

## CHAPTER II

### METHOD AND PROCEDURE

This chapter will be devoted to a discussion of the assessment of identification, methods and scales employed in this study, selection of subjects and procedures.

#### The Assessment of Identification

Identification is a psychological construct which cannot be directly measured. Studies of identification or the "self identity" of an individual have been done in many ways and with a variety of techniques. One of the most frequently used techniques is the Thematic Apperception Test (T.A.T.). The theoretical background of this technique is mainly Freudian or psychoanalytical. The TAT can be used to reveal the subjects' needs, motives, values, and basic attitudes, its results are given in qualitative rather than quantitative terms which makes objective interpretation difficult.

Trent<sup>34</sup>, in his study of Puerto Rican Subjects in the United States, found, using a check list, that they experienced a conflict in identity due to the collision between two cultures.

Derbyshire and Brody<sup>35</sup> used a modified Bogardus Social Distance Scale in their study of Negro College students. They found that these

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<sup>34</sup>R.D. Trent, "Economic Development and Identity Conflict in Puerto Rican", Journal of Personality and Social Psychology, 1965, 65(2), 293-310

<sup>35</sup>R.L. Derbyshire and E. Brody, "Social distance and Identity Conflict in Negro College Students," Sociology and Social Research, 1964, 48 (3), 301-314.

students perceived individuals from other ethnic groups as being significantly different from themselves. In addition, the students generally appeared uncertain as to what constituted the entity "Negro". The authors suggested that a revision of the Bogardus Social Distance Scale could be used as a tool for examining the concept of identity.

Triandis et al.<sup>36</sup> reported that subjects of differing personality types show differing degrees of social distance. For example, those with higher social distance scores are conforming and uncritical of the values imparted to them by their culture, conservative, and intolerant of ambiguity.

On the basis of reference group theory, a person's social distance towards an ethnic group would be the degree of identification the person has with the ethnic group. And on the basis of interpersonal attraction theory, attraction is determined by perceived similarity or dissimilarity of self-descriptions. The more similar is the stimulus person the more that person is liked and the less is the social distance.

In the present study, the author employed the Behavioral Differential Scale as a measure of ethnic identification.<sup>37</sup> The Behavioral Differential Scale was employed on the assumption that when stimulus persons of various ethnic affiliations were presented

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<sup>36</sup>H.C. Triandis, and E.E. Davis, "Race and Belief as Determinants of Behavioral Intentions," Journal of Personality and Social Psychology, 1965, 2, 715-725.

<sup>37</sup>Chaiyaporn Vichawut, "Value Difference between Thais and the Second-Generation Chinese in Thailand," Master's Thesis Chulalongkorn University, Bangkok, 1967.

to subjects, the social distance obtained could be used as a measure of a person's identification with a particular ethnic group.

Social distance is the distance which the individual perceives to exist between himself and other persons. He can indicate it, "by mean of the endorsement of certain statements. Minimal social distance would include endorsement of the statement-- "I would like him as an intimate friend." Progressively larger distances are implied by endorsement of "I would like to go dancing with him (her)," "I would like to take a trip in the same car with her (him)," and "I would exclude him from my neighbourhood." Maximal distance is shown by endorsement of "I would gladly participate in his lynching"<sup>38</sup>

Looking at this from the interaction point of view, the least social distance implies the greatest amount of interaction or willingness to interact with that specific person. Likewise, as the amount of social distance increases, the amount of interaction decreases. Therefore, the person who considers himself as one of the members of a group, identifies himself as one of its members and indicates the least social distance toward members of that group.

The Behavioral Differential Scale, as used by the author to measure ethnic identification, consisted of the presentation of four stimulus persons: one Thai, one Chinese, one Thai who liked the Chinese and would like to have the Chinese in Thailand and, finally, a Thai who disliked the Chinese and would not like to have them in Thailand, Beneath each stimulus person, there were fifteen behavioral items,

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<sup>38</sup> Harry Triandis, and Leigh Minturn Triandis, "A Cross Cultural Study of Social Distance," Psychological Monographs, 1962, 76(21).

each of which was accompanied by a seven-point rating continuum ranging from "would" to "would not". These were as follows:

- (1) Have lunch with this person.  
Would \_\_\_\_\_ Would not
- (2) Play games with this person.  
Would \_\_\_\_\_ Would not
- (3) Go out with this person.  
Would \_\_\_\_\_ Would not
- (4) Often invite this person to my house.  
Would \_\_\_\_\_ Would not
- (5) Consider this person useless.  
Would \_\_\_\_\_ Would not
- (6) Avoid speaking with this person.  
Would \_\_\_\_\_ Would not
- (7) Work with this person.  
Would \_\_\_\_\_ Would not
- (8) Admire the ideas of this person.  
Would \_\_\_\_\_ Would not
- (9) Give help to this person.  
Would \_\_\_\_\_ Would not
- (10) Ask this person for help.  
Would \_\_\_\_\_ Would not
- (11) Reject the advice of this person  
Would \_\_\_\_\_ Would not
- (12) Sit next to this person in class  
Would \_\_\_\_\_ Would not

(13) Like to have this person as a neighbor.

Would \_\_\_\_\_ Would not

(14) Encourage my sibling to marry this person.

Would \_\_\_\_\_ Would not

(15) Like to have a kin relationship with this person.

Would \_\_\_\_\_ Would not

The criteria<sup>39</sup> for selection of these items was that they had to be applicable to teenagers. Considered as a whole, four factors were included in this form: (1) the first six items represented the friendship rejection factor; (2) the next five items represented the formal social rejection factor; (3) the next two items represented the social distance factor; and (4) the last two items represented the marital rejection factor.

Thus, if an ethnic Chinese psychologically identifies himself as a Thai, he should endorse the least amount of social distance between himself and the Thai in comparison with the amount of social distance he will endorse to the members of other groups. On the other hand, if he considers himself a Chinese, he should endorse the least social distance to the Chinese.

At this point, a working hypothesis can be set forth:

If the Social Distance Scale is a valid measure of one's identification with a group, then the subject who identifies with the Chinese will show least social distance to the Chinese. By the same principle, the subject who identifies with the Thai will show the least social distance to the Thai.

The author used an adaptation of the Assimilation-Orientation

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<sup>39</sup>Ibid.

Inventory as an additional measure of a person's identification. This was previously used by Fong<sup>40</sup> for measuring the assimilation of Chinese in America. This instrument assesses a subjects' social, cultural and nationalistic interests. It originally consisted of 105 true-false items keyed as the investigator thought a highly assimilated Chinese would respond. For this study, forty of the items were selected. The selection was made by considering which items would be appropriate for Chinese subjects in Thailand. These were then translated into Thai and the translation checked and corrected by one Thai Psychologist, and two teachers, who were proficient in both Thai and English. A pilot study was conducted in order to determine the clarity and understanding of the items. The adapted Assimilation-Orientation Inventory was administered in a school with a large population of Chinese students. No misunderstandings occurred and the author ~~used~~ the adapted inventory in this form.

With regard to the scoring, the higher the score the subject gets, the more he or she is assimilated into the host society. On this basis, the following hypothesis was set forth:

The lower the subjects' score, the more identification there will be with the Chinese; the higher the score, the more identification there will be with the Thai.

In addition to these techniques, the author used three other scales of measurement-the F-Scale, C-Scale and R-Scale.

Pettigrew<sup>41</sup> reported an investigation of personality and

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<sup>40</sup>Stanley L.M. Fong, "Assimilation of Chinese in America: Changes in Orientation and Social Perception," The American Journal of Sociology, 1965, Vol. LXXI (3), 265-273.

<sup>41</sup>T.F.Pettigrew, "Personality and Sociocultural Factors in Intergroup Attitudes: A Cross-national Comparison," J.Conflict Resolution, 1958, Vol.2, 29-41.

socio-cultural factors which lead to prejudice in the Union of South Africa and the Southern United States. In order to locate the "personality potential for prejudice," he used the F-Scale- a test for measuring authoritarianism, often called the "prejudiced personality." This test is said to measure a general personality type which is characterized by prejudice towards minority groups in general, as well as an intolerance of ambiguity. For the effect of different "cultural norms," the author used a specific test of social conformity (C-Scale) developed by Pettigrew.

Both the F-Scale and C-Scale were used by Nisa<sup>42</sup> in her thesis- "A Study of the Factors Effecting Prejudice and First Impressions." The items in both scales were selected and developed with a review to their appropriateness for Thai subjects.

Finally, in order to make an experimental distinction between two kinds of thinking -- dogmatic and rigid -- the Dogmatism Scale and the Gough-Sanford Rigidity Scale were used.<sup>43</sup> Rigid thinking refers to the resistance to change of systems of beliefs. Rigidity, on the other hand, points to the difficulties in overcoming single sets or beliefs encountered in attacking, solving, or learning specific tasks or problems. Thus, rigid thinking should be expected to lead to difficulties in thinking analytically.

In employing these scales, the author wished to discover what

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<sup>42</sup>Nisa Vichapand, "A Study of the Factors Effecting Prejudice and First Impression," Master's Thesis. Chulalongkorn University, Bangkok, 1964.

<sup>43</sup>Milton Rokeach, The Open and Closed Mind, Basic Books, Inc., New York, 1960.

relationship, if any, they had to the variable of ethnic identification.

#### Sample

Subjects consisted of 176 adolescents, studying in six different secondary schools in Bangkok. Four of the schools were coeducational. Of the other two schools, one was a boys's secondary school and the other a girl's secondary school. These six schools were chosen because most of the students were Chinese. The criterion for choosing the second-generation Chinese subjects was that their parents and grandparents had to have been born in China. Using this criterion, 92 boys and 84 girls were chosen. Age and level of education of the subjects were controlled i.e., the subjects were between 13 and 18 years of age and all were in Matayom Suksa 3 during the time of this investigation.

Of the total subjects, there were 56, who used Chinese family names (boys=29, girls=27), and 120 subjects who used Thai family names (boys=63, girls=57). For the variable of school attendance, there were 93 subjects who attended **Chinese** school (boys=62, girls=31) and 83 subjects who never attended Chinese school. (boys=30, girls=53). Additional characteristics of the subjects i.e. ages, family income, age and educational level of parents and language used at home will be found in appendix A.

#### Procedure

All subjects were administered six questionnaires: a personal data form, the social distance scale, R-Scale, F-Scale, C-Scale and



Assimilation-Orientation Inventory. All forms were completed in the class room.

#### Scoring Procedure

(1) The social distance scale: For each of the Behavioral Differential items, the most positive response, which is indicated by a rating at the positive end ("would"), is given a score of 1. The score increases as the positiveness of the subjects' response decreases. A score of 4 indicates neutral feeling. The score increases from 4 to 7 as the negativeness of the response increases at the other end of the continuum ("would not"). The social distance score of a subject towards any stimulus person is obtained by summing the scores of the fifteen items beneath that stimulus person. The possible range of scores is from 15 to 105.

For each of the second-generation Chinese subjects, a difference between the social distance expressed toward the Thai and that expressed toward the Chinese was obtained by subtraction (social distance toward Thai minus social distance toward the Chinese). This difference, called a D-score, was used as a criterion for determining the ethnic identification of the subjects. These D-scores ranged between -35 and 59. A high D-score was taken as an indication of a high degree of identification with the Chinese, whereas a low-D-score was taken as an indication of a high degree of identification with the Thai. These D-scores were roughly normally distributed. Therefore, the second-generation Chinese subjects were divided into three groups on the basis of their D-scores. The first group, the "low Chinese," had D-scores from -35 to -1; the second group, the "medium Chinese", had D-scores from 0 to 25; and the third group, the "high Chinese",

had D-scores from 26 to 59. There were thirty-eight, one-hundred, and thirty-eight subjects in each of these three groups respectively. A D-score was used instead of the actual social distance score expressed toward the Thai in order to minimize the effects of the subjects' response style. To obtain a check on this manipulation, the mean social distance scores expressed by these three groups toward the Thai who disliked the Chinese and would not like to have the Chinese in Thailand were compared. It was found that the mean of the high Chinese was significantly greater than that of the medium Chinese ( $t= 1.98, p < .05$ ) and the mean of the medium Chinese was moderately greater than that of the low Chinese ( $t=1.68, p < .10$ ) This is of consistent with Schumrum's<sup>44</sup> finding that the more Thainess a second-generation Chinese has, the less will be his social distance toward the Thai and the "extreme Thai".

(2) The Assimilation-Orientation Inventory: This inventory has 40 true-false items keyed as a highly assimilated Chinese would respond. The following are examples:

- F a) The Chinese may adapt themselves to Thai society in order to earn a living, but they must stay together as a group to preserve their own culture.
- F b) It's lucky to be born a Chinese.
- T c) The best thing for the Chinese in Thailand to do is to associate more with the Thai, adopt the Thai culture, and identify themselves as Thai.
- F d) Socially, I feel less at ease with Thai than with Chinese.
- T e) I like to eat with a fork and spoon rather than with chopsticks.
- F f) It is a shame for a Chinese not to be able to speak Chinese.

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<sup>44</sup>Schumrum, loc.cit.

If the subject responds as expected, he receives one point for each item; if not, he receives a zero. Thus, a high score indicates a high degree of identification with the Thai, whereas a low score indicates a high degree of identification with the Chinese. Since scores followed a normal distribution, the second-generation Chinese subjects were divided into three groups based on standard deviations. That is, scores below -1 standard deviation were included in the high Chinese group. Scores for this group ranged from 7-12. Scores between -1 and +1 standard deviation were in the medium Chinese group. Scores for this group ranged from 13 to 23. Scores beyond +1 standard deviation were placed in the low Chinese group. Scores for this group ranged from 24 to 31. There were twenty-nine, one hundred and nineteen, and twenty-eight subjects in each of these three groups respectively. The product moment correlation coefficient between the Assimilation-Orientation Inventory scores and D-scores in the social distance scale was  $-.39$ .

(3) The R-Scale, or the Gough-Sanford Rigidity Scale.

This consists of 22 items, such as:

- a) I am often the last one to give up trying to do a thing.
- b) There is usually only one best way to solve most problems.
- c) I prefer work that requires a great deal of attention to detail.
- d) I dislike to change my plans in the midst of an undertaking.
- e) I find it easy to stick to a certain schedule, once I have started it.

(4) The F-Scale, or the California Fascism Scale, was developed and used originally in the United States by a group of psychologists in their study of the "authoritarianism personality." Since then,

a large number of studies have employed this instrument. The major variables underlying the items of the F-Scale include conventionalism authoritarianism, submission, superstition and stereotypy, protectivity and sex. These are regarded as more or less basic factors related to surface attitudes.<sup>45</sup> A modified form of this scale, consisting of 14 items was used in this study. Some examples are as follows:

- a) Obedience and respect for authority are the most important virtues children should learn.
- b) No weakness or difficulty can hold us back if we have enough will power
- c) When a person has a problem or is worried, it is best for him not to think about it but to keep busy with more cheerful things.
- d) Human nature being what it is, there will always be war and conflicts.
- d) A person who has had manners, habits, and breeding can hardly expect to get along with decent people.

(5) The C-Scale, or the Conformity Scale, was used to determine the individual's tendency to conform and, therefore, the extent of the peer group influence on the individual's attitudes, The C-Scale consisted of 13 items, including the following:

- a) It is better to go along with the crowd than to be martyr.
- b) When almost every one agrees in something, there is little reason to oppose it.
- c) To be successful, a group's member must act and think alike.
- d) It is important for friends to have similar opinions.

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<sup>45</sup>T.W. Adorno, Else Frenkel-Bruswik, D.J. Levinson and R.N. Sanford, The Authoritarian Personality, New York: Harper, 1950.

- e) It is more important to be loyal and to conform to our own group than to try to co-operate with other groups.

In the last three scales, the respondents were given six categories from which they were to select one response for each of the items: slight agreement, moderate agreement, strong agreement, slight disagreement, moderate disagreement and strong disagreement. For each of these responses, a respective score of 1, 2, 3, -1, -2 and -3 was given. The subject who obtained a high score on these three scales was said to show rigidity, conformity and authoritarianism.

Thus, the hypotheses put forth for investigation are outlined below:

(1) Second-generation Chinese who use Chinese family names will have a higher degree of identification with Chinese than the second-generation Chinese who use Thai family names.

(2) Second-generation Chinese who attend Chinese school will have a higher degree of identification with the Chinese than those subjects who never attend Chinese school.

(3) The scores in the R-Scale, F-Scale and C-Scale will be highest in the high Chinese group, lower in the medium Chinese group and lowest in the low Chinese group.