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Chinese Attitudes and Knowledge Concerning Social Services: a Survey of the Portland Chinese Community

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CHINESE ATTITUDES AND KNOWLEDGE
CONCERNING SOCIAL SERVICES:
A SURVEY OF THE
PORTLAND CHINESE COMMUNITY

by

LAURA LUM SING

WENDY PO-KOW CHAN

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A practicum submitted in partial fulfillment of the
requirements for the degree of

MASTER OF
SOCIAL WORK

Portland State University
1973

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CHAPTER I

INTRODUCTION

The professional social worker needs to understand wide social issues, including the culture and cultural background of minority persons and groups in the United States. One minority group with which social work has not much contact, and thus has little knowledge about, is the Chinese. Regarding professional social work knowledge about minority groups, the Chinese could be considered a "silent minority."

As Rose Hum Lee stated, "Few have undertaken a serious study of the Chinese citizen through the centuries and few have really delved deeply into the life and thought of the Chinese in America."¹ Further, a review of the social work literature indicates that little research has been done regarding Chinese attitudes and knowledge concerning social services. The researchers felt that this type of study should be done in order to contribute to the professional social work body of knowledge concerning Chinese.

The purpose of this research is to examine selected attitudes and knowledge concerning social services, related factors having to do with the use of

social services, and the solving of social or personal problems. Another objective of this study is to acquaint professionals with the Chinese cultural and traditional background and thus promote further understanding. In addition, this research is purposed to disseminate information about local social services to the Chinese community.

The research was conducted by three graduate students in the School of Social Work, Portland State University, who are all of Chinese heritage and background, two from China, one American-Chinese.

The research began to take shape as certain questions were raised by the researchers. For example: Why do social work agencies have few Chinese clients? To what kinds of sources do Chinese turn for aid if they do not turn to social services? How much do Chinese people know about social work agencies?

Answers to questions such as these should be helpful for both the professional body of knowledge as well as Chinese.

Because this is an exploratory study, one major limitation is that the research is of a general nature. Also, this study was limited to the Portland Chinese community, and findings cannot easily be generalized to other Chinese communities in the United States.

"Portland Chinese community" is used in this research to include the Chinese living within the Portland city limits; the term is not used to refer to a particular geographical area within the city.

Focus of Research

The major aims of this study are placed both on benefiting the professionals in social work, in gaining better understanding of the Chinese, and on helping the Chinese community to become aware of the existence and availability of the social services.

The researchers acknowledge, through reviewing literature, that the Chinese in America have problems of their own. The fact is true in the past as well as in the present. "The myth that Chinese people have no problems is fallacy."² As a minority group, it is somewhat more difficult for them to establish their hold in the society as compared to the rest of the people in this society. To obtain the help needed, professional services are required. To give the help needed, both professionals and the Chinese must have a more thorough knowledge of one another, both for social policy, social action and personal services.

To meet these objectives, three aspects were included in the research design:

First of all, research questions were employed to find out what information the Chinese had about social services and agencies in the local community, and to what extent they had or would make use of them. Their attitudes about the use of these agencies and services were also examined.

Second, the researchers sought to find the alternative sources of assistance the Chinese utilize, if they did not turn to social work agencies services.

Third, one intent of this study was to assess whether certain personal, socioeconomic, and cultural factors were significantly related to understanding and use of the social services. Knowledge of different nurtural environments, different family backgrounds, different social values and norms, enable one to distinguish individuals from the community. Such understanding will be useful in helping the professional employ different approaches to deal with the Chinese clients as persons.

A small section of this study is also designated to laying a framework for reference use of the professional, through reviewing the common and traditional background. Since truths of Chinese in America are so clouded by stereotyped images that the general public as well as the professional in social work have, some

distortions and misunderstandings toward the Chinese exist. Countless Americans still identify the Chinese as an industrious, hard working, self-reliant "coolie." Abstract and generalized images are reinforced by mass media, and perhaps the Chinese themselves employ favorable stereotypes as defense mechanisms to protect themselves from making their problems known to the public. Therefore, another objective of the study became to clarify some of the misconceptions and to present a clearer picture of the Chinese in America to the professional as well as to the general public.

Because of inherited tradition and nature, the Chinese in America are often ignorant of the existence of the social agencies and avoid seeking assistance from them. A view taken by an American-Chinese banker in New York is typical: "We believe welfare should be used only as a last resort."³ To help to change this situation, the research itself serves as a tool for provoking the awareness of Chinese about social services. A pamphlet from the Tri-County Council which lists the major local social services and agencies has been sent out by the researchers to respondents in the study who expressed an interest in or need for knowing these agencies and services.

Chinese in America and Traditional Cultural Perspectives

To aid the social worker in dealing with the Chinese client, it may be helpful to examine the historical background of Chinese in America and some traditional cultural perspectives.

Demographic Characteristics and Overview

The population of the Chinese in America has increased dramatically in this century. It has nearly tripled in size in the years 1950 and 1970, from 117,629 to 435,062.⁴ The increase of population within the group is significant; although when compared to the total population in the United States, the total remains small.

From the very beginning of the urban trend, the Chinese have shown a tendency to settle in metropolitan areas of cities over 100,000 population.⁵ In the early days of dispersion the Chinese tended to locate only in a small city or a railroad junction. But following the diminution of persecution and better opportunity for education, the Chinese in America had a better chance to move into the metropolitan areas, and then to compete with other Americans. Opening restaurants was often typical.

From humble beginnings, the Chinese have gradually elevated themselves within the larger society. These transformations have direct or indirect impact on the decline of "Chinatowns" in America, which had resulted from the migration and settlement of persons with a culture, religion, language, ideology, or race which differed from those of the larger society. More persons representing the original immigrants now live outside ghetto areas. This movement contributed to the fact that "the Chinese had adopted more behavior patterns of the larger society and supported new norms and values."⁶

Support of the new norms and values, however, does not imply that the course of the acculturation, integration, and even the adjustment of the subgroup in the larger society is without problems. Many problems do, in fact, exist. For instance, the generation gap between youngsters and elders is present. Because of the different lengths of settlement, the bearers of culture are different. To the native born Chinese, the Chinese not born in America are as foreign as they are to other Americans. They are so different in ancestry, in the patterns of behavior, the norms, and values, that a problem of adjustment is created in getting along with their own people, as with other Americans.

The American-born Chinese seeks identification and status with other American-born persons in an effort to become more fully participating members of the larger society. However, first generation Chinese parents desire traditional ways, thus tension is initiated between the two generations. Then culture-conflicts between parent-child become imminent. A scholar predicted that,

unless the social agencies of the large society step in to provide corrective and preventive services, juvenile delinquency may increase, as a part of the whole process of assimilation and integration into the American social milieu.

This problem is only one of the samples of various problems existing in the Chinese community. How to solve and to help the Chinese cope with these problems is partly the responsibility of the professionals.

Profile of the Chinese in Portland

The Chinese community in Portland emerged around the 1870's, when the transcontinental railroad was extended to the far West. The population of Chinese in Portland reached its peak of about 10,000 around the year 1900. *and it was the largest Chinese town during that period* The size of the Chinese community dropped to about 3,000 when the railroad was completed around 1920. In 1970, ^{5,700} ~~3,095~~ Chinese lived in the Portland metropolitan area including Washington, Clackamas, and

Multnomah counties. ⁸ The Chinese reside in all parts of Portland now, instead of concentrating in Chinatown. At one time Portland did have a flourishing Chinatown, which was established in the 1890's. At that time, it was located in the west side of Portland near the Willamette River, around Second and Hardwood Avenue (now known as Oak Street) ⁹

Many former Chinese laborers of Portland opened business operations in this area. When Communists took over mainland China, the United States halted importation from Red China, and Chinatown started to decline as a result of the loss in business. Some remnants of this era still exist in the old Chinatown area today.

Currently Chinese in Portland remain in fairly close contact with one another ^{through different family associations and Tong} although they reside in various parts of the area. As in other Chinese communities in America, the Chinese have their own ^{For example,} ~~organization in Portland.~~ ^t The C.C.B.A., Chinese Consolidated Benevolent Association, was formed for the welfare of the whole Chinese community, especially the people who were unable to support themselves. (In the past the Chinese have seldom turned to public help,) which often "was promptly denied to them on the basis that they were not United States citizens."¹⁰

Generally speaking, most of the Chinese now in Portland are showing new faces to the dominant society. They own various businesses; restaurants and grocery stores are typical. There are many well-educated Chinese who have entered various professions and services. This is evidence that the Chinese in Portland have progressed a long way in their degree of assimilation into the larger community. However, it is not surprising that they remain as a subculture within the larger Portland community and still "have not been completely accepted by the larger community." *one way or the other.*

Traditional Background and Philosophical Perspective

The Chinese who dwell either in "Chinatown" or in neighborhoods with other Americans, more or less retain some of their traditional background and heritage and thus it is helpful to consider traditional and cultural background to aid in understanding this minority group.

The Chinese have long been attached to the family system, which was highly respected as a virtue in traditional society. Individuals in the family had to adhere to the security of their primary kinship organization. The strong attachment to the primary group makes the Chinese people feel secure only in their

primary human relationships. The primary kinship relationship thereby nurtured the idea of complete self-reliance and self-sufficiency of the extended family. When the individual was very young, he was taught that his security lay within the family (mutual aid system) and not in outside assistance. The fact that the Chinese in America hesitate to seek help from "outsiders" of the larger community can be interpreted to be a remnant of this tradition.

Another traditional characteristic in the Chinese culture is to give respect and obedience to elders and authority figures. Individuals are taught to keep to their assigned status and rank within their families. They also are taught to repress their own desires, to inhibit aggressions. "Face-saving" was used as a vital tool of social control; individuals were instructed from their youth not to embarrass others and not to be caught in embarrassing situations. In a larger family many interests must be reconciled, and offenders are judged by many elders and peers, not only by their parents (and siblings). Organizations formed for reconciling (the brawls and) disputes were common in every Chinese community in the past. The so-called "Bow Leong Bing Kong Society" in the Portland Chinese community is one such organization. Besides keeping

justice in the Chinese community, this society served as the basis of protecting Chinese who had no family ties or relatives in the country. X

The above information describes the general situation of Chinese in America, and in Portland, as well as traditional cultural ^{backgrounds} (perspectives) and serves to place in perspective the research objectives.

CHAPTER NOTES

¹Rose Hum Lee, The Chinese in the United States of America, Hong Kong University Press, 1960, p. 4.

²Pei-Ngor Chen, "The Chinese Community in Los Angeles," Social Casework, December 1970, Vol. 51, No. 10, p. 591.

³"Success Story of One Minority Group in U.S.," U.S. News & World Report, December 26, 1966, p. 73.

⁴Betty Lee Sung, Mountain of Gold, The MacMillan Company, New York, N.Y., 1967, p. 111; General Population Characteristics, Bureau of Census, U.S. Department of Commerce, 1970, United States Summary, p. 2-263.

⁵Rose Hum Lee, op. cit., p. 53.

⁶Ibid., p. 262.

⁷Ibid., p. 351.

⁸General Population Characteristics, op. cit., pp. 39-59.

⁹Pauline Gaskill, "Ecology of Portland Chinese," unpublished paper for Social Ecology 426, Portland State University, 1968, p. 4.

¹⁰Ibid., p. 12.

¹¹Ibid., p. 13.

CHAPTER II

REVIEW OF LITERATURE

Little pertinent information has been published with regard to our research subject. The researchers made a thorough library research of the literature and found only scattered relevant material.

Inquiries to The University of California, Berkeley, The Columbia University, and The University of Chicago libraries were all unproductive.

To shed some light on how Chinese in America deal with their problems, their feelings about the adequacy of the social services existing in the community, and in what situations they would make use of the social services, the present paper is an initial attempt at an analysis of Portland's Chinese community within the limitation of the research sample.

The researchers feel that the probable magnitude of the problems of the Chinese, who live in America, seems to justify more attention than has been given to them. We feel that the following two contrasting statements, which appeared in the same periodical article, reflect the true condition of the Chinese in America as the researchers are familiar with them:

One such minority, the nation's 300,000 Chinese Americans, is winning wealth and respect by dint of its own hard work.¹

Not all Chinese Americans are rich. Many, especially recent arrivals from Hong Kong, are poor and cannot speak English. But the large majority are moving ahead by applying the traditional virtues of hard work, thrift and morality.²

Traditionally, the clan associations existing in different big cities in the United States were, and still are to a great extent, responsible for the welfare of the Chinese Americans. Their main purpose is to help Chinese people who believe that Public Welfare should be used only as a last resort. The clan associations were established around 1900. All the families with the same surname belong to a clan association bearing that name. These clan associations perform many useful functions. They used to settle disputes among members and between associations. The clan associations are concerned with the welfare of clan members and newly arrived families.

These clan associations usually act in the capacity of insurance or mutual benefit associations, and assume responsibility for the welfare of all its members. It is expected that a member would appeal to his own clan association for help before asking those outside his family group.³

The clan association seems to be the nearest thing to a welfare agency that the Chinese have experienced.⁴

Above all these associations is the Chinese Consolidated Benevolent Association, which operates at the highest level.

During the depression of the 1930's, the Chinese people banded together under the direction of the C.C.B.A. and formed their own welfare system to take care of the Chinese who were unable to support themselves. They rationed food and clothing to these people until there were no more funds.⁵

In the early 1900's, there was little chance for the Chinese to live outside of Chinatown because of language difficulties, prejudice, and lack of business opportunities elsewhere.⁶

Since the end of World War II, Chinese have been accepted gradually by the majority group; they are no longer confined to Chinatown.⁷

The Chinese people's problems become more known to other people once the Chinese have come into contact with the outside world.

It is obvious to all of us that Chinese people would have personal and family problems which grow out of the process of acculturation. In the old Chinese traditional society in China, there were strong social and kinship ties. Personal and family problems were

usually solved with the help of relatives and friends. In this country, the traditional, social and kinship ties have been broken down because the great physical distances exist among the Chinese people. There is a high illiteracy rate in English among the old immigrants. Some of the old male immigrants have lost their wives and have gone through some hardships associated with prolonged "bachelor" life. They become alcoholic or mentally ill to a certain extent due to loneliness and depression. On top of these there may be language problems; it is especially true of newly arrived immigrants. They do not know where to find a job. They are caught in between two cultures. The cultural adjustment process is a long and difficult one.

In Pei-Ngor Chen's article, "The Chinese Community in Los Angeles," he mentioned that

A small percentage of the total Chinese population is in dire need of help. Considering the point of view of the intensity of their problems, the group most in need of help is the elderly. This group is followed by the recent immigrants from Hong Kong and Taiwan and the Youth.⁸

A large number of the elderly Chinese live in poverty and fail to request financial assistance from the social agencies because of their language barrier and

also because of their sense of shame. In Chinatown, truancy, the use of drugs and narcotics, and petty thefts have been growing problems.

Chinese people are still being taught in their families about the old idea that people should depend on their own efforts--not a welfare check--in order to reach America's promised land. Again the concept of self-reliance comes in. In New York City, the head of the Chinatown Planning Council recently said that

. . . while most Chinese are still reluctant to accept public welfare, somewhat more are applying for it than in the past. We are trying to let Chinese know that accepting public welfare is not necessarily the worst thing in the world.⁹

In a thesis written by Charlotte Oi Quon Wong, she said that

. . . by looking over the cases of the agency, Chinese cases were few The Chinese cases showed that requests were for a specific kind of help, e.g., financial assistance, child placement, employment, etc., and that none came for help with marital or parent-child relationship problems.¹⁰

The fact is that "in general, marital problems between a couple in a Chinese family are seldom known to outsiders."¹¹ "Chinese women have so much pride that they seldom tell anyone their marital problems."¹² In Wong's study, actual divorces were scarcely known among

first generation Chinese Americans. In the second generation divorces were still rather rare. There was great reserve in most Chinese as far as discussing personal problems was concerned. Often the gradual assimilation of the second generation American Chinese was a great step forward as compared to the first generation in speaking about one's own personal problems.

In summary, of the professional literature reviewed, it seems that any difficulty or friction in a Chinese family is usually settled within the immediate family group due to the strong family ties. The clan associations and the Chinese Consolidated Benevolent Association seem to be the nearest thing to a welfare agency from which Chinese do get help. In general, Chinese have little knowledge and awareness of what social work involves. All this does not prove that the Chinese in America have no personal or family problems.

CHAPTER NOTES

¹"Success Story of One Minority Group in U.S.," U.S. News & World Report, December 26, 1966, p. 73.

²Ibid., p. 74.

³Charlotte Oi Quon Wong, "Personal Problems as Defined in Chinatown," unpublished Master's thesis, New York School of Social Work, Columbia University, December 1948, p. 16.

⁴Ibid.

⁵Pauline Gaskill, "Ecology of the Portland Chinese," unpublished term paper for Social Ecology Class 426, Portland State University, 1968, p. 12.

⁶John Stuart Burgess, "A Study of the Characteristics of the Cantonese Merchants in Chinatown, New York, as shown by Their Use of Leisure Time," unpublished Master's thesis, Columbia University, 1909, pp. 25-26.

⁷D. Y. Yuan, "Chinatown and Beyond: The Chinese Population in Metropolitan New York," Phylon, 27: 321-332, Winter, 1966, p. 331.

⁸Pei-Ngor Chen, "The Chinese Community in Los Angeles," Social Casework, Volume 51, Number 10, December 1970, p. 592.

⁹"Success Story of One Minority Group in U.S.," op. cit., p. 76.

¹⁰Wong, op. cit., p. 1.

¹¹Ibid., p. 34.

¹²Ibid., p. 35.

CHAPTER III

METHOD OF STUDY

Exploratory Research Design

In the research design we sought to obtain knowledge about what the Chinese people think about the social agencies and services, how familiar they are with the different kinds of social services existing in the community, and what kinds of attitudes they hold concerning social services. Our study was primarily an exploratory one in nature. It had the purpose of formulating a research problem and then other researchers could make use of our findings to develop further studies.

An exploratory study may, however, have other functions: increasing the investigator's familiarity with the phenomenon he wishes to investigate in a subsequent, more highly structured study, or with the setting in which he plans to carry out such a study; clarifying concepts; establishing priorities for further research; gathering information about practical possibilities for carrying out research in real-life settings; providing a census of problems regarded as urgent by people working in a given field of social relations.¹

To formulate our research topic, we engaged ourselves in reading materials such as books, journals,

periodicals and other publications relevant to our research study. We read materials about Chinese people, culture, philosophy and history. This continued all through our research process. Group discussions took place from time to time to bring in new ideas and problems. Questions raised were the following:

- A. To what alternative sources of aid do the Chinese in Portland turn if they do not turn to social work agencies and/or services?
- B. What are some of the attitudes of the Chinese in Portland concerning social work agencies and/or services?
- C. What kind of social work information resources are most helpful and desirable to the Chinese in Portland?
- D. In what kind of situations do the Chinese in Portland actually use social work agencies and/or services?
- E. Do the younger Chinese people or does the younger generation know more about social work agencies and services and are they more apt to use them?

These questions gave us a theme as to what kind of research problem we should formulate and some of the procedures to be followed.

From the researchers' background and contact with Chinese people, some initial impressions had come to our minds:

- A. Chinese people do not know much about local social work agencies and services.
- B. The traditional idea that seeking help outside the family is not acceptable is still held by members of the Chinese community.
- C. Acculturation would have changed some of the Chinese people's thought that seeking help outside the family is unacceptable.

The impressions arose from our knowledge of the Chinese and their culture. These underlying impressions might not hold true in different Chinese communities, but they might raise interesting questions and stimulate further research. This exploratory study was not directed toward absolute answers to our questions, but its findings and conclusions may help other professional social workers and scientists to create a more meaningful social study and diagnosis and valuable recommendations. These may, in turn, result in more knowledgeable and improved social services for Chinese people in this country. Hopefully, this study may add to the professional social workers' and other people's knowledge of the Chinese.

Before the study was carried out, the researchers realized that in Chinese tradition, it was customary to go to leaders in the Chinese community for "cooperation and blessing." We wanted to make our study known to as many Chinese as possible in Portland. One of the researchers went to a meeting of the Council of the Chinese Consolidated Benevolent Association. The C.C.B.A. is the organization which represents the Chinese community and attempts to maintain Chinese culture in this country. The Council is made up of elected leaders of the Chinese community. In that meeting, the researcher told the Council members of the C.C.B.A. about our research project and familiarized them with our plan. The C.C.B.A. publishes the Oregon Chinese News, which is the only local Chinese newspaper; the Council members agreed that we should publish articles concerning our study in the Chinese newspaper.

Sampling

Our sample was 355, from names on the Oregon Chinese News mailing list; most were names of individuals who were heads of families. All the addresses, which we had gotten, were within the Portland city limits. The sample size of 355 seemed to be a number

which we would be able to manage, therefore we used all the names on the newspaper mailing list.

We believe the Oregon Chinese News mailing list contains the most complete list of Chinese families residing in the city of Portland. It was compiled after a fairly thorough search of the Portland Chinese population by Chinese community leaders and is kept current by members of the Chinese Consolidated Benevolent Association.

Method of Obtaining Data

We had only three academic terms to finish our study; therefore we chose the method of mailing questionnaires to the respondents.

We realized that the return rate would be low from our understanding of Chinese and our own background. We knew that Chinese people are not familiar with answering research questionnaires. Not much social research or many public opinion polls have been conducted in China. The Chinese do not like the idea of having other people know about their feelings or about information concerning them and their families. The reason may be due to a cultural tendency toward reservation. The researchers still embraced the hope that enough responses would come back so that our data would be of significance.

From the researchers' point of view, the information obtained from the return responses of the questionnaires was the subjective feeling and attitude of respondents. There was no way to find out whether the respondents had misunderstood some of the questions. Unconscious bias, vagueness of the question, emotional condition at the time of responding and lack of information were the undetectable factors which might have influenced the outcome of the study. The findings obtained could not be equated with findings that might result from interviews. If the method of interviewing was used, unclear questions or doubts could be pointed out by the respondents and immediate correction could have been made. But this method would have been too time consuming.

The completed questionnaire contained two pages and was written in two versions: Chinese and English. A head letter was attached to each questionnaire; the head letter was also written once in English and once in Chinese. The respondents could then respond to the language they knew best.

The head letter introduced the researchers to the respondents, giving some background information about the researchers and the research project. We also told the respondents we had gotten their names from the

Oregon Chinese News mailing list. The researchers stressed the confidentiality of the responses. We told them that the major findings of the study would be published in the Oregon Chinese News after the data had been analyzed and compiled.

The questionnaire as finally completed covered six major categories. The first one contained the base information about the respondent and some information such as relationship to the head of the household, educational level and the total income for household for the previous year (1971). The second major category included culture related background information such as the language spoken in the household, the country of birth, the length of time lived in the United States, and which generation Chinese in America. The third category asked questions concerning understanding of social work services and the concept of social work. The researchers asked the respondent questions such as whether he had ever used the services of a social work agency; how familiar he was with the kinds of services offered by social service agencies, etc. The fourth category contained four situational questions which were also called hypothetical questions because the respondents were asked where they would first go for aid in a certain hypothetical situation (i.e., financial emer-

gency, marital problems, child discipline problems, and unemployment). The fifth category included four questions geared toward measuring attitudes concerning social service agencies. The researchers asked the respondent about the usefulness, adequacy and acceptability of going to the social work agencies. We also asked the respondent if he thought there would be a language barrier if he went to an agency to obtain some type of aid. The last category included two questions. One asked the respondent if he would like to know the names and the services of the public and private social service agencies in the Portland metropolitan area. The other one was an open-ended question asking the respondent to state the most useful kind of service that a social work agency could offer to the Chinese community in Portland. At the end of the questionnaire, we stated that additional comments were welcome.

Before the questionnaires were sent out, we put an article in the Oregon Chinese News in the June, 1972 issue. We mentioned that the questionnaires would be sent out during the middle of August, 1972. We stated the purpose of our study and stressed the confidentiality of the responses. A second article was put in the August, 1972 Oregon Chinese News to remind the Chinese community of the forthcoming survey. We

started mailing out the questionnaires the middle of August. The majority of the responses came back within about a one-month period.

Twenty-two questionnaires were returned by the Post Office or by other sources who indicated that these twenty-two addresses and/or places of residence were no longer current. Seventy-five persons responded and returned the questionnaires. Of the seventy-five respondents, two stated that they were Caucasian; their responses were not tabulated in the data analysis.

As will be seen in the next chapter, the sample is probably biased in the direction of higher education and income. Projections to the general Chinese community must be carefully made.

As the respondents returned the questionnaires, the responses were recorded; after all responses had been received they were tabulated and then cross-tabulated according to four select variables--country of birth, age, household income and education. Tests of significance were not run because they were not found to be appropriate.

CHAPTER NOTE

¹ Claire Selltiz, Marie Jahoda, Morton Deutsch, and Stuart W. Cook, Research Methods in Social Relations, Henry Holt and Co., New York, 1959, p. 51.

CHAPTER IV

DATA ANALYSIS

Description and analysis of responses for the study are presented in three parts: the first part describes some general characteristics of the respondents, the second part concentrates on description of respondent attitudes and knowledge concerning social services, and the third part contains a comparison of attitudes and knowledge concerning social services by select variables.

General Characteristics of Respondents

Demographic characteristics of the respondents are described in Table A.

The seventy-three respondents described here are all of Chinese heritage; they range in age from twenty-one to seventy-seven years, with a mean age of 45.7. Age was reported for sixty-four of the respondents. The respondents hold a variety of occupations and represent households which vary in size from a one person household to a nine person family.

TABLE A
 DEMOGRAPHIC CHARACTERISTICS
 OF RESPONDENTS

<u>COUNTRY OF BIRTH</u>	
<u>China</u> (Including mainland China, Taiwan, and Hong Kong)	43%*
<u>U.S.A.</u>	55%
<u>Other</u>	2 persons

<u>GENERATION CHINESE IN AMERICA</u>	
<u>First Generation</u>	42%
<u>Second Generation</u>	44%
<u>More Than Third Generation</u>	11%
<u>Unsure</u>	2 persons

<u>LENGTH OF RESIDENCE IN THE UNITED STATES</u>	
<u>Under 5 Years</u>	2 persons
<u>Between 5 and 10 Years</u>	11%
<u>Between 10 and 15 Years</u>	6%
<u>Over 15 Years</u>	81%

<u>SEX</u>	
<u>Male</u>	61%
<u>Female</u>	39%

*Percentages are rounded to the nearest whole number.

TABLE A--Continued

<u>MARITAL STATUS</u>			
<u>Married</u>	78%	<u>Widowed</u>	9%
<u>Single</u>	12%	<u>Divorced</u>	1 person

<u>EDUCATION</u>	
<u>Some Grade School</u>	8%
<u>Grade School</u>	2 persons
<u>High School</u>	25%
<u>Some College</u>	17%
<u>College Graduation</u>	47%
<u>Technical/Vocational Training</u>	8 persons*

<u>HOUSEHOLD INCOME (1971)</u>			
<u>\$ 0--\$ 3,999</u>	5 persons	<u>\$12,000--\$15,999</u>	21%
<u>\$4,000--\$ 7,999</u>	11%	<u>\$16,000 and up</u>	31%
<u>\$8,000--\$11,000</u>	29%		

<u>LANGUAGE SPOKEN IN HOUSEHOLD</u>			
<u>Chinese</u>	3 persons	<u>Both</u>	79%
<u>English</u>	26%	<u>Other</u>	0%

<u>RACE OF MAJORITY OF FRIENDS</u>			
<u>Chinese</u>	56%	<u>Non-Chinese</u>	31%
		<u>Both</u>	13%

*The eight persons who had technical/vocational training stated that they had this training in addition to their other education.

Summing up the majority* responses regarding general characteristics of the respondents, most of respondents in this exploratory study have lived in the United States for more than fifteen years and are either first or second generation Chinese in America; slightly more than half are American born. There are more male than female respondents, and more married than unmarried ones. The mean age of the respondents is 45.7. Most of the respondents speak both the English and Chinese languages in their households; and more than half of the respondents have mostly Chinese friends, rather than non-Chinese friends.

Respondent Attitudes and Knowledge Concerning Social Services

An overview of respondent attitudes and knowledge concerning social services is given in Table B. Discussion of respondent knowledge concerning social services is presented first in this section. Of the respondents, only five persons had ever used the services of an agency, leaving ninety-three per cent who had not.

*The term "majority" is used to mean fifty per cent or more.

TABLE B

OVERVIEW OF RESPONDENT ATTITUDES AND KNOWLEDGE
CONCERNING SOCIAL SERVICES

REPORTED FAMILIARITY WITH KINDS
OF SERVICES OFFERED

<u>Very Familiar</u>	6 persons	<u>Unfamiliar</u>	58%
<u>Somewhat Familiar</u>	33%		

NEEDED SERVICES AND NOT KNOWN
APPROPRIATE AGENCY

<u>Yes</u>	4 persons	<u>No</u>	93%
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FIRST SOURCE OF AID IN A FINANCIAL
EMERGENCY

<u>Commercial Agency</u>	31%
<u>Friend</u>	2 persons
<u>Relative</u>	40%
<u>Social Service Agency</u>	5 persons
<u>Other</u>	4 persons
<u>Would Not Seek Help</u>	13%

FIRST SOURCE OF AID WITH
MARITAL PROBLEMS

<u>Friend</u>	20%	<u>Social Service Agency</u>	11%
<u>Minister</u>	14%	<u>Other</u>	5 persons
<u>Relative</u>	11%	<u>Would Not Seek Help</u>	38%

TABLE B--Continued

FIRST SOURCE OF AID WITH CHILD
DISCIPLINE PROBLEMS

<u>Friend</u>	5 persons	<u>Social Service Agency</u>	4 persons
<u>Relative</u>	6 persons	<u>Other</u>	21%
<u>Teacher</u>	26%	<u>Would Not Seek Help</u>	30%

FIRST SOURCE OF AID IN UNEMPLOYMENT

<u>Commercial Agency</u>	39%
<u>Friend</u>	14%
<u>Relative</u>	3 persons
<u>Social Service Agency</u>	17%
<u>Other</u>	13%
<u>Would Not Seek Help</u>	11%

HOW USEFUL FOR CHINESE TO KNOW
ABOUT LOCAL AGENCIES

<u>Very Useful</u>	44%	<u>Not Useful</u>	1 person
<u>Somewhat Useful</u>	32%	<u>Undecided</u>	12%
<u>Not Too Useful</u>	11%		

SUPPOSE WENT TO AGENCY, HOW ADEQUATE
THE SERVICE

<u>Very Adequate</u>	6 persons	<u>Inadequate</u>	1 person
<u>Somewhat Adequate</u>	34%	<u>Unsure</u>	51%
<u>Somewhat Inadequate</u>	3 persons		

TABLE B--Continued

HOW ACCEPTABLE FOR CHINESE
TO GO TO AGENCIES

<u>Very Acceptable</u>	34%
<u>Somewhat Acceptable</u>	34%
<u>Somewhat Unacceptable</u>	2 persons
<u>Unacceptable</u>	1 person
<u>Unsure</u>	27%

EXISTENCE OF LANGUAGE BARRIER
IF ONE WENT TO AGENCY

<u>Yes</u>	18%	<u>No</u>	82%
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DESIRE NAMES AND SERVICES
OF LOCAL AGENCIES

<u>Yes</u>	68%	<u>No</u>	32%
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MOST USEFUL SERVICES FOR CHINESE COMMUNITY
(Open-Ended Question)

1. Care of and assistance to the aged
2. Language education for non-English speaking Chinese
3. Vocational help
4. Health and medical care

A more complete list of suggested services is included in the Appendix.

Responses with respect to attitudes were more varied than those regarding knowledge about social services. A large majority of the respondents reported having little knowledge of services; however, pertaining to attitudes, a majority of the respondents reported only that a language barrier would not exist if they went to an agency and that they would like to know the names and services of the public and private social service agencies in the Portland metropolitan area.

Comparison of Attitudes and Knowledge by Select Variables

This section compares respondent attitudes and knowledge concerning social services according to four independent variables: country of birth, age, household income, and education. These four variables were found to be the most discriminating ones.

Country of Birth

Table I shows respondent desire for the names and services of the public and private social service agencies in the Portland metropolitan area.

TABLE I
 DESIRE FOR INFORMATION ABOUT LOCAL
 SOCIAL SERVICES BY PLACE OF BIRTH

	Desire Information	
	Yes	No
China Born	22	7
U.S. Born	25	15

Concerning knowledge about social services, there was little difference between respondents born in China and those born in the United States. The majority of both groups had never used the services of an agency and were unfamiliar with the kinds of services offered. As Table I shows, the majority of both groups wanted to know about local social services, but a proportionately larger number of those born in China wanted this information.

Table II shows responses to whether social service agencies would be sought as a first source of aid in four problem situations.

TABLE II
 LIKELIHOOD OF USING RESOURCES,
 BY COUNTRY OF BIRTH AND
 TYPE OF PROBLEM

<u>FINANCIAL EMERGENCY</u>			
	<u>Agency</u>	<u>Other*</u>	<u>Seek No Help</u>
China Born	2	22	4
U.S. Born	3	32	5
<u>MARITAL PROBLEMS</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
China Born	2	11	12
U.S. Born	5	20	11
<u>CHILD DISCIPLINE PROBLEMS</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
China Born	2	16	9
U.S. Born	2	22	10
<u>UNEMPLOYMENT</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
China Born	5	17	5
U.S. Born	6	28	3

*"Other" includes primarily relative and friend, but, where appropriate, includes commercial agency, teacher, minister.

Regarding respondent attitudes about social services, in both groups of respondents only a few persons stated that they would first go to a social service agency in a financial emergency, with marital or child discipline problems, or in unemployment. The largest proportion of the minority who would first go to an agency would do so in the event of unemployment.

With regard to the financial emergency situation, there existed a difference in modal responses between the two groups. American born respondents would first go to a "relative" (seventeen responses, $n = 39$), while "commercial agency" and "relative" (ten responses each, $n = 28$) were both cited by those born in China. There was little difference between groups in marital and child discipline problem situations. "I would not seek any help" was the modal response in both cases; however, pertaining to child discipline problems, American born persons also listed "teacher" (nine responses, $n = 34$), and "other" (eight responses, $n = 34$) close behind the modal response (ten responses). In the event of unemployment, the majority of American born respondents would go to a commercial agency, while the responses of China born persons were more varied: "commercial agency" (six), "friend" (six), and "social service agency" (five), $n = 27$.

There was little difference between groups with regard to the usefulness for Chinese community members to know about local social services; the majority of both groups felt such information to be "very useful" (modal response) or "somewhat useful." "Unsure" was the modal response given by both groups regarding supposed adequacy of services. The majority of both groups also agreed that it is "very acceptable" or "somewhat acceptable" for a Chinese person to go to an agency to obtain some type of aid. The majority of both China and American born respondents also felt that a language barrier would not exist if they were to go to an agency. Of the minority who felt such a barrier would exist, the larger proportion was born in China (eight responses, $n = 30$ versus four responses, $n = 40$).

Age

The mean age of the respondents was 45.7; for purposes of comparison and analysis, the respondents have been divided into two groups: those over age forty-five and those age forty-five and younger.

Table III shows respondent desire for the names and services of the public and private social service agencies in the Portland metropolitan area.

TABLE III
 DESIRE FOR INFORMATION ABOUT LOCAL
 SOCIAL SERVICES, BY AGE

	Desire Information	
	Yes	No
Over Age 45	26	7
45 and Younger	18	12

With respect to knowledge about social services, there existed little difference between the two groups. The majority of both those over age forty-five and those age forty-five and younger had never used the services of an agency and felt unfamiliar with the kinds of services offered. Also, regarding the desire to know about local social services, as shown in Table III, there was little difference between groups, with the majority of both wanting this information. However, a proportionately larger number of those who said they wanted the information were over forty-five.

Table IV shows respondents' estimation of whether they would seek social service as a first source of aid in four problem situations.

TABLE IV
 LIKELIHOOD OF USING RESOURCES, BY AGE
 AND TYPE OF PROBLEM

<u>FINANCIAL EMERGENCY</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
Over Age 45	3	22	5
45 and Younger	0	27	2
<u>MARITAL PROBLEMS</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
Over Age 45	4	11	13
45 and Younger	2	24	4
<u>CHILD DISCIPLINE PROBLEMS</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
Over Age 45	2	17	10
45 and Younger	2	21	6
<u>UNEMPLOYMENT</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
Over Age 45	6	16	5
45 and Younger	5	25	1

Regarding respondent attitudes concerning social services, there was little difference between groups as far as first going to an agency in the listed problem situations; only a small number of persons in each group would first turn to an agency for help. Of those who would first turn to an agency, the largest proportion would go in the event of unemployment.

In the financial emergency situation, there existed a difference between groups. "Relative" was the modal response (fifteen responses, $n = 29$) and first source of aid for those forty-five and younger; "relative" and "commercial agency" (nine responses each, $n = 30$) were the modal responses for those persons over forty-five. In both the marital and child discipline problem situations, "I would not seek any help" was the modal response of those over forty-five (thirteen responses, $n = 28$ and ten responses, $n = 29$), while "friend" was the modal first source of aid for those forty-five and younger (ten responses, $n = 30$ and ten responses, $n = 29$). With respect to unemployment, both respondent groups cited "commercial agency" as the first and modal source of aid to which they would turn.

Regarding perceived usefulness for a Chinese person to know about local social services, the majority of both groups felt such information to be "very

useful" or "somewhat useful." The modal response of both those over forty-five and those forty-five and younger pertaining to supposed adequacy of services of an agency was "unsure." A Chinese person going to an agency was viewed as "very acceptable" or "somewhat acceptable" by the majority of both groups. The majority also agreed in feeling that there would not exist a language barrier if they were to go to a social service agency.

Household Income Level

The 1971 median household income of the respondents was \$12,533; because of the categorical nature of the data, and for the purpose of analysis, the respondents have been divided into two groups: those having a 1971 household income of less than \$12,000, and those having \$12,000 or more.

TABLE V
 DESIRE FOR INFORMATION ABOUT
 LOCAL SOCIAL SERVICES, BY
 HOUSEHOLD INCOME LEVEL

	<u>Desire Information</u>	
	<u>Yes</u>	<u>No</u>
Less than \$12,000	27	4
\$12,000 and Up	20	17

Regarding knowledge about social services, there was little difference between groups. The majority of both had never used the services of an agency and felt unfamiliar with the kinds of services offered. The majority of both income groups said they would like the names and services of the Portland metropolitan area public and private agencies; however, the largest proportion of those who wanted this information were in the lower income groups.

Table VI shows where respondents would go as a first source of aid in four problem situations.

TABLE VI
 LIKELIHOOD OF USING RESOURCES,
 BY HOUSEHOLD INCOME AND
 TYPE OF PROBLEM

<u>FINANCIAL EMERGENCY</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
Less than \$12,000	2	25	2
\$12,000 and Up	2	28	7

<u>MARITAL PROBLEMS</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
Less than \$12,000	3	15	12
\$12,000 and Up	4	17	12

<u>CHILD DISCIPLINE PROBLEMS</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
Less than \$12,000	1	16	10
\$12,000 and Up	2	21	10

<u>UNEMPLOYMENT</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
Less than \$12,000	5	20	2
\$12,000 and Up	5	23	6

As to attitudes concerning social services, there was little difference between groups regarding first seeking aid from an agency in the listed situations; only a small number from each group would first go to an agency. Of those who would first go, the largest proportion would go in the event of unemployment.

In financial emergency, "relative" was the preferred first source of aid for the lower income group and the modal response for the higher income group; though "commercial agency" followed behind by one response for those in the higher income group. "I would not seek any help" was the modal response for both groups of respondents in marital and child discipline problems. However, "teacher" was listed as second most frequent response close behind "I would not seek any help" by the \$12,000 or more group in the child discipline problem situation. For the unemployment situation question, both groups listed "commercial agency" as the modal response.

Regarding the perceived usefulness for members of the Chinese community to know about local social services, the majority of both income groups felt this to be "very useful" or "somewhat useful." As to the supposed adequacy of services of an agency, little difference existed between groups as both listed "unsure"

as the modal response. The majority of both income groups also felt that it was "very acceptable" or "somewhat acceptable" for a Chinese person to go to an agency for aid. With respect to whether or not a language barrier would exist if the respondent went to an agency for aid, the majority felt there would not be such a barrier. Of those who felt a barrier would exist, the majority were in the below \$12,000 group.

Education

In this section, comparisons are made with respect to attitudes and knowledge concerning social services between respondents with less than a college education and those with some college or more.

There was little difference between the two groups with regard to knowledge about social services. The majority had not used the services of an agency and felt unfamiliar with services offered. The majority of both respondent groups also expressed a desire to know the names and services of the public and private agencies in the metropolitan area.

Table VII shows use of social service agencies as a first source of aid in four problem situations.

TABLE VII
 LIKELIHOOD OF USING RESOURCES,
 BY EDUCATION AND TYPE
 OF PROBLEM

<u>FINANCIAL EMERGENCY</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
No College	3	18	4
Some College or More	1	35	5

<u>MARITAL PROBLEMS</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
No College	2	10	11
Some College or More	4	23	14

<u>CHILD DISCIPLINE PROBLEMS</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
No College	4	9	9
Some College or More	0	30	11

<u>UNEMPLOYMENT</u>			
	<u>Agency</u>	<u>Other</u>	<u>Seek No Help</u>
No College	4	13	4
Some College or More	6	34	4

Concerning attitudes about social services, there existed little difference between education levels as to how many respondents would first turn to an agency for aid; only a small number in either group would go to an agency first. As in the other three comparisons, among those persons who would first turn to an agency, the largest proportion would go in the event of unemployment.

In the financial emergency situation, those with no college clearly chose "relative" as the first and modal source of aid; "commercial agency" (seventeen responses, n = 41) was the modal response of the other group, with "relative" (fourteen responses, n = 41) being the second most frequent response. "I would not seek any help" was the modal response of both groups in the marital problem situation. Regarding the child discipline problems, "I would not seek any help" (nine responses, n = 23) was the modal response of those with less than a college education, and "teacher" (thirteen responses, n = 41) for those with some college or more. ("Other," twelve responses, and "I would not seek any help," eleven responses, followed close behind the modal response.) "Commercial Agency" was the modal first choice of aid for both education levels in the unemployment situation question.

Table VIII shows respondents' feelings regarding acceptability for a Chinese person to go to a social service agency.

TABLE VIII
ACCEPTABILITY FOR A CHINESE TO GO TO AN
AGENCY FOR AID, BY EDUCATION

	Acceptable	Unacceptable	Unsure
No College	11	0	13
Some College or More	33	1	9

A difference existed between the two groups on the question of acceptability for a Chinese to go to an agency for aid, as shown in Table VIII. Those with some college or more thought this was "very acceptable" or "somewhat acceptable" while "unsure" was the modal and majority response for the no college group. The majority of both education level groups did not feel a language barrier would exist were they to go to an agency for some type of aid.

There existed little difference in degree of usefulness that the two groups saw in members of the Chinese community knowing about local social services;

the majority of both saw this as being "very useful" or "somewhat useful." The majority of both groups also felt "unsure" as to their supposed adequacy of services.

Summary of Comparisons

There was little difference between China and American born respondents with respect to knowledge and attitudes concerning social services. However, more China born than American born respondents wanted information about local social services.

Regarding the respondents compared according to age, there existed slight difference between those over forty-five and those forty-five and younger as far as knowledge and attitudes about social services, but more of the older group desired information about local agencies and services.

The two groups compared as to 1971 household income (less than \$12,000 and \$12,000 and up) showed little difference between groups with respect to social service attitudes and knowledge.

There existed slight difference between the two education levels regarding knowledge about social services. With respect to attitudes, there was also little difference, except in regard to acceptability

yes

55

for a Chinese person to go to an agency for aid. The majority with some college or more felt this to be "very acceptable" or "somewhat acceptable," while "unsure" was the majority response for those with no college.

CHAPTER V

SUMMARY AND RECOMMENDATIONS

This chapter is divided into three parts: summary of findings and implications for practice, discussion of the study, and recommendations.

Summary and Implications

As indicated by the review of literature, little social work research has been done regarding the Chinese in America. This research found that members of the Portland Chinese community are a fairly homogeneous group as far as knowledge and attitudes concerning social services. It was also found that there existed little difference within groups of respondents when compared according to country of birth, age, education, and household income level.

The researchers' initial impression, confirmed by the research, was that the Chinese are unfamiliar with local social work agencies and services. The second initial impression, "the traditional idea that seeking help outside the family is not acceptable is still held by members of the Chinese community," was not confirmed in that the majority of the respondents considered going to an agency to be acceptable. However, most

would not first go to an agency in the four problem situations. The third initial impression, that acculturation would have changed Chinese thought that seeking help outside the family is unacceptable, received tentative confirmation. Most of the respondents had lived in the United States for more than fifteen years and felt help-seeking at an agency was acceptable for a Chinese person. This is in contrast to the traditional perspective of keeping it within the family.

Briefly summarizing the research findings, the majority of the respondents felt unfamiliar with social service agencies and the services they offer, and expressed a desire to know about local agencies. The majority also felt it was acceptable for a Chinese to go to an agency for aid, though most would not first turn to one in the four listed problem situations. The respondents felt that some type of assistance to the elderly is the most useful service an agency could offer the Chinese community.

Some of the implications for social work practice are discussed below.

Portland area social agencies are not reaching the area's Chinese population, as evidenced by the respondents' expressed unfamiliarity with services and

desire to know about local agencies. Local social services need to reach out and make themselves known to the city's Chinese community.

Members of the Portland Chinese community feel it is acceptable for a Chinese to go outside of his family to an agency for aid, thus they are no longer completely of the old school of thought. This means that social workers and the profession need to know more about this minority group and how to better work with Chinese clients. Thus much more as well as more detailed and specific research needs to be done regarding the Chinese in America as relates to social work.

Portland Chinese community members listed assistance to the aged as the most useful service an agency could offer to their community (and a large majority of the respondents over age forty-five wanted to know about local agencies). Perhaps an entrée for social work into the Portland Chinese community could be accomplished through offering a service to this group.

Discussion

A discussion of the major limitations of this study follows:

The sample is one limitation which must be considered here. Because of the small sample size,

generalization to larger Chinese populations can only be made with reservation. Also the sample is not a random one, so again generalization must be made with reservation and qualification; however, the respondents may represent those who are most responsive in the Portland Chinese community in terms of social services. A bias toward higher education and higher income levels may be present, and those most likely to need services may be underrepresented. Also the small sample forced combination of categories, so that differences were obscured. Further studies need to be conducted on a more extensive scale with larger representative samples.

The design of the questionnaire is another limitation to be considered. The questionnaire for this exploratory study was of a general nature and not sufficiently discriminating. In further studies, the questions need to be more specific and differentiating. Also in the questionnaire, a definition was not given for "social work agencies and services," thus different respondents might have had different interpretations of the terms. The researchers may have been misled by some of the respondents' answers to these questions.

The questionnaire as a method of obtaining data may not have been the most effective method in that the

low response rate may have been in part due to the fact that some of the people in the sample could neither read nor write English or Chinese. The use of interviewing as a method may have alleviated this difficulty. Also, when the questionnaire was translated from its English version to the Chinese version, some of the Chinese words might have carried a slightly different meaning from their English counterparts. Thus there may have been an undetected discrepancy in meaning in the two versions. Some of the terms used in the English version are unfamiliar and not widely used in the Chinese language; some of the respondents may have misunderstood the terms and given an answer which the question was not meant to elicit. A positive quality of the questionnaire is that respondent answers remain anonymous and confidential and thus respondents may have felt freer in answering than they might have with interviews.

This study, although it is of an exploratory nature and has limitations, has contributed toward a beginning better understanding of the Chinese community in relation to social services for the researchers and, hopefully, for social work as a profession and for other interested and concerned persons.

Recommendations

The following recommendations are made by the researchers for professional purposes, after analyzing the findings and implications of the study.

Of great importance is the necessity for further research on all aspects of the Chinese community. The study showed that much more study of the Chinese community must be done in order to get a deeper insight into their attitudes and expectations about social services. Some issues and concerns will entail a high degree of difficulty. For instance, because the majority of Chinese have had little if any experience with social agencies, a study of their attitudes is more difficult to make than of those cultures who have had much experience with social services. A study conducted from different perspectives would clarify factors which were not explored by this study. And still another picture could be shown if research is done to examine the attitudes and opinions of caseworkers who have had Chinese clients.

This study also constituted another plea that professionals should take initiative action to go into the Chinese community and get an objective picture. Some of the social problems in the Chinese community are now known; for example, problems of the aged, and it is now

necessary for professional social workers to become involved in further identifying problems and their solutions. In addition, because of the traditional value of self-reliance of the Chinese, the professional should seek, through his work with individuals, groups, and communities, to help the Chinese find within the Chinese community the resources for solving both the problems that affect them individually and those that affect them as a group.

One benefit of such study is to make available material about the Chinese minority group for purposes of social work education. For the harmony of the larger society, and the effectiveness of dealing with the Chinese clients, it is necessary for the institutions to offer more courses and content concerning the Chinese community. This would not only offer a chance to draw the professionals' attention to this "silent minority," but also would present an opportunity for them to get a better understanding of the Chinese people.

This research experience also suggests that it is more effective to have Chinese social workers in this field to deal with the Chinese clients and their problems. Because of the sameness of the intimate cultural background and physical appearance, it is easier for

the Chinese social worker to gain access into the Chinese community. The relationship between worker and client could be established much more easily if both were Chinese. Thus the obstacles in the process of casework could be reduced to a minimum. Even the language problem, which might be a vital barrier in casework, could be overcome if the worker could speak the same dialect as the client does.

The main value of this study, we feel, will be in whatever stimulus it provides to better serve those in need of social services.

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APPENDIX

MOST USEFUL KIND OF SOCIAL SERVICE
FOR CHINESE COMMUNITY

The following are some of the more representative and most typical responses to the last item on the questionnaire: "I feel that the most useful kind of service that a social work agency could offer to the Chinese community is . . ."

ASSISTANCE TO THE AGED

1. "Agencies to help older people."
2. "Medical and welfare services to aged in community for the taxes paid thru [sic] wages of the Employed Chinese. Very few know how to obtain these services and suffer from lack of care and nutrition."
3. "Organize a Chinese Senior Citizen Retirement Quarter."
4. "Help the old Folks who are poor and need help when sick."
5. "Service to the aged."
6. "A service specializing in aiding the older Chinese people that do not speak English."
7. "Care of aged in Chinatown."
8. (Translated from Chinese) "Take care of the old people who are alone in this country and have a language problem They do not know the kinds of social services they can make use of and the benefits and privileges they are entitled to from the government Some of them have no relatives in this country and have financial dif-

ficulties. They are sent to public homes for old people. They have language problems. The question which this respondent raises is: "Why is there not even one Chinese home for old people?"

9. (Translated from Chinese) "Establish nursing home for old people."

LANGUAGE EDUCATION FOR NON-ENGLISH SPEAKING CHINESE

1. "To help the older Chinese people who has [sic] a language type problem. The newer and most second generation born are fully adequate to cope with the American style. Only the foreign born who moved into the U.S.A. and those that are unfamiliar to the area should require assistance."
2. "Try to erase language barriers." (For example, the old and non-English speaking people may not use the services even though they are qualified.)
3. "To work with those that have a language problem-- to understand and communicate."
4. "In providing aide [sic] in situations involving the language barrier between people."
5. "To help non-English speaking Chinese to learn English and adapt to the community."

VOCATIONAL HELP

1. "Equal opportunity for jobs."
2. "Employment counselling service or vocational guidance." ✓

HEALTH AND MEDICAL CARE

1. "For everyone to be able to get health and medical care."
2. "Health service."

MISCELLANEOUS SERVICES

1. "Any one that doesn't have the stigma of welfare."
2. "To seek employment and assist in obtaining citizenship."
3. (Translated from Chinese) "Cultural exchange without the political and religious background . . . a reading place where Chinese people can gather together and read magazines, newspapers, books and novels which are published in China, Taiwan and Hong Kong."
4. "Social work agency with personnel who could speak Chinese."

NEED FOR MAKING AVAILABLE SERVICES KNOWN

1. "Make known what they offer and say who could receive help so that needy people would seek help there."
2. "To inform us what is available after other means have been explored, when in difficulty . . . Perhaps the Chinese Community should set up a permanent committee to help the old and indigent by introducing them to various agencies that can help solve their problems. Provide interpreter when necessary and follow through until their needs are provided."
3. "General info. [sic] dispersed centrally and made known to Chinese also at central location which explain [sic] available services."

TRADITIONAL PERSPECTIVES

(The following are also responses to the last item on the questionnaire.)

1. "I believe in the old tradition Chinese custom of preparing for emergencies and not be depending on social agency assistancy [sic]. I do not believe anyone should look forward to government aid but should be intelligent enuf [sic] to plan his own future--be independent. Work harder in your youth and not look for fringe benefits."
2. "None."

QUESTIONNAIRE

For each question, please check (✓) the response which most closely matches your own, or, where indicated, fill in the blank with your response.

(1) General information.

Relationship to the head of the household _____

Your occupation _____

Number of people in household (excluding boarders) _____

Sex _____ Age _____ Marital Status _____

(2) Educational level. (Please check completed level.)

Some grade school _____ Some college _____

Grade school _____ College Graduation _____

High school _____ Technical/Vocational training _____

(3) Total income level for household for last year (1971)

\$ 0--\$ 3,999 _____ \$12,000--\$15,999 _____

\$4,000--\$ 7,999 _____ \$16,000 and Up _____

\$8,000--\$11,999 _____

(4) The language spoken in your household is:

Chinese _____ English _____ Both _____ Other _____

(5) The country of your birth is:

China
(Include Mainland China,
Taiwan, and Hong Kong) _____

U.S.A. _____

Other _____

(6) You have lived in the United States:

Under 5 years _____

Between 5 and 10 years _____

Between 10 and 15 years _____

Over 15 years _____

(7) Which generation Chinese in America are you?

1st generation _____ More than 3rd generation _____

2nd generation _____ Unsure _____

(8) Are most of your friends

Chinese _____ Non-Chinese _____

(9) Have you ever used the services of a social work agency?

Yes _____ No _____

(10) How familiar are you with the kinds of services offered by social service agencies?

Very familiar _____ Unfamiliar _____

Somewhat familiar _____

(11) List the types of social services with which you are most familiar

A. _____ C. _____
 B. _____

(12) Has it ever happened that you needed social service but did not know which agency offered the appropriate services?

Yes _____ No _____

(13) If you had a financial emergency, where would you first go for aid?

Commercial Agency _____ Social Service Agency _____
 Friend _____ Other _____
 Relative _____ I would not seek
 any help _____

(14) If you had marital problems, where would you first go for aid?

Friend _____ Minister _____ Relative _____
 Social Service Agency _____ Other _____
 I would not seek any help _____

(15) If you had child discipline problems, where would you first go for aid?

Friend _____ Relative _____ Teacher _____
 Social Service Agency _____ Other _____
 I would not seek any help _____

- (16) If you were unemployed, where would you first go to seek job advice?

Commercial Agency _____ Friend _____

Relative _____ Social Service Agency _____

Other _____ I would not seek any help _____

- (17) How useful do you feel it is for members of the Chinese community to know about local social service agencies?

Very useful _____ Somewhat useful _____

Not too useful _____ Not useful _____

Undecided _____

- (18) Suppose you went to a social service agency to obtain some type of aid, how adequate do you feel the service would be?

Very adequate _____ Somewhat adequate _____

Somewhat inadequate _____ Inadequate _____

Unsure _____

- (19) How acceptable do you feel it is for a Chinese person to go to a social service agency to obtain some type of service?

Very acceptable _____ Somewhat acceptable _____

Somewhat unacceptable _____ Unacceptable _____

Unsure _____

- (20) Do you feel there would be a language barrier if you went to a social service agency to obtain some type of aid?

Yes _____ No _____

- (21) Would you like to know the names and the services of the public and private social service agencies in the Portland metropolitan area?

Yes _____ No _____

- (22) I feel that the most useful kind of service that a social work agency could offer to the Chinese Community is _____
- _____
- _____

If you have any additional comments or would like to answer any of the questions more fully, please use the back of the questionnaire.

Thank you again for your cooperation.