1989

A comparison of attitudes toward women among Asian university students at San Jose State University

Shirley Stanger
San Jose State University

Follow this and additional works at: https://scholarworks.sjsu.edu/etd_theses

Recommended Citation

Stanger, Shirley, "A comparison of attitudes toward women among Asian university students at San Jose State University" (1989). *Master's Theses*. 3228.
DOI: <https://doi.org/10.31979/etd.r5em-k93e>
https://scholarworks.sjsu.edu/etd_theses/3228

This Thesis is brought to you for free and open access by the Master's Theses and Graduate Research at SJSU ScholarWorks. It has been accepted for inclusion in Master's Theses by an authorized administrator of SJSU ScholarWorks. For more information, please contact scholarworks@sjsu.edu.

INFORMATION TO USERS

The most advanced technology has been used to photograph and reproduce this manuscript from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

University Microfilms International
A Bell & Howell Information Company
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
313/761-4700 800/521-0600

Order Number 1339654

**A comparison of attitudes toward women among Asian
university students at San Jose State University**

Stanger, Shirley Metzger, M.A.

San Jose State University, 1990

U·M·I
300 N. Zeeb Rd.
Ann Arbor, MI 48106

A COMPARISON OF ATTITUDES TOWARD WOMEN AMONG ASIAN
UNIVERSITY STUDENTS AT SAN JOSE STATE UNIVERSITY

A Thesis
Presented to
the Faculty of the Department of Psychology
San Jose State University

In Partial Fulfillment
of the Requirements of the Degree
Master of Arts

Shirley Stanger
December, 1989

APPROVED FOR THE DEPARTMENT OF PSYCHOLOGY

Sheila Bienenfeld, Ph.D.

Rose Ginsberg, Ph.D.

Raymond Lou, Ph.D.

APPROVED FOR THE UNIVERSITY

M. Lou Lewandowski

Abstract

The shortened form of Spence and Helmreich's (1973b) Attitudes Toward Women Scale, in which higher scores denote more liberal attitudes towards women's activities, was administered to five groups of students--Chinese, Japanese, Vietnamese, Korean, and U.S. born Caucasians. In all five groups women scored significantly higher than men. Correlations between years of residence and scores on the scale for the students in the ethnic groups who had been in the U.S. for less than 11 years, were all positive but only two were significant. Comparison between scores on the scale by the Caucasian group from this study and the one from the Spence and Helmreich study showed an increase in scores (more liberal attitudes) for both men and women from the present study. It was observed that the increase was larger for women (26% increase from the previously reported score).

ACKNOWLEDGEMENTS

I would like to acknowledge the members of my committee, Sheila Bienenfeld, Ph.D., chairperson, and Raymond Lu, Ph.D. of the Asian Studies Department.

Words cannot, however, express my gratitude to my mentor, Rose Ginsberg, Ph.D. who served on my committee. Although retired, she inspired and encouraged me through the long struggle and gave unstintingly of her time and expertise. I have never had an instructor who so epitomizes what every teacher must surely aspire to be. With and from Rose, learning is a joy!

I would also thank Robert Fox, Ph.D. for his understanding of the circumstances which required an extension of time to complete my thesis.

Finally, I would like to thank my husband for his tolerance of my lengthy endeavors.

TABLE OF CONTENTS

SECTION	PAGE
INTRODUCTION	2
REVIEW OF LITERATURE.....	7
METHOD	13
Research Participants	13
Measures.....	13
Design	15
RESULTS	16
DISCUSSION	16
REFERENCES	27
APPENDICES	
Appendix A. Signed Approval Form.....	31
Appendix B. short Attitude Toward Women Scale.....	32
Appendix C. Demographic Questionnaire.....	35
Appendix D. Informed Consent Form.....	37

LIST OF TABLES

TABLE	PAGE
1. Scores on the sAWS and Student t-tests.....17 for Each Ethnic Group.	17
2. LSD Multiple Range Test on sAWS Scores.....19 Across Ethnic Groups.	19
3. Scores on the sAWS and Student t-tests.....21 for Chinese and Vietnamese Women and Men With Less Than 11 Years Residency in the U.S..	21
4. Correlation Between Scores on sAWS and..... 23 Length of Residence in the U.S. for Ethnic Groups of Foreign Born Students.	23

A Comparison of Attitudes Toward Women Among Asian
University Students at San Jose State University

Shirley Stanger
San Jose State University

Running head: ASIAN WOMEN

Footnotes

Request for reprints should be sent to Shirley Stanger Department of
Psychology, San Jose State University, San Jose, California 95192-0120.

A Comparison of Attitudes Toward Women Among Asian University Students at San Jose State University

The United States, once the so called "melting pot," has once again become a country of many cultures, especially in California where recently there has been a large influx of Chinese, Japanese, Vietnamese and Koreans. According to the Center for the Continuing Study of California Economy, by the year 2000, between 40-54% of this state's population will be members of minority groups (Robey, 1985). Asians are the fastest growing minority group in America (Honolulu Star-Bulletin, 1985; Hollis, 1985; Robey, 1985). In Fall, 1987, Asian students at San Jose State University accounted for 18.5% of the total enrollment, and it seems reasonable to anticipate a continuing increase in that percentage.

According to Trenholm & Jensen (1988), culture is an acquired set of beliefs, attitudes, and values that people use to interpret their world and guide their actions. These common orientations and behaviors form a relational culture, a "mental model" that labels and classifies relationships and specifies how members should treat one another, directing future behaviors. One relational construct which in turn seems to apply to the Asian culture is what they term "deference," which seems to equate with what Caucasians term "dominance-submission." Dominance-submission encompasses a non-verbal message which makes clear that one wants to take control and the other wants to relinquish control (Gulley, 1968). The question arises whether, in our modern Western world, the archaic attitude that one must be dominant and the other submissive will be replaced by a more democratic and egalitarian

attitude.

Because the Asian cultures are very different from that of the United States, the effect of American culture upon Asian immigrants is of interest, and it is with that effect, particularly upon gender-role attitude to women's activities, that this thesis is concerned.

Research on gender-role attitudes to date has focused principally on the white middle class, with some studies addressing black minorities. The many other minority groups presently making up American society have been largely neglected. There are two questions: 1) the effects of American culture upon the attitude of such groups, and 2) the reverse, that is, the effect which the contribution of the historical and cultural differences of those groups may have had in changing attitudes in general to the roles of women in American society.

This thesis asks the question "Does the number of years of residence of Asians in the United States change the attitudes of Asian immigrants, particularly, the attitudes about women's activities?" The question of whether women's liberation has been successful, and how the attitudinal changes of new immigrants may reflect this is of special interest to American women, who have only recently enjoyed the benefits of more liberal attitudes toward women's issues, and the present investigation is concerned directly with the gender-role attitudes of Asian minorities.

In the present study, attitudes toward women are defined empirically as: 1) the beliefs (as indicated by the responses to the designated questionnaires) which members of both sexes have about women, 2) the beliefs about the privileges and responsibilities they ought

or ought not to have, and 3) the beliefs about the roles they should play, especially as these roles relate to men.

Two competing theoretical perspectives have dominated gender-role research in recent years, those of Spence and of Bem. According to Orlofsky, Cohen, and Ramsden (1985) who compared the Spence and the Bem et al. perspectives:

The social learning point of view of Janet Spence and her colleagues asserts a general independence of sex-role personality traits, attitudes, and behaviors. The cognitive-developmental theory of Sandra Bem asserts that sex-role phenomena are fairly closely interrelated, at least for sex-role typed individuals whose gender schemas cause them to adhere closely to traditional sex-role norms in their self-concepts and behavior (p. 377).

By sex-role typed individuals, Bem was referring to individuals whose personalities are either highly "feminine" or highly "masculine" while androgynous and undifferentiated individuals are considered untyped. (Sex-role will be referred to as gender-role in this paper.) The Orlofsky, et al. (1985) findings were not definitive, tending to provide partial support for both Bem's and for Spence's points of view.

Gender congruent behavior of gender typed individuals is generally labeled as "masculinity" (typified by instrumentality), and "femininity" (typified by expressiveness). Scales purporting to measure these gender traits have been labeled in various ways: nurturance/dominance (Wiggins & Holzmueller, 1981), dominance-poise/nurturance-warmth (Tellegen & Lubinski, 1983), and

instrumentality/expressiveness (Spence, 1983).

There are very few studies in the literature which have examined gender-role attitudes among Asians--a literature search by this author found 1092 citations regarding gender-role attitudes, only 5 of which were concerned with such attitudes among Asians. Among those 5 studies, two examined the gender role attitudes among Asians (Braun & Chao, 1978; Bankart, 1984), using the short form of the Attitude Toward Women Scale (sAWS, Spence & Helmreich, 1972: See Appendix B)--Braun and Chao with Chinese subjects, and Bankart with Japanese subjects. The sAWS scale has also been widely used since 1972 (with other, non-Asian groups) where, uniformly, men were found to score as more traditional than women (Fleischer & Chertkoff, 1986; Jean & Reynolds, 1984; Orlofsky, et al., 1985). The use of the same sAWS scale in the present study, which includes a Caucasian group, will allow comparisons with results of earlier studies and will indicate whether those results are supported by this study, or if in the years which have passed since those studies were performed the attitudes of either or both Asians and Caucasians have changed.

Both Asian and Caucasian groups are included in the current study. Among the Asian minorities studied are the Vietnamese. This is the first study to examine attitudes toward women among immigrants from Vietnam. Recently a substantial influx of Vietnamese into this country, particularly notable in San Jose where this study takes place, makes the attitudes of this section of the community of considerable interest.

The current study examines the gender-role attitudes of Asian

male and female University students, comparing them with those of Caucasian students. The inclusion of Chinese subjects (both foreign-born and American-born) in the study permits a further look at Braun and Chao's (1978) findings and a comparison between attitudes of several Asian minority groups. In the numerous studies which have been performed among differing groups using the Spence and Helmreich scale (sAWS), one general result seems to predominate, that is, women both among Caucasian and a variety of minority groups are more liberal in their attitudes, as measured by the scale, than are men (Spence & Helmreich, 1972; Braun & Chao, 1978; Jean & Reynolds, 1984; Bankart, 1984; Orlofsky, Cohen & Ramsden, 1985). At the same time, the previously unasked question of whether a more liberal attitude to women is developed with longer residence in the United States is examined. The answer to this question is of some importance given the current large influx of Asian immigrants.

The following hypotheses are proposed:

Hypothesis I. There will be a difference in gender-role attitudes between men and women within each ethnic group, with men being more traditional (by Western definition) than women. This hypothesis is based on the assumption that the results in the Vietnamese group will parallel those of all other studied groups (principally non-Asian), where men have been found to be more traditional than women.

Hypothesis II. The length of residency in the United States among Asian immigrants will affect the scores on the short Attitudes Toward Women Scale in the direction of the more liberal. This will answer the question of how strong the effect of U.S. culture is on people of long established

Asian cultures.

Hypothesis III. There will be a difference between Chinese and Vietnamese men and between Chinese and Vietnamese women, as scored by the sAWS. This hypothesis is made on the assumption that the cultural differences between the two ethnic groups will be reflected by differences in their attitudes toward women.

Review of Literature

The gender-role studies described below will be presented in the following order: between Caucasian men and women; between Afro-Americans and Caucasians, between Asians of different cultures, and finally, between Asians and Caucasians.

Caucasian men and women

Research suggests that attitude is an important variable mediating the effects of changing work/family commitment patterns on individuals and families (Ferber, 1982; Nye, 1963) with men and women often differing in their attitudes and beliefs (Agassi, 1982). Men and women frequently have different expectations of their own gender-roles as well as the gender-roles of the other sex (Jean & Reynolds, 1980).

Orlofsky, et al., (1985), who used the Sex Role Behavior Scale (SRBS), the Attitude Toward Women Scale (AWS), and the Personal Attributes Questionnaire (PAQ) to compare men and women, report that they found a correspondence between traits and behaviors within the sexes such that individuals with less traditional gender-role trait organization were somewhat less traditional in their role behavior than those with gender-typed trait organization (Orlofsky, et al., 1985). Women and men are disposed by lifelong socialization to assimilate

traditional, stereotyped feminine and masculine personality traits and attitudes, and to behave according to stereotypic gender-role prescriptions, limiting their options, relationships and personal potential (Bem & Lenney, 1976). Bem hypothesizes that gender schemas of gender-typed individuals predispose them to follow traditional gender-role prescriptions in their self-concepts and behaviors, and to avoid behaviors typically associated with the other sex. Faulkender (1985) also suggests that many persons, regardless of gender-role stereotyping, support the idea of women remaining subordinate to men in familial situations.

According to the sex-typing hypothesis, women's conformity to socially ascribed gender-roles and feminine traits is at least partially responsible for their lower levels of career achievement relative to men (Wong, Kettlewell, & Sproule, 1985).

Until the 1940's, working outside the home was permissible mainly for wives of the poor, black, or immigrant classes (Chafe W., 1976). The increasing labor force participation of married women during World War II changed the general attitudes toward women's employment. Women who work, as Ferber has pointed out, play a larger role in family decision making and this changes the relative status of husband and wife (Ferber, 1982). Husbands' attitudes (or wives' perceptions of those attitudes) are strong predictors of the wives' labor force status (Spitze & Spaeth, 1976), and women respond differentially to their husbands' preferences regarding working depending on the prevailing cultural beliefs about these preferences. Asian women's cultural background, one might speculate, would make them perceive their

husbands' attitudes as more traditional with regard to wives' employment outside the home..

A study performed by Jean & Reynolds (1980) using the Bias in Attitudes Survey, a female/male role questionnaire, resulted in the interesting finding that in a social climate of changing gender-roles, individuals are more likely to try to fake liberalism in order to appear more tolerant, accepting, or attractive (Jean & Reynolds, 1980). It has also been shown that students actually become more liberal on virtually all issues, and that more highly educated people are less traditional in their attitudes toward women's role, therefore, the ultimate objective for sustained change rests in the shifting of the attitudes of the populace toward more egalitarian standards via higher education (Bayer, 1975). The substantial Asian enrollment at San Jose State University suggests that these students, like their Caucasian counterparts, will become, through educational exposure, more liberal than their parents who may "fake," but not subscribe to, liberal views.

Afro-Americans and Caucasians

Studies of gender role attitudes have generally used Caucasian students as subjects and the results may not be applicable to women of minority groups who must combat both sexism and racism.

A 1970 study of Afro-American and Caucasian women in terms of the interaction between the civil rights and women's liberation movements raised the concern whether Caucasian women, having so recently won greater equality for themselves, would be as unwilling as have been Caucasian males to encourage the hiring of Afro-American women for the positions they themselves want. The author of this study

further suggests that Afro-Americans can learn from the woman's liberation movement that, except for obvious physiological limitations, roles are not inherent but are adapted and interchangeable (LaRue, 1970).

Social science literature has often conceptualized the traditional image of Caucasian women as submissive and dependent, and Afro-American women as domineering and controlling. In a 1965 study, Moynihan concluded that Afro-American women were better paid and educated and had higher occupational status than their mates. This stereotypic view of the Afro-American matriarchal family structure was long held (Moynihan, 1965).

Although the myth of Afro-American women's superiority over Afro-American men in occupational status and employment persists, researchers have found that Afro-American men are more frequently employed and are more likely to be in higher status professions than are Afro-American women whose professions are largely in elementary school teaching, nursing and social work (Jackson, 1973).

A study using J.P. Gump's revised Fand Inventory compared Afro-American women's and Caucasian women's gender-role attitudes. Gump's results refute the matriarchal characterization of Afro-American women and further indicate that, in contrast to Caucasian women's change toward greater interest in self-development and achievement, Afro-American women have been less affected by the woman's liberation movement (Gump, 1975).

Asians

The cultural heritage and therefore the position of Asians in the

United States is clearly different from that of Afro-American and of Caucasian Americans, and to gain a better understanding of these differences, the following background information is presented. Early Chinese immigrants, in general, planned to return to China and this plan caused them to strive to maintain traditional Chinese values which emphasized family and education (Engel & Dickson, 1985). Women's education was therefore limited, in conformity with the ideal regarding women's place being in the home caring for children. However, practical considerations often required women from poorer families to assist their men in contributing to family assets (Char & Char, 1982). Gender-roles were and are more clearly defined in Chinese than in Western society with girls expected to be obedient, attentive, and non-assertive.

Ancient Chinese society was matriarchal (leading to oppression of younger women by the mother-in-law) and later according to Engel and Dickson, men attempted to isolate and control women by binding their feet, which may have been--it is suggested--a reaction to the previous era of matriarchy.

Many Americans are unaware of this dualistic historic attitude, of both matriarchy and suppression, and believe only that Chinese women were suppressed. The hypothesis that, in reaction to believed earlier suppression, Chinese women would now be more liberal, as measured by the AWS, was not supported (Braun & Chao, 1978). In fact, Braun and Chao found that Chinese men and women make a distinction between purely social behaviors and socioeconomic ones. Chinese college women were liberal in their gender-role attitudes in areas

regarding making a place for oneself in society with opportunities to achieve in vocational, educational, and intellectual areas. They were not willing to be subservient in their marriage relationships. They are traditional, however, in such areas as accepting male protection and special courtesies. Chinese men are most traditional in these areas due to increased economic competition coupled with loss of authority at home, whereas, Caucasian men are more traditional than women across the board (Braun & Chao, 1978).

Asian born Chinese, as is to be expected, identify more with Eastern culture and experience and have a greater awareness of ancestral heritage than do American born Chinese. Also, Asian born Chinese men are more strongly influenced by their Asian roots than are their women counterparts (Weisman, Snadomsky, & Gannon, 1972).

A study in Japan in 1984, used the AWS to identify attitudes of Japanese men and women. These were found, on the whole, to be patriarchal with roles clearly defined. Husbands and wives (in Japan) are still expected to maintain separate spheres of activity--men supporting their families (while demanding obedience), and women caring for the home and children. The custom of wives' deference to husbands is rooted in the idea that women are innately inferior. As in Spence's earlier study of University of Texas students, men (in Japan) were found to be more traditional in their attitudes toward women than were women (in Japan) among whom married women were more traditional than single women (Bankart, 1984).

Among Caucasian males, negative racial attitudes have been found to be correlated with stereotypic attitudes toward women

(Woundenberg, 1977). There may still be vestiges of the cross-cultural view that women are property purchased through marriage to provide men with the services of a subordinate wife (Torrey, 1979).

The studies described here suggest that men and women differ considerably in their attitudes--particularly in respect to their attitudes to women's roles and behaviors. Previous studies are of limited value in drawing firm conclusions since different questionnaires were used, and the studies themselves were designed to answer different questions. Asians living in the United States have, however, been largely neglected in previous studies. The present study in both using the most widely used questionnaire (sAWS) and in including subjects from a number of different Asian cultures as well as a Caucasian group, will attempt to provide clarity in a hitherto rather confused area.

Method

Subjects

The subjects for this study were 183 members of Asian American studies classes for students at San Jose State University, with a mean age of 21 years of whom 21 were of diverse cultures not examined here. Of the remaining 162 subjects, 5 questionnaires (2 Chinese, 2 Vietnamese, and 1 Japanese) were discarded due to non-conformity to the instructions, leaving 75 women and 82 men. From the different cultural backgrounds there were: Caucasian ($N=13$), Chinese ($N=69$), Japanese ($N=22$), Korean ($N=25$), Vietnamese ($N=33$), and others ($N=21$).

Materials

All subjects completed the short form of the Attitudes Toward Women Scale (sAWS, Appendix A), which describes attitudes toward

women in (Western) society. Spence and Helmreich (1972), recognizing the need for a standardized objective measuring instrument, developed the Attitude Toward Women Scale (AWS) on the basis of the Kirkpatrick Belief Pattern Scale for Measuring Attitudes toward feminism (Kirkpatrick, 1936). The AWS is intended to reflect the degree to which men and women hold traditional or liberal views; permit comparisons of the attitudes of various groups on this dimension, and allow predictions of other behaviors based on the individual's attitude score. In the interest of reducing testing time, Spence and Helmreich (1972) developed a short form (25 item) of the AWS, with the correlations between scores on the two versions being .95.

The sAWS is a 25-item, machine scoreable test with four response alternatives. Items are included which describe roles and patterns of conduct in areas of activity where men and women are capable, in principal, of enjoying equal rights. These "items" refer to elective behavior rather than to legal status.

Response alternatives range from agree strongly to disagree strongly. Each item is given a score from 0 to 3, with 0 representing the most traditional and 3 the most liberal attitude. Scores were summed for a total score for each subject; thus, the maximum score of 75 represents the most liberal (contemporary) attitude, and the minimum score of 0 the most conservative (traditional).

The subjects also completed a brief (13 item) demographic and background questionnaire (Appendix C), and an "agreement to participate in research" form (Appendix D).

Procedure

The data for this study were gathered in the spring semester of 1989 during a regularly scheduled class period. Participants were told that they were taking part in a study investigating peoples' attitudes to a variety of women's issues. All subjects were given two copies of the Agreement to Participate in Research at San Jose State University form. On one of the two copies only, a number appeared in the top right hand corner. The subjects were instructed to sign and return the unnumbered copy and to keep the numbered copy for their own records. In this way, their anonymity was protected. Next, they were given the sAWS which had a blank box in the upper right hand corner. They were told to fill in the box with the number which appeared on their agreement form, which (as was pointed out) could not be connected with their name on the signed copy held by the investigator. The instructions for completing the questionnaire were given verbally and also appeared in print at the top of the questionnaire. A brief demographic and background questionnaire was attached to the end of the answer sheet which also had a box at the top in which subjects were asked to again place their number. The inclusion of the number was intended to permit the investigator to collate the two questionnaires. Subjects were allowed to complete the forms at their own pace. Questionnaires were collected as they were completed. A total of 5 questionnaires was discarded due to non-conformity to instructions.

Participants were told that they would be debriefed in several weeks.

Results and Discussion

Three hypotheses were examined in the present study. Hypothesis 1: The first hypothesis was that women would achieve higher scores (be more liberal) than men on the sAWS scales. To examine this hypothesis, Student *t*-tests were performed on the mean sAWS scores for men and women in each ethnic group. Table 1, which presents the mean scores and *t*-test results for each group strongly supports Hypothesis 1, in that (1) the women's scores are numerically higher than those of the men in each group, and (2) the differences between the means are significant ($p \leq .05$) in four cases--Caucasian, Chinese, Vietnamese, and Korean. In the case of the Japanese group, while the findings failed to reach statistical significance, the probability of $p = .06$ does indicate a trend.

Considering that 16 of the Japanese subjects in the present study were born in the United States and therefore were throughout their lives in an American cultural environment (modified, of course by the family situation), it seems reasonable to accept the probability of the *t*-test result for that group (.06) as indicating an important difference.

From Table 1 it can be seen that the probabilities of the *t*-test values have been given at the one-tailed level. Since in all groups, as predicted, the women's sAWS scores are higher than the men's, this approach seems reasonable. However, for the information of the reader who may disagree with the rationale described, had the two-tailed probability been given, the *t*-test results for the Japanese and Vietnamese categories would have not been significant. The results of the Caucasian, Chinese, and Korean groups would have remained significant at $p < .05$.

Table 1

Scores on the sAWS and Student t-tests for Each Ethnic Group

Ethnic Group	Mean Score*		t-value	df
	Men	Women		
Caucasian	54	96	2.79***	11
Chinese	52	57	2.46**	65
Vietnamese	46	53	1.75**	29
Korean	48	60	3.05***	23
Japanese	48	60	1.60	19

* means are rounded.

**
p < .05

p < .01

A one-way analysis of variance was performed on the sAWS scores across the different ethnic categories and the result was significant, $F(4,152) = 3.71, p < .01$. A multiple range test, the Least Significant Difference Test, was then performed to examine the differences between the ethnic groups. Table 2 presents the means for each of the groups, and the probabilities at the $p < .05$ between pairs of groups. From Table 2 it can be seen that the Caucasian, Chinese, and Korean groups have significantly higher scores than the Vietnamese groups, and the Caucasian group shows significantly more liberal attitudes to women's activities (as described by the sAWS test) than either the Chinese or Japanese category.

In the introduction of this thesis, the question was proposed--"has the women's liberation movement worked?" (have the sAWS scores changed since the earlier results were reported?)--these data suggest that it did have an effect. Using the same sAWS scale, Spence, et al. (1973) report their mean findings (at the University of Texas) as 50.26 and 44.80 for women and men respectively. In the present study, as Table 1 demonstrates, the mean scores are 69.50 and 54.33. Although direct comparison is not possible, the increase of 19.24 for the women and 9.53 for the men is impressive--particularly in the case of the women.

Hypothesis 2: The second hypothesis--that the length of residency in the United States would be reflected by more liberal attitudes toward women's activities (as measured by higher sAWS scores for longer term residents) was examined statistically by calculating Pearson Product Moment correlations between scores and the number of years in the U.S..

Table 2

LSD Multiple Range Test on sAWS Scores Across Ethnic Groups

Ethnic Group	Mean Score				
	Ordered	Viet.	Japan.	Chinese	Korean Caucas.
Vietnamese	46.32				
Japanese	53.52				
Chinese	54.36	*			
Korean	55.28	*			
Caucasian	62.23	*	*	*	

* $p \leq .05$

When all the subjects who completed the sAWS and the demographic questionnaire were included, a significant correlation of $r(183) = .2965$, $p < .01$ was obtained. However, the inclusion of subjects born in the U.S. (with age used as "length of residency") would almost certainly bias the results. A correlation was therefore calculated between scores on the sAWS and the length of residency in the U.S. for only those subjects who were foreign born. In this case, the correlation was reduced to $r(102) = .1516$, $p = .06$.

As a matter of interest--despite the small number of subjects in some ethnic groups--a correlation was calculated between years in the U.S. and sAWS scores for each group of students not born in the U.S.. All the correlations were positive but only two were significant at $p \leq .05$, those of the two newest ethnic groups, the Vietnamese and the Koreans $r(28) = .3497$ and $r(19) = .4469$ respectively. Even the significant correlations for the Vietnamese and Korean groups, however (one-tailed and at the .05 level) do not lead to clear conclusions.

In fact, none of the correlation coefficients reported here, even where significant, are powerful. The statistic r^2 , which would indicate what proportion of the variability of the scores achieved on the sAWS is due to years of residency in the U.S., is small in every case. Table 3 presents the correlation coefficient, r^2 and N for each ethnic group.

Even though no powerful conclusion is possible, the positive correlations in every case and the significance of some of these correlations does support Hypothesis II.

Table 3

Correlation Between Scores on sAWS and Length of Residence in the United States for Ethnic Groups of Foreign Born Students.

Ethnic Origin	Correlation Coefficient	r^2 in	<u>N</u>
		Percent (rounded)	
Chinese	.03	1	33
Japanese	.46	25	6
Vietnamese	.35*	12	28
Korean	.45*	20	19

* $p \leq .05$

Hypothesis 3: Hypothesis III, which suggested that the difference in cultural backgrounds between the Chinese and Vietnamese groups would produce a difference in scores on the sAWS, was examined by two separate *t*-tests, one between Chinese and Vietnamese women who have spent less than eleven years in the United States, and a second between men, with similar residency restrictions. These residency restrictions were introduced to make groups as comparable as possible, since none of the Vietnamese but 6 of the Chinese were born in the U.S.. For the women the mean scores for the Chinese and Vietnamese were 52.36 and 48.50 respectively, and the difference between the means was not significant. For the men, the mean scores for the Chinese and Vietnamese were 51.00 and 41.08 respectively, and the difference between these scores is significant at $p < .05$ (see Table 4).

These are surprising results as the mean scores of the Chinese women are only slightly higher than those of the Chinese men, whereas in the Vietnamese group, the women's scores are considerably higher than those of the men. Two possible explanations seem likely: 1) the very small number of Vietnamese women included may have introduced a difficulty or, 2) the different living situations of the newly arrived women may explain the difference. Chinese women immigrants, in general, come with their own family to extended Chinese families which have been long settled in the U.S., and remain for several years, in accordance with Chinese cultural demands, protectively within those families. The cultural environment for these women is thus the family. Vietnamese women's families on the other hand are not likely to have any long-settled extended family to receive them.

Table 4

Scores on sAWS and Student t-tests for Chinese and Vietnamese Women and Men With Less Than 11 Years Residency in the U.S.

Gender	Mean Score*		t-value	df
	Chinese	Vietnamese		
Women	52	49	.98	18
Men	51	41	2.19**	72

* Means are rounded

** $p \leq .05$

At most they will settle in a Vietnamese community which does not provide the same protective effect as does the closed Chinese family within the larger Chinese community. The Vietnamese woman may therefore be more likely to be exposed quickly to the American culture and its influence.

Another surprising result is the significance of the correlation coefficient between years in the U.S. and scores on the sAWS for the two newest immigrant groups--Vietnamese and Koreans (Table 3). At the same time, the Korean group also shows the most liberal attitudes on the sAWS scale (Table 2) and is surpassed only by the Caucasian group. The Vietnamese students on the other hand have the least liberal attitudes (in terms of sAWS scores) of the five groups.

One may only speculate about the explanation for these differences. The basic problem is that we have no measure of the previous attitudes to women's behaviors as covered by the sAWS. For an adequate comparison we need a measure of their attitudes scores while still in their country of origin. Had we such baseline measurements we may have found that the Vietnamese scores on the sAWS were originally much lower than those of the other ethnic groups in this study and may be reflecting significant improvement while still maintaining a lower score. The Korean students on the other hand, may have begun with higher baseline scores, and thus the observed higher scores may not be an accurate reflection of change.

For the Japanese group, we do have some results reported directly from Japan (Bankart, 1984). Bankhart's study as described earlier suggests that Japanese men have a strong traditional attitude towards

women. In this regard, it is interesting to note (Table 1) that the mean scores for men are identical, as are the mean scores for women across Korean and Japanese groups, but the t -test results for the two ethnic groups are different. The difference is certainly due to the variability in the case of the male Japanese scores. Whereas the standard deviations for the Chinese, Vietnamese, Korean, and Japanese women are 8.6, 9.6, 8.0 and 9.0 respectively, the standard deviations for the same ethnic groups of men are 9.4, 11.8, 10.5 and 20.8 respectively.

This range suggests that many Japanese men are resolutely clinging, at least in part, to their original culture's traditional attitudes.

Finally, the present study has produced some rather strong evidence in support of the first hypothesis that men will prove to be more traditional in their attitudes (sAWS scores) than will women across all 5 ethnic groups. The consistency of results is surprising in view of the number of different variables which enter into the situation--the different number of students in each group (sometimes very small), the different countries of origin, the different years of residence in the U.S., the different economic levels, and perhaps above all, the different family environments.

Family situations are important contributors to acculturation, and some Asian immigrant groups tend to establish and remain in ethnic "islands" insulated from extensive contact with their "host culture." This must logically perpetuate long standing cultural attitudes. This factor has not been taken into account in the present study.

In view of the variables enumerated above, the results of the correlation statistics performed to examine Hypothesis II--that the

length of residence in the U.S. will positively correlate with scores on the sAWS--although not as powerful as the evidence for Hypothesis I, are nevertheless persuasive. The correlations between years of residence and sAWS scores are all positive, and with the exception of the Chinese student group, the proportion of variability of the test scores due to years of residency is not inconsiderable. Why these results were not duplicated with the Chinese groups is difficult to explain.

With respect to the third hypothesis--that Chinese and Vietnamese groups should differ in their sAWS scores, when this hypothesis was examined only for those students who had lived fewer than 11 years in the U.S., the predicted difference was only found among the males of those groups. A possible explanation of these results, that is Chinese women remaining in the close custody of the family, was presented in some detail in the body of this section.

The results from this study were compared with those from an earlier study which also used the sAWS. From this comparison it is apparent that attitudes toward women's activities have become more liberal. Perhaps the Women's liberation movement has been effective!

References

- Agassi, J. (1982). Comparing the work attitudes of women and men.
Lexington, MA: Lexington Books.
- Asians fastest growing minority group in U.S. (1985), April 18). Honolulu Star-Bulletin, p. F-4.
- Bankart, B. (1984). Japanese attitudes toward women. The Journal of Psychology, 119, 45-51.
- Bayer, A. (1975). Sexist students in American colleges: A descriptive note. Journal of Marriage and the Family, 37, 391-397.
- Bem, S., & Lenney, E. (1976). Sex typing and the avoidance of cross-sex behavior. Journal of Personality and Social Psychology, 33, 48-54.
- Braun, J. & Chao, H. (1978). Attitudes toward women: A comparison of Asian-born Chinese and American Caucasians. Psychology of Women Quarterly, 2, 195-201.
- Chafe, W. (1976). Looking backward in order to look forward: Women, work and social values in America. In J.M. Kreps (Ed.), Women and the American Economy, (p. 14). Englewood Cliffs, NJ: Prentice Hall.
- Char, T., & Char, W. (1982). The Chinese. Social Process in Hawaii, 29, 50-59.
- Engel, J., & Dickson, C. (1985, April). Chinese and Japanese American student attitudes toward male/female roles. Paper presented at the meeting of the Western Psychological Association, San Jose, CA.
- Faulkender, P. (1985). Relationship between Bem sex-role inventory groups and attitudes of sexism. Psychological Reports, 57, 227-235.

- Ferber, M. (1982). Labor market participation of young married women: Causes and effects. Journal of Marriage and the Family, 44, 457-468.
- Fleischer, R. & Chertkoff, J. (1986). Effects of dominance and sex on leader selection in dyadic work groups. Journal of Personality and Social Psychology, 50, 94-99.
- Gulley, H. (1968). Discussion, conference, and group process (2nd ed.). New York: Holt, Rinehart and Winston.
- Gump, J. (1975). Comparative analysis of black women's and white women's sex-role attitudes. Journal of Consulting and Clinical Psychology, 43(6), 858-863.
- Hollis, R. (1985, October 27). Hawaii is No. 2 in Asian-American population. Honolulu Star-Bulletin & Advertiser. p. A-32.
- Jackson, J. (1973). Black women in a racist society. In C. Willie, B. Kramer, & B. Brown (Eds.) Racism and mental Health (pp. 185-268). Pittsburgh: University of Pittsburgh Press.
- Jean, P., & Reynolds, C. (1980). Development of the Bias in Attitudes Survey: A sex-role questionnaire. Journal of Psychology, 104, 269-277.
- Kirkpatrick, C. (1936). The construction of a belief pattern scale for measuring attitudes toward feminism Journal of Social Psychology, 7, 421-437.
- LaRue, L. (1970, May). The black movement and women's liberation. The Black Scholar, pp 36-42.
- Moynihan, D. (1965). The Negro family: The case for national action. (Office of Planning and Research, U.S. Department of Labor)

Washington, D.C.: Government Printing Office.

- Nye, F. (1963). The adjustment of adolescent children. In F.I. Nye, & L.W. Hoffman (eds.) The employed mother in America (pp. 240-265). Chicago: Rand McNally.
- Orlofsky, J., Cohen, R., & Ramsden, J. (1985). Relationship between sex-role attitudes and personality traits and the revised sex-role behavior scale. Sex Roles, 12, 377-391.
- Robey, B. (1985). America's Asians. American Demographics, 7, 23-29.
- Spence, J. (1983). Comment on Lubinski, Tellegen, and Butcher's "Masculinity, femininity, and androgyny viewed and assessed as distance concepts". Journal of Personality and Social Psychology, 44, 440-446.
- Spence, J., Helmreich, R., & Stapp, J. (1973). A short version of the Attitudes Toward Women Scale (AWS). A Bulletin of the Psychonomic Society, 2, 219-220.
- Spence, J., & Helmreich, R. (1972). The attitudes toward women scale: An objective instrument to measure attitudes toward the rights and roles of women in contemporary society. Journal of Supplement Abstract Service, 2, 1-66.
- Spitz, G., & Spaeth, J. (1976). Labor force participation among married female college graduates. Paper presented at the meeting of the American Sociological Association, New York.
- Tellegen, A. & Lubinski, D. (1983). Some methodological comments on labels, traits, interaction, and types in the study of "Femininity" and "Masculinity": Reply to Spence. Journal of Personality and Social Psychology, 44, 447-455.

- Torrey, J. (1979). Is women's liberation for whites only? Psychology of Women Quarterly, 4(2), 281-293.
- Trenholm, S., & Jensen, A. (1988). Attitudes, beliefs, values, and opinions. Interpersonal communications (pp. 198-206). Belmont, CA: Wadsworth Publishing Company.
- Weisman, S., Snadomsky, A., & Gannon, M. (1972). Chinese college students perspective their cultural identity. Education, 92, 116-118.
- Wiggins, J. & Holzmuller, A. (1981). Further evidence on androgyny and interpersonal flexibility. Journal of Research in Personality, 15, 67-80.
- Wong, P., Kelttlewell, G., & Sproule, C. (1985). On the importance of being masculine: Sex role, attribution, and women's career achievement. Sex Roles, 12, 757-769.
- Woudenberg, R. (1977). The relationship of sexual attitudes, attitudes about women, and racial attitudes in white males. Sex Roles, 3, 101-110.

APPENDIX A

APPROVED BY THE MASTER'S THESIS COMMITTEE

Sheila Bienenfeld, Ph.D.

Rose Ginsberg, Ph.D.

Raymond Lee, Ph.D.

APPROVED BY THE DESIGN AND ANALYSIS COMMITTEE

Robert Lee

Human Subjects Institutional Review Board
Project Proposal Review

I, the undersigned member of the San Jose State University Human Subjects Institutional Review Board, have reviewed the following proposal submitted to the Committee on May 19, 1988 by:

Principal Investigator Shirley Stanger

Protocol # 7308

Project Title "ATTITUDES TOWARD WOMEN AMONG ASIAN STUDENTS."

I recommend the following action (indicate one):

1. Approved for clearance as involving minimal risk to Human Subjects ☒
2. Approved for clearance with risk to Human Subjects ☐
3. Approved for clearance when the following conditions are met: ☐

4. Return to principal investigator for following reasons: ☐

5. Expedited review (specify conditions(s) that merit expedited review): ☐

Approved with
minimal risk ☐

Approved with
risk ☐

Not Approved* ☐

Doni Campbell 5/23/88
Signature Date

Date of Committee Clearance 6/16/88

Official Signing for Institution

[Signature]
Chair, Human Subjects Institutional Review Board

Serena Stanford
Serena Stanford, Ph.D.

Associate Academic Vice President
for Graduate Studies and Research

San Jose State University Foundation
One Washington Square
San Jose, CA 95192-0139
(408) 924-1400

* Return to SJSUF for full HSIRB review:

APPENDIX B

Instructions:

The statements listed below describe attitudes toward the role of women in society that different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (A) agree strongly, (B) agree mildly, (C) disagree mildly, or (D) disagree strongly. Please indicate your opinion by printing either A, B, C, or D in the box for each item.

1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.
2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.
3. Both husband and wife should be allowed the same grounds for divorce.
4. Telling dirty jokes should be mostly a masculine prerogative.
5. Intoxication among women is worse than intoxication among men.
6. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.
7. It is insulting to women to have the "obey" clause remain in the marriage service.
8. There should be a strict merit system in job appointment and promotion without regard to sex (gender).
9. A woman should be as free as a man to propose marriage.
10. Women should worry less about their rights and more about becoming good wives and mothers.

11. Women earning as much as their dates should bear equally the expense when they go out together.
12. Women should assume their rightful place in business and all the professions along with men.
13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.
14. Sons in a family should be given more encouragement to go to college than daughters.
15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.
16. In general, the father should have greater authority than the mother in the bringing up of children.
17. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiances.
18. The husband should not be favored by law over the wife in the disposal of family property or income.
19. Women should be concerned with their duties of childbearing and house tending, rather than with desires for professional and business careers.
20. The intellectual leadership of a community should be largely in the hands of men.
21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.
22. On the average, women should be regarded as less capable of contributing to economic production than are men.

23. There are many jobs in which men should be given preference over women in being hired or promoted.
24. Women should be given equal opportunity with men for apprenticeship in the various trades.
25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

APPENDIX C

Background Questionnaire

1. Age? _____
2. Gender? ☐ Female ☐ Male
3. What is your class standing?
☐ Freshman ☐ Junior ☐ Graduate
☐ Sophomore ☐ Senior
4. What is your racial or ethnic background?
☐ White ☐ Black ☐ Hispanic
☐ Chinese ☐ Japanese ☐ Vietnamese
☐ Other (Specify) _____
5. In what country were your parents born? _____
6. In what country were you born? _____
7. If not born in the U.S., how long have you lived in the U.S.?

8. How important are your religious beliefs in your daily life?
☐ Very important ☐ Of little importance
☐ Somewhat important ☐ Not important at all
9. If a U.S. citizen, what is your political affiliation or preference?
☐ Republican ☐ Democrat ☐ Independent
☐ Other (please specify) _____

10. Would you generally describe yourself as liberal,
middle-of-road, or conservative?
- ☐ Very liberal ☐ Very conservative ☐ Liberal
- ☐ Conservative ☐ Middle-of-road

APPENDIX D

AGREEMENT TO PARTICIPATE IN RESEARCH AT SJSU

Responsible investigator: Shirley Stanger

I have been asked to participate in a research study that is investigating Attitudes Toward Women among Asian university students in the U.S.. The results of this study should further our understanding of cultural contributions toward gender-role attitudes.

I understand that:

- 1) I will be asked to complete the short Attitude Toward Women Scale and a background questionnaire. These will take approximately 30 minutes and will be given during class time.
- 2) there are no expected risks of this study.
- 3) the possible benefits of this study to me are practice in completion of questionnaires.
- 4) the results from this study may be published, but any information from this study that can be identifies with me will remain confidential and will be disclosed only with my permission or as required by law.
- 5) any questions about my participation in this study will be answered by Shirley Stanger, 354-5898. Complaints about the procedures may be presented to Kevin Jordan, Ph.D.. For questions or complaints about research subject's rights, or in the event of research-related injury, contact Serena Stanford, Ph.D. (Associated Academic Vice President for Graduate Studies) at 277-2943.
- 6) my consent is given voluntarily without being coerced: I may refuse to participate in this study or in any part of this study, and I may withdraw at any time, without prejudice to my relations with SJSU.
- 7) I have received a copy of this consent form for my file.

I have made a decision whether or not to participate. My signature indicates that I have read the information provided above and that I have decided to participate.

Date

Subject's signature

Investigator