A Q-Sort Comparison Between Cultural Expectations of Chinese and Cultural Perceptions of Returned Latter-Day Saint Missionaries From the United States Who Had Been Assigned to Chinese Missions

Gary G. Y. Chu
Brigham Young University - Provo

Follow this and additional works at: https://scholarsarchive.byu.edu/etd

Part of the Chinese Studies Commons, International and Intercultural Communication Commons, Missions and World Christianity Commons, and the Mormon Studies Commons

BYU ScholarsArchive Citation
https://scholarsarchive.byu.edu/etd/4600

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.
A Q-SORT COMPARISON BETWEEN CULTURAL EXPECTATIONS OF CHINESE
AND CULTURAL PERCEPTIONS OF RETURNED LATTER-DAY SAINT
MISSIONARIES FROM THE UNITED STATES WHO HAD BEEN
- ASSIGNED TO CHINESE MISSIONS

A Thesis
Presented to the
Department of Communications
Brigham Young University

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

by
Gary G. Y. Chu
April 1974
This thesis, by Gary G. Y. Chu, is accepted in its present form by the Department of Communications of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

Ralph D. Barney, Committee Chairman

Owen S. Rich, Committee Member

Gordon F. Mills, Committee Member

Oct. 10, 1973

Edwin O. Haroldsen, Department Chairman
ACKNOWLEDGMENTS

I wish to express heartfelt gratitude to Dr. Ralph Barney for his continuous encouragement and support throughout the writing of this thesis. His generosity in giving of his time and abilities while serving as my committee chairman is greatly appreciated.

Special thanks is also extended to Laurence Christensen, who spent many hours in consultation, and whose elaborate editing made this thesis possible.

Dr. Owen Rich's willingness to serve as a committee member, and his suggestions, have been most helpful in completing this study.

This work would have been impossible without the inspiration and patience of my mother. I dedicate this thesis to her.
| TABLE OF CONTENTS |
|---------------------------------|-----|
| ACKNOWLEDGMENTS                  | iii|
| LIST OF TABLES                   | vi |
| LIST OF FIGURES                  | vii|

Chapter

I. DIVERSITY BETWEEN PERFORMANCE AND CULTURAL EXPECTATION . 1
   INTRODUCTION AND STATEMENT OF PROBLEM . 1
   HYPOTHESIS . 11
   SIGNIFICANCE OF PROBLEM . 13
   Applied Significance . 13
   Theoretical Significance . 13

II. METHODS AND PROCEDURES . 15
   RESEARCH DESIGN . 15
   SAMPLE DESIGN . 20
   RESEARCH INSTRUMENTS . 22
   TREATMENT OF DATA . 22
   Validity . 23
   Procedure . 23
   Reliability . 24
   LIMITATIONS . 25

III. PRESENTATION AND IMPLICATIONS OF FINDINGS . 27
   PURPOSE . 27
   Measurement of Hypothesis . 27
Chapter | Page
---|---
PERSONAL APPEARANCE | 28
Implication and Recommendation | 29
TRADITION | 30
Implication and Recommendation | 30
LANGUAGE | 34
Implication and Recommendation | 34
PERSONAL MANNERS | 37
Implication and Recommendation | 37
CHURCH BEHAVIOR | 41
Implication and Recommendation | 41
PERSONAL SPACE | 44
Implication and Recommendation | 44
TOMORROW | 45
IV. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS | 47
SUMMARY | 47
CONCLUSIONS | 49
RECOMMENDATIONS | 52
BIBLIOGRAPHY | 54
APPENDIXES | 57
A FIGURES | 58
B STATEMENTS | 65
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. DISTRIBUTION OF THE SAMPLE</td>
<td>21</td>
</tr>
<tr>
<td>II. ORIGINAL PLACE OF RESIDENCE</td>
<td>21</td>
</tr>
<tr>
<td>III. SCALE OF MEAN</td>
<td>27</td>
</tr>
<tr>
<td>IV. PERSONAL APPEARANCE</td>
<td>29</td>
</tr>
<tr>
<td>V. TRADITION</td>
<td>31</td>
</tr>
<tr>
<td>VI. LANGUAGE</td>
<td>36</td>
</tr>
<tr>
<td>VII. PERSONAL MANNERS</td>
<td>40</td>
</tr>
<tr>
<td>VIII. CHURCH BEHAVIOR</td>
<td>43</td>
</tr>
<tr>
<td>IX. PERSONAL SPACE</td>
<td>45</td>
</tr>
</tbody>
</table>
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Degree of Disagreement in Personal Appearance Factor with Grand and Factor Means</td>
<td>59</td>
</tr>
<tr>
<td>2.</td>
<td>Degree of Disagreement in Tradition Factor with Grand and Factor Means</td>
<td>60</td>
</tr>
<tr>
<td>3.</td>
<td>Degree of Disagreement in Language Factor with Grand and Factor Means</td>
<td>61</td>
</tr>
<tr>
<td>4.</td>
<td>Degree of Disagreement in Personal Manners Factor with Grand and Factor Means</td>
<td>62</td>
</tr>
<tr>
<td>5.</td>
<td>Degree of Disagreement in Church Behavior Factor with Grand and Factor Means</td>
<td>63</td>
</tr>
<tr>
<td>6.</td>
<td>Degree of Disagreement in Personal Space Factor with Grand and Factor Means</td>
<td>64</td>
</tr>
<tr>
<td>7.</td>
<td>Knee to Knee Leg Crossing</td>
<td>38</td>
</tr>
<tr>
<td>8.</td>
<td>Ankle to Knee Leg Crossing</td>
<td>38</td>
</tr>
</tbody>
</table>
CHAPTER I

DIVERSITY BETWEEN PERFORMANCE AND CULTURAL EXPECTATION

INTRODUCTION AND STATEMENT OF PROBLEM

The consistent growth of the Church of Jesus Christ of Latter-day Saints is today being maintained by, among other things, seventeen thousand missionaries in various parts of the world. Their purpose is to locate, teach, and baptize new converts. Becoming a communicator in a different culture - as a missionary must - necessitates many new adjustments to new cultural ideas, social environments, customs and traditions.

Within a given culture, people primarily learn a particular way to communicate, according to Elisabeth Schattner. This involves a unique view of the purpose of communication, a special verbal and non-verbal signaling system, and a thousand other ways of looking at the world and acting in it. Naturally, many of these culturally imitative ways will be foreign to people that an individual may desire to send messages to in other cultures; some may even clash directly.\footnote{Elisabeth Schattner, Making It Abroad (Ormond Beach, Florida: USAF (TAC) Special Operations School, 1971), p. 79.} Unless missionaries can become aware of and stay aware of how other people see the world, including behavior varying from that which they may have learned, the chances of being an effective communicator drop.
Joseph Smith Jr., the first President of the Church of Jesus Christ of Latter-day Saints in this dispensation, recognized this principle. He encouraged men who had grown up in a particular culture to return to that culture to preach the Gospel. He knew that they would encounter a minimum of trouble adjusting to the culture and avoiding its pitfalls.\(^2\) This is particularly true of language, which is often the most obvious cultural difference to confront the new missionary.

Schattner mentions an example of a citizen of the United States who was visiting in Latin America. Something embarrassing happened to his wife, and several people stopped to look. He waved them away, but to his consternation, his gesture gathered a crowd. He had unconsciously used a gesture which was recognized in the United States as a message to "go away". Locally the gesture meant "come here". The trademark of poor communication quickly surfaced: confusion.\(^3\)

Missionaries from the book-familiar United States are often counseled to use special care in handling their scriptures in teaching situations. For a person unfamiliar with the Western ways, the message that "these books contain the word of God" may quickly be cancelled by carelessly dropping the book on a table or by waving it in the air to emphasize a point.\(^4\)


\(^{3}\)Schattner, *Abroad*, pp.72-73.

In almost any attempt to communicate, some communication does occur. Successful communication, however, is often something else. The missionary does not expect everyone to accept his message, but is very concerned that everyone who takes the time to listen will be able to understand without interference.

Face-to-face communication always involves more than one system of communication. Language including tone of voice, is one. Gestures, facial expressions, and posture make up another. Expected content of thought could constitute a third. Schattner believes that this is an advantage. She points out the probability that if one system breaks down and becomes inconsistent with the others, the person receiving the message will look confused or uncertain. This cue can alert the sender of the message that something has gone wrong. Problems tend to be more common when the missent or misinterpreted message occurs in a situation or intracultural exchange in which a felt necessity for politeness inhibits the signals of confusion. Unless the missionaries have established some rapport with their contacts prior to the communication breakdown, the cue may be masked over and never perceived.

This study finds its roots in the idea that while "foreign missionaries" may have "picked up" some cues, or may have read or been told about some of these inhibitors of communication, there are others that never perceive to the degree that they should have in order to reduce the almost inevitable cultural static in their messages.

Today, individuals being sent into other cultures as missionaries for the L.D.S. Church are often given some exposure to the customs of the destination country prior to arrival. This may have only limited

---

5 Schattner, *Abroad*, pp. 74-75.
value because of the lack of practical experience and common frame of reference that the missionary may have with that culture at that point. The term "culture shock" has emerged from this experience. The teaching process must continue throughout the time of the mission to remind and give new insight to the missionary who might have forgotten or remained oblivious to some practice which may be interfering with his ability to communicate. Local practices may in turn be distracting, confusing, or depressing him. Speaking of "culture shock", Kalvero Oberg observes that it is "brought on by the anxiety that results from losing all our familiar signs and symbols of social intercourse."6 A superficial orientation in the beginning of the mission period cannot hope to cover many of the "thousand and one ways in which we orient ourselves to the situations of daily life..."7 Some of this orientation must include: when to shake hands and what to say when people are encountered in different situations; how to deal with household affairs; how to handle children who inevitably follow the missionaries around in some areas; how to report a stolen bicycle without rancor; how to react when approached by someone who wants only to practice the missionary's native language; how to react in a bicycle accident that appears deliberate; how to react when told by a voice inside a house that "no one is home"; and so on. Too often the cynical U.S. view may surface in local situations which do not warrant it.


7Ibid.
The cues built up by almost twenty years of living can be often rather inappropriate both in the alien culture, and for the role of missionary. These two new situations can serve to make the conscientious missionary more sensitive to cues in the environment because, as Oberg says: "All of us depend for our peace of mind and our efficiency on hundreds of these cues, most of which we are not consciously aware." The stimulation of this sensitivity and resulting awareness is a healthy endeavor. This study is an effort in that direction, attempting to discover what areas of "cultural cues" did not become part of the awareness of missionaries while serving in the field.

Almost none of the returned missionaries polled in the sample in this study had received any systematized cultural orientation prior to their arrival in the mission field. The Language Training Mission in Laie, Hawaii, where language and some cultural aid is given, was just beginning at the time most of them began their missions. It was founded in February 1969, and the first Hawaii-trained missionaries returned home in 1971. The main emphasis in the training is, of course, language.

There is some support for this non-cultural approach. According to I. C. Brown, cultural training has its value, but it is valuable simply to understand human behavior in general. She agrees, however, that a theoretical knowledge of culture gives clues and cues to the behavior of human groups wherever they are found.  

---

8Ibid.

In the L.D.S. missionary program the missionary typically does not have more than a few weeks prior knowledge as to his eventual mission assignment. He or she may be sent anywhere in the world, even without regard to facility in a foreign language. Thus the time available for prior individual cultural preparation is also quite limited.

Improved preparation for alien environments is important, not only for the successful accomplishing of a mission, but also for the benefit of the individuals who are placed into a foreign culture.

The difficulties in training Americans properly for overseas duty and the problems in obtaining the basic information upon which to build such a training program stem from the subtle nature of the critical cultural differences. Robert J. Foster, in his excellent report, assesses these barriers and resulting problems as follows:

Perhaps one of the emphasized, pervasive, and apparently critical aspects of working overseas is the contrast between the cultural values and expectations of Americans and those of the indigenous people, manifested at both the organizational and the international levels. The most significant differences are not customs or the more overt characteristics such as dress, forms of greeting, or food, since these are generally readily visible and quickly learned, and since adherence may not be expected for foreigners. Far more significant are the more subtle and commonly shared attitudes, values, assumptions, and styles of thinking that become part of every person as he grows up in his social environment. Because they are so much a part of him, he has little reason to question them, or to be conscious of how much they determine his behavior.10

These cultural barriers are especially critical because they are pervasive, yet intangible. "Psychocultural distance" is not a

matter of time or linear distance. Its identifications and measurements are extremely complex.11

This "psychocultural distance" can be illustrated by an incident involving a U.S. businessman living in the Orient. He received this invitation from an Oriental businessman: "Won't you and your family come and see us? Come anytime." Several weeks later the Oriental businessman repeated the invitation in the same words. Each time the American replied that he would certainly like to drop in, but he never did. In terms of U.S. culture, the reason is obvious. "Come anytime" in the U.S. is just an expression of friendliness. People are not really expected to show up unless the host proposes a specific time. In the Orient, however, the words are meant literally; the host is putting himself at the disposal of his guest and really expects him to come.12 The result is often a strained relationship and a failure to accomplish what both parties desire.

Robert T. Oliver believes that men are separated less by language barriers than by cultural differences. Not only do they not speak alike, but more importantly, they do not think alike. Every separate community has its own value system. Every culture has its own modes of thought and its own selected interest areas which constitute the


subject matter it chooses to think about. While we can not or will not share a communal system of values, there is all the more urgent need to realize what the differences are and why they exist.

I. C. Brown also points out:

Every society has a system of values—a set of inter-related ideas, concepts, and practices to which strong sentiments are attached. The word "value" as used here has the common sense meaning of something important to the individual or group concerned. A value, then, is anything—idea, belief, practice, thing—that is important to people for any reason. There is no society known to us in which the people are concerned exclusively with material ends. Prestige, status, pride, family loyalty, love of country, religious beliefs, and what may call honor, can be and often are values great enough to cause individuals to sacrifice comfort, well-being, and even life itself.

Of course, one obviously need not have dedicated himself to a study of various cultures and value systems to see that none of them is standing still. All are constantly changing and one element of change can be the very fact that the Church missionaries enter a foreign country. This is inevitable and may be constructive if it results in improvement to one or both cultures. At very least it can contribute added human understanding if the persons involved know how to utilize this knowledge. The problem is to be aware of the probable impact and to learn how to induce beneficial change skillfully.

Anyone who has studied anthropology should be aware of the influence of such cultural institutions as religion, family, home, and education. With these institutions we must include such cultural

---


14 Brown, Understanding, p. 95.
factors as patterns of behavior, manners, customs, traditions, rituals and myths. All these shape perceptions, attitudes and judgments. All of these things form an already largely determined "cultural screen" through which man receives his behavior. According to Hall,

There is a growing accumulation of evidence to indicate that man has no direct contact with experience per se but that there is an intervening set of patterns which channel his thoughts, causing him to react one way when someone else with different underlying patterns will react as his experience indicates.15

This does not mean here that man has no freedom. Yet it should be emphasized that man's behavior is controlled far more by his cultural heritage than he is ever aware.16 For example, in the United States, most people feel that it is not only desirable but natural to speak up to their superiors, to tell the boss exactly what they think when they disagree with him. Of course this is not always done, but they think that they should, and they feel guilty if they fail to speak their minds frankly.17 But in Taiwan or Hong Kong, where authority and prestige are much more strongly emphasized than in the U.S., Oriental people usually do not question authority figures.

Thus comprehension of culturally prevalent social relationships will affect communication, not only when this is overt and specific, but


also in situations where the "content" or "style" of the interaction has some direct social implications. For example, "knowing the meaning of status is desirable not only when saying something about status, but also when dealing with status-conscious people."\textsuperscript{18} Also, knowing the meaning of culture is especially valuable when dealing with culture-conscious people, like the Chinese.

The particular geographic area of study is one which brings out a vivid contrast between the underlying social relations of two differing cultures. The Chinese culture on Taiwan, and in Hong Kong, as had already been stated, has great respect for authority figures. Age is more formally recognized as a position of authority than in the United States, where many L.D.S. missionaries come from. In the U.S., an outspoken attempt to arrive at efficiency and accomplishment is often veiled in only rudimentary diplomacy. The Chinese culture insists on much more unquestioning obedience, or at least submission, to authority. The resultant general clash is easily described, but specific details are much more elusive, and often ignored by representatives of the U.S. culture.

In any case, the melting away of often irritating barriers to communication can only benefit the missionary. This study will emphasize such areas which remained largely unnoticed by missionaries even at the conclusions of their missions.

\textsuperscript{18}Szalay, et al., \textit{Lexicon}, pp. 4-3.
HYPOTHESIS

The aim of this study is to indicate something of the diversity between performance and cultural expectation which marks the nature of separate nations and different cultures involving missionaries and a foreign culture. In addition, this study will attempt to suggest some legitimate directions which can be followed in seeking to bridge differences. In the past, because some missionaries have been oblivious to local customs, problems with civil and religious authorities have occurred. Such personally offensive behavior (as with the two Latter-day Saint missionaries to Thailand who were arrested and jailed for insulting a statue of Buddha by taking photographs of each other sitting on the monument)\(^{19}\) can lead to disgrace for the American missionaries, and subsequent diminished effectiveness.

This study will attempt to set up a research design and to develop an instrument capable of measuring differences between the cultural behavior expected by the Chinese, and the cultural behavior that American Latter-day Saint missionaries sent to the Chinese are prepared to deliver.

Inasmuch as this is an attitude study, it should be made clear that this thesis in no way tests subsequent communications effectiveness or the full extent of cultural differences. It is, instead, exploratory in nature, and lays the groundwork for such behavior testing.

More specifically, it is trying to answer the following questions:

1. How do the Chinese people expect U.S. missionaries to conduct themselves in Chinese contexts?

2. Does the performance of U.S. missionaries in Taiwan and Hong Kong meet the expectation of Chinese in these areas?

As has been discussed so far and in the following chapter, many differences exist between the Chinese and missionaries. In accordance with the predictions of the theory, such differences are generally being ignored by missionaries at the expense of their communication effectiveness. Using the study theory as a guide, the cultural ideas, social environment, customs, traditions and other factors may be expected to generate a distance between expectation and performance. According to the two assumptions listed above, the theory predicts that the performance of missionaries should conflict with the expectation of Chinese. This prediction is more functionally stated in the following working hypothesis: There will be a significant difference between Chinese individuals and returned American L.D.S. missionaries who served in Taiwan and Hong Kong, in the emphasis they place on 70 statements relating to behavioral expectations in a Chinese cultural context, encompassing six separate areas of inter-cultural contact.

Briefly, the six areas of interaction between the two groups include:

1. Personal Appearance
2. Tradition
3. Language
4. Personal Manners
5. Church Behavior
6. Personal Space

The 70 statements within these six groups are expected to be sorted in such a way that significant differences can be analyzed.

**SIGNIFICANCE OF PROBLEM**

**Applied Significance**

In studying human behavior from a cultural framework, we must not only consider customs or other highly visible and rapidly learned characteristics. According to Foster:

> Far more significant are the more subtle and commonly shared attitudes, values, assumptions, and styles of thinking that become part of every person as he grows up in his social environment.20

The missionary who goes to a foreign country chiefly inhabited by members of another race, may experience particularly strong feelings of strangeness. An understanding of some of the cultural forces impending both on his own culturally awkward behavior and similar actions of other companions, can aid the missionary in more adequately adjusting to cultural expectations and resolving conflicts in order to more successfully conduct his mission.

**Theoretical Significance**

Culture has become a large factor in interracial communication. It serves as a determinant of both individual and national character. An increasingly effective interest in communication is part of a major

---

thrust to "define more precisely the relationship which is now characterized as a functional interaction between the individual and his culture, each reciprocally affecting the direction and form of the other." 21

The significance of this research lies in its attempt to contribute information relative to a study of problems in intercultural communication, and to answer the specific questions concerning cultural differences imbedded in the hypothesis guiding to this research.

In an effort to add to the accumulation of meaningful information concerning cultural similarities and differences, this study hopes to hasten "that day" when every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them for the revelation of Jesus Christ. 22

21 Schattner, Abroad, p. 239.

22 The Doctrine and Covenants (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1966), 90:11, p. 156.
CHAPTER II

METHODS AND PROCEDURES

RESEARCH DESIGN

The research design is set up in an attempt to test the machinery which says that interpersonal behavior and human attitude can be measured by a Q methodology, and to test the predictability of Q theory. The basic structure of the study is based on a Q technique developed by William Stephenson.23

Briefly, in creating the research design, two groups were required. One group had to adequately represent the viewpoint of Chinese who had had contact with L.D.S. missionaries in Hong Kong and Taiwan, and another group had to adequately represent recently returned missionaries from the same two areas. Then, with the hypothesis drawn, adequate questioning on significant points of cultural interaction had to be designed and conducted. This questioning was arranged into six major areas prior to the administration of the sampling. In order to make proper and relevant examination within this design, the author followed the following procedures on the campus of Brigham Young University.

More than a dozen Chinese persons both from Hong Kong and Taiwan were interviewed on various occasions (Chinese student meetings, in private homes, and at Church meetings) to determine their observations of potential problems in interaction areas. The study was explained to each person (including two professors) in order to familiarize them with the range and limitations of their potential contributions. Following this, five returned missionaries (working in Asian studies, or with other continuing interest in Chinese and Oriental cultures) were interviewed in order to discuss the suggestions made by the Chinese, and to make additional suggestions. None of these Chinese persons or returned missionaries were included in the actual sampling which took place after the study was designed.

The result of these interviews was seventy-eight statements. Eight were discarded after careful analysis. The eight questions discarded were pertaining to unrelated matters or were impossibilities. For example, under the "appearance" concept, a statement about beards and moustaches was discarded because Church policy does not allow this in full-time missionaries.

The seventy remaining questions and statements were assigned among six basic categories of interaction between the two groups. In detail, these basic categories include:

1. Personal Appearance Concept: The personal appearance of L.D.S. missionaries is, in a general way, standardized the world over, but is especially consistent in any given mission field. In Taiwan and Hong Kong the missionaries wear white (or light pastel) shirts and dark ties. On Sundays and some special occasions they also wear a suit coat. No hats are worn in these areas, except rain hats when it rains. As
James C. McCroskey indicates, personal appearance (not to mention collective appearance) is a major source of information about the identity and characters of others.\(^{24}\) Because the missionaries in Hong Kong and Taiwan often ride bicycles, walk, and ride busses, their appearance is highly visible, more so than if they rode in automobiles.

2. **Tradition Concept:** Tradition in a population consists of a particular frame of reference resulting from enduring combinations of racial peculiarities, social mores, political methods, and personal habits. This can also include tendencies arising out of geographic adaptations.\(^ {25}\)

Of course, some traditions are widely recognized from culture to culture as being characteristic of one particular culture, but there are many things which go unrecognized even to cultural scientists unless they are specifically told about their existence. For example, it is not widely recognized that it is bad manners to carry an unwrapped bundle of almost anything in public in Taiwan. Upon closer examination, wrapping paper (often newspaper), bags, or opaque plastic for purchases, is almost invariably furnished by stores in Taiwan. Even some Chinese are not consciously aware of the custom.

3. **Language Concept:** Language, very briefly, results from an inter-association of word, concept, and experience memory traces. Our

---


minds tend to develop symbols from these associations. They then use these symbols to structure reality. As soon as we realize what a certain symbol refers to, we can use it to enlarge our own comprehension of the world about us. But, unless we have had some experience with the thing signified by that symbol, it can evoke no reaction in us other than the realization that it is a word we do not understand. Thus, language undoubtedly developed so that we could communicate with each other.26

4. Personal Manners Concept: Courtesy and socially accepted behavior are an important aspect of missionary work. Ranging all the way from tactile communication (handshaking, touching) to ancient rules of deference to age and authority, manners are often learned and become almost automatic. If they are inappropriate in another culture, they must be consciously unlearned. It is interesting that the Chinese language contains an entire set of "polite" vocabulary for use with older people.

5. Church Behavior: Obviously, missionaries proselyting in a foreign culture touch that culture most frequently and with most decided emphasis on church-related matters. To a certain extent, the Church must not violate local customs which are not of theological importance. At the same time, the Church is trying to influence members of that culture to make some changes in their lives. A violation of incidental local customs can result in diminished opportunity to bring about desired change on a theological basis. The missionaries should

26Ibid., p. 67.
realize the importance of conformity to the culture (within bounds, of course) as an important means of accomplishing their work.

6. Personal Space Concept: When one presents himself in any communication situation, he should be aware that he is saying more non-verbally than he is saying verbally. For example, a comfortable "talking distance" varies from society to society and is often the cause of communication difficulties.27

All seventy of the questions and statements fell into one of the above six categories.

Dr. Ralph D. Barney, Associate Professor of Communications at Brigham Young University, analyzed the questions and statements in order to make them clear, concise, and unmistakable in meaning. The author assisted him at this stage, and then proceeded to translate the questions into Chinese for the Chinese sampling which followed. The accuracy of these translations was verified and corrected by two other Chinese students.

The questions and statements in English were typewritten on three-inch-by-five-inch cards, one statement per card. The Chinese was handwritten on three-inch-by-five-inch cards, (because no Chinese typewriter was available) by a team of six Chinese students, including the author. Ten sets of cards in each language were produced, and accuracy of wording and copying was strictly checked by reading and rereading by several Chinese students.

27Ibid., p. 62.
SAMPLE DESIGN

A returned American missionary from Taiwan in the Asian Branch on the Brigham Young University campus obtained, by an inquiry among the members of his branch, the names of thirty returned missionaries who participated in the sample. The only limitations were that the missionary must have returned within three years from either Hong Kong or Taiwan, and that he was on campus or living in Provo. Not all of the returned missionaries were attending the Asian branch. This process might be best described as an unbiased, arbitrary selection.

The Chinese people represented in the sample were arbitrarily selected with only two limitations: they must have come to the United States within two and one-half years, and (as has been stated previously) they could not have helped in the design of questions and statements used in the study. All were students, but not all were members of the L.D.S. Church. Their presence at Brigham Young University assumes that they, in some way, have had contact with L.D.S. missionaries before coming to the United States.

The missionary and Chinese samples vary in age, sex, family background, and place of residence. Tables I and II show the sample distribution selected from these sources.

Due to the small number of returned missionaries available on campus, (according to the President of the Asian Branch there are approximately 75 of them during the regular semester) who have served in Taiwan and Hong Kong, it was necessary to use almost the entire group of missionaries then in school who had returned to the United States within three years of the study. The number of Chinese persons selected
### TABLE I
**DISTRIBUTION OF THE SAMPLE**

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionaries</td>
<td>28</td>
<td>2</td>
</tr>
<tr>
<td>Chinese</td>
<td>22</td>
<td>8</td>
</tr>
</tbody>
</table>

### TABLE II
**ORIGINAL PLACE OF RESIDENCE**

<table>
<thead>
<tr>
<th></th>
<th>Missionaries</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Utah</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Idaho</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Taiwan</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Hong Kong</td>
<td>14</td>
<td></td>
</tr>
</tbody>
</table>
to participate in the sample, however, was chosen to balance the number of available missionaries; both samples contained the same number of persons.

RESEARCH INSTRUMENTS

Q methodology is a general name used by William Stephenson to cover a group of psychometric and statistical procedures he developed. Q technique is a set of procedures to implement Q methodology. It centers particularly in the sorting of decks of cards containing Q-statements and in the correlations among the responses of different individuals to the Q sorts. Q technique is mainly a sophisticated system of rank-ordering objects and then assigning numerals to subsets of the objects for statistical purposes.

Q technique used a rank-order procedure of piles or groups of objects. A set of objects which can be verbal statements, single words, pictures, musical compositions, is given to an individual to sort into a set of piles according to some criterion. With a large number of cards it would be very difficult to rank-order them. For statistical convenience, the sorter is instructed to put varying numbers of cards in several piles, the whole making up a normal quasinominal distribution.

TREATMENT OF DATA

The 70 statements and t-scores were coded and the data transferred to data processing cards. These were analyzed with the help of the IBM "360/50" computer. Coefficient of correlation was used to determine the significance of relationships between the variables. This analysis represents a departure from strictly a Q technique, but is
equally valid and accurate. The change was made to conform to computer capabilities.

Validity

The number of cards in a Q distribution is determined by convenience, statistical stability, and reliability. The number should probably not be less than 60 (40 or 50 in some rare cases) nor more than 140; in most cases no more than 100. A good range is from 60 to 90 cards.28

The 78 statements had been chosen and phrased by the author in the way described earlier, for a range of possible outcomes of interaction and behavior between two groups. After several additional interviews were made (those interviewees were not included later in the samples in case of bias) the writer discarded eight statements as being less important, leaving 70 statements. (All statements are found in Appendix A.)

The construction of the study, from sample composition to statement collection anticipates a result in which any error would be in favor of the conservative. For example, the Chinese sample should be sufficiently "Westernized" by recent experiences that the sort from that group would be closer to the missionary sample than would a sample resulting from the country involved.

An instrument is valid if it successfully accomplishes the purpose or purposes for which it is designed. Selltiz has described construct validity as "... the extent to which scores on it reflect

true differences among individuals, groups, or situations in the characteristic which it seeks to measure..."29

Procedure

The actual procedure for obtaining the data was as follows. Thirty Chinese students and thirty American missionaries were involved. First, each person received 70 cards. The researcher asked each person in each sample group to place the "agree" cards on their left hand side, and the "disagree" cards on their right hand side. The rest, or "no opinion" cards were to be in the center. Each person then had three piles of cards. Next the researcher asked the subject to sort the "agree", "neutral," and "disagree" piles into three stacks each, as mentioned above, from "most agree" to "least agree", and from "least disagree" to "most disagree." Thus, the 70 card deck was reduced to nine piles of cards. Then, the researcher asked the subjects to put the "strongly agree" cards on top, "least agree" cards on the bottom. Now the researcher had the piles from "strongly agree" to "strongly disagree" cards all the way through. The reason why the researcher did not simply instruct the subjects to sort all of the cards from "most agree" to "least agree" was because, according to Q methodology, working with smaller numbers of cards is more reliable. The time elapsed was from 16 to 42 minutes with each individual; the average being about 30 minutes. The faster sorters were given exactly the same instructions as the slower ones.

An important question in determining the validity of the

instruments used in this study involves the use of the statement and sorting techniques. This has been described.

**Reliability**

Another consideration is the reliability of information obtained by the research instrument itself. In Q-technique, each individual in the sample can become the subject of a detailed factor and variance analysis. The data of each individual's Q sort can be analyzed with analysis of variance, provided care and thoughtfulness are used in the interpretation of the data.

In general, however, significant interactions are not expected individually; the principal interest in Q is ordinarily in the main effects, that is, all of the individuals in both samples. Although perfection is not claimed for the nature of the test, it is considered to be reliable.

**LIMITATIONS**

Several limitations of this study should be considered briefly. First, the availability of returned missionaries who had served in Taiwan and Hong Kong was rather limited at the time the sampling took place. A larger sampling might have refined the differences identified, and also would have allowed an increase in the number of Chinese persons sampled.

Secondly, the original plan had been to include only missionaries who had returned to the United States within 24 months. However, due

---

31 Ibid., p. 591.
to the short supply of such individuals, others were included up to a maximum of 30 months. Naturally, the longer the missionary has been back, the more it is possible for him (or her) to forget. Nevertheless, it is felt that the sampling of missionaries was reasonably recent and reliable. In a related area of concern, the length of time that the Chinese individuals sampled had been in the United States also can be considered a limitation. The maximum length of time for them was also 30 months.

Obviously, the best possible conditions would be to test Chinese in Hong Kong and Taiwan who had had contact with the missionaries, along with missionaries who had just returned from or who were still in these countries. The first condition was geographically inconvenient for this study. The second was either geographically inconvenient, or was not possible to do in one place: the missionaries do not all return to attend school at BYU, and do not return together in numbers significant enough for sampling purposes.

A factor in the situation involving Taiwan and Hong Kong is the Language Training Mission at Laie, Hawaii. But, although some cultural hints are passed along by the people who serve as instructors there, the great body of instruction is language training. And, as was mentioned at the first, theoretical training prior to arrival in the mission field is not always remembered because of the lack of a frame of reference based in reality.
CHAPTER III

PRESENTATION AND IMPLICATIONS OF FINDINGS

PURPOSE

The purpose of this chapter is to present the data that resulted from the administration of the research instrument. Initially, the findings relevant to the significance will be presented, and then some data related to stress and satisfaction will be discussed. The purpose here is to present the data, then discuss the implications of the findings. In the following chapter some conclusions will be drawn.

Measurements of Hypothesis

The data measures the hypothesis that differences exist between the cultural expectations of Chinese people and the performance of L.D.S. missionaries. In order for the null hypothesis to be rejected, the statistical findings had to fall within the .05 level of significance. In order for the statements to demonstrate significant difference between the Chinese and the missionaries, a t-score of 1.9 at 58 degrees of freedom is necessary. Those scores with significant differences at the .05 level are indicated in the tables by (*).

TABLE III

SCALE OF MEAN

<table>
<thead>
<tr>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>
This is a typical scale for the Chinese sample and the missionary sample. Any mean figure falling close to 5 is neutral and no opinion. Any point on the lower side indicates disagreement with the statement. A point of higher value indicates agreement.

Standard deviation measures the dispersion to indicate how broadly scores are spread across the value scale. Thus large standard deviation values in the Chinese group indicates that special factors such as sex difference, conversion or nonmembership in the L.D.S. Church, place of origin (Taiwan or Hong Kong), may be involved. Another deviation determinant which may be found in the missionary group could be the result of some having learned a particular Chinese custom while others did not.

For each of the six categories, the author has designed a separate graph. The order is according to the means of the degree of disagreement of each category. They are: 1) personal appearance 1.622; 2) tradition 1.233; 3) language 1.033; 4) personal manners .955; 5) church behavior .805; and 6) personal space .686.

The largest significant difference in each category will be found at the top position on the graphs, progressing down to the least significant differences at the bottom. The author also designed a bar graph of degree of disagreement of each category with grand and factor means.

**PERSONAL APPEARANCE**

Table IV and Figure 1 show that the "personal appearance" variables produced a 1.622 disagreement value between the two sample groups. This is higher than the 1.056 grand mean of disagreement across all 70 statements. (See Appendix A for Figure 1.)
Contributing the greatest difference was statement 55 (youth and vigor of missionaries) which showed that the Chinese agreed rather strongly with the statement; the missionaries' response approached neutral.

All three statements in this category produced significant differences between the two sample groups.

**TABLE IV**

**PERSONAL APPEARANCE**

<table>
<thead>
<tr>
<th>Statement Number</th>
<th>Missionaries</th>
<th>Chinese</th>
<th>Degree of Disagreement</th>
<th>T-Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>55</td>
<td>5.733</td>
<td>7.767</td>
<td>2.034</td>
<td>5.004*</td>
</tr>
<tr>
<td>56</td>
<td>3.567</td>
<td>5.067</td>
<td>1.500</td>
<td>3.362*</td>
</tr>
<tr>
<td>28</td>
<td>5.933</td>
<td>7.567</td>
<td>1.334</td>
<td>3.019*</td>
</tr>
<tr>
<td>Average Mean</td>
<td>5.077</td>
<td>6.700</td>
<td>1.622</td>
<td>-1.445</td>
</tr>
</tbody>
</table>

*Significant Statement

**Implication and Recommendation**

Since most L.D.S. missionaries are young, they have the natural advantages of vigor and energy, but the inexperience and lack of sophistication associated with youth can also be seen as a disadvantage. According to the study, the Chinese feel that the advantages outweigh the inexperience. This favorable view may be one reason why missionaries throughout the Church make more young converts than old. (Statement 55)
It is interesting to note that the missionaries felt that this inexperience was a disadvantage for them. (Statement 56)

The missionaries, who are required to wear white or light pastel shirts and dark ties did not realize fully the positive reaction this appearance evoked in the Chinese samples. The Chinese felt that this appearance reassured contacts about the dependability of the missionary. In another way, this appearance decreases the difficulty of differentiating the Church missionaries from other people; it becomes a positive symbol. (Statement 28.)

TRADITION

Table V and Figure 2 show the "tradition" variables produced a 1.233 disagreement value between the two sample groups. This is slightly higher than emerged across all 70 statements. (See Figure 2 in Appendix A.)

Contributing the significant differences were the first five statements (age, noon-time privacy, speaking out, etc.) which all showed that the Chinese either strongly agree of strongly disagree with the statements, but all of the missionaries were close to neutral.

Nine out of twenty-one variables in this factor demonstrated statistically significant differences between the two samples at the .05 level.

Implication and Recommendation

It is obvious from this study that missionaries get lowest marks in the area of understanding traditions. An understanding of the Chinese customs and value systems could make a significant difference in missionary effectiveness.
<table>
<thead>
<tr>
<th>Statement Number</th>
<th>Mean</th>
<th>Degree of Disagreement</th>
<th>T-Score</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Missionaries</td>
<td>Chinese</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>4.600</td>
<td>7.400</td>
<td>2.800</td>
</tr>
<tr>
<td>36</td>
<td>4.733</td>
<td>7.100</td>
<td>2.367</td>
</tr>
<tr>
<td>13</td>
<td>5.700</td>
<td>2.000</td>
<td>3.500</td>
</tr>
<tr>
<td>12</td>
<td>5.200</td>
<td>8.533</td>
<td>3.333</td>
</tr>
<tr>
<td>69</td>
<td>5.967</td>
<td>3.700</td>
<td>2.267</td>
</tr>
<tr>
<td>32</td>
<td>6.333</td>
<td>4.733</td>
<td>1.600</td>
</tr>
<tr>
<td>65</td>
<td>3.367</td>
<td>4.667</td>
<td>1.300</td>
</tr>
<tr>
<td>4</td>
<td>3.800</td>
<td>2.600</td>
<td>1.200</td>
</tr>
<tr>
<td>7</td>
<td>6.300</td>
<td>5.033</td>
<td>1.267</td>
</tr>
<tr>
<td>50</td>
<td>5.000</td>
<td>5.700</td>
<td>0.700</td>
</tr>
<tr>
<td>52</td>
<td>2.767</td>
<td>3.633</td>
<td>0.066</td>
</tr>
<tr>
<td>51</td>
<td>5.933</td>
<td>4.967</td>
<td>0.966</td>
</tr>
<tr>
<td>70</td>
<td>5.400</td>
<td>6.300</td>
<td>0.900</td>
</tr>
<tr>
<td>9</td>
<td>5.000</td>
<td>4.367</td>
<td>0.633</td>
</tr>
<tr>
<td>8</td>
<td>2.833</td>
<td>2.333</td>
<td>0.500</td>
</tr>
<tr>
<td>15</td>
<td>5.400</td>
<td>5.867</td>
<td>0.467</td>
</tr>
<tr>
<td>18</td>
<td>5.600</td>
<td>5.867</td>
<td>0.267</td>
</tr>
<tr>
<td>10</td>
<td>3.867</td>
<td>3.567</td>
<td>0.300</td>
</tr>
<tr>
<td>23</td>
<td>5.733</td>
<td>6.033</td>
<td>0.300</td>
</tr>
<tr>
<td>3</td>
<td>5.500</td>
<td>5.667</td>
<td>1.167</td>
</tr>
<tr>
<td>20</td>
<td>5.333</td>
<td>5.333</td>
<td>0.000</td>
</tr>
<tr>
<td>Aver. Mean</td>
<td>4.969</td>
<td>5.010</td>
<td>1.233</td>
</tr>
</tbody>
</table>
It is most obvious that missionaries have failed to understand that noon time, according to Chinese custom, is reserved for napping and resting. The period between twelve noon and two o'clock should not be used to schedule lessons or other meetings. Often, an appointment will be accepted out of politeness, but will cause perturbation. (Statement 5.)

It is better to nod the head or bow (about 15 degrees) instead of shaking hands when meeting a senior and older Chinese persons. The 1,500 year old philosophy of Confucius still holds sway in Taiwan and Hong Kong in some ways. "One should respect old people and worship the dead relatives." In respecting the older people, a respect for stability, maturity, and sophistication is encouraged. (The worship of the dead is an extension of family respect and heritage.) Authority and esteem are established in the older people, and the missionaries should recognize this as a working principle. On the scale of mean, the missionaries registered only 4.7, and the Chinese 7.1. (Statement 36.)

The missionaries indicated a lack of knowledge about whether they, as guests in a Chinese home, should take seats first at mealtime. Confucius advocated "Praising others and never showing off yourself." The hosts should be seated first unless they insist otherwise or unless the guest is much older and prestigious. (Statement 13.)

Again, the missionaries did not know if they should precede an older host through a doorway in the host's home. The Chinese said "no."

---


33 Ibid., p. 105.
The older person should always be given precedence. (Statement 12.)

In reaction to the statement, "Chinese people feel it is impolite to ask a question a second time, even if they did not understand the first answer," the Chinese sample disagreed. On the scale of mean they registered 3.7. In the author's opinion, Chinese people are trained to ask questions very infrequently unless they feel it is very important or very necessary. Because the Chinese sample has been so exposed to Western ideas, they may have been speaking for themselves and not necessarily for their countrymen. The missionaries bordered on agreement with the statement, 5.9 on the scale of mean, having had much experience in asking questions of Chinese people. (Statement 69.)

The missionaries felt that young Chinese females become uncomfortable when someone looks directly into their eyes, although the Chinese scoffed at the idea. (Statement 32.)

Should a twenty-year-old unmarried woman be baptized without her father's permission? The Chinese sample had a neutral reaction overall, but the missionaries said "No." Both Chinese and L.D.S. have strong family ties. That is, they do not encourage people to ignore their parent's opinions. But it is significant that in both groups, opinions were widely scattered. This might indicate that this should depend on different individuals and different cases. (Statement 7.)

The seven items mentioned to this point in this section form an important body of Chinese tradition and custom which cannot be safely ignored. The following items are mentioned more incidentally.

As has been mentioned, there is some indication that courtesy and conservative habits keep Chinese people from expressing their views or interposing questions in a discussion, even though they strongly
disagree, or do not have interest in what is being said. This can be seen again in Statements 15, 10, 20 and 70.

Because of the Japanese occupation of Taiwan during World War II, there are many Japanese style houses there. All Taiwan missionaries realized that shoes must be removed upon entering these. This custom is rare in Hong Kong, thus explaining why the reactions to Statement 3 are so scattered.

Also notable is the positive Chinese response to the idea that Family Home Evening can fit conveniently into Chinese family culture habits. (Statement 23)

**LANGUAGE**

Table VI and Figure 3 (See Appendix A) show the "language" variables established a 1.033 disagreement value between the two parties. This is the category which most closely approached the 1.056 average value.

Statement 47, the word "Mormon", demonstrates the second highest disagreement among all statements, next only to the statement 13 on guest etiquette in the "tradition" category. Also, this statement exhibited the largest significant difference throughout the 70 statements.

Although statement 47 shows an extra high amount of disagreement, the rest are rather mild in nature. In this category three of eight have significant differences.

**Implication and Recommendation**

Statement 47 shows the greatest marginal significance among the 70 statements. It involves not only the semantic differential, but also
the variance of racial backgrounds and value systems. Missionaries felt that the word "Mormon" had little immediate recognition value to a Chinese contact upon initial exposure, (3.0 on the scale of mean) while the Chinese sample disagreed entirely (6.5). On the surface, this does not appear to matter much. The real problem lies in the fact that "Mormon" is a name, and is translated as a sound which, under the worst circumstances, can become a negative homonym in Chinese. The meaning of the sound in Chinese, if the characters are not seen or explained, can take on a Satanic meaning. The question has been, "Can the Church outrun the bad meaning by making the true neutral characters widely known?" (Statement 47.)

Missionaries appeared to be too worried about the effects of excitement on their language. They felt that it could become too rapid to be easily understood. The Chinese disagreed. The question might have shown that excitement may garble missionaries' language, but not necessarily because it becomes too rapid. (Statement 42.)

The language training evaluation was non-committal, possibly because recent changes in language training procedures have taken place, especially with the institution of the Hawaii program. The missionaries had a slightly low response; the Chinese response was neutral, and perhaps polite. (Statement 40.)

Neither the missionaries nor the Chinese believe that new L.D.S. missionaries in Taiwan and Hong Kong demonstrate a high level of ability to understand the language and the culture of the Chinese people. Perhaps the biggest word is "language", the most "visual" of a new missionary's problems (especially before the Hawaii Language Training Mission.) "Tones" are a major problem. But neither should one ignore
"culture". It is frustrating for many Chinese to see missionary after missionary violate common Chinese proprieties. And most are too polite to offer correction. A new missionary need not have been exposed to instruction in Buddhist religion, but he should know about not eating on the streets, about respect for age (including the specialized vocabulary of politeness reserved for the older generation), and about the myriad other ways he can offend unknowingly, or please on purpose.

### TABLE VI

**LANGUAGE**

<table>
<thead>
<tr>
<th>Statement Number</th>
<th>Missionaries</th>
<th>Chinese</th>
<th>Degree of Disagreement</th>
<th>T-Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>47</td>
<td>3.033</td>
<td>6.500</td>
<td>3.467</td>
<td>8.753*</td>
</tr>
<tr>
<td>42</td>
<td>6.000</td>
<td>4.633</td>
<td>1.367</td>
<td>-3.395*</td>
</tr>
<tr>
<td>40</td>
<td>4.500</td>
<td>5.533</td>
<td>1.033</td>
<td>2.373*</td>
</tr>
<tr>
<td>44</td>
<td>4.867</td>
<td>3.933</td>
<td>0.934</td>
<td>-1.174</td>
</tr>
<tr>
<td>39</td>
<td>5.567</td>
<td>4.933</td>
<td>0.634</td>
<td>-1.940</td>
</tr>
<tr>
<td>41</td>
<td>3.933</td>
<td>4.400</td>
<td>0.467</td>
<td>0.996</td>
</tr>
<tr>
<td>45</td>
<td>4.333</td>
<td>4.067</td>
<td>0.266</td>
<td>-0.561</td>
</tr>
<tr>
<td>46</td>
<td>5.700</td>
<td>5.500</td>
<td>0.100</td>
<td>0.196</td>
</tr>
<tr>
<td>Aver. Mean</td>
<td>4.704</td>
<td>4.937</td>
<td>1.033</td>
<td>-4.092</td>
</tr>
</tbody>
</table>

*Significant Statement
"Personal manners" variables in Table VII and Figure 4 (See Appendix A) have a .958 disagreement value which is a little bit lower than generally emerged across 70 statements.

In statement 29 only (folding arms over chest) the opinions fall on different sides of the mean. In the rest, all opinions fall on the left indicating that both groups shared the same opinion, but to a different degree of strength.

The first six statements show significant differences among sixteen.

Implication and Recommendation

Folding the arms over the chest is, in the United States, a normal unnoticed gesture. In Taiwan and Hong Kong, however, the gesture is considered to be impolite and a gesture of contempt. It is regarded as rude and humiliating for others, especially when done in formal circumstances. This has been generally disregarded and even unknown to the missionaries. (They registered a 3.9 on the scale of mean. The Chinese registered about 6.3.) (Statement 29.)

Missionaries who feel in danger of insulting a Chinese family by eating with a knife and fork in their home need never fear. The Chinese are most understanding on this point; they would not insist that the missionaries use chopsticks. Any missionary in danger of starving for this reason should not hesitate to use Western implements. (Statement 53.)

In some ways, Chinese are rather conservative people. They are not as active, lively and outspoken as Americans. For example, to
knock on a door too often and too loudly would leave a bad impression.
The correct method, by the way, is to thump softly with the palm of the hand. (Statement 66.)

The crossing of legs is a sore point indeed. Actually, there are two ways to do it; one acceptable, and one not. The first way, shown below in Figure 7 is knee to knee, and acceptable. The second way, ankle to knee, is shown in Figure 8, and is a sign of arrogance and disrespect. The latter should be avoided, most especially with older people. (Statement 60.)

The Chinese make a strong point in favor of the person who looks straight in their eyes as he speaks to them. The missionaries were not
sure of this one, although it is usually an accepted thing in the United States. (Statement 32.)

Telephoning ahead before visiting a person in his home for business or for a personal visit is evidently a universal courtesy, but with much more emphasis indicated by the Chinese. Making an appointment in person ahead of time might also be implied from this as having approval from both sides. (Statement 2.)

Gum chewing in the United States is fairly acceptable, but in Taiwan and Hong Kong it is regarded as unorthodox behavior. Although this card does not show significance, there is an indication that the Chinese more strongly dislike the practice, and therefore the author feels an obligation to mention this. The practice of gum chewing should never take place in a presentation. (Statement 57.)

Carrying on a conversation with your hands in your pockets is considered impolite, particularly toward the elder generation. It indicates disrespect. On the whole, missionaries understood this. (Statement 11.)

By the time a missionary completes his mission, he has usually learned that an accepted way of eating rice (with chopsticks) is to bring the bowl close to the mouth. Many feel uncomfortable for a long time before they learn this. This is mentioned because the missionaries in the sample were experienced; new missionaries should be instructed early. (Statement 6.)

It should be noted that while handshaking was generally approved by the youthful Chinese sample, many middle aged and older Chinese prefer to nod the head or bow slightly. (Statements 62 and 68.)
TABLE VII
PERSONAL MANNERS

<table>
<thead>
<tr>
<th>Statement Number</th>
<th>Missions</th>
<th>Chinese</th>
<th>Degree of Disagreement</th>
<th>T-Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>3.933</td>
<td>6.267</td>
<td>2.334</td>
<td>4.521*</td>
</tr>
<tr>
<td>53</td>
<td>3.833</td>
<td>2.267</td>
<td>1.566</td>
<td>-3.905*</td>
</tr>
<tr>
<td>66</td>
<td>4.400</td>
<td>2.200</td>
<td>2.200</td>
<td>-3.710*</td>
</tr>
<tr>
<td>60</td>
<td>3.700</td>
<td>1.967</td>
<td>1.733</td>
<td>-3.501*</td>
</tr>
<tr>
<td>31</td>
<td>5.733</td>
<td>6.667</td>
<td>0.934</td>
<td>2.508*</td>
</tr>
<tr>
<td>2</td>
<td>6.933</td>
<td>8.033</td>
<td>1.100</td>
<td>2.289*</td>
</tr>
<tr>
<td>49</td>
<td>5.100</td>
<td>5.933</td>
<td>0.833</td>
<td>1.771</td>
</tr>
<tr>
<td>57</td>
<td>2.533</td>
<td>1.800</td>
<td>0.733</td>
<td>-1.709</td>
</tr>
<tr>
<td>54</td>
<td>3.500</td>
<td>4.333</td>
<td>0.833</td>
<td>1.512</td>
</tr>
<tr>
<td>67</td>
<td>2.367</td>
<td>3.033</td>
<td>0.666</td>
<td>1.351</td>
</tr>
<tr>
<td>48</td>
<td>5.833</td>
<td>5.400</td>
<td>0.433</td>
<td>-1.115</td>
</tr>
<tr>
<td>11</td>
<td>6.200</td>
<td>6.700</td>
<td>0.500</td>
<td>0.954</td>
</tr>
<tr>
<td>64</td>
<td>4.933</td>
<td>5.300</td>
<td>0.666</td>
<td>0.788</td>
</tr>
<tr>
<td>6</td>
<td>6.367</td>
<td>6.733</td>
<td>0.366</td>
<td>0.783</td>
</tr>
<tr>
<td>62</td>
<td>6.167</td>
<td>6.533</td>
<td>0.366</td>
<td>0.625</td>
</tr>
<tr>
<td>68</td>
<td>4.967</td>
<td>4.900</td>
<td>0.067</td>
<td>-0.148</td>
</tr>
<tr>
<td>Aver. Mean</td>
<td>4.781</td>
<td>4.879</td>
<td>0.958</td>
<td>-2.252</td>
</tr>
</tbody>
</table>

*Significant Statement
Table VIII and Figure 7 on the "church behavior" variables presented the next to the lowest disagreement value (.807) in all six categories.

Contributing the biggest differences were statements 17, limiting presentation, and 63, strong testimony in first meeting. The former shows that the Chinese were strongly in agreement and the missionaries were slightly in disagreement, and the latter is just the reverse.

Seven out of 17 statements demonstrated significant differences in this category.

Implication and Recommendation

In statement 17 the Chinese sampled consider thirty minutes to be a most appropriate amount of time for a missionary presentation. Statement 19, however, shows that missionaries believe that the time should be longer. Although 19, for some reason, shows no significant disagreement, it is obvious that there are two divergent opinions. Statement 17 is the major indicator of this. Basically, missionaries would be well advised to avoid monotony in any presentation, and limiting the time required would, in the Chinese view, be advantageous. Of course, thirty minutes should not be considered to be the norm for presentation, because some non-members were included in the Chinese sample.

(To avoid bias, the research has been designed to include a cross section of the population available. This explains why converts and non-members are both represented.)
In the first meeting with potential contacts, the missionaries feel the need to bear strong testimony (6.6 on the scale of mean). This they take for granted. The Chinese, however, feel that non-members, in this first contact with the Church, could have an adverse reaction to strong testimony bearing (registering 4.5 disapproval on the scale of mean). In short, the Chinese contacts should be given some time to get used to the ceremony. However, another question indicates that the enthusiasm of the missionaries need not be diminished at all. (Statements 63 and 30.)

There is evidence to show that Chinese contacts would enjoy more social talk besides the standard gospel lessons, although the missionaries feel obliged to concentrate on the primary objective. Perhaps this indicates that the Chinese feel a distinct cultural clash, or at least a social clash, which missionaries have more or less become accustomed to. (Statement 43.)

Punctuality in starting meetings is considered a virtue on both sides, with some minor footdragging on the part of the missionaries. (Statement 14.)

Evidently because non-members were included in the sample, there is an indication on the part of the Chinese that they would not persist in asking questions about unclear parts in the presentation. They would skip the point and let the missionary go on. (Statement 59.)

The Chinese are reluctant to agree with the proposition that two missionaries to one contact makes for an effective teaching ratio. Two to one presents an unbalanced situation for conversation. The one feels uncomfortable and helpless. The missionaries disagreed, feeling that the presence of their companion was an advantage. The better solution
TABLE VIII
CHURCH BEHAVIOR

<table>
<thead>
<tr>
<th>Statement Number</th>
<th>Mean Missionaries</th>
<th>Mean Chinese</th>
<th>Degree of Disagreement</th>
<th>T-Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>4.400</td>
<td>6.900</td>
<td>2.500</td>
<td>6.421*</td>
</tr>
<tr>
<td>63</td>
<td>6.657</td>
<td>4.500</td>
<td>2.067</td>
<td>-3.944*</td>
</tr>
<tr>
<td>43</td>
<td>4.667</td>
<td>6.133</td>
<td>1.466</td>
<td>2.757*</td>
</tr>
<tr>
<td>14</td>
<td>3.933</td>
<td>2.600</td>
<td>1.333</td>
<td>-2.621*</td>
</tr>
<tr>
<td>59</td>
<td>4.767</td>
<td>3.633</td>
<td>1.134</td>
<td>-2.546*</td>
</tr>
<tr>
<td>35</td>
<td>5.467</td>
<td>4.400</td>
<td>1.067</td>
<td>-2.045*</td>
</tr>
<tr>
<td>21</td>
<td>6.300</td>
<td>5.267</td>
<td>1.033</td>
<td>-2.036*</td>
</tr>
<tr>
<td>26</td>
<td>4.400</td>
<td>5.167</td>
<td>0.767</td>
<td>1.626</td>
</tr>
<tr>
<td>27</td>
<td>6.033</td>
<td>6.100</td>
<td>0.076</td>
<td>0.133</td>
</tr>
<tr>
<td>61</td>
<td>4.933</td>
<td>5.600</td>
<td>0.667</td>
<td>1.266</td>
</tr>
<tr>
<td>38</td>
<td>6.833</td>
<td>7.467</td>
<td>0.634</td>
<td>1.222</td>
</tr>
<tr>
<td>25</td>
<td>3.767</td>
<td>4.167</td>
<td>0.400</td>
<td>0.928</td>
</tr>
<tr>
<td>19</td>
<td>4.233</td>
<td>4.433</td>
<td>0.100</td>
<td>0.454</td>
</tr>
<tr>
<td>24</td>
<td>6.333</td>
<td>6.133</td>
<td>0.200</td>
<td>-0.369</td>
</tr>
<tr>
<td>16</td>
<td>5.267</td>
<td>5.367</td>
<td>0.100</td>
<td>0.192</td>
</tr>
<tr>
<td>22</td>
<td>4.267</td>
<td>4.233</td>
<td>0.034</td>
<td>-0.101</td>
</tr>
<tr>
<td>30</td>
<td>5.233</td>
<td>5.267</td>
<td>0.034</td>
<td>0.063</td>
</tr>
<tr>
<td>Aver. Mean</td>
<td>5.137</td>
<td>5.139</td>
<td>0.807</td>
<td>-0.005</td>
</tr>
</tbody>
</table>

*Significant Statement
might be arranging specifically for a two-to-two situation. For example, the missionaries might ask a contact to invite a friend in because he or she would probably feel more comfortable with a companion. (Statement 35.)

The missionaries tend to see MIA meetings as running out of steam before ending. An always-controversial subject, perhaps the missionaries felt that this was the case because they felt more responsibility for the success of the activity. At this time, the General Authorities have limited the MIA time. (Statement 21.)

PERSONAL SPACE

The last-category, personal space, shown in Table IX and Figure 8, produced a .686 disagreement value between the categories. This is rather low compared to the 1.056 mean value of the six categories.

Only statement 1 (arm around shoulders) in five statements has significant difference. All others show a low degree of disagreement.

Implication and Recommendation

Even if you are well acquainted with a Chinese convert, the missionary should restrain his friendly Western gesture of putting his arm about the shoulders of that person. Ten missionaries felt that it was rather acceptable; the Chinese shuddered at the thought. This again is indicative of Chinese conservatism, and perhaps of the fact that one third of the Chinese sample is female. (Statement 1.)

A one step distance is probably the most widely accepted distance for comfortable conversation throughout the world, with some exceptions.  

34 Edward T. Hall and William Foote Whyte, "Intercultural
The Chinese agree, but somewhat less than the Americans. This might indicate some confusion about the size of a step. Also, in Statement 37 both Chinese and missionaries concur with the idea that when talking with a woman, one should stand farther away than when talking with a man. This could also explain the Chinese reaction to the "one step".

TABLE IX
PERSONAL SPACE

<table>
<thead>
<tr>
<th>Statement Number</th>
<th>Mean Missionaries</th>
<th>Mean Chinese</th>
<th>Degree of Disagreement</th>
<th>T-Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>6.033</td>
<td>3.967</td>
<td>2.066</td>
<td>-3.724*</td>
</tr>
<tr>
<td>33</td>
<td>7.100</td>
<td>1.233</td>
<td>0.867</td>
<td>-1.636</td>
</tr>
<tr>
<td>34</td>
<td>4.400</td>
<td>4.067</td>
<td>0.333</td>
<td>-0.611</td>
</tr>
<tr>
<td>58</td>
<td>4.967</td>
<td>5.067</td>
<td>0.100</td>
<td>0.192</td>
</tr>
<tr>
<td>37</td>
<td>6.167</td>
<td>6.100</td>
<td>0.067</td>
<td>-0.161</td>
</tr>
<tr>
<td>Aver. Mean</td>
<td>5.733</td>
<td>5.086</td>
<td>0.686</td>
<td>4.775</td>
</tr>
</tbody>
</table>

*Significant Statement

TOMORROW

Since time is not an absolute, the cultures of the world also are changing constantly. Consequently, this study is not the final word, or anything like it, on this subject. Tomorrow, new programs, new influences, and new emphases will be found in different areas of inter-cultural communication. These will require more extensive research.

In any case, no study will ever be considered the definitive one. The two cultures examined in this study are constantly being exposed to radically changing influences.

This is just a direction signpost along a long road.
CHAPTER IV
.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

SUMMARY

Thirty native Chinese students and thirty American L.D.S. missionaries recently returned from Taiwan and Hong Kong, all of whom were attending Brigham Young University or living in Provo, Utah, were studied to identify significant differences in opinion concerning Chinese cultural expectations. These expectations were ones directly relating to missionary work. Data on behavior and interaction was derived from 70 statements grouped in six behavior categories.

Utilization of Q methodology and Q technique coupled with t-test analysis demonstrated that four of the six categories demonstrated significant differences between the Chinese and the missionary respondents. The four included "tradition," "language," "personal manners," and "personal space." A fifth, the "personal appearance" category, included only three statements, each of which proved significant by t-test analysis. Overall it did not appear to be statistically significant, however, when compared with the other categories. Nevertheless, this overall analysis does not negate the three individual significances. The sixth category was "church behavior." In the overall analysis, it too showed no significant difference.

The basic hypothesis that all six areas would show significant differences, then, must be rejected, but it is emphasized that two-thirds
of the categories did display the hypothesized differences. In addition, no single behavior category was found to reveal a total lack of significant statements.

It should be understood that the essentially unmeasurable variable of missionary effectiveness (baptisms, effective teaching, good influence and example for contacts and members) was not measured. The 70 statements would not, therefore, apply to any given individual missionary or situation, but would be dealing with missionaries and cultural expectations in general.

In short, the Chinese expectations were often accepted as the standard, and any deviation from the standard by the missionaries was closely analyzed. If no deviation occurred, the cultural lag was, of course, considered to be minimal. Nevertheless, reservations were sometimes invoked when contradictions seemed apparent. A wide scattering of opinion also tended to negate the significance of a given variable.

The results of this study show that, to a certain degree, L.D.S. missionaries from the United States are completing missions with serious knowledge deficiencies in some areas of Chinese cultural behavior. That the actual behavior of the missionaries in the field may have unconsciously conformed to Chinese cultural expectations in many cases must not be ruled out. However, the significant differences revealed by this study generally indicate areas where the missionaries did not know, were confused, or to some degree differed by Chinese "standards". Through politeness or indifference on the part of the native people, a lack of observation or sensitivity on the part of the missionaries, or through
a simple lack of time to deal with such things, a measurable lag has occurred.

CONCLUSIONS

At the risk of being too specific, a list of particular conclusions based on the findings of this study follows. This list cannot hope to be complete; each reader will find some material in the study which he may feel to be more important.

1. The Chinese tradition of respect for the aged may be generally recognized by missionaries in Taiwan and Hong Kong, but this study calls into serious question the actual application of the principle by missionaries. The various actions and even the special language which demonstrate such respect and deference might well be learned and practiced to a larger extent. But despite this tradition, age does not necessarily constitute a handicap for the youthful missionaries if they will learn to avoid actions, gestures, and language which can be construed as disrespectful. For example, arms crossed across the chest, and a careless posture while sitting are easily avoided, but are not taken lightly by Chinese observers.

2. A mild program of conscious cultural substitution could be of some value: Some bowing to Chinese persons in greeting, especially older persons, instead of the instinctive United States' handshake; consideration in scheduling of appointments and meetings to avoid traditional times of privacy; and adoption of some of the conservative and restrained values of the Chinese people (i.e., allowing more space between persons, especially females, when talking; refraining from familiarly putting an arm about the shoulders of a Chinese person; knocking softly
on doors).

3. A program of dissemination of information concerning the "nickname" of The Church of Jesus Christ of Latter-day Saints (Mormon) could counteract mistaken recognition of the characters which carry different and negative meanings.

4. Prior to the establishment of the Hawaii Language Training Mission at the Church College of Hawaii, a missionary spent 30 months in the field. Now the missionary has only 21 months in the actual destination nation. His or her companions may not have as much "time experience" in which they may "pick up" cues to important cultural behavior. In addition, such haphazardly learned behavior may be incorrect, or if correct, may fail to be transmitted. Cultural education should take place sooner, more often, and more systematically.

5. The old-line teaching methods of authoritarian Chinese educators discouraged question-asking as being first, timewasting, and second, not of a high enough quality to condescend to answer. However, time and new teaching methods in Chinese schools are stimulating younger generations to be more outspoken. The missionaries should keep the age of their contacts in mind, and vary the approach accordingly. Older people need to be gently encouraged to respond more, while younger people will probably respond on their own. (This will not apply, of course, to people who are not interested in the subject of religion at all.)

6. The missionary approach to teaching should not be totally "discussion" oriented. The Chinese contacts need time to relax, think, and then respond. An overly sober approach does not allow this social interaction so necessary to something more than an intellectual understanding of Church doctrine. The Chinese contacts are not only being
confronted with a new and unfamiliar religion, but often with new and unfamiliar representatives of a world and culture which they may be simultaneously curious about, and afraid of. Time and purposeful familiarity may help to displace an initial rejection reaction.

7. If invited out to eat, the missionaries should be very careful of table manners and respect for older people. An enumeration of manners would be impossible, considering the vast numbers of different Chinese cultures found in Taiwan and Hong Kong. The safest way to proceed is to inquire about manners in each given instance, and to observe the actions of others carefully. It should be remembered that what is learned in one situation does not necessarily apply to the next.

In the past, cultural considerations have been considered to be a sort of game with which a missionary could choose to become proficient at, or not, depending on luck, talking to the right people, and an odd assortment of more or less reliable literature on the subject. This study emphasizes the idea that effective communication, so important to a missionary, can be directly influenced by inappropriate cultural behavior in a foreign context. Furthermore, the findings of this study indicate that missionaries returning from Taiwan and Hong Kong are not completely proficient in many areas of cultural knowledge which directly impinge on missionary work. Deficient knowledge opens the door for deficient behavior. Deficient behavior may tend to lower missionary success. And because this study does not pretend to be comprehensive, the findings and conclusions of this study may just be the tip of an iceberg.
RECOMMENDATIONS

It is recommended that the results of this study be seen in the light of a rapidly changing cultural picture in Taiwan and Hong Kong. The rising level of native Chinese missionary activity will also have a major influence on the importance of this study.

For purposes of replication, greater accuracy could obviously be obtained by selecting the Chinese sample from persons presently living in Taiwan and Hong Kong, who have had contact with the missionaries. The missionary sample could also be taken from American missionaries actually serving in the field. However, it is recommended that they be missionaries who have served long enough to establish a cultural frame of reference; a minimum of six months might be appropriate.

It is recommended that the principles derived from the findings of this study, along with other important cultural material, be taught to missionaries while at the Language Training Mission in Hawaii, but even more importantly, taught to missionaries after they have experienced actual cultural contact in the destination nation. Missionaries might be actively encouraged to pass on hints to companions, and companions encouraged to exercise a healthy skepticism on all such hints.

It is also recommended that if replication studies were to be made in Taiwan and Hong Kong, that samples should be taken from various geographic areas, and isolated for those areas. For example, the Chinese cultural expectation in southern Taiwan may vary considerably from that in Taipei to the north, or Hua Lien to the east. Likewise Chinese cultural expectation in Kowloon might differ significantly from that in the New Territories.
A last recommendation concerns the questions and statements used in this study. A parallel replication would change no questions at all, but a redesigned instrument might discover even more relevant and significant statements with which to work. The questions which produced no significance in this study, for example, might especially be reexamined to determine actual relevance in a new situation, such as in a particular geographic area. Hundreds of questions and statements could be formulated to replace or supplement the 70 which make up the instrument of this study. This expansion could make possible a roughly equal number of relevant statements for each category. Such an equalization hopefully would eliminate statistical problems like the one in this study with the "personal appearance" category, where a small number of statements within a category all prove significant, but the category itself does not.
BIBLIOGRAPHY

Bankok World, July 11, 1972:


The Doctrine and Covenants. Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1966, 90:11.


The Nation (Bankok, Thailand), July 15, 1972.


APPENDIXES
APPENDIX A
Figure 1

Degree of Disagreement in Personal Appearance Factor with Grand and Factor Means
Figure 2
Disagreement in Tradition Factor with Grand and Factor Means
Figure 3

Disagreement in Language Factor
with Grand and Factor Means
Figure 4

Disagreement in Personal Manners Factor with Grand and Factor Means
Figure 5

Disagreement in Church Behavior Factor with Grand and Factor Means
Figure 6

Disagreement in Personal Space Factor with Grand and Factor Means
APPENDIX B
STATEMENTS

1. If you are well acquainted with a Chinese convert, it is permissible to put an arm about his shoulders as you converse.

2. It is best to telephone a person before you go to his home, either on business or for a personal visit.

3. One must be careful to remember to remove his shoes when entering certain homes.

4. A twenty-three-year-old man should be strongly encouraged to seek his father's consent before he is baptized into the Church.

5. Missionaries should not try to schedule lessons or other meetings between twelve noon and two p.m.

6. The rice bowl should always be brought close to the mouth when you eat from it.

7. A twenty-year-old unmarried woman should not be baptized until she has her father's permission.

8. A married woman need not seek her husband's consent before she is baptized.

9. Chinese people want to avoid political discussions.

10. Chinese tend to be too blunt and outspoken in their criticism of other people.
11. Carrying on a conversation with your hands in your pockets is considered impolite and disrespectful among the Chinese.

12. A guest in a Chinese home should allow his older host to precede him through a doorway.

13. A guest in a Chinese home should always take his seat first at mealtime.

14. It is better to start a meeting a few minutes late in order to allow more people to get there.

15. Chinese students find it embarrassing to ask questions in class.

16. More informal surroundings are needed to help Church members in Taiwan or Hong Kong relax and participate in discussion. Classrooms are too formal.

17. Missionaries should limit their presentations to thirty minutes.

18. Modesty and courtesy keep Chinese people from expressing their views in a discussion, even though they strongly disagree with what is being said.

19. Missionaries should limit their presentations to forty minutes.

20. Missionaries find it difficult to get people to ask questions.
21. MIA meetings often have been too long and have run out of steam.

22. Missionaries are inspired sources of advice and counsel on personal problems.

23. Family Home Evening fits conveniently into Chinese family culture habits.

24. Assigning Chinese members to give impromptu talks in MIA is a good way to help them express their testimonies of the Gospel.

25. The missionaries' lessons generally are complete and few questions need be asked by contacts.

26. Missionaries generally are able to quickly give good scriptural answers to questions about the Gospel.

27. Sunday School lessons are designed to encourage class members to ask questions.

28. White shirts and dark ties reassure contacts about the dependability of the missionary.

29. Chinese people are uncomfortable when people in their presence fold their arms over their chests.

30. The great enthusiasm missionaries exhibit for the Gospel may sometimes scare contacts away.

31. The Chinese people admire a person who looks straight in their eyes, as he speaks to them.
32. Young Chinese females become uncomfortable when someone looks directly into their eyes.

33. If a person will stay at least one step away from the person he is conversing with he will have better communication.

34. Missionaries often stand too far away for good conversation when they are talking to someone.

35. Two missionaries delivering a lesson to one contact is effective because the contact appreciates the attention two missionaries can give.

36. It is better to bow instead of shaking hands when meeting an older Chinese person.

37. When conversing with a woman one stands farther away than he would when talking to a man.

38. Visual aids designed to accompany Gospel lessons are well prepared and save a great deal of discussion.

39. Missionaries generally are able to carry on effective social conversations with the Chinese.

40. Language training of the missionaries makes good communication possible for the missionary very soon after he arrives in the field.

41. New L.D.S. missionaries in Taiwan and Hong Kong demonstrate a high level of ability to understand the language and the culture of the Chinese people.
42. When a missionary becomes excited, his Chinese becomes too rapid to be easily understood.

43. Missionaries generally talk too much about the Gospel and not enough about other matters.

44. Missionaries usually speak too softly, when they teach classes.

45. Missionaries try to speak Chinese too rapidly to be easily understood.

46. The words missionaries use are well pronounced but the intonations sometimes are amusing.

47. Using the English pronunciation of the word "Mormon" quickly identifies the L.D.S. Church in a first introduction to a Chinese contact.

48. Chinese people can communicate better with foreigners if they will use more descriptive gestures as they talk.

49. Gestures by missionaries are effective ways of emphasizing a point.

50. The Chinese people are very friendly and it is easy for a foreigner in their midst to understand them and to communicate with them.

51. Chinese do not appreciate the humor of some situations.

52. The Chinese have little sense of humor.
53. To eat with a knife and fork in a Chinese home is an affront to the host.

54. It is impolite in Chinese society to lift the soup bowl and drink from it during a meal.

55. The youth and vigor of young missionaries is a valuable tool for missionaries as they teach the Gospel to Chinese families.

56. The lack of sophistication and the inexperience of young missionaries is a valuable tool for missionaries as they teach the Gospel to Chinese families.

57. Gum chewing, if it helps a missionary ease his nervousness, may help make his presentation more effective.

58. It is best, in a Chinese home to sit with your side facing the person with whom you are talking.

59. If the missionaries have not explained a Gospel principle completely, their Chinese contacts ask questions until they understand it.

60. Crossing one's legs when one sits with a group of Chinese people is a sign of respect and friendship.

61. An enthusiastic, insistent approach to teaching the Gospel is most effective with a Chinese contact.

62. The direct handshaking approach works well in helping to get acquainted with anyone.
63. Missionaries need to bear strong testimony early in their first meeting with a potential contact.

64. Missionaries are usually perceptive enough to adjust their behavior and manners to fit well into Chinese culture.

65. Contacts understand missionaries' problems and don't mind if they are a few minutes late for an appointment.

66. Often you must knock on the door several times and rather loudly in order to receive an answer.

67. It is not necessary for a missionary to learn to eat with chopsticks.

68. Sometimes hand shaking is overdone.

69. Chinese people feel it is impolite to ask a question a second time, even if they did not understand the first answer.

70. Natural Chinese courtesy often wastes missionary time because lessons are given when there is no interest, the contact does not want to be rude by saying no.
A Q-SORT COMPARISON BETWEEN CULTURAL EXPECTATION OF CHINESE
AND CULTURAL PERCEPTIONS OF RETURNED LATTER-DAY SAINT
MISSIONARIES FROM THE UNITED STATES WHO HAD BEEN
ASSIGNED TO CHINESE MISSIONS

Gary Guang-Yen Chu

Department of Communications

M.A. Degree, April 1974

ABSTRACT

This project was designed to generate information relative to a
specific intercultural communication situation, especially directed toward
diversity between cultural expectation and performance in the following
areas: first, Chinese expectation of American Latter-day Saint missionaries' performance in Chinese contexts; and second, performance of the mission-
aries, as reflected by their knowledge of proper conduct in Chinese con-
texts at the end of their missions.

Using Q-card sorting procedures and t-test analysis, an analyti-
cally developed instrument consisting of seventy statements grouped in six
behavior categories was applied in the specific areas. Twenty-nine of the
seventy statements showed significant diversity. Four of the hypothesized behavior categories proved to be statistically significant. These include,
in descending order from the largest significance: "tradition", "language",
"personal manners", and "personal space". Generally, the results indicate
that missionaries are returning from Taiwan and Hong Kong with some cultur-
al deficiencies which may interfere with effective personal communication.
A program of ongoing cultural education designed for missionaries in these
areas is suggested as a way to alleviate such deficiencies.

COMMITTEE APPROVAL:

Ralph D. Barney, Committee Chairman

Owen S. Rich, Committee Member

Gordon E. Mills, Committee Member

Edwin O. Haroldsen, Department Chairman