study.

An interview will center around your perceptions of how well the schools prepare Chinese students to cope with the American society. The results will be a source of education to be used to alter methods of providing academic and social services to students.

The interview will take approximately 30 minutes to complete. Each interview will be audio-taped to allow for review and accurate reporting by me. I will be the only person, other than you, to know who is speaking on the tape. In all the documentation that may result from your interview I will not use your name. I will use the results of the interview in my dissertation, presentations and related academic work.

Should you participate in this interview, please remember that you may withdraw permission at any time before, during or after the interview, and if you should choose not to allow the use of the interview material, please notify me in writing no later than June 16, 1986.

I would be very happy to discuss any questions or concerns you may have by contacting me at CRLS, House D (498-9203).

In signing this consent form you are agreeing to participate in this interview and agree to allow me to use the materials from this interview as described above. You further agree that there will be no financial claim made for use of this material.

Thanking you in advance for your assistance.

I, _____ have read the above statement and agree to participate in an interview conducted by Peter Ho.

(Signature of staff member)

(Date)

(Signature of interviewer)

INTERVIEW QUESTIONS FOR STAFF

1. How long have you been in this school?
2. Do you think the school has done enough to encourage Chinese students to socialize not only with other Chinese students but also with non-Chinese students?
3. Do you have any reservations about Chinese students dating with other Chinese students or non-Chinese students? If yes, what reservations? If no, why not?
4. How do you think Chinese family tradition and the Chinese community have influenced Chinese students?
5. a) Do you think that Chinese students want to stay here in America? Why or why not? b) Do you think Chinese students want to become permanently assimilated into American society? Why or why not?
6. What do you think about the treatment Chinese students receive by others in school, such as other Chinese students, non-Chinese students, teachers, guidance counselors, administrators and teacher in charge?
7. Do you think Chinese students receive as much help in school as they expect? How? (In what ways?)
8. Do you think that Chinese students talk openly about school problems? Why or why not? What do you think are some of those problems?
9. Do you think that Chinese students do school work with non-Chinese students? Why or why not?
10. Do you agree with other school personnel and parents that education is important to Chinese students? Why?
11. Is there anything else you would like to comment on?

"Public Education for High School Chinese Students:
Assimilation into American Society"

As a doctoral candidate at the School of Education, University of Massachusetts in Amherst, my individual research is focused on the assimilation of Chinese students into the American culture. For the past twelve years I have been a teacher at the secondary level in the City of Cambridge Public Schools. The experience has given me time to know the problems and needs of the Chinese students. It also has given me expertise in conducting my study. I need your input and consent to help document my study.

An interview will center around your perceptions of how well the schools prepare Chinese students to cope with the American society. The results will be a source of education to be used to alter methods of providing academic and social services to students.

The interview will take approximately 30 minutes to complete. Each interview will be audio-taped to allow for review and accurate reporting by me. I will be the only person, other than you, to know who is speaking on the tape. In all the documentation that may result from your interview I will not use your name. I will use the results of the interview in my dissertation, presentations and related academic work.

Should you participate in this interview, please remember that you may withdraw permission at any time before, during or after the interview, and if you should choose not to allow the use of the interview material, please notify me in writing no later than July 7, 1986.

I would be very happy to discuss any questions or concerns you may have by contacting me at CRLS, House D (498-9203).

In signing this consent form you are agreeing to participate in this interview and agree to allow me to use the materials from this interview as described above. You further agree that there will be no financial claim made for use of this material.

Thanking you in advance for your assistance.

I, _____ have read the above statement and agree to participate in an interview conducted by Peter Ho.

(Signature of parent)

(Date)

(Signature of interviewer)

INTERVIEW QUESTIONS FOR PARENTS

1. a) Are you satisfied with the amount of English your son/daughter speaks? b) Is it more comfortable for your son/daughter to speak Chinese or English?
2. Do you think the school has done enough to encourage your son/daughter to socialize not only with other Chinese students but also with non-Chinese students?
3. Do you have any reservations about your son/daughter dating with other Chinese students or non-Chinese students? If yes, what reservations? If no, why not?
4. How do you think your family tradition and Chinese community have influenced you and your son/daughter?
5. a) Now that you are in America, do you want your son/daughter to stay here? Why or why not? b) Do you want your son/daughter to become permanently assimilated into American society? Why or why not?
6. What do you think about the treatment received by others in school, such as other Chinese students, non-Chinese students, teachers, guidance counselors, administrators and teacher in charge?
7. Do you think your son/daughter receives as much help in school as you expect? How?
8. Do you think your son/daughter talks openly about school problems? Why or why not? What are those problems?
9. Does your son/daughter do school work with non-Chinese students? Why or why not?
10. Do you agree with guidance counselors, teachers and other parents that education is important to your son/daughter? Why?
11. Is there anything else you would like to comment on?

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