Chinese-American Parental Educational Attitudes and Child-Rearing Practices: A Literature Review

Fang, Yu-Lin

Abstract

In many indices of educational achievement such as rates of enrollment in programs for gifted students, Asian Americans including Chinese Americans have outdone other racial groups including Whites. Many researchers claim that the high value parents place on education results in Chinese-American children’s high academic performance. The purpose of this review is to understand how Chinese-American parental attitudes and child-rearing practices influence their children. This review begins with a brief overview of the demographic characteristics of Chinese-American families currently living in the United States and Chinese cultural values. Several subtopics of parental attitudes and child-rearing practice are discussed: parent-child relationship, parents’ educational expectation, parental teaching, and parental involvement.

Key words: Chinese Americans, child-rearing practice, parental educational expectation, parental teaching, parental involvement
Chinese-American Parental Educational Attitudes and Child-Rearing Practices: A Literature Review

Asian Americans are the fastest-growing minority group in the United States (Chan, 1998), and the largest subgroup within this population is Chinese American (Zhang & Carrasquillo, 1992). Many researchers claim that the high value parents place on education results in Chinese-American children’s high academic performance (Yao, 1985; Siu, 1992; Fong & Wu, 1996). For a long time, a small number of researchers were interested in reporting this subgroup in terms of academic achievement and parental assistance.

In many indices of educational achievement such as rates of enrollment in programs for gifted students, SAT and GRE scores, and percentages of Ph.D.’s, Asian Americans including Chinese Americans have outdone other racial groups including Whites (Siu, 1992). Besides these indices, the superiority in mathematics of Chinese-American children has been well-documented (Huntsinger & Jose, 1997). These achievements are a result of many factors, such as cultural values, self-expectation or parental influences. For Chinese-American children, the value and behavior of their parents can have significant impact on them since racial minority parents use their resources to educate and socialize their children to function in two worlds: mainstream society and the ethnic community. The parental educational experience is worth studying because the ethnic study could help teachers and educators become more sensitive to the group of Chinese Americans.

Since first-generation Chinese-American parents still strongly embrace the beliefs and values of their native culture (Lin & Fu, 1990), this literature review focuses on Chinese immigrant parental influences on their American-born children. This review begins with a brief overview of the demographic characteris-
tics of Chinese-American families currently living in the United States and Chinese cultural values. Understanding their ecological and cultural background increases the understanding of the interaction between children and their families. I discuss several subtopics of parental attitudes and child-rearing practice. The issues are parent-child relationship, parents' educational expectation, parental teaching, and parental involvement.

Chinese Americans

Demographic Characteristics

The population of Asian Americans\(^1\) has been increasing rapidly. This is the fastest-growing and the third-largest ethnic minority group in America (Ownbey & Horridge, 1992; Chan, 1998). The largest subgroup within this population, nearly 23% of them, is of Chinese heritage (Zhang & Carrasquillo, 1992). According to the 1990 census, there are 1.5 million Chinese Americans that constitute 0.7% of the U.S. population (Hidalgo, Siu, Bright, Swap & Epstein, 1995). Since the Chinese-American population has doubled each decade since 1970 (Chan, 1998), it is expected that the number of Chinese Americans will continue to increase.

Chinese were the first Asians to immigrate to the United States in large numbers. Chinese Americans who have immigrated to the United States come from diverse cultural and language backgrounds. Besides the People’s Republic of China, they originate from Taiwan, Hong Kong, and numerous other Southeast Asian countries (Chan, 1998). There were three waves of Chinese immigration to the United States occurring mainly around the middle of the 19th century, after World War II, and after the 1965 Immigration Act was passed (Lung & Su, 1997). Once Chinese Americans, as well as the other Asian-American groups,

\(^1\) The term Asian Americans refers to people of Asian descents and Pacific Islanders in the United States (Liu & Yu, 1995). For many educators, this term is the same as Asian Pacific Americans (Pang, 1995).
were negatively regarded by mainstream Americans as poorly educated and blue-collar "Orientals". They are now often perceived as the "model minority" to distinguish their education achievement (Zhang & Carrasquillo, 1992). This image has led many educators and employers to view Asian Americans, including Chinese Americans, as an intelligent and hardworking group. However, Asian Americans also thought this image was harmful and "want more freedom to be their individual selves, to be 'extravagant'" (Takaki, 1989, p. 447).

Park (1990) pointed out that the polarity is especially extreme for Chinese Americans in several ways: age, country of origin, and current geographical area of residence. Kwong (1987) used "Uptown Chinese" and "Downtown Chinese" to present two very distinct groups of Chinese Americans. The former are entrepreneurs or professionals enjoying higher incomes and having more education than the national average. They tend to come from Taiwan and Hong-Kong, and possess a first-class education before they came to the United States, especially those Uptown Chinese of Taiwanese origin. On the other hand, "Downtown Chinese" are manual and service workers who lack a high school diploma from the homeland. Most "Downtown Chinese" have immigrated from the rural areas of Guangdong Province in Mainland China. Because of the polarity, Siu (1992) suggests that we must be careful in interpreting averages, and believes that "To say that Chinese Americans are super achievers is to oversimplify reality" (p. 5).

There is no single Chinese language but rather a multiplicity of Chinese dialects. Every province of China has at least one dialect. Mandarin is a common dialect spoken by about 600 million people (The World Book Encyclopedia, 1995). More than 70% of the Chinese speak this dialect (Chan, 1998). This may be because Mandarin was selected as the national language in Mainland China, Taiwan, and Singapore. Children in Chinese-American families typically become bilingual or, in some cases, trilingual once they start to attend American schools (Uba, 1994). English is the second language of most current immigrant Chinese-American parents. Those who were from Mainland China and Taiwan
had studied English for at least six years in junior and senior high school in their native countries. It is common for second-generation Chinese American children, who are not fluent in the native language of their parents, to respond in English when a family member speaks to them in the ethnic language (Lung & Sue, 1997). Fillmore (1991) pointed out that one result of this is that Chinese immigrant parents lose the means for socializing and influencing their children when they are unable to communicate effectively because of their poor English.

**Chinese Cultural Values**

Cultural values are the core conceptions of what is desirable within the individual and the large society of a given group of people (Gollnick & Chinn, 1990). These values are a major factor in contributing to characteristic ways of perceiving, thinking, feeling, and behaving. Many articles discussing Chinese-American children's academic performance include some reference to the Chinese immigrant parents' cultural values. Chinese-American parents usually place a high value on children's academic performance and put great pressure on them because of these expectations (Fong & Wu, 1996). Many studies indicated that the model Chinese-American educational achievement is rooted in the traditional Chinese culture, especially Confucianism (Lin & Fu, 1990; Siu, 1992; Zhang & Carrasquillo, 1992). Although the Chinese Americans are diverse in their original countries, Confucianism causes similar cultural values about family and education among Chinese Americans whose ancestors immigrated from different Asian countries (Fong & Wu, 1996).

**Family.** According to Confucian principles, the family serving to guide and protect the individual is the basic unit of society. The family structure is based on the Confucian doctrine of filial piety. The traditional family was male-dominant and hierarchical, with clearly delineated roles for parents and children. This family had "a cohesive, extended family structure that stresses duty, obligation, sacrifice, importance of the family name, respect for elders, and ancestor worship" (Siu, 1992, p.11). In terms of family relationships, suppression of
emotions, modesty, and maintaining interpersonal harmony were emphasized.

Social change and communication with the outside world has gradually brought about modifications in the male-dominant and hierarchical structure of the family. After Sun Yat-Sen, revered as the Chinese national father, engineered the Revolution of 1911 and the Chinese philosopher Hu Shih led the Chinese Renaissance of 1919, Chinese intellectuals attacked filial piety and other aspects of Confucianism. However, the substance of Confucianism, particularly interpersonal relationships and ethical values, still influences the Chinese (Stole, 1998).

Education. Valuing education is regarded as a high priority among Chinese Americans, especially in first-generation Chinese immigrants. This value is embodied in the Chinese sayings: "A gold mansion and a beauty await you inside your books" and "Compared to scholarly pursuits, everything is lowly." Chinese parents traditionally believe that education is the road to fame and material success. Therefore, Chinese parents assume that their primary responsibility is to secure a good education for their children (Chan, 1998). A child's obligation to the family is achieved primarily through successful academic achievement.

**Parental Attitudes and Child-Rearing Practices**

There are similar beliefs about education and family among different kinds of Chinese Americans. Most of the literature examining Chinese Americans puts an emphasis on the process of socialization and academic achievement of Chinese-American children. Studies about parents of Chinese Americans are associated with gaining an understanding of their children. Parental roles become the research focus only when the study is examining parental teaching styles and strategies. To gain an overall understanding of Chinese-American parents, the research literature is examined in four different areas.
Parent-Child Relationship

Chinese Americans in general retain many values from the past, although the Chinese American family structure and subcultural values are changing. Due to the emphasis on social control and academic achievement in the Confucian tradition, child-rearing values and practices are relatively restrictive, and protective of the children (Chan, 1998). Many Chinese American children are taught a set of normative behaviors characterized by impulse control, emotional restraint, strict discipline, and obedience to authority figures at a young age (Lung & Sue, 1997). In the Chinese culture, these behaviors are thought to be preconditions for mastering self-discipline and achieving academic success later on in life (Ho, 1994).

Only a few empirical studies have examined Chinese-American parental control. The finding of Kagan, Kearsley, and Zelazo's study (1978) revealed that Chinese-American infants vocalizing less, smiling less at external stimuli, and demonstrating more social restraint than European-American babies. They therefore hypothesized that Chinese-American children learn social restraint from infancy. Hsu (1981) found that Chinese parents, especially fathers, are less emotionally expressive and involved with their children than American fathers. Lin and Fu (1990) conducted a study that investigated the differences and similarities in child-rearing practices among Chinese, immigrant Chinese and Caucasian-American parents of 138 children enrolled in kindergarten, first and second grade. They found that Chinese and immigrant Chinese parents tended to have higher ratings than Caucasian-American parents on parental control.

Studies conducted in the 1980s reported that Chinese parents are less likely to encourage independence than American parents. King & Bond (1985) found that American parents tended to encourage independence or individualism more than Chinese parents. Asian children including Chinese Americans were classified as field-dependent learners who needed reinforcement from teachers than children of other ethnic origins (Garfinkel & Sharyl, 1982; Peterson, 1983).
Chinese-American children's behavior seemed to echo the conclusion that Chinese parents tend to discourage independence in their children. However, contrary to the preceding findings, Lin and Fu (1990) found no difference among Chinese, Chinese-American and Caucasian-American parents on open expression of affection. Moreover, the Chinese and Chinese-American parents in their study had higher ratings on encouragement of independence than Caucasian-American parents did. Lin and Fu concluded that "patterns of child rearing are undergoing a change" among their Chinese and Chinese-American participants (p. 432). These parents were "seemingly adapting to the necessary changes, while holding on to certain traditional family values" (p. 432).

Parental Educational Expectations

Findings from many research studies reported consistently that Chinese immigrant parents have high expectations of their children's performance in school (Yao, 1985; Lin & Fu, 1990). Chinese-American parents believe that a good education will eventually offer a good living and that people can always be improved by consistent effort (Zhang & Carrasquillo, 1992). This belief is a basic tenet of Confucianism. Yao (1985) conducted a study of 5th- through 11th-grade students who scored above the 90th percentile on achievement tests, and found that the parents of Chinese-American children had higher expectations for their children's grades, and were less satisfied with the grades their children obtained than were the European-American parents. Consistent with Yao's findings, Lin and Fu (1990) reported that Chinese-American parents emphasized their children's educational achievement more than Caucasian-American parents.

While Chinese-American educational achievement is generally attributed to Confucian values, some researchers have argued that we ignored other contributing factors (Sanchirico, 1991; Pang, 1995). Sanchirico (1991) examined a survey of 170 adult Chinese residing in Washington, D.C. and found that parents' small-business ownership had a positive influence on their Chinese-American offspring's educational achievement. He believed that families who own small-
businesses transmit high aspirations to the next generation. This is a factor that has resulted in Chinese-American high educational attainment. Hirschman and Wong (1986) believed the success of Japanese- and Chinese-American groups was encouraged by the closure of immigration from Asian countries at the end of the 18th and early 19th century. When the policy changed, Chinese Americans were afraid that their numbers would decrease and after several generations they would be gone. To prevent this, they tried to help their children to move into the mainstream of American society with the hope that they would no longer be excluded. Since the process of achievement is extremely complex, numerous variables may contribute to academic success. These variables may keep changing in immigrant groups because the demographic characteristics of immigrants are constantly changing.

Asian-American parents are also found to be more willing than other ethnic groups to make sacrifices for their children's education. A study conducted by Schnieder & Lee (1990) examined the academic success of Asian and Anglo students by interviewing their parents. Eight of the nine Asian parents said without hesitation that if necessary, they would sell their only house to send their children to college while one of five Anglo parents responded the same way.

Lung and Sue (1997) pointed out that Chinese-American parents may be neglecting other aspects of their children's development since they overemphasizes children's academic achievement. Surprisingly, some of the recent immigrant parents have the same concern as Lung and Sue's. Many of these Chinese-American parents today are aware of the emotional needs of their children and balance these needs with other values. In an ethnographic study, Siu and Feldman (1996) classified 10 Chinese-American parents into three patterns: highly secure, moderately secure, and tenuously secure. "Highly secure" parents were classified as those Chinese-American families in which at least one parent was born in the United States and had gone through the American educational system. When asked about her expectations, one "highly secure" mother—Mrs. Woo answered: "To be happy, to be well-adjusted, to get along with other
people. "I have no particular professional goals for him." (p. 10). This attitude is in contrast to the attitude of the "tenuously secure" parents who completed their schooling overseas and do not perceive themselves to have achieved success or security in a socioeconomic sense. The comment by a father was typical:

I think our expectations and goals are quite ordinary: they are the same as other Chinese parents. Attend a good school, get into college, find a steady job and earn a decent living...I expect him to do well in school, all A's... (p. 10)

"Moderately secure" parents are immigrants who received their earlier schooling overseas, but also attended graduate school in the United States. According to Siu and Feldman's (1996) description, they "tend to display ambivalence in their views as well as practices, perhaps reflecting a strong desire to strike a balance between the traditional Chinese way and the mainstream American pattern of involvement with the child's education." (p.4). When asked about parental expectation, Mrs. Ma, one of the four "moderately secure" mothers "expects him to...if we can afford it... to go to college. Any college is fine." (p. 31). Moreover, she expressed her concern about her son's character development saying:

James (my son) is rough in our viewpoint compared to the suburban kids. He's just like a city kid. His father wants him to be around a good community. Maybe a good teacher, something like that. We think that is good for him and we need not be an excellent student. (p. 31)

In the Siu and Feldman's study, there is evidence that the expectation of first-generation Chinese-American parents has changed overtime. More and more parents accepted the mainstream educational value and developed a new
and more balanced expectation for their children.

Parental Teaching

Cross-cultural research on parental teaching of different ethnic groups has shown that ethnicity is a good predictor of maternal teaching and child response (Steward & Steward, 1973). Reviewing existing cross-cultural findings, the author found that studies comparing the parenting practices of Chinese Americans with European Americans and Caucasian Americans have been well documented.

Steward and Steward (1973) observed six mothers teaching their young male children from each of three ethnic groups (Caucasian Americans, Mexican Americans, and Chinese Americans). They found that ethnicity was the best predictor of maternal teaching and child response. The Chinese-American mothers provided very specific instructions and more positive feedback to their sons. Additionally, Chinese-American mothers thought teaching was a very important part of their maternal role. Caucasian-American mothers, on the other hand, perceived teaching as only one of several roles that they fulfilled with their boys, and were less certain of what they should be teaching their sons.

A study with large samples conducted Stevenson and his associates indicated that the entire Chinese family typically participates in helping children with schoolwork (Stevenson, Lee, Chen, Stigler, Hsu & Kitamura, 1990). Topics of conversation among Chinese parents and children are likely to be school related. Social interaction has been found to be greater between American parents and their children than among Chinese-American parents and children (Stevenson et al., 1990) and topics of conversation are often not related to school. To examine socio-cultural dimensions that may influence mathematics achievement, Huntsinger and Jose (1995) audiotaped interactions of 24 first-generation Chinese-American and 26 Caucasian-American mother-father-daughter triads in which the fifth- and sixth-grade girls solved a computer-presented spatial rotation puzzle. They found that Chinese-American triads were quieter, more respectful,
more serious, and more orderly, whereas the Caucasian-American triads were more sociable, more likely to use humor, more talkative, and more interactionally complex. Chinese-American mothers and Caucasian-American fathers appeared to be more responsive to their daughters' skills and behaviors.

Huntsinger and Jose (1997) conducted a longitudinal qualitative study designed to look at how Chinese-American and Euro-American parents facilitate the mathematics development of their preschool and kindergarten children. They found that parents in the two ethnic groups were equally warm, directive, clear, and involved in problem solving. Parents in both cultures use similar teaching styles in teaching mathematics. Although there were many similarities, subtle differences were found. Chinese-American dyads made more use of written representation of the problems than did Euro-American dyads. Both Euro-American mothers and fathers gave more encouraging comments to their children than Chinese-American parents did. When teaching a counting game to their children, Chinese-American parents were found to be more directive than Euro-American parents. For example,

Mom: Do you know how many is 4 x 4?
Child: 18
Mom: (Shakes her head no.)
Child: I mean 20.
Mom: (Shakes her head no.) No, no, no. Try one more time.
    You know that.
Child: So it's 4-8-12-16.
Mom: Good. It's 16. (p. 10)

In the same activity, some Euro-American parents hesitated to tell their children that their answer was wrong. For example,

Child: 14? (incorrect answer)
Dad: Well ....
Child: 16? (correct answer)
Dad: O.K. Well .......O.K. (p.10)

Chinese-American parents also referred much more often to higher (than grade level) mathematical concepts as something that the child already knew, whereas Euro-American parents referred to the same concepts as something they would learn in the future. For example, in Chinese-American dyads:

Dad: You already learned multiply and divide.
    So what would this problem be?
Child: Multiply.
    After reading the problem, Dad says: Is this a plus question?
Child: No, it's time. (p. 10)

The Euro-American dyads follow:

Mom: You're probably going to learn this in 5th grade or something.
Dad: In school, they're going to teach you how to do multiplication and division. (p. 11)

In comparing different ethnic groups, similarities and differences in parental teaching styles are easy to identify. However, there is a lack of explanation of parental teaching beliefs. Why were these Chinese-American parents more directive? Are they always directive? Why did they prefer to use higher mathematics concepts to challenge their children? Was this directive style grounded from certain Chinese cultural backgrounds or from patterns of schooling parents had received? These questions wait to be answered.

The role of language used in these studies should be examined. To immigrant Chinese-American parents, English is their second language. It could be
that Chinese-American triadic interactions were quieter and more direct because parents were less comfortable speaking English (Huntsinger et al., 1995). In two studies by Huntsinger and his associates, Chinese-American parents were found to use directive phrases such as "You have to rotate that." rather than indirect phrases such as "Why don't you ...?" Using more directive phrases may be due to the usage of Mandarin. For example, Mandarin speakers usually do not use indirect phrases, especially negative phrases such as "I don't think going there is a good idea." In this situation, the Chinese usually say "I think going there is a bad idea." Therefore, I suggest that it is important for the researcher to realize the differences in speaking styles of Mandarin and English speakers.

Another issue lacking explanation in existing studies is sociocultural communication styles, for example, children's reaction toward parental teaching. What do Chinese-American children feel when receiving direct corrections and being challenged by higher concepts? Will Chinese-American parents change their teaching styles and strategies after living in the United States? If the answer is yes, how and when will the parents change? What influences the change? How do children and parents create their learning culture in the family context? If there were more studies examining the proceeding questions, it would definitely broaden the knowledge of current multicultural education.

Parental Involvement

According to Epstein (1992), there are two types of school and family partnership: basic parental obligations to make children ready for school and parental involvement in home-based learning activities. Chinese Americans feel most comfortable with the latter type of child-centered involvement (Hidalgo et al., 1995). Epstein (1992) suggested that the term "parental involvement" need to be conceptualized broadly as school and family partnerships. Parents should not be assumed to be the only ones involved in their children's education. The involvement usually includes members of the extended family such as grandparents, aunts, uncles, cousins, and even older siblings. They are sometimes key players
in a child's schooling, whether or not they live under the same roof (Siu, 1994).

A review of the literature (e.g., Schneider & Lee, 1990; Yao, 1985) reveals many ways in which Chinese-American families attempt to support children's school performance at home: reducing the number of household chores for children during the school year; using Chinese proverbs and folk stories to motivate children to study; purchasing workbooks; establishing study times; scheduling children's free time; taking children to the library; teaching the three R's before children enter kindergarten; enrolling children in language schools and music classes on weekends or after school; and assisting them with homework. For many Chinese immigrant parents, they seemed to create homework as a common strategy in their home-based learning activities. This strategy is motivated by a firm belief that practice makes perfect.

Contrary to active parental engagements in the home-based learning activity, Chinese immigrant parents are not involved much in the school. Ho & Fong (1990) used two phrases to describe their school involvement: "A cool response to school activities" and "a hiding of dissatisfaction deep in the heart" (p.1). Hidalgo and his associate (1995) also cited an interview of a White teacher's complaint of the lack of Chinese-American parental involvement in the school.

My biggest headache as a teacher is the non-involvement of Chinese parents. They only care about their work and how much money they make. They have no idea how their children are doing in school.... Phone calls to discuss the child's progress are not returned. Invitations to come to school for parent-child conferences are ignored. It seems that no matter what the school does, Chinese parents simply don't want to be involved. Why are they so busy? (p. 508)

Ho and Fong (1990) conducted a survey to discover the degree of Chinese immigrant parents' school participation in New York City. For many of the parents,
the child's report card was the only means of school-home communication. 42% of all respondents could read and understand everything without the help of a dictionary or translator, and 1% of the parents surveyed did not read the report card. While most claimed that parental involvement was necessary to improve education for children, only 27% regularly attended parent-teacher conferences and other school functions; only 11% voted in parents' council elections or on school issues. Yao (1985) comparing Chinese- and Caucasian-American parents with college education and middle-class or over reported that the former visited school and attended activities less frequently than the latter did.

Two reasons were usually used to explain the low participation of Chinese-American parents in schools: lack of English proficiency and long working hours (Hidalgo et al., 1995). However, applying these two reasons to explain the low involvement of Chinese American parents seems not convincing. The low parental involvement in schools might be a Chinese cultural custom formed by the value of respecting teachers' authorities. It is possible that the parents may not have felt welcome in the school, or may have been intimidated by the school.

Unfortunately, no study has conducted to explore this issue more.

Communities are an important source of support and resources for families. Friends, extended families, cultural groups in the community can provide needed information for children and parents. Moll and Greenberg (1990) proposed a term "funds of knowledge" as an "operations manual of essential information and strategies households need to maintain their well being" (p. 323). They believed that households' funds of knowledge are wide-ranging and abundant in home life and in the community. The social relationships provide a motive and a context for applying and for acquiring funds of knowledge. Therefore, studies of community contexts and their influence should be not ignored.

Studies of Chinese immigrant parental involvement in the community, however, are very few. In 1995, Hidalgo and his associate reported: "This is an area in which there is practically no research" (p. 510). In their literature review, they considered that the famous Lau vs. Nichols case (1974) "is perhaps
the best known illustration of how Chinese American parents mobilized themselves to demand appropriate education for non-English-proficient students" (p.510). In Siu and Feldman’s finding (1996), they reported that parents who were with less secure in their socioeconomic status had a sense of belonging to the Chinatown community, whether they live in Chinatown or not. The parents who were highly secure in socioeconomic status regarded the school of their children, the church they attended, and the company in which they worked as their communities.

Conclusion

Families are an inevitable, continuous, and important part of their children’s lives. Parental attitudes and practices obviously have significant impact on the children’s behavior and achievements. In review of the literature of Chinese Americans, studies that were designed to understand how Chinese family structure, practices, and values influence their children’s educational achievement are well documented. Obviously, there is a growing body of knowledge about the historical experience of this ethnic group. However, studies focusing on Chinese-American parents are limited and the focus usually is on parental teaching styles. There is a need for data to assist educators and teachers to have a better understanding of Chinese-American parents. To more fully understand them, researchers can conduct more quantitative and qualitative studies on educational issues such as parental motivational styles, sociocultural communication styles, or parental involvement in schools and community. There needs to be more awareness in the field of multicultural education explicitly of the part parents play in their children’s learning process.

Moreover, in these research studies of Chinese-American parents, most of them were designed to compare racial and cultural differences between Chinese-American and Euro-American or Caucasian-American parents. By comparing different ethnic groups, similarities and differences in parental attitudes and prac-
tices are easily identified. However, cultural comparison can not offer a full understanding of a particular ethnic group. To understand Chinese Americans completely, it is necessary to focus primarily on the issues of this ethnic group.

References


美籍華裔父母教育態度與教養方式：
文獻探討
方郁琳
(Fang, Yu-Lin)

摘要

亞裔美童包括華裔學童，在學業屢有卓越表現，美國學者已注意到他們的表現，並多將其成就歸功於他們移民父母的文化影響和教導。本文的目的是試圖從現有之文獻，探討華裔父母教育態度與教養方式，討論主題包括親子關係、父母教育期望、教育方式和參與學校情形。

關鍵字：Chinese Americans, child-rearing practice, parental educational expectation, parental teaching, parental involvement