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ACCULTURATION MODE, CONSISTENCY, AND ADJUSTMENT

OF

HONG KONG CHINESE IMMIGRANTS IN TORONTO

by Cheong-Lun Daniel Fan

A Thesis
Submitted to the
Faculty of Graduate Studies
through the Department of Psychology
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ABSTRACT

This research studies the relationships of acculturation with adjustment among the Hong Kong Chinese immigrants in Toronto. The first main hypothesis predicted that the immigrants with integration mode would be most adjusted, and those with marginality mode would be least adjusted. The second main hypothesis predicted that the greater consistency among different areas of acculturation shifts, the better adjusted an immigrant would be. On a secondary basis, several antecedent factors, such as sex, education, intention to stay and length of residence, were also tested for their relationships with adjustment. A questionnaire study was carried out on a sample of 89 subjects, with two sub-groups: recent immigrants and long-time immigrants. No significant relationship between acculturation mode and adjustment has been found. On the other hand, the results indicate that consistency is related to adjustment among recent immigrants, but not long-time immigrants. Two secondary hypotheses received support. The data show that females tend to be less adjusted than males among recent immigrants, but not long-time immigrants. The results also suggest that those who intend to stay in Canada are more likely to be adjusted than those without the intention to stay. The effect of intention to stay on adjustment is the

strongest among the three significant relationships mentioned above. Therefore, the main findings regarding the relationship between consistency and adjustment among the recent immigrants may have been confounded by the effect of intention to stay.

Dedicated to the heroes and heroines

who sacrificed their lives for freedom and democracy

in the Tinanmen Square on June 4, 1989.

ACKNOWLEDGEMENTS

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CHAPTER I

INTRODUCTION

The purpose of this research is to study the relationships between acculturation and adjustment of the Hong Kong Chinese immigrants in Toronto. Two aspects of acculturation are of interest in the present research: acculturation mode and consistency. Acculturation mode refers to the global orientation of an individual facing situations involving cross-cultural contact (Berry, 1980a; Berry, 1980b). It encompasses the person's cognitions, identification, voluntary behaviours, and involuntary behaviours with reference to both the host and ethnic cultures. Four acculturation modes have been identified: assimilation, separation, integration, and marginality. The choice of acculturation modes may influence a person's adjustment, which is a psychological state defined by the relative absence of stress symptoms. When there are relatively few stress symptoms, then the person is said to be adjusted. Adjustment may also be influenced by consistency, which is the extent of agreement in various areas of acculturative changes (Wong-Rieger, 1984; Wong-Rieger & Quintana, 1987).

There are two main goals in the present study. The first is to determine whether specific acculturation modes

are related to the levels of stress. In particular, the literature suggests that the immigrants who adopt an integration mode will be most adjusted, and those who adopt a marginality mode will be least adjusted (Berry, 1988; Berry, Kim, Minde & Mok, 1987). The second main goal is to test the consistency model of acculturation (Wong-Rieger & Quintana, 1987) in relation to adjustment. This model predicts that within an acculturation mode, the more consistency among different areas of acculturation, the better adjusted an individual will be. On a secondary basis, several antecedent factors are also examined for their relationships with adjustment. These factors include: sex, education, intention to stay in Canada, and length of time residing in Canada.

This chapter begins with a broad perspective on the concept of acculturation. The following sections then will examine the concepts of acculturation mode, consistency and adjustment, and their inter-relationships. In the final section, the present research question will be addressed.

Definition of Acculturation

According to the classic formulation of the Social Science Research Council (SSRC), acculturation is the "culture change that is initiated by the conjunction of two or more autonomous cultural systems" (SSRC, 1954, p. 974). Because acculturation studies started almost exclusively in

the discipline of anthropology (Dyal & Dyal, 1981), this early definition of acculturation refers to a group phenomenon. Redfield, Linton and Herskovits (1936) further specified that cross-cultural contact must be continuous and first-hand. This rules out indirect transmission of cultural materials (e.g., international trade) and short-term contact (e.g., experience of a tourist) as forms of acculturation. Under this specification, members of at least two cultural groups must interact with each other directly over a period of time. The contact may occur under many circumstances, for example, invasion, colonization, migration, and missionary activity (Berry, 1980a).

Upon contact, the cross-cultural interaction may cause transformation of the original culture of one or both groups involved. Theoretically, the changes can occur in both parties in contact. However, in practice, one group is usually more numerous and/or influential (politically as well as economically) than the other. The dominant group in terms of size and/or power is called the majority. In contrast, the subordinate group is called the minority. Because of different size and/or power, it is usually the minority group which undergoes most of the changes (Berry, 1980a; Berry, Trimble & Olmedo, 1986).

The acculturative changes of minority group members can occur at the group (cultural) level and the individual (psychological) level. At the group level, the

changes are global in scale, affecting the whole group in political, economic, demographic, and/or cultural terms (Berry et al., 1986). As stated above, group level changes were emphasized by anthropologists in their early research. Only recently have psychologists begun to contribute to the understanding of acculturation processes. Graves (1967) introduced the concept of psychological acculturation, referring to the psychological changes of an individual in acculturation. Examples include changes in the person's own activities, self-identity, and attitudes. It should be noted that not every individual in the acculturating group will necessarily change in the same way or to the same degree (Berry et al., 1986).

In the present research, acculturation refers to a psychological process that an individual in one culture is transformed from one state to another due to contact with another culture (Berry, 1988). Changes within individuals of the minority culture will be the focus.

Areas of Acculturation Shifts

Acculturative changes of a minority individual may occur in many areas of his or her life. Four main areas of acculturation have been identified: cognitions, identification, voluntary behaviours, and involuntary behaviours (Wong-Rieger, 1984; Wong-Rieger & Quintana, 1987). In each area of acculturation, the changes can

theoretically be shifted either in the direction of the
dominant culture or in the direction of one's traditional
culture. These changes or shifts in different areas of
acculturation are called "acculturation shifts" (Berry,
1980b).

In the area of cognitions, acculturation shifts
involve the learning or unlearning of some cognitive aspects
of a culture. For example, in contact with the majority
society, a new immigrant in Canada may learn some knowledge
about the English language, the history of Canada, the
understanding of the Canadian social norms, and so forth.
On the other hand, the immigrant may also lose some
knowledge about the original language, the history of the
country of origin, the understanding of the traditional
social norms, and so on (Taft, 1977).

In the area of identification, acculturation
shifts involve the affective responses of an individual to a
culture. This includes what cultural identity one adopts,
feeling of belongingness to a cultural group, and friendship
ties with members of a culture (Wong-Rieger & Quintana,
1987). For example, a Chinese immigrant in Canada may
identify himself or herself as a Chinese, a Canadian, or a
Chinese-Canadian. He or she may feel more belonging to the
Chinese community, or to the Canadian society at large. The
Chinese immigrant may also make more friends with members of

the Chinese community, or with members of the Canadian
society at large.

In the area of voluntary behaviours, acculturation
shifts involve the behavioral participation of certain
activities in a culture. These activities include social
gathering, recreation, entertainment, and religious
activities (Wong-Rieger & Quintana, 1987). They are
"voluntary" because one can choose to participate or not in
relative freedom. A minority individual can choose to
participate in more activities in the minority culture, or
in more activities in the majority culture.

In the area of involuntary behaviours,
acculturation shifts involve some social-structural changes
such as work and residence, which may not be under the
control of a minority individual (Wong-Rieger & Quintana,
1987). For example, a new immigrant must work to earn a
living, but jobs in the ethnic community may not be
available even though the individual chooses to search for
one. Therefore, the individual may be forced to work with
members of the majority culture under the circumstances.
Similarly, whether a Chinese immigrant lives in a Chinese
neighbourhood or in a non-Chinese neighbourhood may depend
on many factors beyond one's control such as financial
reasons, availability of vacancy, and so on.

According to Berry (1980b) and Wong-Rieger and
Quintana (1987), there should exist some correspondence

between the directions of shifts in different areas of acculturation for a given individual in order to reduce internal conflicts. For instance, a person adopting a new identity also tends to make a complete language shift, and a person maintaining the traditional language is likely to participate in many traditional cultural activities as well. The extent of agreement in different areas of acculturation shifts is called "consistency." This concept will be discussed in more detail in a section later. On the other hand, the overall pattern of an individual's acculturation shifts in various areas of behaviours, cognitions, and identification is referred to as the "acculturation mode," which will be examined in the next section.

Acculturation Mode

An acculturation mode is defined as the global orientation of an individual facing the cross-cultural contact situations. In the present research, acculturation mode represents the person's general or "average" pattern of acculturation shifts in areas of cognitions, identification, voluntary behaviours, and involuntary behaviours. This contrasts with the original formulation (Berry, 1980a; Berry, 1980b), in which the concept is treated as attitudes toward the majority culture and the minority culture. In this research, attitude change is only one aspect of the acculturation mode. It is generally assumed that attitude

change affects other behavioral change. The present formulation expands the original concept of attitudes to an overall pattern of behaviours, cognitions and identification (Wong-Rieger & Quintana, 1987).

<u>Unidimensional approach.</u> Early research in acculturation mode follows a unidimensional model (Dawson, Whitney & Lau, 1972; Inkeles, 1977). In one formulation, there is a single, linear path of acculturation from "traditionalism" toward "modernity." Again this is conceptualized as an attitudinal dimension. Traditionalism includes attitudes toward obligations to kinships, preference for a large family and respect for elders, which represent the home culture of many minorities. Modernity includes attitudes toward active public participation, family size restrictions, work commitment and women's rights, all of which are characteristics of Western culture. Clearly, this approach is embedded with implicit Western ethnocentrism, that is, minority culture is always assumed to be less "modern" than the Western culture. It is assumed that the end point of acculturation is generally the adoption of modernity with the necessary rejection of traditionalism (Inkeles, 1977). The unidimensional model predicts an individual to be either oriented toward traditionalism or toward modernity but not both. However, Dawson et al. (1972) found that some of their subjects

scored highly at both ends of the scale. Though Dawson et al. (1972) interpreted these findings as an indication of cognitive dissonance, the apparent inconsistency between adoption of modernity and maintenance of traditionalism nevertheless supports the argument that a single unidimensional model of acculturation cannot sufficiently describe the acculturation processes.

Another formulation of the unidimensional approach is assimilation, the process by which minorities are expected to become totally absorbed into the dominant culture, with an eventual loss of their original culture (Driedger, 1983). In this formulation, a single bipolar dimension from maintaining the original culture to adopting the host culture is postulated. As an individual adopts the majority culture, he or she is assumed to automatically reject the original culture. Recent research has challenged this unidimensional approach. Szapocznik, Kurtines and Fernandez (1981) pointed out that as minorities adopt the host culture, they do not necessarily discard those attributes of their own culture. Instead, some individuals may become bicultural who adopt the larger culture and retain the original culture simultaneously. This phenomenon is especially prevalent among immigrants, who may resist abandoning their original culture but at the same time need to interact with the larger society.

Two-dimensional framework. To determine an individual's acculturation mode, Berry et al. (1986) proposed two independent attitudinal dimensions and these were assessed by responses to two questions. The first is: "Is my cultural identity of value to be retained?" The second is: "Are positive relations with the dominant society to be sought?" In reality, each question can be answered on a continuum. However, Berry's (1988) model simplifies this to a dichotomous response ("yes" or "no"), as shown in Figure 1. Interaction of "yes" or "no" answers generates four distinct acculturation modes: assimilation, integration, separation, and marginality.

When a minority individual rejects his or her own culture and identifies with the majority culture, this represents an assimilation mode. According to the unidimensional approach, assimilation is a necessary result of acculturation. However, Berry's (1988) two-dimensional framework treats this mode as one of the options only. When an individual maintains the original culture as well as interacts with the larger society, it is considered integration or biculturalism. The policy of multiculturalism in Canada clearly encourages this mode of acculturation in the ethnic groups (Nicassio, 1985).

The mode of separation or rejection refers to the situation whereby an individual withdraws from the majority culture and retains his or her ethnic affiliation. When the

Question 1

Is it considered to be of value
to maintain cultural identity
and characteristics?

"YES"   "NO"

Question 2

Is it considered   "YES"   INTEGRATION   ASSIMILATION
to be of value
to maintain
relationships
with other   "NO"   SEPARATION   MARGINALITY
groups?

Figure 1.   Four Acculturation Modes Defined by the
            Interaction of Two Attitudinal Dimensions.
            (Source: Berry et al., 1986)

dominant culture is perceived as very different and there is a strong resistance to giving up the ethnic heritage, separation may be a likely choice (Wong-Rieger & Quintana, 1987). The last alternative, marginality or deculturation, represents the situation when an individual rejects both the old and the new cultures, possibly accompanied by feelings of alienation and loss of identity (Berry, 1988).

The present research adopts the typology of Berry's framework but the conceptualization of the two dimensions is expanded. Instead of being attitudes, the two dimensions are global orientations of behaviours, cognitions and identification based on the two questions posed by Berry et al. (1986). Therefore, the first dimension is the global orientation with reference to the original culture and will be called "ethnic orientation." The second dimension is the global orientation with reference to the dominant culture, and will be called "Canadian orientation" (Wong-Rieger & Quintana, 1987).

Adjustment

Acculturation is not an easy process. Conflicts occur in most, if not all, acculturation situations, and these may be very stressful for a minority individual (Berry et al., 1987; Dyal & Dyal, 1981). Such stress is termed "acculturative stress" which refers to those pathological reactions, including psychological and somatic symptoms,

brought about by the acculturation experience (Berry, 1988). One of the difficulties in studying acculturative stress is that life is always stressful even without acculturation. The problem is to identify the changes systematically related to acculturation (Berry, 1988).

The relationship between acculturation experience (as stressors) and acculturative stress is not deterministic. Some individuals go through the acculturation experience with relatively little stress, while others experience more difficulties in adjusting to the acculturation process. "Adjustment" has many meanings in the literature, but in the present study it means a psychological state defined by the relative absence of stress symptoms, independent of the person's subjective judgment of being adjusted (Sechrest & Wallace, 1967). The level of adjustment may be affected by many antecedent factors prior to the acculturation experience as well as the acculturation process itself (Berry et al., 1987; Dyal & Dyal, 1981). The relationship of acculturation to adjustment is the main focus of the present research and will be discussed in detail later. The influence of the antecedent factors on adjustment will be briefly mentioned in the following section.

Antecedent factors. The conditions or factors prior to acculturation that can affect an individual's

adjustment are called "antecedent factors" in the present research. The most important ones are the characteristics of the host and the ethnic cultural groups.

Perhaps one of the most important antecedents in the host culture is its ideological orientation, either toward monoculturalism or multiculturalism. A monocultural ideology pressures minorities to conform to the cultural norms of the dominant society. An example is the American "melting pot" concept, according to which the minorities are supposed to be assimilated into the majority culture with an eventual disappearance of their original culture. A multicultural society, such as Canada, allows minorities more freedom to choose to keep the original culture or to move toward the majority culture. Immigrants may have less stress problems in a multicultural society than a monocultural one because they may not feel as much pressure to change (Berry, 1988).

Another major influence is the host members' attitudes toward minorities, whether they are generally tolerant of or prejudiced against racial minorities. The minorities may be more stressed when there is a lot of perceived discrimination as this may be a major stressor for the ethnic minorities. On the other hand, the minorities may cope more easily when the larger society is perceived as relatively tolerant of ethnic groups (Berry, 1988; Dyal & Dyal, 1981).

Another set of antecedent factors is based on the characteristics of the minority group. The reasons for contact may be quite important, so that immigrants, sojourners, refugees, and native-born minorities may be quite different in their adjustment (Berry et al., 1987). There are variations in the degree of voluntariness, migration, permanence of contact and intention to stay among these groups. Those who are voluntarily involved in acculturation (e.g., immigrants, sojourners) may experience less difficulties than those who are involuntary (e.g., refugees) because their initial attitudes toward contact may be more positive. Those who have migrated from elsewhere (e.g., immigrants, refugees) may find it more difficult to participate in the dominant culture than those who are native-born because their understanding of the dominant culture may be less than the native-born. Those who are in temporary contact (e.g., sojourners) may experience more stress problems than those who are in permanent contact (e.g., immigrants) because they may lack more established social supports or may be psychologically less prepared for the contact. Those who intend to stay in Canada may be more adjusted than those who do not intend to stay because they may participate in the majority society more actively (Berry et al., 1987; Taft, 1977).

Demographic variables of a minority individual such as sex and education may also influence adjustment

(Berry et al., 1986). Past research has shown that females tend to exhibit more stress than males in acculturation. It may be due to the different socialization of the two sexes so that females may be more emotionally vulnerable than males. Another possible reason is that females are usually more financially dependent, and therefore, they may have less resources to cope with the difficulties. On the other hand, education also appears as a consistent predictor of low stress in acculturation because greater education possibly gives an individual more knowledge to cope with the difficulties. Education may also permit the individual to view the acculturation experience as challenging rather than stressful (Berry et al., 1987).

The time period within which a minority individual has been in contact with the majority culture may also be important. Wong-Rieger and Quintana (1987) found that immigrants tend to be more assimilated as the length of time of residence increases. The length of time in cross-cultural contact not only affects the acculturation of an individual but also his or her adjustment. If a person has only recently been in contact with a new culture (e.g., a recent immigrant), he or she may be in "culture shock." This refers to a condition in which an individual finds himself or herself in a totally unfamiliar cultural environment (Taft, 1977). "Culture shock" may be very stressful to the individual since a great deal of

acculturative changes may take place and the person's previous learning is usually inadequate to cope with the changes. As the length of time residing in the majority society increases, the acculturative changes may gradually become stabilized and the minority individual tends to get more familiar with the dominant culture. Therefore, an immigrant who has resided in Canada for a long time may be more adjusted than a recent immigrant (Taft, 1977).

The degree of similarity between the original culture and the host culture can also influence adjustment. The greater the differences between the two cultures, the greater the problems of acculturation will be (Dyal & Dyal, 1981). As in the case of many Asian immigrants in Canada, the differences of Eastern and Western cultures may create many instances of misunderstanding and conflicts during cross-cultural contact. On the other hand, cultural similarity will facilitate the process of acculturation (Hirschman, 1982). For example, the European immigrants in Canada may find the cross-cultural conflicts relatively smaller.

Acculturation Mode and Adjustment

The choice of acculturation mode may affect the adjustment of an individual (Berry, 1988; Wong-Rieger & Quintana, 1987). One of the questions in the present research is to determine which acculturation mode is best

for a minority individual in terms of adjustment. In a series of studies, Berry et al. (1987) found clearly that separation and marginality were positively associated with acculturative stress across many different samples. On the other hand, both assimilation and integration were found to be negatively correlated with stress. Apparently, interaction with the larger society is inevitable, and therefore, rejecting the dominant culture is clearly maladaptive. Thus, both assimilation and integration (the two modes involving interaction with the dominant society) are possibly related to adjustment (Berry et al., 1987).

Early literature suggests that assimilation is the best mode for adjustment because it tends to resolve the feelings of uprootedness in the minorities and to reconstruct identity in a new community (Steinberg, 1981). The early researchers were mostly anthropologists in the United States. Their research tends to support the American "melting pot" concept, according to which the minorities are pressured to assimilate into the American society because this mode presumably leads to best adjustment. The modernity approach also assumes that minorities with "modern" attitudes (i.e., those assimilated) are more adjusted than those with "traditional" attitudes. Dawson et al. (1972) argued that unresolved attitudinal conflicts between traditionalism and modernity would be maladaptive,

and moving toward modernity (and hence assimilation) would be best to reduce conflict.

Current research in the field of psychology suggests that integration or biculturalism is a better mode for adjustment than assimilation. Taft (1977) argued that the advantages of biculturalism would outweigh the disadvantages. Although keeping both cultures may give rise to possible internal attitudinal conflicts, a bicultural individual possibly can solve his or her conflicts by compartmentalization, that is, applying each set of cultural norms in its appropriate situation (e.g., speaking one language at home and another at school). Integration can lead to enrichment of resources for coping with situations because the individual possesses the knowledge and skills of two cultures. Szapocznik et al. (1981) found that bicultural Hispanic-Americans are more likely to be adjusted than highly Americanized monoculturals (i.e., those assimilated). Wong-Rieger and Quintana (1987) also found that, among Southeast Asians and Hispanics, the integrated tend to be most satisfied, followed by the assimilated, and finally by the separated.

There are many possible explanations for the contradictory results in early and recent research. First, it may be due to different theories adopted in research. Most of early research is based on a unidimensional model of acculturation, while a great deal of current research is

based on a two-dimensional approach. Using a unidimensional model, the integration mode could not be easily differentiated from the other modes in the early research. Second, the change in the nature of the host society may also make a difference. At the time of early research, the "melting pot" concept was very prevalent in the United States. It is possible that assimilation is best for adjustment in a monocultural society, but not in a multicultural society. With the growing acceptance of tolerance and pluralism in recent years, integration is becoming a more and more realistic option. This is especially true in Canada under the policy of multiculturalism; integration mode is officially encouraged by the government. Third, early research tends to focus on European immigrants (Steinberg, 1981) while recent research tends to use non-European immigrants, such as the Chinese and Vietnamese, as well as native Indians as subjects (see Berry, 1976; Dyal & Chan, 1985; Wong-Rieger & Quintana, 1987). European immigrants who have very similar cultural backgrounds with the Anglo majority will be easily assimilated into the North American culture, while people with an ethnic origin that is radically different from the Anglo majority will resist abandoning the original culture (Hirschman, 1982).

The Consistency Model

Thus far, the four acculturation modes have been discussed categorically, that is, each mode is treated as if it is a uniform pattern without variation. However, it is hardly the case in reality. An acculturation mode only represents a general or "average" pattern of acculturation shifts in various areas of one's life. However, not all areas of acculturation will be shifted in the same direction or to the same degree because the individual may compartmentalize the various areas of acculturation. The extent of agreement of these acculturation shifts in various areas is called consistency. Different individuals may have different levels of consistency even though they have the same acculturation mode. According to the consistency model of acculturation (Wong-Rieger, 1984; Wong-Rieger & Quintana, 1987), consistency among the various areas of acculturation shifts is very important in predicting a person's adjustment.

As stated before, acculturation shifts occur at four main areas of one's life: cognitions, identification, voluntary behaviours, and involuntary behaviours. Each of the areas may be shifted along the dimension of acceptance of the host culture (Canadian orientation), or along the dimension of maintenance of the original culture (ethnic orientation). However, the shift in one area may not be totally consistent with the shifts in other areas. For

example, assimilated immigrants may make acculturation
shifts toward the majority culture and away from the
original culture simultaneously in the areas of cognitions,
identification, and so on. One may make complete shifts
toward the dominant culture in all the areas of his or her
life. However, for another individual, the shifts in the
area of cognitions may be more toward the dominant culture
than the shifts in the area of identification, and the
shifts in another area may even in the opposite direction.
As a general pattern, both of these two individuals can be
classified as assimilated, but the former is more consistent
than the latter among the various areas of acculturation
(Berry, 1980a; Wong-Rieger & Quintana, 1987).

Consistency within an acculturation mode affects a
person's adjustment. An acculturation mode involves changes
in different areas of acculturation shifts. In order to
function fully in a culture, one must understand its social
norms and customs, acquire skills to perform appropriate
role behaviours, and identify himself or herself with the
culture. One needs to maintain at least some consistency
among different areas in his or her life. For instance, in
shifting toward a new culture, one needs to match his or her
role behaviours to the understanding of new social norms,
and also match the self-identification to the newly acquired
behaviours and understanding of the norms. If a minority
individual fails to match the various areas of

acculturation, the inconsistency is likely to give rise to internal conflicts within the individual. The person may feel he or she is "acting falsely" if the acculturative changes in some areas do not match the changes in other areas. These internal conflicts may lead to more acculturative stress (Wong-Rieger, 1984).

Wong-Rieger and Quintana (1987) found that immigrants tend to be more consistent than sojourners, and as the length of residence increases, the level of consistency among various areas of acculturation is also likely to increase. These findings support the consistency model. However, the model has not been tested in relation to the adjustment of an individual. The model predicts that the more consistent or uniform the acculturation throughout different aspects of one's life, the more adjusted the individual will be. Theoretically this is because consistency helps to reduce the conflicts within the individual, and therefore, consistency is related to acculturative stress.

Hypotheses

In the present research, acculturation mode is seen as a moderating variable for acculturative stress, and hence it influences the level of adjustment. In search of the acculturation mode which is best for a minority individual in terms of adjustment, the recent researchers

suggested that it was integration although the early researchers favoured assimilation. On the other hand, according to the consistency model, consistency within an acculturation mode may also influence the level of adjustment.

A questionnaire study was carried out to investigate the relationships between acculturation and adjustment among the Hong Kong Chinese immigrants in Toronto. Although there are several acculturation studies on the Chinese minorities, the relationships of acculturation mode and consistency with adjustment have not been demonstrated in this population. Moreover, the Chinese population is particularly suitable for studying acculturative changes because of the vast differences between the Chinese and the Canadian cultures. There are potentially more internal conflicts experienced by a Chinese immigrant than an immigrant whose cultural background is more similar to the Canadian culture. Chinese immigrants must make many more changes in order to be adjusted in the new environment. Therefore, it is argued that the relationships between acculturation and adjustment should be more readily detected in the Chinese population than other minorities such as Germans and Italians who share the same European cultural roots with Canadians.

There are two main hypotheses and four secondary hypotheses in the present research. The first main

hypothesis covers the relationship of acculturation mode with adjustment. The second main hypothesis covers the relationship of consistency with adjustment. The secondary hypotheses are to study the relationships between adjustment and several potentially important antecedent factors. These factors include: sex, education, intention to stay in Canada, and length of residence in Canada.

The first main hypothesis predicted that those Chinese subjects who were integrated would be best adjusted, while those who appeared to be functioning in the marginality mode would be least adjusted. The rationale of this hypothesis is as follows. Because interactions with the Canadian culture are inevitable for the Chinese immigrants, those who attempt to be separated from the majority society may experience considerable stress and consequently appear as poorly adjusted. Assimilation is also not the optimal strategy because it is very difficult for the Chinese to abandon their original culture and attempt to change to a culture very different from their own. Therefore, it is suggested that the optimal strategy is to accept both cultures, that is, integration. Moreover, integrated immigrants potentially have more resources for coping because they possess the knowledge and skills of both cultures. On the other hand, marginality was expected to be the least preferred mode for adjustment because rejection of both cultures signals the person's feeling of confusion and

alienation. This would lead to high levels of pathological symptoms of acculturative stress.

The second main hypothesis predicted that the greater consistency among different areas of acculturation, the better adjusted an individual would be. In other words, it was hypothesized that the level of consistency would be correlated with the level of adjustment. This hypothesis is based on the consistency model of acculturation (Wong-Rieger & Quintana, 1987). A Chinese immigrant has to make a lot of changes across the areas of cognitions, identification, voluntary behaviours and involuntary behaviours. However, inconsistency among areas of acculturation tends to create internal conflicts within the individual, and these internal conflicts may be very stressful. Therefore, when a Chinese immigrant makes similar acculturation shifts in different areas of acculturation, his or her acculturative stress should be reduced. On the other hand, if there is a great deal of inconsistency, an individual is likely to exhibit more stress.

On a secondary basis, several hypotheses were also put forward to investigate the influence of antecedent factors on adjustment. The first secondary hypothesis predicted that the female immigrants would be less adjusted than the male immigrants. The relationship of sex with adjustment was expected because of the different gender roles due to socialization. Females may be socialized to

become more emotionally vulnerable to stress than males. Moreover, males are usually more financially independent than females, and therefore, females may tend to have less resources to cope with the difficulties during acculturation.

The next secondary hypothesis predicted that the more educated, the better adjusted the Chinese immigrants would be. This was expected because greater education possibly gives an individual more knowledge to cope with the difficulties during acculturation. Psychologically, education may also permit the individual to view the acculturation experience as challenging rather than stressful. Therefore, a more educated immigrant may have less stress than a less educated immigrant.

The third secondary hypothesis predicted that the subjects with the intention to stay in Canada would be better adjusted than those without the intention. The rationale is that the immigrants who do not intend to stay may expect themselves to leave the country very soon, and therefore, their attitudes toward contact may be less positive than those with the intention to stay. This may lead to higher acculturative stress for those without the intention to stay because they may feel they are pressured to make interactions with the majority society. Moreover, those who do not intend to stay may not actively seek out coping strategies when difficulties are encountered because

of the expectation to leave the country soon. On the other hand, those who intend to stay may seek out coping strategies more actively, and therefore, they were expected to be better adjusted.

The last secondary hypothesis predicted that the longer an immigrant residing in Canada, the better adjusted the person would be. Recent immigrants were expected to exhibit higher stress because they would encounter many acculturative changes and their previous learning in the original culture may not be adequate for them to cope with these new changes. In contrast, those immigrants who have resided in Canada for a long time were expected to have less stress because as the length of residence increases, the acculturative changes may gradually become stabilized and the long-time immigrants may learn to understand more about the majority culture to cope with it.

CHAPTER II

METHOD

Subjects

The sample consisted of 89 Chinese subjects who have immigrated to Canada from Hong Kong as permanent residents. There were two sub-groups based on the length of time which the subjects had resided in Canada. The subjects in the "recent immigrant" sub-group have lived in Canada for 1.2 to 6.1 years, and those in the "long-time immigrant" sub-group have lived in Canada for 10.0 to 20.0 years. Because past research has indicated that immigrants tend to become more assimilated as the length of residence increases (Wong-Rieger & Quintana, 1987), it was expected that the more Canadian-oriented subjects could be identified most readily among the long-time immigrants while the more ethnic-oriented subjects could be identified most readily among the recent immigrants. Since length of residence was a potential factor for adjustment, the two sub-groups were taken into consideration when testing the hypotheses.

The following restrictions were exercised on some antecedent factors, such as the subjects' place of origin, place of residence, age and sex, in order to control these factors. The subjects' place of origin was restricted to Hong Kong to eliminate the potential confounding of

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extraneous influence of the original culture. All subjects
were recruited in Toronto so that the majority society for
them was the same. The age of each subject was restricted
within the range of 25 to 43 years. There were
approximately equal numbers of males and females in the
sample. On the other hand, the subjects' education, income,
marital status, immigration status, and intention to stay
remained uncontrolled due to consideration of practicality.

Materials

The test materials consisted of the Multicultural
Acculturation Scale (MAS), and the Hopkins Symptom Checklist
(HSCL). Preceding the two scales, there were also a number
of questions tapping demographic data on the questionnaire
(see "Part A" in Appendix). The questionnaire was written
in both English and Chinese, so that subjects could answer
the questions in their preferred language. The original
English version of the MAS and the HSCL was translated into
the Chinese language by the researcher. Then, the accuracy
of the translation was double-checked independently by two
bilingual individuals who were instructed to check the
equivalence in meaning of the two versions backward from the
Chinese version.

Multicultural Acculturation Scale. The MAS (see
"Part B" in Appendix) was developed by Wong-Rieger to

measure different acculturation modes (Wong-Rieger &
Quintana, 1987). The present version contained 11
questions, each representing one aspect of acculturation
(one question relating to childhood has been dropped from
the original scale because of irrelevance in the present
case). Each question had two corresponding items. Item (A)
of each question measured an acculturation shift toward the
majority culture (Canadian in the present research), and
item (B) of each question measured the acculturation shift
of the same aspect toward the subjects' culture of origin
(Hong Kong Chinese in the present research) correspondingly.
The MAS has shown good differentiation between foreign-born
and native-born North American subjects; identification of
different acculturation modes has also been validated by
comparing with other established acculturation scales
(Wong-Rieger & Quintana, 1987).

There were four subscales in the MAS, representing
the four main areas of cognitions, identification, voluntary
behaviours, and involuntary behaviours. The cognitive
subscale included items on the use of language, knowledge of
history, and knowledge about customs (Questions 1, 6, and 7
respectively). The identification subscale consisted of
items on friendships, sense of belongingness, and
self-identity (Questions 2, 9, and 11 respectively). The
voluntary behavioral subscale included items on daily
routines, cultural activities, and religious activities

(Questions 5, 8, and 10 respectively). The involuntary behavioral subscale included items on work activities and neighbourhood of residence (Questions 3 and 4 respectively).

The scoring method was as follows. Each item contained at least one five-choice checklist and each checklist was scored on a five-point scale, with "1" meaning "total rejection of the culture" and "5" meaning "very high acceptance of the culture." For all items except those in Question 7, the alternative "a" would be given a score of "1," the alternative "b" a score of "2," and so on. In Question 7, the scoring was reversed. The items in Questions 3, 5, 8 and 10 were broken into sub-parts; for each of these items, the "item score" was calculated by taking the mean score of the sub-parts.

Three acculturation indices were computed for each subject. The 11 Chinese orientation item scores were averaged to yield an ethnic orientation index (EOI). The 11 Canadian orientation items also yielded a Canadian orientation index (COI) in the same manner. Both EOI and COI were scales of "1 to 5." The score of "3" in each scale represented a "neutral point." An EOI and a COI higher than or equal to 3 would indicate relative acceptance of the Chinese culture and the Canadian culture respectively. An EOI and a COI lower than 3 would indicate relative withdrawal from the Chinese culture and the Canadian culture respectively. Finally, an overall acculturation index (OAI)

was calculated by subtracting EOI from COI. Thus, OAI ranged from -4 to +4.

The subjects were classified into one of the four acculturation modes based on the three acculturation indices. Assuming a bell-shaped distribution of OAI around the zero score, the following method was used. A "very positive" OAI (COI much higher than EOI) would indicate assimilation mode. A "very negative" OAI (COI much lower than EOI) would indicate separation mode. An OAI "near zero" would indicate either integration or marginality. The two cut-off points of these three categories were determined by the upper and lower quartiles of the distribution of OAI scores; so that the upper 25% (those with very positive OAI) were classified into assimilation, and the lower 25% (those with very negative OAI) were classified into separation. The middle 50% were classified into either integration or marginality. If this was combined with at least one of the EOI or COI scored 3 or greater, the subject would be classified into the integration mode. If this was combined with an EOI and a COI both smaller than 3, the subject would be classified into the marginality mode.

To reflect the extent of consistency among different areas of acculturative shifts by each subject, an "inconsistency index" was computed in the following manner. For each question, the ethnic orientation item score was subtracted from the Canadian orientation item score to yield

an acculturation subscore. For each of the four subscales (i.e., cognitions, identification, voluntary behaviours and involuntary behaviours), a mean subscore was calculated to represent the extent of the acculturative shifts in that area. Then, the inconsistency index was obtained by computing the variance of the four area subscores. A higher inconsistency index would indicate less consistency among the four main areas of acculturation.

Hopkins Symptom Checklist. The adjustment level of each subject was measured by the HSCL, a self-report symptom inventory (see "Part C" in Appendix). This 58-item scale was originally developed to measure the psychosomatic symptoms of distress among psychiatric outpatients (Derogatis, Lipman, Rickels, Uhlenhuth & Covi, 1974). However, it has also been shown useful as a stress measure of normal population (Johnston, 1986). An abbreviated version of the HSCL was used as an indicator of acculturative stress by Lalonde, Taylor and Moghaddam (1988).

The HSCL had five underlying symptom dimensions: somatization, obsessive-compulsiveness, interpersonal sensitivity, depression, and anxiety. Since all the dimensions (except somatization) are psychological symptoms, this scale should be a sensitive measure of psychological stress, especially for the present population which was

judged to be only lightly distressed. Internal consistency reliability (coefficient alpha) was reported as .84 to .87 for each of the five dimensions based on a large sample (N = 1435). Test-retest reliability ranged from .75 to .84 and inter-rater reliability was also high from .67 to .80 (Derogatis et al., 1974). The validity of the HSCL was also demonstrated to be very high. For example, it differentiated between normal people and psychiatric outpatients very well (Derogatis et al., 1974).

Subjects rated themselves on each symptom using a four-point scale, with "1" meaning "not at all" and "4" meaning "extreme" distress. For the purpose of this study, an average HSCL score was calculated from the 58 items as an index of each subject's adjustment level. The HSCL score ranged from 1 to 4. The lower the HSCL score, the more adjusted the individual it would indicate. In contrast, a higher HSCL score would indicate the person to be in relatively high stress.

Procedure

The subjects were recruited through churches, social agencies,[1] and personal contacts in Toronto. In

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[1] The churches included Scarborough Chinese Baptist Church, Toronto Chinese Alliance Church, Toronto Chinese Baptist Church, and Toronto Chinese Community Church. The social agencies included St. Stephen's Community House, and Woodgreen Community Centre.

every case, the subject's consent was obtained by first asking him or her to sign the consent form preceding the main questionnaire (see Appendix). The subjects were also informed about the general purpose of the research on the consent form. Upon collection, the consent form was immediately detached from the main questionnaire.

Some of the questionnaires were distributed through organizations or personal contacts, and these questionnaires were completed individually. Some of the questionnaires were completed in small groups with the presence of the researcher. In either case, the subjects filled out the questionnaires by themselves because the questionnaire was basically self-explanatory. The subjects could choose to answer either the English version or the Chinese version of the questionnaire.

A total of 113 questionnaires were returned. Two of them were rejected because of incomplete data. Twenty-two questionnaires were screened out because of the restrictions on age (7), length of residence (14), or place of origin (1). The remaining 89 subjects formed the sample. The MAS and the HSCL were scored, and then, the data were analyzed.

After the analysis of the data, a simplified report of the general results was sent back to each subject as feedback.

CHAPTER III

RESULTS AND DISCUSSION

This chapter begins with some basic descriptions of the sample. Then, the results will be reported and discussed according to each hypothesis. Some confounding checks will follow. Finally, some possible directions for further research will be suggested.

The sample consisted of 89 Chinese immigrants who all came from Hong Kong. They were recruited in Toronto through three main sources: churches (52), personal contacts (31), and social agencies (6). Sixty of them used English to answer the questionnaires, and 28 used Chinese, while one subject used both languages. There were 49 females and 40 males.

There were two sub-groups in the sample based on the length of time which the subjects have resided in Canada. There were 57 "recent immigrants" who have been living in Canada for 1.2 to 6.1 years with an average of 2.8 years. The other 32 subjects in the sample were the "long-time immigrants" who have been living in Canada for 10.0 to 20.0 years with an average of 14.3 years. The overall mean age was 33.3 years, with a standard deviation of 5.2 years. The long-time immigrants were not any older than the recent immigrants. Actually, the mean age of the recent immigrants

was 34.1 years and that of the long-time immigrants was only 31.9 years. However, the two means did not differ significantly (t(70) = 1.77, 2-tailed, showing fewer d.f. because of 17 missing data) at the .05 level.

In the entire sample, there were 44 married subjects and 43 single subjects, with one case of divorced/separated and one widowed. Regarding immigration status, 56 subjects came to Canada as independent immigrants, 28 as sponsored immigrants, and 3 as entrepreneur immigrants (with 2 cases unknown). There were 71 subjects with post-secondary education, 17 with secondary education, and only one with elementary education. Forty-seven subjects had annual income of $30000 or more, 27 had annual income of $20000 to $29999, and 8 had annual income of less than $20000 (with 7 missing data).

On the questionnaire, the subjects were asked whether they intended to stay in Canada permanently. While 81 subjects answered "yes," there were 7 who answered "no" or "not sure" (with one missing data). The subjects were also probed about their goal or expectation when they immigrated to Canada. There were many different answers but the three most frequent answers were "to study university education" (10 times), "to have a (politically) stable life/environment" (10 times), and "to settle down in Canada" (9 times).

The above percentages may not represent those of the population, because this sample was not truly random. The following analyses should also be interpreted with this limitation in mind. The following t-tests and F-tests were based on the assumptions that the data were independent observations drawn from a normal population, and the groups in comparison had equal underlying variance. Equality-of-variance assumption was tested in every test, but no significant difference in variance between groups has been found. For every test of significance, the .05 level was used unless otherwise stated. In the case of missing data, the subjects were excluded from the analysis, thereby reducing certain degrees of freedom.

Classification of Acculturation Modes

There are four acculturation modes: assimilation, integration, marginality, and separation. To classify subjects into the four categories, their Canadian orientation index (COI) and ethnic orientation index (EOI) scores were first calculated. Then, the subjects' overall acculturation index (OAI) scores were obtained by subtracting their EOI's from their COI's, so that a positive OAI would indicate greater orientation to the Canadian culture and a negative OAI would indicate greater orientation to the Chinese culture.

The validity of the classification method outlined in the previous chapter is supported when the data form a bell-shaped distribution of OAI scores centred around "0" (equal Canadian and ethnic orientations). Over the entire sample, the distribution of OAI did resemble a bell-shaped distribution, as seen in Figure 2. The median OAI was .02 and the mean OAI was -.09 with a standard deviation of .65. There were approximately equal numbers of subjects above and below the zero point, suggesting an approximately normal distribution of subjects around the zero point.

To define the four groups, it was necessary to identify two cut-off points. These were based on the upper and lower quartiles of the distribution of OAI scores which were .30 and -.55 respectively. The 22 subjects with OAI scores higher than .30 were classified as assimilated immigrants. Their mean OAI was .69. The 22 subjects with OAI scores lower than -.55 were classified as separated immigrants. Their mean OAI was -.97. The 45 subjects with OAI scores in between the two cut-off points were classified either as integrated or marginal, depending on their EOI and COI scores. There were 34 subjects with at least one of their EOI and COI scores larger than or equal to 3 (the mid-point or "neutral point" of each scale), indicating they identified with one or both cultures. These subjects were classified as integrated. The other 11 subjects had their EOI and COI scores both smaller than 3. These subjects were
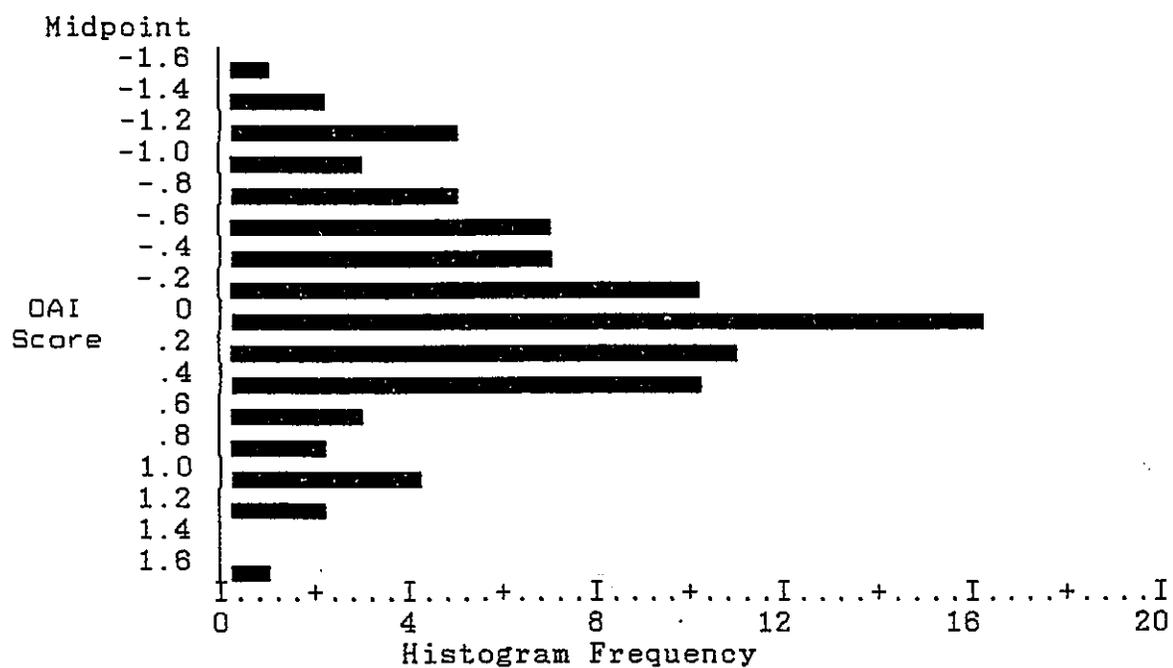
Figure 2. Distribution of OAI Scores for the Entire Sample.

classified as marginal because they tended to identify with neither cultures.

A word of caution is in order here. The mean COI of the integrated subjects was 3.13 and their mean EOI was 3.17. On the other hand, the mean COI of the marginal subjects was 2.73 and their mean EOI was 2.79. These "marginal" subjects should be seen as marginal _relative_ to the integrated group only, because their EOI and COI scores were very close to the mid-point of each scale. In any case, the mean COI and EOI differences between the two groups were highly significant (t(43) = 5.09 for COI, t(43) = 5.71 for EOI, p < .001, 2-tailed). Those classified as integrated indeed identified with both the Canadian culture and the Chinese culture significantly more than those classified as marginal, thus justifying the division of the two groups.

The composition of the numbers of subjects with different acculturation modes for the recent and long-time immigrant sub-groups is presented in Table 1. As shown, only 11% of all the recent immigrants were assimilated, but 50% of all the long-time immigrants were assimilated. While 33% of all the recent immigrants were separated, only 9% of all the long-time immigrants were separated. Chi-square test of independence indicated that the composition of the numbers of subjects with various modes in the recent immigrant sub-group was significantly different from that in

Table 1

Numbers of Subjects with Various Acculturation Modes
By Sub-group

SUB-GROUP

		Recent Immigrant	Long-time Immigrant	Total
A C C U L T U R A T I O N M O D E	Assimilation	6 (11%)	16 (50%)	22 (25%)
	Integration	23 (40%)	11 (35%)	34 (38%)
	Marginality	9 (16%)	2 (6%)	11 (12%)
	Separation	19 (33%)	3 (9%)	22 (25%)
	Total	57 (100%)	32 (100%)	89 (100%)

Note. Column percentages in brackets.

Chi-square (2) = 18.65, p < .001, integrated and
marginal groups are combined in the test.

the long-time immigrant sub-group (chi-square (2) = 18.65, p < .001, integrated and marginal groups were combined in the test because the expected frequency of one of the marginal cells was less than 5). This showed that the two sub-groups were not only different on their length of time of residence, but also very different regarding their acculturation. Proportionally, there were more assimilated subjects in the long-time immigrant sub-group than in the recent immigrant sub-group. Similarly, there were more separated subjects in the recent immigrant sub-group than in the long-time immigrant sub-group.

The results fit in the expectations for the two sub-groups. The longer the immigrants live in Canada, the more Canadian-oriented or assimilated the immigrants will become; because the longer the cross-cultural contact with the Canadian society, the more likely the immigrants will shift toward the Canadian culture. The recent immigrants were expected to be less Canadian-oriented than the long-time immigrants. The different composition of numbers of subjects with various modes for the two sub-groups supported this expectation. Moreover, the mean OAI of the recent immigrant sub-group was -.31 (S.D. = .60) and that of the long-time immigrant sub-group was .29 (S.D. = .58), and this difference was highly significant (t(87) = 4.55, p < .001, 2-tailed). Clearly, the recent immigrants were generally more ethnic-oriented or separated, and the long-time

immigrants were generally more Canadian-oriented or assimilated.

Since the two sub-groups had different cultural orientations and this difference may influence the subjects' adjustment, it was reasonable to suspect that there may be different results between the two sub-groups in the following relationships being tested. Therefore, the two sub-groups were taken into consideration when testing the following hypotheses.

Results for the First Main Hypothesis

The first main hypothesis of this study stated that of the four acculturation modes, those immigrants who were classified as integrated would be best adjusted, and those who were classified as marginal would be least adjusted. The hypothesis was tested using a two-way analysis of variance (ANOVA), with adjustment as the dependent variable. The two factors were acculturation mode and sub-group (recent immigrants vs. long-time immigrants). Adjustment was measured by means of the Hopkins Symptom Checklist (HSCL), a scale of 1 to 4 in which a higher score would indicate less adjustment. It was expected that the integrated group would have the lowest mean adjustment score and the marginal group would have the highest mean adjustment score. Table 2 presents the mean adjustment scores of the subjects with various acculturation modes for

Table 2

Mean Adjustment Scores of Subjects with Various
Acculturation Modes By Sub-group

SUB-GROUP

		Recent Immigrant	Long-time Immigrant	Total
A C C U L T U R A T I O N M O D E	Assimilation	1.32	1.45	1.42
	Integration	1.48	1.58	1.52
	Marginality	1.47	1.32	1.44
	Separation	1.45	1.32	1.44
	Total	1.45	1.48	1.46

Note. Means do not differ significantly.

the two sub-groups. As shown, the mean adjustment scores of the assimilated, integrated, marginal and separated over the entire sample were almost identical. They did not differ significantly (F(3,81) = .45). There was no main effect of sub-group (F(1,81) = .23, n.s.) nor any interaction (F(3,81) = .50, n.s.). The first main hypothesis was not supported.

Discussion. There are a number of possible interpretations why there was no significant difference on adjustment among the four acculturation modes. First, the hypothesis may be wrong. Even though past research indicates that acculturation mode affects adjustment in many ethnic groups, it is possible that in this particular population no relationship exists between acculturation mode and adjustment. Second, there may be a ceiling effect. The mean adjustment of the entire sample was only 1.46 on a scale of 1 to 4. This was between "not at all" (score of "1") and "a little" stress (score of "2"). Perhaps the majority of this particular sample was so well-adjusted that the influence of acculturation mode on adjustment was not evident. Third, given the reserved Chinese culture, the subjects may be unwilling to report the extent of any stress symptoms. Thus, in the present situation, the adjustment scores were relatively homogeneous throughout the entire sample.

Figure 3 presents the scatterplot illustrating the relationship between the adjustment scores and OAI scores for the whole sample. One interesting observation from Figure 3 was that there was a small number of subjects whose adjustment scores were above 1.82 (one S.D. above mean adjustment), and their OAI's were concentrated around the zero score, indicating their biculturalism. On the other hand, almost all monocultural subjects (i.e., those with assimilation mode and those with separation mode) had adjustment scores below 1.82. Using 1.82 as the cut-off point, well-adjusted subjects and unadjusted subjects could be classified. Table 3 presents the numbers of the well-adjusted and the unadjusted for both bicultural subjects (including those classified as integrated and marginal) and monocultural subjects. As shown, 18% of all bicultural subjects were unadjusted but only 7% of all monocultural subjects were unadjusted. However, chi-square test of independence showed that the difference was not significant (chi-square (1) = 1.56). Even though this relationship was not statistically significant, some speculations may be offered. It appears that more difficulties in adjustment may be somewhat related to keeping both cultures (indicated by the OAI's near zero). While the mean OAI scores of those who were classified as integrated were not significantly higher than those of the other groups, a small portion did score noticeably higher. Perhaps contrary to other
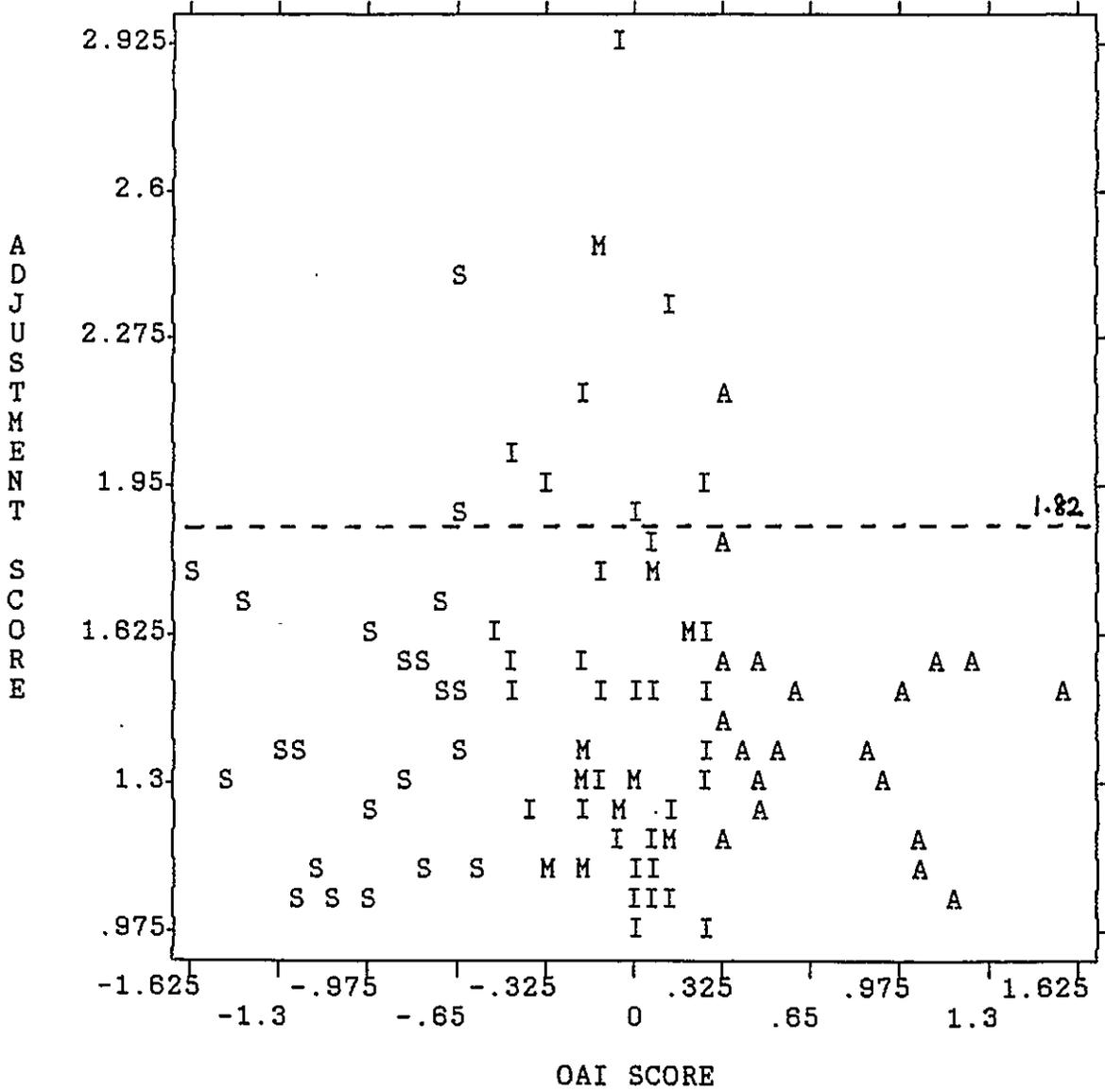
Figure 3. Scatterplot between Adjustment Scores and
OAI Scores for the Entire Sample.

(Plotting Symbols: "A" for the Assimilated,
"I" for the Integrated,
"M" for the Marginal,
"S" for the Separated.)

Table 3

Numbers of the Well-adjusted and the Unadjusted for
Subjects with Different Cultural Orientations

ORIENTATION

		Bicultural	Monocultural	Total
A D J U S T M E N T	Unadjusted	8 (18%)	3 (7%)	11 (12%)
	Well-adjusted	37 (82%)	41 (93%)	78 (88%)
	Total	45 (100%)	44 (100%)	89 (100%)

Note. Column percentages in brackets.

Chi-square (1) = 1.56, n.s.

findings, keeping both cultures for some individuals may give rise to internal attitudinal conflicts. If these are not successfully resolved, they may be manifested as acculturative stress (Dawson et al., 1972). Further research is necessary to substantiate this apparent effect and speculative interpretation.

Results for the Second Main Hypothesis

The second main hypothesis stated that the more uniform the acculturation throughout different aspects of one's life, the better adjusted the immigrants would be. To test this hypothesis, an inconsistency index for each subject was computed using the variance of the subscores of the four main areas of acculturation: cognitions, identification, voluntary behaviours, and involuntary behaviours. The mean inconsistency index was 1.60 with a range from .00 to 5.28. A higher inconsistency index would indicate less consistency. Since a higher adjustment score would also indicate less adjustment, a positive correlation between inconsistency and lack of adjustment was expected.

Tests of significance by means of r-to-t transformation were performed for the recent immigrant and long-time immigrant sub-groups as well as the entire sample. The Pearson correlation coefficient (r) between the consistency and adjustment for the recent immigrant sub-group was .32, and highly significant (p < .01, 1-tailed).

However, the Pearson r for the long-time immigrant sub-group was -.12 and not significant. Over the entire sample, the Pearson r between consistency and adjustment was .17 and also not significant. The second main hypothesis was partially supported in the case of recent immigrants, but not in the case of long-time immigrants.

Discussion. The second main hypothesis predicted that the more uniform the acculturation across the four main areas, the better adjusted an individual would be. This was based on the premise that the inconsistencies may cause considerable acculturative stress. This relationship was not significant for the whole sample. However, it should be noted that for the whole sample, the correlation was still positive and the significance level was .06, barely beyond the .05 criterion. It is reasonable to suspect that a general trend may exist there, but this is not conclusive since the null hypothesis is not rejected. The Pearson r for the recent immigrants was positive as expected and highly significant (r = .32). On the other hand, the non-significant Pearson r for the long-time immigrant sub-group was opposite to the predicted direction. This suggests that the relationship between consistency and adjustment holds true only for the recent immigrants but not for those who have been in Canada for ten years or more.

According to the consistency model, the inconsistency among various areas of acculturation may cause internal conflicts within the individual. These internal conflicts may be among one's knowledge of the culture, one's participation in the activities of the culture, and one's identification with the culture. These conflicts may be quite stressful to the individual, especially for one who has been in Canada for only a few years, facing numerous acculturative changes. The results for the recent immigrants confirm the prediction of the consistency model.

Apparently long-time immigrants do not suffer from acculturative stress attributable to the inconsistency among various areas of acculturation. It is suggested that the acculturative changes of the long-time immigrants may have been stabilized, and therefore the long-time immigrants may be less vulnerable to inconsistency than the recent immigrants. Perhaps the long-time immigrants are able to compartmentalize the inconsistent areas of acculturation or in some other ways cope with the inconsistencies, and thus have relatively less stress. Therefore, after a certain period of time, there is no longer a significant relationship between adjustment and consistency.

Another possible explanation lies in the fact that the two sub-groups had very different cultural orientations. As pointed out in a previous section, the recent immigrants were generally more Chinese-oriented while the long-time

immigrants were more Canadian-oriented. It is possible that length of residence is not really a factor but rather it is the different orientations that make the correlation in one sub-group significant and the correlation in another not significant. Perhaps the more ethnically oriented immigrants (i.e., the recent immigrant sub-group) are more vulnerable to inconsistency because of the pressure from the majority society to conform to the dominant culture. The more Canadian-oriented immigrants (i.e., the long-time immigrant sub-group) have already conformed to the dominant culture so they may not have much pressure, and thus they can feel more at ease.

Results for the Secondary Hypotheses

There were secondary hypotheses regarding the influence of four independent variables on adjustment. These four variables included: sex, education, intention to stay in Canada, and length of time residing in Canada.

Sex on adjustment. The first secondary hypothesis predicted that the female immigrants would be less adjusted than the male immigrants. Since a higher adjustment score would indicate less adjustment, it was expected that the females would have a higher mean adjustment score than the males. The hypothesis was tested using a two-way ANOVA, with adjustment as the dependent variable. The two factors

were sex and sub-group (recent immigrants vs. long-time immigrants). Table 4 presents the mean adjustment scores of the males and females for the two sub-groups. There was no main effect of sub-group ($F(1,85)$ = .02, n,s.) nor any interaction ($F(1,85)$ = .86, n.s.). The main effect of sex was also not significant ($F(1,85)$ = 3.42), though it should be noted that the significance level was only .07.

As seen in Table 4, the mean adjustment score of the females was higher than that of the males as expected, for each sub-group as well as the entire sample. Since the sex difference on adjustment has been reported in many past studies (Berry et al., 1987) and the significance level was barely beyond the .05 criterion, it was reasonable to suspect a trend may exist in either sub-group. Therefore, the hypothesis was also tested for each sub-group separately. For the recent immigrant sub-group, the females were indeed significantly less adjusted than the males ($t(55)$ = 2.14, $p < .05$, 1-tailed). The mean adjustment scores of male and female recent immigrants were 1.35 and 1.55 respectively. However, there was no significant relationship between sex and adjustment for the long-time immigrants ($t(30)$ = .32, 1-tailed). This hypothesis was partially supported in the case of recent immigrants, but not in the case of long-time immigrants.

Females were found to be usually less well-adjusted than males in acculturation (Berry et al., 1987),

Table 4

<u>Mean Adjustment Scores of Male and Female Subjects</u>
<u>By Sub-group</u>

SUB-GROUP

	Recent Immigrant	Long-time Immigrant	Total
Male	1.35 * (27)	1.45 (13)	1.38 (40)
Female	1.55 * (30)	1.49 (19)	1.53 (49)
Total	1.45 (57)	1.48 (32)	1.46 (89)

SEX

<u>Note</u>. Numbers of subjects in brackets.

*   The two means differ significantly at p < .05.

possibly because females are socialized to become more emotionally vulnerable to stress than males. It is also possible that males are generally more financially independent than females, so female immigrants tend to encounter more difficulties in acculturation. The sex difference found in the present research only confirms the past findings. What is interesting is that the sex difference was only found in the recent immigrant sub-group, but not in the long-time immigrant sub-group.

One interpretation for the different results in the two sub-groups is that as time of residence increases, sex difference on adjustment also tends to disappear. As suggested before, the acculturative changes of the long-time immigrants may have been stabilized, but the recent immigrants may be facing quite a number of acculturative changes. Perhaps the relative vulnerability of females is only evident when there are great changes in one's life. When the acculturative changes are stabilized, the sex difference on adjustment may no longer be important.

Another interpretation why there is no sex difference in the long-time immigrant sub-group lies in the fact that the two sub-groups had different cultural orientations. As pointed out before, the recent immigrant sub-group was more Chinese-oriented and the long-time immigrant sub-group was more Canadian-oriented. If the sex difference on adjustment is really due to socialization,

then different cultural orientations may be important. The Canadian culture may encourage sex equality more than the Chinese culture, and therefore, the more Canadian-oriented females may not feel any less vulnerable than the males with the same orientation. This may lead to the non-significant sex difference on adjustment in the long-time immigrant sub-group. On the other hand, the Chinese culture may be more traditional in the socialization of the two sexes, and therefore, the more Chinese-oriented females may feel more acculturative stress than the males with the same orientation. Consequently, there was a sex difference for adjustment in the recent immigrant sub-group.

Education on adjustment. The next secondary hypothesis predicted that the more educated, the better adjusted the subjects would be. Since only one subject received elementary education, analysis could only be performed for subjects with secondary and post-secondary education. It was expected that the subjects with secondary education would have a higher mean adjustment score than the subjects with post-secondary education. The hypothesis was tested using a two-way ANOVA, with education and sub-group (recent immigrants vs. long-time immigrants) as the two main factors. The mean adjustment scores of those with secondary and post-secondary education by sub-group are presented in Table 5. Though the mean adjustment score of the subjects

Table 5

Mean Adjustment Scores of Subjects with Different
Education By Sub-group

SUB-GROUP

		Recent Immigrant	Long-time Immigrant	Total
E D U C A T I O N	Secondary	1.58 (12)	1.50 (5)	1.56 (17)
	Post-secondary	1.42 (45)	1.47 (26)	1.44 (71)
	Total	1.45 (57)	1.47 (31)	1.46 (88)

Note. Numbers of subjects in brackets.

Means do not differ significantly.

with secondary education was higher than that of those with post-secondary education as expected, the difference was not significant (F(1,84) = 1.45). There was no main effect of sub-group (F(1,84) = .10, n.s.) nor any interaction (F(1,84) = .37, n.s.). This hypothesis was not supported.

Education was expected to influence adjustment because more education may allow an individual to get more resources to cope with the acculturative stress. The literature clearly indicates there is a relationship between education and adjustment in many ethnic groups (Berry et al., 1987). However, the results suggest that no such relationship exists in this particular population. The non-significance also may be due to a ceiling effect. As pointed out before, the mean adjustment of the entire sample was only 1.46 on a scale of 1 to 4. The majority of the sample may be too well-adjusted for the relationship of education with adjustment to be evident.

Intention to stay on adjustment. The third secondary hypothesis predicted that the subjects with the intention to stay in Canada would be better adjusted than the subjects without the intention to stay. The hypothesis was tested using a two-way ANOVA, with intention to stay and sub-group as the two main factors. Table 6 presents the mean adjustment scores of those with and without intention to stay by sub-group. As expected, the mean adjustment

Table 6

Mean Adjustment Scores of Subjects With and Without
Intention to Stay By Sub-group

SUB-GROUP

		Recent Immigrant	Long-time Immigrant	Total
INTENTION TO STAY	Yes	1.41 ** (50)	1.48 (31)	1.44 * (81)
	No	1.86 ** (6)	1.34 (1)	1.78 * (7)
	Total	1.46 (56)	1.48 (32)	1.46 (88)

Note. Numbers of subjects in brackets.

*   The two means differ significantly at $p < .05$.

** The two means differ significantly at $p < .01$.

score of those with the intention to stay (1.44) was lower
than that of those without the intention (1.78) over the
entire sample. The subjects who intended to stay were found
to be significantly better adjusted than those who did not
(F(1,84) = 6.70, p < .05). There was no main effect of sub-
group (F(1,84) = .37, n.s.) nor any interaction (F(1,84) =
2.29, n.s.). The third secondary hypothesis was supported.

As seen in Table 6, there was only one subject in
the long-time immigrant sub-group who had no intention to
stay. Thus, no statistical comparison could be made between
those with and without intention to stay in this sub-group.
This is understandable because immigrants who do not intend
to stay in Canada are unlikely to reside in Canada for over
10 years. For the recent immigrant sub-group, the mean
difference on adjustment was even larger than that over the
entire sample. The mean adjustment of the recent immigrants
with the intention to stay was 1.41, and that of those
without the intention was 1.86.   The recent immigrants who
intended to stay in Canada was significantly better adjusted
than those who had no intention to stay at the .01 level
(t(54) = 3.18, 1-tailed).

The effect of intention to stay on adjustment has
not been clearly documented in past research. However, the
relationship between the two variables was very strong in
the present study, especially among the recent immigrants.
This finding suggests that if one does not really intend to

stay permanently in the place one has migrated, he or she is likely to suffer from acculturative stress. An individual with no intention to stay would expect to leave the country in a short time, and therefore, may not wish to participate in the majority culture. However, when minorities live in a majority society, contact with the majority culture is almost inevitable. Therefore, if those who have no intention to stay encounter cross-cultural contacts, they may feel more pressured to make interactions with the majority culture than those with the intention to stay. This may lead to higher stress for the immigrants who do not intend to stay in Canada.

This interpretation may have some bearing on the fact that sojourners are usually less adjusted than immigrants (Berry et al., 1987). While it is possible that sojourners are less adjusted because of some social structural reasons such as the likely lack of supportive networks, it is also possible that the reasons are psychological. Those immigrants with no intention to stay and the sojourners do share some similarities. Both groups are likely to leave the country after a certain period of time. Also they may share similar thoughts such as the expectation that they may leave the country. It is suggested that this expectation may cause the maladjustment, for both the immigrants with no intention to stay and the sojourners.

<u>Length of residence on adjustment.</u> The last secondary hypothesis predicted that the longer an immigrant residing in Canada, the better adjusted the person would be. Since a higher adjustment score would indicate less adjustment, a negative correlation was expected between length of residence and adjustment score. However, for the recent immigrants, the correlation was positive and not significant ($r = .22$). For the long-time immigrants, the correlation was also not significant ($r = -.04$). Over the entire sample, the correlation was not significant either ($r = .04$). This hypothesis was not supported.

Length of residence was expected to affect adjustment because as the length of residence increases, the acculturative changes may gradually become stabilized and the immigrants may tend to understand more about the majority culture to cope with it. However, no linear relationship between length of residence and adjustment has been found. This suggests that length of residence does not affect adjustment in an overall manner. Nevertheless, the findings regarding the second main hypothesis show that consistency only affects adjustment among recent immigrants but not long-time immigrants. The findings regarding the first secondary hypothesis also show that there is sex difference on adjustment among recent immigrants but not long-time immigrants. If the different results between the two sub-groups are due to length of residence and not their

different cultural orientations, then length of residence may still play some role in the adjustment of the immigrants even though a linear relationship was not found between length of residence and adjustment.

Summary. Two of the four secondary hypotheses received support. Females were found to be less adjusted than males among recent immigrants, but not long-time immigrants. Those with the intention to stay were found to be better adjusted than those with no intention to stay, especially among recent immigrants.

Confounding Checks

In this section, potential confounding of the results regarding the second main hypothesis was investigated. Since adjustment was found to be influenced not only by consistency but also by sex and intention to stay, the relationship between consistency and adjustment among the recent immigrants must be interpreted with caution since the findings were potentially confounded.

In order to evaluate the extent of potential confounding of sex on the relationship between consistency and adjustment, a one-way analysis of co-variance (ANCOVA) was performed for the recent immigrants, with adjustment as the dependent variable. After partialing out the effect of sex, consistency and adjustment were still significantly

correlated (F(1,54) = 5.06, p < .05). In other words, when the effect of sex has been taken into consideration, there may still be a relationship between consistency and adjustment. On the other hand, when the regression of consistency had been partialed out, the sex difference on adjustment was no longer significant (F(1,54) = 3.52). Therefore, the potential confounding of sex on the relationship between consistency and adjustment is not a serious problem.

The correlation between consistency and adjustment for the male recent immigrants (r = .17) was much lower than that for the female recent immigrants (r = .44). While the former was not significant, the latter was highly significant (p < .01, 1-tailed). It seems that even though the overall sex difference on adjustment was not confounding, the relationship between consistency and adjustment is not the same for male and female recent immigrants. The non-significant correlation for the males suggests that the relationship may not exist in the male population or so weak that it cannot be detected. On the other hand, the relationship between consistency and adjustment seems to be very strong among female recent immigrants. Since the female recent immigrants were also found to be less adjusted than the males (result regarding the first secondary hypothesis), it is reasonable to speculate that the relationship between consistency and

adjustment may occur most readily when the immigrants are more vulnerable to acculturative stress.

To evaluate the extent of potential confounding of intention to stay on the correlation between consistency and adjustment, a one-way ANCOVA was also performed for the recent immigrant sub-group, with adjustment as the dependent variable. When the effect of intention to stay had been partialed out, consistency and adjustment were no longer correlated significantly $(F(1,53) = 3.73)$. On the other hand, when the regression of consistency had been partialed out, intention to stay was still significantly related to adjustment $(F(1,53) = 7.43, p < .01)$. This shows that intention to stay is a more important factor on adjustment. Intention to stay may explain the variance of adjustment far better than consistency. The results regarding the second main hypothesis may have been confounded by the effect of intention to stay.

Despite the confounding of intention to stay, the finding on the correlation of consistency with adjustment should not be dismissed. First, since the number of those without the intention to stay was very small, the result of the analysis should be interpreted with caution. Violation of the equality-of-variance assumption might also be suspected because of the very unequal numbers in the two groups, but no significant difference in variance has been found between the two groups. Second, when the few with no

intention to stay were excluded, the correlation between consistency and adjustment for those who intended to stay was still positive and significant (r = .26, p < .05, 1-tailed). This shows that the influence of consistency on adjustment may still be important for recent immigrants with the intention to stay.

Other extraneous variables such as language used to answer the questionnaire, subject source, age, immigration status, marital status, and income were also checked for their possible confounding. F-tests indicated that there was no significant difference on adjustment between categories of the above variables, for both the recent and long-time immigrant sub-groups as well as the entire sample. This shows that these extraneous variables are not important in the outcome of the results on adjustment.

Suggestions for Further Research

This study was set out to investigate the relationships between acculturation and adjustment among the Hong Kong Chinese immigrants. Consistency among the various areas of acculturation was found to be related to adjustment for the recent immigrants. However, no relationship has been found between acculturation mode and adjustment. On the other hand, two of the secondary hypotheses received support. Sex and intention to stay were found to be related

to adjustment, especially among recent immigrants. The relationship of consistency with adjustment may have been confounded by the effect of intention to stay.

Like all research, this research has its own limitations. Since this questionnaire study is non-experimental by its very nature, no cause-and-effect relationships can be inferred from the data. Theoretically, it is consistency which affects adjustment and not vice versa. Antecedent factors such as sex and intention to stay are supposed to affect adjustment and not vice versa. However, empirically these relationships must be seen as correlational only.

Another limitation is on the generalizability of the findings. The results of the sample can only be generalized to the whole population of Hong Kong Chinese immigrants with the caution that the sample is not random. Moreover, it is very difficult to generalize the results of this sample to other ethnic groups in Canada, especially when some of the common findings in past research were not found in this particular sample. The literature clearly indicates that acculturation mode is related to adjustment, and higher education usually predicts better adjustment in many ethnic groups (Berry et al., 1987). Yet these relationships were not found in the present study. These contradictions with past research suggest that the Hong Kong Chinese immigrants may have their own particular

characteristics and the findings in the present research may not be able to generalize to other ethnic groups.

With these limitations in mind, a few suggestions for further research can be offered. First, the relationship of consistency with adjustment should be investigated further, especially with reference to intention to stay. The confounding situation is not very clear now, partly because there were very unequal numbers between subjects with and without intention to stay. Future research should control the numbers of subjects in the two groups so that more meaningful comparison can be made. Of particular interest are those without intention to stay. The results shows a non-significant correlation between consistency and adjustment for those with no intention to stay ($r = .23$), but only because of the small number of subjects. The speculation is that the correlation would be significant if the number of subjects was not so small. The different correlations between consistency and adjustment for the two sexes suggest that the correlation may occur most readily for those immigrants who are more vulnerable to stress. If this is correct, then the correlation of consistency with adjustment for those with no intention to stay is expected to be even higher than that for those with the intention to stay (since those who do not intend to stay are less adjusted than those who intend to stay). Further research is needed to verify this expectation.

Secondly, the effect of intention to stay on adjustment by itself is worth pursuing. As pointed out before, it may help to explain the adjustment of sojourners. Future research can compare the adjustment of sojourners with the intention to stay and sojourners without the intention to stay, and determine whether intention to stay affects the adjustment of sojourners or not. The investigation should also be carried out in other ethnic groups as well, because this variable may provide some clues to the psychological reasons for maladjustment. Past research has paid very little attention to this potentially important variable.

Finally, the reasons why different results were obtained in the recent and long-time immigrant sub-groups should be investigated further. Both the relationship of consistency with adjustment and the relationship of sex with adjustment were found only in the recent immigrant sub-group only. Two lines of interpretations have been put forward. The two sub-groups may represent variations in length of residence, or variations in their cultural orientations. Future research should try to control the two variables to determine which of the two factors (length of residence or cultural orientation) is more important. The difficulty is that as the length of residence increases, subjects also tend to become more Canadian-oriented. It may be overcome by increasing the sample size so that immigrants with

different orientations can be identified within a short range of length of residence. Recent immigrants and long-time immigrants can also be compared with the same orientations if the sample size is large enough.

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APPENDIX: THE QUESTIONNAIRE

This questionnaire investigates how the Hong Kong Chinese immigrants cope with the Canadian culture. If you are an immigrant from Hong Kong, please take a little time to fill this out (about 10 to 15 minutes). Your cooperation will contribute to the understanding of this problem, so that services may be planned to help more Chinese to better adapt to Canadian life in the future.

Your own particular answers are strictly confidential. All data will only be analysed and reported in a collective manner. If you agree to provide the data needed for this research, please sign at the bottom. (This is a formal procedure required by the Ethics Committee, University of Windsor.) After collection, this page will be detached from the main questionnaire at once. So, be assured that your name will never be associated with your data.

Your personal rights are protected by the Ethics Committee. Besides confidentiality, you also have the right to withdraw from the study at any time and/or to refrain from answering whatever questions you want to omit. Any complaints may be directed to the Ethics Committee, c/o the Office of Research Services, University of Windsor (tel: 519/ 253-4232 ext. 3916).

I would be happy to provide you with the general results at the end of this research. If you are interested, please also write down your address, and the results will be mailed to you later.

Thank you very much for your assistance!

Daniel Fan
Dept. of Psychology
University of Windsor

I agree to let the data of this questionnaire be used in the analysis for the purpose of the present research. I understand that my own particular data will remain strictly confidential.

Signature _____

Date _____

Mailing Address _____

_____

_____

這份問卷目的在研究香港移民如何適應加拿大生活，如閣下是從香港來的移民，請你花一點時間來回答（只需十至十五分鐘左右），你的合作能幫助進一步了解這方面的問題，將來可幫助更多華人更好地適應加拿大生活。

你個人的答案會絕對保密，所有資料只會集體地作分析和報告。如你同意替這研究提供資料，請在下面簽名（這是溫莎大學道德委員會所要求的正式手續），這頁紙會在收集後立即存問卷正文分開。所以請放心你的名字是絕不會与你的資料連起來。

你的個人權益是受到這德委員會所保證，除了資料保密外，你亦有權在任何時間退出這個研究与/或拒絕回答任何一條問題。投訴可向溫莎大學研究服務處轉交道德委員會（電話 519/253-4232 內線 3916 ）。

我很樂意在這研究完結時提供總括的結果，如你有興趣，也請你寫下你的地址，進一步結果便會寄到府上。

很多謝你的幫忙！

范許麟
溫莎大學心理學系

我同意讓這問卷的資料用於這研究的分析上，我明白我的個人資料會絕對保密。

簽名 _____

日期 _____

郵寄地址 _____

_____

_____

Part A: Please answer the following questions. These data are purely for statistical purposes, and will be strictly confidential.

1. SEX: Male ☐   Female ☐

2. AGE: _____

3. Are you an immigrant from Hong Kong?
Yes ☐   No ☐
(If no, please explain) _____

4. How long have you been in Canada?
_____ years and _____ months.

5. IMMIGRANT STATUS: Sponsored ☐
Independent ☐
Entrepreneur ☐
Refugee ☐
Nominated ☐
Other (please specify) _____

6. MARITAL STATUS: Single ☐
Married ☐
Widowed ☐
Separated/divorced ☐

7. EDUCATION: Elementary ☐
Secondary ☐
Post-secondary ☐

8. ANNUAL INCOME: Below $10000 ☐
$10000 - $14999 ☐
$15000 - $19999 ☐
$20000 - $24999 ☐
$25000 - $29999 ☐
$30000 or above ☐

9. Do you intend to stay in Canada permanently?
Yes ☐   No ☐
(If no, please explain) _____

10. What was your goal or expectation when you immigrated to Canada? (Please explain)
_____

甲部：　請回答以下的問題，這些資料只是用來作統計之用，絕對保密。

1. 性別：男 ☐　　女 ☐

2. 年歲：_____

3. 你是否從香港來的移民？
是 ☐　不是 ☐
（如不是，請說明）_____

4. 你住在加拿大已有多久？
_____ 年 _____ 月

5. 移民類別：擔保類 ☐
獨立類 ☐
投資類 ☐
難民類 ☐
提名類 ☐
其他（請說明）_____

6. 婚姻狀況：單身 ☐
已婚 ☐
喪偶 ☐
分居／離婚 ☐

7. 教育：小學 ☐　　中學 ☐　　大專 ☐

8. 收入：$10000 以下 ☐
$10000 至 $14999 ☐
$15000 至 $19999 ☐
$20000 至 $24999 ☐
$25000 至 $29999 ☐
$30000 或以上 ☐

9. 你是否打算長期留在加拿大？
是 ☐　不是 ☐
（如不是，請說明）_____

10. 你移民來加時，有什麼目標或者期望？
（請說明）_____

PART B: Please circle the response which is closest to the way which you act or feel right now. Please do not omit any questions. If you are unsure of an answer, please mark your best guess. There are no right or wrong answers. In each case, we are interested in your personal feelings and opinions.

1.(A) Which best describes your current use of English?
   a. Do not use English at all.
   b. Use English only when need to, e.g., greet neighbors, buy groceries.
   c. Use English with people who speak both Chinese and English.
   d. Use English most of the time, except with elders, children, or those who speak only Chinese.
   e. Use English almost all the time, even at home with family and friends who speak Chinese.

1.(B) Which best describes your current use of Chinese?
   a. Do not use Chinese at all.
   b. Use Chinese only when need to, e.g., greet acquaintances, shop in Chinese stores.
   c. Use Chinese with people who speak both Chinese and English.
   d. Use Chinese most of the time, except at work or with those who speak only English.
   e. Use Chinese almost all the time, at home, at work, and with friends.

2.(A) Which of the following best describes your friendship with Canadians?
   a. Have no close friends who are Canadians.
   b. Have a very few Canadian friends whom I see a few times a year.
   c. Have several close Canadian friends.
   d. Have many close Canadian friends whom I see regularly for social events.
   e. Almost all of my friends are Canadians.

2.(B) How many of your close friends whom you see on a regular basis are of Chinese origin?
   a. Have no close friends who are Chinese.
   b. Have a very few Chinese friends whom I see a few times a year.
   c. Have several close Chinese friends.
   d. Have many close Chinese friends whom I see regularly for social events.
   e. Almost all of my friends are Chinese.

乙部: 請圈出最接近你現在所做或感受的答案。請不要略去任何一題。如你有不肯定的，請憑最好的推測作答，答案沒有對或錯，我們希望知道你個人的感受和意見。

1.(A) 那一項最確切形容你現在使用英文的情況?
   a. 完全不使用英文。
   b. 只在必須的情況下使用英文，例如打招呼、購物。
   c. 對認識中、英文的人使用英文。
   d. 大部份時間使用英文，除非對只認識中文的老人、兒童等。
   e. 所有時間使用英文，甚至對認識中文的家人、朋友。

1.(B) 那一項最確切形容你現在使用中文的情況?
   a. 完全不使用中文。
   b. 只在必須的情況下使用中文，例如打招呼，在唐人商店購物。
   c. 對認識中、英文的人使用中文。
   d. 大部份時間使用中文，除非在工作或對方只認識英文。
   e. 所有時間使用中文，包括在家中、工作、與朋友交談。

2.(A) 那一項最確切形容你與加拿大西人朋友的友誼?
   a. 沒有熟落的加拿大西人朋友。
   b. 有很少加拿大西人朋友，一年才見幾次面。
   c. 有一些熟落的加拿大西人朋友。
   d. 有很多熟落的加拿大西人朋友，經常交往見面。
   e. 差不多所有朋友都是加拿大西人。

2.(B) 在你經常見面熟落的朋友當中，有多少是華人?
   a. 沒有熟落的朋友是華人。
   b. 有很少華人朋友，一年才見幾次面。
   c. 有一些熟落的華人朋友。
   d. 有很多熟落的華人朋友，經常交往見面。
   e. 差不多所有朋友都是華人。

3.(A) What is your present
job or occupation? _____
  i) How many of the co-workers in the same
  type of jobs (or classmates, if you are
  student) are Canadians?
    a. None are Canadians.
    b. A few are Canadians.
    c. Half are Canadians.
    d. Most are Canadians.
    e. Almost all are Canadians.

  ii) How many of the bosses and supervisors in
  your workplace (or teachers, if you are
  student) are Canadians?
    a. None are Canadians.
    b. A few are Canadians.
    c. Half are Canadians.
    d. Most are Canadians.
    e. Almost all are Canadians.

3.(B) In terms of your present job or occupation ...
  i) How many of the co-workers in the same
  type of jobs (or classmates, if you are
  student) are of Chinese origin?
    a. None are of Chinese origin.
    b. A few are of Chinese origin.
    c. Half are of Chinese origin.
    d. Most are of Chinese origin.
    e. Almost all are of Chinese origin.

  ii) How many of the bosses and supervisors in
  your workplace (or teachers, if you are
  student) are of Chinese origin?
    a. None are of Chinese origin.
    b. A few are of Chinese origin.
    c. Half are of Chinese origin.
    d. Most are of Chinese origin.
    e. Almost all are of Chinese origin.

4.(A) How many of the families in the neighborhood
where you live are Canadians?
  a. None.
  b. A few.
  c. Half.
  d. Most.
  e. Almost all.

4.(B) How many of the families in the neighborhood
where you live are of Chinese origin?
  a. None.
  b. A few.
  c. Half.
  d. Most.
  e. Almost all.

3.(A) 你現在的職業是_____
  i) 有多少同事（或同學）是加拿大西人？
    a. 沒有加拿大西人。
    b. 有幾個是加拿大西人。
    c. 大約一半是加拿大西人。
    d. 大部份是加拿大西人。
    e. 差不多所有都是加拿大西人。
  ii) 有多少上司（或老師）是加拿大西人？
    a. 沒有加拿大西人。
    b. 有幾個是加拿大西人。
    c. 大約一半是加拿大西人。
    d. 大部份是加拿大西人。
    e. 差不多所有都是加拿大西人。

3.(B) 就你現在的職業來說...
  i) 有多少同事（或同學）是華人？
    a. 沒有華人。
    b. 有幾個是華人。
    c. 大約一半是華人。
    d. 大部份是華人。
    e. 差不多所有都是華人。
  ii) 有多少上司（或老師）是華人？
    a. 沒有華人。
    b. 有幾個是華人。
    c. 大約一半是華人。
    d. 大部份是華人。
    e. 差不多所有都是華人。

4.(A) 在你現在的住處，有多少鄰居是加拿大西人
    a. 沒有。
    b. 有幾個。
    c. 大約一半。
    d. 大部份。
    e. 差不多所有。

4.(B) 在你現在的住處，有多少鄰居是華人？
    a. 沒有。
    b. 有幾個。
    c. 大約一半。
    d. 大部份。
    e. 差不多所有。

5.(A) Regarding your everyday activities ...
   i) Do you usually cook and eat <u>Canadian</u> food
      in your home?
      a. Not at all; do not eat Canadian food.
      b. Once a month; only on special
          occasions.
      c. Eat Canadian food about half the
          time; for breakfast and lunch but
          not usually for dinner.
      d. Usually eat Canadian food except for
          special occasions or entertaining.
      e. Eat Canadian food for almost every
          meal and for most special occasions.
  ii) Do you follow <u>Canadian</u> rules of behavior
      and discipline for your children (assume
      you have)?
      a. Do not use Canadian ways of raising
          children. Children have many rules
          and duties and are closely supervised
      b. Children have more rules and less
          freedom than most Canadian children.
      c. Children are allowed some
          independence but are taught more
          respect than Canadians.
      d. Children have most of the same
          privileges and responsibility as
          their Canadian friends.
      e. Children have all the same privileges
          and rules as their Canadian friends.
 iii) Do you take part in <u>Canadian</u> recreational
      and social activities?
      a. Do not take part in Canadian sports,
          social events, or holidays.
      b. Take part in a few activities like
          Canadian holidays or special events.
      c. Take part in some Canadian activities
          on a regular basis.
      d. Take part in many forms of Canadian
          entertainment and recreation.
      e. Take part in all forms of Canadian
          activities at home and in community.

5.(B) Regarding your everyday activities ...
   i) Do you usually cook and eat <u>Chinese</u> food
      in your home?
      a. Not at all; do not eat Chinese food.
      b. Once a month; only on special
          occasions.
      c. Eat Chinese food about half the time,
          usually for dinner or have the time
          to prepare.
      d. Usually eat Chinese food except for
          Canadian holidays or special occasion.
      e. Eat Chinese food for almost every
          meal and even for holidays and
          special occasions.

5.(A) 關於你的日常生活...

i) 你是否經常在家中爽食西餐?

   a. 完全不爽食西餐。
   b. 大約每月一次；只在特別日子。
   c. 大約一半時間吃西餐；早、午餐，但
      通常不作晚餐。
   d. 通常吃西餐，除非特別日子或節目。
   e. 差不多每餐都是西餐，包括特別日子。

ii) 你是否用加拿大方式敎導子女(假設你有
    子女)?

   a. 完全不用加拿大方式。子女要遵從很
      多規矩，並被嚴密管敎。
   b. 子女較加國子女多規矩，少自由。
   c. 子女被容許有相當自由，但比加拿大
      西人更著重遵敬的敎導。
   d. 子女有加國子女的大部份權利和責任。
   e. 子女有加國子女的所有權利和規矩。

iii) 你有否參与加拿大西人的民娱活動?

   a. 完全不參与加拿大西人的體育、民娱、
      或節日活動。
   b. 參与少許活動，例如加拿大節日或特
      別活動。
   c. 經常參与加拿大西人的活動。
   d. 參与很多加拿大西人的娱樂、和康樂
      活動。
   e. 參与所有類型的加拿大西人活動，無
      論是家中或社區。

5.(B) 關於你的日常生活...

i) 你是否經常在家中爽食唐餐?

   a. 完全不爽食唐餐。
   b. 大約每月一次；只在特別日子。
   c. 大約一半時間吃唐餐，通常作晚餐或
      富有時間爽食。
   d. 通常吃唐餐，除非加拿大節日或特別
      日子。
   e. 差不多每餐都是唐餐，甚至節日及特
      別日子。

ii) Do you follow <u>Chinese</u> rules of behavior and discipline for your children (assume you have)?
   a. Do not use Chinese ways of raising children. Children are encouraged to be independent.
   b. Do not follow most of the Chinese rules since they are very difficult to enforce.
   c. Children follow some traditional rules but not others; choose only those which work.
   d. Children are taught most of the traditional rules and effort is made to enforce these.
   e. Children are raised with all the traditional rules, and are taught to obey and respect their elders.

iii) Do you take part in <u>Chinese</u> recreational and social activities?
   a. Do not take part in Chinese events, celebrations, or games.
   b. Take part in a few activities, like Chinese holidays or special events.
   c. Take part in some Chinese activities on a regular basis, like shows, martial arts, parties.
   d. Take part in many forms of Chinese entertainment and recreation.
   e. Take part in all types of Chinese entertainment and recreation at home and in community.

6.(A) How well do you know the history of <u>Canada</u>?
   a. Not at all; have never studied.
   b. A little; have never studied formally.
   c. Somewhat; know names of past prime ministers and major historical events.
   d. Well; have studied history in classes.
   e. Very well; have read and studied a lot.

6.(B) How familiar are you with the history of <u>Hong Kong</u>?
   a. Not at all; have never studied.
   b. A little; have never studied formally.
   c. Somewhat; know names of past governors and major historical events.
   d. Well; have studied history in classes.
   e. Very well; have read and studied a lot.

ii) 你是否用<u>中國人</u>方式教導子女(假設你有子女)？
   a. 完全不用中國人方式，子女被鼓勵獨立。
   b. 大部份不用中國人方式，因為很難實施。
   c. 子女要跟從某些傳統規矩；只採用那些可行的。
   d. 子女被教導大部份的傳統規矩，並盡力施行。
   e. 子女都教導所有傳統的規矩，並要服從及尊敬長輩。

iii) 你有否參与<u>華人</u>的民娛活動？
   a. 完全不參与華人的活動、慶典或比賽。
   b. 參与少許活動，例如華人節日或特別活動。
   c. 經常參与華人活動，例如表演，武術，舞會。
   d. 參与很多華人的娛樂和康樂活動。
   e. 參与所有類型的華人民娛活動，無論是在家中式社區。

6.(A) 你知道<u>加拿大</u>的歷史有多少？
   a. 完全不知道，從未讀過。
   b. 知道很少，從未正式讀過。
   c. 知道一些，例如過往總理的名字，重要的歷史事件。
   d. 知道頗多，曾正式讀過。
   e. 知道非常多，曾讀過很多。

6.(B) 你知道<u>香港</u>的歷史有多少？
   a. 完全不知道，從未讀過。
   b. 知道很少，從未正式讀過。
   c. 知道一些，例如過往港督的名字，重要的歷史事件。
   d. 知道頗多，曾正式讀過。
   e. 知道非常多，曾讀過很多。

7.(A) In terms of your own knowledge about customs and rules, how much difficulty do you feel you (would) have in living in a community in which all other people were <u>Canadians</u>?
   a. No difficulty.
   b. A little difficulty.
   c. Some difficulty.
   d. Much difficulty.
   e. Very much difficulty.

7.(B) In terms of your own knowledge about customs and rules, how much difficulty do you feel you (would) have in living in a community in which all the other members were of <u>Chinese</u> origin?
   a. No difficulty.
   b. A little difficulty.
   c. Some difficulty.
   d. Much difficulty.
   e. Very much difficulty.

8.(A) Regarding your cultural activities ...
   i) How much do you listen to <u>Canadian/American</u> style music?
      a. Not at all.
      b. A little; only with Canadian friends.
      c. Sometimes, but do not usually buy records or tapes.
      d. Frequently listen to Canadian/American music.
      e. Listen to and buy Canadian/American music most of the time.
   ii) How much do you watch <u>Canadian/American</u> shows (T.V., videos, movies)?
      a. Not at all.
      b. A little; only with Canadian friends.
      c. Sometimes on T.V., but usually do not go to movies or rent videos.
      d. Frequently watch Canadian/American movies and videos.
      e. Watch Canadian/American movies and videos most of the time.
   iii) How much do you take part in <u>Canadian</u> cultural activities, such as local concerts, fireworks, parades, museum shows, and art galleries?
      a. Not at all.
      b. Once or twice a year, usually when invited by Canadian friends.
      c. Occasionally, with both Canadian and Chinese friends.
      d. Regularly; make an effort to be informed about Canadian cultural events.
      e. Often; will go alone or will invite friends or help organize events.

7.(A) 就你自己對風俗條例的認識來說，你覺得你（若）生活在一個周圍都是<u>加拿大西人</u>的社區有多少困難？
   a. 毫無困難．
   b. 少許困難．
   c. 有些困難．
   d. 頗為困難．
   e. 非常困難．

7.(B) 就你自己對風俗條件的認識來說，你覺得你（若）生活在一個周圍都是<u>華人</u>的社區有多少困難？
   a. 毫無困難．
   b. 少許困難．
   c. 有些困難．
   d. 頗為困難．
   e. 非常困難．

8.(A) 關於你的文化活動...
   i) 你幾經常聽<u>美加</u>歌曲？
      a. 完全沒有．
      b. 很少，只與加拿大西人朋友一起時．
      c. 有時，但沒購買唱片或錄音帶．
      d. 經常聽美加歌曲。
      e. 絕多時間都是聽美加歌曲，而且購買．
   ii) 你幾經常看<u>美加</u>的節目（電視、錄映帶、電影）？
      a. 完全沒有．
      b. 很少，只與加拿大西人朋友一起時．
      c. 有時看電視，但很少看電影或租錄映帶．
      d. 經常看美加的電影和錄映帶。
      e. 絕多時間都是看美加電影及錄映帶。
   iii) 你幾經常參與<u>加拿大</u>文化活動，例如演奏會，煙花，巡遊，博物館，畫廊？
      a. 完全沒有．
      b. 每年一兩次，通常是受到加拿大西人朋友邀請．
      c. 偶然，與加拿大西人或華人朋友一起．
      d. 經常，盡量留意加拿大的文化活動．
      e. 時常，自己去或邀請朋友，或參與等辦．

8.(B) Regarding your cultural activities ...

    i) How much do you listen to <u>Chinese</u> style music?

        a. Not at all.

        b. A little; only with Chinese friends.

        c. Sometimes, but do not buy records or tapes.

        d. Frequently listen to Chinese music.

        e. Listen to and purchase Chinese music most of the time.

    ii) How much do you watch <u>Chinese</u> shows (T.V., videos, movies)?

        a. Not at all.

        b. A little; only with Chinese friends.

        c. Sometimes on T.V., but usually do not go to movies or rent videos.

        d. Frequently watch Chinese movies and videos.

        e. Watch Chinese movies and videos most of the time.

    iii) How much do you take part in <u>Chinese</u> cultural activities, such as New Year's and other holiday celebrations, banquets, film showings, association meetings, and informal dinners?

        a. Not at all.

        b. Once or twice a year, usually when invited by relatives or friends.

        c. Occasionally, with both Canadian and Chinese friends.

        d. Regularly; make an effort to be informed about Chinese cultural events.

        e. Often; will go alone or will invite friends or help organize events.

9.(A) In terms of where you are living right now, how much do you feel you are living in a <u>Canadian</u> neighborhood?

    a. Not at all.

    b. A little.

    c. Somewhat.

    d. Much.

    e. Very much.

9.(B) In terms of where you are living right now, how much do you feel you are living in a <u>Chinese</u> neighborhood?

    a. Not at all.

    b. A little.

    c. Somewhat.

    d. Much.

    e. Very much.

8.(B) 關於你的文化活動 ...

i) 你幾經常聽中文歌曲？

  a. 完全沒有。

  b. 很少，只與華人朋友一起時。

  c. 有時，但沒購買唱片或錄音帶。

  d. 經常聽中文歌曲。

  e. 絕多時間都是聽中文歌曲，而且購買。

ii) 你幾經常看中文節目（電視、錄映帶、電影）？

  a. 完全沒有。

  b. 很少，只與華人朋友一起時。

  c. 有時看電視，但很少看電影或租錄映帶。

  d. 經常看中文電影和錄映帶。

  e. 絕多時間都是看中文電影及錄影帶。

iii) 你幾經常參與華人文化活動，例如新年及其他節日、大型酒會、影展、會社聚會、及普通宴會？

  a. 完全沒有。

  b. 每年一兩次，通常是受到親戚或朋友邀請。

  c. 偶然，與加拿大西人或華人朋友一起。

  d. 經常，盡量留意華人文化活動。

  e. 時常，自己去或邀請朋友、或參與等辦。

9.(A) 就你現在的居處來說，你有多少覺得你是住在一個加拿大人的地區？

  a. 完全沒有。

  b. 少許。

  c. 一些。

  d. 頗多。

  e. 非常多。

9.(B) 就你現在的居處來說，你有多少覺得你是住在一個華人的地區？

  a. 完全沒有。

  b. 少許。

  c. 一些。

  d. 頗多。

  e. 非常多。

10.(A) What is your current religion? _____

i) How much do you take part in activities sponsored by a religious organization which is mostly Canadian?
a. Not at all.
b. Once or twice a year, usually with Canadian friends for special events.
c. Occasionally, with both Canadians and other Chinese.
d. Regularly, more than twice a month with friends or family.
e. Often; will go alone or will invite friends or help organize events.

ii) How similar are your personal religious beliefs to those of most Canadians?
a. Religious beliefs are very different.
b. Religious beliefs are somewhat different.
c. Some religious beliefs are similar but some are also very different.
d. Religious beliefs are somewhat similar.
e. Religious beliefs are very similar.

10.(B) In terms of your current religion ...

i) How much do you take part in activities sponsored by a religious organization which is mostly Chinese?
a. Not at all.
b. Once or twice a year, usually with Chinese friends or relatives for special events.
c. Occasionally, with both Canadians and other Chinese.
d. Regularly, more than twice a month with friends or family.
e. Often; will go alone or will invite friends or help organize events.

ii) How similar are your personal religious beliefs to those of most traditional Chinese?
a. Religious beliefs are very different.
b. Religious beliefs are somewhat different.
c. Some religious beliefs are similar but some are also very different.
d. Religious beliefs are somewhat similar.
e. Religious beliefs are very similar.

10.(A) 你現時的宗教是 _____

i) 你幾經常參与由大多數加拿大西人組成的宗教團體所舉辦的活動？

a. 完全沒有。
b. 每年一兩次，通常是在特別日子与加拿大西人朋友一起。
c. 偶然，与加拿大西人或其他華人一起。
d. 經常，每月多過兩次，与朋友或家人。
e. 時常，自己去或邀請朋友，或參与籌辦。

ii) 你個人的宗教信仰与大多數加拿大西人的有多相似？

a. 宗教信仰非常不同。
b. 宗教信仰頗為不同。
c. 宗教信仰有些相似，但也有些很不同。
d. 宗教信仰頗為相似。
e. 宗教信仰非常相似。

10.(B) 就你現時的宗教來說 ...

i) 你幾經常參与由大多數華人組成的宗教團體所舉辦的活動？

a. 完全沒有。
b. 每年一兩次，通常是在特別日子与華人朋友或親戚。
c. 偶然，与加拿大西人或其他華人一起。
d. 經常，每月多過兩次，与朋友或家人。
e. 時常，自己去或邀請朋友，或參与籌辦。

ii) 你個人的宗教信仰与大多數傳統華人的有多相似？

a. 宗教信仰非常不同。
b. 宗教信仰頗為不同。
c. 宗教信仰有些相似，但也有些很不同。
d. 宗教信仰頗為相似。
e. 宗教信仰非常相似。

11.(A) If asked, what would you call
yourself ethnically? _____

      When you think of your ethnic identity,
how much of the time do you identify
yourself as an "Canadian"?
a. Not at all.
b. A little.
c. Somewhat.
d. Much.
e. Very much.

11.(B) What "label" would you give to a
person of your ethnic background
who is living in Canada? _____

      How much of the time do you identify
yourself using that label?
a. Not at all.
b. A little.
c. Somewhat.
d. Much.
e. Very much.

11.(A) 如果被問及你的族裔，
你會怎樣稱呼自己？ _____

當你想及你的族裔身份，你幾經常會叫
自己做"加拿大人"？
a. 完全不會。
b. 很少。
c. 有時。
d. 幾多。
e. 非常多。

11.(B) 對於一個住在加拿大同你
同樣族裔背景的人，你會
如何稱呼他/她的"身份"？ _____

你幾經常會用那個身份稱呼自己？
a. 完全不會。
b. 很少。
c. 有時。
d. 幾多。
e. 非常多。

PART C: Below is a list of problems and complaints
that people sometimes have. Please circle
one of the numbers to the right of the item
that best describes how much that problem
has bothered you during the past six months
including today. Please don't omit any item.

    1 = Not at all
    2 = A little
    3 = Quite a bit
    4 = Extremely

丙部： 以下是一般人時有的難題及苦事，請在
每項的右邊圈出一個數字來代表那項難
題在過去六個月(包括今天)煩擾你的程
度。請不要略去任何一項。

    1 = 完全沒有
    2 = 少許
    3 = 頗多
    4 = 非常多

1. Headaches 頭痛	1	2	3	4
2. Nervousness or shakiness inside 神經過敏	1	2	3	4
3. Being unable to get rid of bad thoughts or ideas 不能去除不好的思想	1	2	3	4
4. Faintness or dizziness 昏倒或頭暈	1	2	3	4
5. Loss of sexual interest or pleasure 失去性慾或性樂趣	1	2	3	4
6. Feeling critical of others 向別人吹毛求疵	1	2	3	4
7. Bad dreams 惡夢	1	2	3	4
8. Difficulty in speaking when you are excited 激動時說話有困難	1	2	3	4

9.	Trouble remembering things	記憶有困難	1	2	3	4
10.	Worried about sloppiness or carelessness	擔心做事草率或不小心	1	2	3	4
11.	Feeling easily annoyed or irritated	容易被煩擾或激怒	1	2	3	4
12.	Pains in the heart or chest	心臟或胸部疼痛	1	2	3	4
13.	Itching	發癢	1	2	3	4
14.	Feeling low in energy or slowed down	感到精力衰退或行動緩慢	1	2	3	4
15.	Thoughts of ending your life	有自殺的念頭	1	2	3	4
16.	Sweating	出汗	1	2	3	4
17.	Trembling	顫抖	1	2	3	4
18.	Feeling confused	思想混亂	1	2	3	4
19.	Poor appetite	食慾不振	1	2	3	4
20.	Crying easily	容易哭泣	1	2	3	4
21.	Feeling shy or uneasy with the opposite sex	對異性感到害羞或不安	1	2	3	4
22.	A feeling of being trapped or caught	有被困着的感覺	1	2	3	4
23.	Suddenly scared for no reason	突然無故地感到害怕	1	2	3	4
24.	Temper outbursts you could not control	爆發脾氣，無法抑制	1	2	3	4
25.	Constipation	便秘	1	2	3	4
26.	Blaming yourself for things	事事怪責自己	1	2	3	4
27.	Pains in the lower part of your back	背部下部份疼痛	1	2	3	4
28.	Feeling blocked or stymied in getting things done	感到做事受阻或有困難	1	2	3	4
29.	Feeling lonely	感到孤單	1	2	3	4
30.	Feeling blue	感到憂鬱	1	2	3	4
31.	Worrying or stewing about things	擔憂各樣事情	1	2	3	4
32.	Feeling no interest in things	對事物不感到興趣	1	2	3	4
33.	Feeling fearful	感到恐慌	1	2	3	4
34.	Your feelings being easily hurt	感情容易受傷害	1	2	3	4
35.	Having to ask others what you should do	要去問別人你應該怎樣做。	1	2	3	4

36. Feeling others do not understand you or are unsympathetic ＿ ＿ ＿ ＿ ＿ ＿ ＿ 覺得別人不了解你或沒同情心 ＿ ＿   1 2 3 4

37. Feeling that people are unfriendly or dislike you ＿ ＿ ＿ ＿ ＿ ＿ ＿ 覺得別人不友善或不喜歡你 ＿ ＿   1 2 3 4

38. Having to do things very slowly in order to be sure you are doing them right ＿ ＿ ＿ 做事要很緩慢，才確保準確 ＿ ＿   1 2 3 4

39. Heart pounding or racing ＿ ＿ ＿ ＿ ＿ 心跳劇烈或加速 ＿ ＿ ＿ ＿   1 2 3 4

40. Nausea or upset stomach ＿ ＿ ＿ ＿ 作嘔或反胃 ＿ ＿ ＿ ＿ ＿ ＿   1 2 3 4

41. Feeling inferior to others ＿ ＿ ＿ ＿ 感到自卑 ＿ ＿ ＿ ＿   1 2 3 4

42. Soreness of your muscles ＿ ＿ ＿ ＿ 肌肉疼痛 ＿ ＿ ＿ ＿   1 2 3 4

43. Loose bowel movements ＿ ＿ ＿ ＿ ＿ 肚瀉 ＿ ＿ ＿ ＿ ＿   1 2 3 4

44. Difficulty in falling asleep or staying asleep 失眠或難於保持熟睡 ＿ ＿ ＿ ＿   1 2 3 4

45. Having to check and double check what you do 要一再核對所做之事 ＿ ＿ ＿ ＿   1 2 3 4

46. Difficulty making decisions ＿ ＿ ＿ ＿ 難於作決定 ＿ ＿ ＿ ＿ ＿ ＿   1 2 3 4

47. Wanting to be alone ＿ ＿ ＿ ＿ ＿ ＿ 希望獨自一個人 ＿ ＿ ＿ ＿ ＿   1 2 3 4

48. Trouble getting your breath ＿ ＿ ＿ ＿ 呼吸困難 ＿ ＿ ＿ ＿ ＿ ＿   1 2 3 4

49. Hot or cold spells ＿ ＿ ＿ ＿ ＿ ＿ ＿ 發冷或發熱 ＿ ＿ ＿ ＿   1 2 3 4

50. Having to avoid certain places or activities because they frighten you ＿ ＿ ＿ ＿ 要逃避某地方或事件 因為它們使你害怕 ＿ ＿ ＿   1 2 3 4

51. Your mind going blank ＿ ＿ ＿ ＿ ＿ 思想空白 ＿ ＿ ＿ ＿ ＿   1 2 3 4

52. Numbness or tingling in parts of your body 部份身體感到麻木或刺痛 ＿ ＿   1 2 3 4

53. A lump in your throat ＿ ＿ ＿ ＿ ＿ 喉嚨梗住 ＿ ＿ ＿ ＿ ＿ ＿   1 2 3 4

54. Feeling hopeless about the future ＿ ＿ 感到前途沒有希望 ＿ ＿ ＿ ＿   1 2 3 4

55. Trouble concentrating ＿ ＿ ＿ ＿ ＿ 注意力難於集中 ＿ ＿ ＿ ＿ ＿ ＿   1 2 3 4

56. Weakness in parts of your body ＿ ＿ ＿ 部份身體感到虛弱 ＿ ＿ ＿ ＿   1 2 3 4

57. Feeling tense or keyed up ＿ ＿ ＿ ＿ 感到緊張 ＿ ＿ ＿ ＿ ＿   1 2 3 4

58. Heavy feeling in your arms or legs ＿ ＿ 手腳有沉重感覺 ＿ ＿ ＿ ＿ ＿ ＿   1 2 3 4

⟨ END OF QUESTIONNAIRE
THANK YOU VERY MUCH !! ⟩   ⟨ 問卷完畢
多謝你的合作 !! ⟩

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