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The First Summit Forum of China's
Cultural Psychology**

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PREFACE

China's first Summit Forum of Cultural Psychology (hereinafter referred to as "the Forum") was successfully held in Wuhan University from 7 to 8 December 2013. The event was hosted by the Chinese Association of Social Psychology (CASP), the Committee of Cultural Psychology of CASP (in preparation) and the Psychological Society of Hubei Province (Wuhan Psychology Society); the event was undertaken by the Psychology Department in the School of Philosophy of Wuhan University and the Modern Psychology Research Center of Wuhan University. The Forum was chaired by Zhong Nian - Vice Dean of School of Philosophy, Director of Modern Psychology Research Center and professor of School of Philosophy of Wuhan University. Renowned psychologists, at home and abroad, including Zhang Houcan, Hwang Kwang-Kuo, Yang Zhongfang, Zhang Kan, Yue Guoan, Xu Yan, Peng Kaiping, Wang Dengfeng, Jin Shenghua, Leung Kwok, Chiu Chi-Yue and Hong Ying-Yi participated in the Forum. Participating experts and scholars were very active and more than 400 nationwide cultural psychology workers gathered in Wuhan, which shows a good momentum of development in cultural psychology studies.

The forum's topic was "Chinese Psychology in Temporary Context". More than ten Chinese and overseas cultural psychologists made reports at the Forum. In general, the depth and breadth of the report topics presented at the Forum was very refreshing. Included in the reports, there were topics of theoretical thinking in the development trend of cultural psychology, such as *the Third Wave of Psychology Development*, a report by the famous indigenous psychologist from Taiwan China, professor of National Taiwan University: Hwang Kwang-Kuo; *Social Responsibility of Psychology* by Zhang Kan, former chairman of Chinese Psychological Society and researcher of Institute of Psychology of Chinese Academy of Science; *Imagination and Action of Psychology* by Zhong Nian, the chairman of the Forum, and professor of the Psychology Department of Wuhan University; and *Cultural Psychology in Big Data Time* by Peng Kaiping, Director of Psychology Department of Tsinghua University and professor of Psychology Department of the University of California at Berkeley. In addition, there were also topics of cultural reflections psychologically, e.g. *The Psychology of Culture and Culture in Psychology* by Wang Dengfeng, vice president of Chinese Psychological Society, Psychology professor of Peking University; *Indigenous Studies in Line with International Standards* by Leung Kwok, Director of Department of Management, College of Business, City University of Hong Kong; as well as *The Reconstruction of Modern China's Cultural Spirit of Character* by Jin Shenghua, vice president of Chinese Psychological Society, and professor of Psychology Department of Beijing Normal University. There were also reports on forefront dynamite and application of cultural psychology development, for instance, *Cultural Mixing: Theory, Research, Application and Future Direction* by Chiu Chi-Yue, professor of Nanyang Technological University; *Dynamite Multiculturalism: Interaction between Social Cognition, Neuro and Genetic Mechanism* by Hong Ying-Yi, distinguished expert of China's National Talent Development Plan and professor of Nanyang Technological University and *Discussion on Chinese Real Self* by Sun Chien-Ru, professor of Psychology Department of National Chengchi University, and many others.

There were 12 discussion groups and 8 seminars in the communication session of the Forum, as well as 120 presentations of the papers on cultural psychology. Participating scholars and experts developed extensive communication and heated discussions among the following topics on the issues of theory and application: theoretical construct and methodology of cultural psychology, indigenous psychology, cross-cultural psychology, study on the doctrine, culture and consumption, individual growth and cultural

intervention, cultural psychology and internet usage, mechanism of social psychology in promoting national rejuvenation, theoretical study and empirical research on Chinese cultural psychology, discovery and selection of research in cultural psychology, cultural shock and ethnic identity, the training of psychiatrist under the vision of culture, and culture and psychotherapy. For the sake of more teachers and students, during the Forum, the Department of Psychology in the School of Philosophy of Wuhan University held a series of lectures and seminars. For instance, Professor Hwang Kwang-Kuo delivered a speech, *Overcome the Five Great Challenges of the Development of Indigenous Psychology*, and Chiu Chi-Yue introduced the application of software simulation technology in cultural psychology research in his lecture, *Culture and Innovation*.

Today, there is a strong proponent of cultural construction and cultural prosperity in China. Culture has been regarded as a special resource, integrated into all aspects of the economic and social life, providing services to the economic and social development while developing itself. Cultural psychology has become one of the most important components of social psychology research framework and a most rapid growing branch in the field of social psychology. As the chairman of the Forum, Professor Zhong Nian mentioned, psychology, in the temporary context of China, its imagination and action collides dizzily right here. Psychology is stepping toward community, toward life and toward people.

Professor Zhong Nian

Vice Dean of School of Philosophy,
Director of Modern Psychology Research Center
Professor of School of Philosophy
Wuhan University, Wuhan, China

Report on Contemporary Cultural Psychology Disciplinary Development Team Project

The Formation of the Team

Since 2010, Wuhan University has launched a research platform named Disciplinary Development Team Project for contemporary Cultural Psychology studies; the team is composed of young faculty and researchers born after 1970s. The purpose of such project is to bring together disciplinary development ideas in teaching and research as well as provide teamwork supports for young scholars. This platform has already attracting young psychologist and faculties to think seriously about what the core competitiveness are for the Faculty of Psychology in Wuhan University and which direction we should make efforts to develop our disciplines in the future.

Today, neural psychology and cultural psychology are two main trends of the development of the modern psychology. Psychology as a science, has been taking the Scientific Reductionism as its mainstream from beginning, trying to explore the general law behind complex psychological phenomena from the gene and brain perspectives. The development of cognitive neuroscience in the 21st century has brought this reductionism to the culmination. On the other hand, cultural psychology has also grown vigorously and has become the second summit of the development of psychology. The study of modern psychology requires the integration of traditional scientific psychology with the cultural background and the connection of individual psychology with a wide range of social and cultural background to eliminate the bias of cultural centralism and pay attention to the diversity of culture and social cultural specialty of psychology so as to test the cultural universality and cross-cultural differences of psychological theory.

As far as the foundation and advantages are concerned, Psychological scholars at School of Philosophy in Wuhan University has laid a good foundation for the study of cultural psychology. Some middle-aged scholars have been engaged in the study of cultural psychology, and have built up wide influence and a good reputation in this field. Many young scholars also have the specialties and achievements in this direction. Wuhan University is the earliest to set up courses of “cultural psychology” (including universities of undergraduate and graduate level). At the same time, Wuhan University is also famous for its superiority of humanistic & social sciences. The School of Philosophy, to which the Faculty of Psychology is attached, enjoys a high reputation in China and has provided a good theoretical foundation and rich resources of cultural studies for the research of cultural psychology.

Combining with the development momentum of today's psychology and relying on the existing advantages of the Department of Psychology and the characteristics of Wuhan University, we agreed on the decision of making cultural psychology as the development direction for our department of Psychology in Wuhan University. We have successfully secured grant for the Disciplinary Development Team Project in 2012, and formed a research group of “Contemporary Cultural Psychology”. The research group is composed of three senior scholars, seven young scholars, four young lecturers and two post-doctors. Cultural psychology has become a good example of gathering disciplinary power and talents of the Department of Psychology in Wuhan University.

Team Building and Research Focuses

Based on the native Chinese culture, and from the two cultural perspectives of indigenous psychology and cross-cultural psychology, the fundamental goals of “contemporary cultural Psychology Research Team” is to study cultural psychological problems, such as, the cultural identity and self-construction in modern China’s culture and society in which diverse cultures collide and mingle with one another. We need to build a psychology with the Chinese culture expressing the specification of indigenous cultural on theory and reality, and the generalization for cross-cultural communication to develop the disciplinary advantages of the Department of Psychology of Wuhan University, gradually establishing our influence in the field of psychology at home and abroad.

On the specific research content, we will launch a series of researches around the problem of “Self-construction of Chinese People under the Current Culture” to investigate (1) the self-construction of the Chinese people under traditional culture, so we will have a good knowledge of people's implicit self-concept in order to understand the origins of the internal anxiety and conflict of people under modern culture; (2) people's self-construction and identity under the contemporary culture, so we will understand how people choose and fuse value orientation, behavioral styles, meaning searching under multicultural social to establish individual cultural self-system and self-identity under the multicultural conflicts and contradictions of people's improving physical lives and loss of spiritual pursuits; (3) healthy self-construction under modernization, so we will be able to provide guidance for people’s mental health and social adaptation in multicultural society.

On the perspective of research, by applying culture as a kind of phenomenon resource and a philosophy resource to develop the current cultural psychology with theoretical height and depth, 1) we will explore the cultural roots of Chinese people’s mental phenomena and its shared meaning system in the perspectives of indigenous cultural psychology based on the Chinese culture. (2) We will investigate the different forms and causal mechanisms of psychological phenomenon of all mankind indifferent cultures in the perspective of cross-cultural comparison. (3) We will make use of the research discoveries in Chinese philosophical to integrating cultural psychology so as to think culture through philosophy aspect instead of regarding culture only as a kind of research object.

On the specific research questions, we regard self as the core subject and explore the psychological meanings and performances of freedom, independence and self-esteem of individual in the Chinese culture, its relationship with cognition, language and self-construction of individual and interactive features of individual self in the interpersonal relationship and social organizations at the social level. Questions will be studied around the social problems in reality, including children education, language learning and personal health, achievements and happiness, interpersonal harmony, social values, population aging and religious beliefs, etc. The research subjects include people who are psychologically healthy and unhealthy, criminals and normal citizens, and people of all ages.

Vision and Achievement Gained

Around the subject design, the team members have initiated a series of related researches, such as *Research on the Autonomy under the Chinese Cultural Background*, and *Research on the Psychological Adaptation to China's Urban and Rural Cultural Changes* by Zhang Chunmei, *Characteristics of Free Will* and *Research on the Intercultural Adaptation of Foreign Students in China* by Liu Yi, *Research on the Characteristics of Emotion Regulation and Mental Health* by Li Jie, *Research on the Culture and Language Cognition* by Zhao Junhua, *Research on the Attitude Towards Aging, Mental Health, and the*

College Students' Job Selection Psychology by Jiang Zhaoping, through which Jiang expects to change and even eliminate college students' negative attitudes towards aging and hopes that they can develop a positive job-selecting value to matching the aging society, *Research on the Methodology of the Cultural Psychology* and *Study of the Chinese Materialism* by XieTian, *Research on the Emotion in Organization and Citizenship Behavior* by Yan Yu, *Research on the Chinese Conception of Justice* by Xu Huanu, *Research on the Adolescent Self-worth* by Hu Junsheng and so on.

Since July 2012, our team has regular colloquium every term and has invited several distinguished scholars in the field of cultural psychological research at home and abroad to deliver special talks in our department. For example, the famous cultural psychologist from Canada, John Berry, once gave a lecture on Cross-cultural Communication; Kwang-Kuo Hwang, a well-known professor from Taiwan, introduced the studies on Chinese Favor and Face, as well as the Philosophical Methodology; James Liu, a celebrated psychologist from New Zealand and chief editor of *Asian Journal of Social Psychology*, gave us a lecture on Historical Psychology as well as the Action Research; Chi-yue Chiu from Singapore taught ABM Dynamic Simulation Method and so on. We have also specially invited Mr. JianZhong Hong from Finland to take charge of teaching the course of Cross-cultural Psychology. At present our team members have already achieved some preliminary achievements including a paper (*How Power Influence Moral Judgment: The Effect of Situational Involvement*) published in the top Chinese academic journal in psychology, 7 articles of related papers and 8 English conference papers published, 6 academic papers publicly published and at least seven 7 papers been submitted. We have gained 3 national or provincial funding projects.

Based on this project, our team successfully held the 1st China Cultural Psychology Forum in December 2013, which brought widespread social impact. The Cultural Psychology Academic Committee of the China Association of Social Psychology was also established smoothly, which was affiliated to the Department of Psychology of Wuhan University. In March 2014, we cooperated with the famous social psychologist and one of the leading figures of cultural psychology Chi-yue Chiu in holding the fifth "Cultural Mixing Conference". In May 2014, five teachers from the Department of Psychology participated in the 6th "Cultural Mixing Conference" in Beijing. In addition, some of our teachers also once participated in the following conferences such as the 10th Biennial Conference of the Asian Association of Social Psychology held in Indonesia in August 2013, the 2nd Chinese Intercultural Disciplinary Development Forum held in Shanghai in April 2014, the Narrative Psychology Conference held in Taiwan in June 2014. And some teachers will attend the Applied Psychology Conference in France in August 2014 and the Gerontological Psychology Conference in Hong Kong in January 2015 and so on.

At present, our team is carrying out "Cultural Psychology" translations project including five English books: (1) *Culture Psychology: History and Future*, by Michael Cole, Harvard University Press; (2) *Understanding Culture: Theory, Research, and Application*, by Robert S. Wyer, Chi-yue Chiu, Ying-yi Hong, Psychology Press; (3) *Handbook of Cultural Developmental Science*, by Marc H. Bornstein, 2011 by Psychology Press; (4) *Cross-cultural Research Methods in Psychology*, by David Matsumoto, Fons J. R. van de Vijver, Cambridge University Press; (5) *Oxford Handbook of Chinese Psychology*, by Michael Bond, Oxford University Press. And our team has currently signed a publishing contract with one of China's most influential famous press - People's Publishing House, which plans to publish the series of translations successively from the spring of 2015. We are also actively preparing for establishing China's

first specialized academic journal *Cultural Psychology*, aiming to gradually develop it into a formal high-level academic journal.

Cultural psychology research is of great challenge for young scholars, which requests both effortful study of the deep psychological structure under the background of Chinese culture and mastery of research methods on modern psychology. Our team is working towards this target and willing to dedicate all our energy and talent to promote the development of cultural psychology. We wish that the cultural psychology flourishes under the joint efforts of every scholar.

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Keynote Speaker I

Attaining the Goal of Indigenous Psychology through Critical Realism and Multiple Philosophical Paradigms

Kwang-Kuo Hwang
National Taiwan University

As an indigenous psychologist (IPist), I have devoted myself to the indigenization movement of psychology for more than thirty years. The experience of exploration in this field enables me to realize that Critical Realism (CR) may provide a philosophical framework for IPists to reflect upon various challenges encountered in the development of indigenous psychology (IP), as well as the construction of culture-inclusive theories in psychology. In this article, I will use Bhaskar's (1975) classification system for the philosophy of science to explain the difficulties of various strategies proposed by IPists to attain an epistemological goal of the IP movement. Then I will explain how Bhaskar's (1975, 1978) CR and Archer's (1995) analytical dualism may help IPists resolve their problems. I will use my book, *Foundations of Chinese Psychology: Confucian Social Relations* (Hwang, 2012), as an exemplar to illustrate how I constructed culture-inclusive theories of IP by the approach of multiple philosophical paradigms in light of CR and analytical dualism. Finally, I will begin my discourse with the necessity of a new "model of man" for the progress of IP.

Polysemantic Concept of Agency

Probably since the dawn of European civilization, Westerners have been seeking the ultimate causes of events, driving forces of phenomena and processes, and powers responsible for their fate. In their quest for the underlying forces of social dynamics, the concept of "agency" has been utilized to denote the power guiding social operation and transformation. Sztompka (1994) traced the evolution of this concept and found that it has been gradually socialized and humanized in Western social thoughts, and much later in sociology.

Evolution of the Concept

In the very beginning, the agentical powers for controlling the human and social world were placed in the supernatural domain. Being conceived as animistic forces, personified deities, singular gods, or metaphysical providence, the agency always operated from the outside, shaping and even determining individual and collective fate, thus prescribing personal biographies and social histories.

After the Renaissance, God's agentical powers were brought down to earth and located in slowly unraveled natural forces of various kinds. The progress of science enabled Westerners to believe that the functioning and change of human society were determined by a list of natural forces to be discovered by scientists in the emerging fields of physics, chemistry, biology, geology, and even astronomy. The agency became secularized, but it was still located outside humanity and society.

The success of science, as well as achievements in various fields of the Western world, gradually transferred the agentical powers to human beings. Nevertheless, the agency was exclusively located in

Great Men such as prophets, heroes, leaders, commanders, discoverers, inventors and scientists. They were the movers of society, but their charismatic capacities were not products of society. They were inborn, genetically inherited and self-made. Thus, the concept of agency was humanized, but not yet socialized.

A New “Model of Man”

Sztompka (1994, p. 26) indicated that a surprising twist occurred with the birth of sociology. The agency became socialized, but dehumanized again. Society was conceived as an organism with the function of self-regulation and self-transformation. The metaphor of an organism treated the agency as its inherent power with taken-for-granted vital energy for directional and irreversible social change. The models of society without people underlying all varieties of evolutionism and developmentalism were blamed as a sociological fallacy and viewed as one of the most obvious weaknesses of orthodox functionalism or mechanistic system theory (Nisbet, 1970, p. 203). Therefore, Homans (1971, p. 113) urged with a strong yearning, “Let us get men back in, and let us put some blood in them” (cited in Sztompka, 1994, p. 26). Those calls were heeded in due time, and the agency finally found its proper place in the actions of social agents. It became humanized and socialized.

Because most psychology theories neglect the agentic powers of human beings, and because the multiple meanings of *agency* in sociological theories make it an ambiguous term hard to understand, the experience of taking part in the indigenization movement of social sciences gives me a strong feeling that we are urgently in need of a new “model of man” to solve this difficult issue (Ecksenberger, 2012). Because most Western theories of psychology emphasize the causality of human behavior, rather than its intentionality, an important reason IPists are dissatisfied with Western theories of psychology is that they ignore the simple fact that human beings are able to understand, predict, change and control their environment, others in their environment, and themselves (e.g. Kim, Yang, & Hwang, 2006, p. 10). Therefore, Kashima (2005, p. 35) recommended IPists to adopt the view “...intentionality is materially realized (and) meaning is part of a causal chain....”

Two Types of Psychology

Such dissatisfactions and concerns highlight a long-existing tension between natural and social sciences in the history of psychology. When Wilhelm Wundt (1832-1920) established his laboratory in Leipzig in 1879, he conducted experiments on “lower cognitive functions” using the method of controlled introspection on consciousness. He described his approach and research findings in a book entitled *Principle of Physiological Psychology* (Wundt, 1874/1904). Recognizing the restriction of this approach to understand “higher forms of human intellect and creativity” as represented in culture, he studied cultural issues in his volumes of *Völkerpsychologie* by historical methods (Wundt, 1916).

Soon after the launching of scientific psychology, Lev Vygotsky (1896-1934), a young Russian psychologist who was profoundly influenced by Western thoughts, also distinguished “lower” from “higher” psychological processes in 1927 for the sake of differentiating men from animals in phylogenetic continuity. Based on the distinction between “explanation of nature” and “understanding of human actions” formulated by Dilthey and Münsterberg, Vygotsky also distinguished two types of psychology: causal psychology as a natural science aimed to study the cause-and-effect of lower psychological processes, while intentional psychology as a “spiritualistic” one aimed to understand human intentions as well as actions (Vygotsky, 1927/1987).

Because of Vygotsky's premature death at the age of 38, and because his work was criticized by the Communist Party in Russia, even though he was a contemporary of Pavlov, Freud and Piaget, his work never attained their level of eminence during his lifetime, and thus, the so-called intentional psychology has been relatively ignored by mainstream psychologists (MPists).

Indigenization Movement of Psychology

The indigenization movement originated from dissatisfaction with the transplantation of the Western psychology paradigm. Since the 1970s, many non-Western psychologists in areas such as India, the Philippines, Korea, Japan, and Taiwan, decided to develop indigenous psychology (Allwood & Berry, 2006). They argued that current MP is basically a kind of Westernized or Americanized psychology. Both its theory and research methods contain Western ethnocentric bias. When the Western psychology research paradigm is transplanted blindly to non-Western countries, it is usually irrelevant, inappropriate, or incompatible for understanding the mentalities of non-Western people and resolving problems encountered by local people in their daily lives (Sinha, 1988). Such a practice has been regarded as a kind of academic imperialism or colonialism. By ignoring the fact that many Western theories of social psychology are culturally bound, duplication of a Western paradigm in non-Western countries is likely to result in the neglect of cultural factors that may influence the development and manifestations of human behaviors.

Bottom-up Model Building Paradigm

As such, many indigenous psychologists have advocated "a bottom-up model building paradigm" (Kim, 2000, p. 265) to promote "the study of human behavior and mental processes within a cultural context that relies on values, concepts, belief systems, methodologies, and other resources" (Ho, 1998, p. 94), and that treats people "as interactive and proactive agents of their own actions" that occur in a meaningful context (Kim, et al., 2000, p. 71). They perform a "scientific study of human behavior (or the mind) that is native, that is not transported from other regions, and that is designed for its peoples" (Kim & Berry, 1993, p. 2) in order to develop a "cultural appropriate psychology" (Azuma, 1984, p. 53), "a psychology based on and responsive to indigenous culture and indigenous realities" (Enriquez, 1993, p. 158) or a psychology whose "concepts, problems, hypothesis, methods, and tests emanate from, adequately represent, and reflect upon the cultural context in which the behavior is observed" (Adair et al. 1993, p. 149).

The bottom-up model building paradigm implies a methodology of inductive approach. The unsophisticated results of this approach, however, have been criticized by mainstream psychologists. For example, Triandis (2000) pointed out that anthropologists have used a similar approach for years, and that accumulating anthropological data with an idiosyncratic approach may not have much significance in terms of contribution to the development of scientific psychology. Poortinga (1999) indicated that the usage of the plural "indigenous psychologies" by many indigenous psychologists suggest an implicit restriction on the development potential for indigenous psychology. The development of multiple psychologies not only contradicts the scientific requirement of parsimony, but also makes the demarcation of cultural populations a pending problem. If every culture has to develop its own psychology, how many indigenous psychologies should there be? How many psychologies would have to be developed for Africa? What is the optimal number of indigenous psychologies? What is the meaning of an indigenous psychology developed in a specific culture to people in other cultures?

Strategies to Attain the Goal of IP

In order to respond to these challenges, most indigenous psychologists have argued that the development of numerous indigenous psychologies is not their final goal. Rather, their final goal is to develop an Asian psychology (Ho, 1998), a global psychology (Enriquez, 1993; Yang, 1993), a universal psychology (Berry & Kim 1993; Kim & Berry 1993), or a human psychology (Yang, 1993).

Three Philosophies of Sciences

The criticisms from MPists, as well as the responses from IPists, can be understood in the context of philosophy of science. Bhaskar (1975) classified Western philosophies of science into three broad categories (see Figure 1). The first category is classical empiricism, as originally proposed by David Hume (1711-1776), who regarded atomic facts as the ultimate objects of knowledge, and their combinations constitute all the events that are objective for us to recognize the external world. The logical structure of this elementary proposition states relationships among names of objects and is supposed to be isomorphic with atomic fact in the objective world. Radical empiricists conceptualize scientific knowledge as an individual's behavioral responses to the stimuli of some events. Though logical positivists do not accept such approach of behaviorism as the only method for creating valid scientific knowledge, they still insist that the valid content of science must be reduced to such empirical facts and their combinations.

The second category consists of transcendental idealism proposed by Kant and the various versions derived from it. According to this school, the goal of scientific activities is the construction of theoretical models to depict the natural order. Hence, theoretical models are constructed by scientists, although they might be independent from any particular individual, they cannot be independent from the scientific community. According to this school, scientific research is aimed to find the underlying structure from manifested phenomena, the constant association among events is necessary but not sufficient condition for deriving natural law, knowledge about the natural world thus becomes a construction of human minds. The modern version of this school argues that scientific knowledge is constructed by the entire science community.

The third school of transcendental realism argues that scientific activities are aimed to find the structure of mechanism for producing the phenomena. The objects of scientific research are neither the phenomena (empiricism), nor the constructs imposed on the phenomena (idealism), but the real structures that exist and operate independently from our knowledge. According to this perspective, the world exists independently from our knowledge about it. Both the world and our knowledge about it have their own structures that can be differentiated and are changing constantly. Science is not an epiphenomenon of nature, and nature is not a product manufactured by human beings.

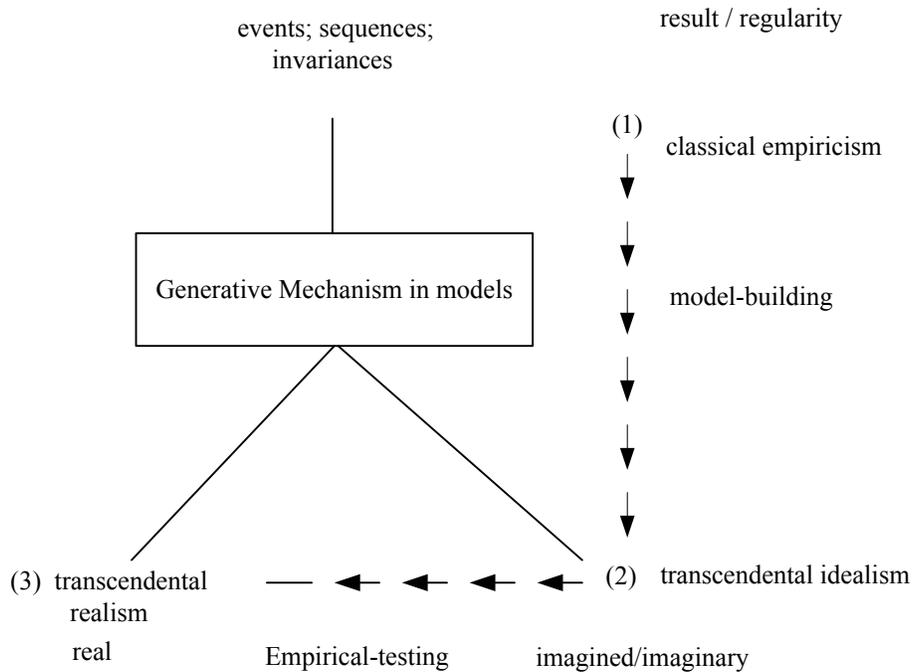


Figure 1. Logic of Scientific Discovery (adopted from Bhaskar, 1975:174)

Conceiving in the aforementioned classification system, most IPists advocate for the empirical approach of positivism in an attempt to finding the universal mechanism for developing IP. In order to achieve this goal, they have proposed several research methods or approaches, including the derived etic approach (Berry, 1989; Berry & Kim, 1993), the metatheory method (Ho, 1998), the cross indigenous method (Enriquez, 1977, 1993), as well as cross-cultural indigenous psychology (Yang, 1997a, b).

It seems to me that the development of Asian psychology, global psychology, universal psychology or a human psychology implies the construction of universal theory to integrate previous findings of indigenous psychologies. Nevertheless, are the proposed research methods or approaches plausible for them to attain those goals? In order to overcome the barrier to construct theories of universal psychology or global psychology, it is necessary for us to examine the methodological strategies as suggested by those pioneers.

The Derived Etic Approach

As noted earlier, most indigenous psychologists advocate for the emic approach and emphasize the use of concepts and terms from the local cultural system to understand the meanings of local phenomena. Berry and Kim (1993) regarded the derived etic approach as a necessary step in constructing universal psychology. The derived etic approach attempts to integrate the knowledge obtained by the imposed etic and emic approaches through comparison. At this point a crucial question is: What is the nature of the imposed theory for indigenous psychologists in a derived etic approach for constructing global psychology? If it is a formal theory for interpreting psychological mechanisms of the human mind that is applicable to various cultures (though such assumptions might be falsified by empirical facts), the derived etic approach proposed by Berry (1969, 1989) is acceptable. On the other hand, if it is a substantial theory

referring to an acculturation strategy of integration “where psychology draws upon the ideas, theories, methods, and findings of both [cultures], [and] eventually all societies yield to the generalized universal psychology” (Berry, 1993, p. 272), such an advocacy implies repeated use of the inductive method, and its feasibility is dubious. Following this latter approach, no matter how many cultures are studied, results would contribute only “one small step toward a universal psychology” (Berry, 1993, p. 260). The final goal of attaining a global psychology would always remain far away.

The Cross-Indigenous Method

Enriquez (1977, 1993) separated indigenous research strategies into indigenization from within and indigenization from without. The indigenization from without approach is very similar to the imposed etic approach. It advocates importing (Western) psychological knowledge from dominant source cultures to interpret data obtained from the target culture in the third world. Enriquez strongly opposed this approach. Instead, he advocated for the indigenization from within approach using “the local languages and cultures as sources for theory, method, and praxis” (Enriquez, 1993, p. 163). In order to increase the generalizability of research findings in indigenous psychology, he proposed a cross-indigenous method that entailed using various cultures as the sources for cross-indigenous psychology, expecting to broaden the database for building a global psychology.

The focus of Enriquez’s (1977, 1993) discourse is on language and culture. His cross-indigenization method is subject to the dilemma of the inductive empirical approach if it results in a substantial psychological theory with higher generalizability amongst different cultures. Though it is expected that “with the cross-indigenous approach, not only can universal regularities be discovered, but also the total range of a phenomenon investigated is increased” (Kim & Berry, 1993, p. 11), there are still some doubts about “how such an integration of knowledge derived in different cultural systems [can] actually be realized” (Poortinga, 1997, p. 361). Even Enriquez (1993) himself admitted, “crosscultural psychology will remain a promise so long as indigenous psychologies remain untapped because of language and cultural barriers” (p. 154).

Metatheory Approach

Indigenous psychologists argue that blindly adopting imported foreign theories may raise the risk of ethnocentric pitfalls, since these theories contain many concepts that are alien to the target culture. However, Ho (1988, 1998) argued that relying on indigenous concepts alone might lead to similar difficulty, and would not eliminate the fundamental predicament of culturocentrism. Ho (1998) distinguished theories along an indigenous-exotic dimension. Indigenous theories are constructed on the basis of values and concepts of the target culture and represent an insider’s viewpoint. In contrast, exotic theories are produced with values and concepts alien to the target culture and represent an outsider viewpoint. In order to eliminate the potential incongruence between various theories, Ho proposed the development of a meta theory by comparing indigenous and exotic theories in terms of contents, theorists, and cultures.

His approach also implies the potential difficulty of using an inductive empirical approach. Ho’s meta theory thus constructed is just a mini-meta theory. “It may be expanded for multicultural and even holocultural studies in which the target universe includes all known cultures in the whole world” (Ho, 1998, p. 93). Ho’s proposal raises the question: To what extent should the target universe of such a minimetatheory be expanded to include all known cultures in the world?

Cross-Cultural Indigenous Psychology

K. S. Yang (1993) supported Enriquez's (1989) distinction between exogenous indigenization and endogenous indigenization, or indigenization from without and indigenization from within. He argued that the psychology established by the exogenous indigenization approach is just a kind of exogenous indigenous psychology:

Such psychology adopts culture and history from other societies (usually Western countries), but not their own as the origin of thinking. It is roughly a kind of deformed Western psychology, and fails to represent validly the characteristics and genuine phenomena of local society, culture and history. So, I don't admit it as real indigenous psychology. What we mean by indigenous psychology is restricted to endogenous indigenous psychology, and that is what we seek (K. S. Yang 1993, p. 44).

Yang further divided indigenous psychology into monocultural indigenous psychology and cross-cultural indigenous psychology, and argued that Westernized or Americanized psychology is also a kind of monocultural indigenous psychology. The construction of regional psychological theories cannot merely rely on monocultural indigenous studies, but must integrate related knowledge from several indigenous psychologies through crosscultural indigenous studies (K. S. Yang, 1997a, b, 2000).

At first glance, Yang's arguments are very similar to Enriquez's. But, Yang goes on to discuss the integration procedure from the perspectives of content and approach. Insofar as content is concerned, he proposes two types of integration: empirical and theoretical. Empirical integration "rests mainly on the common characteristics (components, processes, constructs, structures, or patterns) and functions shared by all the compared indigenous psychologies" (K. S. Yang, 2000, p. 258).

With respect to theoretical integration, Yang argues "if a psychological theory is able to adequately understand, explain and predict psychological and behavioral phenomena in a certain domain across two or more cultures, it may be said that the theory integrates the phenomena in that domain for those cultures" (Yang, 2000, p. 258). His proposal is very similar to the derived etic approach advocated by Berry. But the question remains: with insistence on the cross-cultural indigenous psychology approach, who would be able to construct a theory to integrate the common characters and functions shared by all of the compared indigenous psychologies?

The Philosophy of Critical Realism

It seems to me that the philosophy of Critical Realism may provide a clear-cut guideline for non-Western psychologists to resolve their challenges.

Philosophical Reflection for the Development of IP

Here, I would like to highlight the non-positivistic posits first. Because most non-Western psychologists have consciously or unconsciously adopted a scientific viewpoint of positivism and believed that the theories constructed by scientists in the "advanced" countries represent a certain kind of "truth," they emphasize the importance of research methods and methodology in their training programs but ignore the ontological or epistemological issues. Therefore, they generally follow Western paradigms of research and conduct hypothesis-testing type of research within the context of Western theories. Very few of them dare to challenge Western theories, much less attempt to construct alternative theories.

Even though some IPists have attempted to change the situation, a careful consideration of Bhaskar's (1975) three philosophies of science reveals that it is unlikely for them to attain the goal of universal,

global or Asian psychology by the empirical approach of inductionism. Viewing from the perspective of scientific revolution (Kuhn, 1969), when Western paradigms of psychology are transplanted to non-Western countries and encounter anomalies that cannot be explained by the imported theories, the pre-existing theories are in a state of crisis awaiting scientific revolution. But, I would like to emphasize that if IPists are indulged in the collection of empirical data by the approach of naïve-positivism without devoting themselves to the construction of theory to compete with pre-existing theories, they are unlikely to challenge the Western theory of MP despite the accumulation of empirical anomalies.

One Mind, Many Mentalities

In order to resolve the difficulties encountered by most IPists, it seems to me that special attention should be paid to an important principle proposed by cultural psychologists to explain their fundamental view of human nature: One mind, many mentalities; universalism without uniformity (Shweder, Goodnow, Hatano, LeVine, Markus & Miller, 1998, p. 871). Mind means the totality of actual and potential conceptual contents of human cognitive process, which is determined by biological factors (Shweder, 2000, p. 210). Mentality denotes cognized and activated subsets of the mind that have been cultivated and owned by a particular individual or group so that they can be taken as the subjects of research by cultural psychologists. This principle indicates that the psychological functioning or mechanisms of the human mind are the same all over the world, but that various mentalities may evolve in different social and cultural environments.

The universal human mind is determined by nature, while the mentalities are shaped by socio-cultural factors. In order to attain such an epistemological goal, indigenous psychologists have to overcome the most difficult challenge of integrating natural and social sciences, which social scientists have faced for a long time.

Critical Realism

The philosophy of CR has addressed this issue seriously. Individuals obviously have agentic capabilities. But most psychological theories ignore the fact and refuse to accept the reasons they give for their intentional social actions as causes. Therefore, critical realists attempt to address this tension by theorizing or conceptualizing a person as one who can make both material and psychological predicts. Material predicts can be applied when an individual intervenes in the material world through acting or doing. Psychological predicts can also be applied when an individual is reflexively monitoring their own interventions in the material world (Bhaskar, 1975).

CR advocated for an objectivist, realist approach to science based on a Kant-style transcendental analysis of scientific experimental activity. Stressing the need to retain both the objective, ontological, or intransitive side of knowledge, and the subjective, epistemological, or transitive side, Bhaskar (1975, 1978) developed a philosophy of science and social science which would sustain the reality of the objects of science as well as their knowledgeability; in addition, it also would incorporate the sociology of knowledge, which emphasized the theory-laden, historically contingent and socially situated nature of knowledge.

A combination of ontological realism with epistemological relativism gave birth to an objectivist, yet fallibilist theory of knowledge. Bhaskar (1975) argued that reality has *depth*, and that knowledge can penetrate more and more deeply into reality, without ever reaching the *bottom*. Bhaskar stated that he has introduced *ontology* into the philosophy of science at a time when this was almost heresy. He argued for an ontology of stratified emergence and differentiated structure, which may support the ontological reality

of causal powers independent of their empirical effects. Thus, his philosophy opened up the possibility for a non-reductionist and non-positivistic account of causal explanation of social science.

Analytical Dualism

In order to construct culture-inclusive theories, I strongly support the cultural and structural realism proposed by Archer (1995, 1996), as well as her approach of analytical dualism, which should not be confused with philosophical dualism. She emphasized that social structure, culture and agency are not separate entities, but instead it is useful to treat them as analytically separable. The analytical distinctions enable researchers to consider the substantive differences between them, to examine their interplay, and to sustain the respective analytical distinction between material interests and cultural ideas in social life (Archer, 1996, p. xi).

Archer (2005) noted that the concept of culture and its properties, in comparison to social structure where units of analysis are easily identified (e.g. roles, organizations, institutions), tends to be grasped rather than analyzed. This lack of development in the concept of culture can be attributed to “the myth of cultural integration” which she traces back to early anthropology (Archer, 1985, p. 333).

The myth perpetuates a view that culture is shared by the community (the social-cultural level, S-C), which results in the eliding of cultural meanings (the cultural system level, CS) in social theorizing (Archer, 2005). When culture and agency are conflated, no analytical distinction is made between the “parts of culture” and the “people,” and this fallacy of conflation hinders the analysis of their interplay and prevents the interplay from being the foundation of cultural dynamics (Archer, 1996, p. XV). Moreover, there is no source of internal cultural dynamics available to explain social change. Accordingly, sources of change to culture are said to be externally located (Archer, 2005, p. 19). Therefore, she proposed that an analytic distinction should be maintained between CS and S-C.

The Approach of Multiple Philosophical Paradigms

Archer’s philosophy of cultural and structural realism is very similar to my rationale of using multiple philosophical paradigms to construct culture-inclusive theories for the development of indigenous psychologies. Since devoting myself to the indigenization movement of social sciences in the 1980s, I have realized that the fundamental barrier for Chinese social scientists to make a genuine breakthrough in their research is a shortage of comprehensive understanding on the progress of Western philosophy of science, which is the essential ethos of Western civilization.

Philosophy of Science

All the knowledge sought and taught in Western colleges has been constructed on the grounds of philosophy. In order to help Chinese young scholars understand the progress of Western philosophy of science, I had spent more than 10 years writing the book, *Logics of Social Sciences* (Hwang, 2001/2013), discussing different perspectives on the crucial issues relating to ontology, epistemology and methodology proposed by 18 representative Western philosophers in the 20th century. The first half of this book addresses the switch in the philosophy of natural science from positivism to post-positivism. The second half expounds the philosophy of social science encompassing structuralism, hermeneutic and critical science. Because psychology and other social sciences are characterized by both natural and social sciences, we have to adopt the strategy of multiple-philosophical paradigms so as to construct culture-inclusive theories in accordance with the principle of cultural psychology: “one mind, many mentalities” (Shweder et al., 1998).

In other words, though I advocate an approach of post-positivism in opposition to the approach of positivism for the indigenization movement of psychology (Hwang, 2003, 2004, 2005), I have adopted the so-called multiple-philosophical paradigms and utilized the philosophy of post-positivism, structuralism, hermeneutic and critical theory to solve various issues encountered in bridging scientific universality and cultural specificity.

Mandala Model of Self

In order to construct a new “model of man” to incorporate main ideas of scientific psychology and intentional psychology, I deliberately constructed a *Mandala model of self* in the first chapter of my book *A Proposal for Scientific Revolution in Psychology* (2011a, b), and used it to explain the potential influence of cultural tradition on one’s actions. It seems to me that this universal model of *self* may incorporate most philosophical craving of CR in theorizing or conceptualizing a person.

The focus of this model is the action taken by an individual in his/her lifeworld (see Figure 2). *Self* in this model refers to a socialized agent with the ability of reflexivity whose lifeworld can be represented by a mandala with the structure of a circle inside a square.

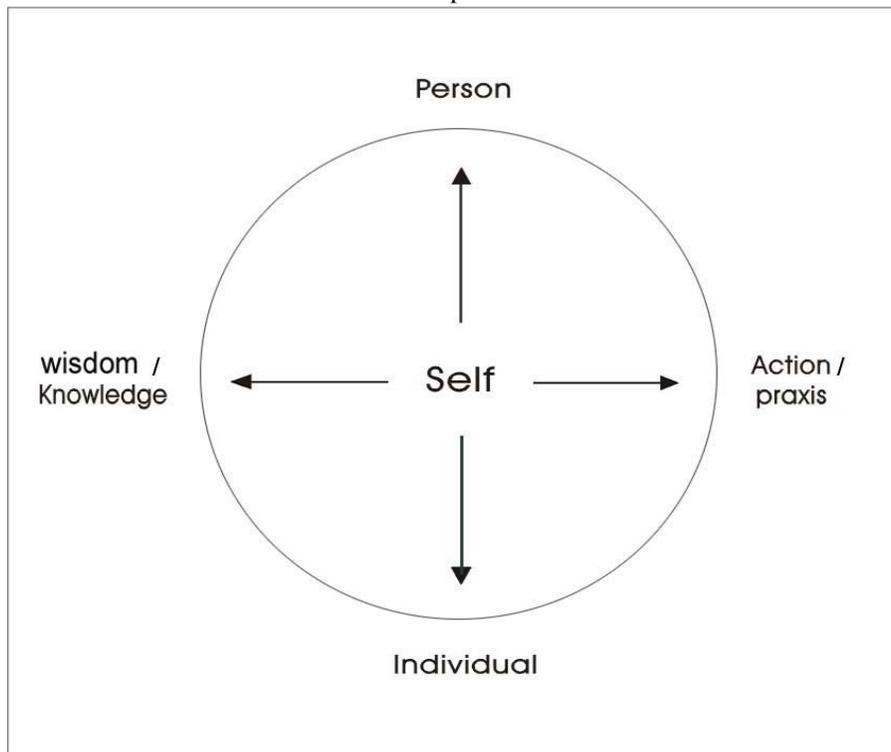


Figure 2. The Prototype of Self as a Mandala

In Figure 2, *self* in the circle is situated in the center of two bi-directional arrows: one end of the horizontal arrow points at *action* or *praxis*, another end points at *wisdom* or *knowledge*. The top of the vertical arrow points at *person*, and the bottom points at *individual*. All of the four concepts are located outside the circle but within the square. The arrangement of these five concepts means that one’s self is being exerted by several forces from his/her lifeworld. But, all five concepts have special implications in cultural psychology which should be elaborated in detail below.

One of the bi-directional horizontal arrows directs to *action* rather than *behavior* as frequently used by psychologists; it refers to one’s action taken after reflection, rather than conceiving *self* as the black

box mediating the stimulus and response by behaviorists. The *praxis* under action means the *action* taken in accordance with a particular theoretical knowledge or a judgment made by a moral agent.

Individual, Person, and Self

The difference between *person*, *self*, and *individual* was raised by anthropologist Grace G. Harris (1989). She indicated that these three concepts have very different meanings in the Western academic tradition: *individual* is a biologicistic concept; it regards human beings as a member of the human species who are of no difference to other creatures in the universe. *Person* is a sociologicistic or cultural concept. It views a person as an agent-in-society who takes a certain standpoint in social order and plans a series of actions to achieve a particular goal. Every culture has its own definitions of *appropriate* and permitted behaviors, which have been endowed with specific meanings and values, and are transmitted to an individual through various ways of socialization. *Self* is a psychologistic concept. In the conceptual framework of Figure 1, *self* is the locus of experience, one who is able to take various actions in different social contexts, and one who is able to make self-reflections in attaining goals.

The Duality of Self

According to Giddens' (1993) structuration theory, *self* as the subject of agency is endowed with two important capabilities: reflexivity and knowledgeability. Reflexivity means that the *self* is able to monitor his/her own action, and able to give reasons for his/her *action*. Knowledgeability means that the *self* is able to memorize, store, and organize various forms of knowledge, and make them a well-integrated system of knowledge.

From the perspective of psychology, an individual's ability of reflexively awareness will result in the duality of *self*. *Self* as a subject is able to integrate his/her own behaviors that distinguish one from others, this is the basis of one's sense of self-identity. Meanwhile, *self* has the ability to reflect and therefore knows one's relationship with other objects in the world. Hence, one may regard oneself as part of a particular social group and acquire a sense of social identity.

An individual's self-identity and social-identity have very important implications for one's self-reflection. In Figure 2, the horizontal bi-directional arrow points at *wisdom/knowledge* and *action/praxis*, and the vertical one points at *person* and *individual*, respectively. This means that the *self* in one's lifeworld exists in a field of forces. When an individual intends to take action, his/her decision may be exerted on by several forces, especially when one identifies with a particular social role. On the one hand, s/he has to think about how to act as a socialized *person*. On the other hand, s/he is pushed by various desires as a biologicistic *individual*. When s/he takes *action* and encounters problems, s/he may reflect by using the information stored in his/her personal stock of knowledge. If the problem persists, s/he may take further steps to search for solutions from the social stock of knowledge.

Face and Favor Model

Human beings are relational beings (Gergen, 2009). Anyone's self is destined to interact with others in the lifeworld. In my theoretical model of *Face and Favor* (Hwang, 1987, 2012), the dyad involved in social interaction was defined as petitioner and resource allocator. When the resource allocator is asked to allocate a social resource to benefit the petitioner, the resource allocator will first consider: "What is the *guanxi* (relationship) between us?"

In Figure 3, within the box denoting the psychological processes of the resource allocator, the shaded rectangle represents various personal ties. It is first divided into two parts by a diagonal. The shaded part

stands for the affective component of interpersonal relationships, while the unshaded part represents the instrumental component.

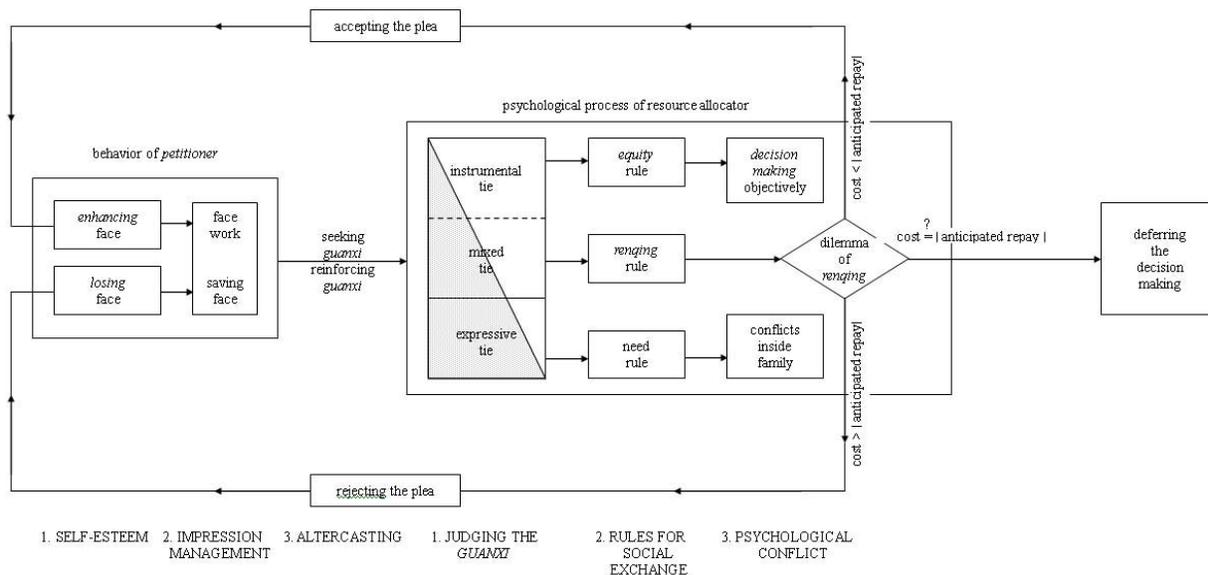


Figure 3. A Theoretical Model of Face and Favor (Adopted from Hwang, 1987, p. 948).

The same rectangle denoting *guanxi* (interpersonal relationships) is also divided into three parts (expressive ties, mixed ties, and instrumental ties) by a solid line and a dotted line. These parts are proportional to the expressive component. The solid line separating expressive ties within the family and mixed ties outside the family indicates a relatively impenetrable psychological boundary between family members and people outside the family. Different distributive justice or exchange rules are applicable to these two types of relationships during social interactions. In expressive ties, the need rule for social exchange should be adhered to and people should try their best to satisfy the other party with all available resources. In mixed ties, following the *renqing* rule, when individuals want to acquire a particular resource from someone with whom they have instrumental ties, they tend to follow the equity rule and use instrumental rationality.

Universal Mechanism for Social Interaction

In my article, *Face and favor: Chinese power game* (Hwang, 1987), I intensively elaborated on the meaning of *renqing* rule in Chinese society. If it is conceptualized as a special case of equality rule that emphasizes that once an individual has received favor from another, s/he is obligated to reciprocate in the future. Thus, the *Face and Favor model* can be viewed as a universal model. Is there any evidence to support my argument?

The four kinds of interpersonal relationships in Figure 3, namely, expressive tie, mixed tie, instrumental tie, and the relationship between petitioner and resource allocator, are isomorphic to the four elementary forms of social behaviors that had been revealed by Fiske (1991) through his intensive review over previous literatures of psychology, anthropology, and sociology. Thus we may conclude that both my *Face and Favor model* (Hwang, 1987) and Fiske's (1991) classification system represent universal mind of human beings for social interaction. The difference between our works lies in the fact that Fiske's classification system provides an excellent taxonomy of elementary forms of social behaviors, while my

Face and Favor model represents a universal mechanism for social interaction. In particular, its significance should be understood in the context of Critical Realism (Bhaskar, 1975).

Morphosis of Confucianism

In Chapter 5 of my book, *Foundations of Chinese Psychology*, I used my *Face and Favor* model as a framework to analyze the texts of pre-Qin Confucian classics by the hermeneutic method. Viewing from the perspective of analytical dualism (Archer, 1995), reinterpreting texts of pre-Qin Confucian classics may enable us to understand the cultural system or the morphostasis of Confucianism. The inner structure of Confucianism thus obtained and detailed in Chapter 5 of my book is what I mean by the “deep structure” of a cultural tradition. Its derivatives as a consequence of socio-cultural interaction at different historical stages of China or in other East Asian regions constitute its morphogenesis.

My long-term efforts to “theorize about culture” have been exerted to reach the dream of IPists by the disciplinary tradition of scientific psychology. Through my approach of multiple philosophical paradigms, I was able to construct a series of culture-inclusive theories of social psychology on the presumption of relationalism, which had been utilized to integrate previous empirical research findings on the topics of social exchange, face, achievement motivation, organizational behaviors, and conflict resolution in Confucian society in *Foundations of Chinese Psychology* (Hwang, 2012).

The Ontological Domains of Reality, Actuality and Factuality

Bhaskar (1975) argued that knowledge constructed by human beings to recognize the nature or the world are structured and can be differentiated. The objects of knowledge can be differentiated into *mechanisms*, *events*, and *empirical* at the entity level, while their ontological domains can be differentiated into *the real*, *the actual*, and *the empirical*, which are replaced by *reality*, *actuality* and *factuality* in Table 1; the term *empirical* is also replaced by *empirical experience*.

Table 1. Bhaskar’s Three Ontological Domains (adapted and revised from Bhaskar, 2008, p. 13)

Ontological Dimensions	Domain of Reality	Domain of Actuality	Domain of Factuality
Entity Level			
Mechanisms	√		
Events	√	√	
Empirical Experiences	√	√	√

Domain of Reality

Critical Realism also takes a realist stance that the world exists independent of our knowledge of it (Sayer, 2000), which is consistent with the ontological position of constructive realism (Wallner, 1994, 1997) as well as Kant’s argument that human beings can construct knowledge to understand only phenomenon but not thing-in-itself.

Scientific realism posits that the mechanisms or theoretical models constructed by scientists must deal with some real objects. The domain of reality comprises whatever exists, which may be natural or social in nature, and independent of whether or not we have sufficient knowledge about their nature.

Those objects can belong to the material nature like minerals, or social objects like bureaucracies. All subjects, material or social, have certain structures and powers. In the field of social science, structures are defined as sets of internally related objects or practices which can be used to refer to large social institutions, and also to small structure at the interpersonal level, like my *Face and Favor* model (Hwang,

1987, 2012), or at the personal level, like the *Mandala model of self* (Hwang, 2011a, b). Those universal models or mechanisms deal with something real in our lifeworlds, which is called *ontological realism*.

The Domain of Actuality

Collier (1994, p. 62) stated that *power* is “a non-technical term designating what something can do,” while *generative mechanism* is “a technical term, designating a ‘real something’ over and above and independent of patterns of events.” For example, my *Face and Favor* model and *Mandala model of self* are supposed to be generative mechanisms; their existence can be viewed as the causal powers of things (Bhaskar, 1975).

We can examine the structures of those mechanisms that generate powers: To a certain degree, we can also predict the structures generating powers under certain conditions or inputs, leading to a change or event. The domain of *actuality* pertains what happens if and when powers in objects are activated. In the social sphere, when social structures and humans exercise their agentic powers, *actuality* pertains to what those powers do and what eventually follows when those powers are activated.

In Chapter 5 of my book, *Foundations of Chinese Psychology* (Hwang, 2012), I explained how I used the *Face and Favor* model as a framework for analyzing the inner structure of Confucianism. The object of my analysis is the corpus of classics by pre-Qin Confucians. The *Mandala Model of Self* urges us to consider the intentionality of *self* under the request of socio-moral order made by *Person*, while my book examined sayings or speeches made by pre-Qin Confucians when their generative mechanisms were activated by some powers. In terms of the distinction between lifeworlds and scientific microworlds, both the *Face and Favor* model and *Mandala Model of Self* are universal and objectivist, while the isomorphic Confucian ethics for ordinary people and other culture-inclusive theories are culture specific and fallibilist. Therefore, my research works can be used as examples to illustrate the philosophical advocacy of critical realism on ontological realism and epistemological relativism.

Based on such culture-inclusive theories, we may examine sayings or speeches made by a particular Chinese actor at the SC level when his/her mechanisms are activated by some internal or external powers. Conceiving in terms of the distinction between lifeworlds and scientific microworlds, those are events that happened in his/her lifeworlds that can be used as materials for qualitative research in social sciences.

The Domain of Factuality

By the same token, culture-inclusive theories can also be used to derive hypothesis for empirical research with a consideration of realistic conditions in Chinese society. The quantitative data collected at the SC level belong to the domain of factuality, which can be experienced directly or indirectly by dualist methods of empirical research; thus, they are termed as empirical experiences in Table 1.

In my book, *Foundations of Chinese Psychology* (Hwang, 2012), I explained how I used the theoretical model of *Face and Favor* as a framework to analyze the inner structure of Confucianism, reviewed previous researches on Chinese moral judgments, and discussed the features of Confucian ethics from various perspectives. In addition, I constructed a series of culture-inclusive theories to integrate findings of previous empirical researches on social exchange, face dynamism, achievement motivation, organization behavior, and conflict resolution in Confucian society. The aforementioned analysis indicates that insofar as the culture-inclusive theories are constructed by indigenous psychologists, qualitative and quantitative researches should be complementary to each other.

Exemplar for Scientific Revolution

The ontology of critical realism advocates for the stratified reality that is essentially different from the positivist assumption of reality. Both Critical Realism and the domain of actuality are subsumed within the domain of reality, i.e. $dr \geq da \geq df$ (see Table 1). In contrast, positivist ontology assumes a relationship of $dr=da=df$, which collapses the three domains of reality into an empirical one and advocates that empirical fact is the only reality.

The difference of the ontological stance between critical realism and positivism has very important implications for non-Western psychologists. Because most psychologists take the position of positivism or naïve positivism when conducting empirical research, they generally assume that human beings are “passive recipients of given facts” and “recorders of their constant conjunctions” (Bhaskar, 1975), without differentiating the three domains of reality and constructing culture-inclusive theories. Eventually, most psychological researches conducted in non-Western countries are merely duplications of Western paradigms of mainstream psychology, resulting in the backward of academic research in non-Western countries as well as the destruction of their cultural subjectivities. It seems to me that this is the most important reason indigenous psychologists of non-Western countries have to seriously attune to the philosophy of CR.

The philosophy of CR, together with my theoretical models of Confucian relationalism as presented in my book, *Foundations of Chinese Psychology: Confucian Social Relations* (Hwang, 2012), may provide exemplars for non-Western indigenous psychologists to construct their own culture-inclusive theories. By so doing, non-Western psychologists will be able to initiate a real scientific revolution against the dominant Western mainstream psychology (Evdenden & Sandstrom, 2011).

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Biography

Professor Hwang, K. K was born in Taipei City in 1945. He graduated from the Department of Social Psychology as a doctor at the University of Hawaii, USA, and now he is a psychology professor at National Taiwan University. Professor Hwang has been committed to the development of local social psychology for over thirty years. With over 50 academic papers in English and Chinese, he has won a Distinguished Research Award from the National Science Council three times, and Good Research Prize more than 10 times. At present, Professor Hwang was awarded special researcher status by the National Science Council, and national lecturer from the Ministry of Education. Professor Hwang's research focuses are social psychology and indigenous psychology.

Keynote Speaker II

What are the Key Abilities of a Good Psychologist?

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One

One of the traditional areas of research in psychology concerns people's abilities. These abilities support the very broad range of activities undertaken by people throughout the world. Ability may be generally defined as the mental characteristics of an individual that are needed to master and apply knowledge and skills. Psychologists carry out certain professional activities, specifically activities related to research into human psychology and behavior. Consequently, psychologists may be said to require relevant abilities in their work.

This paper sets out to discuss the requisite abilities of psychologists from two aspects: the first is imagination and the second is action. The Greek philosopher Democritus wrote, "There are three fruits of wisdom – excellence in thinking, speaking, and acting". The two aspects within this paper, imagination and action, may be seen as the fruits of wisdom. In China there is a nationally famous advertisement: "Action is better than imagination". This implies that imagination is more important than action: but if we do not act, the imagination is not used. According to the Chinese way of thinking, however, the concepts of action and imagination may not be dichotomous, and can be reconciled relatively easily.

If we regard it nevertheless as a dichotomy, the issue could also be regarded as one of *knowledge* versus action. The Chinese advocate the idea of 'unity of knowledge (*zhi*) and action (*xing*)' (*zhixing heyi*). Wang Yangming, commonly regarded as the most important Chinese idealist Neo-Confucian philosopher during the Ming dynasty, was the first person to put forward the theory of the unity of knowledge and action. He maintained that practicing by learning (*zhi zhong you xing*) and learning by practicing (*xing zhong you zhi*) were identical: knowledge (*zhi*) and action (*xing*) were inseparable. Wang also said that '*zhi*' and '*xing*' were two Chinese characters, but implied the same activity. In addition, he promoted learning to practice and said that learning would decide practice. He explained that "*zhi* guides the *xing*, and *xing* is the work of *zhi*; *zhi* is the start of *xing* and *xing* is the result of *zhi*".

More recently, Chinese thinkers have continued to consider the question of "zhi" and "xing". For instance, Sun Yat-sen developed his theory of knowledge and action alongside his revolutionary activity. Mao Tse-tung elaborates on this theme in the essay *On Practice*, regarded as his most important philosophical work, with the subtitle "On the relationship between knowledge and practice, between knowing and doing". Liang Shuming, leader of the Rural Reconstruction Movement, also placed great emphasis on the value of practice, and developed his thinking in this area. Fei Xiaotong (1984), an eminent sociologist, maintained a lifelong preoccupation with the importance of conducting investigations and research in "real-life" practice. His purpose, "the aim of enriching the people", was further revealed in his late work *Travel, travel, and more travel (Xingxing chong xingxing)*, thus indicating that his theory was grounded in improvement in practice, rather than in impractical ideas. "Zhi and Xing" has, therefore, long been an area for discussion in Psychology, particularly within the context

of the relationship between attitude and action. This paper looks at imagination and action with specific relevance to psychologists, giving them the opportunity to reflect on their subject from both aspects.

Two

Let us begin with an examination of Imagination. In 1959 the American sociologist C. Wright Mills published *The Sociological Imagination*, which became the required reference work for Sociology majors in the USA. Mills criticized Sociology of that time and several of its prevalent tendencies. Looking to the future of research in Sociology, Mills wrote:

What they need, and what they feel they need, is a quality of mind that will help them to use information and to develop reason in order to achieve lucid summations of what is going on in the world and of what may be happening within themselves. It is this quality, I am going to contend, that journalists and scholars, artists and publics, scientists and editors are coming to expect of what may be called the sociological imagination.

Comparing Mills' writing on imagination in Sociology with contemporary Psychology, how was imagination regarded in the latter? In Chinese academia, Psychology and Sociology are subjects that are closely related. Looking back to 1952, we see that the Chinese education system underwent significant reform. As a result, several "typically Western" subjects were removed from the curriculum, including Psychology and Sociology. Despite this, Psychology was retained on the curriculum of many Normal (Teacher Training) universities. As these two subjects were gradually restored, in the late 1970's and early 1980's, Psychology took precedence, with a much greater number of teaching staff nationally. Thirty years later, it is clear that Sociology has a significantly greater social impact in China than Psychology. A key reason for this may well be to do with Imagination.

As an example, in the mid-1990's Fei Xiaotong surveyed teachers and students of the Sociology and Anthropology Research Institute of Beijing University, asking about key personal issues. Their answers revealed a wide range of issues, but Fei dismissed them, saying "You are no match for an old man like me! You complain of worldly problems, but my thoughts are above the clouds [in the stratosphere]". This may seem incomprehensible, but those familiar with Fei's work and his approach understood that he was referring to Imagination, the ability that is essential for a scholar. Some years earlier, Fei Xiaotong had published *Small Cities, Large Problems*, based on his research team's work in his hometown Jiuncun (1984). These days, Fei is regarded as a visionary, having highlighted the issues of urbanization thirty years before it became a major topic of discussion.

So where is imagination to be found in Psychology? A review of some related subjects may be helpful.

One such subject is Anthropology. To some extent, Anthropology is the study of spaces. Research by anthropologists can cover every possible regional culture, and every ethnic group. Thus, a key factor in this subject is diversity. Through fieldwork, anthropologists use ethnography to reveal diversity. As humans seek to gain self-knowledge, the study of cross-cultural comparisons may be helpful. In *The Human Mirror*, Clyde Kluchhohn, an anthropologist, suggests that different cultures are like different mirrors, each reflecting a single aspect but together also simultaneously reflecting the complete overall nature of human beings. Acquiring a sense of space could broaden one's horizon and thereby augment one's powers of imagination.

Another possible subject is History. If we see Anthropology as the study of spaces, then History can be considered as the study of time. The major Chinese work *A Comprehensive Mirror to aid in*

Government (“Zizhi Tongjian”) is recognized for its guiding principle that humans should always draw lessons from history. Since day-to-day events are hard to comprehend in any kind of historical perspective, historians have proposed taking a more long-term view – giving a better sense of timing, and greater insight, and thereby cultivating the Imagination. It has to be admitted that as a subject, Psychology lacks a sense of time. Even Developmental Psychology studies only those changes that occur in humans over the course of their life. It is said that in order to excel in any subject, three foundation courses are required: Introduction, History, and Methodology. In Psychology Departments today, however, courses on the History of Psychology have been withdrawn, and there is a shortage of specialized teachers. In addition, despite China’s history of ancient civilization and historical and cultural heritage, most of this classical knowledge could not be put to good use, again due to the lack of specialist Psychology teaching staff.

Finally, Philosophy could be put under the spotlight. Philosophy is the study of world outlooks, of the development of laws on nature, society, and thinking, as well as the study of both general and fundamental problems in human nature and science. Philosophers maintain that the functions of philosophy embody many perspectives, such as the construction and orientation of a world view (Weltbild), norms and values, modes of thinking (thinking patterns), and the metaphysical realm. The philosopher Feng Youlan states that the purpose of Philosophy is to elevate the realm of life. He divided this realm into four states: the natural realm; the utilitarian state; the ethical realm; and the cosmic state of being (transcendence). This last state may be named the philosophical realm, since Philosophy can assist people to achieving this state. (Feng, 1985, pp. 389-391). It is not difficult to appreciate that the level of Imagination may vary, according to the specific state achieved.

Leading writers on Psychology have referred to Imagination, including William James, Sigmund Freud, and Wilhelm Wundt, known as the founder of Scientific Psychology. Wundt applied the research methods of Physiology to the fundamental psychological activities of humans, and laid the foundations for the main direction in which Psychology has developed. Towards the end of his career, he spent twenty years writing a ten-volume *Völkerpsychologie* (Ethnic Psychology), which discusses a very broad range of topics, including cultural and social psychology, and the psychology of language (psycholinguistics), the psychology of art, and the psychology of religion. In addition, the influential 20th-century psychologist B.F. Skinner published an imaginative science-fiction novel, *Walden Two*, a bestseller detailing a utopian society based on scientific design.

Three

Action requires a concept, competence, and character. Psychology has indeed acquired the power of action, in particular through Applied Psychology – which includes many branches. At one time, Psychology included the doctrine of functionalism, implying usefulness or, in other words, application. There is also the topic of motion theory, seen in the action research by Kurt Lewin, who is known as the founder of social psychology. His key phrase was “there is nothing so practical than a good theory” (Schellenberg, 1987, p. 70). “All his life, Lewin devoted himself in applying psychology to social problems” (Hothersall, 2011, p. 204).

Nevertheless, psychologists must appreciate that their subject is disadvantaged. The application of psychology permeates many fields, but in a number of situations, the influence of psychology is no greater than that of other relevant subjects, such as management, education, or communication. It is even considered that Psychology is less useful than some of these other subjects. The value of some

applications has sometimes been doubted, even by psychologists themselves. Within China, there are numerous professional organizations, all organizing conferences with varying subject matters. Some of these organizations favor application, while others steer away from it. Both sides seem seldom to communicate or interact with each other. Consequently, a divide arises between knowledge and action, and professionals fall into different groupings. Such a division is not healthy for longer-term developments in the discipline of Psychology, or for those involved in the academic side of this work.

Psychologists should not necessarily claim particular expertise in their subject, disdaining the views of laymen. Research into Intelligence is an example. Early in the 1980's, the renowned American psychologist R. J. Sternberg (founder of the Triarchic theory of intelligence) conducted a survey of 140 researchers in intelligence and 476 members of the general public, asking about their attitude towards the concept of intelligence. While the opinions of the general public corresponded broadly with those of the researchers, there were also significant differences. These differences related to the importance placed on the various elements of intelligence: the research psychologists gave the highest ranking to language competence, followed by problem-solving skills and pragmatic competence (practical ability); the general public placed the most importance on practical problem-solving skills, followed by language competence and social competence. These variations in ranking led to much discussion and the further development of Intelligence theory (Zhang, 2005, p. 299).

The ancient Chinese philosopher Zengzi said, "The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long". (The Analects: Tai Bo) The current view of Psychology is that it carries with it a burden of social responsibility. As the subject is developed still further, the responsibilities increase. Consequently, psychologists cannot occupy their own idealized world, in an "ivory tower". Neutrality is paramount in any branch of science, but scientists cannot help having personal feelings. David Myers, the social psychologist, wrote in a widely read textbook, "like the study of Social Psychology, I continue to envision this text as solidly scientific and warmly human" (2006, preface). Thus, Psychology must aim for balance, bringing both science and humanity into the equation.

During the past one hundred years, areas of science and research have been subject to fashion, highlighting one subject and then another, such as Philosophy. Is it the turn of Psychology to come under the spotlight? Maybe so. Psychology provides services for the community, so a branch of community psychology could be developed. This could lead to "life psychology", or "psychology of the common people". In 2008, when I and a number of colleagues founded the forum "Psychology and the Development of China", I adopted the term "Towards a People's Psychology" (Zhong, 2010), with the purpose of expanding research in this branch of the discipline. In this way, the subject of Psychology would be developed for the greater good, rather than purely to focus on "the self" and individuals. We trust that the individual psychologist will be able to combine imagination and action effectively in his or her work, leading to wider benefit both for him/her and for the general public with whom they are concerned.

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Biography

Professor Zhong Nian was born in 1961 in Wuhan City, Hubei Province. He graduated from the Department of Psychology, Beijing University in 1983. Then he went to work as the research director of the National Research Institute of South-Central University for Nationalities. In September 1991 he was sent to the Institute of Chinese Intellectual History of Hubei University as the director, and at the end of 1995, he was given an exceptional promotion to be a professor. In November 2001, he came to College of Humanities, Wuhan University. Professor Zhong took charge as the dean of the Department of psychology, and now he is the vice president of the School of Philosophy. His research areas and interests include: Cultural Psychology, Social Psychology, Communication and Advertisement Psychology, Local Management Psychology, Cultural Anthropology, and Cultural history of Chinese Society. Professor Zhong has taught various psychology courses and has been published in many academic journals.

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Life Event · Setbacks in Life · Taoism · Psychological Growth

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[Abstract] Taoism could have played an important role in coping with mental problems caused by life's setbacks. Taoism shows the function of dealing with life's setbacks by results of biography research. Many dimensions of Taoism-personality have significant correlations with psychological growth as shown with measurement study. The results demonstrate that the Taoism coping with life's setbacks would finally come with psychological growth or life wisdom.

[Keywords] life stress; Tao; Taoism; Taoism-personality; psychological growth

Introduction

Life is either an over-exciting adventure, or nothing. Whether people like or dislike them, they suffer many life setbacks. The “noxious” stimulating condition that produces stress reactions as the “stressor”, while the state of the animal itself, the reaction, is called stress (Lazarus, 1966, p. 31). A vast amount of life events, and trivial trouble matters can cause stress. Moreover, acute and chronic stressors increase the risk for onset, persistence, or worsening of depression and influence the susceptibility to post-traumatic stress disorder (PTSD). Although researchers have extensively studied the negative effects of a life setback, there is an amount of literature suggesting that individuals facing a wide variety of very difficult circumstances experience significant changes in their lives that they view as highly positive. Tedeschi and Calhoun (2004) have provided a definition of the phenomenon to the transformation of setback to growth: “psychological growth is generally understood to mean good which people exposed to even the most serious life events may perceive at least emerging from their struggle with such life events as family members died suddenly”. However, culture would have an effect on many factors in the process of psychological growth, and different cultures embrace very different positive attitudes toward struggled-against stressful events (McMillen, 2004). Chinese culture shows high specificity for what are stress and trauma, how to think about them, and how to cope with them. Traditional Confucian high praises such guidelines that “only those who endure the most become the highest”; Buddhism claims that suffering from the world is the inevitable process of the Buddha Nirvana. And Taoism proposes that Fuhuo has always been interdependent and can transform mutually, moreover, it represents its collective wisdoms of how to survive confronted with stressful life from philosophy level of existence, outlook on life and thought, feeling, will and behavior.

Peirong Fu believes that Confucian thought provides people guidance to dissolve the emptiness from the perspective of ethical values, while Taoism is from an existence of endogenous. Taoism insists that tranquil nature should unfold in innate existence, and oneself, existence and human nature should be an integral unity (Na, 2003). And not only that, under the times facing the dangerous of “alienation”, Taoism guides people to the direction of real existence beyond the limitation of ethical values (Xu, 2002). When

people plunged into a very chaotic society, faced with the biggest setbacks or confronted with the greatly stressful situations, Taoism can turn them back to the candid nature, and therefore, find the true meaning of life. Eventually, this provides the possibility of easing the negative emotions caused by stress from the views of an existence of endogenous and regaining the psychological growth.

The life philosophy of Taoism holds a value orientation of backing to nature, being yourself and free and unfettered, pursuing the candid nature, and takes “the nature and being oneself” as the core of the theory of human nature, which is “the natural extension of Tao... ..the embodiment of Tao and the integral part of Tao” (Luo, 2007). Under the great background of “Li (礼) far far away from Ren (仁)”, the value orientation provides people suffering from stress and setback of spirit and heart harbor. The criticizing and denying point of view appeared through the above two words, gives the intellectual a cool head and represents the human nature of “the nature and being oneself” in criticizing reality. In Laozi’s view, the meaning of life lies in the value of human life itself. Unless individuals can return to the state of “the nature and being oneself” and become the kind of person they should be, individuals cannot be truly happy and realize the meaning of life.

Laozi believes that everything in the world is relative, “Being and Not-being grow out of one another; difficult and easy complete one another. Long and short test one another; high and low determine one another. Pitch and mode give harmony to one another. Front and back give sequence to one another” (Chapter 2) and counterparts are mutual transformation, “Misery! – Happiness is to be found by its side! Happiness! – Misery lurks beneath it!” (Chapter 58). But transformation is conditional, “When one is about to take an inspiration, he is sure to make a (previous) expiration; when he is going to weaken another, he will first strengthen him; when he is going to overthrow another, he will first have raised him up; when he is going to despoil another, he will first have made gifts to him”. (Chapter 36). The transformation also is endless and recycling, like Laozi saying: “The Tao produced One; One produced Two; Two produced Three; Three produced All things” (Chapter 42). Therefore, according to Laozi’s suggestion, it is necessary to cope with life setbacks from the view of mutual transformation and ever-changing or dialectical way of thought.

Laozi also holds that “Gravity is the root of lightness; stillness, the ruler of movement” (Chapter 26), and “Constant action overcomes cold; being still overcomes heat. Purity and stillness give the correct law to all under heaven” (Chapter 45). Then a true Taoist can reach the state of “The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigour” (Chapter 16). Therefore, when faced with stress and frustration, one should maintain peace and tranquility in his mood.

Laozi also tells us that “There is nothing in the world more soft and weak than water, and yet for attacking things that are firm and strong there is nothing that can take precedence of it” (Chapter 45). The softer thing, which looks very small and weak, is usually full of great strength and can overcome the strongest. So “The softest thing in the world dashes against and overcomes the hardest” (Chapter 43); and “The soft overcomes the hard; and the weak the strong” (Chapter 36). Therefore, not only the physicality, but also human nature which holds Tao in it should show the nature of “The soft overcomes the hard; and the weak the strong” (Chapter 36). “Man at his birth is supple and weak; at his death, firm and strong... ..Thus it is that firmness and strength are the concomitants of death; softness and weakness, the concomitants of life” (Chapter 76). Therefore, while misfortunes befall, it is only the invincible willpower that can help one survive.

Moreover, Laozi thinks that modest decline is appropriate for confronting with setback. Laozi says: “The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble”

(Chapter 8), and Laozi puts forward “shrinking from taking precedence of others” (Chapter 67) and “Therefore the Sage puts himself in the background; but is always to the fore. Remains outside; but is always there” (Chapter 7), which requires people to behave modestly and make a concession in order that they can “displays himself does not shine; asserts his own views is not distinguished; vaunts himself does not find his merit acknowledged; is self-conceited has no superiority allowed to him” (Chapter 24).

Laozi bitterly attacks someone who “wears elegant and ornamented robes, and carries a sharp sword at their girdle” (Chapter 53) and calls them “robbers and boasters” (Chapter 53), and insists that “such conditions, viewed from the standpoint of the Tao, are like remnants of food, or a tumour on the body, which all dislike. Hence those who pursue (the course) of the Tao do not adopt and allow them” (Chapter 24). Moreover, Laozi proposes that those who pursue (the course) of the Tao should “puts away excessive effort, extravagance, and easy indulgence” (Chapter 29). In terms of how to deal with material benefits, Laozi laments, “Or fame or life, Which do you hold more dear? Or life or wealth, To which would you adhere? Keep life and lose those other things; Keep them and lose your life” (Chapter 44), and consider that a true Taoist should hold “simple views, and courses plain and true Would selfish ends and many lusts eschew” (Chapter 19). Therefore, confronting with setback, one cannot access psychological growth unless they let their desires for the material go down, alleviating the strongest motivation for goal seeking and behave modestly.

In conclusion, Laozi puts forward a suite of self-adjustment strategy for coping with setback which comes from the reflecting, learning and summarizing the negative life lessons and also is the essence of Laozi’s wisdom. In terms of the positive nature of coping with setback and stress, the essence of Laozi’s wisdom and psychological growth both has the same effect, which implies positive growth after experiencing setbacks. Taoism actively proposes the value of “the nature and being oneself” contributed to cope with setback and stress. Moreover, the dialectical way of thought and peace on one’s mood also serve to reduce anxiety and depression, which create conditions of accessing to psychological growth. Besides, the materialistic outlook of “less private few desires” can help people beyond the constraints of material interests and plays a moderate role in dealing with the pressure.

According to the above analysis, the research hypothesis that Tao has a great effect on coping with setback and stress, and positive outcomes of coping ultimately transform into psychological growth and wisdom of life. This study tests and verifies the hypothesis by the method of biography and psychological measurement respectively.

The Study of Biography Research

The researchers find that a typical Taoist is often born in troubled times, is with lonely life experience, suffers many mishaps in their life and have often experienced frustration and doubt, and they are very angry against injustice, but feel helpless. Therefore, in the study, in order to address the observed results we present the use of biography method to analyze a few typical Taoist’s life experiences. The underlying assumptions of the study is that the psychology and behavioral characteristics of a typical Taoist result from setbacks in life, which, in turn, suggests that Taoism can play a constructive role in coping with setback and stress. The study is structured as follows: we look for a few typical Taoists in the history of Taoism, who are Laozi, Guanyin, Yangzhu, Zhuangzi, Guoxiang, “Seven persons of virtue in bamboo grove”, Tao yuanming, Libai, Shendao, Pengmeng, Wangchong, Gehong, Cheng xuanying, Sima chengzhen, and Chentuan. This is followed by a checked process according to the following three criteria: (1) delete atypical representatives of Taoist and Taoism, (2) delete excessive or idealized mythological

figures, and (3) delete figures whose biography material is deficient. Four typical Taoists are selected, whose basic profiles are as follows:

① Zhuangzi, born in Monte City of Song Country during the period of the Warring States, is one of the greatest thinkers advocating freedom and democracy, and the founder of Zhuangzi school. ② Ruanji, style named Sizong. His father, who was one of “seven leading writers during the Jian An Period at the end of the Han Dynasty,” died when he was three years old. So he lived alone with his mother and the family circumstances were miserable and poor. When he was younger, he liked poetry, love songs and music. ③ Tao yuanming, named Qian and style named Yuanliang, born in Chai sang country in Xunyang city, is a poet, scholar, and essayist, and lived in Jin and Song Dynasties. Once served as Jijiu of Jiangzhou, the military town, the Order of Pengze. Because of the prevailing insecurity, very bad luck of his political career, serious official corruption and the system of an influential family, he resigned and lived in seclusion. ④ Libao, the word Taibai, constellations Qinglian, ancestral home located in Cheng Ji county in Longxi city, born in Broken Yecheng City. When he was very young, he moved to Changlong County in Mianzhou city with his father. When he was 25 years old, he began to travel. Once served as the Academy and because of being slandered by those in power, he left the capital after only one year later.

The complete analyses of the above four figures’ biography reveals that a few factors make much impact on the formation and development of their psychological characteristic and behavior: ① The basic characteristics of their times: Social unrest, dirty and dark politics, people being forced to leave their homes and destined for misfortune. ② Education background: While living on the major background of the Confucianist culture, they are affected mutually by a multiplicity of ideas, especially Taoism and Confucianism. ③ Childhood experiences: Suffering from family decline and living a miserable life, or they lost a father or mother and were full of pain and suffering. ④ Life experiences: Despite richer experiences of life and extraordinary talents, they feel deeply frustrated and depressed in the dark reality of society. ⑤ Hobbies: They prefer natural scenery such as Sublime Mountain and beautiful streams. While feeling depressed and in a bad mood, they would try to soothe themselves with the internal beauty of mountains and water.

On the whole, typical Taoists with these particular psychological characteristics and behaviors often run the whole gamut of their frustrating experiences, or they have a stronger ability of comprehension and reflection than ordinary people, or they have unconventional attitude or critical spirit and have courage to struggle against dark society. We think that all the particular psychological characteristics and behaviors can be described as typical traits of a Taoist Personality, which are contained and cultivated in such a process: life experience full of torment or suffering – coping with life events – chronic stress and frustration – observe, reflect, comprehend, and explain – psychological growth and wisdom. The typical traits of a Taoist Personality are exactly equal to the characteristics of psychological growth and wisdom that appear in the perspective of psychology and behavior. On the contrary, the particular psychological characteristic and behavior coming from reflecting and comprehending setbacks in life carries out their particular function of coping with setback and stress. The following study further confirms the hypothesis by many sets of Pearson-product moment correlations between the Taoist Personality and psychological growth.

The Study of Correlations Research

The participants in this study were 178 Chinese college students. The average age (standard deviation) for the participants was 20.51 (± 1.46). 106 of the participants were male and 72 were female. 48 were first-year students, 28 were second-year students and 92 were third-year students. Science & engineering and arts students were 96 and 82, respectively.

Two measurements were used in this study. One was The Chinese Version of Posttraumatic Growth Inventory (C-PTGI). Internal consistency coefficient was 0.729 and 0.777 for the two factors, respectively. The study showed that The Chinese PTGI has acceptable reliabilities and validities (Tu & Guo, 2009). The other measurement was the Scale of Taoist Personality (STP). Based on an “emic” Taoism theory approach, the researchers choose 486 vocabularies used for describing people from the classical books including the “Lao Zi” and “Zhuang Zi”. Finally, we kept 45 items that contained the following eight dimensions: ZiRan, BenZhen, Jing, Zao, RouRen, QianTui, ChaoTuo and GuaYu. For the reason of maintaining integrality of Tao-Personality, the researchers select the Chinese holistic thinking style scale (13 items, three dimensions) to measure Taoism style of thinking. The final STP included 57 items and 11 dimensions (Tu & Guo, 2014). Table 1 presents the relationship between C-PTGI and STP.

Table 1. The Relationship Between C-PTGI and STP

	Zao	Jing	Lianxi	Maodu	Bianhua	RouRen	ZiRan	ChaoTuo	QianTui	GuaYu	BenZhen
Factor 1	-0.018	0.265**	0.274**	0.219**	0.118	0.275**	0.382**	-0.124	0.250**	0.214**	0.196*
Factor 2	-0.041	0.137	0.323**	0.131	0.123	0.327**	0.358**	-0.210**	0.303**	0.233**	0.187*
C-PTGI	-0.033	0.231**	0.339**	0.201*	0.137	0.341**	0.421**	-0.189*	0.313**	0.254**	0.218**

Note: F1: ability factor; F2: relationship factor. *: 0.05, **: 0.01.

Discussion

We can conclude with certainty by the above two studies that Taoism reflects a highly valuable function of coping with setback and stress. The results of biographical study revealed that the typical Taoist who exhibited the particular psychological characteristic and behavior often runs the whole gamut of their frustrating experience, with the critical spirit and courage to struggle against dark society. That is, the particular psychology and behavioral characteristics of a typical Taoist are formed in setbacks in life.

The results of correlation study showed a clear and strong relationship between C-PTGI and TPS. The dimensions of RouRen, ZiRan, ChaoTuo, QianTui, GuaYu, BenZhen, Jing, and Lianxi of STP have been shown to be significantly correlated with the ability and relationship dimensions of C-PTGI. This result may suggest that the great majority traits of TPS exert the same effect and nature as psychological growth of benefits originating from their struggle with such setback in life or life events. These traits of TPS also clearly imply struggling against setback, and strongly imply coming new chance and good turn after the storm. Therefore, the particular psychology and behavioral characteristics of a typical Taoist by itself mean enhancing of self-realization and life goals, promoting understanding of the meaning of life and values, cherishing your human connections and protecting it. In conclusion, the findings of the relation research indicate that the particular psychology and behavioral characteristics of a typical Taoist slowly transformed from reflecting on setback into psychological growth and wisdom. The Taoist Personality may ultimately signify psychological growth.

The researchers considered that by confronting with setbacks in life, the formation of the particular psychology and behavioral characteristics of TP shared the same psychological process of psychological growth. On the one hand, psychological growth means bitterly fighting against setbacks in life or life events accompanied by fierce conflict, extreme worry and immense psychological distress. According to the explanation model of PTGI, when people struggle with serious life events, their world outlook and beliefs about themselves and others are suddenly and earthquake-like shocked, which forces them to ruminate, explain and reflect on what had happened and how to deal with it. Meanwhile, the happening of repeating intrusion and avoidance of negative emotions and unreasonable cognition will urge them to rethink and go forward. During this process, they may display the hopeful signs of psychological growth. With the enhancement of social support, and especially the building up of new cognitive schema, their further development of psychological growth will be promoted by significant lessening of the repeating intrusion and positive reflecting on the life event, which finally transforms the particular coping ability and immune mechanism of the particular life event. In summary, the process of psychological growth contains a few steps as follow: life events – coping with the life event (accompanied by worry, distress and conflict) – ruminate, explain and reflect (life event and coping with life event) – the emergence and development of psychological growth. On the other hand, the findings of the biographical study demonstrated that the typical traits of a Taoist Personality are contained and cultivated in such a process as life experience full of torment or suffering – coping with life events – chronic stress and frustration – observe, reflect, comprehend, and explain – life wisdom. Compared with the process of psychological growth, it is easy to recognize that TP shared the same process of origination and development with PTGI.

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An Analysis on the Value of Chinese Traditional Culture in Psychological Health Education

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[Abstract] *With information globalization, psychological problems have drawn more and more attention. With over five thousand years of history, the traditional Chinese culture has its own uniqueness, especially the Confucian school, Taoist school and Buddhist school. All contain abundant resources of psychological philosophy. Therefore, a study on the traditional Chinese culture is of great significance for the development of psychology. According to the function of traditional Chinese culture on psychology, this thesis tries to analyze its value and impact on psychological health education.*

[Keywords] *traditional Chinese culture; psychological health education; educational value*

Introduction

Using traditional Chinese culture to make an explanation of modern psychology may seem far-fetched. In fact, with a five thousand year old history, the traditional Chinese culture is extensive and profound, and has a plain, as well as far-reaching, influence on psychological research. In ancient times, the concept of psychology was not put forward, however, as a part of a basic quality that is inherited, it does exist. Generally speaking, psychological activities are the natural reflection to the outside world. The traditional Chinese culture was formed over a long period of time; the folk culture are psychological achievements proposed by a group of ideologists, and they influenced the moral principles, values, appreciation of beauty, thought and personality and the specialty of its people in the whole society. Therefore, research on modern psychology on the basis of the traditional Chinese culture will be very helpful in improving the condition of psychological health; also, it has a significant function in the further study of modern psychology.

Function of Culture on Psychological Health

The Concept of Culture Influences Psychological Health

Traditional western culture mainly focuses on scientism, rationalism, and individualism, and thus, western psychological research emphasizes the independence between mind and body. Therefore, individualism is preferred, and the service of psychological health in the occidental world is more advanced. In the same time, medical technology is still improving. In contrast, traditional Chinese culture focuses on the harmonious relationship between the individual and society, i.e. man is an integral part of nature. Compared to traditional western culture, traditional Chinese culture emphasizes collectivism and treats “harmony” as the standard to the reflective index of psychological health. With that being considered, the uniqueness of the individual should be blended into the whole society. This dominant thought influenced the domestic study of psychology, which leads to the fact that Chinese psychological health education focuses on moral cultivation, lays stress on the harmonious union between the inner world and circumstances, and the improvement of morals. So, sometimes, undesirable phenomena in daily life are regarded as “immoral deeds” (Zheng, 2011, p. 85).

Influence of Culture on the Morbidity Due to Psychological Abnormality

Cross-cultural pathergasiology is one of the subjects that anthropologist have studied. Most of the studies have come to their final conclusion in a similar way: the more education one receives, the higher the morbidity related to human's emotion and psychological abnormality will be. Just as statistics show: tension and anxiety tend to result in diseases, while those who are free from care tend to live at ease.

Major Reflective Manners of "Culture Influences Psychological Health"

Psychology is the instinctive reflection of a human's brain to objective phenomenon in real life, and psychological abnormality is a false reflection. Therefore, objective reality is the source of psychological study. According to statistics, cultural surroundings have an effect on the outbreak of psychological diseases; it is also related to social culture and social background. Different social culture not only affects the reflective manners of psychological abnormalities, but also affects the condition of psychological diseases (Ji, 2013, p. 252).

Influences of Social Culture on Human Being's Behavior

In general, culture can be divided into the culture of individualism and the culture of collectivism. In the culture of individualism, an individual should be the center to shape the formation of personality. In the culture of collectivism, it tends to cultivate the individual who pays attention to the collectivism. These two totally different kinds of culture play quite an important role in the process of shaping a human's behavior, such as motivation, emotion, learning and cognition.

Value of Traditional Chinese Culture Embodied in Psychological Health Education

Although many of the influences that traditional Chinese culture leaves on human's psychological health have been recorded in China, a complete system of psychological health has not yet been formed, as well as an accurate concept. However, almost all thoughts have a positive effect on Psychological Health Education, among which the cultures of Buddhism, Taoism and Confucianism are the three most important elements of ancient traditional Chinese culture, and these three kinds of culture are a significant source when studying the influences that traditional Chinese culture leaves on psychological health. The following parts will try to make a brief analysis on the influence combining with the thoughts from Confucian school, Taoist school and Buddhist school.

Confucian School's Influences on Psychological Health

Whether one is psychologically healthy or not lies into the degree of being content with their current situation, the ability to maintain inner balance, and the ability to recognize the outside world correctly as well as the ability of self-control. Also, it lies into the ability to keep harmonious relationship between body and mind, one and another, humans and society. This is the target that the Confucian school pursues. And Confucian culture mainly has influence on the following aspects:

Principle of the golden mean. The inner dynamic balance is an important index to measure psychological health. The principle of the golden mean in Confucian culture puts emphasis on the pursuit of inner balance. The doctrine of mean can be treated as a kind of attitudes towards life. The essence of the doctrine of mean is to be impartial and to be obedient to the formed rule. When combining the doctrine of mean with psychology, the reflective way should be that one is capable of facing the stimulation and keeping a peaceful heart. In modern society, a proper understanding of the doctrine of mean is moderation, which means standardizing your own behavior and adjusts one's life style in modern

society. Meanwhile, one should have a moderate mentality towards success. Nowadays, with the rapid development of modern society, the pace of life is getting faster and faster, so people have many pressures. Thus, thoughts of the doctrine of mean hold an outstanding position in psychological aspects.

Self-cultivation. To build a correct outlook of life and value, and at the same time, strengthening ideology and morality is the basis to shape a wholesome disposition. Many aspects are included in ideology and morality: self-cultivation, uprightness, sincerity, and psychological health should be kept through the following aspects: First of all, one should hold a correct attitude towards desire. Either self-indulgence or mortification are not advocated in Confucian culture, rather, Confucian culture tends to treat desire as a standard and lead people to establish a proper attitude to desire. In the process of pursuing material life, an appropriate degree should be kept; neither more nor less is beneficial for the health of body and mind. So are the attitudes towards poverty and richness. In Confucian school, the thought of being contented with poverty and devoted to spiritual aspects is advocated. If one puts excessive emphasis on enjoyment of material life, even in the payment of losing one's dignity, the deed is generally regarded as the loss of inner balance. Secondly, learning more about one's own will be helpful in building a wholesome disposition. The thought that one should not be arrogant, even if he/she is great, and should not be ferocious, even if he/she is dignified, in Confucian school is a reflective way to shape wholesome disposition (Luo, 2009, p. 96).

The benevolent loves others. Good interpersonal communication and social relationship is important to the development of psychological health. Modern psychology treats the ability of interpersonal communication as a norm to judge whether a person is psychologically healthy or not. Similarly, Confucian school also has the same viewpoints: first, they think that making friends is important. Confucius once said: what a pleasure it is to have friends come from afar. Through this saying, we can conclude that Confucius believes that making friends is a kind of pleasure in life. Indifference, anti-social, or having problems in making friends can be thought as the reflection of an unhealthy psychology. But when making friends, the degree should be well controlled. Unquestioning ways of making friends should not be encouraged. Second, an harmonious domestic relationship is advocated. Filial piety is promoted in Confucian school. And this viewpoint should not only be embodied through deeds, but also attitudes. Only when cognition and emotion are united as one can it be thought of as psychologically healthy. Third, learn to be tolerant. If one wants to do well in interpersonal relationships, tolerance is necessary. Only when one can put up with another's shortcomings can he/she make a wide variety of friends. Therefore, magnanimous people are more likely to build large interpersonal nets, and will easily get achievements in their career and establish psychological health.

Taoist School's Influence on Psychological Health

The Taoist school is also a crucial part of the traditional Chinese culture and is the crystallization of human wisdom. Some aspects are contained in this great thought.

The thought "man is an integral part of nature". The Taoist school advocated the thought of "man is an integral part of nature" and this thought is interpreted on the basis of "Tao". "Tao" is the source of man and nature, and is believed to be the greatest principle, explaining the relationship between man and nature. The principle recommends that all men should respect nature and be broad enough to embrace everything in the universe. As to the aspect of mind, a pure mind and few desires, as well as a simple lifestyle with ideals are advocated. As to behavior, being respectful, modesty and the deed of forgetting oneself and anything else are advocated. In summary, the main idea of Taoism is to be in

accordance with its natural tendency and not impose anything, which implies that in daily life, if one wants to make progress, he/she has to live a tranquil life devoid of fame and desire; meanwhile, he/she has to cultivate their own mind in spite of the noisy world (i.e. a peaceful inner world should be kept even one is surrounded by temptation and interests). The thought “nonaction and non-resistance” may help people reduce hassles and remit pressure gained by this fickle world.

Being modest and showing high ideals by simple living. The main idea of the Taoist school can be conveyed through a sentence: “Being contented with one’s lot, one will not be disgraced and will not be dangerous.” Therefore, one who is easy to be contented will live a happy and long-lasting life. Through the main idea, it’s easy to see that the representative of the Taoist school Lao Zi believed that one should control his/her desires and emotions by self-cultivation. Although the thought “to be modest” and “nonaction and non-resistance” may seem negative and be in accordance with its natural tendency, they actually may achieve something; one doesn’t struggle for something. In the Taoist school, dedication is preferred when dealing with affairs, which is a wise way to pursuing an ideal. In other words, different ways can be adopted when one tries to achieve goals, and also, different perspectives can be adopted when one tries to solve problems.

The Buddhist School’s Influence on Psychological Health

The essence of the Buddhist culture is the pursuit of the spirit of eternal life and the surpassing of the form of life. In daily life, people are trying to seek the true, the good and the beautiful, which is the profound and broad. Due to these features, the thought has drawn extensive attention and brings some enlightenment for modern psychology.

Approaches for harmonious relationship between human and nature. In the view of the Buddhist culture, all the creatures keep making changes. Nothing can be invariable. The generation and punishment of all things in the universe are originated for destiny, which is called “thusness.” “Thusness” is believed to exist in the Buddhist culture and things beyond the universe are considered as a false world. This is the essence of the Buddhist culture. Human beings try to turn the immediate into the eternal, and turn the illusion into the real. This deed brings themselves endless troubles. If one wants to get rid of tribulation, he/she has to eliminate avidya in order to obtain the final suppressing, which leads to the real life and universe.

Reflection of the value of life. Although the Buddhist culture was founded on the basis of bitterness, it also encourages the realization of the value of life. It requires human beings to escape from the world of bitterness by moral cultivation, so as to step into the nirvana. In the Buddhist culture, nothing can be permanently invariable and true happiness does not exist in this world. Sadness is in a dominant place. Any kind of mundane theory cannot help people to find a way to eliminate bitterness thoroughly. Therefore, the way to live an authentically happy life is to cut off the root of bitterness, which can lead human being to get rid of the bitterness exhaustively.

Traditional Chinese Culture’s Influence on Psychological Health Education

Now, China is in the transitioning period of society, and people’s viewpoints are easily affected so that some incorrect views and negative emotions are formed, which will lead to the generation of problems. This will do harm to the formation of outlook on life and value. Therefore, psychological health education has to combine traditional Chinese culture to play its role in self-accommodation, the spirit of

aggressiveness, and the correct perception of value and the harmonious development for both mind and body, and lay a solid foundation to develop social psychology.

Introspection – Effective Psychological Adjustment

Introspection is an effective way for self-psychological adjustment. Traditional Chinese culture pays much attention to introspection and this can be regarded as the interpretation to psychology from the angle of traditional Chinese culture. Introspection is quite serviceable for an individual to solve psychological problems. The Confucian school tends to take advantage of introspection to realize emotional self-adjustment when solving problems. It also tends to make use of the individual's positivity to do frontal control so as to remit the conflicts and confusion in psychological aspects. The Taoist school encourages human beings to make a concession and to use the strategy of "negativity" to solve psychological problems. In contrast, Buddhism promotes the way of defusing, which means by resolving problems. To some extent, this kind of way is negative, but it is indeed an available way to solve problems. Modern psychology shows that psychological problems can be prevented by positive self-insinuation.

Striving to Become Stronger – Promoting the Spirit of Keep Forging Ahead

The basic principle of traditional Chinese culture is to be vigorous and ambitious, and to strive to become stronger. This is the philosophical pillar for all Chinese, and this is the greatest motivation to drive our motherland to flourish and boom. The philosophy can be shown in every stage through the development of our nation. People consider the prosperity of the nation to be the footing to realize the value of individual. And for the individual, the spirit of striving to be stronger and of being vigorous and ambitious is the reflection of moral traits and personal independence. Now, our nation is in the primary stage of socialist development, and thus, a gap exists compared to those western developed countries. Therefore, it is the historical mission for teenagers to take the responsibility to struggle for the prosperity of our nation.

Gaining Interests by Insisting on "The Code of Brotherhood" – Building Correct Value

In the developmental history of the traditional Chinese culture, the debate between "interests" and "the code of brotherhood" never stops. The Confucian culture treats morality and the code of brotherhood as priority and it is against the deed of "sacrificing principle for profit" and the deed of venality. In all ages, the Chinese always follow the principle of "giving up one's life for justice", and believing in "the code of brotherhood". Now, our country is in the primary stage of socialism, and the problem between "interests" and "the code of brotherhood" does exist. In this circumstance, partial and individual interests should submit to the interests of the whole country. But in the process of development, the phenomenon of hedonism, money worship and individualism happens occasionally, which is a bad influence on the formation of the youngster's mind, and furthermore, the promotion of traditional Chinese culture.

Contenance – Promoting Health for Both Body and Mind

Modern psychology shows that psychological disease and problems are easily generated when one's psychological and physical aspects cannot be satisfied. Indulgence not only does harm to the body, but also the manifestation of psychological health. Therefore, guiding people to relieve pressure and psychological conflicts and to pursuing spiritual enjoyment is of great significance in real life. In the traditional Chinese culture, desire should be rationally controlled, and simultaneously, self-cultivation and spiritual enjoyment are preferred, rather than material enjoyment. Due to these positive effects, the

traditional Chinese culture should be promoted to help people face predicaments correctly and then step out of it. Moreover, the controlling of desire not only is helpful in self-cultivation, but also in a deep understanding of the enjoyment of true happiness.

Conclusion

Traditional Chinese culture is long standing and well established, and is of great value for psychological health education. The Confucian school, Taoist school and Buddhist school have great influence on the pursuing of the value of life and inner management. From the perspective of psychological health, Taoism meets the needs of psychological deficiency; Confucianism meets the needs of pursuing transcendence. The main thought of the Taoist school is self-cultivation, achieving a healthy condition for both mind and body; the Confucian school pays more attention to the psychological and spiritual health. A higher standard of psychology, or the improvement and promotion of spirit, is the target in Buddhist school. To sum up, the major perception from the three schools are typical representations for the health development for the mind, psychology and spirit. Traditional Chinese culture indeed has positive effects on the cultivating of morality and the process of cognition so as to develop a healthy personality, and also, in improving the ability of psychological enduring for modern people.

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Parenting Style and Shyness Among Children in China: Examining the Moderating Effect of Individualism-Collectivism Tendency

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[Abstract] To explore the relationship between parenting style and shyness, as well as the moderating effect of individualism-collectivism tendency on this relationship, the current study investigated 651 primary school students and their parents. The results indicated that children with psychological autonomy perceived from parenting predicts lower shyness. Children of uninvolved parents suffered greater shyness. The moderating effects of gender and individualism-collectivism tendency on the relationship between parenting style and shyness were also found in current study.

[Keywords] parenting style; shyness; individualism; collectivism; moderating effect

Introduction

Shyness refers to wariness and anxiety in the face of social novelty and perceived social-evaluation *in spite of a desire to interact socially* (Coplan, Findlay, & Nelson, 2004). Shyness studies in Western settings indicate that shy children are more anxious, withdrawn from social interaction, exhibit school avoidance, and encounter more peer exclusion (Coplan & Arbeau, 2008). However, studies with Chinese samples indicate that shy behavior is associated with positive peer relationships, school competence, and psychological well-being (Chen, Dong, & Zhou, 1997). Furthermore, the effect of different historical social contexts should also be considered. Recent studies in China have shown that shyness was associated with peer rejection, school problems, and depression in the 2002 cohort sample (Chen, Cen, Li, & He, 2005).

Children's experiences in the home often transfer to their social behavior with peers (Parke & Ladd, 1992), suggesting that parenting practices may be related to children's shyness or inhibited behavior in their social interactions. Actually, there is consensus among researchers in relation to the differences between shy and non-shy individuals in terms of perceived parental attitudes such that parental acceptance is reported more by the non-shy, whereas parental control is more likely to be reported by shy children (Hummel & Gross, 2001). Self reported shyness is also positively correlated with parental rejection and control, and negatively with autonomy and affection (Eastburg & Johnson, 1990).

The majority of the shyness and social anxiety studies in relation to parenting influences used Western samples. However, constructs such as social anxiety, and parenting styles are culturally

dependent (Khaleque & Rohner, 2002). While Western societies encourage individualism and independence, Asian cultures tend to emphasize interdependence and respect for authority (Markus & Kitayama, 1991). Research has pointed out that authoritative style contributes best to the psychological functioning of children (Lamborn, Mounts, Steinberg, & Dornbusch, 1991). However, for Chinese and Asian American children, not for White Americans, an authoritarian parenting style was found to bring about more positive outcomes than an authoritative style (Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994).

Consistent with LeVine's model on culture and parenting (LeVine, 1988), Chinese parents not only follow the traditional cultural scripts, but also adapt their child rearing practices in accordance with economic and societal changes. The current study intends to examine the moderating effect of individualism-collectivism tendency on the relationship between parenting style and shyness among a Chinese primary school sample in Shandong province of north China.

Method

Participants

The participants were 651 primary school students (310 boys and 341 girls) and their parents (273 fathers and 378 mothers) from Dezhou, which located in Shandong Province of north China. Among the participants, 297 were recruited from urban area and 354 from rural area; 286 were only children and 365 had siblings. The age range of children was 8-15 ($M=11.17$, $SD=1.36$). The age range of parents was 29-56 ($M=38.74$, $SD=3.86$). As regard to education background of parents, 10.6% finished primary school education, 64% finished middle school education, 24% had a bachelor's degree, and 0.9% of them had a graduate degree.

Measures

Child shyness. Children were asked to complete a 22-item Self-reported Shyness Scale for Primary School Child (SSS-PSC, Wu, Chen, & Gao, 2013). This scale consists three subscales, *fear of negative evaluation*, *social withdrawal*, and *self-restriction*. Participants used a 5-point scale (1 = *totally disagree* to 5 = *totally agree*) to report their shyness, with higher scores indicating a higher level of shyness. In the current study, Cronbach's alphas for these three subscales were 0.806, 0.776, and 0.814, respectively, and 0.808 for the whole scale.

Individualism-collectivism tendency. The 32-item Chinese version of Individualism-Collectivism Scale (I-C_C) (Huang, Yao, & Zou, 2006) was translated from Triandis' Individualism-Collectivism Scale (Hamilton, 1930). This scale involved four subscales, horizontal individualism (HI), vertical individualism (VI), horizontal collectivism (HC), and vertical collectivism (VC). Participants used a 7-point scale (1 = *totally agree* to 7 = *totally disagree*) to report their individualism-collectivism tendency. In the current study, Cronbach's alphas for these four subscales ranged from 0.660 to 0.768, and 0.808 for the whole scale.

Parenting style. Children's perceptions of their parents' parenting styles were measured by the Chinese version of parenting style (PS_C) measurement applied by Steinberg, et al. (1992). This scale included three dimensions, acceptance/involvement, strictness/supervision, and psychological autonomy granting. The Chinese version used 5-point scale and showed satisfying reliability and validity in Chinese samples (Wang, Zhang, & Chen, 2006). In the present study, Cronbach's alphas for these three subscales were 0.729, 0.623, and 0.747 respectively, and 0.784 for the whole scale.

Procedure

After obtaining informed consent, the parents were invited to finish the I-C_C at home and return the questionnaires to school the next day through the children. Children completed the SSS-PSC and PS_C at school.

Results

Correlations

Table 1. Correlations Matrix Using Full Sample (N= 651)

	1	2	3	4	5	6	7	8	9
1 Gender ^a	–								
2 A/I	-.112**	–							
3 PAG	-.018	-.019	–						
4 S/S	-.105**	.273***	-.089*	–					
5 FNE	-.060	-.074	-.309***	.000	–				
6 SW	-.125**	-.085*	-.288**	.007	.582**	–			
7 SR	-.038	-.018	-.273***	.036	.620***	.599***	–		
8 Individualism	-.043	.046	-.051	-.063	-.079*	-.065	-.062	–	
9 Collectivism	-.004	.159***	.094*	.066	-.105**	-.062	-.113**	.320***	–

Note. ^a For gender, reference level is girl. A/I=acceptance/involvement, PAG=psychological autonomy granting,

S/S=strictness/supervision; FNE = Fear of negative evaluation, SW = Social withdrawal, SR= self-restriction. * $p < .05$, ** $p < .01$, *** $p < .001$

Grouping

With the method of k-mean cluster, and taking the z scores of individualism and collectivism as reference, the I-C tendency was divided into three categories, i.e., dual tendency group (DUAL, $n=287$), individualism group (INDI, $n=220$), and collectivism group (COLL, $n=144$). With the method of k-mean cluster, taken the z scores of acceptance/involvement and strictness/supervision as two references, the parenting style was divided into four kinds, i.e., and uninvolved parenting ($n=115$), authoritarian parenting ($n=158$), permissive parenting ($n=172$), authoritative parenting ($n=206$).

MANOVA analysis

We examined mean differences in *fear of negative evaluation*, *social withdrawal*, and *self-restriction* using a 2 (gender: boy/girl) \times 3 (I-C tendency: individualism/collectivism/dual tendency group) \times 4 (parenting style: authoritarian/authoritative/permissive/uninvolved) MANOVA. Gender, I-C tendency, and parenting style are between-subject variables.

For children's self-reported *fear of negative evaluation*, results indicated significant main effects for parenting style, $F(3,627)=4.1125$, $p < 0.01$, and partial $\eta^2 = 0.019$. There was no significant effect of gender or parent's I-C tendency. As well, none of the two-way (i.e., Child gender \times parent's I-C tendency, parent's I-C tendency \times parenting style, Child gender \times parenting style) or three-way interactions (i.e., Child gender \times parent's I-C tendency \times parenting style) were significant.

Results from follow-up post hoc analyses (paired t tests with Bonferroni correction) indicated that the fear of negative evaluation level of children with uninvolved parenting style was significantly higher

than that with other three types of parenting styles. Meanwhile, the fear of negative evaluation levels of children with authoritarian and authoritative parenting styles were significantly higher than that with permissive parenting style.

For children’s self-reported social withdrawal, results indicated significant main effects for gender, $F(1,627) = 11.24, p < 0.001$, partial $\eta^2 = 0.018$, and parenting style, $F(3,627) = 3.20, p < 0.05$, partial $\eta^2 = 0.015$. There was no significant effect of parent’s I-C tendency. None of the two-way interactions or the three-way interaction was significant.

Overall, the social withdrawal of girls ($M = 16.16, SD = 5.06$) was significantly higher than that of boys ($M = 14.91, SD = 4.91$). Results from follow-up post hoc analyses indicated that the social withdrawal of children with uninvolved parenting style was significantly higher than that with other three types of parenting styles.

For children’s self-reported self-restriction, results indicated none of the main effect or two-way interactions were significant. However, the three-way (child gender \times parent’s I-C tendency \times parenting style) interaction was significant, $F(6,627) = 2.9744, p < 0.01$, and $\eta^2 = 0.02767$.

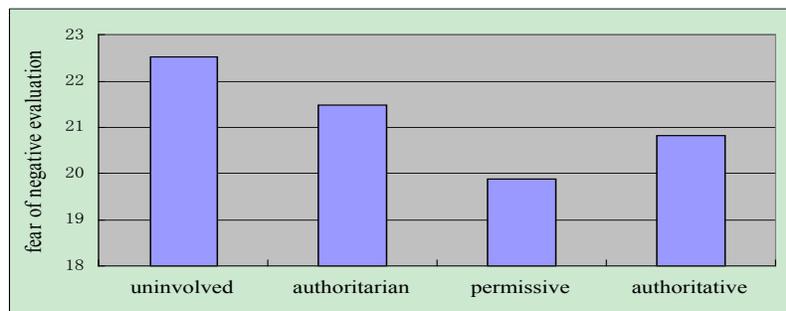


Figure 1. Fear of Negative Evaluation by Parenting Style

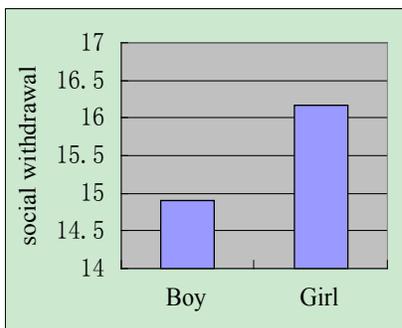


Figure 2. Social Withdrawal by Child Gender

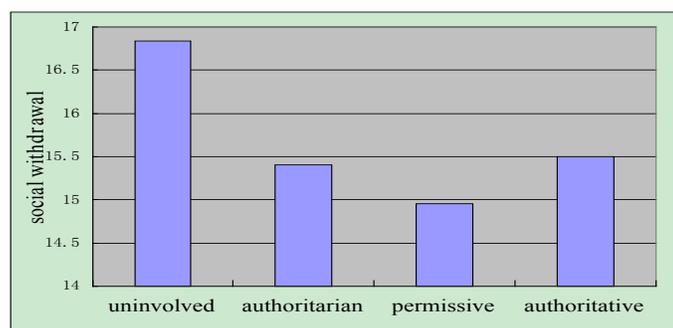


Figure 3. Social Withdrawal by Parenting Style

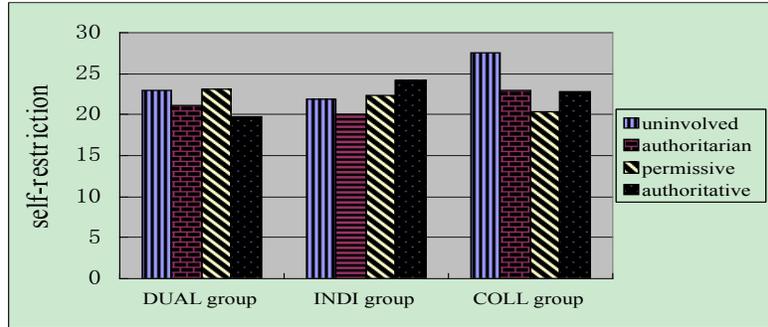


Figure 4. Self-Restriction by I-C Tendency and Parenting Style Among Girls

In terms of the three-way interaction (Figure 4), results from follow-up simple effects analyses indicated that for boys, the main effects of parenting style and parent’s I-C tendency were not significant, and also the parenting style \times parent’s I-C tendency was not significant, $F(6,298)=1.661$, *ns*, and $\eta^2=0.0324$. In contrast, for girls, though the main effects of parenting style and parent’s I-C tendency were not significant, however, the parenting style \times parent’s I-C tendency was significant, $F(6,329)=2.299$, $p<0.05$, and $\eta^2=0.0345$. Results from follow-up post hoc analyses indicated that, in the DUAL tendency group, the self-restriction of girls with permissive parenting style was significantly higher than those with authoritative parenting style; in the INDI group, the self-restriction of girls with authoritative parenting style was significantly higher than those with authoritarian parenting style; in the COLL group, the self-restriction of girls with uninvolved parenting style was significantly higher than those with permissive parenting style.

Discussion

The current study found that, as expected, psychological autonomy granting of parenting was negatively related with shyness. This result is consistent with earlier studies suggesting that lack of autonomy were shown to result in a child’s tendency to avoid disapproval (Arkin, Lake, & Baumgardner, 1986).

The study also revealed that children of uninvolved parents are the worst off in all respects. Parents with uninvolved parenting, on the one hand, show little warm and affection to their children, which may heighten children’s sensitivity to negative social evaluations, and reinforce their negative self-perception. On the other hand, uninvolved parents pay little attention to their children’s development. In the Chinese culture background, the term *guan* means to “govern” as well as to “love” (Chao, 1994). Parent’s ignorance of children may limit children’s opportunities for learning social skills and harm their self-esteem. Thus, the uninvolved parenting eventually leads to anxious shyness in these children.

It should be noted that children with permissive parents reported the lowest level of fear of negative evaluation in current study. The implementation of the one-child policy appears to have given rise to the use of permissive parenting in Mainland China. These Chinese parents are characterized by excessive attention to their children’s demands and a high tolerance for their children’s inappropriate behavior (Xu, Farver, & Zhang, 2009). Children of such parents are less likely to receive negative evaluation from their parents, thus their shyness level in this dimension is low.

The moderating effects of gender and individualism-collectivism tendency on the relationship between parenting style and shyness were also found in current study. In light of these findings, future

intervention research for shyness should take the gender of child and individualism-collectivism tendency of parents into consideration.

The present study is certainly not without limitation. The first limitation is that the data were cross-sectional in nature and did not reveal causality. The second limitation is that current study explored the individualism-collectivism tendency, which is a culture dimension, in the Chinese culture. Cross-culture studies with samples from both Western and Asian countries should be considered in future research.

Despite the limitations and weaknesses, the current study represents the first attempt to explore the moderating effect of individualism-collectivism tendency to investigate the underlying mechanisms between shyness parenting style and shyness. Testing these relationships in an Asian culture, specifically in a Chinese culture influenced by Confucian cultural mores, constitutes a significant contribution to our understanding of the influences of parenting style on children's shyness.

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From the Perspective of Cultural Products of China's Rural and Urban Development

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[Abstract] According to the theory of social development and human changes in Greenfield, the ecological level is divided into the level of urbanization and rural levels. Greenfield (2013) argues that the moving direction of cultural products were positively correlated with social and ecological change, so we according to the change of word frequency analysis to predict the direction of the social and ecological development, analysis that China urban rapid development after the reform and opening to the outside, also have the corresponding development of countryside.

[Keywords] culture psychology; Google Books Ngram Viewer; Content analysis method, the urbanization

Introduction

In this study, the authors used the Google Books Ngram Viewer (Michel, et al., 2011) to adopt the analysis of cultural change, and predict social and ecological trends. This article assumes the establishment of the theory of social change and human development that Greenfield (2009) proposed. This theory suggests there is a different value system, behavior and ecology of human psychological adaptation of different types (Greenfield, 2009). Greenfield's ecological theory is based on the level that German scholar Tonnies published in 1887 with real organic life on "Gemeinschaft" (Gemeinschaft) and the discussion of "legal society" (Gesellschaft) and the purely mechanical relationships that were established. Gemeinschaft is mainly based on the will of nature (natural will), such as emotions, habits, and memory, etc., as well as social organizations formed by blood, geopolitics and spirituality, including family, neighborhood, community and friendship. It has a subsistence economy, simple technology and low-wealth value and other characteristics (cf. Inglehart & Baker, 2000); this social organization belongs to an organic whole. In the whole, people play different roles is as a member of society; they have close interactions with each other, interdependence, and seek a sense of belonging and in-depth understanding of the particular nature of life. This is reflected in the establishment of rural life in common, living together and common labor "united" basis. In contrast, Gesellschaft is based on rational determination (rational will), with very carefully considered decisions, and concepts, etc., in line with the interests of the formation of subjective social relations, such as various interest groups, of all sizes, ranging from cities or countries, with business economics, complex technologies, and high-wealth value characteristics. The Education Center in the development of academia and thinking, etc., on behalf of the environment with these characteristics, is the city.

Urban and rural cultural content has a huge difference (Zhanghai Zhong, 2005). Because the city's population mobility is more frequent, with a large contact surface, this often results in people living in an urban self-centered individualism concept, focusing on the value and dignity of the individual, having a strong sense of independence, and focusing on interests of the supremacy of the form materialistic values. In contrast, the traditional rural general population has less liquidity, and narrow interpersonal exchanges,

which causes individual consciousness to be weak. Rural people pay more attention to blood relations, and geopolitical relations; they sacrifice more personal interests to the collective interest, and have a dedicated focus on the collective interests.

Different Cultural Values, Behavior and Psychology Adapt to Different Social and Ecological Environments

Individualistic values, behavior and psychology (concentrated in a separate and unique individual) are adapted to the Gesellschaft environment, and collectivist values, behavior and psychology (focus on the interdependence of family or community) are adapted to the Gemeinschaft environment (Greenfield, 2009). Obligations and responsibilities for the welfare of others, religion, behavior and respect for authority are also adapted to the Gemeinschaft environment. In contrast, the importance of personal choice, the accumulation of personal property, the values of materialism, individualism, values and child-centered behavior is adapted to the Gesellschaft environment (Fuligni & Zhang, 2004; Inglehart & Baker, 2000; Manago & Greenfield, 2011; Piff, Kraus, Côté, Cheng, & Keltner, 2010; Raeff, Greenfield, & Quiroz, 2000; Varnum, Grossmann, Kitayama, & Nisbett, 2010).

Society is a complex environment with many Gemeinschaft environments combined with the Gesellschafts. Cultural values reflect the difference between the two individuals in the social environment and the community as a whole and (Na, et al., 2010). Cultural values reflect both the Gesellschafts environment and have the characteristics and response characteristics of the Gemeinschaft environment. Kraus believes rural individuals are more generous, charitable and interdependent; on the contrary, the city is more concerned with their own individual internal state, goals, motivations and emotions (Kraus, et al., 2012).

Ecological Changes Drive Cultural Values, Behavior and Psychological Changes

An important theoretical point is that the classical concepts such as individualism/collectivism, independence/interdependence adapted to different ecological environments will be affected by a corresponding impact on the ecological environment (Greenfield & Bruner, 1966; Hofstede, 1980; Markus & Kitayama, 1991). Therefore, changes in the social environment will change the values, behavior and psychology. When moving to the ecological dimension direction of Gesellschaft, the society becomes richer, with more developed science and technology, and there are more available educational resources; values, behavior and psychology will become more individualistic and materialistic (Greenfield, 2009; Uhls & Greenfield, 2011). The modernization theory (Lerner, 1958) states that ecological changes may be bi-directional (Inglehart & Baker, 2000; Park, Twenge, & Greenfield, 2013). Nevertheless, the overall global direction of change or Gesellschaft, which is urbanization, means that developing countries become richer, there is continuous development of science and technology, and education levels also increase significantly. In this study of the data view showing several decades, the trend is particularly evident.

The purpose of this study is to prove that China's urban and rural areas are under continuous development for urban and rural integration as proposed by the Government today from the perspective of cultural psychology. In order to understand this situation, especially the statistics of China from 1956 to 2000, many several million copies published in various books and magazines of related words were analyzed by frequency change in Google Ngram Viewer.

So far, the empirical research to support Greenfield's social change and human development theory is from generally only a few years (Flynn, 1984; Greenfield, 1998, 2009; Greenfield, Maynard, & Childs, 2003; Inglehart & Baker, 2000; Twenge, Campbell, & Gentile, 2012, 2013; Uhls & Greenfield, 2011). No experimental studies like Google Books Ngram Viewer can cover such a long span of time; most of the perspective and the time span of the study are very small. However, with the passage of time, critical social and ecological changes will occur, and this change will affect the masses. Google Books Ngram Viewer first used a wide range of knowledge and information to provide a quantitative analysis to assess the impact of cross-century cultural change.

Method

Google Books Ngram Viewer is a tool for large-scale cultural products content analysis. Cultural products can be studied as both cultures (between-culture), or cross-cultural (cross-culture) differences, and also research culture within (within-culture) differences; these either be used to study the characteristics of the culture itself, or they can be used to research people's psychological characteristics (Feng, & Cai, 2013). Content analysis is a method (Krippendorff, 2004) that analyzes the implications of the communication process. Analysis of the content of the object may be either speech data, or may be non-verbal information; either content data, or can be in the form, function or style information and the like. Cultural psychology has cultural content analysis of products of great value; for example, a different perspective on magazine advertising in the United States and South Korea was analyzed on subject matter and found the theme emphasizes the uniqueness of American advertising, while South Korea advertising theme emphasizes consistency. It not only reflected the differences of two cultures in the individualism-collectivism dimension, but also reflected the degrees of difference (Kim & Markus, 1999) in the tight-loose dimension. Computer content analysis method has a long history in psychology; the system was first introduced in 1966, in cross-cultural research in clinical psychology, and social psychology (Stone, Dunphy, & Smith, 1966).

Material

Google's team selected from a large number of books, and the choice can determine the date and place of publication publishing books in order to ensure the quality of scanned books. Selected books contain popular books and scholarly works. Google Books Ngram Viewer contains between 1600-2008 published books. However, in the first two centuries, there are a small number of digitized books, especially in China, 1900 years ago, the main use of the ancient Chinese, and now there is a big difference between Chinese grammar and vocabulary. In addition, the Google corpus, has fewer than 10 million words per year, so the Chinese corpus before 1956 generally does not apply to reliable quantification (Michel, et al., 2011, Supplementary Online Material) of 1956 years ago. Therefore, this study analyzed data from 1956, and the choice to the end of the year 2000 because of methodological issues: in Google books until 2000, the select methods are not changed, but after the year 2000, it adopted a different approach. Therefore, as of 2000, we have to ensure that we use the same sampling method.

Word Frequency Analysis of Historical Trends

In exploring a single word, Ngram Viewer graphically represented a particular word use in a particular year, and the share of the total number of words in proportion. The primary criterion for the choice of words is to analyze the use of high-frequency words, which are important in methodology and concept.

On the methodology used to analyze high-frequency words in the chart represented a distinctive, more intuitive representation of cultural trends over time because Google Books Ngram Viewer founder stated, “the most robust positive correlation between historical trends and frequency” (Michel, et al., 2011, Supporting Online Material, p. 12). Conceptually high frequency is very important; therefore, the term can be used as a significant feature of Chinese culture. Another selection criteria is less semantic interpretation of the term, and means that a wide range of meanings of a word can be used in many places; it also includes matters unrelated to the use of cultural values, and to a lesser extent, semantic interpretation implies more frequency for the relevant context cultural values. Although the phrase may be more than the targeted individual, the phrase constituted by two words in the corpus is so rare, and difficult to change over time, and therefore cannot be used for analysis.

The third criterion is the choice of words for theoretical relevance; therefore, for example, “select” in preference to the use of “need”, because freedom of choice is the unique attributes of individualism (Realo, Koido, Ceulemans, & Allik, 2002). “Responsibility” in preference to “must” because of family responsibilities is an important condition to adapt to the rural environment (Manago & Greenfield, 2011). In addition, we had to take measures to ensure that the selected word respond to underlying concepts rather than specific words or speech. We replaced the use of synonyms, synonyms, and if the overall trend of the selected word frequency is the same word, then that word responds to underlying concepts rather than specific words or speech.

Because each percentage is based on a huge number of denominator published books, the absolute percentage of each word is necessarily small, as exemplified in the highest proportion is the legend “personal” There is only 0.0624659893%. This percentage means that this word appears about 62.5 times per 100,000 words. However, a relatively significant trend over time, this change is the significance of the current study was undertaken.

Result

In a comparison between the first collective (adaptation *gemeinschaft*) and personal (adaptation *gesellschaft*), the use of the word “individual” and “collective” represent two very different cultural values. As can be seen from Figure 1, “personal” relative frequency decreased until 1971, and the reason may have been initiated in the 1950s, launched in the 1960s, and at the end of the late 1970s caused by the movement of the mountains and the countryside. At this time, a large number of educated youth have moved to rural areas, resulting in a decline and the urbanization-related “personal” word frequency, but it also represents the development of China’s cities was relatively stagnant. But after 70 years, the “personal” word frequency increased in the rapidly growing Chinese cities.

The next comparison is “given” and “acquisition”, as shown in Figure 2. In *gemeinschaft* society it emphasizes the major contribution is given, and then put it in a *gesellschaft* society to obtain and get. For the major “get” word during the 1960s there has been a temporary deviation, but on the whole for “give” and “get”, the frequency of the occurrence has emerged with an upward trend, which is consistent with our hypothesis. Thus, it also explains the rapid development of both urban and rural areas of our country in recent decades.

For the third set of words, I chose “obligation” (on behalf of the rural concept) and “power” (on behalf of the city concept).

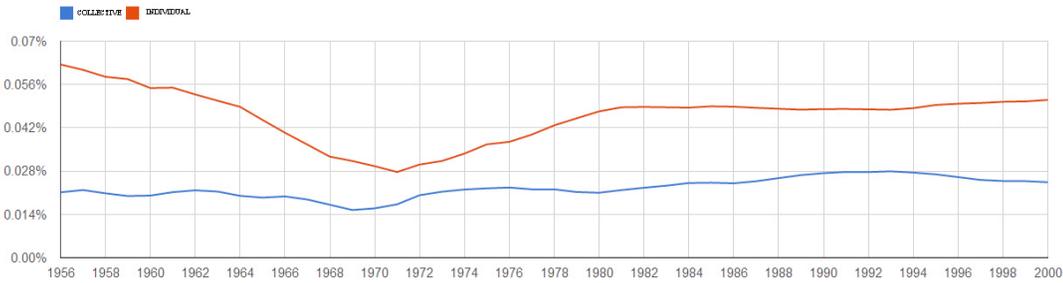


Figure 1. “Collective” and “Individual” from 1956 to 2000 - Term Frequency Changes

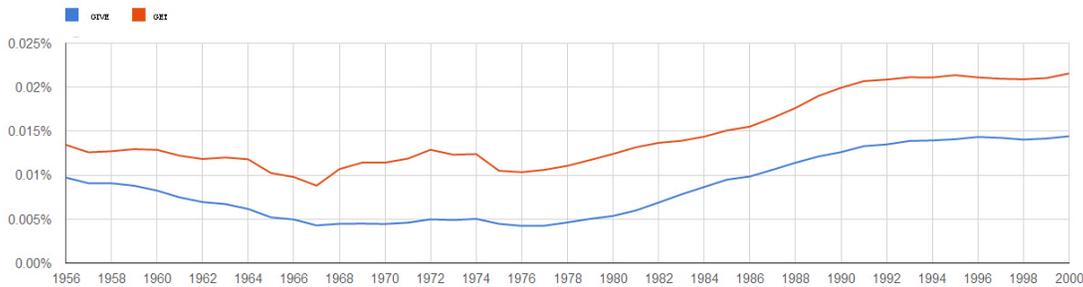


Figure 2. “Give” and “Get” from 1956 to 2000 - Term Frequency Changes

Discussion

Figures 1 and 2 both show the overall upward trend, and the assumption is verified before the article. This shows that since 1956, China completed a socialist transformation, and rural and urban development corresponded. It should also be seen that in the three words, the frequency of “personal” appeared in 2000 when it was still close to the highest, which can at least reflect the changes to the individualistic political arena section of China’s social environment, with an increasing emphasis on the individual, as well as related concepts such as personal power and so on. The fact that “get” rose is materialistic values in the cultural level of performance. In recent years, college survey data on a personal level showing more and more materialism (Qiu Hui & Jiangjiang, 2012).

Because book publishing lags (compared with magazines and newspapers), Google Books Ngram Viewer for the analysis of long-term trends tends to be more useful than the short-term. For the temporary reversal in Figure 1-2, there may be many reasons for this, such as historical events, politics and sports. But the overall trend of Figures 1 & 2 is clearly visible, as well as the long-term trend analysis – this article’s subject.

In short, with the changing rural and urban areas in China, as a reflection of cultural values of cultural products – more than a million books are changing – these findings suggest that books as a product of a culture, reflects human ecology. Also it shows that cultural identity can be indexed using the word frequency representation, thus reflecting what priority is epidemic. Obligations, responsibilities, and collective, given all assumptions are applicable to rural areas, more broadly, is a gemeinschaft environment.

With humanistic psychology steering, we need to pay more attention to study psychology in the context of the applicability of research, and pay more consideration to the suitability, and based on this consideration of reality, more and more studies should focus on different cultural backgrounds, and the

study of psychological phenomena; while urban and rural issues, and cultural differences psychological differences between people in China is highly anticipated, rural and urban development issues were highly concerned about the government, so this article is not to be judged from an economic or urban and rural population development, but from the perspective of Chinese culture and rural development. The study of this problem can be imagined for the real sense, to understand not just the urban-rural gap from the economic level, but more from the culture, culture psychological aspects of the product, or to focus on their development, thus providing a theoretical basis for solving practical problems.

It should be noted that the author's access to information in the process, found that the Japanese government also attaches great importance to the integration of urban and rural areas, to avoid the urban-rural dual structure. Accordingly, envisaged Japanese books, either on behalf of vocabulary urban or rural values, the values, and the frequency of occurrence will also show a rising trend. However, in Google's word frequency statistics editor, there is no Japanese that I can choose, so I have no way to verify this temporarily. This became one of this writing's small regrets, where I hope my colleagues in psychology can demonstrate in other ways to readers.

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Under the Concept of Chinese Religious Culture “Acceptance, Focusing on the Present Moment”: The Exploration of the Model of Psychotherapy

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[Abstract] The traditional religious philosophy of China has always influenced Asians’ lifestyle and habits. Among these traditional thoughts, Buddhism emphasizes that everything is changeable, therefore, the enlightenment moment, sentient beings is Buddha; the game, Buddha is sentient beings. Taoism stresses that to be what should be, to do what should do. Furthermore, the seemingly two kinds of different thoughts have the same essence: accepting ourselves, knowing the impermanence, breaking attachment and the moment is the permanent. Nowadays, Eastern wisdom is increasingly applied to the field of psychotherapy, and thus many methods emerged, for instance, Mindfulness Therapy, Acceptance and Commitment Therapy and Morita Therapy. Consequently, based on the traditional culture of China, focusing on different kinds of psychotherapies and using consensual qualitative research, this article structured the common model of psychological treatment.

[Keywords] religious thoughts; Mindfulness therapy; Acceptance and commitment therapy; Morita therapy; the model of psychotherapy

The traditional religious philosophy of China has always influenced Asians’ lifestyle and habits. First, Buddhism deems that everything is impermanent, which means that everything is changeable, and only this moment is real and belongs to us. If we could comprehend the true meaning of impermanence, we will experience mercy and freedom, instead of suffering and misery. Therefore, the enlightenment of the moment, sentient beings is Buddha; the game, Buddha is sentient beings. Secondly, Taoism stresses that to be what should be and to do what should do, which means everything has its natural instincts and existence is possible so that we could not use dualistic thinking to distinguish them. Consequently, the seemingly two kinds of different thoughts have the same essence: accepting ourselves, knowing the impermanence, breaking attachment and the moment is the permanent.

Ping Yao (2012) stressed that although psychotherapy was derived from the West, the psychoanalysis-oriented thoughts of psychotherapy have their limitations. Furthermore, psychoanalysis is concerned about solving specific problems or symptoms; however, this kind of method may ignore approaching the problem from the wholeness point of view. Since the beginning of the twentieth century, more and more psychologists have been trying to connect the oriental culture to psychotherapy, such as Carl Jung’s analytical psychology, Karen Horney’s real self, and the Morita therapy, etc. In addition, Daye (2000) also proposed that applying the idea of living with the misery that comes from Buddhism to psychotherapy. Consequently, psychotherapy emphasizes that people can not prevent all painful events; we can only change the perspective on negative feelings. Because of pursuing the feeling of well being, people have developed many psychotherapies based on Eastern culture.

Similar Methods of Psychotherapy

Mindfulness Therapy

Mindfulness therapy originated from the thought of Zen Buddhism. Dr. Jon Kabat-Zinn (2003) defined mindfulness as “the awareness that emerges through paying attention on purpose, in the present moment, and being nonjudgmental to the unfolding of experience moment by moment.” Mindfulness offers the way out of this circular trap of dualistic thinking, attenuating emotional distortions of stimuli perception by encouraging non-evaluative contact with phenomenological experience (Garland, et al., 2009). The core of mindfulness meditation is “acceptance”, which guides the patients to experience and accept the present moment truthfully until new feelings emerge (Perez-De-Albeniz, & Holmes, 2000). Research shows that mindfulness training can improve cognitive flexibility, attention stability and reduce the sense of pain (Moore & Malinowski, 2009; Zeidan, et al., 2010). From the emotion perspective, mindfulness training will also help to promote the development of the ability of emotion regulation, strengthen positive emotional experiences, and enhance happiness (Erisman & Roemer, 2010; Carmody & Baer, 2008).

Acceptance and Commitment Therapy (ACT)

The rise of “the third wave” of cognitive therapy assimilates Eastern philosophy, which improves the flexibility of the mind through multiple healing methods (Hayes, et al., 2004a). Among them, the most representative is the Acceptance and Commitment Therapy. Hayes (2004b) noted that the three mechanisms of the therapy are the universality of pain experience, cognitive fusion and experiential avoidance. Cognitive fusion refers to people’s behavior to be excessively controlled from language and cognitive evaluation. When trapped in cognitive fusion, people would consider this mind as the real situation, and not realize that these ideas are a product of cognitive development. Then, experiential avoidance refers to that people are always trying to control internal experiences and achieve the goal of avoiding disadvantages. The above aspects make people fall into the morass of thinking, and lose the real experience about the moment. The core steps of the therapy include acceptance, defusion, contact with the present moment, self-as-context, values and committed action. (Hayes & Strosahl, 2004c; Nancey Hoare, et al, 2012).

Morita therapy

Morita therapy, founded in the 1820s and derived from Taoism, is one of the most unique and famous Eastern psychotherapies. Mr. Morita, the father of Morita therapy, often treats the symptoms as wind and rain that we must face bravely instead of changing or fighting them (Jianguo Ye, et al., 2007). The essential meaning is that sufferers should focus on the present moment, should not consider the negative past and uncertain future too much, and accept their imperfect aspects rather than introspection and resistance.

These three treatment methods are based on Chinese traditional religious culture, and seemingly have a similar model. Therefore, through the analysis of the three theories and combining with interview methods, this article hopes to explore the similar model of psychotherapy under the background of Chinese traditional religious culture.

Interviews

Data were analyzed based on the consensual qualitative research (CQR), which was presented by Hill (1997). The whole procedure of analyzing referred to Hill’s (2005) paper that introduced five basic

operating process of CQR. Therefore, our team is composed mainly of three members who were all responsible for the data analysis. In order to avoid deviating, we invited two supervisors to monitor the overall situation.

Subjects of the Research

Ten recovered patients of neuroses were chosen to do a telephone interview, and whose informed consent was assured. The whole process was recorded and lasted for 1.5 hours.

Procedure of the Research

Compiling the outline of semi-structured interview. Our team confirmed the questions based on the theme of research and suggestions from senior psychologists. How did you treat your symptoms in different stages of treatment? Can you illustrate with examples how the good feelings came out during your treatment? What do you think is the most important aspect during your recovery? What’s the key factor of your recovery?

The interview. Our team worked together to discuss, analyze and summarize the ten subjects’ feedback according to the record. We did cross-over analysis according to subjects’ symptoms, etiology, course of disease and the treatment, so that we divided the ten subjects into five sorts: the 1st, 3rd and 4th cases are obsessive thoughts of short duration; the 2nd cases are perceptual obsession; the 5th and 9th cases are obsessive thoughts of long duration; the 7th, 8th and 10th cases are social phobia; the 6th case is obsession of theories for 10 years. Consequently, we selected five typical subjects (marked for S1, S2, S3, S4 and S5) to do within-cases analysis (Table 2). After the final arrangement, we made the cross-over analysis (Table 3). Table 1 introduces the fundamental situation of the 5 subjects, whose symptoms were accompanied by anxiety and fear.

Table 1. Fundamental Situation of Subjects

	S1	S2	S3	S4	S5
Age	29	22	30	20	35
Gender	Male	Male	Male	Female	Female
Course of diseases (years)	1	3	13	8	10
Major symptoms	Obsessive thoughts	Obsessive behavior	Obsessive thoughts	Social phobia	Obsession of theories

Table 2. Within-Cases Analysis

	How to treat your symptoms in different stages?	Illustrating how the good feelings come out?	What's the difficulty in your recovery?	What's the key factor in your recovery?
S1	Before: I tried to control the anxiety with subjective consciousness (do not accept), however, during the rehabilitation, I learnt to stop analyzing and resisting about the symptom.	Once I went out with my friends, they were so delightful. Even though I was not so happy, I tried to join them. At that moment, I felt like finding myself.	Being aware of that although the appearance of symptoms is uncontrollable, I can control my attitude towards them.	I know I could not help thinking of it when the symptoms emerged, but I just needed to focus on my life instead of messing up with the disease.
S2	Before: the more I told myself not to analyze the symptoms, the more attention I paid to my problems. During the recovery, I know it is the symptoms affected me, so I stopped denying myself.	I cannot get a typical case, I just reminded myself of that the symptom is temporary; I needed to live like a normal person.	I admitted I was disturbed by the disease and learn to live with it, including the remission and aggravation.	Insisted on living up to my own life and never separate away from it, do what I should do! It needed perseverance.
S3	Before: as soon as the symptoms accrued, I stopped everything I was doing to analyze them. During the rehabilitation, I was aware of not judging myself too much.	I love my girlfriend so much. When we were together, I felt free and happy, and all the symptoms seemed to fade away.	Learn to love and respect myself, even when I lost my temper or be lazy occasionally.	Just accept who you are, and do not judge yourself.
S4	Before: I feared the symptoms and the underestimation from guys, thus I did not allow myself make any mistake. During the counseling, I knew anyone was not perfect.	I jogged every night, when I was exhausted, it's hard to think about the symptoms. Believe me, it's awesome!	Accept myself was an imperfect girl.	The treatment and psychological books that I read made me get to know it was the fear that made me sick, I need to get over it.
S5	Before: I revolted against my symptoms. Even a word from therapist could make me obsessive. During the rehabilitation, I will never mess up with theories.	When I watched TV, all my attention was paid to the storyline, thus the anxiety and depression was gone.	I was a vain and impatient before. It is hard to admit who I was.	I knew all the theories are guide instead of absolute authority. Practice is critical. Just like playing basketball, you can't learn it from books.

Table 3: The Cross-Over Analysis

	How to treat the symptoms	How did the positive experience appear	The difficulties during recovery	The key point of recovery
Summary of the whole interview	Accept the symptoms and the negative emotion, but do not make self-denial.	When they stopped analyzing symptoms and focused on the feeling itself, the good experience may emerge.	How to totally accept themselves. Only admit the true self can they accept themselves.	Devoting oneself to life, and getting the good experience through practice constantly.

Model Construction

In view of the analysis to the three kinds of psychotherapy theories above and the classification to the interview, our research group summarized a model of psychotherapy, which has roots in the traditional

religious culture of China. Furthermore, this model is divided into several stages (Figure 1): (1) Cognition: the sufferer needs to know the reasons of their disorders and cognizes that the thinking is fictitious, which is only the analysis to the sudden idea unduly. (2) Acceptance: this stressed that people should accept their own symptoms and the negative emotion because of those. Don't deny and reject imperfect aspects of ours. This step is different from the western psychotherapy, which emphasized the analysis and confrontation of symptoms. (3) Present-oriented: this part generally described as a particular way of paying attention characterized by intentional and non-judgmental observation of present moment experiences, including bodily sensations, feelings, thoughts, and external stimuli from the environment. (4) Action: this part is encouraging sufferers to do something they need to do instead of thinking all the time. (5) Insight: Shujing Hu and Guangrong Jiang (2010) recognized that the insight is the new awareness about the ego and the world. Pascual-Leone and Greenberg (2007) stressed the experience among insight. The new experience takes the place of old experience so that the new cognition is formed.

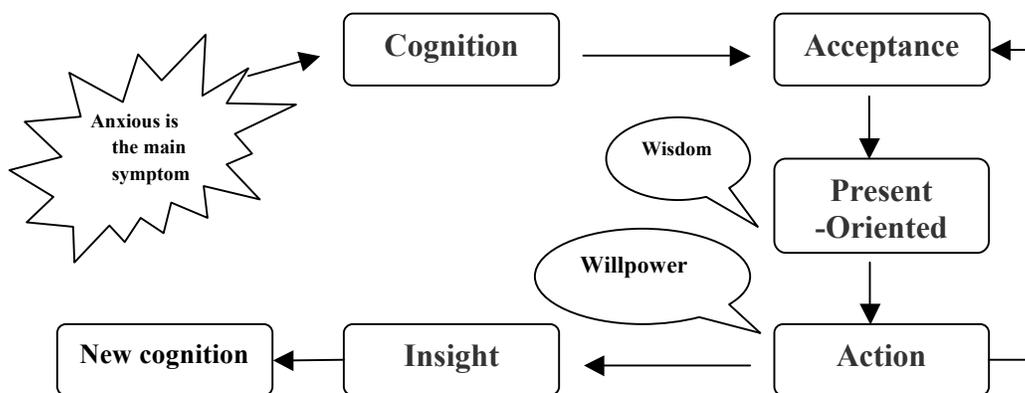


Figure 1. The Model of Treatment

Discussions

Our team got a model of psychological treatment from the data of interview and three therapies based on Chinese culture. According to the research before, bias and discrimination from the public and patients' own side may hinder the procedure of recovery (Ritsher, & Phelan, 2004; Hogan, 2003). Subjects also pointed out that they preferred to conceal their conditions at first, however, when they accepted the present situation, they were so brave to face their symptoms and didn't need to conceal deliberately. This kind of courage coming from self acceptance is very beneficial for patients' recovery. Besides, the state of present-oriented is the quintessence of Chinese culture, which needs the power of insight and wisdom to be practiced. Even though attention may be distracted and judgments may be done during the progress of focusing on the present moment, we should do our best to pull attention back and to concern ourselves about the feeling of moment. A recent research shows that especially in-the-moment positive emotions, rather than more general satisfaction with life, are associated with increased resilience (Cohn, et al; 2009). Moreover, the "action" needs the quality of willpower because negative emotions may emerge repeatedly during the practice. Nevertheless, as long as patients are aware of the reason and the falsity of negative emotion, they can keep accepting, feeling and practicing. Consequently, positive feeling and digestion would come out provided that the patients devoted to their own life completely.

Therefore, in the process of rehabilitation, patients must go through a period of time from acceptance, experience the present moment to the action repeatedly, and ultimately achieve insight and

establish the positive cognition. In addition, some interviewees stressed that if their desire of rehabilitation is too strong, it is hard to achieve the effect of “present-oriented”. Properly speaking, the motivation of treatment is not asking yourself to reach a certain state in a short time, for pursuing a certain state deliberately cannot achieve the purpose of treatment finally.

Conclusions and Propection

The research team selected ten recovered patients of neuroses. Due to limited resources, the problems of the interviewees are mostly concentrated on the obsessive symptoms and social phobia. This treatment model has its limitation, so researchers should expand the scope of targets, further complete and verify the model in the future. But it is certain that this model is applicable to heal the problems, of which the main symptoms are anxiety and dread, because the anxiety patients will have a strong mental conflict and self dissatisfaction. It is this kind of conflict and dissatisfaction is the premise of cognition and acceptance. However, primary phobia and severe depression is so difficult to follow this model. Of course, it is worth noting that this model incorporates many concepts that are closely related to the oriental culture, so that it is suitable for developing the local research and application. Undoubtedly, it should be emphasized that everyone is unique and may find the most matching treatment. But perfect theory is not existed, so individuals need not to apply the methods mechanically and abide by what the books say about the theory completely. All in all, it is the good feelings of individual that are the foundation of applying any theories.

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The Relationship Among Chinese College Students' Self-Concept, Social Self-Esteem, and Internet Relationship Addiction

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***[Abstract]** Internet Relationship Addiction (IRA) is one type of internet addiction in Chinese college students. This paper aims to study the relationship among college students' self-concept, social self-esteem and Internet Relationship Addiction. There were 696 college students in Wuhan that finished the related questionnaires. Through correlation analysis, F test, and hierarchical regression, the results show: IRA is moderately negative related with self-concept and social self-esteem. The communicative, friendly, mature, and self-acceptant dimensions of self-concepts are negative predictors of IRA. Social self-esteem played a partial intermediary role between the self-concept and IRA.*

***[Keywords]** college student; self-concept; social self-esteem; Internet Relationship Addiction*

Introduction

Internet Addiction is a phenomenon that is based on significant psychological abnormalities caused by reliance on the internet and its accompanying physiological damage. This impulsive behavior does not involve poisoning control disorders; the symptoms are very similar to gambling addiction symptoms (Young, 1996). Internet Relationship Addiction (IRA) is a type of internet addiction; it refers to the excessive use of chat rooms, online forums and other network communication capabilities, as well as addiction to create, develop and maintain intimate relationships online while ignoring the reality of developing and maintaining relationships in real life, resulting in individual psychological damage of the social function (Li, Zhai, & Fan, 2008). According to the Network Report 2012 of Chinese Youth Association, as of 2011, the rate of China's online youth Internet addiction is as high as 26%; Internet users among Chinese young people aged 18-23 was 26.6%, and there are 61.6% of internet addiction students that are addicted to internet gaming and internet relationships (China Youth International, 2012). The research on the specific types of Internet Addictions are very few however, and different types of Internet addiction for college students have different hazards.

Self-concept is a stable awareness of an individual's physical, mental and social characteristics by analyzing their external activities and conditions, social comparison and other items (Yue, & Cui, 1996). Social self-esteem is a part of self-esteem; it's the assessments and emotions about one's own social skills and social conditions (Helmreich, Stapp, Ervin, 1974). The research on the relationship among Internet

relationship addiction, self-concept and social self-esteem of Chinese college students is very scarce. This study intends to examine those relationships, and try to explore a possible mediation process of social self-esteem that may exist in the relationship between self-concept and internet relation addiction.

Methods

Subjects

We used a stratified random sampling method to choose 695 college students from four colleges; 605 valid questionnaires were recovered. The distribution of the following subjects was: 270 boys, 335 girls; 264 urban students, 341 rural students; 172 freshman year students, 132 sophomore students, 106 junior students, 85 graduate students and 110 postgraduate; 172 professional arts students, 75 science students, 251 engineering students, 110 business students.

Research Tools

Students' self-concept scale. The scale establishment by Zheng Yong and Huang Xiting (1998). The questionnaire divided self-concept into nine dimensions that include: communicative, friendly, faithful, appearance, academic, ambition, familial, mature and self-acceptance. There are 23 items on the scale. We used a Likert five-point scale from “very inconsistent” to “extremely consistent” in scoring. The retest reliability of the scale is 0.86; the minimum retest reliability of 9 dimensions is 0.62, and the largest is 0.82.

Students' social self-esteem questionnaire. The 16-item Texas Social Behavior Inventory Form A (TSBI-A) developed by Helmreich and Stapp was used to measure social self-esteem (1974). The items adopt five-point scoring. The internal consistency coefficient of the questionnaire was 0.92. The scores range from 0-64, with higher scores indicating a higher level of social self-esteem.

Internet Relationship Addiction questionnaire of college students. Using the relationship addiction part of the questionnaire drawn up by Yang Wenjiao and Zhou Zhijin to examine Chinese college students' IRA (2004), the questionnaire adopts a five-point scoring, from “totally inconsistent” to “fully comply”. There are six items of internet relationship addiction, with the score higher than 19 points in the items are considered to have a higher tendency in internet relationship addiction; score between 8 to 18 points are considered as moderate internet relationship addiction, and scores below 7 points in the items have a lower tendency to be considered internet relationship addiction. In this study, the internal consistency coefficient is 0.84.

Measurement and Data Processing Facilities

All the questionnaires were collected in the class or in the dorms. Three questionnaires were filled out at one-time. The software SPSS16.0 was used to analyze the data.

Results

The Features of Chinese College Students' Internet Relationship Addiction

The overall IRA of college students. The average score of college students' internet relationship addiction was 10.19, and the standard deviation was 4.29. Since the theoretical mean is 15 points, the self-assessment of the degree of internet relationship addiction is not high, and did not reach the moderate level.

According to the definition of Internet Relationship addiction by Yang Wenjiao and Zhou Zhijin, from the two cut-off point of 19 points and 7 points, we divided the subjects into low, medium, and high groups; the number of the low group was 208 (34%), the number of the medium group was 370 (61.2%), and the number of high group was 27 (4.5%). The results showed that the majority of college students' Internet Relationship Addiction tends to be in the low-and middle levels; only a small part of the students were in a more serious level.

The differences in demographic variables of college students' IRA. Examining the demographic differences of students' Internet Relationship Addiction, we found there were no significant differences in birth place, but there were significant differences in gender ($T=2.14$, $p<0.03$), grade ($F=4.10$, $P<0.01$) and major ($F=4.46$, $P<0.01$). Specifically, the score of male college students' IRA ($M=10.60$, $SD=4.79$) was significantly higher than the score of female students' IRA ($M=9.85$, $SD=3.81$). The different grade and major of college students tended to have a significant different situation; comparing the scores of IRA, grade one's score ($M=9.27$, $SD=3.58$) was significantly lower than that of grade two ($M=10.47$, $SD=4.67$); grade four ($M=11.46$, $SD=5.08$) and post graduate students ($M=10.31$, $SD=4.30$) ($P <0.05$). The students of grade three scored less than grade four ($P<0.05$). The score of engineering students ($M=10.93$, $SD=4.98$) was significantly higher than liberal arts ($M=9.79$, $SD=3.87$), science ($M=9.55$, $SD=3.33$), and business ($M=9.53$, $SD=3.44$) ($P <0.05$).

The Correlation of Students' Self-Concept, and Social Self-Esteem on IRA

The correlation analysis of Students' self-concept, self-esteem and IRA. The correlation of college students' self-concept, and social self-esteem with Internet Relationship Addiction tendency is remarkable; Internet Relationship Addiction has a moderate negative correlation with self-concept ($r=-0.40^{**}$) and social self-esteem ($r=-0.38^{**}$) separately. Self-concept and self-esteem has a significant moderate positive correlation ($r=0.58^{**}$).

Regression Analysis of self-concept, and social self-esteem on IRA. In order to examine whether the concrete dimensions of self-concept and social self-esteem can significantly predict Internet Relationship Addiction or not, we take the dimensions of self-concept and social self-esteem as independent variables, IRA as the dependent variable, and an hierarchical regression analysis is formed by the enter method; the results are shown in Table 1. As we can see, the two models are significant. When the dimensions of self-concept are only used to predict Internet Relationship Addiction, 21.9% of the variation can be explained; after social self-esteem is added, the explanatory power improved to 27.7%. Table 2 is a hierarchical regression coefficients for each variable inspection

Table 1. The Hierarchical Regression Model of Internet Relationship Addiction

<i>Model</i>	<i>R</i>	<i>R</i> ²	<i>Adjusted R</i> ²	<i>F</i>	<i>Sig</i>
1	.48	.23	.22	19.77	.00
2	.54	.29	.28	24.12	.00

Model 1: Communicative, friendly, faithful, academic, ambition, familial, mature, self-acceptant, and appearance

Model 2: Communicative, friendly, faithful, academic, ambition, familial, mature, self-acceptant, appearance, and social self-esteem

Table 2. The Regression Coefficient Test (Enter)

	<i>Model 1</i>			<i>Model2</i>		
	<i>Beta</i>	<i>t</i>	<i>Sig</i>	<i>Beta</i>	<i>t</i>	<i>Sig</i>
Communicative	-0.10	-2.50	0.01	0.04	0.98	.329
Friendly	-0.31	-7.38	0.00	-0.30	-7.33	0.00
Faithful	-0.04	-0.88	0.38	-0.021	-0.52	0.60
Academic	-0.05	-1.35	0.18	-0.03	-0.68	0.50
Ambition	0.05	1.27	0.20	0.12	2.92	0.00
Familial	-0.07	-1.63	0.10	-0.07	-1.77	0.08
Mature	-0.09	-2.27	0.02	-0.04	-0.95	0.35
Self-acceptant	-0.11	-2.65	0.01	-0.13	-2.88	0.00
Appearance	-0.03	-0.62	0.53	0.03	0.85	0.40
Social self-esteem				-0.33	-7.00	0.00

As can be seen from Table 2, in Model 1, there are four dimensions of self-concept (communicative, friendly, mature, self-acceptant) that can significantly negatively predict Internet Relationship Addiction. Among them, friendly-ness has the highest predictive power, than variables. In Model 2 we can find that when removing the effects of self-concept, the negative prediction of social self-esteem on IRA is also significant.

The Path Model of Self-Concept, Social Self-esteem and Internet Relationship Addiction

To further explore the role of social self-esteem among self-concept and internet relationship addiction, we proposed the mediating effect analysis. Following the mediating effect test of intermediate variables described by Baron, Kenny and Wen (see in Wen, Zhang, Hou, et al., 2004), we first made the center for variables, and then made the regression analysis in turn to test the mediate role of social self-esteem among self-concept and internet relationship addiction. The regression analysis results are shown in Table 3. The regression coefficients were significant, so therefore, social self-esteem plays a mediator role. In addition, because the coefficient *b* T-test is also significant, the social self-esteem is a partial mediator among the relation between self-concept and IRA. The proportion of the mediating effect of the total effect is $0.583 * 0.224 / 0.396 = 32.98\%$. Mediating effects of the three variables are shown in Figure 1.

Table 3. The Mediation of Social Self-Esteem on the Relationship between Self-Concept and IRA

	<i>Model Adj R2</i>	<i>F test</i>	<i>Center of the regression equation</i>	<i>T-test of regression coefficients</i>
Step one	0.156	112.222***	$Y=cX+e_1=-.396X+.037$	$T(c)=-10.593***$
Step two	0.339	310.313***	$M= aX+e_2=.583X+.033$	$T(a)=17.616***$
Step three	0.187	70.640***	$Y= c'X+bM+e_3= -.265X-.224M+.037$	$T(c')=-5.881***$ $T(b)=-4.965***$

From Figure 1 we can see the path coefficients of the direct effect from self-concept on internet relationship addiction are significant, the path coefficients of the direct effect from self-concept on social self-esteem are significant, the path coefficients of self-concept effecting on internet relationship addiction through social self-esteem are also significant, and the effect is enhanced, indicating that social self-esteem plays a partial mediating role.

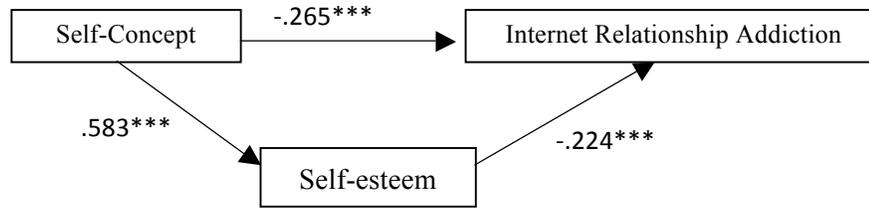


Figure 1. The Path Model of Self-Concept, Social Self-Esteem and IRA

Discussion

From the results of this research, we can find that Chinese college student's Internet Relationship Addiction tendency is generally at the low level; only a few students are highly addicted to internet relationships, but researchers and educators should pay attention to this phenomenon. Chinese college student's IRA tendency differs remarkably in gender, grade, and major; the results are similar to a previous study (Li, Zhai, & Fan, 2008). Male college students are more easily involved in IRA than female students, and the reason might be that the girls can more easily make close relationships in the real world than boys. As to the grade differences, higher grade students have more chances and free time to attend the internet than the lower grade ones, so they have more inclination to have IRA. Regarding majors, engineering college students also have more time and are more competent on the internet, so they have more dangers in being immersed in internet relationships.

The regression results reveal that college students' Internet Relationship Addiction tendency has close relations with self-concept and social self-esteem. On one hand, self-concept can directly impact college students' Internet Relationship Addiction tendency. On the other hand, social self-esteem has a partial mediating effect between self-concept and Internet Relation Addiction tendency. Considering the concrete dimensions who can predict the IRA, we find that friendliness and self-acceptant dimensions of self-concept can direct negatively influence IRA tendency no matter whether social self-esteem is added between them or not. The communicativeness and self-acceptant dimensions of self-concept are total through social self-esteem and negatively impact the IRA tendency. Burns thinks that self-concept decides the direction of people's behavior, and it also can explain and adjust an individual's behavior (1982). Friendliness and self-acceptance dimensions of self-concept represent one's inner qualities and characteristics. When a Chinese college student evaluates these two aspects of their low self-concept, they are inclined to get onto the Internet to develop virtual relationships and increase the danger of IRA. Nevertheless, low communicativeness and mature self-concepts always bring those college students to feel more self-abased. A study showed that students who are self-abased are more able to be satisfied by internet communication which brings them social control feelings (Caplan, 2002). Therefore, Chinese college students with low communicativeness and mature self-concepts through social self-esteem increases an IRA risk.

The enlightenment of this research to the educators is that, to the student who has high Internet Relationship Addiction tendency, short-term intervention goals improve their social self-esteem. By means of guiding and training behaviors, we can help them get the ability of mature social intercourse. Thus, we can reduce the tendency of their Internet Relationship Addictions. If we want to have a long-term effect, we should also pay attention to cultivating students' inner qualities like kindness, self-acceptance and so on, so that they can improve their self-concept. If we can improve their skills of

interpersonal communication and social self-esteem together, the risk of Chinese college students' Internet Relationship Addictions will be effectively prevented or reduced.

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The Current Value of Confucianism of “Integration” in the Culture Conflict

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[Abstract] *“Harmonious but different” is the essence of Confucianism of “Integration”. The essence of “Harmonious but Different” is that with the respect for the differences of different things and different aspects of nature, we seek the harmony and unity of different things and different aspects of nature on the premise of adhering to the principle of nature. The culture conflict means the struggle of different culture forms and different culture elements. Following the principle of Confucianism of “Integration” and according to the different kinds of culture conflict, we must take aimed measures to solve the problem.*

[Keywords] *Confucianism of “Integration”; culture conflict; “Harmonious but Different”; current value*

Introduction

In the 21st century, global cultural exchanges have never been so flourishing in all their breadth and depth (Fei, 1998). In the frequent cultural communications and interactions, different kinds of national cultures with ethnic characteristics are inevitably bound to bring about conflicts because of differences in ways of thinking and values and so on. In the face of this, in 1988, Nobel prizewinners suggested that if mankind is to survive, it must go back 25 centuries in time to tap the wisdom of Confucius (Marnham, 1988). Although this argument is somewhat exaggerated, it is the truth that as the essence of Confucianism, which has great influence in Chinese traditional culture, the Integration Thought will play an very important role in how to solve global cultural conflicts. And then, what is the value of the Integration Thought after all? How to play its due role? These are very important problems we should discuss. This paper, first, from a traditional point of view, describes the connotation of Confucianism of “Integration”. Second, it illustrates the essence and types of cultural conflict by citing E. T. Hall’s view of cultural conflict. Finally, it analyzes how to use the Integration Thought to deal with the different kinds of worldwide cultural conflicts.

The Connotation of Confucianism of “Integration”

The word *integration* first appeared at the “Yi Zhuan”. In the past decades, although different experts and scholars have defined the connotation of Confucianism of “Integration”, their views are vague. Based on the former research, this paper argues that the connotation of Confucianism of “Integration” is that through reconciling contradictions we can get a harmonious state. Integration and unification, but not conflict or antagonism is the focal point of Confucianism of “Integration” what is emphasized in Confucian values. Most experts and scholars generally deem that “Harmony but not Sameness” (“Harmonious but Different”) is the essence of Confucianism of “Integration” (Liu, X., & Liu, X, 2006; Wang, C., & Ren, J, 2011).

Confucius said in “The Analects of Confucius. Zilu”, “The gentleman aims at harmony, and not at uniformity. The mean man aims at uniformity, and not at harmony. “That is to say, although a gentleman (Jun Zi) does things according to the harmonious standards, he rejects blind obedience to anyone, while he dares to put forward his own views and ideas; while a worthless worm always gets used to take an unprincipled echo at any time, instead of bringing up his own opinion and suggestion. The two words of

“harmony” and “sameness” that were mentioned by Confucius are different from each other. The connotation of the word of “harmony” is that when we pursue harmony, we must acknowledge and respect the difference between things (Shao, & Qisi, 2007); while the connotation of the word “the sameness” is that a worthless worm always seeks unquestioning agreement instead of acknowledging and respecting the difference between things. So in respect of the different conditions pursuing harmony is the key view of the thought of “Harmonious but Different”.

In the face of the cultural conflict and integration of the world, how does the thought of “Harmonious but Different” work? At least, there are two aspects about this issue. On the one hand, the multiple cultures of different nationalities, different countries, and different regions should learn from each other, and live in harmony (Yu, 2004; Li, 2002). On the other hand, different nationalities, different countries, and different regions should admit the differences of culture, and maintain and develop their own distinctive particularities.

The Essence and Types of Cultural Conflict

The connotation of “the cultural conflict” is that different forms of culture or cultural elements tend to repel one another, or debate one another. Internal conflict and external conflict are two kinds of cultural conflict. Internal conflict includes the conflicts among the national culture, ruling culture and self-generated new-culture. External conflict includes the conflicts between national cultures and exotic cultures (Wang, 2002). The cultural conflict mentioned in this paper refers to external conflict.

Cultural differences cause cultural conflicts, so we must study cultural differences first, and then study cultural conflicts. E. T. Hall, who is a famous anthropologist in America, divides culture into three categories: formal specifications, non-formal specifications, and technical specifications. Formal specifications are the most radical criterion of value orientation and value judgment, such as: idea, consciousness, ethics, values, belief, and value orientation etc. Formal specifications can resist external forces trying to change it. Cultural conflicts caused by the formal specifications are often not easy to change; the non-formal specifications are the customs and habits, such as national character, regional psychology, ways of thinking, and ways of narrating, etc. The cultural conflicts caused by the non-formal specifications are easy to overcome by cultural communication over a long time; the technical specifications include knowledge, technology, and experience, etc. Cultural conflicts caused by the technical specifications are easy to overcome by studying or communicating knowledge, technology, and experience and so on. So the degree and category of different cultural conflicts lie on the cultural differences in different specifications.

The Significance of Confucianism of “Integration” in Cultural Conflict and Fusion

According to the principle of the Confucian “Harmonious but Different”, this culture spirit of combining east and west culture, traditional and modern culture, heterogeneous and indigenous culture is the best choice for us in the present global context. According to the different types of cultural conflict, we should take a concrete analysis of the concrete problems in order to take appropriate response measures.

In View of the Cultural Conflicts Arising from Formal Specifications, “Seeking Harmonious Coexistence while Sticking to One’s Own Principles” Is the Best Way

In the face of globalization, we should follow the principle of “Harmonious but Different”. This is the general development path (Mao, & Niu, 2001). On the one hand, we must have a rational attitude. Vigorously promoting national spirit, critically inheriting the traditional culture, and adhering to the

guiding principles of the development of national, scientific, popular and advanced socialist local culture, are what we must unswervingly adhere to, and also are what we must adhere to as the “big differences”. On the other hand, “Hai Na Bai Chuan, You Rong Nai Da” is the mind that we must have (Fei, 2000; Hu, 2006; Ji, 2005). Adhering to the “Harmonious but Different” and “Respect Peace as Precious” principle, learning widely from others’ strong points (Bo Cai Zhong Chang), and absorbing the achievements of foreign cultures, are the avenues of how our own culture can be improved gradually. The essence of this path is the view of “learning from the west and attaching the importance” (Zhong Xue Wei Ti, Xi Xue Wei Yong). In modern China, some representatives of the Westernization group deemed that, in order to make China turn the corner and gain the power to change from weakness to strength, first of all, modern China must pay more attention to the system. Thus, there is the thought that the system and ideology of China are in a dominant position, while the western “strong military attack” is only in a supplementary place. The early reformists also held the view of “making western things serve for China”. Zheng Guanying (1998) once made this opinion clear in his own book. According to their views, the economic institution and the monarchy of capitalism, which are the most important aspects in the western society, are what we must abandon, while the western “strong military attack” is what we can refer to. But the hierarchical Confucian philosophy must be at a core position, (Zhang, 2001) which today we speak of “local culture” (Wang, 2002). As the worldwide cultural situation is concerned, that is to say, we must adhere to the dominant position of what we talk about today in “local culture” in the cultural conflict and fusion.

In View of the Cultural Conflicts Arising from Non-Formal Specifications, “Seeking Common Ground While Reserving Differences” is the Best Way

In the face of these cultural conflicts triggered by informal norms, we must be based on the principle of “respecting for differences, and seeking harmony”. In fact, respecting cultural differences is to respect different culture traditions, and is to respect different life customs. That is to say, in the debate, it is reasonable to seek common ground while reserving differences just as “the doctrine of the mean” (“Zhong Yong”) saying: “the word parallel and not contrary” in order to ultimately achieve universal harmony. Cultural conflicts caused by the informal specifications, such as the customs, and living habits, etc., can be resolved through a long period of cultural communication, such as knowledge training about “cultural conflict”, learning language in other countries, and learning from other countries’ history, geography, politics, economy, other aspects of knowledge, and so on. These measures will help to deeply understand the customs of other countries in theory, and then to arrive at the purpose of prevention and mitigation of cultural conflicts.

In View of the Cultural Conflicts Arising from Technical Specifications, “Respecting Science” is the Best Way

Some scholars regard that the technology specification includes knowledge, technology, and experience and so on. The scholars call this kind of technology specification the culture of science and technology. They regard it as a mixture of scientific rationality and technological practicality. The pursuit of instrumental rationality is the most prominent feature of the science and technology culture; scientific spirit is the core of the science and technology culture. So, in the face of the cultural conflicts arising from the technical specifications, we must adhere to the scientific attitude, and respect the objective laws. We should seek the fusion of science and technology culture, only according to the criteria whether it

conforms to the objective laws or not. It is the science and technology culture, which is in accordance with the objective laws that we must borrow from each other. It is the science and technology culture, which is contrary to the objective laws that we must abandon.

Conclusion

On the one hand, when we understand cultural conflicts, we must take a dialectical point of view. That is to say, it is harmonious, but not the same pattern what we pursue; it is difference, not conflict that we pursue (Zhangli, & Gaoming, 2008). On the other hand, the cultural fusion will bring the development and prosperity of culture, while mutual slander from each other will bring cultural decline.

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Stereotypes Toward the Poor and Attribution for Poverty among Young Chinese Adults

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[Abstract] The current study included 280 Chinese undergraduates that were used to investigate stereotypes held toward the poor and the rich, and also attributions of poverty. Results showed that, overall, evaluations toward the rich were more positive than the poor, but attitudes were complex. Participants suggested that the poor were lacking individual ability, but rated the poor as having some positive characteristics. Participants perceived the rich as very capable, but also immoral. Participants were also more likely to attribute poverty to “social factors”. We discuss these results in comparison to related research published in the United States.

[Keywords] poor; rich; stereotype; attribution

Introduction

Appropriate public awareness of rich and poor, and proper attributions toward poverty are characteristics of a flourishing society. Cozzarelli, Wilkinson & Tagler (2001) surveyed young Americans’ attitudes toward different social classes. The report described the American young people’s stereotypes regarding the poor and the rich in great detail. Results showed that stereotypes regarding poor individuals were largely negative. For instance, people from low socio-economic status groups were portrayed as being ignorant and irresponsible. Attitudes toward rich individuals were different, included hardworking, smart, and friendly. Fiske (2002) also observed that the poor, as a socially vulnerable group, were associated with negative stereotypes. Several studies observed the influence of stereotype threat (emerging from negative connotations associated with poverty) across several tasks, including verbal, math, English GRE-like tasks (Croizet & Claire, 1998; Harrison, et al., 2006) to psychometric tests (Croizet & Dutrevis, 2004). Indeed, lower-income participants exposed to stereotype threat report higher test anxiety, lower confidence in their ability to perform, and lower identification with academic domains (Harrison, et al., 2006; Spencer, & Castano, 2007).

Reforms enacted to help increase social wealth have led to increased living standards. Conversely, the widening gap between the rich and the poor has led to negative societal outcomes. In such a special period, the people’s concept of rich and poor surely marked with special brands. There have been recent historical instances in which concepts of “poor” (along with “communism”) were viewed more positively than “rich” and “capitalistic.” Today, such attitudes have become the history. Now how do people attribute poverty? And what kind of stereotype do they have to the poor and the rich? However, having looked through the literature, we found few convincing research reports. Therefore, the present study sought to examine current stereotypes of the rich and poor, attributions toward the poor, and explored how concepts of poverty might have a negative impact on an individual’s psyche.

Method

Participants

Two hundred and twenty participants from Northwest Normal University (70 male, 150 female) volunteered to participate in this study.

Materials and Methods

Twenty participants were asked to assess the 38 positive/negative words, using a 5-point scale, from 1 (very positive) to 5 (very negative).

Another 200 participants were asked to express their attitudes toward the poor, using the 38 adjectives previously rated on – 1 (not at all characteristic of poor people) to 5 (extremely characteristic of poor people) scale – as the extent to which they agreed that each of 38 characteristics describe poor people. These characteristics words were selected from the previous study (Cozzarelli, 2001). The attribute list contained both positive (e.g., “capable,” “proud,” “family-oriented,” “strong,” “moral,” “healthy”) and negative (e.g., “weak,” “drug-abusing,” “criminal,” “lazy,” “mentally ill,” “dirty”) adjectives. On a separate page, we asked participants to rate members of the rich on the same 38 attributes. (All responses were obtained with pencil/pen and paper.)

Sixty students were randomly selected among the 200 subjects (25 male, 35 female) and asked to rate the importance of each of the 22 factors as causes of poverty – 1 (not at all important as a cause of poverty) to 5 (extremely important as a cause of poverty). We adapted our items from the poverty literature (Cozzarelli, 2001). These items were designed to tap individualistic (e.g., “lack of effort or laziness,” “alcohol and drug abuse,” “lack of thrift and proper money management”), societal (e.g., “prejudice and discrimination in promotion and wages,” “being taken advantage of by the rich”), subcultural (e.g., “having to attend bad schools,” “The breakdown of the nuclear family”), and fatalistic (e.g., “just bad luck,” “sickness or physical handicaps”) attributions (Feagin, 1972).

Results

Stereotypes of the Poor and Rich

A total of 12 words were considered positive, 21 words were considered negative, and 5 words were considered neutral. The negative words evaluated by participants to the poor generally had high mean scores, including suggesting that being poor is a disability, uneducated and weak (see Table 1). At the same time, participants reported some positive characteristics for the poor, which included responsible, loving and hardworking. Through these terms descriptions, we can think about the evaluation of the poor seems to be a mixed neutral image that has both positive and negative descriptions. When compared to the evaluation of the rich, the results were different. In positive terms, the rich and the poor don't seem to have too great a difference, but in negative terms, compared with the characteristics of the rich, the participants clearly suggest that the poor had more negative features.

Thus, we can safely suggest that when compared to the poor, we held better evaluations on the rich, which is a more positive evaluation and less negative evaluation. That is to say, the poor have more negative stereotypes.

Attributions for the Causes of Poverty

Results showed that our participants were more likely to make social rather than internal attributions for poverty – $t(57)= 3.00, p=.004$, subcultural, $t(57)= 9.56, p <.001$, or fatalistic $t(57)= 14.36, p<.001$. In other words, participants' tended to believe that social factors lead to poverty.

Table 1. Beliefs About Characteristics of the Poor and The Rich

Characteristic	Poor (M)	Rich (M)	t
Hardworking	3.14	3.09	0.41
Healthy	2.72	2.85	-1.57
Proud	2.09	3.49	-13.89**
Intelligent	2.38	3.11	-8.25**
Family oriented	3.31	2.79	5.10**
Happy	2.90	2.93	-0.25
Strong	2.73	2.61	1.27
Friendly	3.20	2.71	4.95**
Responsible	3.16	2.94	2.21*
Loving	3.08	2.82	2.40*
Nice	2.19	2.62	-4.91**
Moral	2.91	2.86	0.54
Lazy	2.16	1.90	2.67**
Stupid	1.79	1.57	2.74**
Dirty	1.52	1.66	-1.80
Uneducated	1.75	1.43	4.25**
Unpleasant	1.49	1.74	-3.69**
Immoral	1.60	1.74	-1.89
Angry	1.94	1.86	0.62
Weak	2.09	1.60	5.41**
Violent	1.78	1.71	0.79
Mentally ill	1.43	1.38	0.74
Have too many children	2.76	1.97	7.73**
Abusive	2.22	2.09	1.54
Alcoholic	1.99	2.18	-1.97*
Criminal	1.76	1.73	0.43
Unkind	1.71	1.93	-2.38*
Depressed	2.58	1.50	11.22**
Physically ill	2.05	1.87	2.00*
Promiscuous	1.89	1.54	4.40**
Unmotivated	2.18	1.62	6.19**
Drug abuse	1.59	1.69	-1.05
Inconsiderate	2.13	1.87	2.78**
Unlucky	2.46	1.61	9.71**
Capable	2.57	3.50	-8.76**
Embarrassed	2.75	1.75	9.66**
Monogamous	3.50	2.79	5.27**
Humble	2.44	1.47	9.88**

Note.* $p < .05$, ** $p < .01$.

Discussion

The present study revealed that Chinese youth hold more positive evaluations of the rich than of the poor, namely, more positive evaluation and less negative evaluation. That is to say, the poor had a more negative stereotype, which is consistent with research from the United States. However, there were 7 terms of the 12 words in which the poor were evaluated more positively than the rich. At the same time, of the 21 negative words, there are 6 terms where the rich scored higher than the poor. In other words, the participants believe that the poor is an inability, such as laziness and ignorance, but people also think that

the poor have good characters, such as being friendly and responsible. In contrast, participants suggest the rich are capable and intelligent, but also believe the rich are immoral, unpleasant and unkind. In the attribution of poverty, the participants attribute poor to “social factors”, rather than “internal factors”, “subcultural factors” and “fate”.

These results have an obvious difference with Cozzarelli’s study (2001), in which they used the similar method to investigate stereotypes among American youth. We are consistent with the previous research, namely the participants have a more positive stereotypes and fewer negative stereotypes for the rich than the poor (Cozzarelli, 2001). However, even if the conclusion is the same, surprisingly, we found some differences. Cozzarelli observed that young Americans provided unequivocal evaluations; that is, the score of the rich was higher than that of the poor on the 12 positive words, and their score was lower than that of the poor on the 21 negative words. So compared with the poor, the rich have an obvious positive evaluation. Our research found that on the 12 positive words, there were 7 terms (Family-oriented, Hardworking, Happy, Friendly, Responsible, Loving, and Moral) that the rich scored lower than the poor, and for “Family-oriented” and “Friendly”, the rich scored significantly lower than the poor. At the same time, on the 21 negative words, there were 6 terms (Unpleasant, Drug abuse, Dirty, Immoral, Alcoholic, and Unkind) that the rich scored higher than the poor, and for “Unpleasant” and “Drug abuse”, the rich scored significantly higher than the poor. That is to say, for the rich, we are not entirely making positive comments.

While more positive stereotypes and fewer negative stereotypes for the rich than the poor emerged, we were interested in exploring why the attitudes from our sample differed from that of Cozzarelli’s (2001) American sample. One key difference is that the two samples reported different attributions for poverty. Chinese youth attribute poverty to social reasons, rather than internal reasons $t(57) = 3.00$, $p=0.004$, subcultural reasons $t(57)=9.56$, $p<0.001$, as well as the fate $t(57)=14.36$, $p<0.001$. By contrast, American youth are more likely to attribute the poor to themselves, rather than the subcultural, $t(201)=4.71$, $p<0.001$, or social reasons, $t(204) = 13.74$, $p<0.001$.

One reason for the present results could be the current social climate in China. Attitudes of the rich being “immoral” often appear in the media, especially on the Internet. Such resentment can transmit quite rapidly across social medial platforms as well. Thus, the emergence of this phenomenon leads us to reflect that social public opinion has a correct guidance for people (Min Zhu, 2011). The news media reports heavily on crimes and corruption committed by the rich, which makes many people not pay attention to the authenticity of the issue – they simply think the rich are arrogant. As alluded to above, this can lead individuals to make rash generalizations regarding the rich and also lead young people to attribute poverty to social reasons, and not internal reasons. This might help explain why evaluations toward the rich are not wholly positive.

Additionally, historical and cultural reasons are important reasons that caused the “poor” and “rich” stereotype and caused different attributions of poverty. As an immigrant country, the United States has their own unique concept. Most Americans believe in God and believe in Christianity, and religion has close relations with the United States’ cultural values, which has always been closely intertwined with the history of the United States and has a huge impact in many aspects, such as politics, law, culture, and ethics (Huiling Huang, 2008). Max Weber suggested that American capitalism was produced in the Protestant ethic, which created behaviors related to careful calculation and strict budgeting (dedicated attitudes of the bourgeoisie). Such ethics also created one of the core values of American culture: individualism values personal supremacy, the pursuit of personal interests, the emphasis of personal

struggle, and reasonable planning to pursue what one desires. This might lead young Americans to assume that if individuals are accountable for their own fate, then poverty is due to personal issues, rather than social, cultural, or fatalistic reasons. Here, individuals can create their own outcomes, and through reasonable planning and overcoming struggles, people can achieve their life goals. Thus, many Americans might have positive stereotypes for the rich, believing that the rich gained their wealth from their own efforts.

In contrast to the American culture, China, throughout its history, has had fewer positive attitudes toward monetary success and wealth. This can lead to assumptions that “the rich are unkind”, and feelings of jealousy or hatred toward the rich might be a reasonable kernel of the spirit (Sufang Li, 2005). During several thousand years of feudalism in China, people formed negative opinions of the rich. After the founding of the People’s Republic of China, ideas of “more poor, more glorious,” “more poor, more revolutionary,” and “poor communism is preferable to rich capitalism” continued to emerge. Such attitudes have had a significant effect on attitudes toward the rich and poor in China.

Conclusion

The current study adopted a questionnaire survey to investigate Chinese youths’ stereotypes toward the poor and the rich, while also assessing attributions of poverty. Results showed that, overall, evaluations of the rich were more positive than for the poor, but the evaluations were more complex: participants had negative attitudes toward the poor that related to inability, such as laziness and ignorance, but they also held positive attitudes toward the poor (e.g., friendly and responsible). Participants perceived the rich to be very capable and intelligent, but also evaluated the rich as immoral, unpleasant, and unkind. Participants were more likely to attribute poverty to “social factors” rather than “internal factors.” The present study’s method was similar to that used in Cozzarelli (2001). However, the present results differed slightly from Cozzarelli’s American sample. Such differences are likely to emerge from the historical and cultural perspectives and social public opinions held by the two countries.

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Implicit Structure of Aristocracy on Chinese College Students

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[Abstract] *The social validity method was used to study the representation of “aristocracy”. 334 college students made free associations of “aristocracy” on the basis of the Spreading Activation Model. The researchers selected the first 80 high frequency associations and made 80 cards for 80 college students to classify the 80 conceptions according to the relationship of those conceptions. The results showed that there were four representations of “aristocracy” in college students’ mind: (1) knowledge and wisdom; (2) wealth and power; (3) cultivation and moral character; (4) lineage.*

[Keywords] *aristocracy; free association; implicit structure; cluster analysis*

Introduction

When talking of nobility, people will naturally discuss it under categories such as sociology, political science and economics. Indeed, nobility originally referred to the upper class having power and property higher than other classes in slave or feudal societies. Today, “nobility” has a rich humanities connotation, which not only means a kind of status and title, it also means a code of conduct and value standard, called noble spirit. The cultural characteristics of “noble spirit” are wisdom, nobility and excellence, and it leads and regulates people’s spiritual pursuit, value orientation and behavior patterns.

Western noble spirit can be traced back to ancient Greece; its connotation mainly includes self-esteem, chivalry, consciousness of protagonist, social responsibility and the spirit of freedom (Hudi, 2011). Chinese scholar Xu Jilin studied the history of the western aristocrat, and he thought that the real noble spirit should have three important components: first, cultural accomplishment, which refers to resisting the temptation of materialism and hedonism, and cultivating noble moral sentiment and cultural spirit; second, social responsibility, as a social elite, who should be strict in discipline, cherishing honor, helping vulnerable groups, and undertaking the responsibility of the community and country; third, a free soul, which refers to having an independent will, and dare to revolt in front of the power and wealth. Therefore, the most prominent connotations of noble spirit are “responsibility” and “moderation” in western countries.

As a historical and cultural tradition, Wu Shuchen (2010), a Chinese scholar, discussed Confucius’s noble spirit. He pointed out that the noble spirit of Confucius praised a highly individual personality and pioneering spirit. The generation of the spirit not only had a realistic base, but also had philosophical theories. Although “nobility” was a special class in ancient society, we should understand nobility and noble spirit comprehensively and dialectically in modern society.

In our study, “aristocracy” refers to a kind of social character. Frome (1988) defined social character as a common character of a majority people in certain society. The formation of social character must be under the social patterns and cultural patterns. As a construct with cultural tradition, “aristocracy” contains rich contents and meanings. Confucius said, “wealth and high position are desired by all men, but if they are not gained in the right way, they should not be accepted.” This suggests that rich in substance and in spirit are not the same. To some extent, this also explains the connotation and core of the aristocracy. People who come from different cultural background and groups will have different

understandings about aristocracy. At present, a large proportion of the studies mainly focused on literature, sociology and culturology, and especially concentrated upon exploring and discussing the connotation of noble spirit. There are few psychology researches. Therefore, discussing this phenomenon from the psychological perspective has profound theoretical significance and social value.

Implicit theory not only can reflect the individual's psychological activities and certain cultural characteristics, but it also can influence and guide individual's behavior. Some domestic scholars adopted the method of implicit theory to study the psychological structure of intelligence, creativity and personality characteristics (e.g., Yang, Cai, & Fu, 2001; Li, 2005). Based on this theory, we are going to explore the college students' understanding of "aristocracy" under the background of Chinese culture. We also hope to get the structure of "aristocracy" in college students' mind.

Method

This study mainly adopted the research method of social validity (e.g., Xu, Li, & Han, 2006; Meng, Li, & Jiang, 2008; Li, 2008; Lv, Zhang, & Fan, 2012), and was divided into two phases: the first stage was the pre-survey, in which 334 college students made free associations of "aristocracy" without time limit, so that the researchers could collect words. After that, the researchers used content analysis and frequency statistics to deal with the words, which came from the students. The 80 aristocracy-related words/phrases with frequency above 4.8% were collected as units of analysis. The researchers made 5 sets of cards with the 80 high-frequency words and printed a word on the front and a serial number on the back of each card.

The second stage was item classification by way of individual surveys. Using a set of cards as a tool, 80 college students were asked to classify the 80 conceptions according to their understanding of "aristocracy" and the relationship of those conceptions. After the classification, the students were required to write down the results and explain their reasons or criteria. Then the researchers conducted statistics of the times that every two words were identified as the same classification. Finally, an 80×80 correlation matrix was built according to the data of the statistics, and cluster analyzed by SPSS16.0.

Results

Associated Frequency of Each Item

5648 items were provided by 334 subjects, and we performed frequency statistics of these items (excluding blank items) and classified them. We finally collected 80 high-frequency items, and the cumulative frequency of these items was 3493, which accounted for 61.84% of the total (see Table 1). The percentage of associating a word was defined as the strength of the association of the word in the study. The associated frequency of the same word was different. The more people associates with an item, the closer it approaches to "aristocracy" (Li, 2008).

Preliminary Results of Cluster Analysis

The strength of a cluster is defined as the average intensity of association within the cluster, and the cumulative frequency is defined as the proportion of each cluster in our study (Xu, Li, & Han, 2006). At a lower level, these 80 items were gathered into 10 basic clusters (see Table 2). According to the average intensity of association, these basic clusters were as follows: knowledge and accomplishment, authority and power, visage, the way of act, ancestry, wealth, negative effects, symbol of wealth, style of doing things and life style.

Table 1. The Associated Frequency of 80 High-Frequency Items (N = 334)

Item	Frequency	Item	Frequency	Item	Frequency	Item	Frequency
Elegance	254	Imperial palace	50	Resplendent with jewels	31	Emperor	22
Culture	175	A high status	49	Prince William	30	Amiable	22
Remarkable temperament	148	Hereditary	48	Royal family	30	Superciliousness	21
Arrogance	119	Extravagant	47	Famous brand	30	Pretty and intelligent	21
The 2-G rich	116	British Royalty	45	Generous	30	The officialings	20
Responsibility	107	Demure and beauty	45	Taste	30	Equal	20
Princess/ prince	94	Lady Diana	43	Humorous	28	Effeminacy	19
Luxury car	84	Nobility	41	Refined and courteous	28	Minded	19
Wisdom	75	Have the aura	41	Mansion and manor	27	Magnificent and sumptuous	18
Notable family and great clan	63	Graceful beauty	41	Wealth	26	Style	18
The rich	60	Luxury	38	Vanity and disguise	26	Waste	18
Royal	59	Handsome	37	Rich and powerful people	25	Self-sacrifice	18
Gentleman	58	Independent	36	Gentle and cultivated	25	Composed and grave	17
Geniality	57	Dignity	36	Wise and farsighted	25	Exclusive school	17
Luxurious	56	Generosity	36	Integrity	24	Unjustifiable endeavors	16
Behavior with grace and ease	55	Confident	36	Gentlewoman	23	Have super talent	16
Imperiousness	55	Dinner and party	35	Star	23	High-grade goods	16
Both dignified and graceful	53	Fashion	34	Queen Elizabeth	23	Red wine	16
Riches and honor	53	Remain unmoved either by gain or loss	34	opinionation	23	Competent	16
Authority and power	52	Villa	33	Corruption	22	Title of nobility	16

Table 2. The Results of System Clustering Analysis

Code	Name	Item content	Average intensity of association
I	Knowledge and accomplishment	Elegance, culture, behavior with grace and ease, minded, have the aura, dignity, wisdom, confident, humorous, competent	22.01
II	Authority and power	The 2-G rich, the officialings, authority and power	18.76
III	Visage	Gentleman, handsome, demure and beauty, pretty and intelligent, remarkable temperament, graceful beauty	17.47
IV	The way of act	Integrity, equal, genial, amiable, responsible	13.77
V	Ancestry	Nobility, gentlewoman, notable family and great clan, royal, emperor, royal family, imperial palace, hereditary, title of nobility, British Royalty, Prince William, Queen Elizabeth, Lady Diana, princess/prince	12.55
VI	Wealth	Luxury car, rich and powerful people, famous brand, star, the rich, luxury, villa	11.98
VII	Negative effects	Opinionation, superciliousness, vanity and disguise, imperiousness, unjustifiable endeavors, arrogance, waste, corruption, effeminacy, luxurious, extravagant	11.49
VIII	Symbol of wealth	Both dignified and graceful, riches and honor, a high status, mansion and manor, wealth, dinner and party, exclusive school, high-grade goods, resplendent with jewels, magnificent and sumptuous	9.91
IX	Style of doing things	Generosity, generous, self-sacrifice, refined and courteous, gentle and cultivated, composed and grave, wise and farsighted, super talent, independent, remain unmoved either by gain or loss	7.93
X	Life style	Taste, style, fashion, red wine	7.34

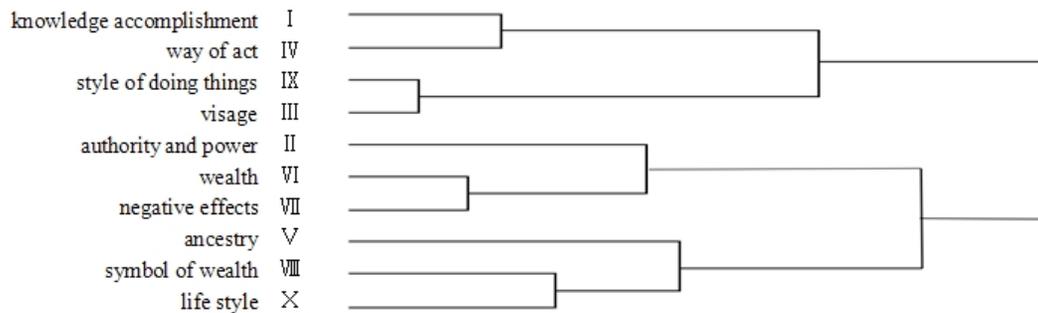


Figure 1. The Cluster Dendrogram

Final Results of Cluster Analysis

At a higher level, the 10 basic clusters were further gathered into 4 high-order clusters. In accordance with the strength from large to small, the 4 high-order clusters were: (1) knowledge and wisdom (19.26), which were merged by I and IV, including 15 words; (2) wealth and power (19.26), which were merged by II, VI, and VII, including 21 words; (3) cultivation and moral character (11.51), which were merged by III and IX, including 16 words; (4) lineage (10.82), which were merged by V, X, and VIII, including 28 words (see Figure 1).

Discuss

The strength of a cluster is defined as the average intensity of association within the cluster, and the cumulative frequency is defined as the proportion of each cluster in our study. On the basis of the average intensity of association, we found the stronger basic clusters were “knowledge and accomplishment”, “authority and power” and “visage”; weak basic clusters were “style of doing things” and “life style”. The system clustering analysis was divided into two categories. We can see the results from the dendrogram: one kind can be defined as rich in substance, which was merged by wealth, power and lineage; another kind was rich in spirit, which was merged by knowledge, wisdom, cultivation and moral character. Confucius said, “wealth and high position are desired by all men, but if they are not gained in the right way, they should not be accepted.” This suggests that rich in substance and in spirit are not the same. To some extent, this also explains the connotation and core of the aristocracy.

“Knowledge and Wisdom, and its Meaning of Basic Cluster

“Knowledge and wisdom” is the biggest cluster in these higher order clusters, including “knowledge and accomplishment” and “way of act”. It is the core of “aristocracy” in the college students’ mind. The average intensity of association of “knowledge and accomplishment” is the highest cluster among 10 basic clusters. At the same time, elegance is the highest frequency item. It contains nobility, elegance, and purity, etc. Reflecting “aristocracy” is a well-educated manner and behavior. “Knowledge and accomplishment” contains culture, behavior with grace and ease, mind, having the aura, dignity, wisdom, confidence, being humorous and competent; “Way of act” contains integrity, equality, geniality, amiableness and responsibility. These items reflect cultural characteristics of “aristocracy”, which are wisdom, nobility and excellence. It represents the cultural value of praising nobility and rejecting vulgarity. “Junzi” in the Chinese culture and “gentleman” in the western culture should be one of its microcosm of aristocracy.

“Wealth and Power”, and its Meaning of Basic Cluster

“Wealth and power” is made up of “power”, “wealth” and “negative effect”. “Wealth” and “power” include the following basic meanings, such as the 2-G rich, the officialings, authority and power, luxury car, rich and powerful people, famous brand, super star, the rich, luxury and villa. From these items, we can find that contemporary Chinese college students think aristocracy is having a high-grade residence, luxury cars, luxury brands and wearing them, and so on. When “nobility” becomes the popular word in the advertisement, many media outlets seem to be leading to this idea: the nobility is such a person who lives in luxury curtilage and drives luxury cars.

“Negative effect” includes the following basic meanings, such as opinionation, superciliousness, vanity and disguise, imperiousness, hegemonism, arrogance, waste, corruption, effeminacy, luxuriousness and extravagance. This basic cluster reflects the special understanding of contemporary Chinese college students on “aristocracy”, which is far away from the connotation of “aristocracy”. As Yang Chunshi (2005) pointed out, with the popularity of “nouveau riche” and “small endowment” culture, and the absence of true elite culture, consumerism becomes the new ideology and mass culture becomes deformity. Finally, material richness masks the spiritual poverty, the pursuit of sensory pleasure replaces thought, and vulgar fashion squeezes out elegant taste. Aristocracy in European society is not nouveau riche or luxury life, but instead a pioneer spirit. The core of this spirit is a series of values such as honor, responsibility, courage, and discipline, etc.

“Cultivation and Moral Character” and its Meaning of Basic Cluster

The high-order cluster “cultivation and moral character” is made up of “style of doing things” and “visage”, including 16 words. The cluster reflects good cultivation and outstanding moral character of a person who has aristocracy. This conclusion is similar to the research that studied implicit structure of Junzi’s feature (Meng, Li, & Jiang, 2008); it is also consistent with the traditional values, which attaches great importance to inner cultivation and personal conduct in Chinese Confucian culture. In other words, not only should cultivation attach importance to material wealth, but the pursuit of the spirit and moral character. Aristocracy is the cultivation of spirit and culture with the conservation of traditional virtue.

“Lineage” and its Meaning of Basic Cluster

“Lineage” is made up of “ancestry”, “symbol of wealth” and “life style”. Nobility is a special class of ancient society. The class is the manipulator of power, holder of wealth, the master of the society in Europe, although the appellation of nobility has become an outdated symbol of cultural identity in contemporary society. When talking of aristocracy, people will naturally discuss it under the categories, such as sociology, political science and economics. Its lineage and symbol of wealth was displayed through its political status, economic status, descendent banneret and so on. Recently, white-collar culture and small endowment culture have become popular, people talk about the feeling of taste. While, whether it is the real connotation of aristocracy?

From ancient to modern times, people yearn for upper-class life. But if we only put wealth as the label of upper-class life, then social mentality will be distorted because people’s personality and behavior cannot get respect and admiration. As a social character, the formation and cultivation of aristocracy must correspond to the social mainstream value, which needs long-term practice. As the essence of humanistic spirit and noble personality, its formation and cultivation will never be outdated.

Limitations and Future Directions

We used the method of free association and clustering analysis in the research. This study will be helpful in analyzing the psychological characteristics and behavior patterns of Chinese college students. Aristocracy is a multi-level and multi-dimensional construct, and therefore, future research should collect more information on deeper understanding of aristocracy. Moreover, future researchers should attach more importance to the representative on the selection of subjects, so that they can get more detailed and accurate information. Finally, researchers should also pay attention to the analysis of low frequency items. Only in this way, can we get a better understanding of “aristocracy” in Chinese people’s mind.

Conclusion

Aristocracy was hierarchic in the contemporary college students’ mind. It was displayed from the following 10 aspects: knowledge and accomplishment, authority and power, visage, the way of act, ancestry, wealth, negative effects, symbol of wealth, style of doing things, and life style. Finally, 10 basic clusters were further clustered into 4 high-order clusters as follows: knowledge and wisdom, wealth and power, cultivation and moral character, and lineage.

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Zhongyong and Improvement of Network Ethics

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[Abstract] As an important Confucian thought and ethic, Zhongyong has become an integral part of Chinese traditional spirit and culture, guiding people's psychology and behavior in the real life. With the advent of the Internet age, due to the lack of relevant legislation and supervision, the order of the virtual network is in chaos. So there is an urgent need to establish good moral conducts and to improve the ethics of the network society. The doctrine of Zhongyong in the real society can also be used to solve the problems and provide guidance for building a harmonious network society.

[Keywords] Zhongyong; network violence; ethics; harmonious society

Introduction

As the character of the Confucian culture, Zhongyong has been inherited and developed for more than two thousand years and has internalized into the Chinese people's deep cultural psychology, becoming the norm of their thoughts and behaviors. The earliest description on the Zhongyong came from the book "Shang Shu· Gao Yao Mo". And then Confucius clearly proposed the concept of Zhongyong in the "Confucian Analects". After the development through Si Meng school, Zhongyong formed a comprehensive system of ideological theory and reached its peak in the Song and Ming Neo. In modern times, Zhongyong has been interpreted as "eclectic", or a "compromise doctrine", which has led to a misunderstanding and criticism among some people. Faced with the moral decline of modern society and the chaotic phenomena of values, academia began to re-explore Zhongyong and returned to its origins, wishing to establish a new code of ethics for the National. The continuation and development of Zhongyong is in close contact with the specially economic, cultural and political context of each historical stage. Moreover, it is adapted to the psychological conditions of the local people. In the twenty-first century, China has entered the age of the Internet and the network has become an important space where people live and interact freely. However, because of the features of a network society, such as independence, anonymity and freedom, it's easy to cause a moral "vacuum". At present, China's network is seriously lacking ethics. The violent language, fraud, rumors, especially extreme behaviors and thoughts fill the network that has become the place for self-venting, which also reflects the contemporary people's psychological conditions, to some extent. Confronted with the psychological characteristics of the network society, "Search in yourself" first and establish a moral norm of conduct in line with people's psychological conditions is in order to improve the netizen's personal qualities. The connotation of Zhongyong can be combined with the characteristics of the network and provide guidance for the construction of an ethical network. The paper discusses the methods for improvement of network ethics in the following aspects: "Take hold of two extremes, determined the Mean", "Mean by etiquette", "Mean over time," and "The Principle of Loyalty and Benevolent".

Zhongyong's Concept and Changes in Its Meaning

The word "Zhongyong" first appeared in *Confucian Analects*: "The Master said, How transcendent is the moral power of the Middle Use!" (Waley, 2005, pp. 121-122). In the Confucian ideological system, the

“Zhongyong” occupies a very important position and can be traced back to ancient times. “My master, the philosopher Ch’ang, says: ‘Being without inclination to either side is called CHUNG; admitting of no change is called YUNG. By CHUNG is denoted the correct course to be pursued by all under heaven; by YUNG is denoted the fixed principle regulating all under heaven” (Legge, 2011, p. 382). Because Chinese characters are semantic, in order to clarify the original meaning of the Zhongyong, we can begin with the glyphs and meanings of the two words: “Chung” and “Yung”.

The word “Chung” has the following glyphs in early oracle bones inscriptions: 𠄎、中、𠄎、𠄎 (Gao, 1986, p. 119). It looks like a flying flag. The stroke pricked in the middle may represent the flagpole, truncheon or sacrificial rod that marks the center of clan. The circle located in the center of the word represents a “mediator” used to achieve the communication and energy exchange between God and man. “Chung” means impartial in Chinese and rulers should hold fairness and justice to deal with everything so as to get the support of the people, conforming to Heaven and achieving the communications between God and man, monarch and his subjects, father and son.

The word “Yung” originally referred to bell, but later, with the evolution of the meaning, its concept changed and now mainly refers to the following implications: “use” and “constant”. In the traditional culture, “Yung” represents the prolonged truth available in the real life, which explains that “Chung” is a very broad and common morality applied to all the things in the world and you can practice it in daily chores. Therefore, “Yung” is the methodology of the Zhongyong. This also shows that the best morality always sheds great light in the ordinary rather than those major or strange events away from life.

Since ancient times, the most authoritative interpretations on the “Zhongyong” belong to Zheng Xuan, Cheng Yi and Zhu Xi. According to the three explanations, many researchers studying Zhongyong believe that “Chung” means appropriate, desirable, correct and just right, which are the opposite of biased and extreme. The “Yung” has three meanings: “use”, “ordinary” and “constant”. So if we put the two words together, it has the following meaning: the morality “Chung” is practical, constant and common, which constitutes the literal implication of Zhongyong. There are mainly three kinds of views on the connotation of Zhongyong from different understanding perspectives. First, advocate “Chung” and “harmony”. “Take hold of two extremes, determined the Mean”, holding up an unbiased standpoint. “Mean by etiquette”, formulating the principles in using “Chung”. “Mean over time”, carrying out “Chung” flexibility according to the changes of time and conditions. This view is focused on the unity and harmony of the contradictions (Liu, 1989). Second, the core of Zhongyong is “Chung” and meeting the inherent moral criterion. Be ready to accommodate different spatial and temporal conditions. Don’t be stubborn and extreme (Li, 1994). Third, the word “Chung” not only means primitive universe, but also is a performance when the two opposites of things achieve to be coordinated and harmonious. “Chung” refers to the objective rules used to maintain the homeostasis between the opposing sides in the material world. “Yung” refers to the requirements proposed by the objective rules for cognitive subject. In that, the connotation of Zhongyong is the objective rules maintaining the homeostasis between the opposing sides and the requirements asked for the cognitive subject (Zhu, 1994).

The most important rule of “Zhongyong” is abiding by natural conscience to return the instinct conferred by the supreme God. Its purpose is to restore the coordination and cooperation among the ancient society groups and the simple beauty and harmony. As a result of that, people’s hearts, which are invaded by the desire, can break free of the shackles and recognize their own, society and life. If we achieve the inherent perfection, all of society will be harmonious and healthy.

Characteristics and Problems of the Network Society in Modern China

In the 21st century, China has entered the age of the Internet. According to a report released by CNNIC (China Internet Network Information Center): Until the end of June 2013, the total number of Internet users in China had reached 591 million and the penetration rate of Internet was 44.1%. Moreover, young people, between 20 and 40, accounted for more than half of all the netizens (Li, 2013). The Internet has provided people with a broad platform where they can speak out freely and learn about political hotspots, which greatly facilitates people's lives. However, with the rapid development of the Internet in recent years, there have been a lot of anonymous, malicious attacks on others in the mass way on the network. Although the identity of the attackers is virtual, what they do brings great harm to the parties in reality. This situation is getting worse, and people call it "Network Violence". "People's Daily" has summed up three characteristics of "Network Violence". The first characteristic is making malicious sanctions and judging parties in the name of morality. Or it is interfering with the normal outcome of judicial trials with public opinions on the network. Second, network violence is characterized by announcing and spreading the parties' personal information through the network, or mustering and inciting the crowd to siege others in groups by violent language. The third characteristic is making parties suffer serious injuries and produce substantial threats in real life (2007).

Unlike violent incidents in real life, the direct reason of network violence is the anonymity of network activities. In real life, people should bear the consequences of their acts in the moral and legal systems. But in the network society, people tend to take the social activities in an anonymous way, which offers a channel where a netizen can fully express their views on everything. As anything has two sides, so has the freedom of the network. It's very easy for people to indulge their own behaviors on the network, regardless of the consequences. When an individual enters the online world, the sense of security arising from integrating into groups makes him be apt to indulge his behaviors. Besides, he will believe that his actions will not be punished because there is an old saying in China: "the law does not punish everybody!" The anonymity on the network precisely fits this public psychology and the situation is even worse in real life (Chen, 2007).

For a long time, the moral system, which should have played a regulatory role for network behaviors, has been in a vacuum state. A variety of stress, resentment and anger coming from real life has been pouring into cyberspace, prompting a large amount of network violence. In addition, the spoof psychology of some network users is a major cause of the violent incidents on the network. "One of the important reasons for network violence is netizen's carnival and recreational psychology. In these violent incidents, more and more people satisfied their demands of revelry and entertainment, achieving the sense of self-fulfillment. This makes the network violence have changed from the simply moral judgments against parties to a increasingly entertainment-oriented tendency" (He, 2008). Most participants of network violence are just like spectators who are anxious to see the word in disorder. They tend to have a blind herd mentality and lose their rational judgments, following the herd and forming a huge force of public opinion, which has an even worse impact on the parties. Additionally, the lag of legal system and spiritual civilization is another vital factor. According to a survey made by "People's Daily Online" about the question: "Do you think what's the root of the violence generated on the network?" The factor "Legal and Spiritual Civilization Lag" accounted for 36.9%. Since the development of the Internet in China has not been long, the process of network legislation lags behind. Although the rate of China's economic growth is very high in recent years, the investment in the construction of a spiritual civilization is

obviously missing, which prompts the landslide in social ethics and the confusion of values. These are also the profound social roots of the network violence.

Network Ethical Norms: Zhongyong

Facing the various problems emerging in the network society, the state has begun to strengthen the legislation about network activities and introduce relevant laws and regulations. But overall, the guidance and supervision on the public opinions of the network is still not enough. Now, the discussion about NRS (Network Real-name System) is still going on. Some people think that the implementation of NRS may make netizens scrupulous in their speeches on the network, which can increase the network moral standard to the maximum and reduce network verbal violence. However, it also will limit the freedom of expression of the Internet users and undermine social democracy, which is not conducive to the development of a healthy and harmonious society. Therefore, the best way to cure network violence is to enhance the netizen's autonomic consciousness and improve their moral qualities. Moreover, reinforcing the construction of the network society ethics, and establishing an ethical system fitting the national conditions on the network is needed. Precisely, the meaning of Zhongyong can be combined with the characteristics of the Internet age in China. It can provide a proper guidance to build good network ethics.

“Proper” is the important core of Zhongyong. It asks people to deal with Guanxi and problems impartially and grasp the “degree” in order to avoid biased results. This is called “Take hold of two extremes, determined the Mean”. In contrast, a major factor of network violence is that some netizen's thoughts are blind and they are apt to be incited; they lack rational judgment and thinking. So a tremendous momentum of public opinions often interfere with parties and events grossly in real life. If we can analyze things contradictory calmly and objectively, avoid extreme attitudes and practices, and seek a moderate and harmonious view, then the communication in cyberspace would be healthy and effective, thereby reducing network violence. This methodology is not eclecticism. It has its own principles: “Etiquette”, distinguishing right from wrong. It's called “Mean by etiquette”. Through prompting and practicing the basic etiquettes of Confucian thinking, the harmony between people will be achieved. In the network society people should follow the ethic standards contained by Confucian thoughts, such as “The Principle of Loyalty and Benevolent”. What you do not want done to yourself, do not do to others. Learn to replace thinking, or maybe in the future you will become a victim of network violence that you are involved in. More respect, trust and tolerance are needed in the network society. In addition, the spirit “Caution alone” is a considerably important aspect. The superior man must be watchful over himself when he is alone. Therefore, whether you are in the real world or in the virtual network, your moral standards should not be lowered. To be consistent, there is always a certain awe of morality and ethics, having the moral bottom line. Don't break your moral bottom line and make irresponsible remarks arbitrarily just because of anonymity. We should not abuse others at random and indulge our own behaviors. There is another vital point: “Zhongyong” requires “Mean over time”, which emphasizes that we should be ready to adapt the different spatial and temporal conditions. The network society is flexible and the change speed is very fast, which demands people to accommodate themselves to different circumstances at any time. So that we can form our own independent and objective judgments, getting close to the truth on the network.

The management of network issues needs a combination of legal and ethical efforts. On the one hand, legislation is the guarantee to solve the network violence; on the other, the improvement of network ethics is the important foundation for purifying cyberspace and forming a good order. The improvement

of network ethics is determined by the qualities of netizen. The basic ideas and concepts of Zhongyong can provide good codes of conduct in order to improve the qualities of Internet users. This is also consistent with the specific problems appearing in China's Internet community. As a consequence, promoting and practicing the Zhongyong ideas is beneficial to building a healthy and harmonious network society.

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Lucky Number Effect on Chinese Marriage

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[Abstract] *From a widely accepted superstitious belief on lucky numbers, we test people's preferences in choosing the date of marriage or divorce registration; namely, to test whether superstitious and cultural associations impact number preferences. It can be concluded that number 8 is a stable positive predictor and number 4 is a negative predictor for Chinese on number preferences in selection of the date of marriage registration, but not in selection the date of divorce registration.*

[Keywords] *numerological superstition; lucky number 8; marriage registration; divorce registration*

Introduction

Numerological superstition differences have been largely observed in the field of marketing and individuals, clarifying that people do have a preference in choosing a particular number, and in terms of superstition, numerous correlates have been demonstrated ranging from the desire for control, intuitive thinking, attachment style, irrational paradigm, optimism, and goal orientated thoughts. In respect of number preferences, it based on culture background (Day & Maltby, 2003, 2005; Keinan, 2002; Kramer & Block, 2008; Lindeman & Aarnio, 2007; Nishiyama, 2006; Stackert & Bursik, 2003). People are willing to pay huge amounts of money on lucky numbers for license plates, telephone numbers (e.g., the telephone number 8888-8888 or 666-6666) or living places and floor levels (e.g., the flats with lucky floor number 8), driving by the cognition that a certain number could indeed bring them luck or keep away misfortune (Chau, Ma, & Ho, 2001; Darlin & Munk, 1996; Lindeman & Aarnio, 2007; Yardley, 2006).

Generally, there are wide preferences of numbers including lucky number 8 and the avoidance of bad number 4 in China. As number 8 sounds like “to get rich” or “enrichment” (“fa” or “发”) in Cantonese and number 4 pronounces similar with “to die” or “death” (“si” or “死”) in Mandarin (Chau, et al., 2001; Simmons & Schindler, 2003). While number 8 is associated with both prosperity and good luck and number 4 is linked with a negative connotation, it has been witnessed that Taiwanese consumers would like to pay more money for a product with a smaller, but lucky, number of units contained in the package (e.g., eight tennis balls compared to ten) and Beijing's vehicle licensing authority removed the unlucky number 4 from automobile license plates in October, 2010 (Block & Kramer, 2009; Cosh, 2010). Moreover, when the situation of numerological superstition in China is highlighted; a similar comparative structure can be constructed for general occasions in western countries, and distinctions between

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occasions can be differed as lucky, as well as unlucky. With this being said, despite specific individual variables, people prominently perceive number 7 to be lucky in Western cultures and number 13 is attributed as unlucky (Block & Kramer, 2009; Palazzolo, 2005). Subsequently, number 666 is associated with Satan, and also indicates bad-luck based on its Bible significance, but the Chinese have used the digit 6 (many Chinese phrases describing things go on oiled with wheels always introduce word figure “六”, e.g. “六六大顺”, and the character “六” corresponds to the Arabic numeral 6) for thousands years to make good wishes (Hirshleifer, Jian, & Zhang, 2012; Waldman & Winston, 2006).

Thus, two dates preference between China and western countries have been anecdotally observed when people are faced with marriage situations. Even in places out of China, only with Chinese, “*number 8 is considered so lucky that wedding on 8/8/08 was in high demand. Minutes after the city clerk's office in San Francisco started taking reservations, the date was booked*” (Leslie, 2008). Various, the phenomenon of crowding for marriage is not limited to the Chinese culture; for example, in western countries, *July 07, 2007 was a perfect day to get married with a reception of 77 guests* (Block & Kramer, 2009).

As it has been concerned that superstitious beliefs of lucky numbers affect people’s behavior, likewise, when it comes to marriage, whether or not people prefer a lucky number to other numbers for registration should be testified, both empirically and theoretically. However, we have no empirical literature of number preferences on marriage, which in particular is often identified as involving a lot of highly superstitious elements. Thus, we use the population of a city district to examine the predictions of these two forms of numerological superstitious behavior (the preference of lucky number 8 and the avoidance of bad-luck number 4) in selecting the date of marriage or divorce registration, by showing that in marriage registration people are more likely to adhere to the dates attributed to lucky numbers (the dates including 8, e.g., 8, 18 and 28) because its pronunciation arbitrarily identifies with the positive Chinese character “fa”, and in avoiding dates with a bad number (the dates including 4, e.g., 4, 14 and 24), because it sounds like “death” that’s indicating inauspiciousness.

Mostly, these preferences and avoidances don’t work well for means to divorce registration. It demonstrates that people probably only chase after lucky numbers in selecting the date of marriage registration. That is, whether people resort to a lucky number or not when they engaged in rituals involved with numbers such as marriage and divorce registration are driven by the show-off effect and dependents on the situation of control. It was once thought that the preferences of a lucky number and the avoidance of a bad number were universal. First, researches have indicated that this type of behavior would be modified by another independent variable, such as the boom and slump of property, the high and low prices of advertisements (the preference of a lucky number will not occur during property slump or when the price in advertisement is extremely high). Such cases, for example, the motivation of paying a premium for a lucky number is partly to show-off, which would be less witnessed in a property slump, and demonstrated by a research conducted in Hong Kong (Chau, et al., 2001; Simmons & Schindler, 2003). It is the same with the mechanism of show-off consumption (purchase of an attribute that has no proven tangible benefit, e.g. consuming apartment of lucky number floor or luxury goods). There is obviously no reason to show off, but instead are probably cold and detached when couples make divorce registration. This leads to a decrease of using lucky number in divorce registration, and significantly these auspicious digits are more frequently used in marriage registration to show-off or share the luckiness.

Second, the positive and negative indication of control of the behavior itself also adjusts the effect of lucky number. People use lucky numbers to gain or reinforce their control or sense of control, and such

behavior would not be conducted when people do not believe consciously or unconsciously the power of superstition in an uncontrollable event (Case, Fitness, Cairns, & Stevenson, 2004; Keinan, 2002). When couples make divorce registration, they feel beyond control or they have no desire to control. In other words, she or he engages in superstitions such as using days with lucky numbers in marriage registration to try to control what is happening; that must be failed in divorce registration is likely a situation of no control. Hereafter, the preference of lucky numbers and the avoidance of bad numbers quickly diminished in divorce registration.

Method

Date records of registering for marriage and divorce in a major city district from Jan 2010 to Feb 2013 is sampled for the empirical test. The database from Civil Affairs Bureau reveals the date and the number of registration that has its obvious ecological validity as a measure of real behavior. Specific data like the number of registrations on January 4th, 2013 and February 14th were removed, indicating that people getting registered for marriage on these days is obviously not for the bad number attribute, but it sounds like “Loving you forever” (爱你一生一世) in Chinese or it’s the Valentine’s Day.

The objective of this study is to explore people’s preferences in choosing the date of marriage or divorce registration; namely to test if superstitious and cultural associations impact number preferences. We attribute the dates including 8 (e.g., 8, 18 and 28) as lucky dates and consider the number 4 (the dates including 4, e.g., 4, 14 and 24) as an indication of misfortune, according to previous reports demonstrated that people perceive these numbers to be lucky or unlucky by driving people’s beliefs and behavior (Lindeman & Aarnio, 2007; Simmons & Schindler, 2003). In addition, the lucky number and the bad-luck number dates left are combined as a group called a common number.

Results

Figure 1 shows the mean of number of marriage and number of divorce for the three groups of dates.



Figure 1. The Number of Marriage and Divorce Registrations on Lucky, Common and Bad Number Days.

Note. Lucky day = day with the number 8 (the dates including 8, e.g., 8, 18 and 28); Common day = day with numbers except the number 8 and the number 4 (the dates not include 4 and 8); Bad day = day with the number 4 (the dates including 4, e.g., 4, 14 and 24).

One-way analysis of variance (ANOVA) revealed that there was a significant difference in number of marriages given by registrations on the lucky number days, common number days, and bad number days, $F(2, 845) = 30.65, p < .01$. As expected, the number of marriage registrations on the lucky number days ($M = 23.31, SD = 15.51$) was significantly high than that of the common number days ($M = 14.29, SD = 10.86$), $t(771) = 6.99, p < .01$, and that of bad number days ($M = 10.49, SD = 9.13$), $t(159) = 7.19, p < .01$. There is also a significant difference between the estimates of marriage registration in common number days and bad number days, $t(760) = 2.77, p < .01$. The results support our hypothesis of number preferences in marriage registration.

However, as illustrated in Figure 1, the distinction of divorce registration among lucky days ($M = 4.53, SD = 1.95$), common days ($M = 3.96, SD = 2.14$) and bad days ($M = 3.68, SD = 2.00$) is not obvious, though the difference is statically significant, $F(2, 771) = 3.58, p < .05$. There is also no significant difference between common number days and bad number days, $t(689) = 1.07, p > .05$. Though not as strong as the difference in marriage registrations, divorce registrations on the lucky number days is significantly greater than that of common number days, $t(701) = 2.32, p < .05$, and that of bad number days, $t(152) = 2.51, p < .05$. Particularly, it proved that lucky number effects diminished in divorce registration.

It can be concluded that number 8 is a robust positive predictor and number 4 is a negative predictor for Chinese on number preferences, specifically in selecting the date of marriage registration. However, it is not clearly observed in divorce registration.

Discussion

This research investigates the impact of a lucky number on people's behavior in marriage and divorce registrations. Previous studies found a robust effect of people's lucky number preferences driven by numerological superstition, such as number preference on telephone numbers, license-plates and floor levels, and a distinct tendency to favor the "8" and to avoid the "4" in price advertisements (Block & Kramer, 2009; Chau et al., 2001; Darlin & Munk, 1996; Simmons & Schindler, 2003; Yang, 2011; Yardley, 2006). We extended prior research by providing important evidence of number preferences in marriage registrations, demonstrating the lucky number effect of preferring number 8 and avoiding number 4. As reported above, the favor of lucky number 8 and the avoidance of bad number 4 did not maintain in divorce registrations characterized by the fact that people do not really care whether the day is lucky or not when the predictable outcome is negative and out of control. The diminishing lucky number effects in the bad sense suggested that the phenomena are bound tightly with basic human mental processes of control and security and the show-off effects.

This result enhances the generalization of the lucky number effect. Marriage is a more important behavior than the selection of telephone number. It showed that the lucky number effect can influence human behavior not only in a consumer domain, but also in life domain such as marriage registration.

There are a few limitations that should be addressed. At first, the wedding day is more important than the marriage registration day. With a database of wedding days, the lucky number effect would be testified and strengthened. Second, although the lucky number effect was found in marriage registration, its underlying mechanism was not measured directly. Whether or not the mental process of control and show-off effects could explain the lucky number effect will need more direct evidence, especially using manipulation social psychological experiment.

Another limitation comes from culture differences. It can be divided into two fields. One is cross-culture differences of the lucky number effect. If a lucky number effect exists in marriage registration for Chinese, does it work in other cultures? Or do different cultures have different lucky or bad numbers in marriage registration behavior? For example, in western countries, would people significantly use their lucky number 7 in marriage registrations or weddings? It needs data from other cultures to be proved. The other assumption comes from Chinese urban-rural differences. As we all know, there are rural-urban differences in the traditional/modernity dimension. We believe that the lucky number effect will work for both rural and urban areas. But ways or tools adopted to decide which day is better may be different. Unlike people in urban areas who use the solar calendar, people from rural areas usually use the lunar calendar to arrange their behavior. It seems that solar/lunar calendar will moderate the lucky number effect on marriage registration in rural and urban area, which needs empirical studies to highlight on this theme.

In general, there is a lucky number effect on marriage registration, which may have the similar underlying mechanism as in choosing telephone number if not the same in China.

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On the Significance of the Personal Matter in the Counselor's Professional Development – Reflection Under the Context of Chinese Culture

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[Abstract] *A counselor's personal matters include some psychological predicaments that they need to face, their values, and their ways of thinking, as well as their behavior patterns. It is of great significance to discuss the importance of a psychological counselor's personal matters in their professional development and how to overcome the negative effects that personal matters have on psychological counseling, under the context of Chinese culture. In the field of psychological counseling, paying attention to the counselors' personal matters can promote personal growth and professional development. Their personal matters may influence psychological counseling through the following ways: excessive identifying with visitors, excluding visitors, and the counselor turning to the visitors'. However, there are some ways for us to overcome the negative impacts that the personal matters may have on counselor, such as requiring a counselor to accept individual counseling or supervision, communicating with their peers, carrying on introspection, or referral of visitors.*

[Keywords] *personal matter; psychological counseling; supervision; introspection*

Introduction

Personal matter are namely matters relating to the individual; they can be a very wide range of issues. In literature that I have read, there is no definition of the concept of psychological counselors' personal matters. In this article, I will define the counselor's personal matters as some of the psychological predicaments that the counselor faces (including what they have faced, what they have been facing and what they are facing now), their values, and their ways of thinking and behavior patterns.

The Necessity of Being Concerned about a Counselor's Personal Matters under the Context of the Chinese Culture

The Chinese culture has always been focusing on the excellent ability of maintaining accurate self-recognition, self-evaluation and self-adjustment so that people can have a positive self-experience. Laozi thought, "know others" and "overcome others" is important, while "know yourself" and "overcome yourself" is far more important, namely "Those who know others are wise. Those who know themselves are enlightened. Those who overcome others require force. Those who overcome Confucius said:" What you know, you know, what you don't know, you don't know. This is knowledge themselves need

strength.” Thus, we know that Confucius was a really wise man who had accurate self-awareness and good self-adjustment ability. He advocated that people should have a good ability of self-restraint and self-adjustment; this is an essential approach to benevolence. From the 1980-19990s, psychological counseling gradually developed as a newly emerging industry in China. In the field of psychological counseling, counseling is a job for one person to influence another person; counselors can have some influence on their visitors, and thus we should pay more attention to them. The following four aspects should be taken into consideration:

First, psychological counselors have their own problems. A psychological counselor is first and foremost a person, a real and flesh-and-blood human being that has emotional reactions, and setbacks, as well as growth needs. In our growth, we have joy and happiness, and there are some “unfinished matters” as well. Some psychological predicaments we ourselves are unable to overcome and transcend, as well as some deep-rooted values, and so does a psychological counselor. This is inevitable whenever it is before or after a person becomes an experienced counselor or therapist. In addition, the reason why some people choose to be counselor is to cure psychological problems of their own consciously or unconsciously through psychological counseling learning and training. Of course, they are the minority, but for them, concern about their personal matter is especially important.

Secondly, the professionalism, practicality and particularity of psychological counseling makes the counselor face some pressures, which itself is part of the counselor’s personal matters. Counselors are exposed to their visitors’ negative emotions for a long time, such as grief, sorrow, and so on. If they are lacking in a sustainable utilization of resources, they may exhaust all their energies (Li, 2004). In professional counseling practice, psychological counselors will have psychological problems, but due to confidentiality and professional ethics-related constraints, they cannot seek professional help from the outside, which makes it even more difficult for them to get timely support and help. Coupled with the existence of risk in this field (Subjects have a larger possibility of suicide than the general population), the counselor may face more pressure, which affects their mood. Some small effects may be okay; however, severe effects may be brought into counselor’s real life, and cause some problems for them.

Thirdly, counselor’s personal matters may have influence on their psychological counseling. Above, we discussed the pressure that counselors face when doing counseling and its influence; besides those factors, other personal matters for the counselor, for instance, “unfinished matters” in their growth and major traumatic life events happening currently will affect the counselor’s normal life and their mental health. If the personal matter only has an impact on the counselor himself, it is not worth discussing here, because whether you concern about or settle these things, they are only the counselor’s business and a personal choice. However, counseling is an interpersonal interaction, and the counselor’s health would affect his visitors. Professor Jiang Guangrong said: “Counselor’s primary tool is himself as a human being” (Jiang, 2005). Patterson (1985) believed that the key to psychotherapy was not what the psychotherapist could do, but who he is (Lei, 2006). In other words, in the course of counseling, counselor will take their personal growth experience and character to interact with visitors. Counselor are demonstrators, their unhealthy personality traits and lifestyles may have negative effects on their visitors unconsciously, while their positive and healthy personality traits and lifestyle may appeal to their visitors and prompt them to change. As Professor Lin Mengping warns new counselors: “Counseling is an interaction of different life, your every move may affect other people’s life.” Therefore, paying attention to a counselor’s personal matters is not only a personal choice, but also a professional norm and requirement.

Fourth, there are some professional norms and requirements of psychological counseling. Relating to influence that personal matter has on psychological counseling, Freud (1937) proposed that every psychoanalyst needs to accept personal psychoanalysis. He believed that this is a necessary and basic training for psychoanalyst, as well as an important way to protect them from the influence made of their continuing exposure to patients' unconscious field. A psychological counselor's job is very demanding in countries where psychological counseling is more developed, such as in the USA. The Council for Accreditation of Counseling and Related Educational Programs (American program accreditation body, CACREP) requires that a master's program must ensure that trainees can complete field work under supervision, including 100 hours of curricular practical training and 600 hours of internship program (Jiang, 2005). The minimum criteria for the American state recognized counselor is: a master's degree or above in counseling or related major, two years of counseling work experience for post-graduate, including experience that is gained from supervisor's instruction. American accreditation requires counseling practice to be completed under close supervision, which ensures that counselors are qualified enough, and on the other hand, it can minimize negative influences that the counselor's personal matters have on psychological counseling. In the survey of American psychologists (of 800 people surveyed, 476 people responded), 84% of the respondents indicated that they received personal therapy (Wiseman, & Shefler, 2001), which means that the vast majority of American psychologists have accepted personal therapy. At present, we haven't yet done related surveys in the counseling industry at home, but as far as I know, counselors that have accepted individual therapy only account for a small fraction of the total number, which should attract attention in domestic psychological counseling circles.

How Personal Matters Affect Psychological Counseling

In counseling practice, a counselor will encounter visitors with different problems; counselors may exclude some kind of visitors in their daily life, but they may also share the same or similar experiences with other visitors. If a counselor cannot deal with their personal matters well, it may affect the counseling. Personal matters can affect psychological counseling in the following ways.

First, the counselor excessively identifies with visitors. If the counselor's unsolved personal matter (such as personal experience and anguish) has a dramatic similarity with their visitors', then the counselor may have too much emotional involvement, which makes them exaggerate some of the feelings of the visitors or some other aspects, so that they fall into emotional distress and are unable to get rid of it as their visitors have done. At this point, the counselor consumes too much energy due to excessive emotional involvement, and become as helpless as their visitors so that they cannot help the parties any more. In this case, if the counselor is not aware of his situation, goes beyond the boundaries of counseling to make decisions for the visitors, or helps visitors solve real-world problems, this will reduce the visitor's autonomy and even have a negative impact on them.

Secondly, the counselor excludes visitors. This refers to the case in which the counselor is unable to accept the visitor because of the conflict in their values or ways of thinking. In this case, the counselor can not get to know his visitors, or may even hurt the visitors unintentionally, such as neglecting their emotions, excluding visitors, or confronting with visitors regularly, etc. If one simply cannot understand and accept the homosexual phenomenon, when faced with a homosexual visitor, he cannot understand this visitor, and he might deny homosexual love or, more severely, he would look down upon his visitors.

Third, the counselor turns to visitor. In the process of talking with the visitor concerned, the visitor's question sparks the counselor's internal emotions and feelings that are hidden somewhere or may be

unclear to counselor himself. As the counselor excessively becomes involved in his own life experience and psychological distress, he becomes unable to pay attention to his visitor. Then he cannot listen to his visitors and begins to pour forth his story, his anguish, to his visitor. The counselor, instead of his visitor, turns out to be the center of this counseling, and the counseling only helps the counselor instead of his visitor.

How to Overcome Negative Effects of Personal Matters

In this article, we focus on the negative effects that personal matters have on psychological counselors, but it doesn't mean that personal matters only bring negative effects on the counselor. The counselor's positive and healthy personality traits and lifestyle may appeal to their visitors and shows their acceptance and support to their visitors and prompts them to change. Under the context of Chinese culture, the following approaches can help the counselor overcome the negative effects of their personal matters.

Counselors Should Accept Personal Counseling (or Therapy) and Supervision

Each counselor has his own pain, weakness and vulnerability; however, how can he/she balance this in their counseling? How can they ensure these traits not to undermine their counseling when communicating with visitors? To achieve this goal, the counselor needs to overcome his weakness and be willing to accept it as part of himself rather than throw it to visitors or suspend the counseling or therapy because of his own vulnerability. Norcross, Streusel-Kirtland, and Messer (1988) pointed out that the need for counselors to accept counseling or supervision is of great significance to clinical work in the following ways: to improve counselor's emotional and psychological state; to reduce the emotional stress and burden caused by this profession; by putting the counselor on the position of the visitors, he/she can be more sensitive to interpersonal reactions as well as the needs of visitors. Wiseman and Shefler's research showed that accepting therapy and supervision can improve the counselor's ability to show their understanding, sincerity, support to visitors, which is very important in counseling. This study and others showed that: accepting counseling is conducive to the development of counselor's professional confidence and enhances their self-identity; psychological therapist's accepting personal counseling helps to lay a good foundation to build trusting relationship with their visitors in their profession (Wiseman & Shefler, 2001). In short, it is necessary for the counselor to accept personal counseling and professional supervision in professional training; it makes counselors feel more independent and more comfortable to handle their personal matters.

Counselors can Communicate with Peers

Confucius was highly praised early in his time, but he was modest and always willing to learn from others and he said: "When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them." Psychological counselors will also benefit from Confucius' ideas. It is an effective and popular way to deal with personal matter's influence by accepting professional psychological counseling and supervision, but the current development of psychological counseling is also difficult to meet the demand in this area. Moreover, domestically, there is no complete training and supervision system. To fill this gap, communicating with peers is acceptable. Communicating with peers can ease anxiety and help the counselor become aware of many other influences of their personal matters. In this process, the counselor can achieve both professional development and personal growth.

Regular Introspection is Important for the Counselors

Zengzi said “I daily examine myself on three points.” The *Analects of Confucius* is rich in attitudes and methods of the personal cultivation of body and mind; for example, tenacious purpose and persistence, self- reflection, vigilance in solitude, following goodness and self-reform, peculiar learning for universal understanding, be considerate, and cultivation of the mind, etc. As a psychological counselor, the capability for introspection is more important than to accept professional psychological counseling and supervision. Although a psychological counselor can seek professional counseling and supervision, most of the time they have to deal with visitor’s anguish and confusion alone, which requires the counselor to introspect more frequently and be more sensitive to their own problems. In the professional field, the terrible thing is not that personal matters will affect counseling, but that the counselors don’t realize the severe impact of personal matters on them. This requires the counselor, especially the beginners among them, to do frequent introspection: Do I have excessive emotional involvement in the process of counseling? Do I exclude my visitors? Do I want to seek an early end to the counseling or put off it? Do I want to meet my visitors after counseling? We need introspection on these unconventional things to figure out whether personal matters have led to any abnormal performance.

The Counselor can Refer His/Her Visitors to other Counselors

Above, I list several approaches to help the counselor overcome the negative impacts of personal matters. How can counselors handle their relations with their visitors after they find the negative impacts of personal matter on their counseling? If the impact is not great, the counselor may do counseling under the supervision of a supervisor. If these approaches are unable to get rid of the negative impact, the counselor has to consider a referral, and refer his visitors to other counselor.

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On the Integration of Educational Resources of Mental Health Education in Higher Institutions – Under the Context of Chinese Culture

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[Abstract] Mental health education in higher institutions was introduced to Mainland China in the mid-1980s. Due to the particularity of China's national conditions, its development also has its unique characteristics. At the beginning, the work was mainly confined to a few students with psychological problems, and the work area was mainly limited to school counseling. As mental health education continues to evolve, their work areas and receivers continue to expand, and mental health education in higher institutions has gradually transferred from the single form of psychological counseling to a combination of various forms of student activities. The new challenge mental health education faces is the need of enough teachers to guarantee the regular work and promote it to develop in depth. Currently, the number of professional teachers in higher institutions is far less than the number that state regulations require, and the number is woefully unable to meet students' needs, which greatly restricts college mental health education programs. To promote the development of mental health education, we need to integrate the following aspects: professional mental health education teachers, counselors, class masters and classroom teachers, integration of students' team and peripheral personnel, and resources.

[Keywords] mental health education; educational resources; integration

Introduction

Mental health education in higher institutions was introduced to Mainland China in the mid-1980s (Ye Yiduo, 2008). Due to the particularity of China's national conditions, its development also has its unique characteristics. At the beginning, the work was mainly confined to a few students with psychological problems, and the work area was mainly limited to school counseling. With the deepening of the reform and opening up and the development of higher education, improving university students' comprehensive quality and core competitiveness has become a crucial goal of university talent cultivation. As part of the overall quality, psychological quality is the foundation of all high level quality. Psychological quality has a fundamental role in the entire quality system (Fan, 2002). Mental health education is a good way to improve student's psychological quality; society and all universities have attached increasing attention to it. As mental health education continues to evolve, the core of this work changes from a prevention function and correction function to the improvement of students' psychological quality, from focusing on

problematic students to focusing on the growth and development of all of the students. Its audience and range of benefit is expanding, the existing resources of mental health education have difficulty meeting the increasing psychological needs of students, and it needs to integrate relevant education resources, to promote the further development of mental health education work.

Integration of Educational Resources Meets the Needs of Mental Health Education Work Under a New Situation

First, integration of educational resources of mental health education work is to satisfy new requirements made by national departments at all levels in mental health education. Mental health education in higher institutions was introduced to Mainland China in the mid-1980s. At first, there were no official documents to make regulations and requirements of relevant work, until the CPC Central Committee issued CPC Central Committee on Further Improving and Strengthening School's Moral Education in 1994 (August 31, 1994). This is the first official document in our country that proposed to strengthen mental health education work, but it didn't make a clear regulation of the principle, content, or organization, etc. of mental health education. The requirement was relatively general.

In 2005, the Ministry of Education, the Ministry of Health, the Central Committee of Communist Youth League together issued *On Further Strengthening and Improving University Students' Mental Health Education* (Jiao She Zheng [2005] No. 1), in which mental health education was regarded as an important part of school education, and it clearly put forward the basic principles and main tasks of strengthening and improving university students' mental health education. The file stated the mental health education work should adhere to the combination of mental health education and ideological education, universal education and individual counseling, classroom education and extracurricular activities, as well as education and self education, and adhere to the principle of solving psychological problems and solving practical problems together. At the same time, it put forward that the main tasks of strengthening and improving mental health education includes classroom teaching, propaganda and education, psychological counseling, crisis intervention, and behavior training, and it gave clear requirements for the working mechanism construction and team construction. Thus, it shows that the national departments at all levels put more attention on mental health education and put forward the higher request, from previous correction aim into a developmental aim, and its work area changed from pure psychological counseling to combination of a variety of mental health education approaches.

In 2011, General Office of the Ministry of Education launched *Notice of Implementation of Fundamental Construction Standards of University students Mental Health Education* (trial) (Jiao Si Zheng Ting [2011] No. 1), the document made specific and detailed regulations and requirements in the following seven aspects: mechanism construction of university students' mental health education system, the construction of teachers teams, activity system, consulting service system, psychological crisis prevention and intervention system, and working condition. In the same year, General Office of the Ministry of Education issued *Notice of Implementation of Basic Teaching Requirements of University students Mental Health Education Course* (Jiao Si Zheng Ting [2011] No. 1). The document put forward more specific requests in course design; it made regulations and requirements in the following six aspects: the nature of courses and the teaching goal, the main teaching content, curriculum arrangement and teaching materials, teaching modes and methods, teaching management and the teaching condition, organization and implementation, teaching evaluation, and so on.

Thus, from 1994 when the CPC Central Committee clearly mentioned mental health higher education for the first time, to 2011 when General Office of the Ministry of Education made specific and detailed requirements and standard construction of mental health education, national departments at all levels have paid more and more attention to mental health education work, and their requirements, as well as expectations, are getting higher and higher. Only a handful of mental health education teachers are not enough to implement and guarantee mental health education; this requires us to integrate all aspects of educational resources of mental health education in universities.

Second, the integration of educational resources of mental health education meets the need of the current mental health education practice. In recent years, the local education departments and universities have done a lot of work to advance and strengthen university students' mental health education; they have carried on the positive exploration and attempt and gained some successful experience and gratifying results. Meanwhile, university mental health education work is facing a new challenge; its work orientation has changed from the previous correction aim into a developmental aim, which has become a general developing trend and new situation for university mental health education. Under the guidance of the developmental aim of mental health education, mental health education has changed from focusing on growth of a few students to that of all students. Under the new challenge, mental health education in higher institutions gradually transfers from the single form of psychological counseling to a combination of course teaching, expert lectures, psychological counseling, quality development, behavioral training, psychological evaluation, psychological catharsis and various forms of student activities. The new challenge requires an adequate number of teachers to ensure that the work can be carried out and develop further. The Department of Moral Education issued the *Notice of Piloting Demonstration Center Construction of University Mental Health Education* (Jiao Si Zheng Si Han [2013] No. 74), which stated that the school should establish a relatively stable, high-quality teacher team that can do exquisite professional work. The ratio between full-time teachers and students should not be lower than 1:30 00. But at present, there are only one or two professional mental health education teachers in many universities; the number is woefully unable to meet students' needs, which greatly restricts university mental health education programs. Therefore, we need to integrate all kinds of educational resources to prompt the development of university mental health education.

Forces to be Integrated

First, the psychological counselor team is composed of full-time counselors, hospital psychologists and part-time counselors. Psychological counseling is a highly professional job, which requires psychological counselors to be equipped with rich psychological knowledge and practical experience. The Ministry of Health, the Central Committee of Communist Youth League together issued *On Further Strengthening and Improving University Students' Mental Health Education* (Jiao She Zheng [2005] No. 1), which put forward the establishment of a relatively stable, high-quality, professional teaching force for university mental health education and psychological counseling, in which full-time teachers play the leading role. Currently, full-time counselor teams in universities are far unable to meet the psychological needs of students. This requires the university to combine full-time and part-time counselors together to form a complementary, relatively stable and high-quality and professional psychological counselor team.

Psychological counseling mainly helps the normal students with their mental perplexities, but when they reach a disease state, counseling is unable to help the parties, and the new Mental Health Law of PRC issued on May1, 2013 specified that psychological counselors shall not be engaged in psychological

therapy or diagnosis and treatment of people with mental disorders. This requires counselors to refer the case to the psychiatric department of the relevant mental hospital and help visitors receive outpatient medication or hospitalization. The above requirements and regulations have their physiological basis, and research shows that some obvious biological abnormal mental illnesses, such as schizophrenia, mania-depression bipolar affective disorder, and panic disorder, etc., often have abnormal associations with their neurochemical imbalances. Psychiatric medication can correct neurochemical abnormality that can control severe cognitive, emotional and behavioral abnormalities (Yang, Tang, & Xia, 2001). In real life, some people ignore medical treatment or even fear psychoactive drugs so that they may miss the best opportunity of medication and their disease becomes worse or leads to some severe consequence, such as suicide and aggression. Timely psychological evaluation and psychological treatment for students is indispensable. To do psychological evaluation and treatment of students' psychological status in time, to ensure student's physical and mental health, to prevent the occurrence of a psychological crisis and provide timely intervention and treatment for students in crisis, we need to integrate psychologists into our educational resources. If conditions permit, the school counseling center can keep designated contact with local mental hospital, hire psychologists to evaluate the psychological condition of students in crisis so as to provide follow-up and targeted psychological therapy and psychological counseling for students timely and effectively, in order to prevent the occurrence of the psychological crisis.

Secondly, integrate the four teacher teams: professional mental health education teachers, university counselors, class masters and courses teachers. As for the teaching staffs, the number of professional mental health education teachers is small, and because of this shortage, it is hard to understand every student's psychological dynamic from all aspects. Mental health education cannot enter into every corner of student life, thus we need to integrate other teaching forces that have close connection with students. University counselors are the mainstay in students' ideological and political education; they are the organizers, practitioners and mentors in students' daily ideological and political education and management (Xia, 2008). By training counselors on mental health knowledge, they can help students to learn some basic knowledge about mental health through psychology lectures, theme reports, and salons; students can also learn some basic approaches to self-rated mental health and enhance their abilities to adapt themselves to the society as well as their self-adjustment abilities, and they can prompt students' healthy psychological development. University class masters are good helpers in school education, as well as the most powerful educators and organizers in the class; they guide students' thought trend; they are only in charge of a few students, and thus they have more direct connection with students and know more about their condition. Class masters know students' psychological states better and provide help in time through face-to face communication. The main tasks of university course teachers are to teach students professional knowledge and skills, and to make subtle impacts on students' state of mind through their behavior in teaching; this is the internal demand of the modern subjects' teaching theory and practice. To complete the task, teachers must be good at finding and using the specific content of psychological education in subject knowledge, and they should offer psychological counseling for students at the proper time, so that the students can cultivate excellent psychological quality and sound personality. Therefore, to strengthen the university mental health education, university counselors, class masters, and course teachers have a great influence on students' mental health education. These teams need to receive some basic mental health knowledge training, which will enable them to use relevant knowledge in ideological and political education work, student activities and teaching. They should also

focus on solving some common psychological perplexities and problems in students groups, relieve students' psychological pressures, and improve the psychological quality of students.

Thirdly, integration of the students' team needs to strengthen students' self-education function. The aim of any education can be achieved only when education turns into an active activity for educatees; they can set up the subject consciousness and participate in the activity as the subject. Therefore, university students' mental health education must also actively advocate self-education of the subject. Students are creative, they have enthusiasm and passion and they have a lot of new ideas and practices. Students need to receive some training on basic professional knowledge in the mental health education work. On this basis, universities can fully mobilize the initiative of student cadres, relying on the student team to organize colorful mental health propaganda education activities among students. Through peer mutual aid, peer support, peers' quality development, and behavior training, etc., we can arouse students' self-education function and build a good psychological atmosphere among the students in which everyone pays attention to mental health.

Fourthly, integration of peripheral personnel and resources is of significance. Though peripheral personnel and resources are not the main forces in mental health education, they play a pivotal role in suicide prevention and psychological crisis intervention. Sometimes, if peripheral personnel pay only a little attention or have a little knowledge in identifying a crisis, they can save the life of a student in crisis. Therefore, mental health education needs to integrate the peripheral resources, such as doorkeepers, sanitation workers, security guards, the school hospital medical staff, and workers of each functional department. They should receive training on basic psychological knowledge and psychological crisis identifying knowledge, so we can achieve early prevention, and timely intervention. Peripheral personnel and resources can also play an important role in school mental health education.

Tips on Integration of Educational Resources of Mental Health Education

First, professional psychological counselors, rather than other educational resources, play the leading role in counseling. Psychological counseling is a very professional job, and counselors need to have rich and professional knowledge of psychology, and professional skills. This job requires a higher level of professional training and supervision, and one cannot be competent for this job if only driven by passion, because sometimes they would have a negative impact on students in a bad condition. Psychological counseling work must be done by psychological counselors who have experienced professional learning, training and supervision, as well as a relevant qualification certificate. So mental health education should be equipped with professional teachers, giving full play to their professional advantage, and let them concentrate on helping students solve the confusion, pain, and stress in their growth, as well as different severe symptoms and dysfunctional behavior.

Secondly, the education and propaganda function of mental health education mainly relies on the unprofessional educational resources that need to receive relevant professional training. Propaganda and education function of mental health education is mainly embodied in the various psychological student activities in student's daily life and study, giving full play to its propaganda and education function and achieving its further development relies on the masses of unprofessional educational resources. This needs professional psychological teachers to provide training for relevant educational resources on basic mental health knowledge; arousing the initiative of university counselors, class masters, course teachers and students, making full use of the advantages of unprofessional educational resources and organizing wide-range and cover-all mental health propaganda and education activities.

Thirdly, collaboration of each educational resource is necessary for real implementation of mental health education. Effective implementation of university students' mental health education relies on three networks – the improvement of school mental health institutions, mental health organization in every department, and class students' mental health team. School mental health institutions should be managed by professional education workers; these institutions can help organize and coordinate human resources including teachers at school, the moral education workers and medical personnel, providing effective mental health assistance for students through coaching and psychological training activities. Mental health organization in every department should be composed of leaders, class masters and political counselor who are in charge of the student affairs. Under the leadership of the school mental health institutions, they can offer timely and necessary services for students. Class students' mental health team should be made of students who volunteer to serve students and those who have good psychological quality; these volunteers can help students with their psychological problems in daily life or in study, and report the condition of students with severe psychological barriers to school or mental health institutions in time in order to avoid vicious events caused by mental health problems. These three educational resources ought to collaborate to take care of mental health status of all the students.

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Cultural Difference in Family Work Division between Chinese and Swiss Families: On the Role of Support

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[Abstract] *The current article aims to explain cultural differences in the division of family work in Chinese and Swiss couples. Besides time availability and gender ideologies, cultural values (family-centered collectivism and individualism) and support with family work were examined to understand the spouses' family work organization from a cross-cultural perspective. Electronic diary data from 182 Chinese and Swiss couples suggested that cultural differences exist in the division of household labor, and that received support, paid work time and gender ideologies accounted for the difference. Chinese couples' remarkable frequency of receiving support with family work calls for attention in further research.*

[Keywords] *division of family work; social support; gender ideology; cross-cultural; cultural values*

Introduction

Family work division has remained as one of the most significant topics in work and family research during the past decade (Bianchi & Milkie, 2010). The unequal division of family work between women and men is observed in most societies. Nevertheless, the degree to which husbands contribute to domestic chores varies across cultures (Poeschl, 2008). Researchers explained couples' division of family work in western industrialized countries in models like time availability, relative resource, and gender ideology and gender identities (Coltrane, 2000), but evidence suggested that the explanatory power of these models was weak in non-US societies (Calasanti & Bailey, 1991; Kamo, 1994). It is thus important to examine other factors that potentially account for cultural differences in the division of family work between women and men. The present study attempts to attain this goal using diary data collected in China and in Switzerland. In particular, diary data from both spouses provides a more precise picture of couples' division of family work in the two countries than usually obtained by using generalized reports. Based on these data we tested the validity of the time availability and gender ideology models in a non-Western cultural context, and we examined whether cultural differences were rooted in cultural values and in the differences in supportive social networks, given that the two variables were suggested in literature to be highly relevant to couples' family work organization (Brines, 1994; Quek & Knudson-Martin, 2006; Wang, Schoebi, & Perrez, 2010).

Method

Sample and Procedure

Participants were dual-earner couples from China (Beijing) and Switzerland, who were recruited through ads in newspapers and flyers in urban areas in 2007 and 2008. All couples met the following criteria: (1) both partners work at least 15 hours per week, (2) have at least one child aged one to five, (3) the oldest child in the family is not older than 12 years, and (4) are living together.

Participants first filled out a set of questionnaires. In addition to the questionnaire survey, a diary method was used to conduct ambulatory assessments in line of an interpersonal computer-assisted diary approach (Perrez, Schoebi, & Wilhelm, 2000). A series of questions were presented on Palm Tungsten T handheld devices. Participants were asked to provide answers three times a day, i.e., at 12 a.m., 5 p.m. and 9 p.m., for a period of seven subsequent days. They were prompted to report by acoustic or vibration signals and recording was possible during a 2-hour interval after the signals. For the Chinese couples, all questions used for the diary study and the questionnaires were translated from German or English into Chinese and back-translation was made.

Couples were excluded from the diary database when one partner or both had more than four missing records during the seven days. The final sample consisted of 90 couples from China and 92 couples from Switzerland in the present study. Compared to Swiss couples, the Chinese couples were younger (see Table 1), had longer duration of marriage (China: $M=86.07$ months, $SD=37.33$; Switzerland: $M=68.97$ months, $SD=32.24$; $F_{1,158}=9.80$, $p<.01$), and had fewer children (China: $M=1.04$, $SD=.21$; Switzerland: $M=1.77$, $SD=.63$; $F_{1,179}=106.86$, $p<.001$). Both the Chinese sample and the Swiss sample had high education degrees. Of the Chinese couples 67.8% wives and 64.4% husbands received university or higher education, and the figures were 68.5% for Swiss wives and 82.6% for Swiss husbands.

Measures

Household labor/child care/paid work time. Two types of family work were assessed in the diary survey: household labor (cooking, cleaning, etc.) and child care (feeding, dressing, etc.). Both partners reported how much time they actually spent on four types of family work and paid work three times per day in the 7-day week. Only household labor and child care data were reported in the present study.

Support with family work. When participants reported time spent on family work each time in the diary survey, they were asked to indicate whether they were in need of support and *from whom they actually received support* with each type of family work (options: from the partner, from members of the family, etc.). Reports of received support for household labor and child care tasks were then aggregated over all diary reports and over all support providers.

Cultural values. Family-centered collectivism (Shaw & Wright, 1967; $\alpha=.64$) and individualism (Marshall, 1997; $\alpha=.69$) were assessed on a 6-point scale (1=not at all true, 6=absolutely true) in the questionnaire survey. To ensure comparability of these measures across subsamples, we performed confirmatory factor analyses for each subsample and separately for men and women and excluded several items (Berry & Poortinga, 2006).

Gender ideology. Gender ideology was assessed by four items from the normative gender role attitudes scale (Athenstaedt, 2000). A 6-point scale was used, ranging from 1 (absolutely wrong/I don't agree) to 6 (absolutely right/I agree). Higher scores indicate a more traditional gender ideology. The internal consistency of this questionnaire was $\alpha=.79$.

Data Analysis

In the diary database, each spouse had a maximum of 21 assessments of daily experiences. We aggregated these records to obtain the totals of each spouse's time spent on household labor, child care and paid work in the 7-day week. Based on the absolute time of each spouse, we then calculated the wife's proportion of household labor time, child care time and paid work time, respectively. To obtain the frequency of receiving support with household labor/child care, we recoded 1 for records where participants reported that during the past four hours they received support with household labor/child care from at least one

source on the list. Then we aggregated these records to get the proportion of receiving support with household labor/child care in one week.

To explain cultural differences in the division of family work by Chinese and Swiss couples, we created the dummy variable *Culture*, an indicator that contrasted Chinese spouses (coded 1) from Swiss spouses (coded 0), and we tested if any cultural difference existed in the wife's proportion of household labor/child care time. When such a difference existed, we entered as predictors the wife's proportion of paid work time, both spouses' gender ideologies, cultural values, and support receipt step by step into the model. All analyses were carried out using Amos 18.

Results

As shown in Table 1, compared to Swiss couples, Chinese couples reported more paid work time, and less time spent on household labor and on child care. When a wife's relative contribution was concerned, we found no cultural differences in the division of professional work or child care, but Chinese couples had a more equal division of daily household labor than Swiss couples ($F_{1,180}=5.96, p=.016$).

Table 1. Means (Standard Deviations) of Variables in the Chinese and Swiss Samples

	Wife			Husband		
	Chinese	Swiss	F(df=1,180)	Chinese	Swiss	F(df=1,180)
Age	31.71 (3.20)	35.41 (4.11)	45.87***	33.25 (3.91)	37.53 (5.24)	38.31***
Collectivism	3.61 (1.01)	2.56 (.77)	61.91***	3.70 (.87)	3.02 (.82)	29.35***
Individualism	2.73 (1.17)	2.06 (.87)	19.55***	2.70 (1.35)	1.92 (.82)	22.55***
Gender ideology	3.20 (.95)	1.46 (.68)	205.06***	3.52 (1.19)	1.49 (.77)	186.35***
Paid work time (hour)	37.28 (14.48)	23.93 (8.93)	56.29***	44.20 (15.90)	33.89 (10.88)	26.14***
Prop. of wife's paid work	43.90%	40.92%	1.84			
Household labor time (hour)	13.47 (10.81)	17.70 (6.87)	9.96**	12.04 (10.90)	11.68 (7.05)	.07
Prop. of wife's household labor	54.7% (.24)	62.2% (.17)	5.96*			
Child care time (hour)	24.27 (12.30)	37.29 (13.57)	45.93***	17.82 (10.65)	26.13 (10.75)	27.47***
Prop. of wife's child care	59.4% (.18)	59.7% (.13)	.01			
Support with household labor	22.02%	.86%	41.74***	22.53%	.78%	41.37***
Support with child care	36.52%	4.22%	69.98***	30.91%	2.53%	62.43***

Note. In the Chinese sample, n=90 couples; in the Swiss sample, n=92 couples; * $p<.05$, ** $p<.01$, *** $p<.001$

Table 2. Parameters in the Final Model for the Division of Household Labor

Parameter	<i>B</i>	β	<i>t</i>
Culture → Prop. of household labor	-.08	-.18	-1.65
Culture → Gender ideology (f)	1.74	.73	14.36***
Culture → Gender ideology (m)	2.02	.71	13.69***
Culture → Received support (f)	.44	.25	2.31*
Culture → Received support (m)	.50	.27	2.62**
Gender ideology (f) → Received support (f)	.19	.26	2.48*
Gender ideology (m) → Received support (m)	.02	.03	.31
Gender ideology (f) → Received support (m)	.19	.25	2.46*
Gender ideology (m) → Received support (f)	-.01	-.01	-.12
Gender ideology (f) → Prop. of paid work	.05	.37	3.81***
Gender ideology (m) → Prop. of paid work	-.03	-.30	-3.01**
Prop. of paid work → Prop. of household labor	-.57	-.40	-5.84***
Gender ideology (f) → Prop. of household labor	.05	.26	2.39*
Gender ideology (m) → Prop. of household labor	-.01	-.07	-.66
Received support (f) → Prop. of household labor	-.003	-.01	-.12
Received support (m) → Prop. of household labor	-.05	-.20	-2.12*

Note. *B*=Unstandardized coefficient; β =Standardized coefficient; *n*=182 couples; f=female, m=male; **p*<.05, ***p*<.01, ****p*<.001

As described in data analysis, we examined the cultural difference in the division of household labor first using the dummy variable of culture as an independent variable and the wife's proportion of household labor time as the dependent variable, namely the household labor model. It resulted in a significant coefficient (*B*=-.08; *t*=-2.45). The standardized coefficient (β) was -0.18. In the household labor model, we then entered the wife's proportion of paid work time and both spouses' gender ideologies to explain the existing cultural difference. In the two steps, the path coefficient from culture to the wife's proportion of household labor time still remained significant. Thus, the wife's proportion of paid work time and spouses' gender ideologies failed to explain the cultural difference, although they were directly or indirectly associated with the dependent variable. In the next steps, we continued to enter collectivistic and individualistic values into the household labor model, respectively. Neither showed significant effects on the wife's proportion of household labor time (we decided not to present these data for space reasons; upon request, the results are available from the first author).

We then removed cultural values variables and entered received support in the next step. It resulted in non-significant path coefficient between culture and the dependent variable (*B*=-.08, *t*=-1.59, β =-.18). Husband's received support was significantly associated with the wife's relative household labor time (*B*=-.05, *t*=-2.12, β =-.20). This model yielded a χ^2 value of 8.98 (*df*=4, *p*=.062) and a satisfactory model fit (*NFI*=.98, *RMSEA*=.08).

To get a simpler model, we cancelled two non-significant paths from both spouses' received support to the wife's proportion of paid work time (wife: *B*=.02, *t*=1.44, β =.14; husband: *B*=-.02, *t*=-1.25, β =-.13), and a third non-significant path from culture to the wife's proportion of paid work time (*B*=.03, *t*=.83, β =.10). The more parsimonious model fit well to the data ($\chi^2_{df=7}$ =12.02, *p*=0.100; *NFI*=0.98; *RMSEA*=0.06). The χ^2 difference value was 3.04 (*df*=3), which was not significant at the .05 probability level. Based on the results of correlation analysis for all predictors (the results are available from the first author), we added four paths from gender ideologies to received support into the parsimonious model, and got significant coefficients. This model resulted in a good model fit ($\chi^2_{df=3}$ =3.04, *p*=.386; *NFI*=.99; *RMSEA*=.01) and a non-significant χ^2 difference value of 8.98 (*df*=4) at the .05 probability level. It was

then accepted as the final model (see Figure 1). The coefficients for the final model were displayed in Table 2. The husband's support receipt had a significant negative effect on the dependent variable ($B=-.05$, $t = -2.12$, $\beta=-0.20$).

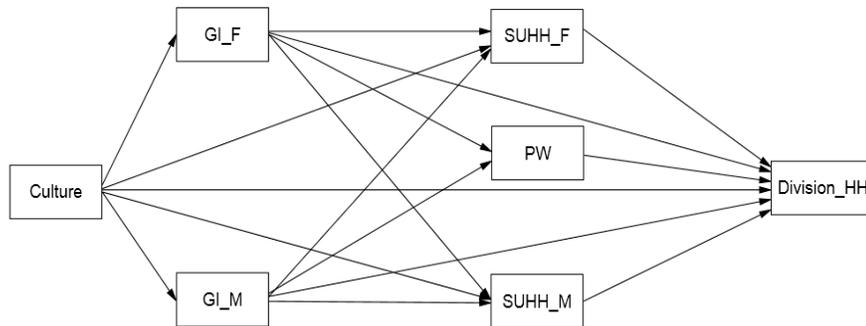


Figure 1. Final Model for the Division of Household Labor (Correlated Residual not Shown)

GI_F/M=gender ideology female/male. PW=proportion of wife's professional work time. SUHH_F/M=received support with household labor female/male. Division_HH=proportion of wife's household labor time.

Discussion

Consistent with past findings, the current data showed that Chinese couples contributed more equally to daily household labor than Swiss couples. But we found no culture difference in the division of child care. As expected, the time availability and the gender ideology perspectives are valid to explain the cultural difference in the division of household labor among Chinese and Swiss couples, which gives further support for the validity of the time availability and the gender ideology models in explaining couples' family work allocation across cultures (Kamo, 1994; Shi, 2007).

However, the time availability and the gender ideology perspectives only partially accounted for the cultural difference in the division of household labor. Support from others helped to understand the different household labor organization by Chinese and Swiss couples. Wives' relative contribution to daily household labor decreased when their husbands received support from others. Wives' support receipt also had a negative effect on their contribution to household labor, but the association failed to reach significance. The finding provides support that help from others tends to foster gender equality in spouses' family work organization (e.g., Padgett, 1997) and demonstrates that the effect is valid in western societies as well as in Chinese societies. Our findings call for attention to third party support to understand couples' family work organization in various cultures, particularly when samples from East Asian societies are involved. Further study should examine the effect of support on couples' division of other types of family work, e.g., child care, reparations and maintenance.

The current data also indicated the importance of assessing support with family work by including both paid services and informal support from other family members and friends. In a study with married women sample, Orapesa (1993) investigated the impact of gender ideology on family's use of paid services for meal preparation or housecleaning, but found no significant effect. Our data showed that spouses' support experiences were associated with wives' gender ideology. The inconsistent finding may be due to different measurement of support experiences in Orapesa's study and in the present study. Orapesa's participants indicated the number of times during the past year that they paid to clean the house, went out to dinner, and had meal delivered to the house. However, members of the extended family and the partner were found to be the most important source of support with family work for

Chinese spouses and for Swiss spouses, respectively (Schoebi, Wang, Ababkov, & Perrez, 2010). Given that collectivistic couples are more likely than individualistic couples to use help from members of extended family (Goodwin & Cramer, 2000), further study should pay attention to the role of informal support in couples' family work allocation.

There are some limitations in the present study and these results thus need to be corroborated in further studies. One limitation is the selection of samples. Our samples are not representative samples of populations in selected countries. They are convenience samples of young dual-earner couples who have preschool-aged children. These findings should thus be generalized with caution to those couples not meeting the above mentioned criteria. Limitations also exist concerning the assessments of cultural values. The Chinese sample reported higher scores both on individualism and on collectivism questionnaires. One possibility is that some items in the individualism reflect the degree to which individuals independently make decisions (item example: "When faced with a difficult personal problem, it is better, a person decides himself/herself what to do, rather than to follow the advice of family relatives."). Future study should use improved measures of cultural values, given the critical effect of culture on individual's gender role attitudes and support experiences.

Nevertheless, the present study has strength. It used diary data in addition to questionnaire data from two cultural contexts to investigate how culture shapes couples' family work organization to adjust to daily stresses in work and family domains. The computer-based ambulatory assessment method employed ensures that the data have a good internal validity, and this approach also brings with it remarkable advantages in accommodating for memory bias over traditional questionnaires (Bolger, Davis, & Rafaeli, 2003). By reducing the time lag between event and recording to a minimum, the assessments are performed and recorded under the contextual conditions under which the behaviors, emotions and thoughts occur, and with a minimal probability that cognitive processing interferes with an accurate reporting (Klumb & Perrez, 2004). Beyond this advantage, computer-assisted ambulatory assessment method in the present study allows participants' reporting only in a certain time period and automatically stores recording time, which avoids the possibility of delayed retrospective reports in other kinds of diary methods (Fahrenberg, Myrtek, Pawlik, & Perrez, 2007).

Conclusion

Cultural differences existed in the division of household labor by Chinese and Swiss couples. Time availability, gender ideologies and third party support explained the cultural difference together. Wives were likely to contribute less to household labor in contrast to their husbands, when they spent more time on paid work, held less traditional gender ideology, and their husbands received more support with household labor. Future study should explore how spouses' support receipt influences their family work reorganization and how support affects the spouses' subjective experiences in relation to the division of family work.

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The Outline of Vital Psychology – A Reconstruction In Terms Of Western Psychology, Traditional Chinese Psychology and Classical Indian Psychology

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[Abstract] Western psychology was founded on the presupposition that the human mind is a machine. This mechanism has brought about serious problems during its development. The author thinks that the problem for Western psychology is ideological and psychology has to be reconstructed completely, and has proposed vital psychology in terms of Western psychology, traditional Chinese psychology and classical Indian psychology. The central idea is that human mind is vital, but not a machine.

[Keywords] vital psychology; Zen Buddhism; traditional Chinese psychology

Introduction

Psychology is the science about human consciousness. As an independent discipline, it was founded in western civilization. From its founding, Western psychology has gone through different developmental stages. On the one hand, it developed from structuralism to functionalism to behaviorism, and from neo-behaviorism to cognitive psychology nowadays. This is the primary developmental route and still dominates the Western psychology. This dominant line developed from laboratories in university settings. On the other hand, the minor route developed from clinical settings: from psychoanalysis to neo-psychoanalysis and humanistic psychology. Certainly, the major and minor lines are interrelated with each other. This is the basic development scheme for Western psychology. It could be said that almost every sub-discipline developed or derived from the scheme.

Indeed, psychology as a discipline developed from Western civilization, but it does not mean that there is no psychology or psychological thought in traditional Chinese culture and classical Indian civilization, and it does not mean that Western psychology is the only science about human consciousness, or even the truth and pattern. For traditional Chinese culture and classical Indian civilization, although there is no independent psychology in the sense of Western pattern, there must be systematic psychological thought.

Western psychology is challenged seriously in many respects. It cannot resolve the psychological problems that human beings have to encounter in real life, and it even does not desire to do so. Western psychology is incompatible with traditional Chinese psychology and classical Indian psychology internally and ultimately. During its entire development, it never touches the human consciousness deeply, and paradoxically, it even denies the existence of human consciousness. Its methodology and subject matter vary from school to school, and psychologists should bear in mind that methods and subject matter are the cornerstone for any scientific discipline. It has been developing for much more than one century, and nearly all of the psychology schools and subjects have been developed, and yet it is pre-paradigmatic. "Psychology has not yet reached the paradigmatic state. Throughout psychology's history, scientists and practitioners have been seeking, embracing and rejecting various definitions of the field. No single school or viewpoint has succeeded in unifying the assorted positions." (Schultz &

Schultz, 2008, p. 23). Psychotherapy, and its clinical applications, whether the principles or effects, are deeply questioned (Wampold, 2010, pp. 62-66). The clashes among Western psychology, traditional Chinese psychology and classical Indian psychology are beyond Western psychology to deal with since they are involved in the civilization presupposition and metaphysical principles that underlie the psychologies. To sum up, the problem for Western psychology is ideological and structural, and mending and patching it up renders no good. If human beings desire to explore into human consciousness, a new psychology, which is certainly based upon Western psychology, traditional Chinese psychology and classical Indian psychology, has to be reconstructed completely, and this is just the cause for proposing the vital psychology. Last, but not the least, the reconstruction has to involve not only West psychology, traditional Chinese psychology and classical Indian psychology, but also a large number of sophisticated issues and complex problems. For the sake of space, the references were saved unless it is extremely necessary.

The Definition of Vital Psychology and the Principles of Vital Psychology

What is vital psychology and what does it attempt to do? Just as any psychology or psychological school in history, it is difficult to clearly define vital psychology. However, it easier to clarify vital psychology in terms of the principles by which it was founded. For the reason of a comprehensive understanding, the principles would be stated in contrast with the principles of Western psychology. It should be emphasized that any psychology or psychological school must be founded in terms of principles, but the principles of Western psychology have never been formally stated in as far as the author's knowledge. Psychologists might never have thought of the principles of Western psychology, or they might not think it necessary to probe into them. Anyone who has questions about these principles can refer to the related historical documents. The principles are included in the development of Western psychology implicitly or philosophically. For the saving of space, both vital and Western principles are stated directly without detailed logical discourse.

- a. Vitality versus Mechanism: Western psychology holds that the human mind is a machine, whereas vital psychology believes that the human mind is vital.
- b. Totality versus Reductionism: Western psychology believes that human consciousness should, and can, be reduced to its elemental components, or physical events, but vital psychology takes the position that the human mind is a totality, which should not, and can never, be reduced to its elemental components, or physical events.
- c. Functionality versus Substantiality: Western psychology was founded on the presupposition that the human soul is a substance, and vital psychology believes that human consciousness is a functional state, which cannot be substantiated. Certainly, in the experience world, it is impossible to substantiate the mind, and behavior becomes the substitute.

The Knowledge Basis of Vital Psychology, and Its Relationship to All the Preceding Psychologies

Vital psychology is not just a psychology or a school of human psychology, or in particular Western psychology. It developed from Western psychology, traditional Chinese psychology (psychological thought) and classical Indian psychology, and in particular, Buddhism psychology (psychological thought). In other words, in terms of knowledge, vital psychology was founded on Western psychology, traditional Chinese psychology and classical Indian psychology. However, the founding is not a mere

summation or mixture among Western psychology, traditional Chinese psychology and classical Indian psychology, but an origination. The origination is a process to learn, absorb, criticize and transcend. To sum up, vital psychology is the result of creation and reconstruction in terms of the preceding psychologies, an in particular Western psychology.

The Disciplinary System of Vital Psychology

- a. The Definition of Psychology: Psychology is the science of the human mind and spirit.
- b. The Aim of Psychology: Human health, including physical, mental and spiritual health, particularly spiritual health. In other words, the aim of psychology is the complete actualization of physical, mental and spiritual potentials in man and human beings.
- c. The Method of Psychology: Spiritual introspection, which is the combination and transcendence of experimental introspection in Western psychology and meditation in Buddhism.
- d. The Subject Matter of Psychology: Consciousness or mind and spirit – behavior is only an instrument toward mind and spirit.
- e. The Experiments and Laboratory of Psychology: Life, per se, is the experiment and laboratory, and the experimenter and subject are one and the same. Psychological experiments and laboratories are only supplementary instruments to explore into life.
- f. The Basic Concepts of Psychology: Energy, consciousness (mind and spirit) and health. Energy is ontology, consciousness is the embodiment of energy in a human being, and health is the goal of mind and spirit.

The Sub-Disciplines and Topics of Vital Psychology

Vital psychology is not just a school of psychology, but also the totality of psychology. It has its civilization presupposition, philosophical principles and a knowledge interpretation system. It is concerned with all the sub-disciplines and problems in psychology. It not only investigates every sub-discipline, every problem and every school in Western psychology, but also explores into the sub-disciplines and problems ignored by, or inaccessible, from Western psychology, such as rebirth and Alaya-vijnana in Buddhism.

Vital psychology intends to integrate not only all schools of Western psychology, but also Western psychology, traditional Chinese psychology and classical Indian psychology into an organism. It aims to establish all-person psychology and all-human being psychology. Vital psychology is future psychology and psychology's future.

The Ontology of Vital Psychology and Its Fundamentals

Vital psychology was founded on the presuppositions that the ontology of the human mind and spirit is energy. Human consciousness is the functional state of the human nervous system as a whole, and it is the existence and embodiment of ultimately pure energy. The fundamentals are as follows:

- a. Vital Fundamental: The human mind is vital, and man is the Gestalt of body, mind and spirit, of which the spirit is cardinal.
- b. Life Fundamental: Man not only desires ability and knowledge, but also, and more importantly, for life. Psychology must resolve any possible problem that man has to face in real life.

- c. Self-Actualization Fundamental: Man not only desires social self-actualization, but also physical and mental self-actualization, and more importantly, spiritual self-actualization, ultimately searching for truth and meaning of life.

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The Interactive Effect of Organizational Commitment with Moral Identity on Job Burnout: A Mediated Moderation Model

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[Abstract] Based on the Chinese traditional concept “Zhong”, this study included moral identity and professional identification in the research of organizational commitment and job burnout. We used questionnaires to collect the data of 213 employees in Hangzhou, China. Results demonstrated that the negative effect of organizational commitment on job burnout can be moderated by moral identity. Organizational commitment has a stronger effect on burnout for people with a relatively high moral identity. The interactive effect of organizational commitment and moral identity on job burnout is mediated by professional identification.

[Keywords] Zhong; organizational commitment; job burnout; moral identity; professional identification

Introduction

In the modern organizational research field, there is a concept of “organizational commitment”. In Chinese Confucianism, there is another concept, “Zhong”. From the surface meaning, “Zhong” is treated as a loyalty to the nation, an organization, or a person. When the target is an organization, it seems that “Zhong” has a similar meaning to “organizational commitment”. But, in the book *Shuo Wen Jie Zi* (Han Dynasty), “Zhong” was defined as from inner heart and with all heart. Confucianism highlighted that “Zhong” includes the meaning of honesty and integrity to individual’s own heart and outer world. Only with honesty and integrity would people completely devote themselves and do the most they could to the target they hold “Zhong” with. Different from “organizational commitment”, Chinese “Zhong” has a wider meaning, which not only focuses on the relationship between individuals and organizations, but also a basic requirement of a moral person (Bai & Fan, 1998).

Western former researchers have tried to explore the effect of organizational commitment on a series of job performance and job attitude variables. But when we research the effect of organizational commitment in the background of Chinese culture, the “Zhong” concept and morality should be taken into consideration. Only when organizational commitment is combined with morality, can employees devote themselves without reservation.

Organizational Commitment and Job Burnout

Due to China’s integration into the global economy, contemporary Chinese experience a higher pace and increasing stress on their work. Job burnout, the most representative job stress phenomenon, which has drawn the attention of Western researchers for decades, has also become a significant negative occurrence in Chinese organizations. Former researchers established job burnout as a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that occur among individuals who work with people (Maslach, Jackson & Leiter, 1996).

First, this study was designed to test the negative effect of organizational commitment on job burnout. Researchers defined organizational commitment as the strength of an individual’s identification with and involvement in a particular organization, characterized by a strong belief in an acceptance of an organization’s goals and values and a willingness to exert considerable effort on behalf of the

organization (Cook & Wall, 1980; Porter, Steers, Mowday & Boulian, 1974). Based on the social identity theory (Hogg & Terry, 2000), individuals would make an effort to maintain self identities that are believed to be important, so, those with higher organizational commitment are more likely to maintain that strong identification with the organization, and avoid causing harm to the organization (Cullinan, Bline, Farrar & Lowe, 2008). Thus, employees with higher organizational commitment are inclined to display lower burnout.

Former studies have shown that organizational commitment correlates comparatively highly with a variety of job performance and job attitude variables, such as job satisfaction, job involvement (Meyer, Stanley, Herscovitch & Topolnytsky, 2002; Rutherford, Boles, Hamwi, Madupalli, & Rutherford, 2009). Those studies also accord with social identity theory. To be specific, there are a series of empirical research suggesting that organizational commitment has a negative correlation with job burnout (Hakanen, Schaufeli & Ahola, 2008; Rutherford, et al., 2009). King and Sethi (1997) found that organizational commitment has a moderating effect on the relationship between stress and job burnout. In a study about nurses in China, Peng, et al. (2013) reported that the impact of psychological capital on job burnout was mediated by the effect of organizational commitment. Therefore, we hypothesize that:

H1: Organizational commitment is negatively related to job burnout.

Moderating Effect of Moral Identity

We propose moral identity as a moderator of the relationship between organizational commitment and job burnout. Moral identity is conceptualized as the cognitive schema persons hold about their own moral character and a powerful source of moral motivation (Blasi, 2004). As we mentioned above, the Chinese traditional concept “Zhong” is a personal inner moral rule, a general and basic moral requirement, with which individuals take responsibility for their inner conscience (Bai & Fan, 1998). The content of “Zhong” is partly corresponding to moral identity. While the concept “organizational commitment” only focuses on employees’ identification with the organization, when we explore the effect of organizational commitment in China, moral identity should be included. Only when people have moral identity and organizational commitment at the same time can they completely devote to organizations, and then, naturally, experience low burnout.

Some empirical studies have also concluded that besides organizational or situational factors (e.g. workload, social support), employees’ individual factors have effects on job burnout, while demographic characteristics, and personality characteristics are all individual influencing factors (Maslach, Schaufeli & Leiter, 2001). Former researchers focused on effects of organization-level factors, but paid less attention on internal personality factors. Organizational commitment can be treated as individuals’ perception and response to organizational factors, while moral identity can be one of individual internal factors.

Hart, Atkins and Ford (1998) treated moral identity as “a commitment to one’s sense of self to lines of action that promote or protect the welfare of others”. According to the theory of self-regulation, moral behavior shifts employees’ attention outward to focus on others, and distracts attention away from one’s own problems, distresses, and frustrations (Bartel, 2001). Many empirical studies showed that focusing on one’s own moral behaviors can cultivate positive emotions (Dunn, Aknin, and Norton, 2008), counteract negative feelings (Fredrickson, Mancuso, Branigan & Tugade, 2000). Research about service employees supported that perceptions of benefiting others directly prevents an increased burnout (Grant & Campbell, 2007). Perceived pro-social behaviors moderate the relationships of low intrinsic motivation and emotional exhaustion among professional fundraisers (Grant & Sonnentag, 2010). Nevertheless, seldom

do studies focus directly on the relationship between moral identity and job burnout, so we assumed that moral identity will have a similar effect to real moral behaviors and act as a moderator decreasing the level of job burnout. Formally stated:

H2: Moral identity moderates the relationship between organizational commitment and job burnout.

Mediating Effect of Professional Identification

Another focus of this study is to examine the mediating role of professional identification on the interactive effect of organizational commitment and moral identity on job burnout. Professional identification refers to the extent to which a professional employee experiences a sense of oneness with the profession (Hekman, Steensma & Bigley, 2009). In ancient China, all the lands and people belonged to the emperor. Broadly speaking, everyone, especially intellectuals, worked for the emperor and country, and working for emperor developed gradually into one of important professions in ancient society, called “Shi” (Bai & Fan, 1998). In ancient China, the idea of modern “profession” was very weak, while the concept “profession” was usually included into “Zhong”. When people had the characteristic “Zhong”, they identified with their professions naturally, and did their job with high passion. Otherwise, they displayed low passion on their professions and couldn’t do a good job. In another word, individuals’ identification with profession is decided by the strength of “Zhong”.

Although some researchers hold the point that there exists a conflict between professions and organizations (Hekman, Steensma, Bigley & Hereford, 2009), a large number of studies have shown the positive relation of organizational commitment and professional identification (Bamber & Iyer, 2002; Russo, 1998). In Ketefian’s study about nurses (1985), professional role conception was found to have a positive relationship with moral behaviors. Nevertheless, little research has been conducted to explore the linkage between individuals’ moral identity and professional identification.

Based on social identity theory, when a professional worker identifies with his or her profession, he or she will engage in behaviors to maintain and enhance this professional identification. It is suggested that professional identification exerts a significant impact on job attitudes (Loi, Hang-yue & Foley, 2004). Russo (1998) found that professional identification serves as a source of collective inspiration, energy, and strength. When journalists meet their values of profession, they experience greater job satisfaction. More direct evidence showed that professional identification increases personal accomplishment and decreases burnout (Lammers, Atouba & Carlson, 2013). We hypothesized that those employees with organizational commitment and moral identity together are inclined to identify more with professions, which will lead to lower burnout experience.

H3: Professional identification mediates the effect of the interaction of organizational commitment and moral identity on job burnout.

In brief, four conceptions of organizational commitment, moral identity, professional identification and job burnout can be integrated to a mediated moderation model (Figure 1).



Figure 1. Conceptual Model.

Research Method

Sample and Data Collection

All participants were recruited among employees who enrolled in a part-time master program of psychology at Zhejiang University in Hangzhou, China. 213 questionnaires were distributed with systematic random sampling method. We got rid of the questionnaires that were not filled up to 75%. Descriptive statistics are reported based on the 210 participants. The average age of participants was 28.70 years (SD = 5.90) and 58.6% were female. Participants had spent an average of 6.29 years (SD = 5.94) in their current organizations.

Measures

Except for professional identification, all items of the scales used five-point Likert-type (1 = 'strongly disagree', 5 = 'strongly agree') in the measures of organizational commitments, job burnout and moral identity. Items of professional identification were rated on a 7-point scale, ranging from 1 = strongly disagree to 7 = strongly agree. All scales used to measure variables were developed in previous studies. The original language of all scales is English. In order to promise that translation expresses the equal meaning in Chinese, all scales were translated from English into Chinese and then back-translated into English by two proficient translators respectively. Through comparisons, the original and the back-translated scales were certain to be equivalent in translation.

Job burnout ($\alpha = .704$) was measured with the 15 items MBI-GS (Maslach Burnout Inventory-General Survey) (Schaufeli, Leiter, Maslach & Jackson, 1996), which includes three dimensions, emotional exhaustion, depersonalization and reduced personal accomplishment.

Organizational commitment ($\alpha = .804$) was assessed using fourteen of eighteen items from organizational commitment scale developed by Allen and Meyer (1990), which includes three dimensions, affective, continuance and normative commitment.

Moral identity ($\alpha = .728$) was measured by Aquino and Reed's (2002) internalization subscale of moral identity. The scale includes 7 items. Internalization is the degree to which moral traits are deeply rooted in an individual's self concept.

Professional identification scale ($\alpha = .736$) is from the organizational identification scale originally developed by Mael and Ashforth (1992) with word firm substituted by profession in the scale items. We used four of five-item edition modified by Lui, Ngo and Tsang (2001).

Besides the above variables, we included gender (measured by a dummy variable, 0 means male, 1 means female), age and organization tenure (measured as the participant's working years in this organization) as control variables. In former studies, Demographic variables such as gender, age and tenure have shown relevance to employees' organizational commitment, professional identification and burnout (Karatepe, Yavas, Babakus & Avci, 2006; Wright & Bonett, 2002).

Analysis

We used Harman's one-factor test to check the common method bias, since the scales of four variables included in the research were answered by a single informant. A principle component factor analysis (PCA) of all measurement items yielded eight factors with eigenvalues larger than one. These factors accounted for 63.09 percent of the variance. Since the first factor accounts for 21.82 percent of variance (less than half of the variance explained by the set of factors with eigenvalues greater than one), common method variance is unlikely to be a serious problem in the data (Podsakoff & Organ, 1986)

The study was designed to test a mediated moderation hypothesis wherein moral identity would moderate the influence of organizational commitment on the job burnout, which would be mediated by professional identification. The analysis method comes from Muller, Judd and Yzerbyt (2005)'s method for testing mediated moderation hypothesis. To be specific, organizational commitment was treated as an independent variable, moral identity was a moderator, and professional identification was treated as a mediator. Organizational commitment and moral identity were centered on their means prior to conducting the analysis.

According to Muller, et al. (2005), establishing mediated moderation requires estimating parameters for three statistical models. Model 1 involved regressing gender, age and organization tenure, organizational commitment, moral identity and a Commitment \times Moral identity interaction term on job burnout. Model 2 involved regressing the same predictors on professional identification. Model 3 involved regressing gender, age organization tenure, organizational commitment, moral identity, and a Commitment \times Moral identity interaction term and professional identification on job burnout.

When the results meet four criteria, a mediated moderation model can be set up: (a) Model 1 shows a significant effect of the Commitment \times Moral identity on job burnout, (b) Model 2 shows a significant effect of Commitment \times Moral identity on professional identification, (c) Model 3 shows a significant effect of professional identification on job burnout and (d) the beta coefficient for the Commitment \times Moral identity interaction estimated in Model 3 is reduced in magnitude (or rendered non-significant) in comparison with the same coefficient estimated in Model 1 (Muller, et al., 2005).

Results

The means, standard deviations, and zero-order correlations for all variables are displayed in Table 1. The level of correlation between moral identity and organizational commitment is below the threshold of 0.50 typically associated with multicollinearity concerns (Hair, Black, Babin, Anderson & Tatham, 2006). The hypotheses proposed in the research model were tested using hierarchical regression analysis.

Table 1. Descriptive Statistics: Means, Standard Deviations, and Zero-Order Correlations

Variable	M	SD	1	2	3	4	5	6
1. Gender ^a	-	-						
2. Age	28.70	5.90	-.016					
3. Organization tenure	6.29	5.94	.023	.959***				
4. Organizational commitment	3.00	0.51	-.061	-.096	-.065			
5. Job burnout	2.45	0.51	.110	-.062	-.038	-.219**		
6. Professional identification	4.48	1.04	.051	-.059	-.090	.360***	-.269***	
7. Moral identity	4.19	0.57	.055	-.005	-.006	.093	-.115	.211**

a 0 = male; 1 = female

* $p < .05$; ** $p < .01$; *** $p < .001$; two-tailed

Model estimation results for the three models prescribed by Muller, et al. (2005) for assessing mediated moderation are shown in Table 2. Results show (a) a significant Commitment \times Moral identity on job burnout ($\beta = -.166$, $t = -2.261$, $p < .05$), (b) a significant Commitment \times Moral identity on professional identification ($\beta = .174$, $t = 2.610$, $p < .01$), (c) a significant effect of professional identification on job burnout ($\beta = -.179$, $t = -2.283$, $p < .05$), and (d) a reduction in the magnitude of Commitment \times Moral identity interaction on job burnout is included in the model ($\beta = -.129$, $t = -1.788$, $p = .075$). Together, these findings satisfy the criterion for establishing a mediated moderation effect (Muller et al., 2005).

Table 2. Model Estimation Results for Assessing Mediated Moderation of Organizational Commitment Effect on Job Burnout

Predictor	Model 1 (DV: Job burnout)		Model 2 (DV: Professional identification)		Model 3 (DV: Job burnout)	
	β	t	β	t	β	t
Gender	.083	1.167	.114	1.716	.107	1.505
Age	-.333	-1.337	.431	1.865	-.254	-1.025
Organization tenure	.257	1.034	-.442	-1.915	.183	.737
Organizational commitment (OC)	-.210	-2.953**	.374	5.611***	-.139	-1.821
Moral identity (MI)	-.062	-.878	.111	1.680	-.041	-.584
OC×MI	-.161	-2.261*	.174	2.610**	-.129	-1.788
Professional identification					-.179	-2.283*
Model R ²		.096**		.212***		.119**
F		3.237		8.183		3.489

DV: Dependent Variable;

* $p < .05$; ** $p < .01$; *** $p < .001$.

We conducted simple slope analysis (Aiken & West 1991) to analyze the simple effects of independent variable (organizational commitment) on the mediator (professional identification) at ± 1 standard deviations of the moderator (moral identity) to test the nature of the mediated moderation effect. We also calculated the simple effect of independent variable on the dependent variable (job burnout) at ± 1 standard deviations of the moderator. The relations between organizational commitment and professional identification were positively and significant for employees with high moral identity ($\beta = .537$, $t = 6.007$, $p < 0.001$) and for those with low moral identity ($\beta = .210$, $t = 2.252$, $p < .05$) (Figure 2). Furthermore, simple slope test shows that the relations between organizational commitment and job burnout were negatively and significant for employees with high moral identity ($\beta = -.364$, $t = -3.726$, $p < .001$) and not significant for those with low moral identity ($\beta = -.057$, $t = -.573$, $p = .568$) (Figure 3).

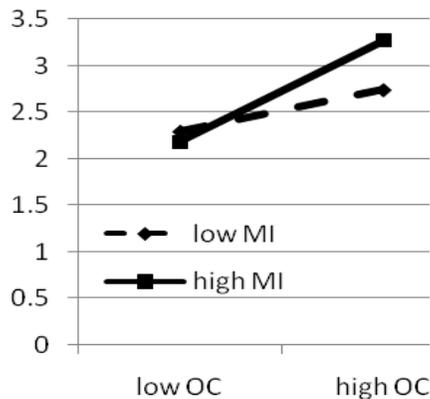


Figure 2: Interaction between organizational commitment and moral identity in predicting professional identification.

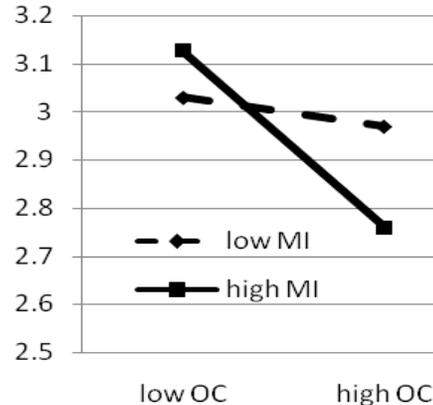


Figure 3: Interaction between organizational commitment and moral identity in predicting job burnout.

Discussion

In this study, we hypothesized a mediated-moderation model about the effect of organizational commitment on job burnout. We tested the hypotheses with the data collected from 213 employees in China. The results support our theorizing. Firstly, organizational commitment was negatively related to job burnout. According to social identity theory, when an employee identifies more with his/her organizations, he/she is less likely to feel strain. Former studies showed that organizational commitment has a relationship with a variety of job-related variables (Meyer, et al., 2002; Rutherford, et al., 2009). This study extends the predicting role of organizational commitment to one of important job attitudes: job burnout. Secondly, the study found that moral identity moderated the effect of organizational commitment on job burnout and the effect of organizational commitment on professional identification. The results showed that for employees with high organizational commitment, compared to those with low moral identity, those with high moral identity had higher professional identification and experienced lower job burnout. According to the Chinese “Zhong” concept, when an individual has organizational commitment and moral identity at the same time, the effect of “Zhong” can be achieved (Bai & Fan, 1998). The finding corresponds to the research concluding that moral behaviors decrease burnout (Grant & Campbell, 2007; Grant & Sonnentag, 2010). Thirdly, professional identification mediates the interactive effect of organizational commitment and moral identity on job burnout. This supports the former findings about the positive relation of organizational commitment and professional identification (Bamber & Iyer, 2002; Russo, 1998) and the impact of professional identification on job attitudes (Lammers, et al., 2013; Loi, et al., 2004).

Implications

There are three implications of our findings for theory. First, based on the theory of “Zhong”, we used an empirical method to research the effect of organizational commitment on job burnout in Chinese context. This expands contents and generalizability of organizational commitment researches from the West to the Chinese context. Secondly, some previous studies showed a conflict between organizational and profession (Hekman, et al., 2009). This study indicates that organizational commitment has a corresponding relationship with professional identification. Third, this study found the moderating role of moral identity in the organizational commitment-job burnout relationship. That supports the theory that job performance related variables are influenced both by external organizational factors and internal individual factors (Maslach, et al., 2001).

Our study suggested that not only organizational level factor but also employees’ level factors take effects on burnout. To decrease harmful job burnout, not only commitment to the organization is needed, but also employees’ inner morality. If an organization wants to diminish or decrease the job burnout of its employees, firstly, it should let the employees commit to it naturally, through caring for them, providing them with good development opportunities; secondly, when selecting its employees, the organization can choose persons who own the characteristic of high moral identity.

Limitations and Future Research

In spite of some contributions, several imitations exist in the study. First, this research adopts the method of questionnaire and collects survey data based on self-reports. There exists a social desirability bias when respondents filled the questionnaire, and a common bias when analyzing (Podsakoff & Organ, 1986). Meanwhile, the study can’t predict the causality of the variables. Further studies can design an experiment to test the results of this study. Secondly, we collected the data at a single point-in-time. The cross-

sectional design also can't allow for the causal prediction. Future research may adopt longitudinal design in time. Third, four variables in this study all belong to inner processes and inner cognitive variables usually lead to external behaviors. Furthermore, in order to test a clearer interactive effect of organizational commitment and moral identity on job performance, some behavior variables should be included into the study as dependent variables, such as counterproductive work behaviors and voice behaviors.

Conclusion

In Chinese traditional context, “Zhong” characteristic is not only signified with identifying oneself as a part of the organization, but it's also an important aspect of morality. The present results suggest that among employees with high commitment to organizations, high moral persons are less likely to display burnout on job. When employees lack their commitment to organizations, they lose their oneness with professions meanwhile, and they experience burnout on job.

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Development of a Psychological Compatibility Questionnaire Between Uygur and Han University Students

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[Abstract] *The levels of social interactions among different ethnic groups reflect the degree of psychological compatibility. Based on this idea, this research adopts the closeness of social interactive behaviors to reflect the psychological compatibility between Uygur and Han university students. Grounded theory can effectively avoid the preconceived experience of the researcher, and this research first interviews university students, then analyzes the behaviors collected and evaluates the effectiveness of interactive behaviors. Finally, we use Analytic Hierarchy Process (AHP) to determine the weight of daily interactive behaviors. The results show that falling in love with the Han, going to Han's home to play, and dancing Maxrap together with Han are the three most intimate behaviors.*

[Keywords] *psychological compatibility; open coding; effectiveness evaluating; Analytic Hierarchy Process (AHP); judgment matrix*

Introduction

Psychological compatibility is the concept that Wang (2006) proposed when he researched social class relations. Wang defined psychological compatibility as mental readiness of individuals or groups to accept each other, willing to live in harmony. It consists of three components: cognitive, emotional orientation, and behavioral intention. According to Wang (2006), this research defines ethnic psychological compatibility as mental readiness of different ethnic groups to accept each other, willing to live in harmony. We use psychological distance or physical distance to measure psychological compatibility. In particular, we use psychological distance embodied in daily interaction to reflect the level of psychological compatibility.

Psychological compatibility needs both sides to involve in interaction, to not only agree with each other, but also embrace each other. In previous studies, both Bogardus' Social Distance Scale, and Lee's Reverse Social Distance Scale used a single research perspective to understand intergroup relations. On the basis of distinguishing the major (or advantage) groups with the minority (or disadvantaged) groups, researchers measure social distance of the majority toward the minority (Bogardus, 1925; Lee, Sapp, & Ray, 1996). When only from the perspective of the majority or advantage groups, the researchers could only consider the ideas and thoughts of the majority or advantage groups, and this therefore lead easily to partial and non-objective conclusions (Weaver, 2008). We think that the members of different ethnic groups that equally care for each other, and mutually accept each other, is the important characteristic of ethnic psychological compatibility. So, the present research adopts an equal, two-way perspective, and

measures ethnic psychological compatibility through psychological distance embodied daily interactive behaviors.

Social distance is divided into seven graduations by Bogardus (1925). They, are as follows, from least to greatest distance: marry into groups, have as close friends, have as next-door friends, work in same office, have as speaking acquaintances only, have as visitors only to my nation, and bar from my nation. Considering the development of society, Weaver (2008) reduces the social distance to intermarriage and being neighbors as 2 graduations. But they don't consider the effect of subculture on individual psychology and behavior; they ignore the role of cultural background (Weinfurt & Moghaddam, 2001). Individuals live in a specific cultural context when he/she is born, and his/her installed parenting style transmits particular cultural values, concepts, and behavioral patterns. In the process of individual growth, he/she is continually affected by cultural values, which are carried by religious beliefs, customs, norms, and collective representation. Interestingly, although the researchers think culture is an important factor of ethnic identification, they often ignore the cultural factors in specific research (Qin, 2010; Weinfurt & Moghaddam, 2001). Therefore, when developing psychological compatibility questionnaire, this research considers the influence of cultural background, religion, custom, collective representation, etc.

On the basis of the Bogardus' social distance scale, the present research systematically describes daily social interactions between Han and Uyghur. Then, the research collected the daily social interactive behaviors, determines the weight of different interactive behaviors, and develops ethnic psychological compatibility questionnaire.

Research Methods and Research Program

As an exploring study, the present research strives to collect different ethnic daily interactive behaviors without any preconceived ideas. Grounded theory is a qualitative research method based on coding. This method needs researchers to collect, analyze, code data, and construct theory again and again, until they acquire the effective material (MacMlian & Koenig, 2004). Considering the analysis methods of grounded theory effectively to avoid the influence of preconceived experience, this research first interviews the participant to acquire the daily interactive behaviors through analyzing the collected behaviors. Then, this research evaluates the effectiveness of behaviors. In the end, this research determines the weight of daily interactive behaviors.

Face-to-Face Interviews

The interview manual included the interview process and announcements, the main contents are as follows: first of all, negotiate the recording model of interview after building trust; second, record the participants' main demographic variables; finally, let the participants recall the social interaction behaviors that happened with other ethnic groups. This research interviewed 15 Uyghur university students (Uyghur female interviews Uyghur) and 20 Han university students (Han female interviews Han).

Analysis of Interview Materials

After we finished all interviews, the researchers write all social behaviors into Excel (convert the behavioral subjects of Han's participants to Uyghur), then check all data, and delete the items where the participant answer the same. Two researchers finish the analysis of the interview materials. In general, the analysis process of the grounded theory is divided into three steps: open coding, axial coding, and

selective coding (Strauss & Corbin, 1994). In the open coding phase, researchers need to extract the meaning units of items by analyzing every word, name the meaning units, and form the code. In the axial coding phase, researchers induce the meaning units, generalize the concepts belonging to the same level, endow the concepts more meaning, and record the coding number in the same category. In the selective coding phase, the researchers summarize the concepts and develop the core category. The analysis process of interview materials is mainly based on the grounded theory.

Evaluating the Effectiveness of Interactive Behaviors

In order to ensure the validity of behaviors, researchers use behaviors coded as preliminary questionnaire and measure Uygur university students. Participants are required to assess these behaviors whether they happened in their daily life, so that the present research determines the effectiveness of behaviors. The evaluating criteria of effectiveness in behaviors are as follows: 1. The behavior is active behavior, not behavior that has to do under certain situations, or passive behavior due to the management system or the education policy of school. 2. In order to avoid the ceiling effect and the floor effect, the occurrence frequency of the behavior isn't too high, and also not too low. 3. The interactive behavior is universal behavior, not accidental behavior in a specific situation. 4. The meaning of each behavior is unique; the meanings of different behaviors don't overlap.

Determining the Weight of Interactive Behaviors

The researchers used Analytic Hierarchy Process (AHP, Saaty, 1980) to determine the weight of interactive behaviors that were thought of as being effective behavior. First, we set up the hierarchical structural model, namely an evaluative index system. The present research uses the simplest structure model – the top level is the weight of all behaviors, the bottom level is the 17 interaction behaviors, and the middle level is the different class of interactive behaviors. Second, we compare different interactive behaviors in closeness, and constitute a judgment matrix. According to the law of memory that the capacity of short-term memory is "7±2", Analytic Hierarchy Process (AHP) usually uses the scale of 1 to 9 in the measuring the relative important degree of evaluation index. Thirdly, select 25 Uygur undergraduates to complete the judgment matrix; these undergraduates come from Kashgar teachers college and usually interact with Han. In the end, we calculate the weight of interactive behaviors according the judge results of Uygur university students.

Results of the Research

Results of Coding Interview Materials

The present research acquired 203 different descriptions through coding and 316 daily interactive behaviors. Through axial code, researchers categorized the same category behaviors, and obtained 30 axial coding projects. The classified results of 30 behaviors and the numbers mentioned are shown in Table 1.

Table 1. Acquired Daily Interactive Behaviors Through Axial Coding and its Classification

	Interaction Behavior	Freq		Interaction Behavior	Freq	
1	Fall in love with Han	2		Spring Festival go Han' home to play and bless	3	
	Go to church together with Han	1		Have a heart-to-heart talk with Han	6	
2	Go out to play with Han	11	3	Eid al-Fitr, Eid al-adha, Nowruz Invite Han' friends to go home	2	
	Learn Chinese with Han	11		Dance Maxrap together with Han	4	
	Live in your bedroom with Han	11		Invite Han' friends go home	4	
	Take a walk together with Han	10		Look Spring Festival Evening with Han	4	
	Teach Han to learn Uygur language	10		4	Ask the way toward Han	12
	Teach Han to jump Uygur dance	9			Learn with Han	9
	Explain Uygur culture to Han	9	Participate ethnic unity activities		12	
	Play tug of war game with Han	8	Take a fellowship with Han		7	
	Go shopping together with Han	7	Have a class together with Han		16	
	Play ball together with Han	6	Dining together with Han		7	
	Drink with Han	1	Play cards together with Han		5	
	Invite Han's friends for dinner	5	5			
	Teach Han to cook Uygur food	5				
	Teach Han to learn Uygur musical instruments	3				
	Play Joe BaoKe together with Han	3				

Notes: freq= frequency; 1=would intermarry; 2= can be neighbors, classmates; 3= can be friends; 4= would work together; 5= as citizens to live.

No behaviors could be classified into Type 5 of social distance. With the development of the society and the continuous improvement of people's quality, people have accepted the concept that China is a big family composed of 56 ethnic groups. "As citizens to live" no longer has any discriminative meanings, only the first four social relations could embody the difference of social interactions.

Results of Evaluating the Effectiveness of Interactive Behaviors

164 Uygur university students (73 students from Shihezi university, used the Chinese questionnaire; 91 students from Yili normal university, using Uygur questionnaire) rated the occurrence frequency of 30 behaviors (seen in Table 2).

Table 2. Occurrence Frequency of Daily Interactive Behaviors

Interactive Behavior	%	Interactive Behavior	%
Participate ethnic unity activities	84.8	Play ball together with Han	73.8
Go out to play with Han	85.4	Have a heart-to-heart talk with Han	73.8
Ask the way toward Han	87.2	Teach Han to learn Uygur language	82.9
Go shopping together with Han	84.1	Learn Chinese with Han	84.8
Spring Festival go Han' home to play and bless	44.5	Invite Han's friends for dinner	70.7
Eid al-Fitr, Eid al-adha, Nowruz Invite Han' friends to go home	68.9	Teach Han to learn Uygur musical instruments	64.6
Dining together with Han	78.0	Teach Han to cook Uygur food	61.0
Take a walk together with Han	78.7	Play cards together with Han	73.2
Have a class together with Han	88.4	Play Joe BaoKe together with Han	45.1
Live in your bedroom with Han	82.9	Go to church together with Han	35.4
Take a fellowship with Han	78.7	Drink with Han	19.2
Dance Maxrap together with Han	68.9	Look Spring Festival Evening with Han	61.6
Learn with Han	80.5	Play tug of war game with Han	80.5
Teach Han to jump Uygur dance	82.9	Explain Uygur culture to Han	81.7
Fall in love with Han	34.8	Invite Han' friends go home	75.6

According to the four criterions mentioned above, researchers deleted the items “participate ethnic unity activities”, “ask the way toward Han”, “have a class together with Han”, “take a fellowship with Han”, “live in your bedroom with Han”, “learn with Han”, “play Joe BaoKe together with Han”, “go to church together with Han”, “play tug of war game with Han”, and “look Spring Festival Evening with Han”. We incorporated “dining together with Han” and “invite Han’s friends for dinner” as “dining together with Han”, and incorporated “take a walk together with Han” and “go shopping together with Han” as “go shopping together with Han”. We incorporated “Eid al-Fitr, Eid al-adha, Nowruz, invite Han’ friends to go home” and “invite Han’ friends go home” as “invite Han’ friends go home”. In the end, the present research retained 17 daily interactive behaviors.

Determining the Weight of Interactive Behaviors

Selecting 25 Uygur university students who interacted with Han to judge the closeness of different behaviors, then the present research determined the weight of 17 daily interactive behaviors (Table 3).

Table 3. The Weight of Closeness in Daily Interactive Behavior

Interaction Behavior	Weight	Interaction Behavior	Weight
Fall in love with Han	0.1345	Teach Han to learn Uygur music	0.0554
Go Han’s home to play	0.0831	Explain Uygur culture to Han	0.0513
Dance Maxrap together with Han	0.0819	Go out to play with Han	0.0449
Learn Chinese with Han	0.0800	Teach Han to jump Uygur dance	0.0406
Invite Han’ friends go home	0.0790	Dining together with Han	0.0325
Have a heart-to-heart talk with Han	0.0723	Play cards together with Han	0.0314
Teach Han to cook Uygur food	0.0635	Teach Han to learn Uygur language	0.0204
Go shopping together with Han	0.0569	Drink with Han	0.0160
Play ball together with Han	0.0561		

Conclusion and Discussion

The present research shows that falling in love with the Han, going Han’s home to play, and dancing Maxrap together with Han were the three most intimate behaviors. Falling in love with Han and Dancing Maxrap together with Han were related to culture. Smith (1998) referred to the item about intermarriage as the most intimate relations on Bogardus’ social distance. Meanwhile, he thought intermarriage was the last taboo in ethnic relations. Intermarriage requires a higher level of cultural fusion, with no language obstacle, and no religious conflicts or at least tolerating spouse's religious between two ethnic groups (Ma, 2004). Consistent with the idea, the present research shows that falling in love with Han was the most intimate behavior that Uygur undergraduates evaluated – the weight is 0.1345.

Culture is obtained by learning, and transmitted by behavior and custom. Maxrap is closely related to Uygur culture; its origin could be traced back to ancient worship, prayer and celebration activity (Rahman, 1998). Maxrap has a distinct ethnicity, regularity, and inheritance; it depends on the explicit or implicit rules on guiding or restraining individual behaviors. Through enculturation and edification, Maxrap as a folk custom activity, is transmitted and has formed a specific cultural tradition. Cultural transmission is a conscious and unconscious learning process, often characterized by social members observing and imitating activity behaviors (Turner, 1969). So certain ethnic groups are willing to share ritual activities and cultural meanings with other ethnic group; this means the two ethnic groups have a high level of psychological compatibility between two ethnic groups. The present research shows that dancing Maxrap together with Han is one of the more intimate behaviors; the weight is 0.0819. Besides

falling in love with Han and dancing Maxrap together with Han are related to culture, learning Chinese with Han, teaching Han to cook Uygur food, teaching Han to learn Uygur music, explaining Uygur culture to Han, teaching Han to learn Uygur language and teaching Han to jump Uygur dance also are related to culture. They all are intimate interaction behaviors.

Due to cultural differences, the view of Uygur and Han isn't consistent. In Han culture, interpersonal communication is usually not without wine. Wine is present when you visit the master, toasting to the guest is respect, thanking others with wine to express gratitude, and eliminating hatred uses wine to show sincerity. The wine is the glue of interpersonal relationships (Hsu, 1981). Drinking with others in Han culture is a more intimate interactive behavior. But in Uygur culture, drinking wine is a taboo of Islam. So Uygur undergraduates think that drinking with Han is the most alienate behavior of 17 interactive behaviors.

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Uyghur-Chinese are More Independent and Interdependent than Han-Chinese

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[Abstract] *The authors predicted and found that Uyghur-Chinese are more independent and interdependent than Han-Chinese in explicit and implicit measurement: (a) Uyghur-Chinese are more independent in explicit beliefs and show strong dispositional bias, express more socially disengaging emotion and have more relational mobility; (b) at the same time, they are more interdependent in explicit beliefs and show strong situational bias, expressed more socially engaging emotion, and have a more holistic thinking style. The results suggested that Uyghur-Chinese may have a unique self-construal pattern different from Eastern-Western Paradigm.*

[Keywords] *independent, interdependent, Uyghur-Chinese, Han-Chinese*

Many social and cultural psychologists believe that an independent/interdependent self is an important social orientation (Varnum, Grossmann, Kitayama, & Nisbett, 2010). This influences many psychological variables, such as perception, attribution, thinking style, memory, motivation and emotion and so on (Nisbett, Peng, Choi, & Norenzayan, 2001; Zhu, Zhang, Fan, & Han, 2007). Culture that endorses the independent self such as how the American and British culture emphasizes an individual's inner trait, desire, autonomy, and achievement while keeping themselves separated from significant others. On the contrary, a culture that endorses the interdependent self, such as the Chinese and Japanese, pays more attention to harmonious relations with significant others and connections, while keeping himself interconnected (Kitayama & Uskul, 2011; Markus & Kitayama, 1991).

Most of researches related to this field were done between the Western (mostly USA) and Eastern cultures (mostly China and Japan and South Korea) and found that Western cultures are more independent or individualistic and Eastern cultures are more interdependent or collective (Kitayama & Uskul, 2011; Triandis, 2001). There's a strong need to compare culture groups other than Eastern and Western (Heine, 2010; Henrich, Heine, & Norenzayan, 2010). Although most of East Asia, even Chinese have the same Confucius roots which foster interdependent or collective value, there are other ethnicities that have different culture backgrounds, for example, Uyghur-Chinese (we will introduce them in details below). Are they the same or similar to Han-Chinese who made up most of Chinese-sample of

Chinese-western groups comparison on this domain? It is surprising that little research has been done to examine the cultural differences between Han-Chinese and minority ethnic-Chinese. This is a key issue that is dealt with in this article. The thesis of this present study is to explore the cultural differences of Uyghur-Chinese and Han-Chinese on independent/interdependent self.

Independent/Interdependent Self

Independent/interdependent self has become an important social orientation in the last two decades, and is used to explain many cultural differences, especially between Eastern and Western cultures since it was introduced (Markus & Kitayama, 1991). Independent self is different from interdependent self in many domains. On values and beliefs, independent social orientation endorses autonomy and self-directedness, while the interdependent one embraces relational harmony. On self structure, independent social orientation views the self as bounded and separate from others, while the interdependent one sees the self as connected and overlapping with significant others. On tasks, independent self will be more likely to be unique and express his desires and attributes, while the interdependent self will be more likely to engage in appropriate actions based on other's expectation or social norms. On emotions, independent self believes happiness as a social disengaging emotion (e.g. pride) and involves seeking positive states in affecting regulation, while the interdependent one believes happiness is a social disengaging emotion (e.g. sense of closeness to others) and involves avoiding negative states. On motivations, independent self puts self-achievement as a primary goal and may or may not inhibit maintaining good relations with others at the same time. But interdependent self strives for harmonious relations with others as the primary goal and, at the same time, may or may not give up self-achievement (Markus & Kitayama, 1991; Varnum, et al., 2010).

Markus and Kitayama (1991) and others (e.g., Singelis, 1994; Triandis, 1989) have argued that individuals possess both independence and interdependence, but that cultural context typically promotes the development of one or the other self-construal more strongly. Independence from others and uniqueness and interdependence with others are basic needs which are important to people and have been formed through evolution. From the perspective of measurement, especially explicit measurement, the interdependent self and independent self were often positively or not correlated by Singelis self-construal scales in different cultures (Cross, Hardin, & Gercek-Swing, 2011). In this paper, independent self and interdependent self are thought as two variables and not the opposite polars of one variable.

Uyghur-Chinese and Han-Chinese

It was implicitly assumed that Chinese are the same in which within-cultural differences were neglected when compared with other culture groups on cultural psychology. Most Chinese samples in cultural studies are absolutely Han-Chinese, although it was not the truth. The population of some minorities such as Uyghur-Chinese is about 5 millions, which is similar to a few countries such as Norway and Singapore which should not be neglected (UN Population, 2010).

Although Uyghur-Chinese and Han-Chinese have a long history to communicate and intercourse with each other, Uyghur-Chinese keeps its independence in many fields such as language, religion, customs and so on, which may have profound effects on their psychological tendency and behavior (Kitayama & Uskul, 2011).

Language

Language may be the most pervasive and important factor related to cognitive styles (Nisbett, et al., 2001). There are lots of evidences that compare them with Indo-European languages, and the Chinese (most of time it equals to Han-Chinese) will encourage individuals to use a holistic style that is associated with interdependent social orientation (DeAndrea, Shaw, & Levine, 2010). Uyghur-Chinese is one kind of alphabet language that is atomic and analytic by nature, which adopted and is fit for dealing with independent social orientation and practice (“Uyghur Language” 2014). Han-Chinese is pictographic, which encourage thinking of the world as continuous and interrelated and which is highly contextual in every sense. It seems that Uyghur-Chinese are more primed by language with independence while Han-Chinese is more interdependent.

Religion

Uyghur-Chinese are now Islam. At the beginning, they trust shaman and Zoroastrianism, in which Dualism was the doctrine. This idea is different from Confucianism. The former leads people to be independent and the latter are interdependent. Although there’s no evidence whether Islam religion influences the independent/interdependent self-construal, some religious culture was found to be antecedent of individualism (Oyserman, Coon, & Kemmelmeier, 2002). For example, Protestants have a tendency to make people independent, which determines the other factors Caucasian American to be most independent than other countries (Cohen & Hill, 2007). Islam has a similar root with Jewish and Christianity, which may have effect on individualism. As we all know, Han-Chinese has no religion tradition, especially no formal religion-like organization that is seen as similar to American culture in which most of them are Christian, mainly Protestant. It suggests that Uyghur-Chinese maybe more independent than Han-Chinese based on the effect of religion.

Ecology

Uyghur-Chinese live in a rougher habitat, which is hot in summer and cold in winter making human demands difficult to be satisfied. Climato-economic theory posits that inhabitants of such ecology with low-income will appraise it as threatening and then adopt it by falling back more on in-groups to achieve goals which are related to collectivism (Evert Van de Vliert, Yang, Wang, & Ren, 2013). Van de Vliert found that in Xinjiang where Uyghur-Chinese mainly live was higher in collectivism than other provinces where the Han-Chinese lived. From a climate perspective, Uyghur-Chinese is more interdependent than Han-Chinese.

Uyghur-Chinese and Han-Chinese have different ecologies that were tested to have effects on independent/interdependent social orientation. Uyghur-Chinese is herding culture and they live in an oasis environment, which leads them to embrace independent social behaviors and psychological tendencies such as competition, individual decision-making, and a decontextualized, analytical mode of thoughts. While Han-Chinese farmers belong to a group that perhaps fosters interdependent social behaviors and psychological tendencies such as in-group cooperation and a contextualized, holistic mode of thought.

Commercialization

Uyghur-Chinese has a long history in commerce on the Silk Road, which is an important ancient road to trade goods. Commercialization may foster independence because it requires independent decision and interactions with strangers of out-groups (Henrich, et al., 2010; Kitayama & Uskul, 2011). In their long

history, the Han-Chinese were inhibited to do business and motivated to be farmers and peasants that ranked higher than merchants in social class (Yü, 1994). Compared to their counterparts, the Uyghur-Chinese may be more independent for its trade practices.

In summary, unlike eastern-western pattern, Uyghur-Chinese may be higher in both independence and interdependence than Han-Chinese for the antecedents mentioned above. The purpose of this article is to explore culture differences of Uyghur-Chinese and Han-Chinese on the independent/interdependent self. We predict that Uyghur-Chinese may be higher in both independence and interdependence than Han-Chinese.

Participants

We initiated participant recruitment in two cities: Beijing and Urumqi. Beijing is an original Han-Chinese inhabited city, while Urumqi is a city where the Uyghur-Chinese originally live. We obtained 39 Han-Chinese and 39 Uyghur-Chinese in Beijing; 91 Han-Chinese and 91 Uyghur-Chinese in Urumqi. The age of 130 Han-Chinese students (45 males and 85 females) varied from 15 to 25 years ($M = 18.61$, $SD = 2.04$). And the ages of 130 Uyghur-Chinese students (53 males and 77 females) varied from 15 to 24 years ($M = 18.98$, $SD = 2.07$).

Measures

Social Orientation (Interdependence vs. Independence)

We used Singelis (1994) *Self-Construal Scale (SCS)*, a well-validated, 24-item measure of individual's explicit social orientation. It consists of two subscales concerning interdependent-self construct (e.g., "it's important for me to maintain harmony within my group") and independent-self construct (e.g., "I enjoy being unique and different from others in many respects") with 12 items, respectively (1= "strongly disagree" to 7= "strongly agree"). The reliability (Cronbach alpha) of interdependence and independence subscales in this study is .80 and .73.

Holism

We used the *Analytic-Holistic Scale (AHS)*, Incheol Choi, et al., (2007) to measure the holistic thinking tendency. The scale consists of 24 items (e.g., "It is more important to pay attention to the whole context rather than the details") with seven-point Likert-type rating (1="strongly disagree" to 7="strongly agree"). Five of the items were formulated in the reverse direction to reduce the possibility of acquiescence bias. The higher score on AHS indicates the stronger holistic style of thinking. The reliability coefficient in this study is .88.

Relational Mobility

We adopted *Relational Mobility Scale (RMS)*, Yuki et al., (2007). In order to avoid issues such as cultural differences in self-enhancement (e.g. Heine & Hamamura, 2007), participants were asked to report their perceptions of the levels of relational mobility for people in general in their surrounding society, rather than for themselves personally. There are 12 items of the relational mobility scale including "In most circumstances, it is easy for people to make new acquaintances", and "Even if people are not satisfied with their current relationships, they often have no choice but to stay with them (reversed)". Half of the items were in reverse direction. Responses are made on seven-point Likert-type scale (1="strongly disagree" to 7="strongly agree"). The reliability coefficient in this study is .86.

Dispositional vs. Situational Bias in Attribution

Participants were presented with four vignettes. In two of the vignettes, the protagonist engaged in a socially desirable behavior (e.g., a baseball player holding free baseball camps during his vacation), and in the remaining two, the protagonist engaged in a socially undesirable behavior (e.g., a surgeon covering up a major medical mistake). Participants were asked to read and indicate the extent to which they agreed that: (a) features of the protagonist such as his or her character, attitude or temperament influenced his or her behavior (dispositional attribution judgment); (b) features of the environment that surrounded the protagonist such as the atmosphere, social norms, or other contextual factors influenced his or her behavior (situational attribution judgment); (c) the protagonist would have acted differently if his or her dispositional features had been different (counterfactual dispositional judgment); and (d) the protagonist would have acted differently if features of his or her environment had been different (counterfactual situational judgment). Seven-point scales were used (1="strongly disagree" to 7="strongly agree"). We obtained means for the two dispositional items and means for the two situational items.

Experience of Socially Disengaging vs. Socially Engaging Emotions

We administered the *Implicit Social Orientation Questionnaire* (ISOQ; Kitayama & Park, 2007), in which participants are asked to recall 10 mundane social situations and report the extent to which they experienced a variety of different emotions during the events. Socially disengaging emotions are predicated on achieving/failing at personal goals (e.g., pride, anger, contempt) and suggest cultural independence; socially engaging emotions are related to success/failure at interpersonal goals (e.g., friendly feelings, guilt) and suggest cultural interdependence. Response options for each emotion ranged from 1 (not at all) to 6 (very strongly). For each participant, we first determined the perceived valence of each of the 10 situations. For each situation, the rating of the general negative emotion (unhappy) was subtracted from the average rating of the three general positive emotions (elated, happy, and calm). If the situation was positive (i.e., if the difference was positive), the average rating of disengaging positive emotions (e.g., pride in self) and the average rating of engaging positive emotions (e.g., friendly feelings) were obtained; conversely, if the situation was negative (i.e., if the difference was negative), the corresponding average ratings were obtained for the disengaging negative emotions (e.g., anger) and the engaging negative emotions (e.g., shame). We then averaged the index across the 10 situations to yield an aggregate measure of the propensity to experience disengaging emotions and another aggregate measure of the propensity to experience engaging emotions.

Procedure

Participants filled out the scales and completed a short demographic questionnaire on paper. All materials were translated and back translated from English into Chinese by two native speakers to ensure linguistic equivalence. For dispositional vs. situational attribution task, the names of the person and places appeared in the scenarios were modified to the common Han-Chinese or Uyghur-Chinese names. The questionnaire took approximately 30 minutes to complete and each participant got 20RMB as a pay.

Results

Social Orientation (Interdependence vs. Independence)

The mean interdependence and independence scores are summarized in tTble 1. Based on the results of Study 1, we deal with independent and interdependent self separately. For interdependent self, A 2 × 2

ANOVA with culture and city as between-subjects factors showed that a significant main effect of culture and city. Regarding culture, Uyghur-Chinese (M=5.66, SD=0.70) is more interdependent than Han-Chinese (M=5.24, SD=0.73), $F(1, 258)=20.85, p=0.00, \eta^2 = .08$. Regarding the city, Urumqi (M=5.52, SD=0.08) is more interdependent than Beijing (M=5.28, SD=0.05), $F(1, 258)=20.85, p=0.00, \eta^2=.08$. For independent self, A 2×2 ANOVA with culture and city as between-subjects factors showed that a significant main effect of culture and city. Regarding culture, Uyghur-Chinese (M=5.23, SD=0.74) is more independent than Han-Chinese (M=4.51, SD=0.74), $F(1, 258)= 49.36, p=0.00, \eta^2 = .16$. Regarding the city, Urumqi (M=5.07, SD=0.08) is more independent than Beijing (M = 4.71, SD =0.05), $F(1, 258)= 11.47, p=0.00, \eta^2 = .04$.

Table 1. Descriptive Statistics (Mean±SD) of independent and Interdependent Variables

	Han-Chinese	Uyghur-Chinese
1. Interdependent-self	5.24±0.73	5.66±0.70
2. Independent-self	4.56±0.75	5.36±0.85
3. Situational attribution	4.60±0.76	5.39±0.99
4. Dispositional attribution	4.90±0.79	5.49±0.93
5. Socially engaging emotion	2.82±0.78	3.58±0.95
6. Socially disengaging emotion	2.53±0.77	3.62±0.98
7. Relational mobility	4.23±0.63	4.93±1.11
8. Holism	4.72±0.72	5.15±0.91

Dispositional vs. Situational Attribution Bias

The mean dispositional and situational scores are summarized in Table 1. We dealt with dispositional and situational attribution self separately. For dispositional attribution, A 2×2 ANOVA with culture and city as between-subjects factors and showed a significant main effect of culture and city. Regarding culture, Uyghur-Chinese (M=5.50, SD=0.93) scored higher than Han-Chinese (M=4.90, SD=0.79), $F(1, 258)=18.58, p=0.00, \eta^2 = .07$. Regarding the city, Urumqi (M=5.31, SD=0.94) scored higher than Beijing (M=4.92, SD=0.78), $F(1,258)=11.86, p=0.00, \eta^2=.04$. There's an interaction effect between the city and culture. The culture differences of Uyghur-Chinese and Han-Chinese are only significant in Urumqi. $F(1, 258)=5.68, p=0.02, \eta^2=.02$. For situational attribution, A 2×2 ANOVA with culture and city as between-subjects factors showed a significant main effect of culture and city. Regarding culture, Uyghur-Chinese (M=5.39, SD=0.99) is more interdependent than Han-Chinese (M=4.60, SD=0.76), $F(1, 258)= 31.93, p=0.00, \eta^2 = .11$. Regarding the city, Urumqi (M=5.14, SD=1.03) scored higher than Beijing (M=4.64, SD=0.70), $F(1,258)=18.50, p=0.00, \eta^2=.07$. There's an interaction effect between the city and culture. The culture differences of Uyghur-Chinese and Han-Chinese are only significant in Urumqi. $F(1, 258)=10.27, p=0.02, \eta^2 = .04$.

Experience of Socially Disengaging vs. Socially Engaging Emotions

The mean socially disengaging and engaging scores are summarized in Table 1. We dealt with disengaging and engaging emotion separately. For socially disengaging emotion, A 2×2 ANOVA with culture and city as between-subjects factors showed a significant main effect of culture and city. Regarding culture, Uyghur-Chinese (M=3.51, SD=0.98) scored higher than Han-Chinese (M=2.36, SD=0.77), $F(1, 258)=106.00, p=0.00, \eta^2 = .29$. Regarding the city, Urumqi (M=3.28, SD=1.00) scored

higher than Beijing ($M=2.59$, $SD=0.93$), $F(1,258)=39.50$, $p=0.00$, $\eta^2=.13$. For socially engaging emotion, A 2×2 ANOVA with culture and city as between-subjects factors showed a significant main effect of culture and city. Regarding culture, Uyghur-Chinese ($M=3.50$, $SD=0.95$) scored higher than Han-Chinese ($M=2.71$, $SD=0.86$), $F(1, 258)=48.36$, $p=0.00$, $\eta^2=.16$. Regarding the city, Urumqi ($M=3.35$, $SD=0.08$) scored higher than Beijing ($M=2.85$, $SD=0.05$), $F(1, 258)=19.10$, $p=0.00$, $\eta^2=.07$.

Holism

The mean holism score is summarized in Table 1. A 2×2 ANOVA with culture and city as between-subjects factors showed a significant main effect of culture and city. Regarding culture, Uyghur-Chinese ($M=5.04$, $SD=0.90$) scored higher than Han-Chinese ($M=4.73$, $SD=0.72$), $F(1,258)=8.18$, $p=0.01$, $\eta^2=.03$. Regarding the city, Urumqi ($M=5.02$, $SD=0.96$) scored higher than Beijing ($M=4.74$, $SD=0.43$), $F(1, 258)=6.73$, $p=0.00$, $\eta^2=.03$. There's an interaction effect between city and culture. The culture differences of Uyghur-Chinese and Han-Chinese are only significant in Urumqi. $F(1, 258)=7.44$, $p=0.01$, $\eta^2=.03$.

Relational Mobility

The relational mobility score is summarized in Table 1. A 2×2 ANOVA with culture and city as between-subjects factors showed a significant main effect of culture. Regarding culture, Uyghur-Chinese ($M=4.77$, $SD=1.11$) scored higher than Han-Chinese ($M=4.30$, $SD=0.62$), $F(1, 258)=16.74$, $p=0.00$, $\eta^2=.06$. There's an interaction effect between city and culture. The culture differences of Uyghur-Chinese and Han-Chinese are only significant in Urumqi. $F(1, 258)=26.29$, $p=0.01$, $\eta^2=.09$.

Discussion and Conclusion

This study is one of the first to examine psychological characteristics of individuals in the Uyghur-Chinese culture. In this study we predicted and found that Uyghur-Chinese are more independent and interdependent than Han-Chinese. On one hand, Uyghur-Chinese show more independent social orientation than Han-Chinese, including dispositional attribution, socially engaging emotions experienced in the last month, and relational mobility. On the other hand, Uyghur-Chinese showed more interdependent social orientation than Han-Chinese, including situational attribution and socially engaging emotion and holistic style.

Our research extends previous findings on culture differences of self-construal theory. Previous research in cultural psychology tended to prescribe and divide countries and regions into either independent or interdependent (Kitayama & Uskul, 2011). In this domain, Chinese (actually Han-Chinese) belong to an interdependent culture. We found that Uyghur-Chinese showed a mixed picture, which is more independent, and interdependent than its counterpart. It doesn't fit into the Eastern-Western paradigm. Maddux found that the Arabian culture also showed a unique pattern, which is more independent and interdependent than its Eastern and Western counterpart (Maddux, San Martin, Sinaceur, & Kitayama, 2011). Our findings give support to Maddux that there are probably other patterns of self-construals besides the Eastern-Western paradigm.

There is a limitation in this study. While Uyghur-Chinese show a different pattern from Han-Chinese that has been explored, there's no empirical data, especially by experimental manipulation. For example, we can prime Uyghur-Chinese by Oasis picture to make sure whether ecological environment would lead to independent self or not. So do other causes in the future.

Although cultural psychology has been revived in the past two decades, psychologists know little about the social orientation of other cultures besides Western and Eastern countries. It is suggested that Uyghur-Chinese provide an opportunity to learn the whole picture of cross-culture differences on independent/interdependent all over the world.

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Perceived Peers' Contingencies of Self-Worth and Self-Appraisals in Chinese Adolescence

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***[Abstract]** The purpose of this study was to explore the effects of peers on adolescents' contingencies of self-worth by investigating the relationship between perceived peers' contingency of self-worth (CSW) and self-appraisal in adolescence. 641 middle school students in China provided the contingencies of self-worth of themselves and their perceptions of how much they believe peers value these domains. Results indicate that on all domains of adolescence base their self-worth; the contingency of self-worth is significantly and positively related with their perception of peers'. Results also show they have higher value than perceived peers' CSW on domains of Ability, Interpersonal Behavior, Family Socioeconomic Status and Family Relations, but lower on the domain of Appearance. The authors discussed the influences of peers on adolescents' contingency of self-worth and the difference between the CSW of self-appraisal in adolescence and peers' CSW perceived by them from Chinese culture. By doing so, this study provides a meaningful contribution to the discussion of how contingencies of self-worth developed and formed.*

***[Keywords]** contingencies of self-worth; perceived peers' contingencies of self-worth; adolescent; China*

Contingencies of self-worth (CSW) are the domains on which individuals stake their self-worth (Crocker, & Wolfe, 2001). Research has shown that positive and negative life events in domains of contingency have impacts on state self-esteem, mood, and self-evaluative thoughts (e.g., Crocker, Karpinski, Quinn, & Chase, 2003; Crocker & Park, 2003; Crocker, Sommers, & Luhtanen, 2002; Park & Crocker, 2003), and that contingency of self-worth influences how they think about themselves and their performance, behaviors, and motives (Crocker, Wolfe, 2001; Crocker, Luhtanen, Cooper, et al., 2003; Crocker, Karpinski, Quinn, et al., 2003; Crocker, Brook, Niiya, et al., 2006; Zeigler-Hill, 2006; Park, Maner, 2009; Lawrence, Crocker, 2009; Horberg, Chen, 2010). Recently, researchers not only have investigated the effects of CSW on behavior and mental health, but they also have been exploring how CSW developed and formed. Crocker & Wolfe (2001) postulated that cultural tradition, parent-child interaction and interpersonal communication had important impacts on the development of CSW. Although their proposition is a theoretical model, it provides inspiration for other researchers. For example, Park and colleagues (Park, Montgomery, & Crocker, 2005; Park, Crocker, Vohs, 2006) investigated the effects of peer's interaction on CSW, which indicated that individuals' CSW would be affected by peer's interaction in their childhood, especially their peer's negative evaluations. Furthermore, Quinlan (2008) discussed the relationship between the CSW of parents and their children.

Crocker & Wolfe (2001) proposed that individual's beliefs of what is worthwhile and valuable would be influenced by the group, the team and family to which they belong to, thus contributing to their different perspectives on the standard of value and the standard of defining a valuable person. The development of the self is a critical issue in the growth of adolescents (Steinberg, 1999), as adolescence is an important period for teenagers to think about the future and form their standards of value (Nurmi, 2001); moreover, it is the critical period of the development of CSW. Therefore, the investigation of

factors that are related to adolescents' CSW contributes to exploring the development of CSW. In adolescence, individuals prefer to interact with peers other than their parents; therefore peers' impact on adolescents will be increasingly obvious (Brown, 1990; Steinberg & Monahan, 2007). The interaction between teenagers and their peers helps discover their interests and the possibilities of development (Gottman & Mettetal, 1986). Therefore, this study will investigate the relationship between contingencies of peers' self-worth and self-appraisals of adolescents, thus contributing to the exploration of how CSW developed. However, those perceived reality is the representation of psychological reality, which are the exact variables that influence individuals' behavior and development (Thoits, 1983). Therefore, this study will discuss the relationships between perceived peers' contingencies of self-worth and self-appraisals of adolescents, instead of analyzing the correlations between contingencies of peers' self-worth and self-appraisals.

Method

Participants

Participants are 641 Chinese adolescents from a general high school and a selective high school in Wuhan city (age $M=15.26$, $SD=1.67$, range 11-19), among which 148, 94, 208 and 191 participants are respectively from grade seven, grade eight, senior one and senior two. There are 322 males, 310 females and 9 non-respondents. Measures were administrated to students in classroom settings, distributed by their course instructors who have been trained or research assistants. It was emphasized that the results are used for research only and participants should not put down their names or any identities on the questionnaire.

Measures

The Adolescent Contingencies of Self-worth Scale (ACSW) developed by Hu (2010) was used to assess the level of domains on which self-worth is staked: Ability (Ability CSW), Interpersonal Behavior (IB CSW), Appearance (Appearance CSW), Family Socioeconomic Status (FSES CSW) and Family Relations (FR CSW). Participants responded on a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree). The higher mean score in a domain indicates that the contingency of self-worth in that domain is higher. The questionnaire has a good validity and reliability (Hu, 2010).

Peers' contingency of self-worth was measured by adolescents' perception of how much they believe peers value these five domains of Ability, Interpersonal Behavior, Family Socioeconomic Status and Family Relations. Three questions have been developed for each domain, take questions on the domain of Ability as an example: "my friends would be very happy for their good performance in exam", "my friends would be very sad for their falling behind in exam", "my friends would not feel unhappy for their poor performance in exam" (recorded rotation). These questions should be answered on a 4-point Likert scale (from "strongly disagree" = 1 to "strongly agree" = 4), and the mean score is the representation of peers' CSW on the domain. The higher mean score in a domain indicates that the level of peers' CSW in that domain is higher.

Results

The Difference Between Perceived Peers' Contingencies of Self-Worth and Self-Appraisal

Paired-samples *t* tests showed that adolescents have higher values than peers on Ability CSW, IB CSW, FSES CSW and FR CSW, but lower on the domain of Appearance. See Table 1 with details.

Table 1. The Difference Between Perceived Peers' Contingencies of Self-Worth and Self-Appraisal in Adolescence

	Self-appraisal CSW (M/SD)		Perceived peers' CSW (M/SD)		<i>t</i>	<i>p</i>
Ability CSW	3.78	.73	3.08	.59	21.66	.000
IB CSW	3.30	.75	2.84	.52	14.08	.000
Appearance CSW	2.84	.83	2.97	.54	-3.94	.000
FSES CSW	2.44	.83	2.15	.59	7.64	.000
FR CSW	3.57	.85	3.05	.60	15.40	.000

The Correlations Between Perceived Peers' Contingencies of Self-Worth and Self-Appraisal

After investigating the relationship of perceived peers' CSW and self-appraisal, we find that on all domains that adolescence base their self-worth, the contingency of self-worth is significantly and positively related with their perception of peers'. See the diagonal line in Table 2 from upper left to lower right.

Table 2. The Relations Between Contingencies of Self-Worth and Perceived CSW of Peers'

	Self-appraisal CSW				
Perceived peers' CSW	Ability CSW	IB CSW	Appearance CSW	FSES CSW	FR CSW
Ability CSW	.24***	.17***	.05	-.11**	.22***
IB CSW	.27***	.21***	.10*	-.04	.29***
Appearance CSW	.26***	.14***	.30***	.07	.21***
FSES CSW	-.06	-.09*	.07	.13**	-.13***
FR CSW	.330***	.19***	.09*	-.03	.33***

Note: * $p < .05$; ** $p < .01$; *** $p < .001$.

Discussion

The current study revealed that the contingency of self-worth was significantly and positively related with their perception of peers'. It indicates that adolescents will base their self-worth on those domains which they think their peers value. This result provides practical support for Crocker's (2001) theoretical hypothesis. Crocker & Wolfe (2001) postulated that individual's belief on what is worthwhile and valuable would be influenced by the group, the team and family that they belong to, thus contributing to their different standards of value, and they believed that CSW would be developed through social interaction. As peer is an important part of ecological systems (Bronfenbrenner, 1979), the influence on adolescents is increasingly obvious (Brown, 1990; Steinberg & Monahan, 2007), owing to the interaction among teenagers. The interaction between adolescents and their peers helps discover their interests, the possibilities of development (Gottman & Mettetal, 1986), and evaluate the skills needed and should be developed for their growth (Nurmi, 2001). Therefore, peers' affect on adolescent should not be ignored, if

we want to encourage them to stake their self-worth on some worthwhile aspects such as focusing on what they want to contribute, create, or accomplish and what they need to learn or improve in themselves.

This study also tested the difference between perceived peers' CSW and self-appraisal, and found that they only have lower value on the domain of Appearance, but they have higher value than peers in the other 4 domains. This result is very interesting, which illustrates the self-enhancement effect and Chinese traditional culture, and current social values. According to the mean scores of 5 domains, the mean scores of 3 domains are higher than "3", the theoretical midpoint, with only the average scores of Appearance CSW and FSES CSW lower than 3, which is consistent with Chinese traditional culture. In Chinese traditional culture, family harmony, virtue and ability have been always advocated and encouraged, therefore adolescents score higher than theoretical midpoint on these domains. The result that self-appraisal is higher than perceived peers' CSW in these 3 domains, is probably the demonstration of self-enhancement effect. Self-enhancement is a type of motivation that works to make people feel good about themselves and to maintain self-esteem (Sedikides, Strube, 1995). However, individual's appearance, making-up and luxurious life are discouraged in Chinese traditional culture, so it is not surprising the mean scores of these 2 domains are lower than 3, and therefore, self-appraisal on Appearance is lower than peers' CSW. With regard to self-appraisal on Family Socioeconomic Status being higher than peers' CSW, is probably regarded with the current social value in China. Since the "Reform and Opening up" policy has been executed in China, excessive materialism and a comparison phenomenon make people feel no shame to pursue better living condition, which makes them score lower than 3 on this domain but higher than perceived peers.

This study indicates that adolescents' CSW will be probably affected by peers' CSW. But it is only a preliminary research and discussed through perceived peers' CSW. Therefore, further research will be advised to explore the relationship between adolescents' self-appraisal and peers' CSW on a larger sample. For example, participants would be selected in many schools and then analyzed with the class and school as units, and therefore we can better understand the relationship between adolescents' self-appraisal and peers' CSW, and then make deep exploration on how CSW developed and formed.

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Review on Shyness: From the Perspective of Culture

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[Abstract] Shyness is a universal human psychological phenomenon. Shyness has the feature of cross-cultural universality, and it also shows certain cultural differences. Interpreting shyness from the culture perspective will not only deepen our understanding of shyness, but also help us more clearly understand how culture influence human psychology and behaviors.

[Keywords] shyness; culture; collectivism value orientation; individualism value orientation

Shyness is a common phenomenon in many interpersonal activities. Shyness can make one feel uncomfortable or suppressed in social situations. It can impede individual pursuit of personal goals or career goals. Shyness is characterized by excessive self-focused attention, being absorbed in one's own thoughts, and some emotional and physiological reaction (Henderson & Zimbardo, 2001). Moderate shyness will not result in serious consequences, however, excessive shyness might bring a variety of distress for a one's work, study, life or interpersonal activities, and affect the individual's normal development. Severe shyness can cause some psychological disorders, such as social phobia. Therefore, since the 1970s, a systematic study of shyness began in western countries. From then on, researchers in many countries have being studied on this issue. The attention to this problem in China started in the end of 20th century. Nowadays, shyness has become a hot issue of global psychological research.

Results on shyness research in different countries and different culture backgrounds show that shyness is a universal human phenomenon, which shows feature of cross-cultural universality. But differences in culture backgrounds also contribute to differences in some aspects of shyness. By analyzing these phenomena systematically, we can get a more detailed review of shyness from a cultural perspective, so as to better understand the influence of culture on human psychology and behavior.

Shyness: Cross-Cultural Universality

Shyness, as a psychological phenomenon of human, first of all, and has a certain universality. This universality mainly displays in the following areas: (1) In both the East and the West background, shyness is a widespread phenomenon. No matter in what kind of cultural background, there will always be a few individuals show some tension or upset in some interpersonal situations, which makes shyness having a cross-cultural universality. (2) Situations that triggered shyness are very similar. Situations such as in the face of extraneous stimulus or a stranger, situations that attract public attention, and situations that involve self-assessment, especially situations that initiate negative self-evaluation can easily cause a shyness feeling and expression. (3) Expressions of shyness are roughly the same. As Henderson and Zimbardo's (1998) study showed, shyness reactions can occur in any or all level of cognition, behavior, physiology, or emotion. In this respect, shy people in eastern or western countries show no obvious difference. In shyness-evoking situations, people from both eastern and western countries will blush with shame, have an increased heart rate and breathing rate, anxiety, low self-evaluation, and inhibited shrinking. (4) Severe shyness has some negative impacts on an individual's development and adjustment.

The results of most eastern and western studies on “relationships between shyness and adjustment” shows that shyness is closely related to maladjustments (Jones & Carpenter, 1986; Pennebaker, 1993; Kagan, 1997; Sun, 2011; Wang, 2012). Shyness blocks an individual’s adjustment comprehensively, including academic, emotional, behavioral, and interpersonal development (Asendorpf, 2008; Caspi, 1988; Schwartz, Snidman & Kagan, 1999; Yue, 1993; Liu, 2010). (5) Regarding the measurement of shyness, on one hand, more and more eastern and western researchers tend to treat shyness as a multidimensional structure. On the other hand, the dimensions of shyness scales based on western population were generally verified in Chinese sample (Wang, 2007; Zhang, 2011; Wu, 2012).

The above results show that shyness is a common, universal human phenomenon. The expression of shyness has a lot in common in both eastern and western culture backgrounds, and this makes shyness have the characteristic of universality. But what we are more interested in is whether there is a close relationship between shyness and culture. Are there some differences in shy phenomenon in different culture? These are the focuses of this paper.

Shyness: Cultural Diversity

Concrete Manifestations of the Cultural Diversity of Shyness

According to the study of shyness in different countries, although there were many similarities of shyness in different culture context, the results also demonstrated that there were cross-cultural diversities and specificities of shyness in some special cultural contexts. It was mainly manifested in the following respects:

The incidences of shyness varied significantly in different cultures. A cross-cultural study of Pilkonis and Zimbardo (1979) found that the incidence of shyness was highest in Asian Americans and lowest in Jewish Americans; the proportion of shy people in countries and regions is as follows: it is lowest in American Jews, 24%; it is also low in Israel, 35%; it is high in Japan, 57%; it is also high in China Taiwan, 53%. The rates in Mexico, Germany, India and the United States are similar, at about 40%. Researchers though that in collective cultural context, the level of shyness was higher (Omar, et al., 2009).

The attitudes and evaluation to shyness are different in different cultural contexts. Individuals in some countries tend to view shyness as a kind of problem behavior. For example, 75% of the students viewed shyness as a kind of problem behavior in America. The proportions in Japan and Moscow are 64%, respectively. It was 58% in China Taiwan. It was as high as 82% in India. However, it was only 46% in Israel. Zimbardo (2009) suggested that the proportion of viewing shyness as problem behavior was lower in countries and regions with a collectivism value orientation, whereas it was higher in countries and regions with an individualism value orientation.

The adjustment outcomes of shy children are different in different cultures. Although studies on the adaptability of shyness in China and western countries found that shy individuals generally face more problems in adjustments, however, the results of those studies were not the same. Western studies generally reported that shy individuals had negative adjustment outcomes. For example, a series of studies on European American children have shown that shy children and adolescents were more likely to report loneliness, social dissatisfaction, negative self-perception, academic failure, anxiety, depression and so on (Fordham & Stevenson-Hinde, 1999; Masieta, 2003; Rubinetal, 1995; Rubin, Chen & Hymel, 1993). However, some positive adjustment outcomes were found among Chinese children. For example, studies

of Chen Xinyin, et al. found that shyness of Chinese children was positively related to general self-esteem, leadership, school adjustment, academic performance, peer acceptance, and teachers' evaluation of students' ability (Chen, DeSouza, Chen, & Wang, 2006; Chen, Rubin, Li & Li, 1999). It means that the adaptability of shy children in the Chinese cultural context was different from that of shy children in Western cultural context, and they have relatively fewer adjustment difficulties caused by shyness. Sometimes, shyness also will play a positive role in their adjustments.

There are some differences on the understanding of the manifestations and structures of shyness. Although shyness is viewed as a multidimensional structure in both eastern and western cultures and the understanding of the pattern of manifestation and structure of shyness share a great deal of similarity, there are some differences. For instance, Xu, et al. (2008) selected 201 fourth and fifth graders in Mainland China as subjects to investigate children's understanding of shyness in the Chinese cultural context. Four behavior groups were identified: (1) fearfulness/anxiety toward novelty/challenge; (2) fearfulness/anxiety toward negative social evaluation; (3) self-conscious shyness; and (4) regulated shyness. The first three dimensions were similar to the results of western studies; the first two dimensions basically corresponded to Asendorpf's (1990) "shyness toward strangers" and "anxious shyness toward negative social evaluation". They referred to individual manifestation of shyness when facing strangers or possible negative evaluation. The third dimension corresponded to self-conscious shyness of Buss, et al. (1984), referring to sensitivity and suppression when facing public attention or scrutiny (Buss, 1986; Crozier, 1999). However, the fourth dimension – regulated shyness – did not exist in western cultural context and it constituted nonsocial nonsocial/unassuming behaviors. Xu, et al. thought this dimension was a concrete reflection of Chinese collectivism value orientation.

Explanations of Cultural Differences on Shyness

Some researchers attributed the cross-cultural variations in shyness to culture differences. The collectivist orientated value system in Confucian-based Asian countries, especially in China, attaches a great of importance to group orientation and social harmony (Ho, 1986). Members of these cultures are encouraged to restrain individual desires for the collective good. Thus, Chinese children traditionally receive an education that devalues arrogance and boasting, and values humility and modesty. Humility and modesty, defined as regulated shyness by Xu, et al., are considered to be well behaved and good for social stability, as well as interpersonal harmony, and hence, adaptable. In contrast, western cultures that are individualist oriented emphasize individual value, independency and deposition. Thus, western children are encouraged to question authority and display their talent. Shyness is viewed as cowardice, failure, and inability in western culture background.

Zimbardo (2009) suggested that it is the "shyness society" and "shyness culture" that leads to individual shyness. The shyness culture is namely the collectivism value orientation. In other words, shyness is compatible with the collectivism culture. As a result, shyness behaviors are more accepted and sometimes promoted in this context. Therefore, the incidences of shyness are higher and shy individuals are better adjusted in collectivism societies. On the contrary, shyness is incompatible with the individualism culture, in which context people would restrain and prevent the occurrence of shyness. Thus, the incidence of shyness is lower and shy individuals are poorly adjusted in individualism value-oriented societies.

Reflection and Implication

Through the review and analysis above, it can be concluded that shyness is a universal psychological phenomenon with some cultural differences. Those differences show that shyness is not only a kind of psychological physiology phenomenon, but also a social cultural phenomenon that can be influenced by cultural factors. Shyness is an external representation of cultural value. The revelation of shyness's cultural nature, on the one hand contributes to a deeper understanding of shyness, and on the other hand, it helps us better understand how psychology and behavior are connected to culture. Several implications were concluded from current study.

First of all, human psychology is not only the process of natural selection, it is also the process of culture selection. Natural selection is a kind of “primary choice”, complying with the principle of “survival of the fittest”. Every kind of existing human psychological activity is aimed to adapt to the environment, and it shows its functioning biological adjustment. Shyness is one part of those activities. The cultural selection belongs to “secondary choice”, complying with the principle of “psychology-culture matching”. On the basis of natural selection, psychology phenomenon that matches with a certain cultural value orientation will be further strengthened and gain more acceptance, and the incidences of such psychology will be higher within this culture context. Thus, individuals with this kind of psychology show more positive adjustments. On the contrary, psychology that does not match with the value orientation of one culture will be suppressed and rejected in this culture. The incidences of such psychology will be lower. Individuals without matching psychology show more negative adjustments. Therefore, in a sense, human psychology is not only the product of the adaptation to natural environment, but also a product of adaptation to social cultural environment. Human psychology is the result of nature selection as well as culture selection.

Second, culture studies of shyness suggest that human psychology, as a product of natural selection, reflects more general characteristics and common features of humans in terms of “category”. But as a product of cultural selection, human psychology reflects diversity, richness and dissimilarity that results from differences on cultural environments. The diversity, richness and dissimilarity of human psychology are precisely the charm of human nature. Thus, culture and psychology, like a coin's two sides, can not be separated. Different cultures breed different spirits and different spirits create different cultures. In the studies on the human psychological phenomenon, researchers should not only investigate the universal characteristic of human psychology, but should also pay attention to the cultural qualities of psychological activities and further explore the relationship between the culture and psychology. Only in this way can researchers draw more comprehensive, complete and rich conclusions of human psychology, and interpret human nature and understand it in a more deep and profound way.

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Comparative Research on Academic Stress of Undergraduates Between Rural and Urban Subcultures

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[Abstract] The purpose of this study is to explore whether there are significant differences in academic stress among undergraduates from different family locations, by investigating 743 undergraduates. Results showed that the academic stress of undergraduates from large and small cities was lower than that of those from towns or villages, but there was no significant difference in academic stress between undergraduates from big cities and small cities, or between undergraduates from towns and villages. The grade \times family location interaction was insignificant, too. This study reveals that the academic stress of undergraduates from rural areas is higher than those from cities, which is probably related with job-hunting stress. The authors have discussed it under the current social background of China.

[Keywords] academic stress; cities; countryside; job-hunting stress; undergraduate; China

In recent years, increasing attention has been placed on the mental health of undergraduates. Many college students have been suffering from serious psychological problems, due to various kinds of stresses in the school (Pancer, Hunsberger, Pratt, et al., 2000). Many studies indicated that academic stress was very high (Zhu, 2007; Liu, 2007), or even the highest in all stressors confronting undergraduates (Li, Kam, 2002; Che, Zhang, Huang, et al., 2003). Academic stress can effectively predict undergraduates' depression and anxiety (Meng, Yang, 2012), positive and negative emotions (Li, Kam, 2002), as well as self-esteem and mental health (Li, Kam, 2002). As a result, some researchers are focusing on undergraduates' academic stress, in order to provide practical guidelines for school counselors.

Recently, researchers have found that there is a distinct difference in academic stress among undergraduates from different family locations. A study showed that the academic stress of undergraduates from the countryside was significantly higher than those from cities (Zhu, 2007). Although Che and colleagues (Che, Zhang, Huang, et al., 2003) did not find that there was significant difference in the academic stress of undergraduates between cities and the countryside, the results showed that the score of countryside was higher. Unfortunately, most studies (Che, Zhang, Huang, et al., 2003; Zhu, 2007) were only limited to comparing the difference between undergraduates from cities and countryside. In fact, cities can be divided into big and small cities, and there are towns between cities and countryside. Therefore, this study will divide family locations into more specific analyzed units: big

cities, small cities (counties or bigger), towns and villages, to investigate the relationship between academic stress and family location, which will be helpful for school counseling.

Methods

Participants

Participants were 743 undergraduates (age, $M=20.59$, $SD=1.47$, range 17-27), among which 252, 109, 218, 164 were freshmen, sophomores, juniors and seniors, respectively, with 372 males and 371 females. There were 28, 161, 120, and 434 students from big cities, small cities, towns and villages, respectively. Measures were administered to students in classroom settings, distributed and collected by their course instructors who have been trained or research assistants when students finished in the class. Participants were notified that the results would be used for research only and the test was anonymous, and they should not put down their names or any identities on the questionnaire.

Measures

The questionnaire of academic stress was revised from Zhu's study (2007). Zhu's research showed that the main stressors of undergraduates included five aspects: social stressor, job-hunting stressor, stressor of love, financial stressor and academic stressor, and there are eight items in the academic stressor subscale such as competitive examination and feeling confusion in class. Li & Kam (2002) suggested that the measurement of stress should be designed to measure the individual's reaction to stressors, as stress is the evaluation of whether individual feels stressed for stressors. The stressor is objective, whereas the reaction to stressor is subjective. Therefore, items should be designed in terms of stressor instead of stress. On the basis of the proposition of Li & Kam's study (2002), this study will measure academic stress from stressors that were proposed in Zhu's study (2007). The instruction is "whether the events listed below make you feel stressed". Participants responded on a 4-point Likert scale (0=never stressed, 1=slightly stressed, 2=moderately stressed, 3=seriously stressed). The higher mean score indicates higher academic stress. The Cronbach's Alpha coefficient was .81 in this study.

Results

The mean score of academic stress was 1.27 ($SD = .04$). A two-way analysis of variance (ANOVA) was performed, with grade and family location as independent factors and academic stress as the dependent variable. The results revealed no significant grade \times family location interaction and no significant main effect of grade, but the family location effect was significant, $F(3, 727) = 5.34$, $p=.001$. Post hoc tests indicated that the academic stress of undergraduates from the countryside ($M=1.40$, $SD=.03$) and towns ($M=1.40$, $SD=.06$) were significantly higher than those from big cities ($M=1.11$, $SD=.13$; p values were .032 and .043 for college students of countryside and towns, respectively) and small cities ($M=1.18$, $SD=.05$; p values were .001 and .009 for college students of countryside and towns, respectively), but there was no significant difference between students from big cities and small cities, or between those from towns and countryside.

Discussion

Generally, the academic stress of undergraduates is between slight and medium, which is consistent with the results of other studies (Che, Zhang, Huang, et al., 2003; Zhu, 2007). Although previous studies indicated that academic stress was very high (Zhu, 2007; Liu, 2007) or the highest (Li, Kam, 2002; Che,

Zhang, Huang, et al., 2003) among the stressors confronting undergraduates, the results of this study indicated that the undergraduates' academic stress was not that serious as people think, which can be drawn from the academic stress scores of undergraduates from the four grades. Though there was no significant difference in academic stress of undergraduates from all grades, actually, the freshmen's mean score was the highest ($M=1.362$, $SD=.09$), with juniors' the second ($M=1.355$, $SD=.07$), sophomores' the third ($M=1.19$, $SD=.09$) and seniors' the lowest ($M=1.18$, $SD=.07$). This result is different from the finding that freshmen' academic stress is significantly lower than undergraduates from other grades (Che, Zhang, Huang, et al., 2003), but it is consistent with Zhu's (2007) finding that the academic stressor of freshmen and juniors is higher than those of sophomores and seniors. Generally, seniors are supposed to suffer higher academic stress because of competitive employment, and a study (Che, Zhang, Huang, et al., 2003) found that seniors' academic stress was the highest among all grades, though significantly higher than freshmen' only. Through interviewing freshmen, we found that freshmen would feel stressed for their difficulties in adaptation to new learning and examination styles in the college. But when accustomed to them, they would feel less stressed, which is consistent with the result that sophomores' academic stress was lower in this study. Based on the above analysis, maybe we could conclude that the academic stress of undergraduates is not very high, even we could say it is very low, and that undergraduates put little attention to their study than we think. In our opinion, it could be related with the current social environment in China that almost every undergraduate who gets into colleges will get a diploma after graduation, which makes them hardly feel stressed for academic studying. Although some studies suggested that undergraduates suffered from high stress, it could be the course of job-hunting stress. In fact, many studies indicated that the job-hunting stress was very high (Li, Kam, 2002; Che, Zhang, Huang, et al., 2003) or even the highest (Zhu, 2007) among the stressors confronting undergraduates.

The result that the academic stress of undergraduates from cities was significantly lower than those from countryside is consistent with other studies (Che, Zhang, Huang, et al., 2003; Zhu, 2007). To be more specific, undergraduates from big cities or medium-sized and small cities felt less stressed than those from towns or villages, but there were no significant differences between undergraduates from big cities and those from small or medium-sized cities, or between undergraduates from towns and those from villages. We suppose that it is probably derived from job-hunting stress. Some studies indicated that the job-hunting stress of undergraduates from villages was significantly higher than those from cities (Che, Zhang, Huang, et al., 2003; Zhu, 2007). However, the study of career decision-making self-efficacy showed that the rural-urban differences in information-gathering, academic grade or self-evaluation was insignificant, but the social support in job seeking of undergraduates from villages was significantly lower than those from cities (Wang, 2009), which means that undergraduates from villages feel less supported than those from cities in job seeking. In China, the support from family has been considered as a critical factor in undergraduates' job-hunting. Recently, many news reports have stated that the "idea of the uselessness of study" was proposed, for which some parents of rural undergraduates have lost their faith in education changing fate, and criticized that in the current social environment of "Pin-die" era ("Pin-die" literally means depend on one's father in Chinese with the actual meaning of family background deciding one's future), those parents from rural areas do not think their children have any advantages in competition with those from wealthy family (Netease, 2011). Besides, an internet survey revealed that 83.5% of 3809 participants believed that most of the people around them would be eager to join in the "Pin-die" game, and 80.4% believed that it was more likely to be successful by "Pin-die" for

young people (Sun, 2013). In the meantime, other studies also provided support for our proposition. He (2010) found that in all aspects of academic stresses, only the stress of learning perspective and family expectation of rural undergraduates were significantly higher than those from cities, but was almost similar with those from towns. In our opinion, these two stresses could be related with job seeking. Deng's study (2008) showed that the academic stress, learning perspective stress and family expectation stress of undergraduates from poor or ordinary family were significantly higher than those from wealthy family.

In conclusion, this study showed that academic stress of rural undergraduates was significantly higher than those from cities, and we proposed that it could be derived from job-hunting stress. Therefore, it is advised that stressors should be focused when providing counseling for rural undergraduates. As it was only a preliminary research, further study is advised to investigate the differences on employment expectations or employment difficulties between rural and urban undergraduates.

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An Exploration on the Cultural Factors Influencing Chinese Psychological Capital

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***[Abstract]** Psychological capital refers to a kind of positive psychological state of an individual. Generally, psychological capital consists of four core dimensions: confidence, hope, optimism, and resiliency. Culture affects and restricts the individual psychological structure, and thus, affects the accumulation, structure and functions of psychological capital. Confucianism, Taoism and Buddhism are representatives of the Chinese traditional culture thoughts. So this paper attempts to seek the factors influencing Chinese psychological capital at the oriental cultural background.*

***[Keywords]** psychological capital; cultural psychology; oriental culture; Confucianism, Taoism and Buddhism*

Overview of Research on Psychological Capital

Psychological capital is a new concept brought up in the field of Positive Psychology, which has been explored and developed in economics, organizational behavior and management. Psychological capital, a kind of positive mental state of an individual during his growth and development process, is a collection of various positive psychological abilities that are investable and profitable. Psychological capital is concerned with how to achieve the best performance of individuals in the organization. Though human capital and social capital are viewed as important investments in human resources, the investment and development of psychological capital is the foundation to create a competitive advantage.

Understanding of the concept and dimensions of psychological capital is a gradual process; economists view psychological capital as a psychological tendency that is relatively stable, and formed in the early life of individuals. Goldsmith, Veum and Darity (1997) believe that psychological capital is mainly composed of self-esteem and locus of control. In the management field, Luthans (2004) claims that psychological capital refers to positive mental ability, and lists the four dimensions of confidence, self-efficacy, hope, optimism and resilience according to the POB standard (can be measured, developed and used to improve work performance).

Self-efficacy or confidence refers to an individual's belief in his ability to stimulate the motivation, mobilize cognitive resources and take necessary action to successfully achieve a goal under certain situations (Bandura, 1997). Hope is a positive motivational state, the sum of mental willpower (the driving force in hopeful thinking) and waypower for goals (the mental plans or road maps that guide hopeful thought) (Snyder, 2002). Hope includes willpower and waypower. Willpower is the motivation and determination to pursue certain goals, which can motivate an individual to achieve the goal; pathpower refers to the methods and strategies to achieve the goal, and when blocked, the individual can find new ways to achieve the same goal. Optimism is a positive interpretation or attribution style. The optimist is inclined to attribute positive events to internal, stable and pervasive factors and the negative ones to external, temporary and situational causes (Seligman, 2002). Toughness or resilience is the ability to adapt positively to major difficult or dangerous situations, the ability to recover from challenges, and

the willpower to go beyond the ordinary (Li Chaoping, 2008). Toughness helps people to overcome difficulties, to adapt to the environment, and to improve their ability to recover and actively learning.

There are two types of studies on psychological capital; one is the study of influencing factors or dimensions of psychological capital, which is the basis of studying the influence mechanism of psychological capital variables on various results. Due to the ambiguous nature of various listing dimensions, the possibility of adding new elements always exists. The other type is the study of the mechanism of psychological capital factors. The exploration of this thesis is one of the first studies.

Because psychological capital is easily confused with self-esteem, self-evaluation, emotional intelligence or positive psychological traits, scholars have made further inquiry and found that psychological capital is different from other concepts by its available "state-like" feature. Luthans, Avolio, Avey and Steven clarified the "state-like" feature of psychological capital through comparative method (2007). They classified "states" and "traits" into four groups of features by "the stability of measurement" and "the degree of openness to change and development": ① positive state variables are instantaneous and very easily to be changed, representing feelings such as happiness or other positive emotions; ② state-like variables are easily to be changed, or developed, and they not only include self-efficacy, hope, optimism and resilience, but also wisdom, happiness, gratitude, forgiveness and so on; ③ trait-like variables are relatively stable and difficult to change, including the personality factors and forces, such as the big five personality dimensions, core self evaluation, character strengths, virtues and so on; ④ positive traits variables are very stable and difficult to change, and include intelligence, talent and heritable positive personality traits) Psychological capital is neither a totally trait, nor a totally state variable, but between the two, which means that not all positive attitudes belong to psychological capital.

The Construction of Psychological Capital System in Oriental Culture

As the background of one's growth and development, culture affects and restricts the psychological structure of the individuals, and thus, influences the accumulation, structure and function of psychological capital. Different from science and nature laws that can be applied everywhere, culture differences must be considered attentively when we bring in a concept of Western organizational behavior to avoid false applications during transplanting. Aroian and other scholars had found that some subjects in the Western Resilience Scale were not consistent with people's behavior under collective culture in a study of USA immigrants from Soviet Union (1997).

The socialization, self-concept and personality of the Chinese are very different from those of Westerners. First of all, Chinese have a different socialization process. Chinese socialization is a process of "being a person", while the Westerner's is a process of "doing things", although both have a similar socialization concept, which means the individual tries to absorb and then adapt to the social culture to become a qualified member. But as to the realization of socialization, the Chinese hold a very different point of view that "being a person" is the most important thing and even they cannot be "doing things" when they have not completed "being a person" first.

Although the Chinese began to study socialization process ages ago, they never use the word of "socialization". Instead, they use "once in use, forever a custom" to describe the role of habits in socialization, which is similar with Behaviorism. They also say "be careful of being dyed", which means they pay close attention to the influence of environment during a person's socialization. They also say, "Never lose children's heart", which indicates their awareness of the difference between ego and self, and between ideal and real self. "Being sensible" is the watershed of Chinese socialization. Chinese parents

treat their children totally differently before and after this watershed. When children become “sensible”, they will be strictly required to be obedient to authority, and to suppress their desires and impulsive behavior. Even in modern society, the Chinese still live under the effect of “mediocracy”. From an international perspective, China holds an image of humility, doing everything in order, neither quickly nor slow, which displays the modern “mediocracy”.

As for the Chinese “self”, they value "benevolence" and believe one can only be a “person” in the relationship between two persons. That is to say the Chinese has to positioning himself in the relationship with others and thus, bear symbiotic orientation when he become a “person”. That is why the Chinese personality somehow lacks independence, which is a significant difference from Westerners. In order to highlight the role and value of the “society self”, Chinese are even willing to ignore the repressed “individual self”. In a word, Chinese focus too much on the social relations to ignore the individual self and thus, form relatively low self-worth and even a distorted personality. On the contrary, Westerners focus too much on their self-value to have a holistic concept and group consciousness.

Luthans, Youssef and Avolio (2007) argued that cultural differences could affect resources people obtain during their lifetime, and the degree of being encouraged in mental ability turned out differently in individualistic and collectivistic cultures. Therefore, they thought that cross-cultural research and the application of psychological capital would be a direction in the future, and encouraged researchers to explore new psychological capital factors and dimensions in a cross-cultural context with an open mind.

After thousands of years of development and accumulation, the Oriental culture has influenced and shaped the Chinese national character, and nurtured and nourished the unique Chinese mental life and behavior. The differences between Eastern and Western cultures will inevitably be reflected in psychological structure, and thus, influence psychological capital. Confucianism, Taoism and Buddhism are the mainstream and representative thoughts in the Chinese traditional culture. After such a long time of development, the same source and nature of the three theories has been recognized and generally accepted. The three join in the aspect of being “heart” oriented and their respect for “Tao”.

Why is “Tao” the most respectable? Confucius said, “When I cannot find a man who implement mediocracy, I’d rather to contact with an arrogant or cautious people. The arrogant people are enterprising and the cautious ones keep themselves from wrongdoings.” To implement Mediocracy is to restrict one’s behavior according to the thoughts and rules of Mediocracy.” Based on the arrogant temperament and genuine personality, “Tao” becomes the most important thing. Confucius said, “Tao cannot be left for one second and what can be left is not Tao at all.” He also said, “Nature is the god’s will, and what leads the nature is Tao.” So following nature is following Tao and deviation from nature is deviating from Tao. Therefore, it is clear that Confucianism values Tao the highest.

At the same time, regarding Taoism and Buddhism, one is the main branch of Chinese culture and the other is India’s main religion, and both worship Tao. As Buddha Master Han Shan said in *Note for Chuang-tzu inner chapters*, “In all the words of Chinese Sages, the Lao-tzu’s book is the only one telling about Tao besides the Five Classics that was kept in tradition education... ..Without this person, Chinese will have no idea of immortal for thousands of years, and without this book, Chinese will know nothing about such extraordinary argument...” Therefore Confucianism, Taoism and Buddhism value “Tao” the highest.

In contrast, the Western religious culture is human centered and advocate human nature. Chinese believe “begin with the upper, you will get the middle”, and therefore, when focusing on Tao, they can get what “people” want. But if we focus on “people”, it seems hard to avoid paying attention to private

interests. So it is a trend of the Eastern society to give up on the “moral,” but to chase “fame and money” based on Western values instead of the traditional Eastern values. Different from the pursuit of a “people-centered” Western culture, the core of the Oriental culture is Tao-centered, and it try to achieve final harmony between nature and society in which human value can be realized. This paper attempts to seek in the oriental cultural background the factors influencing Chinese psychological capital, corresponding or compared with current psychological factors and structure, so as to make a preliminary exploration for the Chinese psychological capital system.

Cultural Factors Influencing Chinese Psychological Capital

As has been discussed, the core of the Oriental culture is Confucianism, Taoism and Buddhism thoughts. Although they are from the same source and can be integrated, each of them has expressed a system of specific concepts and key ideas differently. The core concepts of Confucianism are as follows: benevolence, righteousness, propriety, wisdom, faith, forgiveness, loyalty, filial piety, and caring, etc. Since the birth of Confucianism, there had had different expressions about the core values from one generation to another, and some had changed, while others never. Confucius put forward more than 20 moral ethics, such as benevolence, righteousness, propriety, know, saint, filial piety, caring, loyalty, faith, neutral, harmony, respect, generous, sensitivity, favor, courage, mild, kind, respect, frugality, humility and so on, but the most important two are benevolence and propriety. The core value of Confucius can be summarized as “apply propriety based on benevolence”.

Confucius grandson Zisi, had put forward a 5-act-theory of "benevolence, righteousness, propriety, wisdom, Saint" as the core of the "five elements". Mencius inherited Confucius benevolence and Zisi's 5-act-theory, and put forward "benevolence, righteousness, propriety, wisdom" as core elements, and concluded that those traits were rooted in one's heart. At the same time, Confucius declared that "courage" was one of the conditions to apply benevolence. "Courage "must comply with the "benevolence, righteousness, propriety, wisdom" and not "despise the poverty". So the core of Confucian thoughts is "benevolence", and others are social norms help to apply "benevolence" into daily life.

The core thoughts of Taoism are “Tao follows nature” and “inaction”. The so-called “Tao follows nature” reflects the reverence for nature, and the belief in the realization of harmony between humans and nature through people's inactive participation. “Inaction” is a method for people to achieve goals without violating the laws of nature. Following nature means conforming to nature and not be too deliberate, “to remove excess, luxury, and self-possessed”. People should treat nature, others and themselves naturally. “To do but not to compete” means the Tao of nature is to benefit, not to damage, and the Tao of people is to do but no to compete. “No one can compete with the one who does not compete at all.” “Solid morality bears the weight of the world, and the best goodness is like the water.” “Be upright without hurt, be frank without wounding, be bright without showing off, be honest without greedy.” All these sentences reflect the attitude of Taoism: peace, tolerance and natural. At the same time, Taoism believes in the unity of opposites of Yin and Yang, the two opposing principles in nature. The following sentences show this thought, “Things will go towards the opposite direction.” “Weal and woe are depended on each other.” “Great courage seems like timid, and Great wisdom seems like stupid.”

The core of Buddhism is the empty nature of everything, and is to help others with compassion and wisdom without selfishness, observing oneself in reality and apperceiving the world and others as they are. Anatta is the basic view of Buddhism, and bodhicitta and altruism are the starting point, which can be achieved by precepts, meditation and wisdom. The three trainings must be proceed in order, that is,

precepts come first to achieve moral perfection and then you should try to calm down yourself for inner peace, and further try to enhance wisdom. The Buddha's six degrees pineapple are higher level requirements: they are alms giving, keeping precepts, endurance, diligence, meditation and wisdom.

"Precept", are disciplines to bound Buddhism in their daily life, and include three refuges, five precepts, eight precepts, complete precepts, Bodhisattva Precepts and so on, and later, there is a developed complex system of "Precepts theory". "Meditation" refers to the mental activities through concentration, meditation, and observation of the specific object to attain enlightenment. There are many kinds of meditation, and in Chinese Buddhism meditation is often called as "Zen meditation". The main purpose of meditation is to breed wisdom. "Wisdom" (Prajna) is to obtain insights into laws of getting free from the ocean of birth and death through practicing Buddha's instruction to discriminating phenomenon and judging good and evil. Only when wisdom is obtained can a person have Paramita, free from reincarnation and misery permanently and achieve the state of Nirvana. Wisdom comes through meditation and the guides from scriptures and masters.

After a comprehensive view of Confucianism, Taoism and Buddhism thoughts, we think that the factors affecting Chinese psychological capital can be summed up into the following five:

1. "Fitting into Tao" – have a systematic, balanced, dialectical world view; have wisdom, faith, let nature take its course, follow self nature or heart, respect nature law and believe in cause and effect etc.; believe the universe exist objective laws, and constantly understand and experience the ability of various rules. The opposite characteristics are ignorance, being drowsy or dull.
2. "Keeping good" – shows benevolence, kindness, love, and positivity, etc.; views nature, others and oneself from the good starting point and keeps positive in speaking and actions. The opposite characteristics are being selfish, malicious, and vicious, etc.
3. "Taking action" – have ambition, courage, initiative, diligence, optimism, hope, sensitivity, and decisiveness, can identify target and have enough courage to take actions to achieve the goal, and keep constant self inspiration. The opposite characteristics are being confused, withdrawal, and passiveness, etc.
4. "Expanding acceptance" – have patience, endurance, forbearance, tolerance, and stability; can endure unfavorable people and things, different views and points; keeping calm without being interfered. The opposite characteristics are impatience, battlesome, and inability to handle pressure, etc.
5. "Observing disciplines" – advocate propriety rituals, righteousness, precepts and self-discipline, self-examination and self requirements; be responsible, respect and observe outside and inner specifications, and not to do things in violation of the above principles. The opposite characteristics are rudeness, capriciousness, and indulgence, etc.

As to the construction of Chinese psychological capital, we think there are several points that deserve further consideration and study:

- Are these factors state or trait variables? We believe that traits are formed after long-term precipitation. Though from the perspective of Positive Psychology, any human mental state can be improved toward positive direction, so it is important to view these psychological capital factors, some of which are very like personality traits, as state or state-like variables.

- Does psychological capital correspond to mental energy? From the point of view of energy, each emotion corresponds to an energy level. American psychologist Dr. David R. Hawkins revealed different energy levels of emotions. Because emotions or mood can be regarded as a barometer of the psychological state, we can also judge people's psychological energy levels by emotions he often stays in, and thus, have a method to measure the level of psychological capital. According to the study of Hawkins, negative energy emotions include Shame (20), Guilt (30), Apathy (50), Grief (75), Fear (100), Desire (125), Anger (150), and Pride (175). Positive energy starts on Courage (200) and then improves to Neutrality (250), Willingness (310), Acceptance (350), Reason (400), Love (500), Joy (540), Peace (600), and Enlightenment (700–1000). Therefore, a psychological capital system can be constructed through measurement and evaluation of energy levels. Of course, each core factor or element needs to be further refined to define secondary variables for further research and measurement.
- Oriental culture not only offers the factors and construction of Chinese psychological capital, but also provides the process or methods to improve the psychological capital state. For example, the practice of Buddhism is actually a continuous way to improve one's psychological capital. Also, many behavior norms of Confucianism play a role in promoting psychological capital. All of these can provide reference and thinking for further research.

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Chinese Undergraduates' Attitude on Free Will and its Correlations with Levels of Anxiety and Depression

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[Abstract] Undergraduates from 8 universities completed Attitude on Free Will Inventor (AFWI), Trait-Anxiety Inventor (T-AI) and Self-Rating Depression Scale (SDS). Scores on AFWI didn't relate to the level of college, whether from urban or rural areas, gender, major, but related to the grade. Scores on AFWI correlated negatively with levels of anxiety and depression. Suggestions are made that developing a positive attitude on free will is probably one way to relieve anxiety and depression.

[Keywords] free will; anxiety; depression; culture

Introduction

The dispute of free will is one of the core issues in western philosophy, and psychologists also have had a fierce debate on whether humans had free will and whether the concept of free will was necessary in psychology. Since the 1980s, scholars began to study the psychological process of free will. For example, scholars explored people's attitude on free will with the compiled scale and its correlations with attitude on punishment as well as locus of control (Viney, et al., 1988; Stroessner & Green, 1989). The topic of free will has garnered attention again in recent years, and researchers investigated the correlations between the attitude of free will and moral judgment, attribution of responsibility, and its compatibility with determinism (Nichols, 2006; Nahmias, et al., 2005). In the past few years, Chinese researchers have also been concerned with this topic: Attitude on Free Will Inventor was revised with the correlations between its scores and other factors such as creativity and moral judgment (Wangpeipei, 2007; Wangyu, 2007). Studies revealed that the extent to which individuals are able to control exterior situations and autonomy affects their physical and mental health: an external-controlled situation has a negative impact on health, but a self-controlled situation improves health, and the individual differences of autonomy can also predict physical and mental health to a certain degree. Therefore, studies on the correlations between undergraduates' attitudes on free will and their levels of anxiety and depression can help to understand the cognitive factors related to anxiety and depression.

The purpose of this study is to explore whether the scores of AFWI differ among different kinds of Chinese undergraduates, as well as the correlations between the scores of AFWI and the levels of anxiety and depression.

Method

Participants

Undergraduates from 8 universities in Wuhan, China, participated in the study (female 49.5%, high level universities 50.4%, urban 44.9%, grade one 37.8%, grade two 30.6%, grade three 26.2%). The majors involved include science, engineering, economic, management, literature, law, medicine, agriculture and the arts.

Tools

The AFWI was revised by Chinese researchers on the basis of its American version. It contains 27 items including five dimensions: fatalism, self-control of fate, autonomous choice of behaviors, personal influence on history, and limitations of autonomous choice. T-AI and SDS were revised by Chinese researchers on the basis of its original version.

Procedure

Participants finished the questionnaires in their classes and the questionnaires were immediately taken back. Of all the returned questionnaires, 730 AFWI, 712 T-AI and 699 SDS were valid.

Results

Attitude on Free Will

The scores of different kinds of participants are summarized in Table 1.

Table 1. Test Statistics of Different Kinds of Participants

	N	M	SD	t
Higher level university	368	127.36	14.25	-1.25
Lower level university	362	128.70	14.69	
Arts	218	128.66	14.81	-1.80
Science and engineering	512	126.55	14.30	
Female	361	128.25	14.03	-.26
Male	369	127.97	14.96	
Urban	328	127.95	14.55	
Rural	402	128.46	14.40	-.46

The scores of different grade participants of are summarized in Table 2. Grade four participants were not analyzed because the sample was not enough.

As can be seen in Tables 1 and 2, the scores of participants were not significantly different, no matter whether they came from higher or lower level universities, what their majors and genders were, and whether their hometowns were urban or rural. But the scores were related with grade: the scores of grade two participants were significantly lower than that of grade one ($p = .05$) and grade three ($p = .001$).

Correlation Analysis of Attitude on Free Will and Anxiety

The result shows that the scores of AFWI and T-AI had a linear relationship. Kendall correlation coefficient $r = .323$, $p = .000 < .01$. Thus, it can be concluded that under the condition of the significance level of .01, undergraduates' attitudes on free will had a negative correlation with anxiety level; namely the scores of AFWI lower, the scores of T-AI higher.

Correlation Analysis of Attitude on Free Will and Depression

The result shows that the scores of AFWI and SDS had a linear relationship. Kendall correlation coefficient $r = .361$, $p = .000 < .01$). Thus, it can be concluded that under the condition of the significance level of .01, undergraduates' attitudes on free will had a negative correlation with depression level; namely the scores of AFWI lower, and the scores of SDS higher.

Table 2. Test Statistics of Participants of Different Grades

(I) Grade	(J) Grade	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
One	Two	3.04(*)	1.30	.02	.49	5.59
	Three	-1.10	1.36	.42	-3.76	1.56
Two	One	-3.04(*)	1.30	.02	-5.59	-.49
	Three	-4.14(**)	1.42	.00	-6.93	-1.35
Three	One	1.10	1.36	.42	-1.56	3.76
	Two	4.14(**)	1.42	.00	1.35	6.93

** Correlation is significant at the .01 level (2-tailed).

Discussion

Compare the constructions of AFWI revised by Chinese scholars and the original American questionnaire, it can be found that despite some cultural differences, there are some common dimensions: determinism, self-control of fate, autonomous choice of behaviors, and personal influence on history. These common dimensions at least reflect that the undergraduates of these two different cultures have much in common on their understandings of free will.

But the differences of these two questionnaires are also obvious, namely the exact meaning of the same dimension and the expression of each item under the same dimension are not consistent, which is most apparently presented in the dimension of determinism. The dimension of determinism in American version includes religious and philosophical determinism, psychological and social determinism, and biological determinism (Stroessner & Green, 1989). The religious and philosophical determinism is so religious. The psychological and social determinism reflects the influences of environmental and personal growth experiences. The biological determinism refers to the cerebral and neural activities of our behaviors. But in the Chinese AFWI, the dimension of determinism is much simpler, which takes the form of broader fatalism, such as “I believe there is a power dominates my life”, and “people can hardly change their destiny through efforts”. The religious and philosophical determinism, psychological and social determinism and biological determinism don’t appear as separate and distinct dimensions. It is interesting that although the item of biological dimension in the American version appears in Chinese AFWI (“I think that inherited factors determined personal fate”), it is a part of fatalism but not a separate dimension.

So, how to explain the differences from the perspective of culture? According to other studies, people from different educational and cultural backgrounds had different attitudes on some philosophical issues (Weinburg, et al., 2001; Machery, et al., 2004), and people in American and Chinese cultural contexts also differed in their attribution of responsibility (McCormick & Shi, 1999). The cultural influences on American and Chinese undergraduates’ attitude on free will include: first, religion plays an important role in American society. No matter whether the person is religious or believes in God, religion is a part of his life, and God is synonymous with the master of universe. On the contrary, in China there isn’t such a religion that is so closely related to or affecting people’s lives. Compared with other religions, the impact of Buddhism is relatively the most far-reaching in China. The issue of free will is also important in Buddhism, which believes in the general law of causality and stresses that as you brew, so you must drink (Chenjie, 2004). Some Buddhist ideas have permeated everyday life of common Chinese people and imposed their values and attitudes. However, this influence doesn’t work as a dependent and

definite religious force, and there isn't any image like God to be the embodiment of an absolute authority. As a result, although in the traditional Chinese culture the impact of fatalism is profound, it is in a more general form "heaven", such as "Life and death are decreed by fate, rank and riches determined by Heaven" and "Man proposes and Heaven disposes". Here "heaven" means nature or fate.

Second, in American culture the undergraduates are familiar with the term "free will". Freedom and individuality are important concepts and are advocated in this culture. So long as it doesn't violate social norms, the individual can express his wishes and fulfill them by putting hard work, which displays his value. A person vulnerable to others and situations is regarded as immature. American culture also acknowledges the environmental effect on human behaviors, but the effect is secondary to individual efforts. In American culture, to be successful by personal striving and perseverance is the mainstream value and the core of American dream that is respected. Growing up in such a culture, American undergraduates have a better understanding of free will, the origins of behaviors and choices, and the effects of environmental and heredity. This cultural specificity reflected in the American AFWI in which the psychological and social determinism and biological determinism appeared as independent dimensions.

In China, Confucian culture has a long history and its impact is profound. It also concerns human values, but is completely different from American culture, which focuses on the independent individual with personal affection and will; the Confucian culture focuses on collectivism, which cares the individual sociality and community. This culture believes that personal value displays in his relations with family, society and nation. The goal of Confucian self-cultivation is to "regulate the family and rule the state and peace to the world". So not surprisingly, the behaviors of Chinese are very situational which are viewed as mature and self-controlled in China but unreliable and false in America. Influenced by such a kind of culture and tradition, the Chinese undergraduates usually don't care whether their behaviors depend on themselves and think more about the effects of heredity and environment, relating them with the issue of free will. This may explain why Chinese undergraduates have more generalized and peripheral understandings of free will, and why their understandings limit to the superficial meaning and general fatalism.

The research suggests that the scores were correlated with the grade, and it can be explained by the psychological changes during the college life. The attitude on free will reflects a personal opinion on life and world. From the initial excitement and ambition in grade one to gradually nonexistent in grade two, and then a more acute consciousness of life in grade three, all of the above can be reflected in the different scores of AFWI.

On the correlations of AFWI with T-AI and SDS, this research shows some degree of negative correlations between them. The results turns up evidence that the origin of anxiety and depression may come from a lack of a sense of control for the future, a negative expectancy of personal life, and whether life is self-controlled. AFWI had five dimensions and four of them involve personal attribution to a person's behaviors and self-controllability; the questionnaire also investigated the attitude on common human behaviors and history. Therefore, despite the scores of AFWI being negatively correlated with those of T-AI and SDS, the correlation coefficients were not high.

In summary, the formation of attitude on free will is affected by factors such as culture and personal experiences, and one way to relieve the anxiety and depression is to cultivate positive attitude on free will. More research about the psychological mechanism of the attitude on free will and its relations with other mental processes are needed in the future.

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From Safety Climate to Safety Performance on Workplace: Conceptual Framework and Dynamic Mechanism of Safety Culture

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[Abstract] *Organizational climates have been investigated separately at the organization and sub-unit levels. Recent conceptual and methodological advances in safety culture research afford an opportunity to integrate existing research findings. This article combines a multilevel model of safety climate, covering organization and group and individual climates of the three levels of analysis. The purpose of this study was to develop and build on theoretical dynamic mechanism models between safety climate and safety performance, exploring the moderation role of job stressor and leadership style, the mediation role of job strain and abusive supervision, as well as relationships with other established constructs. Much more work is required for augmenting safety culture theory. I hope this article will stimulate further work along these lines.*

[Keywords] *safety climate; Safety Performance; Workplace; Safety Culture*

Introduction

A safe and healthy working environment is an essential element of work life quality (Fugas, et al., 2011). The research fields of applied social psychology and organizational behavior have shown a strong interest in the behavioral aspects of safety, and safety climate has become an important cornerstone of contemporary thought about health and safety management (Huang, et al., 2013). The research of safety climate during the last several decades has achieved fruitful results. However, much of the work in this field has focused on methodological rather than theoretical or conceptual issues (Zohar, 2010). Some of the literatures even challenged the predictive validity of the construct and claimed that is because the concept is still in its infancy and need much more theoretical and conceptual development.

Safety climate has been defined in different ways since Zohar coined the term in 1980. Currently, it is defined and accepted as a “snapshot” of employees’ perceptions about safety (Shannon & Norman, 2009). A lot of research shows the positive relationship between safety climate and safety behaviors, injuries and accidents (Neal & Griffin, 2006). It is apparently due to such convergence that recent meta-analytic studies revealed that safety climate offers robust prediction of objective and subjective safety criteria across industries and countries. Therefore, there is some consensus about the idea that favorable safety climate is essential for employees to work more safely (Mearns, et al., 2003).

However, there are several gaps in the research of safety climate that previous studies have never covered. The most important one is that it is not clear what the antecedents are that promote this beneficial safety climate, a fundamental matter in creating intervention strategies. Missing this important part of the research on safety climate, it’s impossible to develop a comprehensive theoretical model that can explain all the beneficial outcomes that promoted by safety climate.

Another concern raised by the scholars' focuses is what the predictors are that are related to this shared perception of climate and how these predictors influence safety climate. Leadership style has been theoretically argued as a predictor; however, there is no empirical evidence to support this sort of claims. As explained in the following paragraph of the paper, leadership style does influence employee's safety behavior, however, research doesn't show whether the influence is through safety climate or not.

Moreover, the overall culture or climate of an organization should be passed on to each individual employee through different level of management personnel. It's possible that the execution of the organizational decision would be compromised during this transforming process. Thus, it's interesting to study whether the perceived safety climate at the employee level would be the same as the perceived safety climate at their supervisor level and what might be the moderator be between these relationships. As far as I know, there is also no evidence whether supervisor-perceived safety climate will related to subordinates-perceived safety climate and whether this relationship will be moderated by leadership style.

Further, there is only one research showing that group level safety climate is related with group level outcomes (Zohar, 2000a). However, this result has never been replicated in other study. Also limited by their cross-sectional design, they cannot draw any casualty conclusion with their data.

In addition, because of the difficulty of getting high quality multilevel longitudinal data, there is almost no research that would conclude the causality of the found relationship between safety climate and safety performance. Given the nature of safety climate, which is a pretty hierarchical construct, it would not be meaningful if one draws a conclusion only using uni-level data. Thus, it's questionable whether the result found in the previous research can be replicated in a multilevel data.

Finally, there is an argument about how perception of safety climate translates into safety performance. Several constructs have been studied as mediator and moderators. However, there is no research that has ever looked into whether job stressor and job strain would moderate the relationships. From theoretical point of view, it's reasonable to propose that under higher level of job stress, the relationship between safety climate and safety performance would be weaker since there are certain compromises need to be made.

Here in the current study, we argue that the leader could be a key factor that determines shared safety perceptions and, therefore, safety climate among employees. This is a very important issue that has never been concluded in previous research using a longitudinal design. We will contribute to previous research by exploring the role of leadership as a predictor of safety climate and how it influences the relationship between safety climate and safety performance. Also, we will explore this question in a multilevel model, which is much more appropriate for studying safety climate given the nature of the construct. Further, leadership will be explored as a cross-level mediator and cross-level moderator, which has never been done in the previous research. Besides all the mentioned contributions above, one more contribution is that we will explore whether the relationships between safety climate and safety performance will be moderated by job strain and job stressor, which is very important to address this issue of how perception of safety climate translates into behavioral outcomes and productivity.

Conceptual Framework of Safety Culture

Researchers now define safety culture as a multilevel construct (Zohar, 2002). Organizational processes take place simultaneously at several levels, and these processes are linked to one another. Hence, processes that take place at one hierarchical level have an influence on other levels. Safety culture may

have different meanings at different levels of an organization, and it may have relationships across levels (Lingard, et al., 2011).

Safety Climate

The term psychological climate refers to individual perceptions of the work environment. When these perceptions are shared by members of a group or organization, they are referred to as group or organizational climate. Aspects of the work environment commonly assessed by climate measures include organizational policies, procedures, and practices. Specific types of climate reflect perceptions of different facets of the work environment, such as service, innovation, and safety (Zohar, 2002c). The term *perceived safety climate*, therefore, refers to individual perceptions of policies, procedures, and practices relating to safety in the workplace. Group safety climate refers to the shared perceptions of the group as a whole. Researchers can operationalize group safety climate by aggregating individual perceptions to the group level, using the direct consensus model. The organizational climate construct has evolved from an all-inclusive to a facet-specific concept, and refers to shared perceptions among members of an organization with regard to aspects of the organizational environment that inform role behavior; that is, the extent to which certain facets of role behavior are rewarded and supported in any organization (Zohar & Luria, 2005).

Safety Motivation

The term *safety motivation* refers to an individual's willingness to exert effort to enact safety behaviors and the valence associated with those behaviors. Individuals should be motivated to comply with safe working practices and to participate in safety activities if they perceive that there is a positive safety climate in the workplace. Some evidence already exists to support this hypothesis. In one of the few longitudinal studies in the safety literature, Probst and Brubaker (2001) found that safety motivation had a lagged effect on safety compliance 6 months later.

Safety Performance

Research classifies work behaviors that relate to safety into categories that parallel the categories for work behaviors that relate to work performance. Borman and Motowidlo (1993) proposed two main components of work performance: task performance and contextual performance. Task performance for workers is defined as "the activities that are formally recognized as part of their jobs, activities that contribute to the organization's technical core either directly or indirectly". Contextual performance "supports the organizational, social and psychological environment in which the technical core must function". Griffin and Neal (2000) applied the same two categories to differentiate safe and unsafe behavior in the workplace. Task performance became safety compliance. It refers to activities that are a formally recognized part of the job and that contribute to work safety. They include such things as obeying safety regulations, following the correct procedures and using appropriate equipment. Contextual performance became safety participation. It refers to behaviors that do not directly increase workplace safety, but that help create an atmosphere supportive of safety. Examining the relationship of the organizational climate to each, the study found a stronger relationship to safety participation than to safety compliance. Christian, et al. (2009) found a stronger relationship of group safety climate to safety participation than to safety compliance.

The Dynamic Mechanism of Safety Culture

The Moderation Role of Job Stressor and the Mediation of Job Strain

In the established safety culture model, job stressors have been studied as a mediator of the relationship between safety climate and safety performance. However, the job strains' roles in the same relationships have rarely been studied. Two types of jobs strain have particularly drawn my attention – counterproductive work behavior (CWB) and organizational commitment (OC). CWB is a number of behaviors that would eventually harm the organization in different way. Such behaviors include stealing, absenteeism, and not efficiently performing the job task. Considering a certain employee who perceives the safety climate of the work unit is high, however, for other reasons, this person is a CWB performer, and then even if the climate is favorable in a safety environment, the employees' CWB may cause some safety issues. Another one is OC, which represents an employee's loyalty toward an organization. The loyalty could be shown in a form of obedience the organization's policy and relevant procedures. Thus, when an employee perceives the organization value safety greatly, if he/she is also high on OC, this individual is more likely to execute the policy and procedures. Thus, OC is another mediator.

Proposition 1: Job strain such as CWB and organizational commitment will mediate the relationships between safety climate and safety performance.

As mentioned above, work stressors have been studied as mediators in the safety climate model. However, I would like to propose a moderating role of job stress on the relationship between safety climate and safety outcome. Especially, when an employee perceives a higher level of job stress, they are more likely to overlook some performance detail and increase their error rate. Thus, the relationship between safety climate and safety performance should be different for those who experience a high level of stress than those who experience low level of job stress.

Proposition 2: Perceived work stress will moderate the relationships between safety climate and safety performance.

The Moderation Role of Leadership Style

Leadership refers to perceptions of how a manager behaves, enacts, and achieves organizational or group objectives in general. The notion of leadership as a climate antecedent has hardly changed, although this has resulted in limited empirical work (Dragoni, 2005). Much of the available work focuses on safety climate, consistently supporting the climate-leadership relationship (Zohar & Tenne-Gazit, 2008). We included constructs such as leader–member exchange (LMX) and transformational leadership in this category. Employees who have positive feelings toward their leader are more likely to reciprocate when possible. As such, leadership quality has been found to be related to occupational safety and safety performance. Further, Hofmann, et al. found that high-quality relationships with supervisors predicted employees' safety-related citizenship behaviors (2003). Hence, we expected leadership to have a stronger relationship with safety participation than with compliance. Supervisors' perception of safety climate should be directly influenced by high-level organizational policy and characteristics since those are the sources of their perception and information. The supervisors of a work unit are responsible for passing on information and organization attitude toward certain issues to their subordinates. The way the supervisors pass the information is a reflection of their leadership style. Thus, We propose that leadership style will moderate the relationship between supervisor perception and employee perception of safety climate.

Proposition 3: Leadership style will moderate the relationship between supervisor perceived safety climate and unit level safety climate.

Cross-level Mediation and Moderation of Abusive Supervision

Previous research indicates that the leadership practices of front-line supervisors do influence the safety-related behaviors of their employees (Zohar, 2002). Two particular styles of leadership have garnered great interest: transactional and transformational leadership. Transactional leadership at its best involves contingent reward practices where the leader establishes appropriate goals, actively monitors employee performance towards those goals, and provides rewarding or corrective feedback to employees to sustain and improve performance. Transformational leadership, according to Bass, achieves results through raising the follower's acceptance of some goal or outcome, thus altering the followers need level on Maslow's hierarchy for accomplishing that goal, and enables the individual to transcend his/her own immediate self-interest for the sake of achieving the goal. Besides, abusive supervision, which was defined as "subordinates' perceptions of the extent to which supervisors engage in the sustained display of hostile verbal and nonverbal behaviors, excluding physical contact," should be taken into account because the ways employees are treated by their supervisors could influence their perceptions of the organizational policy and climate. Thus, we propose that leadership style will influence employees' perception of safety climate.

A more reasonable way to study the influence of leadership style on the safety climate model is using hierarchical data to test whether the relationship of safety climate and safety performance will differ across work unit in a function of leadership styles. We propose leadership style will influence subordinates' baseline perception of safety climate as well as the change rate of safety climate on safety performance.

Proposition 4: The relationship between employees' perceived safety climate and safety performance will be different across of work unit as a function of abusive supervision.

A more explorative question is that whether leadership style would be a cross level mediator within the relationship of supervisor perceived safety climate and employee perceived safety climate on predicting the safety model. A cross level more will help us better understand leadership's role in the model.

Proposition 5: Leadership style will be a cross level mediator between the relationship of safety climate (psychological safety climate) and safety climate.

Directions for Future Research

The study covers this gap by conducting a theoretical model of safety culture focusing on the role of job stress, job strain, leadership style and abusive supervision. The study will show the underlying mechanism of the translation from safety climate to safety performance.

Future research could investigate how situational factors might moderate individual difference (predictor) relationships with accidents and injury criteria. For example, workers low (rather than high) in conscientiousness might be more likely to accidentally spill a noxious chemical (i.e., accident) but may be no more likely to be injured by the spill if the organization requires the use of protective clothing. Along this line, we encourage future research that examines microaccidents, or accidents requiring only basic first aid treatment (Zohar, 2002a). We refer the reader to Wallace and Chen (2006) and Zohar (2000b,

2002c), who have highlighted methodological advantages of studying microaccidents relative to accidents.

Furthermore, safety literature on the whole could do better to develop stronger theoretical rationales and more rigorous research designs to control potentially spurious or third variable effects that could explain some of the relationships presented herein. Hence, we suggest future research is needed to further the understanding of occupational safety, particularly with an emphasis on theoretically driven longitudinal research designs.

To better understand the dynamics of the fully integrated system, future research could expand the model in several ways. Recent work suggests the need to study not only the climate level, as was done here, but also climate strength (Zohar & Luria, 2005). The relationships between climate and outcomes are generally greater within a strong climate. The present work centered on groups that had a strong climate, because it sought to understand relationships and as the presence of a weak climate might disturb the analysis of the relationships. Future research could consider the potential moderating role of climate strength.

Finally, it could assess the mediating role of safety knowledge and safety motivation. Research on the mediating role of these constructs found that they predict safety performance. Studying these relationships, integrated in a larger system of variables, with a multilevel approach, could help us to understand the mechanisms that influence safety performance at different organizational levels and therefore helping to have instruments to understand how to improve safety in an ever more effective way.

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The Psychology Adaptation in the Transition of Rural Culture and Urban Culture for Primary School Children in China

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[Abstract] *In recent years, the problem of migrant children has caused serious concern to academic figures. To better understand the question of psychological adaptation of migrant children, this study used urban and rural acculturation as the breakthrough point to learn the effect mechanism of bidirectional acculturation on the psychological adaption among migrant children compared to city children. 526 students from three public elementary schools of Wuhan City participated in the study, and completed the Bidirectional Acculturation Questionnaires, Self-esteem Scale (SES), Adolescence Loneliness Scales and the Satisfaction with Life Scale. The results indicated that: (1) The language dimension of both urban and rural acculturation predicted the migrant children's self-esteem, and children who use the assimilation as their acculturation strategy got higher score in the SES than others. (2) The implicit concept dimension of rural acculturation and the identity dimension in urban acculturation could positively predict migrant students' life satisfaction, and their acculturation strategy of integration made them score highest on life satisfaction. (3) The implicit concept dimension in urban acculturation positively predicted the students' loneliness, and the identity dimension in urban acculturation predicted the students' loneliness negatively. (4) For city children, urban acculturation predicted positively of their self-esteem and life satisfaction, but different acculturation strategies had no significant effect on their psychological adaption.*

[Keywords] *bidirectional acculturation; psychological adaption; migrant children; city children*

Introduction

Urban migrant children are known as “migrant children”, and “migrant workers’ children” refers to children from migrant farmers’ family, but without a local domicile and under the age of 18. After the 1990s, with the development of China’s urbanization and the appearance of farmers moving with all family members into the city, there was a sharp rise in the number of urban migrant children. In recent years, migrant children’s psychosocial adaptation and integration problems have been focused on by anthropologists, sociologists, psychologist and many other areas of researchers. Researchers generally believed that the psychological adaptation of migrant children was not optimistic, and there were loneliness, anxiety, depression and other mental health problems among them.

The studies about the influence factors on children’s psychological adaption either focused on social exclusion, perceived discrimination, education, resettlement or other macro-social levels, or focused on the micro-level relationships and ecological systems as family, school and peers, as well as intermediate systems of relationship. But little attention was paid on cultural characteristics of urban and rural cultures, which also influence the migrant children’s psychological adaption. Acculturation is a process of cultural and psychological changes, and it leads to sociocultural and psychological adaptation. Respond to these changes in acculturation, and adaptation is achieved as a result. A large number of foreign studies have shown that people’s cultural adaptation has an important impact on psychological adaption.

In the research on acculturation, the studies on foreign migrant children often used the view of bidirectional acculturation, including major acculturation and the original acculturation. Berry (1990,

2011) pointed out that high recognition of a culture did not mean that recognition of other cultures was low. According to the reserve of the native culture and the degree of integration and identity to the main nation's culture, acculturation can be divided into four acculturation strategies: integration, assimilation, separation and marginalization. "Assimilation" refers to an individual's unwillingness to maintain the original cultural identity, and the likelihood to communicate with the main nation. When individuals in acculturation not only pay attention to maintaining the original culture, but also pay attention to communicating with the main nation, the strategy is "integration"; "separation" occurs when individuals pay attention to and retain their original culture, avoiding communication with the main nation group. Last, when individuals lack interest in maintaining the original cultural and communication with the main nation, it's called "exclusion" or "marginalization".

Existing researches in China about acculturation have generally only focused on the one-way acculturation of rural people adapting to the urban culture (Liu, & Fang, 2008; Wang, 2012); this focus lacks sight of bidirectional acculturation about rural and urban cultures. Prior researches showed that there are two different subcultures in the Chinese modern cities and countryside. Migrant children from the countryside to the city encounter the problem of urban and rural acculturation at the same time. While our modern society is changing rapidly, rural culture is not only a kind of regional culture, but also a representative of our country's traditional culture. Urban culture is representative of our industrial culture and modern culture influenced by western culture. Therefore, not only are the migrant children faced with bidirectional acculturation, but urban children are also faced with the problem too, it's just it not as obvious as in migrant children. Under the situation of social change, bidirectional acculturation will have effects on psychological adaption. Thus, this research uses the sight of bidirectional acculturation, investigates the characteristics of psychological adaption of migrant children, and makes a comparison about the different schema of bidirectional acculturation's effects on psychological adaption in migrant children and city children, in order to reveal that how psychological adaptation is affected by the changing of cultural schema that people face under the changing society.

Methods

Participants

The sample consisted of 403 migrant children (76.6%) and 123 urban children (23.4%) from 2 public elementary schools with high rate of migrant children and 1 public elementary school with a low rate in Wuhan city. 270 were girls (51.3%). 138 children were in fourth grade, 92 children were in fifth grade and 173 children were in sixth grade.

Measures

The bidirectional acculturation questionnaires. According to the dimension of acculturation created by Ward and Fang, the bidirectional acculturation questionnaires were developed, including the urban acculturation questionnaire and the rural acculturation questionnaire, with 37 items separately. Five major dimensions were abstracted by exploratory factor analysis: environmental adaptation, overt behavior, implicit concept, language and Identity. The implicit concept includes the value, thinking style and favor relationship. Participants responded to items using the 5-point Likert scale format, ranging from 1 (strongly disagree) through 3 (neutral) to 5 (strongly agree). The higher score reflects greater acculturation. The reliability and validity of the questionnaire was satisfactory. The urban acculturation questionnaire's Cronbach's α on the five dimensions was 0.44, 0.41, 0.62, 0.52, and 0.55; the total of the

questionnaire was 0.78. The rural acculturation questionnaire's Cronbach's α was 0.79, 0.38, 0.62, 0.74, and 0.63; the total was 0.86.

Self-esteem scale (ESE). The ESE was developed by sociologist Morris Rosenberg (1965), consisting of 10 items, and answered on a 4-point Likert scale format. The scale measures state of self-esteem by asking the respondents to reflect on their current feelings. The Cronbach's α was 0.652 in this research.

Adolescence loneliness scales. This was designed to examine the state of loneliness in adolescence and consisted of 21 items (Zou, 1998). In this scale, the internal consistency reliability of the four dimensions was 0.86, 0.80, 0.79, and 0.72. The reliability of the scale was 0.92.

Satisfaction with life scale. It was developed by Ed Diener (1993) (Pavot, Diener, Colvin, & Sandvik, 1991), and is a short 5-item instrument designed to measure global cognitive judgments of satisfaction with one's life. The Cronbach's α was 0.69 in this research.

Results

Characteristics of Psychological Adaption in the Migrant and City Children

In order to understand the psychological adaption's basic characteristics of migrant and city children, a multivariate ANOVA was made by choosing demographic variables as the independent variables, and self-esteem, life satisfaction and loneliness as the dependent variables. The results are shown in Table 1 for the migrant children only.

Table 1. The Characteristics of Migrant Children's Psychological Adaption

	(N)	Self-esteem		Life satisfaction		Loneliness	
		M	SD	M	SD	M	SD
Gender	Male (206)	2.96	.55	4.39	1.27	2.27	.80
	Female (197)	2.93	.57	4.48	1.44	2.14	.79
	F	.79		1.48		.93	
Grade	4 (138)	2.85	.59	4.65	1.51	2.41	.83
	5 (92)	2.99	.53	4.34	1.29	2.11	.70
	6 (173)	3.00	.54	4.31	1.23	2.09	.78
	F	.99		1.38		1.78**	
School Type	High rate (280)	2.87	.52	4.35	1.32	2.29	.78
	Low rate (123)	3.14	.61	4.64	1.43	2.02	.81
	F	2.18**		1.34		1.11	
Family Structure	Only (197)	3.07	.55	4.49	1.39	2.15	.81
	Not Only(206)	2.84	.56	4.39	1.33	2.27	.79
	F	2.07**		.75		.93	
Family Economic Status	Low (36)	2.73	.63	4.09	1.46	2.56	.85
	Mid (92)	2.90	.46	4.25	1.36	2.14	.76
	High (103)	3.09	.56	4.49	1.37	2.14	.79
	F	1.05		.85		1.14	
Family Educational Background	Low (39)	2.77	.56	4.33	1.26	2.20	.79
	Mid (296)	2.93	.54	4.35	1.37	2.24	.78
	High (68)	3.14	.61	4.87	1.29	2.08	.87
	F	1.28		1.29		.97	
Turnover Rate	Low (143)	3.05	.56	4.61	1.35	2.12	.79
	Mid (227)	2.91	.55	4.36	1.34	2.28	.81
	High (33)	2.82	.62	4.24	1.47	2.17	.76

** $p < .01$ * $p < .05$

The migrant children who were from one-child families got higher scores on the SES, and migrant children from the lower rate migrant student schools also got significantly higher scores on the SES than the higher rate schools. There was no significant difference of life satisfaction on the demographic variables in migrant children. Compared with higher grades, the lower grade migrant children got significantly higher scores in loneliness. For city children, compared with the children of non-one-child families, the one-child family children got higher scores in self-esteem significantly. Children living in a stable environment had more life satisfaction. There was no significant difference in loneliness on the demographic variables in city children.

The Relations Between Bidirectional Acculturation and Psychological Adaptation

The correlations between bidirectional acculturation (including urban and rural culture) and psychological adaptation (including depression, self-esteem and life satisfaction) are presented in Table 2. There was a significant positive correlation between the level of migrant children's self-esteem and the UL and UI, but it had a negative correlation with the ROB, RL, and RI. There was a significant positive correlation between life satisfaction and the UEA, UIC, UL, UI, ROB and RIC. Loneliness correlated negatively with UL and UI, but it had a positive correlation with ROB, RL and RI. For city children, their self-esteem was only positive correlated with the UL and UI. Their life satisfaction level was also positively correlated with the UIC, UL and UI. Loneliness and the dimensions of bidirectional acculturation had no significantly correlation.

Table 2. The Correlations Between the Bidirectional Acculturation and Psychological Adaptation

	Migrant Children			City Children		
	<i>Self-Esteem</i>	<i>Life Satisfaction</i>	<i>Loneliness</i>	<i>Self-Esteem</i>	<i>Life Satisfaction</i>	<i>Loneliness</i>
UEA	.07	.11*	-.06	.03	.08	.06
UOB	.09	.08	-.04	-.01	.02	-.01
UIC	.09	.21**	.07	.06	.19*	.06
UL	.26**	.21**	-.14**	.19*	.25**	-.04
UI	.17**	.20**	-.15**	.19*	.25**	-.14
REA	-.06	.09	.09	.06	.01	.01
ROB	-.12*	.13*	.11*	.09	.07	.12
RIC	-.03	.27**	.03	-.07	.12	.09
RL	-.25**	.04	.14**	-.09	.14	.14
RI	-.16**	.05	.16**	-.01	.12	-.04

UEA=urban environmental adaption; UOB=urban overt behavior; UIC=urban implicit concept; UL=urban language; UI=urban identity; REA=rural environmental adaption; ROB=rural overt behavior; RIC=rural implicit concept; RL=rural language; RI=rural identity;

To get a better understanding of the prediction effect of bidirectional acculturation on children's psychological adaption, hierarchical regression analyses were conducted; self-esteem, life satisfaction and loneliness were the dependent variables, respectively, with demographic variables as the control variables, and bidirectional acculturation dimensions as the independent variables. The results showed that, for migrant children, on self-esteem, family structure had a significant predictive effect; that is, single children's scores were higher than children with siblings. Meanwhile, the UL played a positive role, but the RL had a negative effect on self-esteem. On the life satisfaction aspect, the UI and RIC were positive for prediction. And on loneliness, as grades increased, loneliness declined, and children in school with a low rate of migrant children felt lower loneliness than those in school with a high rate. The UIC had a positive prediction effect on loneliness, while the UI had negative prediction effect on it. For city

children from a school with a low rate migrant children had higher self-esteem levels than those with high rate, and the UI and the ROB also had positive prediction effect on self-esteem. The UOB played a negative role in predicting life satisfaction, but the UI positively predicted life satisfaction. All bidirectional acculturation dimensions had no significant effect on loneliness.

Relations Between Acculturation Strategies and Psychological Adaptation

Using acculturation strategies as the independent variances, and self-esteem, life satisfaction and loneliness as the dependent variances, respectively, we conducted a ANOVA, and the results are shown in the following table (see Table 3). Different acculturation strategies had no significant differences in city children’s psychological adaptation. For migrant children, different acculturation strategies had significantly different effects on their self-esteem and life satisfaction. The back testing showed, in terms of self-esteem, the highest proportion of types of acculturation was assimilation, and for life satisfaction, integration was substantially higher than the other three types. There was no interaction between demographic variables.

Table 3. The ANOVA of Acculturation Strategies and the Psychological Adaptation

	Migrant Children			City Children		
	<i>Self-esteem</i>	<i>Life satisfaction</i>	<i>Loneliness</i>	<i>Self-esteem</i>	<i>Life satisfaction</i>	<i>Loneliness</i>
	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>	<i>M(SD)</i>
INT	2.95(.53)	4.56(1.35)	2.19(.78)	3.04(.66)	5.01(1.31)	2.06(.90)
ASS	3.07(.63)	4.17(1.30)	2.26(.86)	3.00(.55)	4.54(1.33)	1.91(.77)
SEP	2.59(.59)	3.63(1.42)	2.31(.88)	3.00(.63)	4.20(1.34)	2.29(.85)
MAR	2.22(.56)	4.00(1.52)	2.71(.79)	2.52(1.01)	4.13(1.96)	1.95(.46)
F	4.69**	4.35**	.36	.66	1.41	.33

INT=integration, ASS=assimilation, SEP=separation, MAR=marginalization

Discussion

Characteristics of Migrant Children’s Psychological Adaption

From the results, we know that the average score of migrant children self-esteem was moderate, with 2.95. While it was lower than the city children’s scores, it didn’t present a significant difference. Prior studies didn’t come to a conclusion of whether migrant children’s self-esteem score was lower than those in the city or not. Most studies believe that migrant children’s self-esteem was lower than urban children’s (Shen, & Wang, 2006); some believed that the self-esteem difference between migrant children and urban children was not so clear. Perhaps there are some differences in the samples; the discoveries of migrant children’s self-esteem being lower than urban children always used children in a migrant worker’s school as the subject (Shen, & Wang, 2006). And the way of education settlement may have impact on migrant children’s self-esteem (Yuan, & Fang, 2009). In addition, with education ministry’s settlements for migrant worker’s children, the phenomenon of migrant children studying in urban schools has become more and more normal; consequently, migrant children’s self-esteem might have been protected. Therefore, this study discovers that self-esteem between migrant children and urban children doesn’t present a remarkable difference. It is attributed to the fact that the subject children are from public schools and takes place five years later than the existing studies. It also reflects that migrant children’s self-esteem relates to social environment’s attitude towards them rather than migration (Shen, 2008).

From the view of acculturation, migrant children with high urban acculturation presented high self-esteem, while those with high rural acculturation presented low. It illustrated that acculturation greatly impacted migrant children's self-esteem. When migrant children come into the city, where urban culture dominates the majority and rural culture is shared by the minority, they will feel pressure to integrate into the city culture. While feeling good on urban acculturation will generate positive self-evaluation like others around, high rural acculturation makes them feel different from city environment and generates low self-esteem.

Migrant children's life satisfaction is remarkably lower than city children, while loneliness is remarkably higher. This illustrates that migrant children's psychological adaptation is lower when compared to urban children. It matched existing results. Bidirectional acculturation impacts migrant children's life satisfaction and loneliness. It can be concluded that migration brings children acculturation problems and impacts their psychological adaptation.

The Effects of Bidirectional Acculturation on Psychological Adaptation Among Migrant and City Children

Of self-esteem, the results of regression analysis indicated that the urban and rural language both predicted migrant children's self-esteem, the former β ratio was 0.213 and the latter β ratio was -0.127. This explains that when migrant children mastered the city language fluently, they would be the same when communicating with others. But when they speak differently from others (communicating with others in dialect), they will probably be laughed at by their friends. It would be disadvantageous for them to integrate into a new group and their lack of belongingness would lead to low self-esteem. When migrant children found their behavior different from the city standard, they would notice the "difference" and social prejudices might label them as "the city marginal". These negative evaluations could be internalized and induced low self-esteem in migrant children. City children's self-esteem was impacted by their family structure and city identity. Specifically speaking, the only child's self-esteem is higher than those who are not. Some studies regard that this is because the only child receives more love from their parents and they know more things; all of this contributes to the development of self-esteem (Han, 2008). The identity of citizen also improved urban children self-esteem. It may result from their recognition of classification and superiority over migrant children, along with citizen identity.

Both the RIC and the UI had positive predictions on migrant children's life satisfaction. The integrated strategy was the most effective acculturation strategy. The reason may be, for rural migrant children, familiarity with the thinking model and values made them comfortable, and admitting their city identity could obtain belongingness in the new environment. So when they maintained bidirectional acculturation, they had high life satisfaction in the city. For urban children, city identity has the same positive predictions on their life satisfaction. Urban overt behavior was not evidently related to their life satisfaction at first, but when it was forced into the equation of regression with rural acculturation, it had a negative prediction effect on life satisfaction. Perhaps rural acculturation inhibited some factors that influenced the relations between urban overt behavior and life satisfaction, thus leading them to appear as significantly correlated. The exact explanation needs more research.

Migrant children from a school with a high rate of migrant children experienced much more loneliness than those from a low rate school. It is possible that the children could get more attention from their teachers, which helps to lower their loneliness (Li & Zou, 2008). The urban implicit concept helped migrant children to reduce their loneliness, while city identity had the opposite effect. Migrant children

may face high collision and friction between the new urban implicit concept and the traditional rural implicit notion, because they differ in thinking ways, values, and so on between the urban and rural cultures. However, if they could combine the new concept with the previous one, then they might get the feeling of belongingness, and their loneliness would reduce correspondingly.

In summary, to the citizens, the urban culture is not very outstanding, so urban acculturation didn't influence their self-evaluation significantly. What's more, the value of city culture acculturation made the citizens have psychological well being and satisfaction in their life, but the rural acculturation didn't have an impact on their psychological adaptation. For villagers who come to big city, they may find the rural culture that contained their original cultural patterns, reserved behavior, customs, and language, makes them feel much more enjoyable. They would find it easier to interact with people sharing the same culture background, which was helpful to maintain a peaceful mood. But on the other hand, the external behavior patterns of the non-major culture would make newcomers feel that they are "the others" to the major environment. So, the two kinds of culture acculturation had positive influence on life satisfaction, but their self-evaluations were easily influenced. Migrant children with acculturation strategy of integration had higher life satisfaction, and migrant children with acculturation strategies of assimilation had the highest self-esteem. Rural acculturation increased their loneliness, while urban acculturation did not reduce it.

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The Characteristics of Bidirectional Acculturation in Migrant Children in China

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[Abstract] While migrant children in China moving from rural to urban area, they confront the adjustment for new urban culture and the re-adjustment for their original rural culture, which is similar to the dual-acculturation of immigration into a foreign country. The object of this study was to explore the characteristics of the bidirectional acculturation of rural-urban culture in migrant children in China. Participants were 403 migrant children and 123 urban children from 3 public elementary schools in Wuhan city, in which 2 schools had high rate of migrant children and 1 school had low rate. According to the dimension of acculturation created by Ward and Fang and based on the literatures about the content of Chinese rural culture and urban culture, we developed two questionnaires for the urban acculturation and rural acculturation separately. Results: (1) Both two questionnaire had acceptable psychometric characters on its structure validity and reliability; (2) Migrant children were divided into four types by the scores in two questionnaires: integration, assimilation, separation, marginalization according to Berry's Model of acculturation strategies; (3) Both migrant children and urban children had bidirectional acculturation, and migrant children had significantly higher rural acculturation, while urban children had significantly higher urban acculturation; (4) The significant differences on bidirectional acculturation could be observed on the demographic variables of grade, living time and school types. Higher grade and longer living time had significantly positive relations with better urban acculturation and worse rural acculturation, and migrant children in school of high rate scored higher on urban acculturation and lower on rural acculturation than those in school of low rate. (5) Family economic status and parent education level had significant effect on bidirectional acculturation. Most of the children in higher family economic status and parent education level belonged to the integration type on its acculturation strategy.

[Keywords] migrant children; urban cultural adjustment; rural cultural adjustment; acculturation strategy

Introduction

Following increased global exchange, it is general that people migrate and settle to another country for living, studying and working, and acculturation had been received increasingly attentions. Acculturation first emerged in the field of anthropology with a focus on post-industrialized western countries' culture. According to *Oxford English Dictionary*, an article written by J. W. Powell in 1880 defined acculturation as one's psychological transformation as he learns a foreign culture. 1960s saw a boom of related academic articles. G. Stanley Hall (1994) was the first psychologist to write about acculturation. He argued that second-culture learning was similar to first-culture learning. In 1936, Redfield, Linton and Herskovits for the first time systemized the definition, research subject, and methodology of acculturation. They defined acculturation as the cultural mode a transition occurred through two different cultural groups' continuous interact with each other. In 1997, Berry came up with the notion that acculturation was at group level the double transition of culture and psychology when 2 or more groups

interacted, such as the transition of social structure and institution; at individual level he mentioned that it was the transition of the entire individual ethological function.

When adopting the process point of view, it is not doubtable that acculturation happens on certain stages. So far, the theoretical research has not gone beyond cross section. It has developed from single dimension, bi-dimension to multi-angle, focusing mostly on developing and modifying bi-dimension model theory. The model brought up by Berry (1990, 2001) is the most widely applied. In his model, the two dimensions are independent and thus high identity to one culture doesn't lead to low identity to another culture. Accordingly there are four types of acculturation strategies: (1) Integration: accept and respect both cultures. Adopt new life without abandoning one's old values and identity; (2) Assimilation: take a complete adoption of new culture and for some reason willingly abandon one's old culture; (3) Separation: individual intends to maintain his own identity and limits his connection to new culture. Keep himself in his ethnic culture by avoiding exposure to new culture; (4) Marginalization: individual repel both cultures voluntarily or involuntarily. One can recognize neither dominant culture nor ethnic culture, leaving himself on the margin of both cultures.

Migrant children moving from rural to urban area, confront the same bidirectional acculturation and similar psychological process as immigrants from one country to another. Firstly, under the background of rapidly economic development and sharply social changing, the urban culture and the rural culture are totally different subcultures, which both belong to Chinese culture. The rural culture, which represented the foundation of traditional agricultural production, reflected traditional culture. The urban culture, which represented the commercial trade, reflected modern western culture. Secondly, while migrant children moving from rural to urban, with changes of the environment, not only they need to learn the urban culture to live with, but also do they re-adopt the original rural culture. They might adjust their original rural style or connect the rural cultural style to the urban cultural style to approach psychological balance and behavioral adaption.

There is rare empirical research on acculturation of urban and rural subculture. The research on the acculturation of migrant children had only focused on the adaption of urban culture, lacking the view of bidirectional acculturation. And the measurements applied in research mostly measured the forms of acculturation or just the aspects (Liu, Fang, et al., 2008; Wang, Sun & Lin, 2013), lacked the content on what migrant children need to adjust to during the process of acculturation, such as what on earth are the way of thinking, the attitude on value and the model of interpersonal relations in the urban acculturation. So it is difficult to find out the specific problem in the acculturation of migrant children and its psychological process. Hence this study was designed to develop the bidirectional acculturation questionnaire in migrant children and to explore how the acculturation worked and the strategies.

Methods

Participants

The sample consisted of 403 migrant children (76.6%) and 123 urban children (23.4%) from 2 public elementary schools with high rate of migrant children and 1 public elementary school with low rate in Wuhan city. 270 were female (51.3%). 138 children were in fourth grades, 92 children were in fifth grades and 173 children were in sixth grades.

Measures

The bidirectional acculturation questionnaires. According to the dimension of acculturation created by Ward (1996) and Yang, Fang, et al. (2008) and using the content of our viewing to migrant children for the items in questionnaires, the bidirectional acculturation questionnaires were developed, which included two subscales: the urban acculturation questionnaire and the rural acculturation questionnaire. Five major dimensions were abstracted by exploratory factor analysis, named Environmental adaptation, Overt behavior, Implicit concept, language and Identity, in which the dimension of implicit concept included three aspects: the value, thinking style and favor relationship. Environmental adaption reflected the adaption on housing and living condition in urban and rural context separately. Overt behavior was the mode of production and the custom. Implicit concept reflected three aspects of the value, thinking style and interpersonal relationship. Language was the way people customarily communicate with. And identity was the attribution and position for a person belonging to. The final questionnaires include 37 items separately. Participants responded to items using the 5-point Likert scale format ranging from 1 (strongly disagree) through 3 (neutral) to 5 (strongly agree). The higher values reflected better urban or rural acculturation.

Results

The bidirectional acculturation questionnaires analysis

The confirmatory factor analysis for the urban acculturation questionnaire by LISREL8.7 showed that RMSEA=0.0512, $\chi^2=1472.212$, $df=619$, NFI=0.791, NNFI=0.868, CFI=0.877, IFI=0.878, RFI=0.776, SRMR=0.0589, the model fitted general.

The confirmatory factor analysis for the rural acculturation questionnaire showed RMSEA=0.0645, $\chi^2=1973.026$, $df=619$, NFI=0.882, NNFI=0.917, CFI=0.923, IFI=0.923, RFI=0.873, SRMR=0.0627, the model had good fit.

The correlations between all the dimensions were presented in Table 1. It can be seen that all of the hypothesized relations are evident in the correlation table. The urban acculturation was significantly negatively associated with the rural acculturation ($p<0.01$). The correlation of every dimension in the urban acculturation questionnaire was significantly positively associated with each other. And the same result was showed in the rural acculturation questionnaire. Notably the results presented that the implicit concept and the language in the urban acculturation had not associated with the rural acculturation. It appeared the same result in the urban acculturation.

The reliability and validity was satisfactory. The subscales' reliabilities in the rural acculturation questionnaire were high (.79, .38, .62, .74, and .63 separately) except that the overt behavior dimension was comparatively low. The total reliability is 0.86. In the urban acculturation questionnaire the total reliability is 0.78, and the subscales' reliabilities were averagely more than 0.4(.44, .41, .62, .52, and .55 separately).

Table 1. Correlations Across the Bidirectional Acculturation Questionnaires

Urban Rural	1	2	3	4	5	6	7
1 Environmental adaptation	1	.42**	.46**	.43**	.66**	-.26**	.78**
2 Overt behavior	.28**	1	.48**	.37**	.41**	-.02	.70**
3 Implicit concept	.37**	.39**	1	.36**	.54**	.04	.81**
4 language	.28**	.20**	.25**	1	.51**	-.08	.70**
5 Identity	.46**	.26**	.40**	.39**	1	-.21**	.80**
6 Urban A	.71**	.60**	.81**	.55**	.67**	1	-.13**
7 Rural A	-.16**	-.10*	.01	-.03	-.28**	-.13**	1

* $p < 0.05$, ** $p < 0.01$, and *** $p < 0.001$

The Characteristic of Bidirectional Acculturation in Migrant Children

The correlations between the two questionnaires and all the dimensions showed that the urban acculturation was significantly negatively associated with the rural acculturation. The correlation of every dimension in both the urban and rural acculturation questionnaire was significantly positively associated with each other, which showed that the bidirectional acculturation questionnaires were effective.

A multivariate analysis of variance was conducted by choosing age, grade, children type, school type, family economic status, family educational background, turnover rate, the living time in Wuhan, and family structure as independent variables, and urban and rural acculturation as dependent variables. The results only showed the significantly demographic variables (Table 3). The higher grade and the longer living time can significantly positive effect on the rural acculturation and negative effect on the urban acculturation.

Further analysis showed that the higher grade could significantly positively affect the rural acculturation and negatively affect the urban acculturation. When migrant children came to the city after four time period which was 1~3 years, 3~5 years, 5~8 years and 8~10 years, the scores on the urban acculturation would be higher as time flowed but no significant changes on the rural acculturation. The educational background had significant influence on the urban acculturation. The higher the level educational background the family had, the better urban acculturation the children had. The family economic level had no significant influence on urban acculturation. The middle level of family economic status had the effective influence on the rural acculturation. There was no interaction between demographic variables.

Base on the difference on the bidirectional acculturation in migrant children, absolutely mean 3 was the critical point in urban and rural acculturation. The score in both urban and rural acculturation was higher than 3 could be described as integration, the urban acculturation score was equal or greater than 3 and the rural acculturation score that was lower than 3 could be describe as assimilation, the urban acculturation score was lower than 3 and the rural acculturation which was equal or greater than 3 could be described as separation, both the urban and rural acculturation was lower 3 could be described as marginalization. The results presented that migrant children always have four types in bidirectional acculturation. And the overall structure is that integration (36.6%) and assimilation (33.2%) took the major percentages. Separation took 21.6 percent and marginalization just had 8.5 percent. City children always had four types in bidirectional acculturation and had similarly distributional pattern. Collected by the date, there were 388 migrant children in the analysis practically.

Table 2. Descriptive Statistics for the Scores of Urban Acculturation and Rural Acculturation

	N	Urban Acculturation			Rural Acculturation		
		Mean	SD	F	Mean	SD	F
Children type: migrant	403	3.26	.03	10.36***	3.07	.58	29.19***
City	123	3.42	.05		2.75	.54	
School type: high	280	3.21	.49	4.08*	3.17	.56	32.59***
Low	123	3.33	.43		2.86	.58	
Grade 4	138	2.83	.57	4.89**	3.11	.48	4.21*
Grade 5	92	2.87	.55		2.98	.66	
Grade 6	173	2.56	.42		2.90	.47	
Living time: <1 year	40	3.19	.19	2.42*	3.17	.47	3.16**
1~3 year	37	3.02	.47		3.16	.63	
3~5 year	36	3.19	.59		3.18	.60	
5~8 year	77	3.30	.51		3.10	.48	
8~10 year	218	3.32	.47		2.98	.78	
>10 year	118	3.34	.58		2.78	.59	
Economic status: high	143	3.29	.51	1.58*	2.88	.48	2.21*
Middle	113	3.29	.22		3.15	.53	
Low	44	3.29	.47		2.97	.58	
Education: high	111	3.40	.25	5.11**	2.84	.26	.19*
Middle	372	3.25	.51		3.03	.48	
Low	43	3.20	.47		3.12	.54	

Further analysis of chi-square test on the types of acculturation and types of children, table 4 showed that the person chi-square is 36.4, $df=3$, $p=0.000$. It showed that there was a significant difference on the types of acculturation in migrant children and city children.

Table 3. The Distribution of Acculturation Strategies on Children Types

Acculturation Strategies	Children Types	
	Migrant Children	City Children
1 integration	302 (66.2%)	154 (33.8%)
2 assimilation	64 (45.1%)	78 (54.2)
3 separation	22 (91.7%)	2 (8.3%)
4 marginalization	1 (14.3%)	6 (85.7%)

Discussion

The bidirectional acculturation in migrant children

The bidirectional acculturation questionnaire had acceptable reliability and validity. Five major dimensions were abstracted by exploratory factor analysis in each questionnaire. The five dimensions are: environmental adaptation, overt behavior, implicit concept, language and identity. This structure could effectively inflect the major difference and the cultural connotation on rural acculturation and urban acculturation in china. More specifically, the dimension of environment adaptation consisted of natural environment and cultural environment. Natural environment mainly reflected the formation of residence. People gathered together in the rural areas and the buildings spread dispersedly. And the people in the urban areas tended to gather as a core family and the building structure was tight (Zhang, 2014). Overt behavioral dimension included the mode of production and the custom. Implicate thoughtful dimension included three aspects of the value, thinking style and favor relationship. The rural cultural implicate

thought emphasized the traditional culture which underlined morality and ethics, the circle of kinship and clan, regional network. And the thinking style was linear and simple. The urban cultural implicate thought regarded the personal value and equal relationship as the key point in interpersonal communication. The language in urban and rural areas was different. People tended to use dialect as their language in rural areas and the urban residents preferred to use mandarin and the words of courtesy. Cultural identity was the attribution and position for a person belonging to. If they approved the cultural environment they live in was the key point to define.

The total reliability in the urban acculturation questionnaire is 0.78, and every dimension' reliability was averagely more than 0.4, except for environmental adaption dimension and overt behavior dimension. Environment, either the natural environment or the humane environment, is a multiplex, which is open, flowing and uncertain. It is difficult to describe as a variance. The date of the reliability in overt behavior is consistent with previous study (Fang, 2008; Chang, 2005). Behavior is constantly changing and complicated. The confirmatory factor analysis for the urban acculturation questionnaire showed that the model fitted general. The reliability and validity of the rural acculturation questionnaire was satisfactory. The Cronbach' s α was 0.855. Every dimension' reliability was averagely more than 0.4, except overt behavior dimension. The confirmatory factor analysis for the urban acculturation questionnaire showed that the model fitted well.

The demographic and development characteristic of bidirectional acculturation in migrant children

The results presented that both migrant children and city children had bidirectional acculturation. Migrant children scored higher than city children on the rural acculturation, and lower on the urban acculturation. Compared to city children, for the migrant children, their parents' educational level had significant positive influence on acculturation especially the urban acculturation. The higher educational level, the better urban acculturation the children had. From the development characteristic of bidirectional acculturation, we can see the process of culture adaption for migrant children followed the law of learning. As the grade of migrant children increased and the longer the living time, the urban acculturation becomes better. However, there was no significantly difference on the rural acculturation between the living time of 1-3 years and 3-5 years, and only when the period of living time in urban is more than 5 years, the score of rural acculturation began to glide. Since there were active motivation to learn the mainstream culture for migrant children, it is easy to understand that the living time and the higher grade can contribute their better learning for the urban culture. While the rural culture as their original culture had maintained from their born and with high probability still functioned in their family, so it did not fade soon after they moved into city. From the result that the school with high rate of migrant children had strongly positive effect on the rural acculturation and negative effect on the urban acculturation, we could also see that the direct context of interaction and contacting had great and direct influence on the effect of cultural learning. The more migrant children in the school means the higher chance to contact directly with rural culture and lower chance to interact with urban culture, so the lower direct contacting with the urban culture reduced the chance of learning urban culture, which is in accordance with Berry's culture contact theory (Berry, 2011).

As for the acculturation strategies, the results showed that immigrant children had four types: integration, assimilation, separation, marginalization, which conform the Berry's Models of acculturation and identity (Berry, 2011). This also showed that migrant children had not only urban acculturation but also rural acculturation by learning forwardly. Both two cultural could be stayed at the same time.

Migrant children have four acculturation strategies. Integration and assimilation were the major components, which are the same as the immigrant acculturation studies.

In conclusion, this study demonstrated that migrant children from rural to urban had the bidirectional acculturation. The acculturation of migrant children is not just a single change of a certain culture, but a bidirectional acculturation. And As the time of migrant children moving into urban city flowed longer, the urban acculturation would get better but rural acculturation still sustained unchanged till the time long enough to more the 5 years. There was difference on the acculturation strategies between migrant children and city children. However, integration of the two kinds of culture is the first chosen for both migrant children and urban children as their acculturation strategies.

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The Implicit Structure of Conscience in Chinese Cultural Context

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[Abstract] *This paper reports a descriptive approach to the representation of conscience. According to the Spreading Activation Model, the word “conscience” was presented as a stimulus. Then, we asked 370 college students to make free-association and everyone was asked to respond with at least 10 words. After that, 30 high frequency words were made into a questionnaire. Then, another 323 college students were asked to assess nearness of every word to the meaning of conscience. Factor analysis showed that conscience included four different aspects: “virtue”, “love”, “responsibility” and “enterprising”.*

[Keywords] *conscience; college students; free association; factor analysis; implicit structure*

Introduction

Conscience is a core concept in the category of morals. In China, the concept of conscience was founded by Mencius for the first time (Yang, 1960, p. 80). After that, Lu and Wang constructed the conscience theory, which reflects the features of Chinese traditional culture (He, 2009, p. 32). However, psychologists have focused on on conscience for a long time. In the international arena, the study of conscience dates from psychoanalysis. What's more, Social Learning Theory and Cognitive Psychology discuss the concept of conscience explicitly. These theories emphasize different key points of conscience. Psychoanalysis focuses mainly on guilt and moral emotion. Social Learning Theory stresses rule compliance and self control. Cognitive Psychology focuses on the understanding of the rules and moral reasoning. Psychology regards conscience as a characteristic of individual socialization and one of final goal. It is a very important theme in early socialization and emotional development (Liang, Zhang, Chen & Wang, 2007).

The Current Study

At present, western scholars focus on two aspects of the factors that affect the development of children's conscience: individual differences (e.g. temperament, and gender, etc.) and environmental factors (parental raising pattern, and attachment quality, etc.). Researchers often used three methods to measure conscience: the story test method, the observation method and the questionnaire method. Nowadays, researching intention has varied from single method to the comprehensive use of a variety of methods.

Conscience plays an important role in the process of self growth and moral education. Previous studies mostly focused on theory (Grusec, & Goodnow, 1994; Kochanska, 1997; Grusec, Goodnow, & Kuczynski, 2000). Recently, empirical studies on conscience have all been aimed at babies. But there is little study on conscience and selecting adults as subjects. In view of this, our study chose college students as subjects, and used the word association method and the questionnaire method to discuss the implicit structure of their conscience, and expecting to provide a useful reference for the development of higher school moral education.

Method

The study uses social validity method to test the structure of conscience, which was divided into two stages:

Pre-survey

Participants. Data came from three hundred seventy (370) students at Qufu Normal University in China (37% male, 2% non-information; 59% humanities, 2% non-information).

Procedure. We gave all participants a paper with a core word – “conscience”, and then, they were to make free association around the meaning of conscience on the condition of no time limitation. In addition, everyone was to write down at least ten different conscience-relative words. After they were finished, the papers were returned.

Formal survey

Participants. Data came from three hundred twenty-three students (323) at Qufu Normal University in China (41% male; 38% humanities, 1% non-information).

Procedure. 30 high frequency words were made into a questionnaire, and then the college students were asked to assess nearness of every word as to the meaning of conscience. After they finished, we take the questionnaire back. Data entry and analysis was made by SPSS 19.0 software.

Results

Descriptive Statistics

We collected 4279 conscience associative words in the pre-survey stage. After that, researchers conducted content analysis and frequency statistics of all words. First, these words were simplified according to some rules. For example: we merged the words with exactly the same meaning, following the principle of weight and putting less into more, such as: putting both “loving country” and” loving motherland” into one category, called “loving country”. We merged the words with the same meaning, but the expression is different, following the principle of weight and putting less into more, such as putting both “supporting for the elderly”, “honoring our parents” and “filial piety” into “filial piety”. We classified the words where the expression was the same, but the meaning was different into different categories. such as putting “kindness” and “love” into different categories. We merged the idioms that express similar meanings into the same category and classified the words that contain two independent information representations into different categories, such as: classifying “good faith” into “honest” and “faith”.

Three researchers simplified the 4279 conscience associative words. After that, using the Chinese version of Microsoft Excel software, we analyzed the frequency of the simplified form of the words. This study chose the first 27 high-frequency words which association frequency is above 4.0% (see Table 1).

Table 1. Descriptive Statistics of Characteristic of Conscience

Factor	\bar{X}	SD	R	Factor	\bar{X}	SD	R
Filial piety	6.76	.690	1	Public-spirited	6.07	1.168	16
Having the sense of responsibility	6.61	.777	2	Enterprising	6.06	1.247	17
Faith	6.54	.885	3	Observing the law and discipline	6.05	1.324	18
Owing a debt of gratitude and hope to repay it	6.52	.857	4	Fair	6.03	1.267	19
Honest	6.50	.882	5	Diligence	6.02	1.271	20
Good	6.47	1.034	6	Having the sense of justice	6.02	1.216	21
Respecting the elderly, caring for children	6.36	.965	7	Solidarity and friendly	6.01	1.244	22
Loving our country	6.35	1.142	8	High moral character	6.01	1.273	23
Sincere	6.33	.999	9	Good courtesy and manners	5.99	1.272	24
Generous	6.19	1.056	10	Caring for others	5.99	1.112	25
Willing to help others	6.17	1.067	11	Kindheartedness	5.91	1.211	26
Loyalty	6.17	1.190	12	Compassionate	5.88	1.222	27
Caring	6.13	1.133	13	Enthusiasm	5.67	1.492	28
Integrity	6.11	1.111	14	Gentle and affable	5.61	1.441	29
Optimistic	6.10	1.208	15	Selfless dedication	5.53	1.421	30

Factor Analysis about Formal Survey Results

In order to reveal the components of college students' implicit structure of conscience, this study explored the characters of conscience association words collected in the pre-survey stage. Principal component analysis was adopted. The results were as follows: Bartlett=6762.540, $df=351$, $p < 0.000$, and KMO=0.947. These results indicate that the data is very suitable for factor analysis. Among them, there were four factors whose factor value was greater than 1. The four factors can explain 67.605% of the total variation. Finally, according to the basic meaning of each factor, researchers summarized four factors: "virtue", "love", "responsibility", and "enterprising". After varimax rotation, we found the factor structure and the factor loading (see Table 2).

According to Table 2, we summarized Table 3. In order to display the importance of each factor, we defined two concepts (Li, 2006): the importance of factor and the importance of project (see Table 3). Factor variance contribution rate divided by the total variance contribution rate is the importance of the factors. Similarly, the importance of the factors divided by the amount of factor is the importance of project.

Table 2. Factor's Loading of Feature Variables

Feature Variable	Component			
	<i>Virtue</i>	<i>Love</i>	<i>Responsibility</i>	<i>Enterprising</i>
Public-spirited	.853			
Fair	.830			
Solidarity and friendly	.805			
Loyalty	.741			
Compassionate	.723			
Good courtesy and manners	.709			
High moral character	.708			
Kindheartedness	.677			
Having the sense of justice	.484			
Caring		.895		
Caring for others		.884		
Generous		.863		
Selfless dedication		.774		
Integrity		.686		
Respecting the elderly, caring for children		.638		
Willing to help others		.593		
Sincere		.573		
Having the sense of responsibility			.868	
Filial piety			.861	
Good			.781	
Owing a debt of gratitude and hope to repay it			.649	
Faith			.604	
Honest			.601	
Loving our country				.606
Observing the law and discipline				.574
Enterprising				.563
Diligence				.506

Table 3. The Structure of College Students' Conscience

Factor	Feature	Factor's loading	Contribution rate (%)	The cumulative contribution rate (%)	The importance of factors (%)	The importance of projects (%)
Virtue	Public-spirited, Fair, Solidarity and friendly, Loyalty, Compassionate, Good courtesy and manners, High moral character, Kindheartedness, Having the sense of justice	13.724	50.83	50.83	20.30	2.26
Love	Caring, Caring for others, Generous, Selfless dedication, Integrity, Respecting the elderly, caring for children, Willing to help others, Sincere	2.125	7.87	58.7	3.14	0.39
Responsibility	Having the sense of responsibility, Filial piety, Good, Owing a debt of gratitude and hope to repay it, Faith, Honest	1.430	5.297	63.997	2.12	0.35
Enterprising	Loving our country, Observing the law and discipline, Observing the law and discipline, Diligence	0.974	3.608	67.605	1.44	0.36

The Effect of Gender on Conscience Structure

In order to explore whether males and females will have a different conscience structure, we conducted a multivariate analysis of variance (MANOVA) on the scores collected from the questionnaires, $F=3.252$, $p=0.012$. Then, we conducted a univariate analysis of variance. There were two factors that had significant differences: “love” ($F=7.802$, $p=0.006$) and “thanksgiving” ($F=13.327$, $p<0.001$). In the “love” factor, $M_{male}=47.77$, $M_{female}=49.53$. In the “responsibility” factor, $M_{male}=38.55$, $M_{female}=39.99$. The other two other factors didn't have significant difference.

Discussion

The Meaning of “Virtue”

There were nine words in “virtue”: “public-spirited”, “fair”, “solidarity and friendly”, “loyalty”, “compassionate”, “good courtesy and manners”, “high moral character”, “kindheartedness”, and “having the sense of justice”. The factor “virtue” occupied the largest proportion in conscience's structure. In addition to “having the sense of justice”, the rest of words' factor loading were all more than 0.677. These results suggest that “virtue” is an important component of conscience. In the pre-Qin period, Mencius had tried to analyze the structure of conscience. He advocated that “four kindly hearts” could be regarded as

people's "one end of moral" (Wang, & Zheng, 2011, p. 143). What we called "one end of moral" is the beginning of moral. Therefore, according to Mencius' view of point, "virtue" is the show of conscience. In addition, just as Lao Zi says "Dao gave birth to me. Virtue raised me up. As a result, all things have no choice but respect Dao and cherish virtue." That is, everything was from Dao, and everything raised Dao in turn. Gradually, Dao turns into virtue. Virtue is the essential quality of a man with a conscience. The vocabulary included in the factor reflected directly a conscientious man's virtue character.

The Meaning of "Love"

There were eight words in "love" category: "caring", "caring for others", "generous", "selfless dedication", "integrity", "respecting the elderly, caring for children", "willing to help others", and "sincere". All words that had a higher factor loading that was more than 0.55. This suggested "love" also occupied an important position. He (2009) thinks that "love" has Chinese character, and mainly refers to the love between people. Both the subject and object of Chinese love are humans. Chinese "love" is different from Western "love". Western "love" is related to religious love and beyond self-love. In a word, Chinese "love" and Western "love" are essentially different. "Caring", "caring for others" and "respecting the elderly, caring for children" all directly express the love between people. These words also described a conscientious man's character. "Generous" and "integrity" reflect people's love trait from outside. Just as Confucius said, "the benevolent loves others". A person who has no love for others could not become a conscientious man (Yan, 2009). Like that, can a person who is narrow-minded and insidious have a benevolence heart? The answer is no.

The Meaning of "Responsibility"

There were six words in this factor: "having the sense of responsibility", "filial piety", "good", "owing a debt of gratitude and hope to repay it", "faith", and "honest". Factor analysis suggested that all words had a higher factor loading. What's more, the highest value was 0.868. Ye (2009) thought that "responsibility is a kind of internalized thinking pattern and behavior, and it is one of general awareness readiness status and value system." Similarly, conscience behavior was also an internalizing behavior, which is a core concept in "responsibility". Especially, "filial piety" and "owing a debt of gratitude and hope to repay it" indicate that a conscientious man puts their responsible heart into practice. Other words also expressed the internalization of conscience.

The Meaning of "Enterprising"

There were four words in "enterprising": "loving our country", "observing the law and discipline", "observing the law and discipline" and "diligence". In the structure of the concept of conscience, "enterprising" reflected the characteristics of the times and the new stage in the new century. Just as Chinese Xi (2013) reported in the third Plenary Session of the 18th CPC Central Committee, enterprising needs three endless concepts: There is no end to practice, to seek truth, and to make theoretical innovations. This reflects the enterprising spirit of the new era. College students will make an important contribution to the country's development. They have outstanding talents in the development innovation of science and technology. "Enterprising" spirit shows the characteristic of times of conscience structure and expresses a new demand for college students. They should maintain a self-motivated heart all the time and requite our motherland in time.

Gender Differences in the Dimensions of Conscience

We conducted Multivariate Analysis of Variance on the score collected from the second stage. The results suggest that there is a significant difference between males and females ($F=3.252$, $p=0.012$), which indicates that gender variable affected peoples' recognition of conscience. Gender Role Identity Theory proposed by Person and Ovesey in 1983 highlights the gender consciousness of one's inner gender identity. That is so-called masculinity and marianisma. Consciousness integrates three factors together: physical, social and psychological. Gender role identity reflects the internalization process of individuals about gender consciousness content under the effect of family, society and culture. The individuals put gender consciousness into externalization by "role" displaying (Chen, 2012). Erickson also emphasized the importance of self consciousness in his Eight Stage Theory of Personality Development. He thinks that teenagers in adolescence should pay attention to their development of self-identity. However, our subjects, who were college students, have just gone through this period. Their self-identity has reached a perfect level. So, it is perfectly logical and reasonable that females and males had difference recognition of conscience.

After that, we conducted Univariate Analysis of Variance and found that "love" ($F=7.802$, $p=0.006$) and "responsibility" ($F=13.327$, $p<0.001$) have significant difference between males and females. In the dimension of "love", females ($M=49.53$) had higher scores than males ($M=47.77$). The results suggested that women put more love into the structure of conscience than men. At the same time, the results were consistent with our usual definition about men and women: a loving mum and a stern dad.

In the dimension of "responsibility", the difference indicated that contemporary college students' recognition was not consistent. Females ($M=39.99$) had higher scores than males ($M=38.55$). This factor included "filial piety", "good", "having the sense of responsibility", "owing a debt of gratitude and hope to repay it", "faith", and "honest". So, it was not difficult to find that men and women had obvious different behaviors in many ways. For example, in the traditional concept, we tend to describe a "son" who has filial piety and responsibility, but not to describe a "daughter" who is good.

Conclusion

This study used the Social Valid Method to explore the structure of college students' conscience. The results suggested that conscience included four different aspects: "virtue", "love", "responsibility" and "enterprising". We conducted Multivariate Analysis of Variance (MANOV) on the scores collected from the second stage. The results suggested there was significant difference between males and females.

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The Product of Bidirectional Mixing under a Nonequivalent Inter-culture Relationship

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[Abstract] *The cultural exchange and blend between western and eastern countries can create many mixtures in certain domains such as linguistics. The present study was conducted under Chinese environment and mainly focused on two types of linguistic mixing products, one of which are imported words from English to Chinese, and the other are exported words in the opposite direction. The affectively- and cognitively-based attitudes on the two types were compared respectively and the correlations of these attitudes with creativity and intergroup ideologies were also examined. The results suggested that although the exported words received less preference than the imported words, the positive attitudes on them demonstrated more positive correlations with creativity and intergroup ideology of polyculturalism than the imported words. Implications of these results for understanding the nature of culture-mixing products are discussed.*

[Keywords] *culture-mixing; imported and exported product; affective and cognitive attitude; creativity; polyculturalism; multiculturalism*

Introduction

Researchers in the field of cross-culture psychology have paid close attention to interactions and communications between people from different cultures. For example, Berry (1980, 1990) developed many influential studies on cross-culture adjustment and proposed the cross-cultural model of acculturation. Other researchers investigated intercultural communication based on schema theory and applied such theory to sojourners' cross-cultural adaptation (Nishida, 1999; Chang, 2009). There is considerable knowledge about the unidirectional adaption from one relative weak culture to another stronger one. For instance, when immigrants or sojourners come to a new environment such as the USA, they must adopt their existing values or behavioral habits and become comfortable communicating with foreign people (Carrera, 2013).

However, there are a few researchers that focused on the processes and results of bidirectional culture-mixing, especially including the direction of strong to weak (e.g., European or American people emigrating to China). In fact, it is important to examine the basic perceptions and feelings on bidirectional culture-mixing because there are different psychological and behavioral implications between the direction of western to eastern and the direction of eastern to western during the process of cultural interaction. Previous researches have supported the differences between the two directions. An empirical study conducted by Kristin, et al (2005) suggested that when comparing with another strong culture, people with lower culture status would hold less in-group preference and attenuate the "tendency to maintain consistency among self- and group-related cognitions" when the in-group is not culturally valued. However, another research investigated 30 foreigners that emigrated from developed countries to China and found that these newcomers have weak motivations to learn Chinese cultures and have many

difficulties in adapting to the local society partly because they have greater income, higher life quality, and more superior mentality than the local people (Zhu, 2010). Such results implicated that the extent to which immigrants make the change to adapt to a new culture depends on the relative contrast between strong and weak cultures. The products of the two-direction culture-mixings, one of which reflects the implantations through the direction of strong to weak and the other one through the direction of weak to strong, possibly trigger different psychological senses (e.g., affective and cognitive attitude) under a nonequivalent intercultural relationship.

Moreover, such psychological senses might also be related to intercultural creativity and intergroup ideology. First, the positive relationship between multiple culture experiences and creativity has been supported empirically. Leung, et al (2008; 2010) proposed that the experience of exposure to multiple cultures could more likely enhance creativity than that of the experience of monoculture. Therefore, the product of bidirectional culture-mixing is also possibly related to the ability of creativity. The question is, however, which direction of multiple culture-mixing is more likely to relate with creativity than the other? According to Leung's theory (2008), the priming of time pressure, need for cognitive closure and mortality salience will activate the motivations of returning to the native culture and decrease the relationship between multiple experience and creativity. Thus, it is possible that implantations through the direction of west to east might remind Eastern people of their national identity and increase their reliance on the core values and norms in their own culture. This may decrease the motivations to acquire innovative ways to solve problems.

Second, those psychological senses of cultural mixtures may also be related to some specific intergroup ideologies. Previous studies showed that great endorsement of colorblindness or multiculturalism is positively related to intergroup attitudes (Correll, et al., 2008), while the ideology of polyculturalism emphasizes historical interaction, influence, and shared ideas between two cultures (Rosenthal, 2010). Therefore, individuals who believe in poly-ideology may view culture-mixing as a dynamic, changeable, and diversified process and have more tolerance on the infrequent and non-mainstream production of culture-mixing through the direction of weak to strong.

The present study mainly focused on the process and products of bidirectional mixing between two heterogeneous cultures (i.e., Western vs. Eastern). From the viewpoint of a relative weak culture, there are two kinds of products as a result of cultural mixing: one is *imported product* and refers to the mixture that retains an indigenous form, but is invaded by foreign elements, and the other kind is *exported product* and refers to the mixture with a changed form and implanted indigenous elements into the foreign culture. We propose that the psychological implications on those two products might be uncoordinated under the cultures with relatively less advantage. The imported product of culture-mixing might be looked upon and admired by people under weak cultures. On the other hand, the exported product output to foreign countries would be endowed with a role of symbolic *culture-hero* because it has reduced the nonequivalence of the relationship between strong and weak cultures. Therefore, the positive attitude on the exported products would be closely related to some creative, open and tolerant psychological variables such as creativity or poly ideology across different cultures. Three hypotheses were proposed to achieve the research issue described above. First, the imported products are more likely to be accepted than the exported ones. Second, compared to the imported products, positive attitude on exported products is more closely related to the tendency of creativity. Finally, compared to the imported products, positive attitude on exported products is more closely related to the inter-group ideology of polyculturalism.

Method

Participants

Ninety eight participants were recruited in the current study (63 females; mean age = 20.95, $SD = 1.60$) after excluding the halfhearted ones. All of them are ethnic Han Chinese undergraduates with the mother tongue of Mandarin or Cantonese. Moreover, they have reached the foundational level of English, including the basic abilities of reading, writing, speaking and listening comprehension because all of them had passed the Chinese College Entrance Examination (CEE) before being enrolled in college.

Participants were randomly assigned into two groups because the main research objective was to explore the basic attitude on the two types of transliterate words. Participants in Group 1 ($n = 51$, 30 females) were exposed to the condition of *imported words*, while the others in Group 2 ($n = 47$, 33 females) were exposed to the condition of *exported words*.

Procedure

At the beginning of study, the first material to be seen was a series of loanwords. A loanword refers to a word borrowed from another language; for example, *blitz'* is a German word borrowed into modern English. Inter-culture loan of words is a linguistic phenomenon and the loanwords can be viewed as a product of culture-mixing. In the current study, the phrase *imported word* refers to the Chinese word borrowed from English, as well as the phrase *exported word* refers to the English word borrowed from Chinese. Naming of *imported & exported word* was standing in the point of Chinese culture because all of the participants in the current study were selected from Mainland China.

As mentioned before, there were two conditions in the current study. In the first condition, two lists of words were presented to nearly half of the ninety eight participants (Group 1) on a piece of A4 paper. The list in the left column was composed of 15 English words about traditional western food such as *ice-cream* and *toast*. The Chinese versions of the 15 words (so-called *imported words*, e.g. the Chinese phonetic version *Bing Qilin* is imported from the English word *ice-cream*) were respectively listed in the right column. However, the order of words in the two columns was not a one-to-one correspondence.

The task of *word matching* was started after a brief instruction. Participants in Group 1 were asked to link each English word in the left column with its corresponding translation in Chinese in the right column. This is a simple task because the Chinese transliterated words have highly similar pronunciations with the original English words. In addition, all of the words are related to common food that is familiar to both Occidental and Chinese people. After completing the task, further explanation about *imported word* was provided to the participants.

Similarly, the other group of participants assigned in the second condition (Group 2) was also presented with two columns of wordlist. The left list was composed of 15 Chinese words about traditional and well-known Chinese food. The English versions of the 15 words (so-called *exported words* from the perspective of Chinese people. e.g., the English version *Toufu* is imported from the Chinese phonetic version *Dou Fu*) were respectively list in the right column with a random order. Participants in Group 2 were asked to link each Chinese word in the left column with its corresponding translation in English in the right column. After completing the word matching task, further explanation about *exported word* was provided to the participants. Then, they were asked to fill in three psychological scales after completing the task.

Measures

Attitude. Attitude was assessed using the scale of *Affective & Cognitive Bases of Attitude* (ACBA; Crites, Fabrigar & Petty, 1994). The ACBA was conducted to investigate the basic attitude on the two types of words. Participants in Group 1 (or Group 2) were asked to rethink and report their feelings and perspectives on those words. Eight pairs of affective attitudes (e.g., *sad* vs. *delighted*) and seven pairs of cognitive attitudes (e.g., *useless* vs. *useful*) on the item of *imported word* (or *exported word*) were rated on a 7-point continuous scale from -3 (the negative end) to 3 (the positive end). Cronbach's alphas for the eight affective and the seven cognitive attitudes were more than 0.93 in the two groups.

Creativity. All participants completed the second measurement. It was the Chinese edition of *Creative tendency scale* (CTS), which had been revised by Lin and Wang (1994) according to Williams' theory. It was a 50-item measure designed to assess four types of abilities, including *Curiosity*, *Adventure*, *Challenge* and *Imagination*. They are closely related to creativity. It uses a 3-point Likert rating scale ranging from 1 (*extremely agree*) to 3 (*extremely disagree*). Cronbach's alpha for those four subscales ranged was 0.79.

Multiculturalism and Polyculturalism. The third measurement was adapted from the Chinese edition of *Inter-group ideology scale* (IIS), which had been revised according to Rosenthal's theory (2011). There are three dimensions in IIS, including *polyculturalism*, *multiculturalism*, and *colorblindness*. The first two subscales were used here because they are more closely related to the core objective of current study. All of the participants were asked to complete a 5-item measure of *polyculturalism* (sample item: different culture groups impact one another) and a 5-item measure of *multiculturalism* (sample item: all cultures have their own distinct traditions and perspectives) from 1 (*strongly disagree*) to 7 (*strongly agree*). Cronbach's alphas for those two were 0.51 and 0.68.

Results and Discussion

Error Rate of Word Matching Task

Because the word-matching task in the current study is simple and the well-known food used in the material is familiar to both Occidental and Chinese people, the participants in Groups 1 and 2 would comparably complete each task with quite a low error rate. However, the result of data analysis in the current study overturned such superficial understanding. The mismatches among every English (or Chinese) word in left column and the corresponding form of imported (or exported) word in the right column were examined in Group 1 (or 2). Then the error rate of each single task was computed (error rate = number of mismatch/15). The results showed that the error rate of import-matching task (Group 1: $M=0.01$, $SD=0.03$) was significantly less than that of export-matching task (Group 2: $M=0.09$, $SD=0.25$), $t(93)=3.49$, $p < .01$. This result partly supported the hypothesis that the psychological implications on those two types of cultural mixing products might be uncoordinated under a relatively weak culture. Chinese participants performed significantly better in the matching task of imported words because they were relatively more sensitive and familiar to them than to the exported words. The preference for imported product might be related with intergroup affections such as acceptance or admiration toward a strong foreign culture. It also might be related with cognitions such as complex cognitive-processing on the information about foreign elements. However, such result is not sufficient to fully support the assumptions. A further analysis should be conducted to examine the differences of basic attitude on both of the two products.

Affective & Cognitive Bases of Attitudes on the products of cultural mixing

All fifteen attitudes (eight affective and seven cognitive) on imported words were reported more positive than exported words (see Figure 1). Eight pairs of affective items were averaged into an affective base of attitude, as well as seven pairs of cognitive items were averaged into a cognitive base of attitude. The comparison between such two indexes showed that participants in the imported group held more positive attitudes ($M_{\text{affection}} = 1.12, SD = 1.10; M_{\text{cognition}} = 1.28, SD = 1.10$) than those in exported group ($M_{\text{affection}} = 0.88, SD = 1.12; M_{\text{cognition}} = 0.93, SD = 1.12$). Although such differences did not reach the statistically significant level, the direction of the data tended to support the preference for imported words. What's more, the differences between imported and exported words were statistically significant between the two types of attitudes. Specifically on the affective aspects, the paired attitude of *sick (-3) to acceptance (3)* was rated much closer to 3 on imported words ($M = 1.48, SD = 1.46$) than exported words ($M = 0.79, SD = 1.52$), $t(95) = 2.29, p < .05$. Similarly in the cognitive aspects, the paired attitude of *unhealthy (-3) to wholesome (3)* was rated much closer to 3 on imported words ($M = 1.33, SD = 1.28$) than exported words ($M = 0.76, SD = 1.52$), $t(96) = 2.29, p < .05$. The results suggest that the imported words are affectively more acceptable and cognitively more wholesome than exported words.

There are two explanations for understanding such results. First, the loanwords imported from English to Chinese roughly retained the English-pronunciations, but their forms have changed into Chinese characters. Therefore, compared with the strong and radical culture-mixing, it is a *moderate culture-mixing* with higher social acceptability because the integrality and purity of Chinese text structure have not been reduced. Conversely, although the loanwords exported from Chinese to English roughly retained the Chinese-pronunciations, but their forms have been changed into English words so as to keep consistent with the text structure of English. As a result, positive attitude on the exported word has been reduced because of the anxiety about the cultural purity on Chinese language. Second, the loanwords imported from English to Chinese might trigger an *incremental effect* based on the moderate cultural-mixing. The incremental effect means that the new words increase the vocabulary quantity of Chinese language without changing their forms. It can make a good impression among Chinese people because of the benefit for indigenous culture. However, the loanwords exported from Chinese to English might trigger *loss effect* and get less positive attitude because they have decreased the subjective perception of increment despite the evidences of cultural influence.

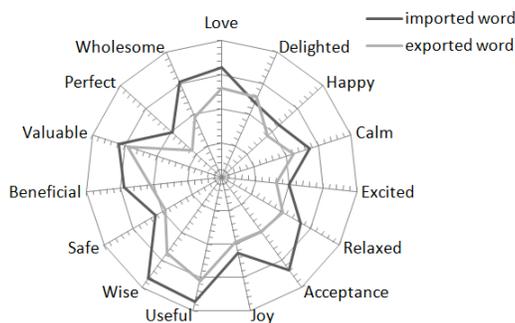


Figure 1. Affective & Cognitive Bases Attitudes on Two Types of Mixed Words.

Correlations of Loanword-Attitude to Creativity and Inter-Group Ideology

Although the imported words of language mixing are related to favorable impressions and more likely to be accepted by Chinese people, the affective and cognitive attitude on exported words may be more

closely related to some other important psychological variables than the imported words. In the current study, we examined the correlations of the imported & exported words to both creativity and intergroup ideology. The results showed that compared with the imported words, there were more significantly positive relations between affective attitudes on exported words and two subscales of creative tendency (the correlation coefficient were 0.42 and 0.39, $p < .01$, see Table 1). Moreover, the affective attitudes on exported words were also significantly related to the intergroup ideology of polyculturalism ($r = 0.33$, $p < .05$).

Table 1. Correlations between Attitudes and Psychological Outcomes

		Attitude on Imported Word		Attitude on Exported Word	
		(Affective)	(Cognitive)	(Affective)	(Cognitive)
Creativity	Adventure	.14	.21	.42**	.19
	Curiosity	.11	.09	.25	.16
	Imagination	-.18	.04	.39**	.15
	Challenge	.10	.19	.16	.14
Inter-group ideology	Multiculturalism	.15	.21	.14	.15
	Polyculturalism	.08	-.09	.33*	.14

*Correlation is significant at the 0.05 level (2-tailed).

**Correlation is significant at the 0.01 level (2-tailed).

Such results supported the assumptions mentioned before and provided a useful supplement to the preference for imported products. In other words, although the participants under a weak culture tend to show considerable interest in the imported products, the positive attitudes on exported rather than imported products are closely related to some useful psychological variables. It is possible that the imported products are impacted so much by the strong culture and the national identity is primed that their diversities and innovations are inevitably restrained. However, the exported products from a relative weak culture output to a strong culture even may retain in the knowledge base of the strong (e.g., some Chinglish words have been included into English dictionary). This will promote the status of weak culture and consequently release their innovations. What's more, the relation of poly-ideology to the attitude on exported words is significantly positive possibly because the exported products of cultural-mixing can increase the diversity of foreign and strong culture and this is conformed to the interactive, dynamic and shared features of polyculturalism.

Implications and Conclusion

The current study examined the affective and cognitive bases of attitudes, as well as their relations to creativity and intergroup ideology on the products of bidirectional culture-mixing under a nonequivalent intercultural relationship. It is suggested that the psychological implications of imported and exported products are uncoordinated. The imported products gained more preferences than the exported ones, while the exported products demonstrated a more close relationship with creativity and ideology of polyculturalism. Such findings could provide some useful knowledge about the nature of culture-mixing.

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A Study on the Relationships between Zhong-yong Thinking and Creative Inclination

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[Abstract] *This study explores the relationships between Zhong-yong Thinking and Creative Inclination. Wu and Lin's Zhong-yong Thinking Style Scale and Williams' Creative Inclination Scale were used to investigate college students. It was found that there is significant correlation between Zhong-yong and Creative Inclination: Zhong-yong Thinking is positively correlated with Challenge, but negatively correlated with Imagination. Conformity and Many-faceted Thinking of Zhong-yong are significantly positively correlated with Creative Inclination, and there is no obvious relation between Harmony and Creative Inclination.*

[Keywords] *Zhong-yong; thinking style; creative inclination; Chinese culture*

Introduction

Zhong-yong is an important philosophical concept in Chinese traditional culture, which has a strong influence on Chinese traditional values and thinking mode. Zhong-yong can be considered a representative part of the traditional culture (Yang, 2009), and it is a basic principle of socializing for the Chinese. But Zhong-yong has been also criticized by many scholars, even as the top barrier of innovation. This view holds that harmony is the goal of Zhong-yong, which has stymied competition and innovation. Since Zhong-yong advocates the golden mean and impartiality, it is easy to be against adventure or change (Wu, 2004). Viewpoints above are based on subjective experience and speculation, and the contrary view is that Zhong-yong is full of creativity, because it is difficult and challenging to create a "Global optimum", which is right for all parties under circumstances of conflict, and needs imagination and wisdom to eliminate conflicts or disputes, while keeping the interpersonal relationship in harmony (Yang, 2012). So, more empirical researches are needed to study how Zhong-yong is related to creativity. Zhong-yong Thinking is a large concept system that includes multilevel psychology. It can be divided into four levels: collective cultural thinking (cultural values), individual psychology (cognitive style, motivation & beliefs, and individual values), individual thinking style when dealing with specific events (multi-aspect reflection before choice, strategy choice, and implementation decision) and hindsight (Yang, 2010). Therefore, Zhong-yong should be discussed at a specific level in a specific empirical research. This research explores the relationship between Zhong-yong Thinking and Creative Inclination, in which Zhong-yong is regarded as individual experience, mindset and thinking habit when dealing with specific events, rather than values. Zhong-yong is defined as a kind of thinking and behavior mode which will make people think about a problem from different perspectives, consider various opinions in detail, and then choose the best way to keep holistic harmony, but not abandon one's own identity (Wu & Lin,

2005).

Creative Inclination refers to a set of active mental states or attitudes conducive to creative activities and processes. Creative Inclination plays an important role in regulating psychological processes, providing a mental state and context for exertion of creative capabilities, and regulating creative activities by eliciting, bossing, adjusting, and monitoring cognitive process (Shen, Wang & Shi, 2005). Guilford (1950) claimed, creativity refers to those abilities which best represent creative people, but whether the one with all kinds of necessary creative ability can produce creative product, it may depend on the motivation, temperament and character. So Creative Inclination is one of the critical components of creative potential.

Method

Participants

Participants were 290 undergraduate students from Xiangtan University in Hunan Province, China. This sample consisted of 144 males (49.7%) and 146 females (50.3%). Among them, 98 freshmen (33.8%), 76 sophomores (26.2%), 61 juniors (21%), 35 seniors (12.1%) and 20 graduate students (6.9%); 137 samples from humanities and social science majors (47.2%), 147 samples from science and engineering majors (50.7%), and 6 samples from art and sport majors (2.1%).

Measures

Zhong-yong Thinking was assessed with Zhong-yong Thinking Scale from Wu and Lin (2005), which is composed of three dimensions, representing Many-faceted Thinking, Conformity and Harmony. The questionnaire contains 15 questions and is measured on a 7-point Likert scale, ranging from 1 (never) to 7 (always). Many-faceted Thinking refers to thinking from different angles in opinion expressing context, Conformity refers to conformity in internal and external opinions, and Harmony refers to the moderate and harmonious way to express one's opinion. With item analysis, factor analysis and reliability analysis, the questionnaire shows high reliability and validity indicators (Wu & Lin, 2005).

Creative Inclination was assessed by the revised Williams' Creativity Assessment Packet (Williams, 1980), which is a frequently used instrument in measuring adolescents' creativity (Zhang & Sternberg, 2002). It includes four subscales: Adventurousness, Curiosity, Imagination and Challenge. The coefficients of internal consistency are from 0.801 to 0.849, shows good reliability and validity indicators.

Results

Pearson product-moment correlations between Zhong-yong Thinking and Creative Inclination are reported in Table 1:

Table 1. Pearson Correlations between Zhong-yong Thinking and Creative Inclination (N=290)

	CI-Total	Adventurousness	Curiosity	Imagination	Challenge
ZY-Total	0.115	0.098	0.150*	-0.082	0.201**
MF-thinking	0.108	0.136*	0.157**	-0.127*	0.151*
Conformity	0.122**	0.127*	0.152**	-0.007	0.169**
Harmony	0.051	-0.008	0.073	-0.053	0.151*

Note: CI-Total = Total Creative Inclination scores; ZY-Total= Total Zhong-yong Thinking scores; MF-thinking= Many-faceted Thinking. * $p < 0.05$, ** $p < 0.01$.

Multivariate regression analysis was used to examine the relationship between Zhong-yong Thinking and Creative Inclination. The results indicated that:

1. Among the four dimensions of Creative Inclination, Challenge and Imagination were able to well predict the total scores of Zhong-yong Thinking: the students who got high scores in Challenge had high total scores of Zhong-yong Thinking, and the students who got high scores in Imagination had low total scores of Zhong-yong Thinking (see Table 2).

Table 2. The Regression Analysis Result of Zhong-yong Thinking (N=290)

Model	Unstandardized Coefficients		Standardized Coefficients		Regression Model	
	<i>B</i>	<i>SE</i>	<i>Beta</i>	<i>t</i>	<i>adR</i> ²	<i>F</i>
1 Challenge	0.044	0.013	0.201	3.490**	0.037	12.178**
(constant)	4.149	0.354		11.718***		
2 Challenge	0.053	0.013	0.241	4.053***	0.054	9.237***
Imagination	-0.025	0.010	-0.146	-2.466**		
(constant)	4.547	0.386		11.769****		

Note: ** $p < 0.01$, *** $p < 0.001$.

2. Among the three dimensions of Zhong-yong Thinking, Conformity was able to well predict the total scores of Creative Inclination and Challenge: the students who got high scores in Conformity had high total scores of Creative Inclination and Challenge. Many-faceted Thinking was able to well predict the scores of Adventurousness, Curiosity and Imagination: the students who got high scores in Many-faceted Thinking had high scores of Adventurousness and Curiosity, but had low scores of Imagination (see Table 3).

Table 3. The Regression Analysis Result of Creative Inclinations (N=290)

Model		Unstandardized Coefficients		Standardized Coefficients		Regression Model	
		<i>B</i>	<i>SE</i>	<i>Beta</i>	<i>t</i>	<i>adR</i> ²	<i>F</i>
CI-Total	Conformity	1.480	0.701	0.122	2.084**	0.011	4.345**
	(constant)	99.628	4.073		24.461***		
Adventurousness	MF-thinking	0.419	.180	.136	2.334*	0.015	5.448*
	(constant)	21.721	0.985		22.047***		
Curiosity	MF-thinking	0.716	0.265	0.157	2.703**	0.021	7.305**
	(constant)	26.847	1.452		18.483***		
Imagination	MF-thinking	-0.594	0.274	-0.127	-2.171*	0.013	4.712*
	(constant)	28.485	1.501		18.972***		
Challenge	Conformity	0.625	0.215	0.169	2.912**	0.025	8.478**
	(constant)	24.122	1.232		19.585***		

Note: CI-Total = Total Creative Inclination scores; ZY-Total = Total Zhong-yong Thinking scores; MF-thinking = Many-faceted Thinking. * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$.

Discussion

Zhong-yong Thinking and Challenge Have Positive Correlation

Findings demonstrated a significantly positive correlation between Zhong-yong Thinking and Challenge. The “Challenge” in Williams’ Creativity Assessment Packet means the inclination of courage to face

challenges, including: 1. Searching for various possibilities, 2. Knowing the gap between the possibilities and reality; 3. Having the ability to create order out of chaos; and 4. Willing to explore complicated problems or ideas (Zhang & Sternberg, 2002). Subjects with high scores of challenge have good tolerance for a complex and unknown situation, have strong achievement motivation and willpower to overcome difficulties, and like challenging jobs. Zhong-yong Thinking might be best demonstrated in conflicts and chaotic situations (Wu & Lin, 2005). The subjects with Zhong-yong Thinking can tolerate conflict, complexity and chaos well, recognize exterior information and their own requirements, consider multi-angle perspective in detail, and try to find the best way to keep holistic harmony, but not abandon their own identities. All of these abilities accord with the characteristics of challenge. Meanwhile, Zhong-yong is regarded as the core principle of a “way to be gentleman” in Confucianism. “A gentleman should unremittingly practice self-improvement”(天行健，君子以自强不息). So gentlemen in Confucianism are required to strive to be stronger, face challenges and frustration bravely, and have persistence and perseverance.

Zhong-yong Thinking and Imagination Have Negative Correlation

Findings demonstrated a significantly negative correlation between Zhong-yong Thinking and Imagination. The “Imagination” in Williams’ Creativity Assessment Packet means the inclination to 1. Visualize; 2. Fantasize about things to come; 3. Speculate intuitively; and 4. Think beyond the boundaries of sense and reality (Zhang & Sternberg, 2002). It should be noted that “imagination” here refers to the inclination to use the imagination, and it does not mean imaginative ability, so the scores of “Imagination” cannot represent a strong or weak ability of imagination. Therefore, better expression should be: Zhong-yong Thinking was negatively correlated with the inclination to imagine. Zhong-yong is the methodology of Confucianism that advocates “Rushi” (入世), which means gentlemen should go into realistic society and contribute their talents to society. It tends to use dialectical thinking and solve problems pragmatically, and it also stresses self-control. So the tendency of imagination and fantasy is not as strong as Taoism in Chinese traditional culture.

Conformity and Many-faceted Thinking Have Relevance to Creative Inclination

Findings demonstrated that Conformity and Many-faceted Thinking of Zhong-yong are significantly positively correlated with Adventurousness, Curiosity and Challenge in Creative Inclination, and there is no obvious relation between Harmony and Creative Inclination. Some studies suggest the Creative Inclination of personality and emotion has a positive relevance with Creative Thinking (Jia, 2008), and some characteristics of Zhong-yong Thinking accord with the flexibility and comprehensiveness of Creative Thinking, such as thinking from different angles, conformity of internal and external opinions and so on. But these characteristics of Zhong-yong are mainly reflected by solving interpersonal problems.

Zhong-yong, Culture and Creativity

It has become the consensus of scholars that creativity does not occurring in a vacuum, but instead is dominated by environment variables and individual variables (intelligence, knowledge, cognitive style, personality and motivation), which are closely and necessarily related. According to the analysis of creativity in different cultures, creativity depends on certain cultural contexts. Culture influences the definition of creative course and essence, and also influences creative performance in specific patterns, domains, majors and groups. Meanwhile, culture provides a series of conditions that can facilitate or

hinder creative performance. These conditions affect the overall level of creative activities (Lubart, 1999). As the essential element of Chinese traditional culture, Zhong-yong affects individuals' and groups' values, cognitive styles and behavioral patterns. Hence, Zhong-yong, which is not only individual variables, but also environmental variables, affects Chinese people's creativity from various aspects. Obviously, this is a big and complicated problem, calling for a series of comprehensive and detailed studies. This research just explores the relationship between Zhong-yong as a kind of specific thinking mode and creative inclinations in personality and emotion. Therefore, the results of this study neither represent the relations between creativity and Zhong-yong as a kind of value, nor reflect the impact of Zhong-yong on creativity as environment variables or other individual variables.

Conclusion

All in all, there is a significant correlation between Zhong-yong Thinking and Creative Inclination. Challenge and Imagination of Creative Inclination can predict the total scores of Zhong-yong Thinking well, so they have significant correlation with the Creative Inclination. Challenge positively correlates with Zhong-yong Thinking, but Imagination negatively correlates with Zhong-yong Thinking. Conformity and Many-faceted Thinking of Zhong-yong are significantly positively correlated with Creative Inclination, and there is no obvious relation between Harmony and Creative Inclination.

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The Presentation of Modern Interpersonal Relationships From the Psychological Structure of The Perspective of Kinship by XiaoSu's *Lu Bian Dian* - Yao Dian

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[Abstract] *Nowadays, Chinese are facing a strong invasion of Western civilization, which is involved in every area such as politics, mass media and economics. As a result, how can the Chinese Personality, based on 'kinship,' handle this situation? How can the Chinese race stand among the nations in the world during this situation? A writer, Xiao Su, presented this issue and cares about the fate of the values based on the Chinese traditional culture. He tried to find out the modern path of Chinese traditional culture through his novel, Lu Bian Dian.*

[Keywords] *kinship; cultural psychology; traditional folk psychology*

Introduction

There is justice in this world. Good and evil must at last have their reward especially in Buddhism. However, this is not a simple question in social reality. Do good or evil have their reward? Sometimes evil seems to be punished, but it just an eye for an eye, rather than justice that has been done. Is 'evil' paid and how? It is hardly decided by a single person in society, but instead by the culture where people live. The real meaning of culture is to show the lifestyle, tools, symbols, customs and religion, etc. In general, culture is the sum of human thinking, behaviors and activities. The value of race identification is one of the cores of culture, and personality is the form of the culture.

The purpose of this paper is to investigate how the values based on Chinese traditional kinship influences modern life. As well as bringing up a question, will taking bribes and bending the law be self-eliminated during the same culture background that is based on the passion being higher than the sense and the law in Chinese society? Does the law really help justice get done?

How Chinese do Act and Think, Based on Kinship?

The story of *Yao Dian* is roughly introduced below. Chen Pi is the owner of pharmacy. One day a beautiful customer, Saner, came to the pharmacy for her toothache. Saner was injected with anesthetic and raped deliberately by Chen Pi. This event was told to the village head, old Ge. Old Ge took Chen Pi's bribes, abused the law, and helped him escape the punishment again and again. One day, the village head's daughter, Chun Sun who was 16 years old, was also raped by Chen Pi. Finally, Chen Pi was got caught and paid the price.

If Chen Pi would have had basic medical ethics, then there would be no following stories. If the village head would have helped Saner get her rights and give Chen pi the punishment that he deserved, then Saner would not have been raped again and again, and his daughter also would not have been raped eventually by Chen Pi.

The story sounds like nothing special, but it represents how kinship influences the Chinese thinking pattern and how the officer abused the law. This novel shows how the Chinese Personality changed from Chinese traditional culture to the modern legal society. People think that to ‘Starve to death is nothing, lose chastity is big’ based on Chinese traditional culture. In the past, Saner, who was raped, could only keep quiet or commit suicide. But now, Saner not only told her husband, Tian, but also asked for help from the village head, old Ge. They wished the offender to get a fair trial and get the penalty he deserved with the village head’s help. However, their wish became disappointment because old Ge took Chen’s money. When this couple with others went to Chen’s house and disclosed this scandal to the public, the village head said that *‘There is no witness and evidence. You could not sue him. I recommend that you better stop now otherwise not only hardly satisfy your wish but spoil your reputation.’* This couple was very shocked and they did not have any witness and evidence either. The village head arbitrarily spoiled the dignity of the individual and the law. Meanwhile, he warned Chen Pi that if he raped girl again, then the bribes would be doubled. However, the money was not a problem for the pharmacy owner. He could not help expecting to rape Saner again. Thus, objectively speaking, the village head caused his daughter to be raped by Chen Pi in the future.

In order to get evidence and force Chen Pi to get the punishment he deserved, the husband decided to let his wife be raped by Chen again. Saner said no, but her husband said an insult once or twice is the same. Tian just want to get revenge without caring about his wife’s dignity and feelings at all. This behavior makes Tian as shameless as Chen and this thinking pattern is just the basic reason to utilize the village head’s daughter, Chun Sun, for revenge at last. This seems ridiculous but was quite common in China in the past. Sometimes Chinese do not respect a human being, as much such as sacrificing a child to get a wolf. When Saner got and gave evidence to her husband, he did not get as angry as the first time, but instead had a strange smile. He thought that he could successfully sue Chen this time. However, this couple’s wish became disappointment again because old Ge took Chen’s bribes again, but doubled this time. So, the village head said that Chen Pi and Saner had just committed adultery, and this was not a rape case at all. Adultery is not a crime so Chen escaped punishment again and the village head still got more revenue from this case. Tian realized that the village head harbored Chen’s criminal act and could not be trusted any more, but he did not give up. Tian requested that his wife must be raped by Chen Pi again. This time he went to the police office directly and Chen Pi was caught. However, Chen was released from police office soon because this time the village head got much more money from Chen and he explained to the policeman that this was a mistake. This couple finally realized that they could not beat Chen as long as he had the village head’s support. When the normal path is obstructed, then an alternative one appears. This couple thought if the victim were the village head’s daughter, then Chen Pi might be caught. This couple’s suffering might be recovered only through the village head’s daughter. The couple only thought about how to revenge without thinking whether the means was good or bad.

One day, the village head’s daughter, Chun Sun, went to her hometown by bus and Tian was on the bus too. Chun Sun got car sick and passed out. Tian took Chun Sun to a house to rest and then he informed and attracted Chen Pi to rape her. When Chen raped Chun Sun, Tian immediately went to the village head’s house and told him what happened. Tian and the village head went to the crime scene together and the village head hit the roof when he saw his daughter was raped. Finally, Chen was put in prison by Chun Sun being sacrificed. Because Chinese care more about their family members, no matter how much money Chen paid this time it did not work anymore.

When the couple used the village head's daughter as a revenge tool, they did not think about his daughter's feeling and dignity. Each person in this novel has the same thinking pattern – no one cared about the dignity of anyone else. Chen Pi was horny, the village head was greedy, and the couple wanted revenge. Their purposes sound different, but no one cared about the other's dignity. As a result, there was no sense about what was an 'individual's right' or 'free will'. The entire Chinese society is just like a giant net and each are connected with others and the 'relationship' makes this net. In addition, people can not escape the entire society and live alone. Therefore, there is no 'individual' or 'free will' but 'relationship' in this giant net. An individual is melted into the relationship and the individual's right only can be reserved in the group that he/she belongs to. If individual's rights contradict with their relationship's rights, then the individual would be pressed or totally negative. Due to everybody being connected in the giant net, some victims like Chun Sun seem innocent, but she paid the price for her father even though she did not know what her father did. It is like an old saying '*A dutiful son is obliged to pay his father's debts.*' The 'relationship' can be born with like kinships or is made with like money or something else in Chinese society. Marx said that '*The essence of man is no abstraction inherent in each single individual, in its reality, human nature as formed by the totality of 'social relations'*' (Marx, 1995, p. 60).

Analysis

After reading this novel, the reader will feel confused and hopeless just like the characters in the novel. The entire society is in a status of losing standards and justice. For example, the victim, Saner, tried many times to solve her issue through proper means. Nonetheless, her suffering was not only never recovered, but became someone's leverage to make money. Obviously, the problem becomes bigger and more complicated and more people will be involved in it. The situation in which passion is higher than sense and the law will always happen from time to time, however, why are we always used to it and become numb? The village head dealt with two rape cases, Saner and his daughter, and the two similar cases have totally different results. Chinese will do their best to protect their possessions and care less about the other's rights and/or take advantage from it.

The 'relationship' is very important in Chinese society, because the 'relationship' is bigger than law and justice in some certain circumstances. In some cases people can use money to build the 'relationship' when they need it. Just like Chen Pi bribes the village head and builds a special 'relationship'. In the meantime, the village head needs money for his daughter learning special handcrafts so he took the bribes without caring about Saner's rights. However, kinship is the most important 'relationship' than the others. Therefore, Chen is put in prison eventually. Has justice been done? Of course not. This is just a kind of revenge. The village head just cared about his benefits more than his daughter's. So, it could be argued that no one is a good person in this novel. On one hand, Tian felt so badly but the village head felt nothing when Saner was raped. On the other hand, Tian and Saner smiled happily and the village head cried badly when Chun Sun was raped. This totally shows the old saying '*an eye for an eye, a tooth for a tooth.*' No one knows what human rights are or dignity is, they just know the 'relationship'. The village head, old Ge, the criminal, Chen Pi, and the victim, Saner, presented the entire Chinese situation.

Conclusion

The writer, Xiao Su, watched the strong invasion of Western civilization, which has been involved in every area such as politics, mass media and economics. As a result, how can the Chinese personality,

based on 'kinship,' handle this situation? How can the Chinese race stand among the nations in the world during this situation? If the Chinese do not build an individual personality from the Chinese culture itself (i.e., could not have enlightenment via Chinese culture itself) then the termination of the Chinese culture is inevitable (Wang, 2005). Xiao Su's work helps us realize the shortcomings of the traditional Chinese culture when most Chinese feel happy about the traditional cultural revival. The traditional Chinese culture might be well developed, but it supposed to be changed first, or otherwise it will be beaten by western culture.

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Accounting Language Approach to Weakening Fraud Motivation of Enterprise Accounting – Based on the Influence of Culture Psychology

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[Abstract] *If the accounting symbolic world can fairly reflect the real wealth world, the establishment and application of accounting language and its rules need justice. But accounting language, after all, is artificial construction. Enterprise management or accounting personnel, affected by the cultural environment, may have adverse financial motives under internal and external environmental stimuli for their own sake, which contribute to accounting fraud, or financial frauds. Corresponding to the Alderfer's ERG theory, analysis of bad motives of accounting fraud from survival, social relations and self-growth is imperative. In order to survive, enterprise management and financial personnel have adverse financial motivation because of speculative psychology, psychology of risking offer and loyalty, while fraud turns up with accounting personnel out of self-preservation, attachment psychology, conformity psychology and game mentality. In financial activities, poor self-esteem motivation comes from vanity psychology and rational psychology; poor motivation to self-realization is related to profit-seeking psychology, and career psychology, etc. From the accounting language perspective, weakening accounting fraud motivation, on the one hand, falls back on perfecting the accounting laws and regulations, and reducing the accounting fraud opportunities; on the other hand, it depends on strengthening the concept of credibility, and weakening bad financial motivation. At the same time, comprehensive quality of accounting personnel should be improved in order to reduce the error in application of accounting language and its rules.*

[Keywords] *accounting language; fraud motivation of accounting; accounting culture; culture psychology*

The Understanding of Accounting Language

From a static perspective, all the symbols of accounting language such as basic accounting hypothesis, accounting elements, accounting measurement methods, generality of lending attributes, and financial reporting, etc. are used to express the concept of wealth. Once the accounting symbolic wealth world is established, it can present the real wealth with a peculiar accounting language according to the demand of the information users. So, the accounting language becomes a form of dynamic expression for the real wealth world, which, in a unique symbolic form, reflects the economic activities – wealth creation, accumulation and consumption and so on – and the corresponding results of these activities in the real world, so that the accounting system of any individual turns into a symbolic view reflecting its wealth activities.

The Linguistic Phenomenon of False Accounting Information

Accounting Language is Supposed to Realize Fair Reflection Requirements

Most of the stakeholders of the economic individual need to directly face the symbolic accounting wealth world, and make a choice of behavior according to the symbolic information from this world. As a business language, accounting information is an important institutional arrangement to eliminate asymmetric information and prevent failure of the capital market. That the accounting symbolic world fairly reflects the real wealth world requires fairness not only in creation, but also in application of the accounting language and its rules. The creation of fairness is mainly aimed at the study of accounting theory and construction of an accounting system, while the application of fairness is engaged in requirements for enterprise management authorities in accounting activities. In order to realize fair reflection, the principle of integrity and ability should be followed in applying accounting language and its rules. The principle of integrity morally raises a claim on the enterprise management authorities in simulating real wealth world via the application of accounting language and its rules, namely, the simulating behavior of symbolization of the enterprise management authorities should be worthy of the trust of the information demand. The principle of ability makes its requirements on all kinds of abilities of management authorities in the application of accounting language and its rules to reflect the real wealth world.

The Distortion of Accounting Information Both at Home and Abroad

In reality, some enterprise management authorities deviate from the principle of integrity, and fabricate or whitewash their wealth view through accounting symbols. As a result, it not only distorts the specific enterprise wealth world, but also may damage social public trust in abstraction wealth mechanism through the accounting symbols. At the same time, more and more complex accounting language and rules pose severe challenges to the application ability of the enterprise management authorities. There is no denying the fact that the users of accounting information, when making decisions, should base them on accounting language, and generally not mechanically follow accounting language. They usually analyze accounting information according to their own demand. When the information provided by the accounting system of the economic subject is consistent with its real wealth world, both have similar roles in the behavior construct of economic individual of each stakeholder. But the distortion of accounting information is now at home and abroad. This is because the construction of accounting language, after all, is artificial, and it is possible to deviate from reality, which may develop behavior differentiation, related to the economic subject of each stakeholder. And, furthermore, it may lead to the phenomenon that the division of economic interests among stakeholders of each economic subject is not harmonious. Those who utilize distortion or fictionalizing the real wealth world by means of accounting symbolization may obtain improper benefits by inducing construction differences by providing false financial information.

Analysis of Fraud Motivation of Enterprise Accounting Affected by Culture Psychology

Psychological research shows that all kinds of human motivation is mostly formed under the impetus of needs and motivation, and in turn, contributes to some of the action to meet the needs of individuals to achieve certain goals. Famous “GONE” theory on the analysis of fraud motivation of enterprise accounting, states that enterprise accounting fraud generally consists of four factors – G (Greed), O (Opportunity), N (Need) and E (Exposure), in which the N (Need) factor is the Need, also called the motivation factor. Because accounting behavior has the function of coordination of interest distribution,

and enterprise management, accounting personnel may, for their own sake, cause bad motives under internal and external environmental stimuli, which further contributes to accounting fraud, or financial fraud. Corresponding to Alderfer's ERG theory, this article will analyze bad accounting fraud motivation from three aspects, namely, Existence (survival), Relatedness (social relations) and Growth (self-growth).

Bad Survival Motivation

Adverse financial incentives for corporate interests. One adverse financial incentive is speculation. In order to adapt to the demands of the development of internationalization of finance, and auditing, etc., in our country, the relevant laws and regulations in finance, tax, and auditing are modified unceasingly. But the frequently changed laws and regulations also leave some weaknesses, in which they think the system is not sound to fish in troubled waters. Many speculators try to drill law loopholes and seek personal gain through financial fraud, etc. during the period when rules and regulations have not yet fully formed and supervision is vacant in a transition phase.

The second adverse financial incentive is the psychology of risking offer. Financial violators typically know illegal profits gained by providing false accounting information are a certain risk and it is especially suspicious to escape supervision and inspection from industry and commerce, taxation, and auditing, etc. But once the financial risk-taking is successful, it is followed by a lucky and comfortable feeling which may make those who have an appetite for risk lust even bolder and may be desperate at any cost.

The third adverse financial incentive is loyalty. Nowadays, a teamwork spirit and interpersonal relationships are advocated, and committed relationships among colleagues or supervisors could turn into a negative force in resisting accounting irregularities. Once accounting irregularities are found, they could damage the honor or prestige of an organization to which violators belong. If they choose to resist accounting irregularities, they tend to challenge some committed relationship within the group, and the guilt deriving from this will weaken the just financial tendency of relevant personnel.

Bad financial motives to gain personal interests. One motive is self-preservation. More often than not, a unit provides false accounting information by complying with the will of the top leaders or those with close relationships. Many accountants have poor psychological qualities. Under the influence of external disturbance forces, they may take an attitude "it is none of our business" in processing illegal accounting events or disclosure of information. Even if they find the problem, they might also turn a blind eye to it, or even try to preserve their sanity by doing what is necessary and being too flexible.

The second motive is attachment psychology. With the increase of company type enterprises and the deepening of reform of the enterprise financial system, the attachment of accounting personnel to enterprises, especially to corporate leaders, has become more and more obvious. Some business leaders ignore the accounting rules and they often judge the quality of accounting information and accounting work according to their own likes and dislikes, in which to a certain extent, affects the professional destiny of the accounting personnel. This unhealthy mentality of authority leads many accounting personnel to be passive, having blind obedience to the leaders, and makes it more frequent for enterprise accounting personnel to engage in accounting fraud, tax evasion, and providing false information.

The third motive is a herd mentality. At present, in our country, the dynamics of investigations into accounting fraud, and punishment are not enough, so in the accounting profession psychology – "law does not choose the", and "follow suit", etc., appear. Under the effect of group psychological agitation, many people will choose conformity with fraudulent accounting. In reality, accounting personnel who

conform with others could obtain higher economic benefits, identity the accounting group, and security in professional emotion, while those who adhere to the principle could face higher opportunity cost and emotional difficulties of “lonely at the top”, which greatly aggravate the adverse selection of the accounting personnel.

The fourth motive is game psychology. If accounting personnel receive the instructions about violating rules from the leader, they will withstand psychological suffering such as “shall I adhere to the principle?”, or “what if I insist on the principle but others violate?” This might cause gaming between accounting personnel, which further results in the “prisoner’s dilemma”. To avoid hit retaliation, many people may choose to give up financial accounting principles.

Bad “Self-Esteem” Motivation

One motivation is vanity psychology. In some enterprises or business operators, the head of the vanity, in order to show his ability or get appreciation of superior leaders, when the actual operating conditions can not meet the requirements of “index evaluation”, are likely to artificially create false financial benefits or results. At the same time, operators may also meet their requirements of “excessive post consumption” through the operation of accounting information, so that they can meet its “self-esteem” need to exercise their functions and powers.

The second motivation is rational psychology. Some business leaders or department heads think a leader should, on the one hand, enhance economic benefits of the unit, and on the other hand, provide benefits to the worker to get their support. So as long as profit increases or unit performance goes up, it is not impossible for them to get a bit or points for themselves or their staff by providing false financial information or tax evasion.

Bad “Self-realization” Motivation

One motivation is seeking profits. Under the condition of the market economy, economic interests are the main factor for distortion of accounting information. Of course, some financial fraud in state-owned enterprises are aimed at achieving political interests. Anyhow, seeking profit psychology mapped out in financial fraud especially takes the form of extreme desire for material wealth and a warm desire to get ahead.

The second motivation is political psychology. To meet the needs of a job promotion or income raise, some leaders or accounting personnel are likely to instigate or force accounting personnel to distort or tamper with the accounting data and accounting reports, or by taking “the latter denying the former” as an excuse, they strive to keep the former grandiose figures, and by promoting “benefit” and “record” and so on, they try to achieve the purpose of officer promotion even on the fast track to success.

Countermeasures of Weakening Accounting Fraud Motivation from the Accounting Language Perspective

It is unlikely to completely eliminate motivation as a kind of subjective psychological factor of people. So it is best to strive to block or prompt changing the budding bad behavior before it really occurs.

Perfect Accounting Laws and Regulations and Decrease the Chance of Accounting Fraud

At present, there are still many gaps among laws and regulations related to accounting that offer opportunities for accounting fraud. Taking new accounting standards as an example, reinforcement on the recognition and measurement criteria provides a convenient, diversified accounting policy choice. At the

same time, the diversity of accounting methods and the applicability of accounting estimates provide the operating platform for professional judgment of accounting personnel, and the flexibility of professional judgment and subjectivity provides the possibility for accounting fraud. So, to make it easier to understand and to better use accounting laws and regulations, the laws and regulations related to accounting should be continuously improved and detailed rules for the implementation and the corresponding measures should be developed or improved. The listed company, for example, when disclosing accounting information, may greatly consider making trades stable or maintaining a good image. Therefore, further accounting practices should be announced and regulations related to the disclosure of information of listed companies should be bettered so that the professional judgment of financial personnel in the listed company can be corrected. In addition, self-discipline should still be further emphasized on the basis of clear heteronomy. The intrinsic value goal of the accounting entity should be combined with the external social orientation targets to enrich and improve accounting professional ethics

Strengthening the Concept of Accounting Credibility and Weakening Bad Accounting Behavior Motivation

Fostering healthy enterprise accounting culture and weakening the bad survival and self-realization motivation. Accounting personnel in reality often come into contact with money, property, and material, etc. If their professional ethics are poor and the quality of their will is inadequate, they are easy to corrupt and may even commit crimes. Meanwhile, accounting affairs are multifarious, the working atmosphere is subtle and tense, and it is vulnerable for them to get stimuli from the surrounding environment and colleagues, so they are easily in a dilemma of conscience and law. If the mental pressure can't be effectively released, in the long term, the overloaded psychological imbalance may result in a more serious mental illness. Therefore, on the one hand, accounting personnel should have good interest and peace of mind, be good at self decompression, and self regulation; on the other hand, enterprises should take timely action, positively cultivate the accounting culture or take the initiative to keep pace with the times, reduce friction, reduce conflict, and create a soft environment of accounting work that is full of self-esteem, trust, justice, and harmony for the accounting personnel so that an adverse "self-realization" motive can be weakened or avoided.

Strengthening the education of honesty and register of integrity and weakening the bad survival and self-esteem motivation. It is of great significance for accounting integrity education to improve the professional ethics of accounting personnel and inspire their professional conscience, but the object of accounting integrity education is not only for a general accountant. In fact, the accounting integrity of an enterprise is mainly handled by strong groups such as the enterprise and the enterprise external auditors, etc. They should also be the main objects of accounting integrity education. Therefore, it is necessary to conduct regular integrity education to those who take responsibility for the accounting behavior of a unit, to the accounting personnel who specifically implement accounting laws and regulations, and to the audit personnel who give play to the role of economic supervision, so that they can live sincerely, credibly, impartially and without bias or greed. Therefore, on the one hand, it is necessary to strengthen the propaganda to learn accounting laws and regulations. Not only accounting personnel should work in accordance with the law, but also the enterprise management, especially the head, should be more familiar with the laws and regulations and maintain the lead to do right. On the other hand, they should be urged to learn and abide by the relevant ethics or guidance, their consciousness and

self-discipline of execution system should be strengthened, and the social credibility of the accounting profession should be improved. Furthermore, the system of disclosure of accounting integrity behaviors should be improved. Set up credit archives of accounting personnel, such as individuals, or unit accounting entities that can be implemented through nationwide network queries. Individual credit records of accounting personnel become the important basis of rewards and punishment, promotion and so on and integrity records of unit accounting entity are also important reference for fiscal and taxation support, bank credit and so forth.

Improving the Overall Quality of Accounting Personnel and Reducing the Application Error of Accounting Language Rules

Accounting personnel should try to improve their own quality in order to better adapt to the requirement of different financial posts. One way is to constantly improve their professional ethics. Accounting personnel should continuously optimize their own values, strengthen their correct accounting faith, abide by laws, seek truth from facts, adhere to the principles of honesty and self-discipline, objectively and fairly reflect or disclose financial information. The second is to continuously optimize the structure of knowledge and skill. In addition to learning professional knowledge such as accounting, finance, audit and management, statistics, law and so on, accounting personnel also have to be able to combine accounting theory with accounting practice, constantly improve their professional skills in practice, and actively participate in enterprise management, so that they can offer good ideas for the development of the enterprise. The third is to continuously optimize their psychological qualities. The psychological quality of accounting personnel consists of two aspects – psychological will and ability will. Psychological will mainly involves consciousness, decisiveness, persistence and self-control. Good psychological will can make accounting personnel not afraid of difficulties, stick to principles, and positively progress in order to realize correct financial goals. Ability will requires accounting personnel to improve their basic abilities like observation, memory, and imagination and the abilities such as logical thinking, calculation, analysis, forecast and so on, to develop financial work smoothly. Therefore, accounting personnel should be down-to-earth, constantly improve and strengthen their self-psychological qualities, and be strict with accounting recognition, measurement, recording and reporting.

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Analysis of Financial Cognition and Behavior based on Social Culture Psychology

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***[Abstract]** In reality, some typical social psychological phenomenon, such as systematic biases, information flow, conformist mentality and so on, are obviously affecting people's behavior in the group. Behavioral finance studies cognitive bias and cognitive objectives by the way of cognitive psychology and explains financial issues. Psychological studies demonstrate that people's decision-making process often uses heuristic reasoning model to simplify complex questions, mainly including representativeness, available laws, anchoring and adjustment. The article explains fluctuations of stock price, sunk cost and prospect theory of financial cognitive by the way of social psychology. The article also analyzes the reasons in social psychology for excessive trading phenomenon, and share price premium based on the analysis of financial behavior's social culture psychology tendency.*

***[Keyword]** social psychology; culture psychology; financial cognition; financial behavior*

Group Culture and Group Behavior

As an important branch of social psychology, group psychology studies the mental phenomena and mental activity about people entering into a group. In reality, people in a group are easily affected by a group culture feeling. They are often in keeping with the group's behavior, even in such a way as giving up their hobbies and habits and ignoring their available information. Although sometimes the individuals' behavior in the group is incredible, some typical social psychological phenomenon, such as systematic biases, information flow, conformist mentality and so on, and are obviously affecting people's behavior in the group.

Systematic Biases

Systematic biases mean social system factors that have an important effect on people's belief and special decision. As everyone knows, people from different backgrounds, such as different areas, different cultures and different incomes, will probably form some groups with different beliefs. They have prominent homogeneity in the group and there are differences among different groups. In other words, the whole system factors will affect people's behavior. At the same time, the factors of the groups that people belong to will also affect people's behavior.

Information Flow

Information flow means people can consult others' choices when they make a decision, however they ignore their existing information or useful information. Information flow theory describes lots of phenomenon about communication and evaluates information disappearances, so we can cognize prejudice from a perspective of cognition. Psychological experiments confirmed that people always share cognition and merely exchange their personal information when they are communicating with each other. Shiller (2002) considered that this is because limiting attention can only focus on hot information, then form similar thinking activities and people's communications and media's advertisements further strengthen their beliefs. Kuran and Sunstein (1991) describes the process that the group belief forms. It

can acquire streaming media effects. Bikhchandani, Hirshleifer and Welch's (1996) structures form the model of information flow. They explain why a little information can lead to social faction

Group Psychology

As a common phenomenon in group psychology study, conformity behavior analyzes people's behavior in the group from an emotional perspective. People imitate and affect each other in the group. At present, circulatory stimulates and reactions will drive people's emotional feelings and make them lose intelligent judgment. The mode of action usually includes two normal forms. The first form is emotional appeal. When people's cognition and attitude appear highly in conformity, it is more probable that emotional appeal will appear. The second form is behavior spread. When people experience bigger emotional waves, as the emotion keeps expanding, behavior expression will continue enhancing, further stimulating people's emotions. This kind of behavior is addictive and difficult to control, so it can cause serious damage to the society.

Social Psychological Analysis about Financial Cognition

In reality, many financial mentalities and behaviors are difficult to explain, but they can be explained by psychological theory. Many hot financial issues and crises also have a close connection with psychology. Behavioral finance studies cognitive bias and cognitive objectives by the way of cognitive psychology and can explain financial issues. It also establishes the homologous theory model.

Common Cognitive Principle

In cognitive styles, the rational economic man hypothesis can obtain the entire information, analyze it, and then make a decision by itself. Actually, investors are usually in an inferior position, so it is very hard for them to do a deep analysis and deal with complex judgments. Psychological studies demonstrate that people's decision-making processes often use a heuristic reasoning model. It uses a very simple method to simplify complex questions, and then it forms a single decision-making process. It mainly includes representativeness, available laws, anchoring and adjustment and so on.

Representativeness. This rule means that when people are unsure about something, they will grasp one feature of the problem to directly infer the result. They will not consider the probability of the other factions and other relevant reasons and features. In many circumstance, Labin's decimal theorem law can help people quickly infer the essence of the consequence. But sometimes it may lead to a serious bias, especially the basic element of the event-unconditional probability and the sample size will be ignored.

Available laws. This rule means that in most conditions, people only have the basic information about the problem, including the quantity and difficulty to make sure the possibility of the event appears, and then decide to not to look for other relevant information. Khnemann and Tversky (1974) studied an example of correlative thinking. They found the method has serious recall bias and search features because when people search information in their heads, all of the bias is unable to find relevant information.

Anchoring and adjustment. This rule means that in unsure circumstances, people usually use a reference point and anchor to reduce ambiguity, and then they draw a conclusion by some adjustment. Slovic and Lichtenstein suggested (2005) that whatever initial value roots in their implicit information or result of rough calculation, later adjustment is usually not enough. Different initial values will lead to different results. Kahnemann and Tversky (1974) described the wheel of fortune experiment. It showed the tendentiousness clearly. People are restrained by too many meaningless initial values.

Social Psychological Explanation about Financial Cognition

The social psychological explanation about fluctuations of stock price and sunk cost. Psychological studies have found that people will produce a confirmation bias – once they form prior beliefs. They can help people seek kinds of evidence consciously to make sure of previous beliefs. It will make investors insist in a wrong trading strategy more easily, and then lead to a pricing bias of financial products occurring, until there is very powerful evidence compelling them to change prior beliefs. The typical investors' cognitive features can be used to explain excessive stock price fluctuations. If positive fluctuation of average growth rate of cash dividends is larger than that in reality, after typical investor's cognition shows them the growth, they will quickly believe the average growth rate of cash dividends will increase. So they will promote the price of stock to increase by homologous purchasing behavior.

Psychology studies have also found that people can produce a kind of behavior induced attitude change. If the action fails, people will revise down their beliefs, reducing the loss caused by regret artificially; it is also a kind of comfort performance for themselves. If the operation is successful, people will revise up their belief, and show their wise decisions. Arkes and Blumer (1991) suggested this kind of cognitive bias can be used to explain the investment behavior of the sunk cost effect.

Psychology analyses on the Prospect Theory. One of the important influences of cognitive psychology on behavioral finance is that it proposed the prospect theory in behavioral finance. The significance of the theory is that it is significant to the financial behavior preference description. Prospect theory describes three critical psychological characteristics about people questioning decisions under uncertain situations: first, in addition to focusing on the final level of wealth, people will care about gains and losses; second, people dislike the possible risk in earnings, but generally are willing to accept the risk of loss; third, people's aversion is fuzzy, and they will give the size of the corresponding weight according to probability, which has produced the result of deterministic effects.

On the one hand, based on the prospect theory, Thaler and Johnson (1995) has raised the issue of mental accounts: competently rational people consider the decision problem from the perspective of it's fully considered all sorts of results and integrated computation their gain and loss. But, in fact, people often decompose the problem into some relatively simple habits and unit, and keep relatively independent and follow up profit and loss situation in the mind, they are also more affected by the psychological feeling, this way of thinking is the mental accounts.

On the other hand, many researchers extended the research on prospect theory analysis to the general equilibrium dividend pricing model. The model shows that the favorable news of cash flow will drive stock prices, increasing the yield of the early stage of the investors, and the risk of loss of investors may be smaller, so it will be discounted at a lower discount rate of future cash flows, and prompt the stock price to go higher. Accordingly, the news in terms of cash flow would make stock prices fall, and leads investors to generate initial losses, and the degree of investors' aversion to losses, so therefore, they use a higher discount rate to discount future cash flows, and push the stock price leads to a lower level.

Social Cultural Psychological Tendencies of Financial Behavior

In reality, the tendency of blind self-confidence, conservatism, loss aversion, as well as the related psychological characteristics and so on, would directly affect the investment behavior of people.

Financial Behavior Tendency of Social Cultural Psychology

Overconfidence is the result of people's optimism spirit. Psychology studies have found that, in many ways, most people are excessively optimistic for their own ability and their future prospects (such as

driving level, a sense of humor, getting along with people and so on). According to a survey, 90% of respondents said they were higher than the average level of ability. Because of self-reinforcing attribution bias, at the same time, people will often owe good results to their ability, and blame a poor external environment for bad results. Conservatism is one of the many thinking inertias for people; in their view, it is very difficult to change their original belief, and individual strength of new information correction is not enough to change the original ideas. Loss aversion tendency is that the degree of subjective or ambiguous uncertainty avoidance is far more than the rejection of the objective uncertainty. Heath and Tversky's (2005) studies show that the degree of people's dislike of uncertainty and their ability to estimate subjective uncertainty probability are negatively correlated. In addition, Fox and Tversky (2005) supposed that the influence from decision-making errors experience or the stronger ability of decision making participants can make people hate uncertainty more.

Social Psychology Analysis of Financial Behavior

Social psychology found that people will have a strong sense of regret after making mistakes, and the regret of the pain may have more of an effect on people than the pain of the original error. Therefore, in people's financial behavior decisions, they tend to avoid future possible regret feelings, which can take the decision target so they have the smallest regret value. This theory illustrates the problem of ignoring the regret of bias; people are used to fully estimating the future possible circumstances before the decision, and taking action will cause the regret degree to be much higher than no action. There are two choices in front of people, for example, one is a loss of \$8900, and the other is an eighty percent loss of \$12000 or they may not have losses, but the study found that the vast majority of people will choose the latter – this is loss aversion. The influence of these emotional factors make people's investment decisions deviate from the basic hypothesis of the rational economic man in essence; this helps to explain the financial problems that are not easy to explain originally. For example, the so-called excessive trading phenomenon exists in investment, and the investor's trade is frequent, but the income is hardly enough to compensate for transaction costs. Because people tend to be blindly confident, they firmly believe that the information they have is enough to make them gain considerable returns in sales, but, in fact, this so-called information is not the meaning of investment profit, and may lead to a proliferation of trading.

In addition, fuzzy and loss aversion of people can be used to explain the financial problems of equity premium. As investors could not accurately grasp the distribution of stock returns, when in the face of great uncertainty, they prefer to make the worst estimation and selection. Maenhout (2001) supposed, if investors are worried that they have based their decision on the wrong stock yield estimation model, they may demand a higher equity premium to compensate for the cognitive fuzzy probability distribution of the reality. Barberis, Huang and Santos' model research (2000) demonstrates that the change of the degree of loss aversion will cause stock price volatility, and loss aversion makes investors not want to see the stock market fall, so they will demand more premiums to offset risky securities.

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The Real Solution of Mental Problems

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[Abstract] *This study will focus on the prevention of mental illness, since there must be a subjective estimate between life events and mental illness. This study will conduct literature review including Chinese ancient books and Buddhist Scriptures, such as Taoteching, Lun yu, Huang Di Nei Jing and Taisho Tripitaka, etc. This study will conduct a synthesized analysis and provide a new thinking pattern through this method. The goal of this study is to deliver a real solution to mental problems. According to Chinese ancient saints' thoughts, meditation could be a better solution for mental problems. In addition, meditation becomes more and more popular in western psychotherapy.*

[Keywords] *meditation; mental problem; psychotherapy*

Introduction

Modern life not only drives people faster, but also makes people face more problems. When people face more and more problems, they suffer mental illness easily if they fail to deal with problems properly. In addition, mental illness is not only harmful to individuals, but also causes a certain degree of impact on society. This is the reason why more and more people are eager on the subject of mental growth. There are many experts to help people who suffer from mental illness such as psychiatrists and psychological consultants. Psychotherapy has a good purpose; just like something gets broken, it then gets fixed. Why should we take care of the people after they have suffered? There is a saying goes, '*To prevent is better than to cure*'. Maybe we can prevent it before it happens and this is actually what a doctor does. After all, mental illness is not like a physical illness. To give help to those who have already suffered is palliative. Personal mental illness can only be solved by themselves.

The reason for the new idea of psychotherapy is that Western psychological development is based on traditional science, which is set up by three areas: namely, system, control and information. As a result, psychologists always concentrate on how to discover problems, how to analyze problems and how to solve the problems. According to this logical thinking, the best solution is just intervention treatment at an early stage. However, is this treatment really a good solution for mental problems? After studying papers with themes about Mindfulness, there are some psychologists that seem to realize the limitation of this logical thinking. Furthermore, the basic principles of Mindfulness are based on Buddhism, which was founded 2500 years ago. In the meantime, the similar ideas were mentioned in China including Taoism and Confucianism.

This study will focus on the prevention of mental illness, since there must be a subjective estimate between life events and mental illness. Narrative Therapy claims that every thinking pattern of a human being is constructed by themselves and mental problems are as well. Therefore, it could be argued that mental problems could be deconstructed by human beings. As a result, this study will conduct a synthesized analysis and provide a new thinking pattern through cross-cultural study among Chinese traditional culture, original Buddhism and modern western psychology, to realize how they help people to

set up a correct think pattern and what are the principles and values of them when they encounter the various life events.

Literature Review

Nowadays, Mindfulness-related research has dramatically increased. For example, Shapiro (2009) mentions that more than 260 mindfulness-based scientific articles have been published in the psychological literature. This is just a beginning. It seems that there is an invisible hand blending western psychology and traditional eastern culture together. There is an old saying in China, ‘*The general trend of countries is that closes long divide surely, divides long reunion soon.*’ It is because sometimes there are many countries and sometimes just one country during 5000 years to 2500 B.C. until now in China. This rule also works for psychotherapy. Psychotherapy comes from psychology, and psychology is divided from philosophy and religion. Just like H. Ebbinghaus (1885), a famous German psychologist, who said that psychology has a long past, but only has a short history. It could be argued that sooner or later Psychotherapy is going to come back Philosophy and Religion.

The definition of mindfulness is that ‘Mindfulness means paying attention on purpose, in the present moment, with qualities like compassion, curiosity and acceptance’ (Alidina, 2010, p. 7). And ‘Through being mindful, you discover how to live in the present moment in an enjoyable way, rather than worrying about the past or being concerned about the future.’ Indeed, most people who suffer from mental illness, suffer because of two reasons: regret about the past and worry about the future. In fact, ‘mindfulness was investigated and developed by Buddha and followers of Buddha’ (Alidina, 2010, p. 279). In other words, utilizing mindfulness for the treatment of people who suffer from mental illness by therapist had been generated and used since 2500 years ago in ancient India. Therefore, we need to know further information about Mindfulness from Buddhism.

Buddha, (566 B.C.-486 B.C.) before he became the Buddha, was a prince in a certain kingdom in ancient India. One day he realized that there are sufferings in life and he swore to find out a total solution. In order to get rid of the variety sufferings from life, Buddha tried many methods such as ascetic and hedonic but still failed. However, he never gave up and chose another method, sitting in meditation 24 hours a day and 7 days long under a bodhi-tree. Eventually he became the Buddha who is a totally aware man and realized the truth of the cosmos. There is a key process that is the meditation. It is the only way to help people learn mindfulness and become aware. When Buddha became Buddha, he said that ‘We all have a pure and clear Buddha nature, obscured by worry and delusion.’¹ The delusion is the root of every worry and the reason why people could not be happy. At the meantime, if we found our Buddha nature, then we can be happy and truly exist. When we become aware, then we are aware we are thinking, and we aware what we exactly do right now and every moment. Professor Fang believes that the main idea of Buddhism is that:

‘The behavior of individual should not be influenced by external environment instead could be controlled by our mind. The influence of external environment is just as strait-jacket, and only focus on our mind to realize everything of the external is unreal can be released’ (Fang, 2006, p. 19).

All of the Buddha teachings were collected into three scriptures, namely Sutra-pitaka, Vinaya-pitaka and Abhidharma-pitaka, which could be interpreted into Commandment, Meditation and Wisdom parts.

¹ *Taisho Tripitaka* Vol. T10, No. 279

This is a step-by-step process. If we ignore the commandment, then meditation could not succeed, not to mention getting wisdom. In other words, we should improve our moral character, then we can try to make our mind peaceful, and at last, we could obtain wisdom. There are five basic commandments including abstaining from killing, stealing or robbing, illegal sex, lying and drinking. These commandments are not only good for followers of Buddhism, but also good for everybody. When we obey these commandments, our behavior will become better and then help to sit meditation.

We should learn how to make our mind peaceful, and it is good for mental illness. Many people do not want to stay alone, but it is just a good way to treat our mind. Our mind likes quiet, rather than agitation. Sometimes we will say that ‘leave me alone’ when we feel sad or irritable and have no idea how to do. The idea always comes when we are at peace. Besides, we always could get energy when we pray alone.

Meditation can help us to close our Buddha nature. Because when we practice meditation every day, we can realize that everything we can see including all environments, all people, all things and ourselves are unreal. All of these things are changing or disappearing every moment. They are just illusions in our minds. However, real thing never changes and exist last, i.e. our Buddha nature. According to Buddhism theory, every object is composed of elements from earth, water, fire and air. Once any element is gone, then object is gone too. It is so called ‘*four elements are void*’ in Buddhism. Thus, we do not need to grasp at something; just let them come and go freely. Therefore, we can get rid of sufferings since any suffering could not influence our Buddha nature. Buddha said that:

‘Guanyin Bodhisattva had practiced hard in Prajna paramita since long time ago. Therefore, he has insight to realize that five kinds of things are void, and dedicate himself to saving people from sufferings. Shariputra, you should know that object has no difference with void, and void has no difference with object. Object is void and void is object. The other four things which are feeling, thinking, acting and consciousness are the same with object.’¹

The end of meditation is nirvana, which means no life flow anymore, and stay in a perfect status without any sufferings. Buddha believes that life is like a flow; people cannot help to flow in and out over and over until they get nirvana. Life is full of sufferings just because life involves three things: greed, anger and confusion. All we need to do is to terminate these things. When we practice meditation, we can keep away from these things and accept everything that is without any supposing or expecting. When we find our Buddha nature, then it will be released and take over our body, just like a reborn person. Although, there are still many stimulants around us, they just come and go; we will not feel suffering any more.

In the meantime, there is some similar thinking that appeared in China about the 6th century B.C., such as Chinese Medical, Taoism and Confucianism. All are parts of Chinese traditional culture. First, in Chinese Medical part, it considers that mind and body are a whole system; they are related to each other and we cannot consider only one side. There is a very classic Chinese Medical textbook namely “*Huang Di Nei Jing*” which was 2500 years ago. However, Chinese Medical history could be as long as Chinese history, and thus up to now it helps the Chinese nation approximate 5000 years, and it could be called the Bible of Chinese Medical. It believes that there are 12 main channels that are the connection between each organ and arms and legs in our body. The ‘qi’ and ‘blood’ go through via these channels. The ‘qi’

¹ *Taisho Tripitaka* Vol. T8, No. 251

belongs to ‘yang’ and the ‘blood’ belongs to ‘yin’, and Yin-Yang should be balanced, otherwise illness comes. There are seven psychological activities that could disturb the balance of Yin-Yang if they were changing dramatically which are joy, anger, sorrow, sadness, fear, fright, and ruminant. For example, the ‘qi’ would be in a mess when people are angry, and the ‘qi’ would be obstructed when people feel depressed. Both cases would lead to an imbalance of Yin-Yang and cause people to get sick. According to the research of “*Huang Di Nei Jing*”, it said that:

‘Antediluvian saint taught people that they should avoid when bad climatic conditions or bad environment comes. If people have less desire, the ‘qi’ goes everywhere smoothly and spirit is convergent, then do not get sick. Therefore, people should take easy and decrease desire, without any complain and fear in their mind, work hard but feel no tired. People should be in a calm mood, enjoy what they got, meals, customs and clothes. People do not envy each other just as original nature. Therefore, any temptation could not influence people’s mind such as treasure or beauty, and they do not worry about what they has got or what they has lost. It is so called conform to Tao.’¹

“*Huang Di Nei Jing*” emphasizes that we should learn how to live correctly. First of all, our daily life should be adjusted based on the four seasons. Then, we should keep our mind clam and peaceful based on meditation. Because our spirit can become brilliant in a quiet place, our immune system will promote when we have good spirit status. It is an information society now, so everyone explores themselves in a mess of information circumstance from TV, text, Internet, commercials, notebook, phone calls and so on. It is not good for our minds, since too many garbage information and temptation will hardly keep our mind calm, but instead exhausted.

Second, in Taoism part, it could be said that Taoism comes as Chinese culture began since the Genesis of the Chinese race has close relationship with Taoism. The Taoism is the most ancient religion in China and it influences each person and each family until now. The history of Taoism is about 7000 years old. People used it in daily life in the beginning, and then religion set up after thousands years. The founder of Taoism is Lao Zi (? -471 B.C.) and he stated that:

Keep the quietest status and reach the voidest point. You would find out the movement of everything is like circles when you see everything in the world. Everything is come back its root and this is called ‘quiet’. Quiet is called ‘return its destiny’ and this is called ‘constant’. Realize the constant means ‘wisdom’. People who do not realize the constant are always disturbing the things and making self in danger. A man who understands the constant would have tolerant and then would selfless. A selfless man would cover everything and this means like God. A man who does everything like God means Tao and Tao is forever. As a result, a man could have longevity and keep dangerous away.’²

The most important thing of Taoism is longevity, therefore they would try hard to keep healthy. In order to accomplish this goal, there are two parts that need to be cared for: physical part and mental part. Our body is controlled by our minds and all we need to do is learn how to control our mind. Thus, there is important training that must be practiced everyday – meditation. This is the only way to help people to keep the quietest status and reach the voidest point.

¹ *Huang Di Nei Jing* • suwen , No.1

² *Taoteching* Ch.16.

Third, in Confucianism part, it and Buddhism and Taoism are the top three faiths in China and all of them lead to extraordinary influence in Chinese daily life. Confucianism is especially utilized in education and government. The founder of Confucianism is Confucius (551 B.C.-479 B.C.) and is the most holy teacher in China. The central idea of Confucius is the 'ren', which means humanity. He emphasized that a man should be cultured and become a good man, which means realizing his mission in the world and having reasonable personal relationships with others. A man would not be selfish and not care about personal gains and losses, instead he would focus on long-range goals when he understood his mission in the world. Confucius thought everybody should like this. How to do 'ren'? Confucius said: '*Control self and be polite is ren.*'¹ Meditation can help to control the self. Besides, Confucianism also emphasizes the significance of self-cultivation, because this is a key point to help a man become a good man and it is supposed to be exercised until death. One of the self-cultivation exercises is meditation. He stated:

*You must concentrate your mind without any idea. Listening not by your ear but your heart is better. However the best way of listening is by 'qi'. The ear just listen and the heart just give meaning and cope with others. The 'qi' is void which can integrate and communicate everything in cosmos. Moreover only Tao can work via void in cosmos. This void status is called that 'Xin-zhai' which means pure-mind.*²

Confucius believed that a man should do self-cultivation well, then he is able to do family well, and then he is able to rule a country, and finally he is able to be a king of the world. Meditation plays a very significant role; it not only can help people find their mission in the world, but also help them to get rid of desires just like ancient saints deeds in China.

According to these three schools of thoughts, Buddhism, Taoism and Confucianism, we can realize that meditation is a very important exercise during ancient society. It not only can help people become better in body and mind, but also help people to communicate with others in the universe. Just like praying to God, we always need a quiet place and give ourselves to God. Communication happens when we concentrate on praying. Therefore, the importance of meditation is self-evident.

The Effects of Meditation

Goldin, et al. (2009) researched the effects of Mindfulness-Based Stress Reduction (MBSR) on emotion regulation in Social Anxiety Disorder. MBSR consists of multiple forms of mindfulness practice, including formal and informal meditation practice, as well as Hatha yoga (Kabat-Zinn, 1990). Therefore, it could be argued that the basis of MBSR is meditation. According to the analysis of a multiple regression model was implemented using the AFNI 3d Deconvolve program, which was conducted by Goldin, et al. (2009). The data showed that from baseline to post-mindfulness meditation patients who suffer from Social Anxiety Disorder (SAD) had decreased social anxiety, depression, rumination, and state anxiety, as well as increased self-esteem. See Table 1.

¹ Lun yu • yan-yuan, No.12.

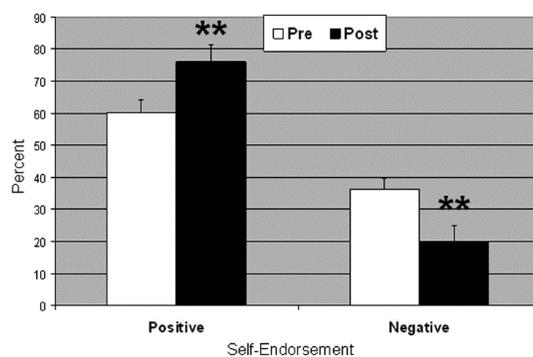
² Chuang-tzu • Renjianshi. No.4

Table 1. Clinical Measures (Goldin, et al., 2010)

Dependent variable	Baseline/ M ± SD	Post-MBSR/ M ± SD	t (15), Effect size(η ²)
Social anxiety	68.7 ± 21.2	49.3 ± 17.0	4.3***, .59
Depression	8.7 ± 9.1	3.4 ± 3.2	2.2*, .27
Rumination	26.4 ± 6.5	19.3 ± 95.7	3.8**, .53
State anxiety	41.5 ± 9.3	29.6 ± 6.4	8.4***, .84
Self-esteem	22.7 ± 4.6	27.2 ± 4.7	3.7*, .51

Note: **p* < .05. ***p* < .01, ****p* < .001. Effect size = partial eta².

In addition, patients obviously decreased negative self-endorsement and increased positive self-endorsement when they had been treated by mindfulness meditation. $F(1,14)=19.91$, $p<.001$, $\eta_p^2=.60$. Follow-up paired *t* tests showed that from baseline to post-mindfulness, and people had reduced negative, $t(1,14)=3.39$, $p<.005$ and increased positive, $t(1,14)=4.04$, $p<.005$, self-endorsement. See Figure 1.



Remark: ***p* < .005

Figure 1. Positive vs. Negative of the Self-Endorsement Before and After Mindfulness Meditation Training (Goldin, et al., 2009)

According to the research of Goldin, et al. (2010), mindfulness meditation training in patients with SAD may reduce emotional reactivity while enhancing emotion regulation. These changes might facilitate reduction in SAD-related avoidance behaviors, clinical symptoms, and automatic emotional reactivity to negative self-beliefs in patients with SAD.

Summary

The goal of psychotherapy is to help people return their normal mental status from mental problem. However, mental problem basically result from our incorrect thoughts. Therefore, we should help patients figure out their nature instincts since our nature instincts are without any incorrect thoughts. It could be argued that the medicine therapy is not a permanent cure method.

How to figure out the nature instincts of human beings? The Chinese ancient saints mentioned that nature instincts prefer quiet environment to noise one. Thus, ancient saints know meditation and did it very well. They have a correct mind and thoughts without mental problems. Nowadays, people always have a variety of sensual lives, and as a result, people not only keep away their nature instincts, but also suffer mental problem easily.

The goal of this study is to deliver a real solution of mental problem. According to Chinese ancient saints' thoughts, meditation could be a better solution for mental problem. In addition, meditation becomes more and more popular in western psychotherapy. There are many research papers proved that

meditation works on patients with SAD. Patients directly change their positive and negative psychological activities. We even can see the changes of neural activity mechanism of their brains during meditation time through advance medical equipment.

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A Study on the Positive Self-Esteem of Bawcocks in Mount Liang from their Self-Serving Bias and Attributional Strategies

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[Abstract] *Bawcocks in Mount Liang was a gang that was marginalized by society in the Chinese song “Dynasty”. Although they have been regarded as Chinese heroes ever since, the ways to Mount Liang were still painful for each member. Based on the analysis about the bawcocks’ dialogue, this thesis focused on four constructs in the view of social psychology. As a result, the authors found that attachment might be the key point that led to their marginalization. Self-serving attribution, also called bias, was very important for any life confronting death. As to the Chinese society, intimacy, including both love and sex, should be paid more attention within each family.*

[Keywords] *Bawcocks in Mount Liang; marginalization, self-serving bias; attribution; self-esteem*

Introduction

Bawcocks in Mount Liang came from a Chinese literary masterpiece *Shui Hu Zhuan*, which means a story of 108 outlaws of the marsh. Nowadays, they have become a collection of marvelous images in Chinese symbols. Shi Nai’an, the author of *Shui Hu Zhuan*, licked such a crowd of literary images into shape so vividly and complicatedly that the work had both satiric and critical meaning (Lu, 2002), especially after chairman Mao Zedong focused on this work. Somebody even thought this was the secret of success that Mao Zedong had a pull over Jiang Jieshi, who was another great Chinese person of the time (Liu, 2013). What’s more important is that *Bawcocks in Mount Liang* have brought many controversies down through the ages, and can be concluded in the following six points:

1. First of all, as a point of revolutionists represented by Mao Zedong, the bawcocks finally surrendered to the government, so they are not truly revolutionists; they were especially loyal to the emperor from first to last.
2. Song Jiang, as the chief of *Bawcocks in Mount Liang*, took the brotherhood as a tool to exploit the bawcocks, so he is not a respectable image, nor a great hero; this greatly damaged the entire bawcocks’ image-building.
3. In daily life, nearly each of the bawcocks had a marginalized personality, as shown by compulsive gambling, irascibility, excessive drinking and abusive slaughters.
4. Lust for women went against the spirit of *Bawcocks in Mount Liang*, but some gays, such as Wang Ying, Dong Ping, acted as exceptions.
5. Nearly all the bawcocks had damaged families and damaged their families further, especially their their parents, children, or spouses.

6. After surrendering to the government, the bawcocks were persecuted to death ultimately, which signified that there were some fatal faults in the community.

After all, the above two points that talk about what should be belong to ethic topics and have been talked about one time after another, so we will abandon them to focus on the following four points from social psychological constructs, including the bawcocks' self-esteem, intimacy, attachment and self-worth accordingly.

Bawcocks in Mount Liang: A Gang Marginalized by the Society in Chinese Song Dynasty

Although the bawcocks are regarded as heroes in Chinese, all of them could be described by the words 'be compelled to go to Mount Liang'. However, the members might have had borderline personality disorder (BPD), whose self-esteem "is expressed in negative behaviors, such as criminal activities, gang affiliation, smoking, and alcohol and other drug dependency" (Marmot, 2003). Many bawcocks suffered irascibility, excessive drinking, abusive violence and even compulsive gambling, such as Ruan Xiaowu, Ruan Xiaoqi, Lu Da, Wu Song, Li Kui and so on.

Emotions

Nearly each bawcock was easy to be infuriated, which always led to attack. In the entire work, there are 55 times of "anger", 79 times of "angry", 53 times of "rage", 26 times of "offended", 7 times of "wrath", 6 times of "irritate", and 1 time of "indignation," in contrast to only 33 times of "pain", 6 times of "misery", 2 times of "sad," and 1 time of "agony".

Behavior

According to Bateman & Fonagy (2006), BPD expresses impulsive behavior, which includes alcohol abuse, eating disorders, unprotected sex or indiscriminate sex with multiple partners, reckless spending and reckless driving. For Bawcocks in Mount Liang, excessive drinking, abusive violence and even compulsive gambling are common behaviors. In the entire work, there are 699 times of "drink", 590 times of "kill", 462 times of "shout", 452 times of "fight", 442 times of "battle", 335 times of "attack", 304 times of "beat", and 142 times of "slaughter," in contrast to only 284 times of "talk", 276 times of "thank", 269 times of "speak," and 142 times of "greet". However, most of the bawcocks inhibit indiscriminate sex, which may have cultural differences.

Interpersonal Relationships

People with BPD are very sensitive to the way others treat them. The perceived expressions of kindness they would feel include intense joy and gratitude, while perceived criticism or hurtfulness they feel includes intense sadness or anger (Arntz, 2005). Bawcocks in Mount Liang were pleased 166 times, delighted 95 times, happy 81 times, and glad 39 times.

The Road to Mount Liang: Just a Way to Survive for the Bawcocks

The bawcocks at Mount Liang had no other choice but to survive at the time. Taking Lu Da for example, there are 6 chapters focusing on his deeds in the entire work, with violent actions in all the headlines, such as "Major Lu **Pummels** the Lord of the West" (Shi, Luo & Sidney, 1980, Chapter 3), "Sagacious Lu **Puts** Mount Wutai **in an Uproar**" (Chapter 4), "Lu the Tattooed Monk **Throws** Peach Blossom Village **into Confusion**" (Chapter 5), "Sagacious Lu **Burns Down** Waguan Monastery" (Chapter 6), "Sagacious Lu **Makes a Shambles of** Wild Boar Forest" (Chapter 8), and "The Tattooed Monk **Assaults** Two-Dragon

Mountain Alone” (Chapter 17). In Chapter 21, “Song Jiang **Slays** Poxi in a Fit of Anger”, he became a fugitive.

Wu Song’ is a bawcock similar to Lu Da; the headlines of 7 of the 8 chapters that focus on his deeds are described with violence, such as “Wu Song **Offers Heads** as Memorial Sacrifices” (Chapter 26), “Wu Song’s Prestige **Shakes** Anping Stockade” (Chapter 28), “Wu Song, Drunk, **Beats** Jiang the Gate Guard Giant” (Chapter 29), “Wu Song **Goes Wild** at Flying-Cloud Ponds” (Chapter 30), “General Zhang’s **Blood Spatters** the Duck and Drake Bower Pilgrim” (Chapter 31), and “Pilgrim Wu, Drunk, **Pummels** Kong Liang” (Chapter 32).

As the first general surrendered to Song Jiang across the battlefield, Qin Ming “**had no choice but to acquiesce**”; he “was furious. He longed to throw himself on Song Jiang. But then he realized that, first, this had been fated. Second, he had been put at a disadvantage by their abject courtesy. And third, he couldn’t vanquish them single-handed anyway. **He was forced to swallow his rage**” (Chapter 34).

Why could the bawcocks still obtain people’s respect with so many misdeeds? Because the bawcocks always fought against the men who took bribes for just, against adultery for brotherhood and against powerhouse for the weak, which made it so they had no way to survive but to Mount Liang.

Meanwhile, the self-esteem pattern pointed out that the bawcocks presented their self-esteem by a way of exaggerating themselves because of self-defense. Their sense of self-worth referred to external and internal factors as the different patterns of self-esteem basis, which might bring to light the puzzle of the bawcocks’ identity, which will be discussed in the following text.

The Road Before and after the One to Mount Liang: Intimacy is the Key Point

According to Christina Salmivalli (1999), the gang members developed a pattern of self-esteem with self-defense and self-exaggeration. Sokolov (2012) examined 40 patients with endogenous manic-delusion states with a domination of exaggerated self-esteem in his clinical reports and singled out three types of delusion syndromes, in which the first type was “characterized by the domination of delusion of exaggerated self-esteem, it was formatted by affective mechanisms as one of the symptoms of mania.”

Furthermore, Mark Leary (2001, 2007) investigated what underlies the motives to maintain or enhance self-esteem. He considered self-esteem feelings as a fuel gauge. The self-esteem gauge motivates us to act with greater sensitivity to others’ expectations, alerting subjects to threatened social rejection, so social rejection lowers our self-esteem and makes us take action on self-improvement and search for acceptance and inclusion elsewhere.

Sense of Self

As to the basis on which the self-esteem took shape, the bawcocks were far from the center of the powerhouse in the Song Dynasty, the emperors that preferred the scholar to the warrior, putting the falsehearted such as Gao Qiu, Cai Jing Yang Jian and other kith in an important position. As a result, the talents the bawcocks indulged themselves in were skills in *wushu* and represented false uniqueness with sexual frigidity by the way of internal facts, just as Shi Jin is described, “Every day, he steeled himself vigorously. Young, unmarried, he often got up in the middle of the night to drill with weapons. During the day he practiced archery and rode horse behind the manor” (Chapter 2).

Based on the analysis of the above words, the authors found that the bawcocks viewed martial honor as their mission and social identity. Disregarding their parents’ hopes and challenging the government’s

authoritativeness by way of external facts, the bawcocks attached more importance to the code of brotherhood rather than to filial piety or loyalty to implement some defect.

It is Song Jiang who Satisfies the Bawcocks' Needs Best

As in the above statement, people with BPD are very sensitive to the way others treat them. It is Song Jiang who satisfies the bawcocks' needs best compared to Chao Gai, Chai Jin and Lu Junyi. In Chapter 18, Song Jiang is described as “a clerk of the county magistrate’s court in Yuncheng. He wrote legibly and well, and was familiar with administrative procedures. Especially fond of playing with weapons, he was adept at many forms of fighting. He made friends only in the gallant fraternity, but he helped anyone, high or low, who sought his aid, providing his guest with food and lodging in the family manor, tirelessly keeping him company, and giving him traveling expenses when he wanted to leave. Song Jiang scattered gold about like dust! He never refused a request for money. He was always making things easy for people, solving their difficulties, settling differences, and saving lives. He provided the indigent with funds for coffins and medicines, gave charity to the poor, assisted in emergencies, and helped in cases of hardship. So he was famed throughout the provinces of Shandong and Hebei, and was known to all as the Timely Rain, because like the rain from the heavens, he brought succor to every living thing.”

As a statistical result, there were 40 instances of “chivalrous”, 39 times of “chivalry”, and 26 times of “chivalrously”, in contrast to 32 times of “love” (including love, loved, loving and loves), 12 times of “lovely”, 11 times of “intimate” and only 1 time of “intimately”!

Intimacy is the Key Point to the Bawcocks' Trauma

Although the bawcocks indulged themselves in skills in *wushu* and represented false uniqueness with sexual frigidity, they still sought to obtain intimacy. According to psychiatrists such as Karen Horney, Alfred Adler and others, senses of personal worth and ability is fundamental to individuals' identities. Family attachment during childhood is believed to play a crucial role in its development. Parents may foster self-esteem by expressing love and support for the child, as well as by helping the child set dominant values for achievement instead of imposing unusual skills.

According to the statistical result, with the help of constructs of self-esteem and self-concept, the author found that the bawcocks had a common deficiency in affiliation. In the entire work there are 1547 times of “brother”, in contrast to only 286 times of “wife”, 256 times of “son”, 185 times of “father”, 156 times of “mother”, 108 times of “daughter” and 101 times of “sister”!

Although most of the bawcocks represent sexual frigidity as their uniqueness, Wang Ying, Dong Ping acting as exceptions in lust for women. Song Jiang had to make match for Qin Ming and Hua Rong’s sister, Wang Ying and Hu Sanniang to make them satisfied. Shi Jin and An Daoquan even go to wench!

Affiliation to a Group Physically and Mentally can Develop Strengths and Talents

Many experiments have found that people attribute their success to their efforts and abilities, but attribute their failures to external factors such as bad luck, their kith and kin, or the unfairness of their surroundings (Campbell & Sedikides, 1999).

After the bawcocks surrendered to Mount Liang, the guys' attribution styles always converted from internal to external, taking what Hua Rong said to be their belief: “I never wanted to rebel against the imperial court. It was all the doing of that scoundrel Liu Gao making something out of nothing, using his

official position for private revenge, forcing me to turn my back on home and country and take refuge here!” (Chapter 34).

The changes of their attribution styles may be due to the changes of the social roles. According to Social Representations Theory (Moscovici, 1984), all individuals seek to achieve and maintain self-esteem by way of inducing selective perception of information, channeling value formation and modifying attribution processes. The outlaws, including the ones in Mount Liang, always adopted situational attributions for self-serving bias. Furthermore, attribution aspects of social representation are usually influenced by the interaction of category memberships soon and much.

Confronting Death: What is the Self-Worth of Bawcocks

After the bawcocks decided to be outlaws, they changed their self-presentation strategies. They changed from self-effacing to self-boasting, from *zai xia, xiao ren* to *sa jia, lao ye, lao niang*. Address of others also changed; the chieftains called their subordinates ‘*children*’.

According to McCann & Hancock (1983), those who score low in self-monitoring care less about what others think. Those more externally guided will be more likely to talk and act as others’ anticipations and favors.

According to Tafarodi (2004), self-esteem in collectivist cultures correlates closely with what others think of them and their group. Self-concept is changeable (context-specific), rather than stable (enduring across situations). In a study, 4 out of 5 Canadian students, but only 1/3 of Chinese and Japanese students, agreed that the inner self remains the same across different activity domains.

Confronted with death, the bawcocks possessed a more optimistic attitude than others. They are clear that they confronting death most closely, so they acclaimed that they enforced justice on the behalf of Heaven and abhorred evil as a deadly foe. Taking Song Jiang, Wu Yong and Hua Rong for example, he even chose suicide to protect the reputation of Bawcocks in Mount Liang. By those ways, the bawcocks formed positive self-esteem, which gave their life the greatest meaning.

Jeff Greenberg (2008) thought the reality of our own death motivates us to gain recognition from our work and values. To feel that our lives are not in vain, we must continually pursue self-esteem by meeting the needs of our societies. When facing death threats, self-esteem buffers anxiety from the cultural ideas by interaction of group members.

Implications and Conclusion

The masterpiece *Shui Hu Zhuan* implicates there may be some cultural particularity in Chinese to BPD. Marginalization always occurs in the interaction among the gang members, not merely caused by BPD. The authors came to a conclusion that attachment was very important for everyone. We’d better root for the sense of self-worth in internal sources, such as personal virtues. The minority’ crisis on social identity should be paid attention to, and self-esteem should be founded mainly on internal factors, such as intimacy, love and sex. Otherwise, we might lead to marginalization more easily. Self-serving bias connects closely with positive self-esteem, which is very important to our self-efficacy and buffers anxiety related to our certain death, especially to the talents in a minority.

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Modern Expectations in a Globalized Society Reflection on Three Sections of Life of Hero of Water Margin – Interpretation of Hero Life from the Perspective of Personal Construct Psychology

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[Abstract] The story of the Marsh went with three types of melodies, so the lifespan of the outlaws should be divided into several stages. In the view of psychology of personal constructs, the No. 1 character embodies such very important value constructs as military vs. civil, chivalrous vs. loyal and patriotic vs. homing with the methods of personal construct analysis. What's more, the traits of his supreme constructs can forecast his career choice in his whole lifespan. It comes to conclusion that each of the character's near-death choice is to do his utmost to actualize his life's value and heighten death's bearing, which enlightens the readers permeably.

[Keywords] Songjian; personal construct; construe

Introduction

Regardless of whether you are a general reader or a professional critic, you may notice three different styles based on all the plots of *All Men Are Brothers*: the first is an ode to a hero, the second is a toned ode, and the last one is a confusing elegy (Shi & Jin, 1991) Any careful reader will find that, in the climax of every style, Song Jiang writes a poem with a brush, expressing his discontentment, which becomes a new start of Liangshan career. This may be a deliberate arrangement by the editor in the narrative process, but the arrangement becomes a key to explain the turn of the whole career path. Only such explanations are used to express that Song Jiang shows individualism and self-centeredness in the entire text. Chinese literati tend to connect “ego” with “villain” and “selfishness”, and the “ego” has no chance to speak in daily life, so poetries to express emotions by describing concrete objects or taking advantage of a scene become the only witness for the existence of Chinese ego (reflecting the individual unique value and idea). As one of the typical representatives of the ideal personality of Chinese literati, Song Jiang also displays his “ego” only after being drunk, expressing his unique experience and his interpretation of life, and indicates a direction for his future life. In this paper, from the viewpoint of personal construct psychology, it is proved that “Song Jiang completes his personal constructs by means of poetries”.

Idea and Method of Personal Construct Psychology

The personal construct theory was first advocated by George Kelly, an American psychologist, who proposed that, for several centuries since the Renaissance, a scientist is the role which has developed fastest and attracted most attention among many groups of human society, so we can quote our predecessors' consensus for scientists to understand the psychological mechanism of everyone at a scientist level. The personal construct psychology, starting with the statement that “everyone is a scientist” as theory construction, points out the direction of our lives is guided by the way we predict events. In order to realize accurate predictions, just like scientists, all of us do the construing activities all the time.

The most common analysis proposed by Kelly in his theory of personality is self-role descriptive analysis, which is hereinafter called personal construct analysis. The practice is to allow the participants to write an article about his characteristics in the third person. The instructions of experimenters (or consultants) are as follows:

I would like you to describe general characteristics of XXX, as he is a leading character in a script. When writing, you are like one of his most intimate friends able to resonate with you. Maybe he is a person better than all the people who know him. Remember to use the third person, for example, using such an opening sentence: XXX is a... (Kelly, 1991, 1998)

When the participants complete their descriptions of self-role under this guidance, the experimenters must set about the analysis from the following points: the participants' topic continuity and a turning point; how the discourse is organized by the participants in the narrative process; when interpreting the discourse, the parts must be concerned, such as the context, statistical terms, switch of the experimenters' main focus, the experimenters' restatement of what the participants talk about the self-role. In the novel *All Men Are Brothers*, a limited number of poetries written by Song Jiang exactly describe Song Jiang himself, which is well suitable for analysis of this method.

Self-Role Description of Song Jiang

In history, Song Jiang was a real person. After a long time of evolution, such a literary image is still connected with this real person, and every image is involved in the difference in the process of evolution. The diachronic study, therefore, is undoubtedly of great value, and also is in accordance with the concept of personal construct psychology. Restricted by time, space and personal data collection, however, Song Jiang mentioned in this paper only refers to a character created by many narrators including Shi Nai'an, and what he himself should be is out of our discussion. In this paper, an authoritative version accepted by the literature currently (a 100-chapter version of *All Men Are Brothers*, based on Rongyutang's full edition, and published during the period of Emperor Wanli, Ming Dynasty, as the standard), is selected for text analysis.

In *All Men Are Brothers*, Song Jiang didn't have many opportunities to recite poetry, in total, only five poems and four Cis (a type of classical Chinese poetry):

Chapter 39 – Writing a poem inciting rebellion at Xunyang Restaurant after being drunken: Xijiangyue (West River Moon) (Shi & Luo, 1991, pp. 511-512 for content)

Chapter 71 – Drinking and singing with his brothers on the Double Ninth Festival: Manjianghong (Red All over the River) (Shi & Luo, 1991, p. 934 for content)

Chapter 72 – Meeting with Li Shishi to drink and tell secrets: Nianjiaonu

Chapter 90 – Sighing with emotion Yan Qing's shooting to frighten a group of wild goose: (Shi & Luo, 1991, p. 1158 for content)

Another two poems from Hu Qiao: (Shi & Luo, 1991, pp. 1166 & 1230 for content)

Personal Construct Analysis of Song Jiang

According to the self-role description and analytical methods enumerated before, the personal construct of Song Jiang is analyzed from six ways: First, the continuity of these poems and its turning point. As mentioned before, in the process of self-description, such a subject either continues or is switched. According to the idea of personal construct psychology, no matter whether being continuous or being a turning point, the contextual topics should retain internal consistency, only respectively expressing his

same pole and difference pole constructed. We need to discover its continuity from the turning point. After analysis of the above poetry from this angle, we can easily find three different themes: Chapter 39 Xijiangyue shows a kind of artistic conception, Chapter 71 Manjianghong and Chapter 72 Nianjiaonu shows another kind of artistic conception, and Chapter 90 shows another different artistic conception. These different artistic conceptions are considered as Song Jiang and even as several parts in Liangshan's career, so a few constructs are obtained. According to the literal meaning, a preliminary conclusion can be made: the first construct is that Song Jiang has talent but no opportunity to use it, followed by a construct that Song Jiang is loyal but no one knows, and the final construct is where his fate goes. To sum up, Song Jiang's constructs can be summarized in his own words as below: civil and military skills, royalty and righteousness, serving the country and settling down.

Second, do these poems show a constant theme? The answer is yes. The topic sentence is either the opening of the novel or sentences with openness in the whole text. From this perspective, regardless of his unrecognized talents, unknown royalty or where his fates goes, depression and confusion can be seen from these poems. Depression lies in his great aspirations that are difficult to fulfill, and confusion lies in that God does not help him. The poem "Can a wild-mannered fellow find a place all over the world, God?" fits in with the pursuit of Song Jiang. His behavior has gone beyond the prescribed scope of traditional ethics, but his question is only expressed by using the traditional cultural construct (an unknown "God").

Third, does every Ci, even every image in the artistic conception, have a special meaning? The answer is yes. Although the ultimate construct of Song Jiang does not go beyond the principle of feudal moral conduct or traditional ethics, but after making a general survey of his unique lifetime, his construct system displays great openness. His main value may be similar to the social mainstream, but he props up the weak, protects the heroes and strives for the defeated heroes, which not only shows his openness, but also prompts his ego to achieve unceasing expansion. Every image of his poems, therefore, has been injected with a new meaning. His "soaring aspiration" refers to either being an official or being heroes of outlaws: Xunyang River is stained by blood. As we say, it is a kind of power motive or a desire for control, and it is also interpreted as the needs for esteem in his lifetime while seeking for power. His "manliness" refers to not only Wei Qing with an ambition of "Xiongnu is not destroyed, how can one talk about home?", but also Huang Chao, a representative of the civilian uprising. His "craziness" can be used not only to compose a poem while drinking, but also "to fight foreign invasion and to defend the frontier". We know hereby that "fierce tiger", "a group of wild goose", "cold pond" and "Yu Pass" have specific meanings. There is no doubt that "fierce tiger" refers to Song Jiang himself, "a group of wild goose" represents one hundred and eight heroes with "four cardinal virtues: humanity, justice, propriety and wisdom", "cold pond" refers to the imperial court, and "Yu Pass" refers to the political platform where Song Jiang can realize his aspirations...

Fourth, the main construct is displayed through the statistics of word frequency. In the four Cis and five poems, after the statistics of words with an occurrence of more than two times, there is an unexpected discovery. Such words with negative meaning as "no", "nothing" and "null" have the highest frequency, and "nobody" "without assistance" become highlights in the statistical table. Based on this analysis, we can discuss it herein. Non-stop pursuit of Song Jiang in his lifetime can be seen from these words of discontent. In addition, it can be also speculated that Song Jiang depends on interpersonal relationships in realizing his value. It's all speculation, and the table will be analyzed thereafter.

Fifth, our focus is switched. We are used to making a selective emphasis on words of the participants. As a result, the source material loses its own objective value. Word frequency statistics from the fourth analytical perspective are a correction of such defects. The author always emphasizes “something” in Song Jiang’s construct, but you do not know that the words with the highest frequency used by Song Jiang are “no”, “nothing” and “null”, “unfortunate”, “unable to write a poem”, “unceasingly plaintive”, “unbearable”, “nobody knows”, “without assistance”, “no home”, “moonlight is like water and silver”, “spacious sky above ancient Chu” and “sunset and empty city trench”... expressing his solitude and regret as an individual life all without exception. “Heaven” is a word with the highest frequency used herein, showing that in the construct system of Song Jiang, besides “human” (three times), “heaven” (five times) seems to be more involved in his construction of the world. “A smile”, “one night” and “a little” expresses the perception of Song Jiang for moment and eternity.

Sixth, the role construct of Song Jiang is reproduced through playing a part. If the role-playing method is used to reproduce the real life of Song Jiang, such understanding will be more profound than memorizing Song Jiang’s words and deeds. It’s a pity that the current film and television cannot accomplish this because of the limitation of ancient costume. A variety of “dramatized interpretations” (Zhang, 2004) and works of thick black school have embodied the principle of this analytical perspective, which may be accepted as another case research. Due to more conjecture than demonstration, the color of moral judgments is too strong to keep away from the initial intention to understand the object for reconstructing the system. This technique can only be deemed as a reference to the empirical analysis.

In conclusion, we can see Song Jiang’s self-construction by his poetries, and his theme construct is constantly promoted. From civil & military skills and loyalty & righteousness to serving the country and settling down, the process is close to the “intellectual” construct hierarchical structure in Chinese culture, respectively experiencing three stages, namely, talent presentation, establishment of official rank & morality and settling down to get on with his pursuit.

Ultimate Construct Analysis of Song Jiang

Based on the above analysis, in the conflicts between personality characteristics and values of Song Jiang, besides the contradiction between “loyalty and righteousness”, there are other contradictions. Furthermore, an important starting point is the construct for the question of where his fate goes, namely, the ultimate construct. The ultimate construct refers to the interpretation of life meaning, selection of valuable life and attitude towards death. The “loyalty and righteousness” is indeed a core construct of the life value system of Song Jiang, but is not the only construct. “Civil and military skills”, in his construct system, are also important. “Serving the country and settling down” is considered as his highest construct at the same time, which has been mentioned when description and analysis of self-role are carried out for the poems of Song Jiang. In face of a choice between life and death, what Song Jiang does well reflects this point.

For the first time, Song Jiang set free Chao Gai privately, which was found by Yan Po, and his life had to be subject to her. In a moment of desperation, he suddenly killed Yan Po to avoid a choice between being executed and becoming an outlaw.

For the second time, after self-imposed exile, between the request of his father “loyalty and filial piety” and all his brothers trying to ask him to stay at Liangshan Marsh, he selected “loyalty and filial piety”, and even he went through hardships and danger and was exiled again.

For the third time, after tattooing his face and sending him into exile to Jiangzhou, although Song Jiang happily met with Dai Zong, Li Kui, Zhang Shun and prison officials, he cannot help asking for his value of life, writing a poem inciting rebellion at Xunyang Restaurant, and he forced himself to join the Liangshan rebels.

For the fourth time, all brothers defeated their enemy, occupied the city, captured enemy military officers alive, and desired to kill them for revenge (e.g., Zhang Qing nicknamed “no arrow feather”). Song Jiang repeatedly stood up, attempting to persuade the surrendered enemy military officers to become members under his command. He coordinated conflicts and strived for unity, and at the same time, he seriously complied with military discipline and standardized officers and soldiers, which is a good policy for the social stability and expansion of Liangshan career.

For the fifth time, after accepting amnesty and surrender, Song Jiang sent troops against rebel forces to win honor and glory, and his brothers were scattered. He felt pain, but spared no efforts for the Song Emperor. Eventually, he was given poisonous wine. He felt hatred, but he would rather die.

Song Jiang’s every choice is related to how to settle down, showing his attitude towards life and death. In that way, did he die in accordance with the definition of life meaning in the traditional culture, or die according to his individual construct of life value? Obviously, his first choice avoided an alternative when an individual conflicts with the traditional culture; his third and fourth choices present Song Jiang’s unique construction of life value; his second and the fifth choices submit to the interpretation of life meaning in the traditional culture. Combined with the situation where Song Jiang made a choice every time, it is easy to find that he made unremitting efforts to maximize his value of death.

Four Books (Great Learning, Doctrine of the Mean, Analects of Confucius and Mencius) annotated by Zhu Xi (1997) combined the predecessor’s theories with his own unique insights, useful for the society. In addition, the Neo-Confucianism represented by Cheng Hao and Cheng Yi two brothers and Zhu Xi was playing an increasingly important role, so after Zhu Xi’s death, the imperial court approved *Four Books* annotated by Zhu Xi as official books, which began to flourish from now on. Until the period of Emperor Yanyou in Yuan Dynasty (1314-1320), the imperial examinations restored, officially delimiting the topic scope in *Four Books* annotated by Zhu Xi. Later, Ming Dynasty and Qing Dynasty followed it and derived the examination system of “stereotyped writing”, and the topics are also from *Four Books* annotated by Zhu Xi. *All Men Are Brothers* was accomplished at the turning of Yuan Dynasty and Qing Dynasty, so *Four Books* annotated by Zhu Xi were viewed as the model for mainstream values during the period when the story of *All Men Are Brothers* was produced. The author compiled the content and analyzed the word frequency of the text concerning Song Jiang in *All Men Are Brothers*. It was found that in the description associated with Song Jiang, the word frequency of “heaven” cannot be compared to that in *Four Books*. It is confirmed that Song Jiang’s ultimate construct (his attitude towards death, his selection of life value and his interpretation of life meaning) was completely not in compliance with the rules of the traditional values to a certain extent, and he strived for writing his unique life chapter as an individual life within the allowable scope of the traditional framework.

Conclusion

In any era, development should be the theme of human activities, so it is of a country, of a society and of an individual. However, when we discuss a character, especially, a literary image, we always strive for characteristics and personality consistency, otherwise, it will cause the readers to question: the contextual

difference is too big, illogical, or the leading character is capricious and double-dealing, drifts with the current, loses his personality charm; or simply speaking, he has dissociative identity disorder. Hence, the final judgment is made, and he (she) disappears from the sight of the public. Jin Shengtian, therefore, in the evaluation of *All Men Are Brothers*, demeaned Song Jiang extremely, and slammed him as the most inferior character [1] (p. 21). The question is that a literary image or an ideal personality must be unchanged so as to maintain a perfect image, losing his prototype inherent contradiction and development, and eventually losing its authenticity.

In the paper, the method of empirical analysis is applied to find out the success of Song Jiang, namely, maybe he strived to write his own unique life chapter in the traditional culture. Obviously, Song Jiang not only tried to win popular support, but also was one of the capitulators of the revolution “against corrupt officials, but for emperors”. In his difficult pursuit of “righteousness” and “loyalty”, Song Jiang left his “name” in the “annals of history”; he selected “Li” (the lowest-level official) at the bottom layer of bureaucracy, and made friends with talents “learning martial arts” disgraced by the mainstream group; he was unwilling to succumb to the existing corrupt order completely, and express his opinion in the “poem inciting rebellion”; he combined his “righteousness” to his friends with his “loyalty” to the emperor against corrupt official, wicked and crafty people controlling the affairs of state, to compete a place for the social marginal figures and vulnerable groups; he commanded Liangshan Marsh, standardized all the misconducts of his brothers, transformed prisoners and surrendered military officers into the talents in place, and destroyed the old order while establishing a new order; in the acceptance of others, he realized his self-expansion, affirmed the object’s life value, gave a new life meaning to all his brothers, and improved the life realm of his brothers that died, etc. All of this is a unique interpretation for the life value of Song Jiang analyzed in this paper, and is also self-construction of Song Jiang in terms of life meaning in the traditional culture, which is expected to provide a platform for the research of Song Jiang. Grasping the relationship between revolution and order may be our inspiration given by *All Men Are Brothers* from the macro level. Only in the focus of various contradictions, however, often facing the test of death, we really think about the meaning of life. A kind of huge inclusive interpersonal expansion is often pregnant with an ego with revolutionary character and strength, which is the most important lesson the research of Song Jiang has brought us in this paper.

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The Importance of Ideals in the Chinese Modernization Process

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[Abstract] Ideal identity makes a major contribution to the definition of self-identity, but is often neglected by researchers. The article argues for re-appraisal of the notion of ideals in self-identity and clarified the conception of ideal identity. Finally, we sought to identify several determinants of ideal identity.

[Keywords] ideal; ideal identity; China

Introduction

“Ideal is stone, and win their spark;
Ideal is fire, lit out the lights;
Ideal lamp to illuminate nocturnal road;
Ideal is the road you come to the dawn cited.”

----- Liushahe

What’s your ideal? It is a question that everyone at some point will ask themselves. People always have different views of themselves as they would ideally like to be, and these ideals have implications for well-being, and a long tradition in humanistic (Rogers & Dymond, 1954) and social-cognitive (Higgins, 1987) psychology. However, to date, little has been done to pay attention to a person’s ideal or ideal identity. In this article, we wish to argue for a re-appraisal of the notion of ideals in self-concept. To do this, we will first describe our interpretation of identity and the way in which ideal identity forms part of the identity of people. Then we will discuss several factors that presumably affect ideal identity.

Ideal and Ideal Identity

Identity plays a large and significant role in shaping each of our lives. Rorty and Wong (1993) distinguished five aspects of identity. The first two are concerned with the more or less given aspects of a person. They are the somatic, proprioceptive and kinaesthetic dispositions and the central temperamental or psychological traits of a person. Examples of these would include such things as being tall, heavy, impulsive or melancholic. Rorty and Wong’s third and fourth aspects are related to the social positions of the individual. The third is social role identity and the fourth is socially defined group identity. Social role identity consists of central traits that are generally attributed to the roles a person has, for instance, being a mother or being an academic, or they are derived from what Rorty and Wong call ‘the impetus of an unfolding narrative’ (1990, p. 22). These last characteristics are specifically related to the way in which a person performs their role, for instance, being the always-available friend or the complainer.

The fifth aspect of a person’s identity is their ideal identity. This is comprised of those ideal images to which one aspires. An individual regards the ideals that are part of her ideal identity as highly desirable and consequently aspires to become like these images. These aspirations, while as yet not realized, are nonetheless part of the person’s identity precisely because these aspirations, as well as the way in which they strive after them, tell us something characteristically about the person (see also Gewirth, 1998).

Ruyter and Conroy (2002) describe three kinds of ideal images that a person can have, namely being like another person, being in a certain situation or having certain character traits. First, ideal images can be of actual other persons. Persons can aspire to become like a person they admire. For instance, many Chinese boys wish to be like Ming Yao and boys from the USA idealize Kobe Bryant. These two famous basketball players are ideals for boys, not only because of their basketball talents, but also, or maybe even more so, because of the admiration they get from others, as well as their financial circumstances. Totally different ideal types are embodied in morally exceptional persons, who are admired for their moral principles and concomitant courage or saints who represent the ideals of the spiritual, the serene, self-sacrifice and so on.

A second way in which people can define their ideal identity is in terms of ideal personal situations to which they aspire. We can, for instance, think of an ideal to become an abiding Christian, to become a mother, to become a famous composer, or to be wealthy. These descriptions are more abstract or depersonalized in the sense that they are not related to an idealized person but they are at the same time more personal, because it is not so much that one wants to be like another person, but that one pictures oneself in a situation.

Finally, ideal identity can consist of ideals in terms of ideal character traits. Which character traits a person considers ideal are again influenced by her societal and community environment as well as by the roles she has. For instance, when we asked our Bachelor of Education students to describe the characteristics of their ideal teacher, most of them mentioned character traits like being patient, honest, open and just.

People are confronted with many ideal persons, ideal situations and ideal character traits in their lives. Only when they underwrite these as being indeed ideals and ideals for them do they become part of their identity. This entails two steps: first, someone has to share the idea of an ideal and second, they have to see it as an ideal for them. Thus, idols that an individual may admire or romantic interludes about which they dream are not necessarily part of their ideal identity. Only when they want to become like the person or want to achieve the ideals, are the ideals part of their ideal identity. This is both a cognitive and emotive process.

Self-Discrepancy and the Ideal Image

Higgins (1987) conceived the self-discrepancy theory to account for the gap in perceptions between the actual and ideal self of individuals. The theory postulates three domains of self: actual self, ideal self, and ought self. The actual self represents the attributes that individuals or significant others believe individuals possess, whereas the ideal self and ought self represent the attributes that individuals or significant others ideally wish or feels obliged to possess. The latter concepts serve as self-evaluative standards and are called self-guides. Discrepancy between the actual self and the self-guides, Higgins maintains, results in a negative emotional–motivational state. Hence, in the case of the body, one may assume that the wider the discrepancy between individuals' bodily perceptions and particular bodily ideals is, the lower their body images and body satisfaction will be.

Borrowing from Higgins' (1987) terminology, one might also contend that both at the individual and the group level the effect of acquisition of external values on ideal image depends primarily on the distance between the actual or perceived ideal image and the desired ideal image (self-ideal discrepancy). Indeed, Rogers (1961) viewed a reduction in ideal/actual discrepancies to be an important therapeutic outcome, considering it to be an indication of positive personality change. From a social-cognitive

perspective, Higgins (1987) similarly argued and provided empirical evidence supporting the idea that when people experience a discrepancy between their actual self and their ideal self, they are likely to experience distress in the form of depressed affect. Accordingly, people are generally motivated to seek to reduce such ideal/actual self- discrepancies.

Rogers (1961) argued that the therapeutic relationship, characterized by genuineness, empathy, and unconditional positive regard, could facilitate the reduction of ideal/actual discrepancies by creating an environment in which clients would feel safe to explore and integrate aspects of themselves that previously had lain outside their self-concept (or self-structure), and therefore had been treated as off-limits or alien to the self.

Likewise, these discrepancies in the ideal image also need to explore some approaches and avenues for reduce discrepancies and improve well-being.

Culture and Ideal Identity: The Chinese Case

As the development of the Chinese modernization process, the complex process of globalization and modernization, have all contributed to radical changes in our society, which are not only reflected in the abundance material products, but also the tremendous changes in people's thinking. It is the most important aspect of the changes of Chinese thinking that are from the identification of ideal. In ancient China, the social ideal view was a utopian society, universal loving and multilateral benefiting, a small state with few people, and a perfect virtuous society. In the early years after the founding of the People's Republic of China, the social ideal view was the communism ideal, such as all-around development of people, a new generation of socialism, the new generation of communism, youngsters with four new virtues, and citizen with four virtues. Since the reform and opening up, the thought of the Chinese has broken its close state, the people have been gradually paying attention to their spirit appeal, and the ideal of individual has also changed.

This data comes from 1997-2011 ideology and political status of national university, five universities in Sichuan and UESTC qualitative research. The research shows that contemporary university students can strengthen common ideal socialism with Chinese characteristics, rightly dispose the relation between the individual ideal and social ideal. But, there are some problems about the social ideal. Social ideal is a fuzzy, one sided contradiction. Contemporary university students lack the communist ideal. Contemporary university students pay attention to the living ideal, and pursue the good life and material enjoyment (see, Wang, 2010).

Another research on the values of college students over 30 years since the reform and opening up shows that the values of college students could be divided into four periods: the period of reflection and awakening, the period of multi-polarization and value conflicts, the period of rationality and secularism, and the period of multiple integration and regression. Social changes, especially the changes of social class structure and interests, are the driving force behind changes in the ideals of college students; multi-dimensional value conflicts are the secondary driving force behind changes in their ideals, and radiation from foreign culture and the infiltration of campus culture is a catalyst for changes of their ideals (see, Meng, 2011).

Having an ideal identity is not only important, but also essential both for the community and the individual. The ideal identity of people is comprised of deep aspirations or desires that provide them with a framework for their formation of their identity and their actions. So, we must pay attention to ideal identity in our own culture background.

Determinants of Ideal Identity Among Young Chinese Adults

Meng (2011) used a structural equation model to show that international environment, domestic environment, university environment and family environment directly affect the ideal view of contemporary university students, and indirectly affects the ideal view of contemporary university students through higher education. In addition to environment, we think culture may also play an important role in ideal identity. In the past two decades, the continuum of individualism–collectivism has become a central dimension of supposed cultural and individual variability. Whereas individualistic cultures favor individual goals over group goals, collectivistic cultures prefer group goals (Hofstede, 1980; Triandis, 1995). Using somewhat different terms, Markus and Kitayama (1991) rendered this paradigm into a so-called independence–interdependence dichotomy and examined its effect on the self. They suggested that in interdependent societies, of which Japan serves as a prime example, others are used for self-definition rather than for self-evaluation, as in independent societies (e.g., the United States). As such, the basis of self-esteem in interdependent societies is the ability to adjust and restrain the self rather than to express it and validate internal attributes. China is also an interdependent society, which is used for self-definition rather than for self-evaluation, as in independent societies.

This dichotomy seems to have far-reaching repercussions on the way the ideal is perceived in different cultures. People in independent societies may view individual ideals more important, whereas in collective societies, such as China, social ideals may have more influence on individual ideals.

As we stated earlier, ideal identity is derived from encounters with others. The kind of person they would like to be or the kind of situation they envisage themselves in is influenced by the images with which they are presented. Now, we want to focus on the presentation of ideals in the context of education. Arendt (1958 & 1998) had insight that the acts of promising and forgiving are essential pre-requisites for identity and social continuity. For example, the teacher who claims to be a supportive, caring person and provider of such an environment for her students but who, on occasion, acts in a contrary manner may take different influence on children's ideal identity. Her claim to be such a person entails a promise – to live or act in accordance with a particular ideal personal and professional image. In failing to so act, the teacher has broken this tacit promise. Yet we know that this promise can be rehabilitated through an equally implicit social contract – forgiveness. Her transgression of her particular claim to be a particular kind of person (embodied in her identity) is assuaged because both she and her students accept that there is an ideal identity, which she (the teacher) constantly strives to integrate. Without such an ideal identity her claim to be kind and caring, as opposed to grumpy and malignant, would carry no social force. In this sense, the ideal identity serves a vital integrative function in society and its absence may be construed as a constant source of social instability.

Implications and Conclusion

In this paper, we have clarified our conception of ideal identity and given a brief image of Chinese young adults' ideals. We have also suggested that the identity of a person is only relatively stable, that one's identity changes due to changes in one's social setting and the changes in the social settings themselves. This is obviously also true for ideal identity. Therefore, the influence of environment and education should not be ignored. Additionally, ideal identity also changes in the process of one's life, because people acquire more information, and more skills to reflect on their ideals and sometimes ideals are fulfilled, possibly leading to the acquisition of new ideals.

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A Qualitative Study of Chinese Children's Concept of Procedural Justice

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[Abstract] *The development of Chinese children's concepts of procedural justice in a real-life group distribution was investigated in a qualitative approach. Thirty groups (four children in each group) of 5-, 7- and 9-year-old children were asked to distribute four kinds of gifts. The groups freely discussed how to distribute the gifts and then distributed among themselves. A week later, fifteen groups received feedback on just procedures and then completed a similar group distribution task. The 5-year-old children have not nearly mastered the concept of procedural justice. They could only use just procedures after receiving the feedback and their use of procedures was symbolic. The 7-year-old children were sensitive to procedural justice and were able to use and negotiate just procedure;. 9-year-old children could evaluate the used procedures and propose better ones. At each age, there were some children who gave up the distribution right or tacitly recognized the group leaders' distribution. 5- to 9-year-old Chinese children's concept of procedural justice reflected Confucian ethics.*

[Keywords] *moral development; concept of justice; procedural justice; Chinese; Confucianism*

Introduction

Western and Confucian Conception of Procedural Justice

Procedural justice refers to the normative or perceived justice of the procedures used in decision-making. According to Rawls (1971/1999), perfect procedural justice is characterized by two features: (a) there is an independent criterion of a fair outcome, and (b) it is possible to devise a procedure that guarantees the fair outcome. He gave an example of equally dividing a cake for a number of persons – the person that divides the cake gets the last piece. Habermas (1990) proposed the idea of procedural justice in terms of discourse ethics. He argued “all affected can accept the consequences and the side effects its general observance can be anticipated to have for the satisfaction of everyone's interests (and these consequences are preferred to those of known alternative possibilities for regulation)” (Habermas, 1990, p. 65). The rules of discourse include: “(1) Every subject with the competence to speak and act is allowed to take part in a discourse. (2a) Everyone is allowed to question any assertion whatever. (2b) Everyone is allowed to introduce any assertion whatever into the discourse. (2c) Everyone is allowed to express his attitudes, desires, and needs. (3) No speaker may be prevented, by internal or external coercion, from exercising his rights as laid down in (1) and (2)” (Habermas, 1990, p. 89).

Hwang (2011) analyzed the Confucian ideas of procedural justice. He stated that Confucian ethics are essentially status ethics. Confucians adopt appropriate ethical principles according to superior/inferior positions and intimate/distant relationships. Procedural justice in Confucian society follows the principle of respecting the superior. In resource allocation situations, the superiors play the role of allocator.

Previous Investigations on Children's Concept of Procedural Justice

Children's concept of justice is an important topic in the research area of moral development. Though children's concept of distributive justice has usually been investigated, very few developmental studies on children's concept of procedural justice have been done. Darley and Shultz (1990) reviewed the literature on children's moral judgment and summarized that children's attention to procedures lags behind the development of other domains of moral judgment. Habermas (1990) also considered "procedural" as the characteristic of the highest stage of moral judgment.

On children's judgment of procedural justice of authority figure's punishment or treatment, Fry and Corfield (1983) found that the fourth- and fifth-grade children have potential for evaluating an authority figure's procedural justice. Gold, Darley, Hilton and Zanna (1984) found that both first- and fifth-grade children were sensitive to procedural justice when they were shown with a hypothetical scenario involving a child accused and punished by her mother for breaking a vase. First graders were more likely to cite the concrete alternative explanation as a reason for the unfairness of punishment, while more fifth graders used the lack of proof as a reason. Hicks and Lawrence (1993) explored the procedural justice criteria endorsed by the seventh- and ninth-grade students in a judicial case (a teenager stole \$50 in a bookstore and was taken to juvenile court). In the twenty criteria of procedures for the trial, three most important ones evaluated by the participants were: the magistrate's effort to be fair, the magistrate's possession of favorable background information, and representation by a lawyer.

On adolescents' judgment of procedural justice in the context of family decision-making, Fondacaro, Jackson and Luescher (2002) found that personal respect, status recognition, correction, and trust each accounted for unique variance in family conflict and family cohesion. Adolescents' higher appraisals of procedural justice during family conflict resolution were related to lower levels of peer conflict and deviant peer group involvement (Stuart, Fondacaro, Miller, Brown, & Brank, 2008).

Previous limited studies on children's concept of procedural justice mainly paid attention to school age children's judgment on the procedural justice during the interaction with authority figures. However, young children's understanding and use of procedures in daily peer decision-making were not well studied. In the present study, Chinese young children's concept of procedural justice in a real-life group distribution was investigated.

Methods

Participants

One hundred and twenty children from three age groups (5-, 7- and 9-year-olds) participated in this study. They were from a kindergarten (5-year-olds) and a primary school (7- and 9-year-olds, from grade 1 and 3 respectively) in a north city of China.

Procedures

In a real-life group distribution activity, four children in a group (a total of thirty groups) were asked to distribute a piece of cake, a set of 12 crayons, 4 pieces of chocolate and 4 cartoon pins. After distributing all of the gifts, the children were asked to respond individually and collectively to a series of questions, which allowed them to provide verbal explanations for the concepts of procedural justice. After distribution in groups, each participant was asked individually their thoughts and judgment during the task. One week later, fifteen groups (five groups at each age) received feedback on just procedures and completed a similar group distribution task (with same procedure as the initial task, but the distribution goods were changed). The research process was videotaped and transcribed for careful analysis.

Results

Chinese Children's Concepts of Procedural Justice

In the initial task, 5-year-old children only proposed one suggestion about just procedure. Other suggestions or performances about procedures appeared in the second round distribution after feedback. Their use of procedures was symbolic, and they still could not make decisions through a just procedure (for example, they could not make association between the results of paper scissors stone and the decision they were going to make).

(1) Asking for advice

“How shall we distribute? Let’s think about it, ok?” (B3-M, Group Z9)

(2) Paper scissors stone (after feedback)

“Let’s play paper scissors stone. The winner takes one.” (B2-M, Group Z1)

(3) Dividing the cake after cutting line marks (after feedback)

A boy cut 3 lines on the 1/4, 1/2, and 3/4 position of a rectangle cake. (B3-M, Group Z5)

(4) Taking one with eyes closed (after feedback)

“My eyes are closed. I will get the one I touch.” (B3-F, Group Z1)

(5) Questioning the existing procedure (after feedback)

“Why always you divide them? No chance for me.” (B3-F, Z1 group)

In the initial task, 7-year-old children showed more concrete procedures such as proposing discussion, playing paper scissors stone, cutting lines on the cake before dividing, touching with eyes closed and voting for the distributor. They used the procedures more flexibly, and were clearer about the relationship between the procedures and the decision-making. They mainly use the procedures of paper scissors stone to deal with the conflict of preference among peers.

(1) Suggesting discussion and negotiation

“Wait a minute. Let’s discuss first.” (B3-F, Group Y9)

(2) Unanimous agreement

“Our group discussed and agreed. Then we made such distribution.” (B1-M, Group Y4, interview after distribution)

(3) Playing paper scissors stone

“If two persons like the same one, we play paper scissors stone. The winner chose one and the loser chose another.” (B3-F, Group Y5, interview after distribution)

(4) Cutting lines on the cake before dividing and asking for other’s ideas to adjust the positions of the lines

“A little bit forward? Cut here, ok? How about the size?” (B4-M, Group Y3)

(5) Distributing with eyes closed

“Close your eyes and distribute them.” (B3-F, Group Y5)

(6) Voting to decide who divide the cake

B1: “*Who agree he (B3) divide it? Raise your hands.*” B1, B2 and B4 raised their hands.
(Group Y6, voting for each member)

The 9-year-old children were more mature in the use of procedures. They made more detailed discussion and made original changes to make the procedures fairer. They also had clearer concept of asking for opinions and getting agreement. When they feel bad about a procedure, they thought about what could serve as a better one. In addition, some 9-year-old children were able to interpret and evaluate the procedures.

(1) Suggesting discussion

“Let’s discuss again. Carefully find a way of distribution.” (B4-M, Group X3)

(2) Playing paper scissors stone

“Nobody likes that one. Let’s play paper scissors stone.” (B2-M, Group X3)

(3) Taking one from the back (a change of the “taking one with eyes closed” procedure)

Having four cartoon pins in the hands, a girl stood behind a boy. Then the boy took one pin out of sight. (Group X1)

(4) Asking for comments and getting agreement

“When we distribute them, we asked for everyone’s opinions. After we all agreed, we began to distribute them.” (B4-M, Group X10, interview after distribution)

(5) Cutting lines on the cake before dividing and asking for agreement

“At first, we cut a line on the cake. If others agreed with the position of the lines, we began to cut the cake. It was asking for other’s opinions.” (B4-M, Group X1, interview after distribution)

(6) Evaluating the used procedures and proposing better ones

“Just now, she (the group leader) gave me the Gray Wolf pin, and gave another one the Happy Sheep pin. It was not fair at all. We should use ways like paper scissors stone. The winner takes what he wants first.” (B2-M, Group X3)

After receiving the feedback on just procedures, participants from the three age groups used new procedures in the second round task. The 5- and 7-year-old groups only adopted procedures of paper scissors stone (or similar procedures) in the feedback, while the 9-year-old groups used various kinds of new methods (e.g., touching with eyes closed, suggesting discussion, cutting lines before dividing the cake).

Analyzing Chinese Children’s Concept of Procedural Justice from the Distribution Right

In the 5-year-old groups, some children voluntarily become the distributors or the ones dared to distribute. The distributors spontaneously emerged during the task process. In most groups, the distribution was symbolic and the children quickly began to eat the cake before they completed the distribution. Therefore, there was no significant inequality of distribution right in most 5-year-old groups.

In some 7-year-old groups, the group leaders (team leaders in their natural class) had the distribution right. In most groups, they did not change the distributors in the second round task. The distribution right among group members was not equal.

Interviewer: “If you all liked the same one, what did you do?”

B4 boy: “If we all like the same one, the group leader divided them.”

Interviewer: “Who is the leader?”

B4: “Xiaoming.”

Interviewer: “Why he became the leader?”

B4: “He studied well, so our teacher let him to be a team leader.”

Interviewer: “How did you divide the cartoon pins?”

B4 boy: “There are totally 4 pins. Everyone should have a favorite one. The group leader divided them and asked us if we agreed. If someone did not agree the distribution, the leader gave him another one.”

(Group X4, a 7-year-old group)

Even so, the 7-year-old children were able to vote and play paper scissors stone to decide the distributor. Some children thought it was not good to distribute the gifts only by the group leader. In the 9-year-old groups, though the distribution right appeared more flexible, still some group leaders had the distribution right. Interestingly, in each age group, there was someone who did not dare or want to cut the cake and gave up the distribution right.

Discussion

The Development of Chinese Children’s Concept of Procedural Justice

In the entire task process, the 5- to 9-year-old children’s mastery (reflected in the behavior performance, verbal suggestion and verbal explanation) of the concept of procedural justice was on the whole relatively low. Children from the three age groups expressed different characteristics on their mastery of the concept of procedural justice. The 5-year-old children nearly have not mastered the concept of procedural justice. They could only use just procedures after receiving the feedback, but they still could not make association between the procedure and the decision-making. Children at this age were under a prepared condition of the development of the concept of procedural justice. This result is similar to that of Piaget (1932/1965) who found that children under 6 had not used procedures yet. The 7-year-old children were not only sensitive to procedural justice (Gold, et al., 1984), but they also acquired a vigorous development in negotiating and using procedures. The 9-year-old children could evaluate used procedures (higher level of explicit understanding of the concept of procedural justice) and propose better ones. This study provided enriched findings on young children’s concept of procedural justice.

After understanding better procedures from the feedback, the children improved in group performance of the negotiation and use of just procedures, as well as improved in individual member’s verbal suggestions and explanations concerning just procedures. The effect of the feedback has implications for moral education.

Cultural and Educational Implications

Western studies on procedural justice paid attention to whether individuals had a voice in group decision-making (e.g., Fondacaro, Brank, Stuart, Villanueva-Abraham, Luescher, & McNatt, 2006; Lind, Kanfer, & Earley, 1990), because “voice” reflected process control. However, in the children’s distribution process in this study, a considerable number of children did not express motivation or intention of control. They voluntarily give the distribution right to their group leaders or peers. This phenomenon reflected that there was power distance among children in their natural classroom. As Hwang (2011) proposed, Chinese people follow status ethics and the person in the superior position has the right to distribute resources. It was obvious even in the 5- to 9-year-old Chinese children’s peer decision-making.

For some children, the motivation of participation in the distribution was at a very low level. It's possible that they did not have such experiences or practices in their daily life, so they dared not to distribute the gifts. In terms of procedural justice, most 5- to 9-year-old peer groups did not give each person the opportunity to fully express their needs or personal opinions before making decision of the distribution. It's possible that children were not given the opportunity to express their opinions when there was a decision to be made related to them in their daily life. For improving children's concept of procedural justice, educational practices in families and schools would play important roles.

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Analysis of Misinterpretations on Chinese Culture in *Science and Civilization in China*

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[Abstract] *Science and Civilisation in China*, written by Dr. Joseph Needham, is one of the most significant academic works in cross-cultural studies in the world. It makes an intensive study of the ancient and the modern cultures, the Chinese and foreign cultures, and its profundity, extensiveness and magnificence arouses admiration from the cross-cultural scholars in China and abroad. However, the master in cross-cultural studies also encountered some barriers and misinterpretations of Chinese culture. It is of great benefit for the guidance of the present cross-cultural studies to analyze the barriers and the misinterpretations. This paper analyzes the misinterpretations from three respects: the misreading of Chinese figures and numbers; the mistranslation of the names of ancient Chinese; the misinterpretation of the ancient Chinese astronomical instruments. While misinterpretation in the literal world might introduce fresh information and angles in cultures, misinterpretation in history and science would result in negative effects. It requires extensive and profound knowledge, an indomitable will, and devoted spirit to accomplish the cause of cross-cultural study.

[Keywords] *Science and Civilisation in China*; misinterpretation of Chinese culture

Introduction

Science and Civilisation in China, written by Dr. Joseph Needham, has been considered the masterpiece in cross-cultural studies. The title of *Science and Civilisation in China* was translated into Chinese as *The History of Science and Technology in China* in the 1960s. Dr. Joseph Needham, chemist and founder of modern chemical embryology, was a Dr. of Science and Philosophy, a fellow of the Royal Academy of Sciences, British Academy, International Academy of History of Sciences, and honorary professor of the Chinese Academy of Sciences and the Chinese Academy of Social Sciences. He was one of the founders of Anglo Chinese Friendship Association and the Society for Anglo Chinese Understanding. The works of Dr. Needham have been translated into Japanese, Italian, Spanish, Dutch, Danish, German, French and so on.

However, even such a great master, who had extensive and profound knowledge, faced difficulties and barriers in cross-cultural studies. He was not free from mistakes in interpreting the Chinese culture. Thus, it will bring great benefit to cross-cultural studies to recognize and analyze the misinterpretations.

Misreading of Chinese Figures

Chinese figures, such as three-eight, four-eight, four-seven, have different connotations in different contexts. When they are used to mark the volume of the ancient books, for example, *Shih San Ching* (*The Thirteen Confucian Classics*), volume three-eight, means vol. 38. However, the figures, three-eight, four-eight, four-seven, have different connotations in certain circumstances. Dr. Needham misread the figures because he did not know the latter meaning of the figures.

Dr. Needham quoted *Chin Shu* in Part Two, Vol. 3 – *The Sciences of the Heavens in Science and Civilisation in China*:

‘Though many have discoursed upon the theory of the heavens, few have been as well acquainted with the principles of the Yin and Yang as Chang Heng and Lu Chi. They

considered that in order to trace the paths and degrees of motion of the Seven Luminaries, to observe the calendrical phenomena and the times of dawn and dusk, and to collate these with the forty-eight chhi; to investigate the divisions of the clepsydra and to predict the lengthening and shortening of the shadow of the gnomon, (finally) verifying all these changes by phonological observations – there was no instrument more precise than the (computational) armillary (hun hsiang)’ (Needham, 1959, vol.3, p.359).

The quotation from *Chin Shu* is originally from Ko Hung. Su Song from the Song dynasty also quoted this paragraph in his famous work on astronomy – *Hsin I Hsiang Fa Yao*:

‘And to collate these with the three-eight chhi; to investigate the divisions of the clepsydra and to predict the lengthening and shortening of the shadow of the gnomon, (finally) verifying all these changes by phonological observations – there was no instrument more precise than the (computational) armillary (hun hsiang)’ (Su, 1937, p. 11).

‘Forty-eight’ and ‘three-eight’ in the two quotations do not coincide. ‘Forty-eight’ does not make sense, while ‘three-eight’ is logical. ‘Three-eight chhi’ here refers to the twenty-four fortnightly periods, while ‘forty-eight chhi’ is mistaken.

Dr. Needham should not be responsible for the mistake of ‘four-eight *chhi*’, which is the negligence of the collator of *Chin Shu*. However, to interpret ‘four-eight *chhi*’ into ‘forty-eight *chhi*’, and to interpret ‘three-eight *chhi*’ into ‘thirty-eight *chhi*’ is due to Dr. Needham’s misunderstanding. He also made further explanation on ‘forty-eight *chhi*’ in the note:

‘i.e. the halves of the twenty-four fortnightly periods. Cj. p. 327 above’ (Needham, 1959, p. 359).

Misinterpretation in Heavenly Clockwork

Dr. Needham offered his understanding in his work – *Heavenly Clockwork* (1960). He wrote clearly in the note to the quoted paragraph:

‘Su Sung’s text writes wrongly thirty-eight. These are the weekly periods that constituted the better-known twenty-four named fortnightly periods (chieh ch’I [199]); there were also the seventy-two five-day periods called *hou* [200] (loc. cit. p. 20a). There were forty-eight indicator-rods, ***one for each of the forty-eight periods***, used in the clepsydra each at the appropriate time of year (loc. cit. p. 25a)’ (Needham & Wang, 1960, p. 23).

Forty-eight indicator-rods had been used in the clepsydra in China. There is a system related to clepsydra to divide the time of a day. The system clearly describes the length of the daytime and the night, which shows the changes of the length of daytime and night in different seasons.

It has been settled that there are forty quarters in the daytime and sixty quarters at night on the Winter Solstice; there are sixty quarters in the daytime and forty quarters at night on the Summer Solstice, which is based on the change of the position of the Sun; however, the latitude of the Sun changes constantly day by day, which means the length of daytime and night is not consistent even in the same season. Therefore, the system prescribes in the Donghan dynasty: the clepsydra adds a quarter in daytime every nine days, and reduces a quarter at night every nine days from the Winter Solstice; the clepsydra reduces a quarter in daytime, and adds a quarter at night every nine days from the Summer Solstice. Since there are 182 days from the Winter Solstice to the Summer Solstice, and there is 20 quarters’ gap in daytime or night, the figure 9 has been set. Then the clepsydra needs all together 41 indicator-rods for change. In order to offer more precise figures, the system to add or reduce a quarter every nine days has been abolished in *Hou Han Si Fen Li* after the Donghan dynasty, and it has been developed to adopt the measured data. In the fourteenth year of the reign period of Empire He (+102), Huo Rong proposed to

improve this way. He proposed that the length of daytime and night was related to the latitude of the Sun, and the clepsydra should be added or reduced a quarter when the latitude of the Sun changes 2.4 degrees, which is much more precise than the way to add or reduce a quarter every nine days, and the system needs all together 48 indicator-rods a year (Fan, 1995, p. 3032). This should be Dr. Needham's evidence.

But the rate between the change of the length of daytime and night and the latitude of the Sun is not simply proportional, which means their conclusion was not consistent to the reality. What they adopted and carried out was the measured data that was based on the twenty-four fortnightly periods. The following astronomers reckoned the length of the daytime and night with empiric formula on the basis of measured data. When it came to the Song dynasty, it was as Su Song said in his Hsin I Hsiang Fa Yao: 'The wheel for the float indicator-rods has a diameter of 6.7 ft. because the lengths of day-time and night-time vary from winter to summer there should not be a fixed division; instead there are sixty-one (different kinds of) float indicator-rods in one year. The rods differ from one another in length and they are changed (i.e. every six days) according to the seasons. In this way, throughout the four seasons there will be no errors in the lengths of night and day' (Needham & Wang, 1960, p. 39). Dr. Needham supported the system of 61 indicator-rods, and pointed out that the indicator-rods were changed every six days.

From the above analysis, we could see that there are three figures, 41, 48, 61, relevant to the measure on the length of daytime and night. However it is a mere coincidence that the figure 48 is just twice 24. How could the conclusion that 48 are 'the halves of the twenty-four fortnightly periods' makes sense? Furthermore it is not right to relate 48 indicator-rods to 'seventy-two hou'. The records of seventy-two hou could be found in Li Ji Yue Ling, LÜ Shi Chun Qiu, Huai Nan Zi Shi Ze, and books on agriculture, seventy-two hou has been developed, updated and has become the convention in Chinese phenology. But where could we find phonological record to divide a year into 48 periods?

Analysis in Terms of 24 Fortnightly Periods

The second matter relevant to 48 for seasons in Chinese history is the way to divide a month into four periods in ancient China – the Zhou dynasty. We could find the terms of this system in the classics of the Zhou dynasty and characters in the Jin dynasty, such as Zai-sheng-bai, Ji-sheng-ba, Zai-si-ba, Ji-si-ba (哉生霸, 既生霸, 哉死霸, 既死霸). Wang Guowei once wrote an article titled "An Enquiry Concerning Sheng-ba & Si-ba," he wrote that the ancient Chinese divided a month into four periods, named 'Chu-ji', 'Ji-sheng-ba', 'Ji-wang', and 'Ji-si-ba,' respectively, and the first day of the four periods were named as 'Shuo', 'Zai-sheng-ba', 'Wang', and 'Zai-si-ba' ('朔' '哉生霸' '望' '哉死霸'), respectively. There are four periods in a month, which means 48 periods in a year. This system was implemented in the early Zhou dynasty; it has not been handed down. The documents after the Xizhou dynasty seldom mention it. A few words, such as 'Chu-ji', and 'Ji-wang', can be found in some literary works. This system is seldom found in the Chinese classics on the calendar. Both the paragraph in Chin Shu and that in Su Song's Hsin I Hsiang Fa Yao are quoted from Ko Hong. Ko Hong lived in the Jin dynasty; it is impossible for him to use this way to divide a month into four periods to divide seasons that had been abolished in the Zhou dynasty. Therefore, Dr. Needham's point does not make sense.

The calendar in ancient China is very complicated; the indicator-rods in the clepsydra mark the length of daytime and night is rarely mentioned, and it is really too hard to know clearly about the implementation period of the three systems of 41,48,61 indicator-rods for Dr. Needham.

Then let us analyze whether Su Sung's 'three-eight chhi' is, as Dr. Needham said, 'Su song's text writes wrongly thirty-eight'? In ancient Chinese, 'three-eight' does not mean thirty-eight, but 'three multiply eight to twenty-four'. For example, there is 'two-eight female performers' in Zuo Zhuan Xianggong the Eleventh Year; the note says 'sixteen people'. In Su Wen, Shang Gu Tian Zhen Lun: 'Man at the age of two-eight is vigorous and fecund', the note to which says '16 years old'. As for 'three-eight chhi', the ancient astronomic documents offer clear interpretation: 'Eight terms and the twenty-four fortnightly periods' in Chou Pei Suan Ching. Zhao Junqing, from the Han dynasty, says in the note: 'The Summer Solstice and the Winter Solstice are the extremes of summer and winter; the spring equinox and the autumn equinox are in balance of Yin and Yang; the spring begins, summer begins, autumn begins and winter begins are respectively the beginning of birth, growth, harvest and conservation; thus there are eight terms. There are three fortnightly periods in each term, which means three multiply eight is twenty-four fortnightly periods in a year' (Qian, 1998, vol. 4, p. 51). From this we could come to the conclusion that 'three eight chih' refers to the twenty-four fortnightly periods, Su Sung's quotation is correct.

It is conventional to take 'four-seven' as another name for the twenty-eight hsiu in ancient Chinese books. For example, Hou Han Shu Chen Fan Zhuan says: 'Each of the feudal vassals has a star in the four-seven hsiu as the symbol of his soul shining in the Heaven; while each of them has a piece of land as their vassal state or Feudatory on the earth. 'Four-seven hsiu' here refers to the twenty-eight hsiu, instead of forty-seven or forty-eight hsiu. Dr. Needham wrote, 'This means that by observing the meridian transits of forty-eight stars the earlier and latter portions of the (twenty-four fortnightly) periods can all be known' (Needham & Wang, 1960, p. 25). And he added a note: 'Emending the text from forty-seven' (Needham & Wang, 1960, p. 25). Dr. Needham might have been influenced by 'the forty-eight indicator-rods' to interpret 'four-seven' into 'forty-eight'. He knew that the original version of Su Song was 'four-seven', however he simply put it into 'forty-eight' without collation or research, therefore the assumption led to the misinterpretation. 'Three-eight chhi' does not mean 'thirty-eight chhi', but twenty-four fortnightly periods; 'four-seven' refers to the twenty-eight hsiu. To understand this particular interpretation of figures and numbers, knowledge on sciences, literature and history in ancient China is required.

Misinterpretation of Chinese Names in Ancient China

Dr. Needham wrote in *Book on Mathematics, Science and Civilisation in China*, 'In the preface to Chu's book, Tsu I-Chi wrote as follows', 'Tsu I-Chi' mentioned in the quotation is a person's name, however, his name is 'Tsu I', instead of 'Tsu I-Chi' (Needham, 1959, vol. 3, p. 47).

The document Dr. Needham referred to was the preface of the work, Ssu Yuan Yü Chien, whose author is Zhu Shijie, the mathematician in the Yuan dynasty. Tsu I signed in the preface of Ssu Yuan Yü Chien as 'Da de gui mao er yue jia zi hu na xin zhai zu yi ji xian fu xu'. 'Da de' in the quotation is the reign title of Empire Yuanchengzong (1297-1307), 'gui-mao' is the name of the year according to the Chinese Gan Zhi calendar, referring to the seventh year in Dade (1303), 'jia-zi' is the date, 'hu-na-xin-zhai' is the name of the study, 'zu' is the last name, 'yi' is the first name, 'ji-xian' is the courtesy name, 'fu (父)' represents 'fu (甫)', which means 'the courtesy name is', 'ji xian fu' means his courtesy name is Ji-xian. Dr. Needham overlooked that '父' is the interchangeable word of '甫', so he interpreted 'Tsu I-Chi' as the name, 'xian fu' as the courtesy name.

Dr. Needham wrote in *Science and Civilisation in China*, ‘According to the Huan Lan encyclopaedia, edited by Miu Shih-Têng in +220’ (Needham, 1959, vol. 5, p. 4). We could not find Huang Lan (《黄览》) in Han Shu, however, Huang Lan (《皇览》) could be found in Sui Shu, which says that the author of Huang Lan was Miu Shih and the collaborators (written by Miu Shih-Têng). Shih Chi Wu Di Ben Ji quoted Huang Lan (《黄览》) on Chi You Tombs in Ji Jie, and the note says, ‘Huang Lan, name of a book. It records the location of the ancestors’ tombs for the emperors to review, thus called Huang Lan. It is edited by Wang Xiang and Miu Xi in the Wei dynasty’ (Sima, 1995, p. 5). Yao Zhenzong also wrote in *An Enquiry on Sui Shu Jing Ji Zhi*: ‘One version says Miu Shi, which is the mistake of Miu Xi. Miu Xi, whose courtesy name is Bo yi, is from the East Sea, he has been in the position of Yu shi da fu, Shangshu, Guang lu xun etc. ... (he was) knowledgeable and talented, with numerous works’ (Chen, 2011, p. 138). The writer of Sui Shu Jing Ji Zhi mistakenly took ‘Miu Shih-Têng’ (Miu Shi and some collaborators) as the authors of Huan Lan encyclopaedia; Yao Zhenzong had always seen that some versions took ‘Miu Shi’ as the writer when he prepared for the article “An Enquiry on Sui Shu Jing Ji Zhi”. But Dr. Needham did not see the note on the author of Huan Lan encyclopaedia in Shih Chi (Historical Records), nor did he read Mr. Yao Zhenzong’s collation, so he misunderstood ‘Miu Shih-Têng’ as the author of Huang Lan.

The ancient Chinese classics and documents are vast and voluminous. It is unavoidable to make mistakes in different versions copied in different periods.

Dr. Needham (1959) wrote in *Science and Civilisation in China*, ‘The combined story was epitomized well in (Lu) Tsan-Ning’s Ko Wu Tshu Than (Simple Discourses on the Investigation of Things) about +980.’ Ko Wu Tshu Than could be found in *The Names of Books in the Collection of Ssu K’u Ch’uan Shu*, which says ‘the previous version inscribed Su Shi as the author. The book consists of twenty chapters, including chapters on the heavens and geography. The book is similar to *Wu Lei Xiang Gan Zhi*, which had been thought edited by Su Shi. Fan Heng in the Yuan dynasty made relevant study and concluded that it was written by someone else although it is under the name of Su Shi. The book is seldom quoted or included except that Cao Rong included it in *Xue Hai Lei Bian*: *Wu Lei Xiang Gan Zhi* may be pseudograph; this book is another one. From this, we could see that Ko Wu Tshu Than is not written by Lu Tsan-Ning.

In Xin Xu Gao Seng Zhuan and Lang Ya Dai Zui Bian, monk Zanning in the Song dynasty could be found. He is the son of the Gao family in Deqing; his family name is Gao instead of Lu. He converted to Buddhism in Lingyin Temple, studied and practiced the principles of the school of Nanshan. He had been required to compile *Eminent Monks* by Emperor Tai, and he also wrote *Wu Lei Xiang Gan Zhi*, *Sun Pu, Nei Dian Ji*, and *Wai Xue Ji*; he has been given the posthumous title Mater Yuan-ming.

Sun Pu in *The Names of Books in the Collection of Ssu K’u Ch’uan Shu*, says ‘Zanning, son of the Gao family in De-qing’, ‘(he) has been the Head of monks in the area around the Qiantang River, he has been summoned to an interview in Zi-fu Palace by Emperor Tai-zu (960-976) in the Song dynasty to compile Biography of Eminent Monks. He has been appointed as Head of monks in Xian-ping. He died in the second year of Zhi-dao’ (Yong & Ji, 1965, p. 236). This document also says that the family name of Zanning is Gao, instead of Lu.

Then, why did Dr. Needham take ‘(Lu) Tsan-Ning’ as his name? According to the documents Xin Xu Gao Seng Zhuan, *The Names of Books in the Collection of Ssu K’u Ch’uan Shu*, Xiao Chu Ji, Zanning had been appointed as ‘Seng-lu’, which means the head of monks. Then the form of address as ‘Seng lu Zan ning da shi (head of monks Master Zanning)’ could be found several times in *Xiang Shan Ye Lu*, written by Monk Wenying, for example, ‘Senglu Zan ning is a knowledgeable person of literature and

history etc., with hundreds of volumes of work'. Dr. Needham, who did not know the form of address of traditional Chinese officials, followed the habit as 'Seng Yi Xing', and mistakenly understood 'Seng Lu Tsan-Ning' as Monk Lu Tsan-Ning.

The complexity of the form of addresses of the traditional Chinese officials is no less than the collation of the Chinese classics. There had been 'san gong jiu qing', which means different ministers and officials in the central government, 'Zong-du, Xun-fu, Ti-xue' in the local government, 'Zhaoyi, Jieyu, Jinge', referring to the wives of the emperor in different grades. These terms are quite confusing even for Chinese scholars; the difficulty to understand them for Western scholars is obvious.

Misinterpretation of "Huang Tao Tan Huan", 'Chiu Piao Hsuan' and 'Cheng I'

Su Song wrote about the reform of hun I fa shih in shui yün I hsiang tai in his work *Hsin I Hsiang Fa Yao*, '(Our) armillary sphere can be used to observe the degrees of the motion of the three luminaries (i.e. sun, moon and stars). The ecliptic is added in the form of a single ring. The sun is seen half on each side of this ecliptic ring. The sighting-tube is made to point constantly at it so that its rays are always shining down the tube (lit. so that the body of the sun is always (sighted through) the lumen of the tube). During one complete westward revolution of the heavens the sun moves eastward one degree. This device is a new invention' (Needham & Wang, 1960, p. 24). This sentence obviously does not coincide with the context; there is a particular part on The Ecliptic and Double Rings when the structure of hun yi is introduced in *Hsin I Hsiang Fa Yao*; furthermore, the illustrated picture with double-ring coincides with the context. Dr. Needham wrote in the note: 'This contradicts Su Song's description of an improved split or double ecliptic ring (ch. I, pp. 15a, b; cf. Maspero (I), p. 314, n. 5). We have no explanation of the discrepancy' (Needham & Wang, 1960). It is natural to conserve doubt without evidence or reasonable interpretation. However, when he quoted the same sentence again, Dr. Joseph Needham wrote in *The Science and Civilisation in China*, 'This contradicts Su Song's description of an improved double, or split, ecliptic ring (ch. 2, pp. 15a, b; cf. Maspero (4), p. 314), but we have no explanation of the discrepancy. Perhaps these rings were dismountable and *interchangeable*' (Needham, 1959, vol. 3, p. 364). This speculation is evidently wrong.

We hold the view that 'The ecliptic is added in the form of a single ring. The sun is seen half on each side of this ecliptic ring.' should be 'The ecliptic is added in the form of double-ring. The whole sun is seen on each side of this ecliptic ring'. The mistakes are due to those who made private copies. The evidence is as follows. First, from the history of the development of hun yi, records could be found in the two chapters 'san ch'en I '(component of the three arrangers of time) and 'huang tao shuang huan' (split-ring ecliptic circle (in middle nest of armillary sphere) in *Heavenly Clock Work*: there are Han Xianfu's Zhi Dao Yi, Zhou Zong's Huang You Yi, Shen Kuo's Xi Ning Yi, Ouyang Fa's Yuan Feng Yi, all of which are with single ecliptic ring, in the Song dynasty. Su Song invented shui yun I hsiang tai after all these devices, so then what had he added if there was only the single ecliptic ring in his device? 'The ecliptic is added in the form of a single ring' evidently goes against the history of the development of Chinese astronomical instruments. Furthermore, the double ecliptic ring has been illustrated in the picture clearly. Second, the chapter on huang tao shuang huan also analyzes the disadvantage of the old single ecliptic ring, and the advantage of the new double ecliptic ring –to observe the Sun with the single ecliptic ring, the sighting tube could only take one side of the single ring as the basis, and then, only half of the Sun could be seen; while, with the double ecliptic ring, the sighting tube could move along the double ecliptic ring, and the whole Sun could be seen. Therefore, we think that 'The ecliptic is added in the form

of a single ring. The Sun is seen half on each side of this ecliptic ring.’ should be ‘The ecliptic is added in the form of double-ring. The whole Sun is seen on each side of this ecliptic ring’.

Dr. Needham wrote *in Science and Civilisation in China* when he talked about Guo Shoujing’s astronomical instrument:

‘Chiu piao hsüan: Nine Suspended Indicators. Though details are not given, this probably refers to the groma or hanging plumb-lines whereby the trueness of the instruments, especially the gnomons, was checked (cf. p. 286 above).’

‘Chêng i: Rectifying Instrument. Purpose uncertain’ (Needham, 1959, vol. 3, p. 370).

Dr. Needham’s introduction was written in reference to the relevant records on astronomic instruments in Yuan Shih (*The History of the Yuan Dynasty*). The record of this part in Yuan Shih is ‘also called cheng fang an chiu piao hsuan cheng I tso cheng I, which are for surveyors’ use’ (Song, 1975, p. 3847).

According to the records in Yuan Shih, Kuo Shou-Ching Xing Zhuang (*Biography on Kuo Shou-Ching*) in Yuan Wen Lei, ‘Chiu (九)’ in the quotation should be ‘wan (丸)’. We should set pauses this way:

‘Also called cheng fang an, wan piao, hsuan cheng I, tso cheng I, which are for surveyors’ use.’

Dr. Needham did not realize that ‘wan (丸)’ had been mistakenly put into ‘chiu (九)’, and thought that ‘hsuan’ belongs to the previous term, which led to ‘chiu biao hsuan’, ‘cheng I’.

The two misinterpretations Dr. Needham made originated from the Chinese version. It requires the understanding of the history of Chinese astronomic instruments, the knowledge of *huang tao shuang huan* in *shui yun I hisang tai*, and that on textual criticism. It is too difficult for an English scholar to overcome all these barriers.

We could see that, from the above analysis, the misinterpretations involve Chinese expressions in figures, timing in the traditional Chinese calendar, the form of addresses of the traditional Chinese officials, interchangeable Chinese characters, textual criticism on ancient Chinese texts, knowledge on different ranks of ancient Chinese officials, and information on ancient astronomical instruments. While misinterpretation in the literal world might introduce fresh information and angles in cultures, misinterpretation in history and science can result in negative effects, thus it requires researchers to accumulate broad knowledge and make profound studies on Chinese and Western cultures to overstep the barriers and avoid such misinterpretations. However, Dr. Needham’s achievement in cross-cultural studies is unparalleled, and his contribution to the exchange of Chinese and Western culture built the foundation for us to develop.

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Transcultural Dialogue about Laws of the Daoism and Vagueness in Business Communication

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[Abstract] Good analyses of the Dao and vague languages in business communication will provide better understanding of the purposes of business operations. The Dao can mean Nothing, no universal way for one problem; the Dao can mean Something, which can be an anchor for one issue. The Dao can be a variable in a fuzzy set; it can be the Being, the root, the law, the principle, the truth, and the wisdom. The mother of business communication lies in nowhere but in the bottom of our hearts.

[Keywords] Daoism; Dao De Jing; vagueness; laws; business communication

Introduction

Culture now occurs in a global economic context, with intercultural processes. What is the link between these two disciplines that, on first look, are miles apart? The nimbleness and global reach of the Daoism triggers more scholars to focus on Dao De Jing. Professors of business communication are involved in this tide. However, the Dao of conducting business is open for definition. The goal of this paper is to create an awareness and appreciation of intercultural processes and cross-cultural issues that shape comparative study, but not provide the last word on any particular theme.

Because of its emphasis on the relationship between the Daoism and culture, cross-cultural pragmatics has much to offer cross-cultural studies of business communication, including intercultural interaction, in philosophy. The Daoism can be conceived of the first school of ancient Chinese philosophy. How might one organize and integrate Western and Oriental survival ways or tackle the Dao without privileging any particular culture's theories and traditions? A business cannot go without crying for profit and profit seeking tends to drive us to be selfish. Anyway, such selfishness will make us unreliable friends. Mutual help undergoes among human beings, between man and nature. The Dao is of Heaven-man oneness or nature-man oneness, which is the anchor of the Daoism. It anchors the spontaneity, the underlying law of everything, not just the law of nature.

Dao De Jing contains laws of Heaven, the earth and Man, as well as the law of relationship among and between them. Here, the law is a broad and vague term, referring to the universal law, applying to all the objects in the world. It is a law of vagueness, of nature of balance, of commerce. It is a soft law, imagelessness, soundless, formlessness, shapelessness, vagueness, elusiveness and namelessness. It is of invisibility, intangibility, indescribability and infinity. There is no universal rule for business communication, whose Dao undergoes nowhere but the bottom of our hearts. A wealth of such vague expressions can be displayed in distinctive ways.

Vagueness and Ambiguity

Ullmann (1962, p. 118) notes that: "If one looks more closely at this vagueness one soon discovers that the term is itself rather vague and ambiguous: the condition it refers to is not a uniform feature but has

many aspects and may result from a variety of causes. Some of these are inherent in the very nature of language, whereas others come into play only in special circumstances.”

Ullmann says that, first, some words are not single items, but classes of things or events bound together by some common element. Second, interpretation of meaning is context-bound. “Only context will specify which aspect of a person, which phase in his development, which side of his activities we have in mind” (Ullmann, 1962, p. 124). Third, the non-linguistic world is vague. Indeed, in any case as far as our subjective perception of it goes. A standard example here would be to ask oneself when a hill becomes large enough to qualify as a mountain, or at what precise age a girl starts to be correctly referred to as a woman. Fourth is unfamiliarity. Definitely, as we shall see from analyzing some samples of conversations, where people seem to be not quite sure of what they are talking about. So, linguistic vagueness is not gratuitous – it is caused (like many other observed characteristics of language) by the world (in the most general sense) in which language is used (as cited in Channell, 2000, pp. 6-7).

Geeraerts (1993) gives evidence that the criteria for distinguishing between vagueness and ambiguity are not consistent, and that this distinction is vague itself. Schutze (1997) pointed out that such evidence for a cline from vagueness to ambiguity supports the gradience of sense individuation and thus, the view of senses as context groups. If there is no sharp distinction between vagueness and ambiguity, then we have no reason to give one sense individuation preferred status over another. Traditionally, three types of tests have been employed to establish ambiguity: linguistic, logical, and definitional criteria (Schutze, 1997, p. 68). Atherton (2008) revealed that ambiguity was standard in antiquity and, to some extent, still is today regarded by theoreticians in different disciplines as a difficulty or defect, something to be coped with, not courted, and eliminated if possible. However, ambiguity’s heuristic value is immense. Some linguists, philosophers and philosophical logicians have begun to advocate a keener and more sympathetic awareness of ambiguity’s importance both for natural languages and for understanding them theoretically, and of its creative value for ordinary users or even for scientists. There were no such revolutions in antiquity (pp. 24, 26). Ambiguity and related phenomena include cases of obscurity, vagueness, generality or non-specificity, multiple applicability, and perhaps metaphorical usages (Atherton, 2008, p. 21-22).

“Vague” in the *Black Law Dictionary* (2009, p. 1689) means imprecise; not sharply outlined; indistinct; uncertain. Vagueness means uncertain breadth of meaning; loosely, ambiguity. “Ambiguity” (Black Law Dictionary, 2009, p. 93) means an uncertainty of meaning or intention, as in a contractual term or statutory provision. In the context of statutory interpretation, the word most frequently used to indicate the doubt which a judge must entertain before he can search for and, if possible, apply a secondary meaning is “ambiguity”. In ordinary language, this term is often confined to situations in which the same word is capable of meaning two different things, but, in relation to statutory interpretation, judicial usage sanctions the application of the word “ambiguity” to describe any kind of doubtful meaning of words, phrases or longer statutory provisions.

These two terms are broad synonyms. To narrow down, vagueness means indefinite alternatives upon judgment, while ambiguity indicates it is hard to tell from those definite ideas. Anyway, vagueness is itself rather vague and ambiguous: the condition it refers to is not a uniform feature, but has many aspects and may result from a variety of causes. Vague expressions provide evidence for a “language of thought”. Understanding them requires us to bring to bear not just knowledge of the lexis and grammar, but also pragmatic knowledge about how language is used, and how it relates to its settings. Human cognition is well set up to process vague concepts. However, what matters is the appropriate use of

precision and vagueness. In communicating, they must acquire judgment of where it is necessary to give precise quantities or other information, and where a more vague reference will be sufficient.

There are at least some expressions that are always vague and for which a precise interpretation or analysis is not possible, such as the Dao. Plus, our ideas are vague rather than our language.

Daoism and Vague Languages

Lau (1963) introduced that “the Dao forms a striking contrast to the type of metaphysical reasoning in the Western tradition of which Plato is a prominent example. According to Plato, the objects of the sensible world are unreal to the extent that it can be said, at the same time, of any one of them that it is both A and not A. What in Plato qualifies as the Forms from reality is precisely that which would disqualify the tao from being the immutable way” (Lau, 1963, p. xviii). This triggers the issue that whether the Dao is knowable or unknowable. This is vague interpretation or misleading? To clarify it requires us to resort to the understanding of the languages. Sarat (2010) held that H.L.A. Hart assumed that language has core meanings that can be applied to situations without difficulty or need for active efforts of interpretation, but in difficult cases, on the fringe, the meaning of a governing phrase must be interpreted and, after a point, simply would be exhausted. Mootz observes, “[l]egal positivists following Hart generally remain agnostic about theoretical debates concerning the genuine goal of interpretation, focusing instead on how the law works in practice.” “[m]any legal scholars and theorists have worked against the grain of this “agnosticism” and debated the proper manner of interpreting legal texts in the shadow of a single proposition: that legal texts are communicative events that should be interpreted in light of this function by uncovering a meaning that exists prior to interpretation: this approach – sometimes called “originalism”- is arguably the most well-established and dynamic one in American legal studies (p. 36).” Leuthold (2011) concludes that there is a potential for cross-cultural understanding and appreciation inherent in each culture’s business expression. The need for cross-cultural understanding and appreciation remains clear. Within the last decades, major clashes have occurred between the adherents of differing political and religious ideologies. The desire for spiritual growth, for a sense of place and belonging, and for an authentic cultural identity – that have been, at the same time, developed within one’s own cultural tradition (Leuthold, 2011, pp.11-12). The understanding and exploration of Dao De Jing may as well as employ the “agnosticism” or “originalism”, which depends on our goals of doing so. Cultural pragmatic analysis can be a great necessity in handling such an issue.

The Dao itself is not proper, anyway we fail to embrace a better term. The Dao can mean Nothing, no universal way for one problem; the Dao can mean Something, which can be an anchor for one issue. Strictly speaking, the Dao can be no more like Nothing than it is like Something. There are Dao’s implications such as the Being, the essence, the energy, *qi*, the root, the law, the principle, the truth, or the wisdom. Such renderings are vague and broadly interpreted. The Dao in Chinese can be addressed as one of key and critical terms of the vague employment in the West.

There are many terms and expressions in Dao De Jing that shed light in vagueness. For instance, the Dao indicates being elusive, vague, profound, and obscure; it is more of being vague, carrying the Chinese unique feature. Wang Keping (1998) showed that the Chinese concept *hu huang* is translated as “the Vague and Elusive,” as two essential characteristics of the Dao. The term *ruo* (weakness) is ambiguous as well. There are so far a number of interpretations of this, of which we cite three key ones as follows: first, it is supposed to denote the function of the Dao that exemplifies itself through the soft and weak; second, the function of the Dao lies in helping all things grow and become complete natural

without any imposing force or pressure; and finally, the function of the Dao displays itself by the dialectical fact that the soft and weak are to overcome the hard and strong as is expressed by Lao Zi in rou rou sheng gang qiang (Wang, 1998, pp. 55-56). Weakness is the function of the Dao. Reversion is the movement of the Dao. Nothing under Heaven is softer and weaker than water, and yet nothing can compare with it in attacking the hard and strong. All things were produced as a result of their interactions or complementary interrelations. The concepts of Yin and Yang carry a much wider sense in different contexts (Wang, 1998, p. 59). Terms of *DAO*, *hu huang*, *ruo*, *qiang*, *ruo*, as well as *Yin and Yang*, so on and so forth shall be listed in the vague families. The term Dao is a component in many Chinese idioms, which is tainted with the originality of the rendering in the Daoism. For instance, Da Dao Wu Bian, the great Dao is boundless and unlimitedness.

Moreover, it is worth mentioning that “Being-without-form” (Wu) in Lao Zi’s terminology does not mean nothing or emptiness. It is actually in existence, but without form, and therefore, “vague and elusive” from sensory perception. In Daoism the term You (Being-within-form) as the actuality of the Dao, which is antithetical to Wu as the potentiality of the Dao, embodies the antithesis of form and name; it is a material kind of being with changes (Wang, 1998, pp. 27-28). *Wu* and *You* both are uncertain, obscure, and open to changing. Subtlety is the English rendering of the Chinese term *miao*, something extremely subtle, one of the Dao’s major characteristics. Subtlety (*miao*), in truth, like those mentioned above, is a variable in a fuzzy set, a key term in the vague language, which can be manifested by the fuzzy logics.

Fuzzy Logic and Daoist Logic

Purtill (1979) demonstrated that logic is the science that studies and evaluates kinds of arguments. Argument does not just mean a quarrel or a disagreement, but rather the attempt to give reasons or evidence for accepting a statement as true or rejecting it as false (Purtill, 1979, p. 2).

The Dao itself can be considered a variable in the fuzzy set, which is uncertain, vague, and unclear. Wang (1998) told us that all things in reality may well be illustrated via a continuum; that is, some go to extremes while others are slotted into places between the two ends of the continuum (p. 59). That is to say, many of them are varying in a fuzzy set, a variable of it. Lao Zi describes the Dao as both *da* (great) and *xiao* (minute): the former refers to the all-embracing and omnipotence of the Dao, and the latter refers to the all-permeating capacity of the Dao as presented in this context. The Dao is great without an outside and minute without an inside (Wang, 1998, p. 60). Dao is a certain set, of which different fields have their own sets. A certain Dao is a variable in a certain set, which can be big or small, bigger or smaller, a definite and indefinite in a set. It is growing and developing. Such study is an ongoing process, a dynamic logic.

The Dao is neither visible nor tangible; it is beyond our sensory perception, but yet cognitive by means of logical thinking (Wang, 1998, p. 24). Logic or reasoning will assist us in probing into the Dao. Our fuzzy thinking modes make fuzzy logics, which hold true to almost any business communication.

The Daoism is a particular logic with no logic, a certain fuzzy logic, an eccentric logic, abnormal logic, and a reversion logic, which answers the question of what the Dao is with what is not.

The Laws of Daoism and Business Communication

The Laws of the Dao

Dao De Jing is the rule of law as well as the Heaven, and under the control of the law of nature and Heaven. The Dao has always to be understood in its specific context. Wang (1998) thought that it contains such categories of meanings as follows:

1. The proto-material or substance which constitutes the universe;
2. The potential driving force that creates all things;
3. The underlying law related to the motion and development of all things; and
4. The standard or code with which to measure human conduct. (p. 32)

Items (3) and (4) in Wang's definition are broadly talking about the vague term *law* in the law discipline. De works in conformity with the Dao simply because the former is the manifestation of the latter. Since they are interrelated, one must bear in mind the fact that the Dao is something like an omni-principle underlying all things, whereas De exhibits the power of the Dao through observable functions" (Wang, 1998, p. 49). De actually deals with ethical. It is generally recognized that the first 37 chapters are tackling the Dao with the rest 44 chapters dealing with De. Nevertheless, to me, Dao and De are mingled with each other, such an integration requiring a superficial and deeper study of the book. The title of Dao De Jing implies interpretation (Jing) of Dao and De. The Dao, the basic and fundamental concept, is an underlying law that shall be understood and analyzed with the analysis of De, the ethics. It is far more challenging to imagine the accepted Dao without the De, the emotional support.

There are illustrations about the sage's behaviors in Chapter Two. The sage conducts affairs through take-no-action; he spreads his doctrines through wordless teaching; he lets all things grow without his initiation; he nurtures all things but takes possession of nothing; he promotes all things but lays no claim to his ability; he accomplishes his work but take no credit for his contribution. It is because he takes no credit that his accomplishment stays with him forever. This chapter resembles Chapter 8, which reveals traditional Chinese philosophy of being "soft", not "aggressive", assisting others without naming ourselves, supporting others without our identifications, benefiting others without being a rival, and a profound faithful timely orderly sincere competent low voice. As we know Chapter 8 talks about water. It says the supreme good is like water. Water is good at benefiting all things and yet it does not compete with them. It dwells in places that people detest, and thus it is so close to the Dao. In dwelling, (the best man) loves where it is low. In the mind, he loves what is profound. In dealing with others, he loves sincerity. In speaking, he loves faithfulness. In governing, he loves order. In handling affairs, he loves competence. In his activities, he loves timeliness. Since he does not compete, he is free from any fault. Such water values and comments are arresting a host of people's interests, considered as a living philosophy. The theme or anchor of it generally is described as *taking no action*, submissiveness. Nevertheless, *wu wei* of such laissez-faire does not mean doing nothing at any time and on any occasion; in truth, the Chinese term connotes that letting them go as they like without more intervention or interference, with such a theme originated in politics as well as economic activities. The international community smiles to the free market, the harmonious environment, with as little disturbance of others as possible. Respect, trust and help nurture each other, all cultures and subcultures going hand in hand. Cultural exchanges are based on the water notion or value of equal rights, big or small, strong or weak, the West or the Oriental. There cries for an open-mindedness or incorporating of distinctions and differences. It is hoped that the Dao of the world, the Dao of the universe can be explored.

Chapter Nine handles contentment. Tranquillity is better than too much talk, overflowing bringing worse consequences, being arrogant leading to misfortune. Retreat is a better policy with the project completed. This is the Dao of Heaven. Caring for the belly instead of the eye varies individuals, families, nations or cultures. The state of mind makes happiness.

Teachers read Dao De Jing as a teaching law, businessmen a business law, a couple a marriage law, an individual a constitutional law, a police officer a criminal law. Sure, there are also some provisions and stipulations like teaching ethics, corporation by-laws, marriage codes, police regulations, bearing laws together with morals. A harmonious society goes well with the hard law and the soft law, Dao De Jing a soft law inbuilt.

Business Values and Logics Contained in the Daoism

There is a wealth of remarkable ideas in the Daoism on business. For example, Wang (1998) observed that things may well suffer from a decrease when they are meant to be increased; they are likely to have an increase when they are deliberately to be decreased (p. 65). The more he shares with others, the more he possesses. The more he gives to others, the richer he becomes (Wang, 1998, p. 67). The mutual production between abstraction and concretization (xu shi xiang sheng) is applied as a general principle to the creation of art genres, including Chinese traditional painting, calligraphy, opera, architecture and horticulture, and even poetry (Wang, 1998, p. 86). Lao Zi warns people (especially the rich) to rein in their pleasure-seeking and wealth-acquisition urges by caring for “the belly instead of the eyes” (Wang, 1998, p. 93).

Toulmin (1979) suggested not seeking the true Way, nor studying it or naming it. To find yourself on it, open yourself wide as the sky. Misfortune is that beside which fortune lies; fortune is that beneath which misfortune lurks. How much fortune from a contract we can attain underlies how much misfortune we can embrace. Only when a man realizes that he has enough can he learn not to aim at winning greater wealth and more exalted rank, the ceaseless pursuit of which will end only in disaster. Such Daoist warning can provide us more enjoyment. This is the logic of the Dao, the reasoning of the business communication – a logic of suffering, of sharing, of giving, of satisfying, of lurking, of losing, of enjoying.

How many viewpoints a businessman can acquire such remarks, to great extent, determines their success or pleasure from their work. In business operation being not so aggressive tends to bring more happiness or brighter future. The Daoism in business communication is to market the objects, the items, promoting the awareness of their roles and function. The Dao in business such as overcoming barriers of languages, cultures, psychology and physical or emotion can be attributed to the magic usage of the vague expressions, the images implied, or the space untouched triggering more imaginations. So many views on the Dao or the Way of business reveal the uncertainty of the approaches to such a communication; the flexibility leading us to pay particular attention to the vague language or images in business information. Almost all conflicts in the world, including animals or plants, arise from ineffective communication. For example, such news “After making racist comments which sparked international outcry, Los Angeles Clippers owner Donald Sterling was banned from the NBA for life by new league commissioner Adam Silver on Wednesday (AEST)” (<http://mobile.abc.net.au/news/2014-04-30/nba-bans-la-clippers-owner-donald-sterling-for-life/5419644>). This Donald Sterling violates the Dao of NBA, hurting others as well as himself, such a disaster partly, or maybe mostly, failing to offer proper communication. The NBA needs more defense than attack, to a great extent.

Successful business communication involves admission to cultures and subcultures of any sorts, mutual respect for the differences, and distinctions of high context cultures or low context cultures. Varieties of beliefs such as gods, heaven, Christ and so on bring forth no discrimination in communication. Taking action or no action results from mutual benefit, activity or passivity is just viewpoints on the world, concerning the relevant understandings of their communities. Globalization and localization renders glocalization, a global village crying for smiling to all, open to all. International corporations give rise to transnational corporations, melting pots resolving all disagreement with the Daoist constraint of desire-hungering.

The Dao of Vagueness in Business Communication

Locker (2009) highlighted that communication ability means promotability. It shows that how to promote the company, the product, and the workforce is the core factor in business communication, whose capability demonstrates one's communication ability. Thill (2007) stated that the way you conduct yourself can have a profound influence on your company's success and your career. When executives hire and promote you, they expect your behavior to protect the company's reputation. The more you understand such expectations, the better chance you have of avoiding career-damaging mistakes (Locker, 2009, p. 17). Sending unnecessary messages or sending the right message to the wrong people is almost as bad. Try to overcome emotional distractions by recognizing your own feelings and by anticipating emotional reactions from others. When a situation might cause tempers to flare, choose your words carefully. As a receiver, avoid placing blame and reacting subjectively. The more you know about the people you're communicating with, the easier it will be to concentrate on their needs – which in turn, will make it easier for them to hear your message, understand it, and respond positively. Recognizing and adapting to your audience's style will improve not only the effectiveness of your communication but the quality of your working relationship as well (Thill, 2007, p. 15). Every company has responsibilities to its stakeholders, and those various groups often have competing interests. Perhaps two conflicting alternatives are both ethical and valid, or perhaps the alternatives lie somewhere in the gray area between clearly right and clearly wrong (Thill, 2007, p. 25). The ability or capability in communication undergoes the marketing strategies, whose daos are of a fuzzy set, taking no actions, or fewer actions, or more, partly based on accurate or precise message and partly on rough and broad indications.

No single solution will overcome all communication barriers. However, a careful combination of strategies can improve your ability to communicate effectively. Dao that can be daoted, it is not constant dao. Name that can be named, it is not constant name. This saying is itself vague or ambiguous. Such obscure expression aims to reveal an underlying principle of all the things in the universe, including the business communication. The Dao is so challenging to interpret, whose implications are an ongoing process.

No universal rule or law for all the things leads us to be open to any discrepancy or inconsistency in the real life, where business negotiation requires us to embrace more quarrels or fights. Such unhappiness is caused by the misunderstanding of the Dao of the other party. The understanding of the Dao comes from the Being-without-form, us admitting no universal law; recognizing of the Dao rises from the Being-within-form, us hugging all sorts of views. Such subtlety lies in our hearts, whose depth and profoundness is the entrance to success in business communication. This is what Chapter One of Dao De Jing is going on; this is the lead of the Daoism, open to all differences. The minutes are variables in the

set of Wu, Being-without-form, the origin of Heaven and Earth, and You, Being-within-form, the mother of myriad things.

Conclusion

Such insights are provisional, contestable, and subject to revision. It is hoped that this paper will, in its own humble way, contribute to increased appreciation, communication, and understanding among the brilliantly differing peoples of the world. Here, there are the results of dialogue between members of diverse cultures. No individual culture can be seen as inherently better than another. Intergroup understand is a key to human enrichment and even survival.

Actuality is always itself. In the theatre of Being, everybody is always already guilty. Being calls for understanding not justifications. Being was speaking; humans were silent. The sophisticated society puzzles the worldly people, whose languages function the thoughts with a great deal of vague expressions. Analysis of them shows that some of the terms are themselves vague, some others obscure within certain contexts. They are not bad or wrong, nor inherently good. Their interpretation or construction is based on the study of the contexts and situations, where it will be appropriate or inappropriate. In this paper, vagueness, ambiguity, fuzziness, and things like that are synonymous.

In business world, one should not only concentrate on obscurity, ambiguity, indeterminacy and vagueness but also shed some light to the social and political function of the business communication and the practical role of the business profession. The beauty of the Daoism in business communication is in the eyes, the mouth, the hands, and the heart of us in particular. Dao De Jing reveals laws of all things and creatures growing and developing, a textual communication that must be interpreted, the moral and ethical underpinning of the universe law.

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The Influence of Cultural Quality on Traffic Psychology

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[Abstract] This paper introduces the basic categories of cultural quality and traffic psychology, and analyzes the effects that they have on different people's traffic psychology. It informs us that cultural quality provides requirements for the public awareness of traffic laws and regulations; cultural quality decides people's traffic morality; cultural quality decides people's traffic behaviors. Finally three proposals are put forward to improve public traffic quality and cultivate healthy traffic psychology: first, improving cultural quality; second, enhancing education in laws and regulations; third, strengthening the cultivation and training of traffic psychology.

[Keywords] cultural quality; traffic psychology; traffic behavior; influence

Introduction

Great changes have taken place in road traffic in China since the beginning of this century. The road extends continuously, the quantity of vehicles increases rapidly, and traffic volume goes up too, which results in serious traffic congestions, frequent traffic accidents, and increasing traffic pollution. The reasons for this lie in many aspects; one of the important reasons is that public cultural quality cannot adapt to the requirements of modern traffic. Therefore, it is of vital significance to study cultural quality and traffic psychology that can help to improve the efficiency of road traffic and relieve traffic hazard.

Basic Category of Cultural Quality and Traffic Psychology

Basic Category of Cultural Quality

Culture is a concept with rich connotation, and refers to general knowledge, manners and custom. The "culture" of mankind falls into two parts, which are "humanistic culture" and "scientific culture". Humanistic culture is the fruit of human's perceptual quest for spiritual world that contains literature, philosophy, history, art, religion and other disciplines (Geertz, 1999). Scientific culture comes from the process of man's rational researching, understanding and mastering the law of the objective world. Accordingly, "culture" is the total of humanistic culture and scientific culture.

Culture refers to the sum total of material wealth and intellectual wealth created in human history. Cultural quality means a man's learning, knowledge and quality, which are cultivated by learning knowledge and "tasting" surrounding culture (Liu, 2003, p. 5). It is a comprehensive concept that results from the long-time accumulation of humans in social life, including good character, special grace and advanced thought, etc. In fact, the core and sign of cultural quality is world outlook, philosophy of life and values (Cao, 2012, pp. 8-9).

Basic Category of Traffic Psychology

Road traffic system is a continuum that contains such key elements as people, vehicles, roads, environment and other elements. Among these elements, the psychological characteristics and regulations produced by the interaction between people and vehicles, people and roads, people and road conditions, people are the studying content of traffic psychology.

Road traffic psychology is a branch of applied psychology, which is a science concerning human mental activities in road traffic system based on the theories, principles and methods of psychology (Xu, 2000, pp. 218-213). To be specific, it studies how to improve traffic behavior to reduce traffic accidents and ensure traffic safety according to psychology regularity and behavior regularity of traffic participants, principally related to how to make full use of the road traffic function and enhance safety education and training programs; how to correct unsafe conditions in traffic participants' consciousness and behavior; how to deal with traffic violations to reduce and prevent neglect crime of road traffic. The basic category of traffic psychology can mainly be shown in the following aspects:

Motor driver's psychology. To seek a new way of improving motor driver's processing ability on road information and revealing its limitations, the accepting, processing and decision-making abilities of motor drivers on the road information and its influential factors should be studied, such as the motor driver's information-processing model and so on. Meanwhile, the characteristics of a motor driver such as emotions, motivation, ability and personality should also be studied because it can help to find psychological differences between motor drivers in traffic activities and look for specific measures and strategies in traffic management. The traffic psychology of the motor driver is the main research object of road traffic psychology. For example, people's different personalities are one of the major factors that determine traffic safety, especially with regards to those with negative personalities, which seriously encumber traffic safety. People with intellectual personalities sometimes have accidents by a lack of attention to details, because they are cocksure and take things for granted; those with emotional personalities that are uncertain in traffic safety, or show a state of instability, especially while driving in a negative emotion, the probability of accident become high; those with strong will may have a downside for traffic safety too, because there are many drawbacks that they cannot overcome, such as stubbornness, foolhardiness, and not paying attention to ways and means. The unhealthy psychologies of motor drivers in traffic violations mainly exist in the following respects:

1. Lucky psychology: The driver thinks that he is a better driver and there won't be an accident.
2. Insurance-reliance psychology: The driver insists that the insurance company will be in charge of compensation if he is in an accident.
3. Relationship-reliance psychology: The driver considers that there is a way to escape responsibility after traffic violation because he has a certain social network.
4. Rebellious psychology: The driver believes that police should not correct or penalize his illegal behavior, which result in antagonism.

Pedestrian's psychology. Pedestrians of different ages, occupations, gender and handicapped pedestrians have different characteristics and rules of traffic psychology. The traffic psychologies of pedestrians are the walking routes, the pause in walking and crossing the streets, etc. The unhealthy traffic psychology of pedestrian are given as follows: (a) The pedestrian reckons that motor driver doesn't dare to hit people and can voluntarily give way for the pedestrian; (b) The pedestrian takes a shortcut so as to save time and strength; (c) Group psychology; (d) Panic psychology. There are three manners of pedestrian crossing: watching for the right moment to cross the street, rushing into the street, and crossing the street at the right moment.

Cyclist's psychology. Due to the characteristics of instability and exposure of bicycles, some psychologies can be found in the bicycle rider, such as fear of motor vehicles, psychology of going faster, discrete psychology, group psychology, habitual psychology, setback psychology, emotional psychology,

glory psychology, and so on. As a result, a bicycle rider's attention is easy to disperse because he often responds quite intensely to the environment and focus on something else, thus forgetting his own traffic behavior.

Traffic engineering psychology. Traffic engineering psychology is the study of vehicles, road conditions, transport facilities and traffic environments so as to adapt to people's physical and psychological characteristics and create a safe, comfortable and convenient traffic conditions. It is known that roads and vehicles are the basis of traffic activities, to achieve traffic safety, unblocking, comfort, energy efficiency and environmental protection, human, vehicles, roads, and environment must be perfect combined. Accordingly, serious analysis and study on the psychological adaptability of human are required in road engineering infrastructure. For example, people's traffic psychology should be considered in road lines design, road lighting design, traffic signs and markings design, and traffic signal lights setting.

Traffic accident psychology. Traffic accident psychology studies the psychological causes of road traffic accidents, which analyzes the direct and indirect causes of the accident, and mainly on the psychological causes of the motor drivers, pedestrians and cyclists in traffic accidents in order to make scientific and safe management measures, minimize and prevent traffic accidents, and ensure traffic safety. For instance, some psychological problems exist in hit-and-runs, which mainly are revealed in lucky psychology, dreading psychology, indifference to psychology, distortion psychology, and the like (Wang, 2008, pp. 42-43).

Traffic management psychology. According to the physical and psychological laws of motor drivers, traffic management departments and managers must study the following content: scientific testing means and management methods; traffic education psychology, psychology strategy of traffic safe consciousness, and education on traffic safety; particularity of traffic management on the psychological state of traffic police and education on fine psychological quality; development of traffic police's physical and psychological health; establishment of interpersonal relationship and prestige of traffic police, etc.

Relationship between Cultural Quality and Traffic Psychology

Culture has an imperceptible, profound and lasting influence upon people; the profound lasting impact is embodied in the formation of outlook on world, life and values, which is the core and sign of cultural quality. While cultural quality is the foundation of healthy traffic psychology and behavior, which influence each other. Those with good cultural quality have healthy traffic psychology and civilized traffic behavior, and civilized traffic behavior reflects the good cultural quality, and vice versa.

Cultural Quality Provides Conditions for Promoting People's Awareness of Traffic Laws and Regulations

Cultural quality first shows itself as a kind of ability of reading and comprehension of the written word, which is the basis to acquire information from others. Since road traffic laws and regulations are written in words, the basic condition for learning is not available if one is not very literate or illiterate, or learns through someone else's understanding and demonstration, which takes time and learning, compared with those who can read and understand, can have very wide difference. And, there is much social science knowledge and natural science knowledge outside laws in road traffic system, and the education level is taken as the condition in all of this knowledge. Although a man of high cultural level is able to promote

awareness of traffic regulations, there would be no sense of it if he pays no attention to the study of traffic laws and regulations.

Cultural Quality Decides People's Traffic Morality

Cultural quality includes the fundamental content of moral quality, which contains many sides such as moral cognition, moral emotion, moral will and moral behavior, etc. From the perspective of morality, love, marriage, family, occupational and social ethics should be included. These various aspects of moral quality are not independent or isolated, but interdependent, interrelated, interacted and interrestricted, and united in the fundamental moral value because there is continuity in all aspects of moral quality. However, road traffic morality is just a part of occupational ethics and social ethics, and it is clear that cultural quality directly determines traffic morality.

Cultural Quality Decides People's Traffic Behaviors

People's behavior is controlled by their psychology, and the psychology is caused by needs and motivations that are based on people's cultural quality; the same thing is true in road traffic behavior. For example, people with good cultural quality are polite and civilized in traffic and abide by rules and regulations. In contrast, people with low cultural quality are always gratified at grabbing a seat on bus, while some old people who can hardly stand are still standing in a wobbly bus expecting someone to give his seat to them; some motor drivers don't care about how other traffic participants feel when overtaking or going past pedestrians; some people don't actively fulfill the legal duties, rescue the injured and property, but escape after causing traffic casualties. These behaviors have direct relation with cultural quality.

How to Improve Traffic Quality and Cultivate Healthy Traffic Psychology

Improving Cultural Quality

Past experience and the present situation indicates that cultural quality is the impetus and resource of a nation's development and the guarantee of the prosperity of a state. The Chinese nation, with 5,000 years of civilization, has been known as the "land of ceremony and propriety", stressing civilization and etiquette is important way to carry forward national culture and display the national spirit. Culture cultivation contains two meanings: first, it refers to a certain level of theory, knowledge, art and thoughts, such as literary accomplishment, and the like. Second, it means correct attitude towards people and doing things. The so-called "cultivation" is to learn and assimilate so as to lay a good foundation of basic knowledge. The so-called "culture" is to refine, criticize, reflect and sublimate based on the knowledge acquired. It refers to a certain level achieved by an individual in political qualities, moral character and knowledge skills after a long-term practice and cultivation (Chinese Encyclopedia, 1989, p. 554). As a result, "culture quality" is a kind of ability that can not only help people to know, study, analyze and master some subjects of humanistic culture and scientific culture, but also help them to think, analyze, summarize independently, and form their own world outlook and values. If one only focuses on the "cultivation", not on the "culture", he is a bookworm who knows to read-only. While if one only focuses on the "culture", not on the "cultivation", he is a madman who is keen to subjective judgment. Active culture is integrative which means not only knowledge and ability, but also morals and realm of mind. Therefore, to improve the level of people's traffic morality and norms of behavior, we must strengthen

cultural quality, cultivate their taste with the essence of excellent cultures and regulate their traffic behaviors.

Enhancing Education on Laws and Regulations

Education and learning on laws and regulations must be enhanced because it is the principle of conduct of people. To begin with, publicity and education system on traffic safety should be established and perfected. The obligation of different social sectors and departments to conduct traffic safety education should be defined in a legal perspective, meanwhile the evaluation system of publicity and education should be established and improved, and mutual communication and coordination of all relevant departments should be perfected. Besides, the content of publicity and education on traffic safety must be identified. Different content should be chosen according to different people. For example, publicity and education on traffic safety must be done from child. Considering the characteristics of infants and pupils, traffic safety knowledge which is suitable for their intelligence and psychology should be chosen; Education for schoolchildren must be focused on according to their intelligence and psychology; For adults, typical road accidents and safe driving skills can be selected given the complex weather and road conditions. And most of all, various efforts to publicity and education on traffic safety should be made. Different and colorful education forms can be chosen for different people, such as lectures, blackboard paper, items exhibition, and electronic media, etc. Only in this way, can people conscientiously observe traffic laws and regulations and properly choose traffic behaviors.

Strengthening the Cultivation and Training of Traffic Psychology

It will take a long time to strengthen the cultivation and training of traffic psychology. First, the training of people's attention should be strengthened, the characteristics of attention should be understood, and continual practice is needed; second, the fostering of willpower should be strengthened, and great ambition, positive mood, healthy emotion and will should be developed; third, the active effect of passion in traffic participation should be brought into play and its negative effect should be controlled. In addition, passion-control must begin from three aspects: first, in predicting that the development of an event could next become a passion, we must be mentally prepared for it and handle it correctly. Second, necessary measures should be taken to prevent trouble and damage when confronted with passion. Third, we should strengthen self-improvement, put career and general situations first, and learn to be lenient with others. Moreover, as traffic managers, traffic police should also do a good job of coordinating themselves, improving self-consciousness, strengthening the spirit of fear neither by hardship nor sacrifice, being able to regulate personal psychological needs, constantly beautifying their heart and soul, often receiving expert advice, carrying out psychological training when needed, and thus dealing with their career with healthy psychology.

Conclusion

Cultural quality is the core and sign of an outlook on the world, life and values that are closely related with people's traffic psychology and behavior. We must strengthen the cultivation and training of cultural quality, moral quality, laws and regulations and traffic psychology so as to participate and manage road traffic with a healthy psychology.

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Comparative Study of Incentive Theory in China and the West – The Incentive Effects of China Dream and American Dream

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[Abstract] Incentive is a multi-disciplinary category, a core part in such disciplines as psychology, management science and behavioral science. Both Chinese and Western scholars have conducted studies on incentive and formed a series of incentive theories. There are some differences in the connotation, extension and value of incentive theory, due to the different Chinese and Western cultural backgrounds. Based on national conditions of China, this paper adopts the scientific elements of Western incentive theory to improve and develop local incentive theory by comparing Chinese and Western theories. By using the example of the Chinese Dream and American Dream, one is thus able to explore the effects these incentive have on their people.

[Keywords] comparative study; incentive theory; different cultural contexts

Putting Forward of Questions

Psychologically, incentive plays a significant role in an individual's growth and development, because incentive can stimulate an individual's internal motivation and tap his intrinsic potential to make him achieve his goal and gradually realize his dream. Correct and effective incentive education can help people establish positive ideals and beliefs, and improve the individual's moral cultivation and comprehensive qualities to make him succeed.

According to the questionnaires on the current incentive education of university students (500 questionnaires were distributed to Zhejiang Shuren University and 473 effective ones were collected), 51% of the university students think that a lack of incentive education in schools results in the current loss of goals, beliefs and ideals; when asked whether they hope their schools conduct incentive activities regularly, 80.5% of them answered yes; when asked whether it is necessary for university students to receive incentive education, 95% of them answered yes; when asked whether the incentive activities conducted by schools are helpful, 117 of them believe that incentive activities are very helpful, 308 people think that incentive activities are of a certain help, and only 48 of them think that they are barely helpful, accounting for only 10.1% of all. The chi-square test ($\chi^2(2)=230.110, p<0.001$) shows that the number of students who think that incentive education is helpful is statistically significant. It can be seen from the above that a vast majority of university students think incentive plays an important role in their growth.

Among the 473 respondents, only 14.2% of them think that schools have carried out enough incentive activities, 72.5% think that schools have not carried out enough incentive activities and 13.3% believe that schools have barely carried out incentive activities. The survey indicates that researches on motivation of students are far from enough. Therefore, we should strengthen the study on incentive theory, promote the practical application of incentive theory and explore the incentive mode suitable for China.

Literature Review of Incentive Theory in Different Cultural Contexts of China and the West

Incentive Theory Study of the West

With the development of psychology, management and behavioral science, Western scholars have attached more and more importance to the “incentive” issue since the twentieth century. They have conducted a range of studies, put forward various incentive theories and gradually formed a complete Western incentive theory system.

As a psychological term, “incentive” refers to the psychological process in which people’s motivation is continuously prompted. Under the influence of some internal or external motivation, people are always in the excitatory state (Koontz & O’Donnell, 1982). Incentive refers to the process in which inspired motivation and induced behavior make people tap their internal potential to realize their goals. In other words, it is a process of arousing the enthusiasm of people (Sun, 1990). “From the perspective of management behavior, incentive mainly refers to the psychological activity process that make people full of energy and drive to move towards the expected (or established) goal by enlightening their mind, inspiring their motivation and tapping their potential” (Zhou, 1989). Incentive, as defined by Pritchard and Ashwood (2008), is the process used to allocate energy to maximize the satisfaction of needs.

Modern incentive theory is generally divided into three categories in the Western academia. The first category refers to the content-based incentive theory, which focuses on the study on the motivation and needs of individual or organization to reveal the contents motivating people to take actions. Its representative theory is American psychologist Maslow’s hierarchy of needs theory; Fredrick Herzberg’s two factor theory, Clayton Alderfer’s ERG theory and McClelland’s achievement need theory. The second category is the process theories, which tries to pinpoint factors motivating people to take actions and focuses on the incentive method not content. Its representative theory is American neo-behaviorist Skinner’s reinforcement theory, Vroom’s expectancy theory, Adams’ equity theory and Locke’s goal-setting theory. The last category refers to the comprehensive motivational study, which establishes corresponding incentive models by absorbing the reasonable elements in different incentive theories and incorporating various factors. Its representative theory is American psychologist Heider’s attribution theory, Porter and Lawler’s incentive model and Robbins and Cartel’s comprehensive incentive model (Li, 2008).

The aforementioned incentive theory conducted by Western scholars is all individual-based studies. With the increasing depth in the study of Western enterprise management theory on human nature (such as the development of “economic man”, “social man”, “self-actualizing man” and “complex man”, and study on producer, manager, consumer and investor), modern Western management theory has been increasingly applied in the humanity hypothesis. As a flood of humanity management theories has appeared because of different hypotheses and been modified in practice, humanity management gradually has become a science, embodying the deepening understanding of human nature (Zhang & Chen, 2008). Meanwhile, these theoretical studies are scientific. All of them are theoretical achievements derived from a lot of experimental verifications. For example, Skinner’s reinforcement theory is built on the understanding of people’s behavior rule. In addition, these theories have been widely used in all the fields and produced positive effects.

Incentive Theory Study of China

The word “incentive” dates from ancient China. According to *The History of Three Kingdoms • Biography of Caoren*, Taizu once said, “This is not only an award to General Chang but also an incentive to others.” The definition of incentive in Cihai is to “motivate and bestir people”. And, according to the Modern Chinese Dictionary, incentive is “inspiration and encouragement”.

Incentive is mainly divided into four categories based on different perspective in China. Li Zuchao (2008) put forward in *On Educational Incentive* that incentive can be divided into material incentive and spiritual incentive based on its content; it can be divided into group incentive and individual incentive based on the number of motivated objects; it can be divided into external incentive and internal incentive based on its starting point; it can be divided into positive incentive and negative incentive based on its effects.

Incentive thought has a long history and rich content in China. This paper just lists representative Confucian and Legalistic incentive thoughts. As early as more than 2,500 years ago, Confucius put forward such incentive thoughts as “Teach Students in Accordance with Their Aptitude” and “As an official, you should continue to learn new knowledge, if you are full of vitality, and as a scholar, you should try to be an official, if you are full of vitality.” The main incentive thoughts of Confucian school, with Confucius and Mencius as its representatives and focusing on teaching people to serve the country, are “Righteousness and Benefit” and “Benefiting the People”,

The Legalist school represented by Xunzi places focus on implementing incentive with education. They hold that humans are basically evil and put forward “Change the innate nature”. Hanfeizi, another representative of this school, has conducted in-depth analysis on the psychological effect of rewards and punishments. In the meanwhile, he believes that, in order to govern the country well, rewards and punishments must be given based on human nature (Li, 2008).

Modern incentive thoughts and theories were formed in the process of socialist revolution and construction, which can be mainly found in the ideological and political field. The main incentive methods are incentive through theory such as Marxism and communism, incentive through model such as heroic figures and incentive through honor such as various commendations.

In the field of modern management, incentive theory has been widely applied to production and living in China. Xiao Yaoguo and Zhao Fei (2007) have defined incentive, introduced a few incentive theories very popular in current theoretical circle and practice and analyzed the application of incentive theory in management and its latest development. Apart from publication of papers, some Chinese scholars have published some monographs after conducting positive explorations and studies among which the representative ones are *Incentive Theory and Its Model in China and Modern Incentive Theory and Its Application* written by Professor Yu Wenzhao which conduct useful exploration on the incentive model in Chinese enterprises, and *On Educational Incentive* written by Professor Li Zuchao which comprehensively discusses incentive in the field of education.

In general, China lags behind the West in incentive theory studies. The vast majority of incentive theory studies in China are conducted by referring to traditional culture and modern Western incentive theory. So far, there are no complete studies on incentive theory where international influence has been put forward in China. Scientific researches on human nature are mainly built on Confucian, Legalist, Taoist and Buddhist thoughts. In recent years, empirical studies have been on the rise. On April 30, 2014, there are as many as 249 search results relating to empirical study of incentive on the knowledge internet service platform CNKI. However, most of these empirical studies are about enterprise management, only

a few of them relate to psychology and pedagogy. It can thus be seen that, on the whole, empirical studies on incentive are still limited.

Specific Embodiment of Chinese and Western Incentive Theory: Overview and Contrast of the American Dream and the China Dream

Definition of American Dream and China Dream

Definition of the American Dream. The term American Dream was first used by James Adams in his book *The Epic of America* that was written in 1931. He states: The American Dream is that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement. In a broad sense, American Dream refers to the ideal of building nation enjoying freedom, democracy and equality; in a narrow sense, it refers to the ideal of living a better life through one's own hard work (Shi, 2013).

The idea of the American Dream is rooted in the *United States Declaration of Independence*, which proclaims that "all men are created equal" and that they are "endowed by their Creator with certain inalienable Rights" including "Life, Liberty and the pursuit of Happiness" (Kamp, 2009). In the opinion of famous historians, "American Dream" fundamentally originates from people's desire for fortune. According to famous history professor Matthew Warshall from Central Connecticut State University, the pursuit of money is the eternal theme of "American Dream" (Liu, 2013).

The ethos today implies an opportunity for Americans to achieve prosperity through hard work. According to The Dream, this includes the opportunity for one's children to grow up and receive a good education and career without artificial barriers. It is the opportunity to make individual choices without prior restrictions that have limited people according to their class, caste, religion, race, or ethnicity. Immigrants to the United States sponsored ethnic newspapers in their own language; editors typically promoted the American Dream (Rhodes,2010).

Definition of the China Dream. China is a time-honored country that has a history of five thousand years. The birth of China Dream is closely related to China's history. According to the researches conducted by some scholars, the term "China Dream" first appeared in Lunar New Year's Day in the Second Year of Deyou by Zheng Sixiao (1241-1318), a poet in Song Dynasty. He writes, "All I hoped was to reunify my motherland, which was reflected in the poem titled Lower Springs". According to some poem critics, "China" in his poem refers to "Central China". Since the modern times, "China Dream" was first used in 2006 by Wu Jianmin, former dean of China Foreign Affairs University. This concept has been put forward for many times afterwards; but understandings of it vary (Sun & Huang, 2013).

On November 29, 2012, Chinese President Xi Jinping delivered a speech on "China Dream" which made this concept scientific and upgraded it from a catchword prevailing among the folks and academic circles into recognition of the new central collective leadership. On June 7, 2013, Xi Jinping further pointed out during his meeting with U.S. President Barack Obama in California that, "China Dream is the dream of national prosperity, national rejuvenation and people's happiness. It is also a dream of cooperation, development, peace and win-win. It is basically the same as American Dream and the dreams of people in different countries." This shows that China Dream is a dream, which pursues both national interest and individual happiness and that Chinese people, and people from other places of the world make progress together (Shi, 2013).

Comparison of the American Dream and the China Dream

Differences of American Dream and China Dream. Due to different cultural backgrounds, American Dream and China Dream have different connotations, extensions and values. Many values have been studied in the context of cross-cultural differences, but the two most commonly mentioned are individualism and collectivism. Individualism is the extent to which we value independence and personal uniqueness. Collectivism is the extent to which we value our duty to groups to which we belong and to group harmony (McShane & Glinow, 2012)

From the viewpoint of value, American Dream highlights individualism. According to Xia Chuntao (2013), American Dream pursues freedom and prosperity and advocates everyone can fulfill himself through hard work regardless of his background. Obama interprets “American Dream” from the perspective of a president, based on his own development and struggle experience, and by studying constitutionalism, politics, opportunity, destiny, race, world and family (Liu, 2013).

Different from American Dream, China Dream highlights collectivism and pursues collective interests. To realize national prosperity and rejuvenation, China must pursue collectivism. Shi Yuzhi (2013) pointed out that China Dream is a dream of our nation aiming to realize national rejuvenation, social harmony and people’s happiness. Contemporary agricultural scientist Yuan Longping, who is known as “the Father of Hybrid Rice”, is a typical person that pursues the China Dream. He has not only met the food demands of 1.3 billion people, but also made outstanding contributions to world food security. He has realized his personal value when he made contributions to his country and the world. Qing Lianbin (2013) holds the same belief that the American Dream is an individual’s dream while the China Dream is the common dream of the Chinese Nation.

Zhu Jidong (2013) thinks what the China dream pursues is somewhat different from what American Dream pursues. The American Dream highlights more individualism and money while the China Dream advocates that personal interests should be subordinated to that of the collective. Zhang Feng (2011) pointed out that, the American Dream is often reflected in American movies and television plays that include good education, high social status, happy life, good health, lovely children, two cars and a detached house. The China Dream is more inclusive as it covers the country, the nation and the individual, giving full expression to the combination of state prosperity, national rejuvenation and individual happiness.

Correlation of the American Dream and the China Dream

Despite the differences mentioned above, the American Dream and the China Dream share many similarities though their similarities are seldom mentioned and analyzed. First, both reflect a good ideal that people want to realize through hard work. Pursuit of such an ideal helps to motivate people to work hard and arouses their enthusiasm for study, work and life. Therefore, both are in nature a kind of spiritual incentive.

Second, both the American Dream and the China Dream should be realized on the basis of freedom, equality and respect of objective law and through honest and hard work. Third, reflect the culture of a nation, are a kind of spiritual strength, and show an optimistic and entrepreneurial spirit of self development and self transcendence.

The American Dream is the broadest consensus formed by the American society during its integration on how to create a society providing equal opportunities, how to encourage the creative spirit of the citizens and how to make the government consider more public benefits and the national future. We

can absorb the positive factors in the American Dream to push forward the realization of the China Dream, such as respect for everyone's dream and pursuit and spirit of constant exploration and innovation (Zhu, 2013). We can promote national development by encouraging individual initiative and pursuing both individual happiness and collective happiness.

Reference Significance of Western Incentive Theory

Western Incentive Theory Highlights Individual Incentive and Pays More Attention to Individual Needs

A set of scientific systems about the study and recognition of human beings has been formed in the West. Progress has been made especially in studies on the needs of humans, among which a very influential study is the "hierarchy of needs theory" presented in *A Theory of Human Motivation* by Maslow in 1943. This theory points out that human needs can be divided into different levels, i.e. low-level needs and physiological needs, such as satisfaction of basic material living needs, and high-level needs, such as belongingness and love needs, respect and self-realization needs. For this reason, managers should show care and respect for people to establish good interpersonal relationships when paying attention to the performance of the task, and attach importance to collective rewards, not just individual rewards. (Zhang & Chen, 2008) To some extent, Western incentive theory is scientific, as it contains human-oriented thought. So, we should respect reasonable individual needs and pay attention to humanistic care when we conduct study on Chinese incentive theory.

Chinese Incentive Theory Stresses Combination of Individual Fate and National Destiny

According to this theory, individual happiness can be compatible with collective happiness so as to produce maximum incentive effects. On the individual plane: under the influence of the traditional morality and culture of China, we individuals are expected to give consideration to national interests when pursuing our personal interests. In other words, when we are pursuing our own interests, we should not harm the interests of other persons and collectives. On the collective plane: Chinese incentive theory should advocate pursuit of both overall objective and individual happiness.

We Should Not Simply Copy Western Incentive Theory but Develop and Improve Chinese Incentive Theory based on National Conditions

We have established our culture with our own characteristics formed over several thousand years of development. Chinese people and western people have different understandings of the correlation among heaven, earth and human beings and different thinking modes. Western management theories and methods will not work in China because they are not suited to the actual conditions of China if they are blindly followed without the consideration of aforesaid differences. During the early period of reform and opening-up of China, some enterprises directly copied the Western incentive method "Bonus salary" to increase employees' working enthusiasm, which resulted in intensified contradictions among employees and employees' reduced working enthusiasm (Zhang & Chen, 2008).

To sum up, incentive theory, under different cultural backgrounds, differ. In order to apply Western incentive theory in China, the influence of Chinese culture must be taken into consideration. Only by highlighting Chinese characteristics can we explore suitable incentive theory and produce the positive effects of incentive.

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Self-Description under Relationship Contexts among Chinese College Students: A Qualitative Analysis of Chinese Relational Self

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[Abstract] Chinese indigenous psychologists have concurred on the idea that the Chinese self or identity is construed by role-based social relationships. Testing this theoretical assumptions, this qualitative study analyzed self-description in the relationships with family members, acquaintances, and unfamiliar others in terms of richness, and affective tones, among 145 Chinese college students. Results revealed that Chinese self-description was richer, more positive, less neutral and negative in the relationships with family members and acquaintances than that with unfamiliar others; meanwhile, Chinese self-description included less relational descriptors in the relationships with family members than that with acquaintances and unfamiliar others, and included more internal and less abstract descriptors in the relationships with family members than that with unfamiliar others. Findings have implications for understanding the Chinese relational self and self-consistency across cultures.

[Keywords] relational self; self-description, relationship contexts; Chinese cultures

Introduction

The contextualized self has garnered increasing attention from researchers on self (Diehl & Hay, 2007; Roberts, 2007). Literature on self has converged on the idea that an individuals' self exists at multiple levels: on the one hand, the general self could be captured by the transcontextual consistency; on the other hand, individuals' self is very flexible to situational contexts (e.g., relationship contexts) (Andersen & Chen, 2002). However, there is accumulating evidence showing that individuals' self-concept varies greatly depending on cultural contexts. Whereas Easterners tend to place more meaning or emphasis to the contextualized self, Westerners tend to abstract the "true self" from contexts (English & Chen, 2007; English & Chen, 2011). In parallel, Chinese indigenous psychologists have long argued that the self in Confucian cultures is defined by social relationships and associated social roles or norms (Ho, 1995; Liu, Li, & Yue, 2010). Until now, few efforts have been made to explore how Chinese self-concept may vary depending on relationship contexts, particularly in the samples of Chinese adults. The present study filled in the gap by investigating self-description under three typical Chinese social relationships, the relationships with family members, acquaintances, and strangers in a sample of Chinese college students.

Cultural Differences in Self-Concept

In Western societies, most laypersons agree that a good or true self should be unified, stable, and integrated. Thus, self-concept has long been defined as abstract, consistent, and independent from contexts (Markus, 2004; McCrae & Costa, 1984). However, cultural psychologists argue that, the independent view of self is deeply rooted in Western traditions of philosophy and religion that emphasize

consistency, linear or analytic thinking styles, and “unity in diversity”. However, the self or a person in Eastern Asian cultures could be understood only in his/her relationship to others and social roles (Markus, 2004).

The arguments, to a great extent, are supported by several recent studies conducted in Korea or Japan. For instance, a cross-cultural study showed that Japanese students reported more various types of information (e.g., attributes, goals) in the relationships with a peer and an authority, but more negative information in the relationship with an authority than did American counterparts (Kanagawa, Cross, & Markus, 2001). Another study compared participants’ self-ratings of 20 personality traits in 5 relationship contexts (with parents, a friend, a professor, a unfamiliar other, and a young person, and as a general) and found that transcontextual consistency of self-concept explained significantly less variance of self among Koreans than among Americans (Suh, 2002). A multi-cultural study indicated that contextual sensitivity of the Korean and Japanese self-concept differed in amount and meanings: the Japanese showed higher contextual sensitivity and treated contextualized self as “real self”, but the Korean was opposite (Kashima, et al., 2004).

Chinese Contextualized Self

The idea that self is context-sensitive is by no means new in Chinese psychology. Chinese indigenous psychologists have long argued that Chinese identity was defined by social relationships, and person-in-relationships should be a basic unit of the Chinese self and personality (Ho, 1995, 1998; Yang, 2004). Yang (2004) further illustrated that Chinese social relationships could be divided into three types: the relationships with family (“jiaren”, acquaintances (“shuren”), and strangers (“shengren”); individuals’ patterns of feelings, cognition, coping and communication were completely determined by these three relationship contexts.

Earlier work on the Chinese general self indeed revealed the nature of context sensitivity for Chinese self-description. For instance, Chinese self-descriptions included more concrete, context-bounded descriptors (e.g. I am smart at school), as well as social descriptors (I am a student) (Bond & Cheung, 1983; Ip & Bond, 1995). Wang (2004) found Chinese children’s self-description was less positive, more public and collective, more observable, and more situation-specific.

The Present Study

Summarized from these prior studies, it is still premature to conclude about Chinese contextualized self. First, as Kashima, et al. (2004) suggested, sub-cultural differences might exist. Second, the evidence is still inconsistent even within the same cultures. For example, Cousins (1989) found that the Japanese self-description included more personality traits at the contextualized level, but Kanagawa, et al.’s (2001) study indicated that traits were not dominant descriptors even at relational level. The present study is aimed to provide further evidence for the contextualized self in Eastern cultures.

Following Yang (2004)’s theory, we focused on three basic Chinese social relationships: the relationships with family members, acquaintances, unfamiliar others. Based on literature on the Chinese self (Bond & Cheung, 1983; Wang, 2004), we investigated how Chinese self-description varied in these three relationships in richness, affectivity, organization, observability, and abstractness. Derived from Yang (2004)’s theoretical assumption about Chinese social relationships, we expected that Chinese self-description would be richer, more positive, more private, more internal, and more abstract in the relationships with family than with acquaintances than with strangers.

Method

Participants

The sample consisted of 145 college students (61 males, 84 female) aged from 18 to 22 years, $M_{age}=20.30$, $SD=1.49$. More than half (88, 60.7%) of the participants were from rural areas, and others were from small towns or major cities; most (81.4%) of participants were not the only child. Participants were recruited from several introductory courses in psychology at a local university in Wuhan, China. Participants were invited to take part in the study voluntarily and were offered course credits for participation.

Materials and Procedure

After consenting to participate in the study, participants were informed that the study aimed to understand how people perceive themselves in relationship contexts. Participants were then asked to complete three versions of the revised Twenty Statement Test (TST) assessing self-description in the relationships with a family member, an acquaintance, and an unfamiliar other. In the revised TST, participants were asked to complete the open-ended self-descriptive sentences that were paired with a specific interact partner (e.g., “When interacting with a family member/an acquaintance/an unfamiliar other, I am...”) using as many words, phrases, or short sentences as possible.

To eliminate the potential order effect, the order of the three versions of TSTs were counterbalanced between subjects. Demographic variables, gender, age, birthplace (urban or rural), only-child status (yes or no) were also collected. It took about 20 minutes on average. Upon returning the questionnaire, participants were thanked and debriefed.

Coding Schema

Consistent with prior studies (Wang, 2004), subject-verb constructions were used as a basic coding unit. In the condition that a self-descriptor included multiple coding units, the descriptor was coded as different units. For example, “quiet but like smiling” was coded into two coding units: “quiet” and “like smiling”. All participants’ responses to the revised TSTs were independently coded by two graduate students majored in psychology. For the items the two coders had systematic disagreement, the third coder was invited to recode independently. Specifically, participants’ self-description was coded on the following five dimensions.

Richness. Richness of self-description was conceptualized as the number of basic coding units (Hinkley & Andersen, 1996), because participants were asked to use as many descriptors as possible to describe relational self in the present study. The reliability of coding from two coders was .997, .996, and .999 for self with a family member, an acquaintance, and an unfamiliar other, respectively.

Affectivity. To capture the affective characteristics of self-description, each self-descriptor was coded as positive, negative or neutral. Following the coding rule in literature (Ip & Bond, 1995; Wang, 2004), self-descriptors with clearly positive or negative affective tones were coded as positive or negative, and self-descriptors with ambiguous affective tones were coded as neutral. The number of participants’ responses corresponding to each category was counted and indicated the degree to which participants’ self-description in relationships was positive, negative or neutral. The alpha coefficients of coding for positivity were .989, .950, and .995, those for negativity were .979, .810, and .985, and those for neutrality were .918, .857, and .969 for self-description with a family member, an acquaintance, or an unfamiliar other, respectively.

Organization. The organization of self-description was also defined as and coded into three relatively exclusive dimensions, private, relational, and collective dimensions (Trafimow, Triandis, & Goto, 1991; Triandis, 1989). Private dimension included responses related to personality qualities, attitudes, beliefs and behaviors unrelated to others (e.g., “I am quite”, “I am nice”). Relational dimensions included responses relevant to relationship partners, others (e.g., I like to chat with friends”). Collective dimensions included response related to a group such as a family (e.g., “I am a child”). The number of participants’ responses in each dimension was counted and represented the degree to which self-description in relationships was private, relational or collective. The alpha coefficients of coding for private aspects were .993, .998, .995, those for relational aspects were .857, .995, .985, and those for collective aspects were .984, .996, and .997 for self-description with a family member, an acquaintance, or an unfamiliar other, respectively.

Observability. To identify whether self-description is internal or external/observable, we adopted existing coding schema (Eder, 1989), each basic coding unit was coded into internal or observable aspects. Internal aspects included internal traits, feeling or cognitive-emotional characteristics (e.g., “I am happy”). External/observable aspects included explicit behavioral characteristics (e.g., “pretend to be a good child”). The number of participants’ responses in external or internal dimensions was counted and served as the indicators of observability. The alpha coefficients of coding for internal aspects were .971, .965, and .951, and those for external/observable aspects were .815, .807, and .840 for self-description with a family member, an acquaintance, or an unfamiliar other, respectively.

Abstractness. To determine whether self-description in different relationship contexts are abstract or specific, we also followed Eder (1989)’s coding schema and coded each basic coding unit as abstract or specific aspects. Abstract aspects included personal characteristics or attributes that are stable across different situations (e.g., “I am always happy”). Specific aspect included situation-specific and less stable responses, that is, the attributes with references to particular contexts such as time or locations (e.g., “I am childish in some situations”). The alpha coefficients of coding for abstract aspects was .998, .998, and .993, and those for specific aspects were .995, .997, and .996 for self-description with a family member, an acquaintance, or an unfamiliar other, respectively.

Results

To determine whether self-description would vary with relationship context and demographic characteristics, a set of repeated measures analysis was conducted with relationship context (family member, acquaintance, and unfamiliar other) as a within-subject variable, demographic characteristics (gender, birthplace) as between-subject variables, and the indicators of self-description as a dependent variable, respectively. Results revealed a significant main effect of relationship context on richness, $F(2,282)=3.697$, $p=.026$, $\eta^2=.026$. Further post-hoc comparisons showed that self-description in the relationship with family member ($M=6.26$, $SD=.35$) and acquaintance ($M=6.49$, $SD=.38$) was significantly richer than that with unfamiliar others ($M=5.74$, $SD=.32$). In addition, gender displayed a significant interaction effect with relationship contexts, $F(2, 282)=5.13$, $p=.006$, $\eta^2=.035$. Analysis for simple effects showed that the effect of relationship context was only significant for females, $F(2,166)=9.19$, $p<.001$, $\eta^2=.10$, but not for males, $F(2,120)=.76$, ns . Post-hoc comparisons demonstrated the above relationship difference remained significant among females. That is, the richness of self-description was higher in relationships with family members ($M=6.88$, $SD=.43$) and acquaintances ($M=6.91$, $SD=.47$) than with unfamiliar others ($M=5.63$, $SD=.38$).

We also found a strong effect of relationship context on positivity, $F(2, 274)=65.93, p<.001, \eta^2=.325$, on negativity $F(2, 274)=28.61, p<.001, \eta^2=.173$, and on neutrality, $F(2, 274)=36.87, p<.001, \eta^2=.212$. Post-hoc comparisons found that self-description in relationship with family ($M_{positivity}=.787, SD=.022; M_{neutrality}=.103, SD=.013; M_{negativity}=.111, SD=.016$) and acquaintances ($M_{positivity}=.842, SD=.026; M_{neutrality}=.096, SD=.013; M_{negativity}=.075, SD=.012$) was more positive but less neutral or negative than that with unfamiliar others ($M_{positivity}=.481, SD=.030; M_{neutrality}=.274, SD=.024; M_{negativity}=.244, SD=.023$).

There was a significant effect of relationship context on relational aspects only, $F(2, 274)=6.49, p=.002, \eta^2=.045$, but not on private aspect, $F(2, 274)=2.35, p=.097, \eta^2=.017$, or collective aspect, $F(2,274)=.239, ns$. Post-hoc comparison showed that self-description in the relationship with family members ($M=.097, SD=.012$) included fewer relational coding units than that with acquaintances ($M=.156, SD=.016$) and unfamiliar others ($M=.156, SD=.016$). We did not find any interaction effect between relationship contexts and demographic characteristics on any indicator for the organization of self-description.

The effect of relationship context was significant on internal aspects of self-description, $F(2, 274)=4.314, p=.018, \eta^2=.031$. Further post-hoc analyses revealed that the self-description in the relationship with family members ($M=.806, SD=.019$) was more internal than that with unfamiliar others ($M=.745, SD=.020$). In addition, we found a significant interaction effect between gender and relationship context on internal aspect of self-description, $F(2, 274)=3.376, p=.042, \eta^2=.024$. Further analyses for simple effects showed that such relationship effect on observability was more salient among males than among females, for males, $F(2, 116)=4.033, p=.020, \eta^2=.065$, and for females, $F(2, 162)=3.115, p=.055, \eta^2=.037$.

There was a significant main effect of relationship context on abstract aspects of self-description, $F(2, 274)=8.039, p<.001, \eta^2=.055$. Post-hoc comparison revealed that there was smaller percentage of abstract coding units in self-description in relationships with family members ($M=.658, SD=.024$) than that with unfamiliar others ($M=.755, SD=.023$). There was no interaction effect between relationship context and demographic variables on the abstractness of self-description.

Discussion

Derived from theoretical assumptions by Chinese indigenous psychologists that the Chinese self is defined by role-based social relationships, particularly family, acquaintances and unfamiliar others (Liu, et al., 2010; Yang, 2004), we qualitatively analyzed Chinese self-description under these three relationship contexts. Findings revealed significant main effects of relationship contexts on all the coded dimensions, including richness, affectivity, organization, observability, and abstractness, largely supported the theoretical assumptions. Specifically, Chinese self-description was richer, more positive, less neutral and negative in the relationships with family members and acquaintances than that with unfamiliar others; meanwhile, Chinese self-description included less relational descriptors in the relationships with family members than that with acquaintances and unfamiliar others, and included more internal and less abstract descriptors in the relationships with family members than that with unfamiliar others. Relationship effect on richness was largely driven by that among females, but relationship effect on observability was more salient among males than among females.

Our findings agree with findings from prior studies with Japanese and Korean samples (Kanagawa, et al., 2001; Suh, 2002) showing that the self varies greatly along with relationship contexts in most dimensions. As Kashima, et al.'s (2004) argue, a true self in the Japanese culture means, "being true to

what is appropriate in a context". The idea (Kashima et al., 2004) coincides with the theoretical assumption that Chinese self and behaviors were defined by fixed roles and obligations in a given relationship context (e.g., father-son relationship) with the purpose of maintaining hierarchy and harmony (Ho, 1995, 1998; Yang, 2004).

Consistent with Cousins (1989)'s findings, a large percentage of Chinese self-descriptions under all the three relationship contexts were internal (74.5%~80.6%), abstract (65.8%~75.5%), and private (56.8%~64.2%). Our findings were consistent with prior findings from the samples of Asian Americans that Asian American self-concept was variable across relationship contexts but was stable and consistent within a given relationship context (English & Chen, 2007; English & Chen, 2011). This may also lend support to the idea that self-in-relationships may serve as the basic analysis unit of Chinese self (Ho, 1998).

We found that Chinese relationship-specific self-description consisted of a large percentage of positive coding unit (48.1%~84.2%), and such positive characteristics was especially salient for self-description in the relationships with family members and acquaintances. This is somewhat different from prior findings that Japanese self-description is characterized by self-criticism (Kanagawa, et al., 2001). This probably reflects the changes in Chinese self-concept with modernization and other social policies (e.g., economic reform, only-child policy) taken place in the 1980s. Other studies indeed revealed such cohort effect: an earlier study indeed found Chinese self was characterized by self-criticism (Wang, 2001), but such effect was greatly weakened in her later studies (Wang, 2004).

Furthermore, self-description in the relationship with unfamiliar others differs from that with family and acquaintances, particularly that with family members, in all the coded dimensions. This may partially reflect the Chinese distinction of in-groups ("zijiren") and out-groups ("wairen"). Yang (2004)'s distinction of social relationships may need to be reconsidered. In modern Chinese societies, social relationships have greatly changed, particularly in major cities: communicative relationships, (e.g., friendships) were closer and more trustable and have been regarded as "Zijiren" (Yang, 1999). This may explain why we failed to find significant differences in all the coded dimensions of self-description with family members and acquaintances.

We conclude by acknowledging the limitations of this study. First, the study only included the Chinese sample. Cross-cultural studies should be conducted to confirm whether the findings from this study are universal or culturally unique. Second, the study asked participants to think of a particular partner. This may reduce the generalizability of findings while increasing its sensitivity to relationship contexts. Despite the limitations, the study provides the further evidence for contextualized nature of Chinese self. Further effort should be made to uncover the "if...then..." profile of the Chinese relational self.

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Educational Settings and the Development of Positive Mental Qualities in Migrant Children

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[Abstract] *The present study carried out a questionnaire investigation of the 578 rural migrant children and 214 urban children in a public migrant children school, a public mixed school and a private migrant children school, in order to explore the development characteristics of positive mental qualities in migrant children and the relation to their educational settings. The result showed that, compared with urban children, migrant children did not score differently in optimism, well being and interpersonal trust, but lower in 7 of 15 positive mental qualities. Boys had higher scores on novelty-seeking and honesty, and lower scores on modesty and heart-touched than the girls. Educational settings did not significantly influence the development of migrant children's positive mental qualities.*

[Keywords] *educational settings; positive mental qualities; migrant children*

With the rapid development of urbanization in China, more and more migrant workers relocated to major cities. In 2012, the data of National Population and Family Planning Commission of P.R. China showed that the number of migrant workers was around 230 million by 2011. In recent years, an increasing number of migrants have brought their families including children to the cities. According to the investigation of China Children and Teenagers' Fund, approximately 20 million under-14-year-old migrant children lived in cities with their parents. Migrant children refers to children whose parents have been granted the legal right to work temporarily in cities in China. Migrant families lived a marginalized and socially excluded life in the cities of China. Due to the Household Registration system (Hukou system), migrant families who did not have residency statuses in the cities were considered as temporary residents. As a result, migrant workers cannot enjoy social security which is only available to local residents. Under this condition, internal migration created many strains and stresses for migrant children as well. Under the Hukou system of household registration, migrant children did not have an urban registration and thus, did not have the same privileges as urban children. Many rural children were unable to enter public city schools because of various obstacles such as extra fees they had to pay. Thus, many migrant children had to attend informal private schools (e.g. private migrant children schools) that were unregulated and were often of poor quality. In major cities such as Beijing, the municipal government and the migrant community set up migrant children schools. These schools were often in the suburbs of the city, and the students were from families that have moved from the countryside into different provinces of China. Although these private schools charged rather low fees, these schools were usually rather small, lacked qualified teachers, and did not have standard teaching materials and sanitation services. Apart from the cities of Beijing and Shanghai, many provinces of China, such as Hubei and Shandong's local governments promised migrant children to attend the same public schools as urban children.

Because of the change of living environment and the lack of urban registration (hukou), migrant children always have adaption difficulties of socio-culture and psychology. A large number of studies showed that compared with urban children, migrant children are usually related to low social competence, and increased mental and behavior problems, such as higher social anxiety and loneliness (Hu, Fang, Lin, & Liu, 2009), more perceived discrimination, and lower self-esteem (Hao & Cui, 2014). These studies were based on this belief: migrant children's disadvantageous environment must lead to their bad development. But after an exhaustive review of the literature, Bernard stated, "when tracked into adulthood, research worldwide has documented the amazing finding that at least 50%, and usually closer to 70%, of these 'high-risk' children grow up to be not only successful by societal indicators, but confident, competent, and caring" (Richardson, 2002). Thus, it can be seen that there must be some positive factors and support system to help children at high risk developed in a healthy way.

The purpose of the present study was to examine relations between educational setting and positive mental factors in Chinese migrant children.

Methods

Participants

Participants were 792 (459 boys, 333 girls) 4th- through 6th-grade students sampled from three elementary schools in Wuhan city, Hubei province, China. Participants ranged in age from 8 to 12 years ($M=10.57$ years, $SD=1.12$), with 37.5% in grade 4 (162 boys, 135 girls), 31.8% in grade 5 (153 boys, 99 girls), 30.7% in grade 6 (144 boys, 99 girls). Of the total sample, 26% were from a public migrant children school (most of students were migrant children in this school; the proportion was 87%), 34.7% were from a public mixed school (the proportion of migrant children was 32%), 39.3% were from a private migrant children school (all of the students were migrant children). There were 578 migrant children and 214 urban children in the sample.

Procedure and Instruments

All children completed a battery of measures on group testing day. Measures included positive mental characters, interpersonal trust, dispositional optimism and well being. The administration of all measures was carried out by a group of graduate students.

Positive mental characters scale. The scale included 15 positive mental characters and 61 items (Guan, Meng, & Keller, 2009). The 15 positive mental characters were creativity, novelty-seeking (love of learning and curiosity), thinking and observing (opening-mindedness and perspective), honesty, persistence (bravery, perseverance and enthusiasm), love (loving and loved), kindness (goodness and social intelligence), leadership, cooperation (teamwork and fairness), forgiveness and mercy, modesty, prudence (carefulness and self-control), heart-touched (gratitude and appreciation of beauty and excellence), humor, faith, and hope. Positive psychological characters were rated with a 5-point scale, ranging from 1 (not at all) to 5 (very well). In this study, the internal consistency reliability estimated of the total scale was .92.

Interpersonal trust scale. Interpersonal trust was measured with Kiddie Mach Scale including 20 items, rating with a 4-point scale, from strongly agree (1) to strongly disagree (4). More scores indicated less interpersonal trust. The coefficient alpha value of the interpersonal trust measure in our sample was .732.

Dispositional optimism inventory. Dispositional optimism was assessed with a 10-item scale adapted by Fan Yue-yang (2010). Dispositional optimism ratings were obtained on a 5-point scale, from not at all (1) to very well (5). The coefficient alpha values of scores on the total scale in the present study were .727.

Well-being scale. Well-being was assessed with one question, “In general, do you feel fulfilled?” Children were asked to assessed their wellbeing with 10-point, ranging from not at all (1) to very well (10).

Results

Descriptive Data

A multivariate analysis of variance was conducted to examine the overall effects of gender and urban versus rural group, and their interactions on all the variables. Significant main effects of gender and urban versus rural group were found, Wilks=.936 and .940, $F(20, 601)=2.04$ ($p < .01$) and 1.92 ($p < .05$, $\eta^2_s = .064$ and $.060$).

Follow-up univariate analyses indicated that boys had higher scores on novelty-seeking, and honesty and lower scores on modesty and heart-touched than girls. Means and standard deviations of the variables for boys and girls in each group were presented in Table 1. For the group difference, rural migrant children had lower scores than urban children on creativity, thinking and observing, persistence, leadership, cooperation, humor, faith and hope and positive mental total score, and higher on honesty. There were no significant interactions effects on the variables.

Table 1. Means and Standard Deviations of the Variables for Boys and Girls in Each Group

Variable	Boys (n=459)		Girls (n=333)		性别 <i>F</i>	Group
	Urban (n=132)	Rural (n=327)	Urban (n=116)	Rural (n=217)		
Creativity	3.48±.80	3.32±.80	3.45±.77	3.24±.75	.20	7.82**
Novelty-seeking	3.28±.57	3.17±.59	3.11±.66	3.14±.53	4.10*	.32
Thinking and observing	3.65±.83	3.48±.83	3.68±.80	3.49±.76	.30	7.19**
Honesty	2.21±.93	2.40±.84	2.04±.80	2.16±.85	10.29**	3.90*
Persistence	3.83±.67	3.59±.66	3.74±.70	3.63±.57	.37	10.78**
Love	3.86±.92	3.82±.85	3.96±.92	3.91±.84	.73	.89
Kindness	3.51±.58	3.52±.62	3.58±.60	3.47±.50	.05	.38
Leadership	3.12±.63	3.00±.63	3.14±.65	2.97±.58	.22	6.24*
Cooperation	3.91±.80	3.78±.71	3.94±.71	3.77±.60	.10	5.12*
Forgiveness	4.10±.73	4.05±.71	4.19±.79	4.14±.63	2.20	.51
Modesty	3.51±.83	3.40±.80	3.77±.82	3.55±.76	11.18**	3.55
Prudence	3.30±.59	3.26±.60	3.36±.52	3.26±.53	.10	2.19
Heart-touched	4.14±.67	3.95±.75	4.17±.68	4.13±.62	4.04*	2.09
Humor	3.53±.96	3.33±.95	3.59±.87	3.09±.98	1.62	21.99***
Faith and hope	4.07±.66	3.79±.72	3.99±.75	3.83±.70	.49	14.65***
Positive mental total scale	3.57±.43	3.46±.43	3.58±.43	3.45±.39	.016	10.38**
Optimism	3.33±.49	3.32±.52	3.31±.57	3.30±.48	.38	.48
Well-being	8.08±2.27	7.94±2.64	8.15±2.23	7.70±2.46	.69	2.78
Interpersonal trust scale	74.42 ±7.22	75.22±7.16	74.72±5.97	73.49±6.25	1.61	.14

We also examined the effect of educational setting on migrant children. Table 2 shows means and standard deviations of the variables of migrant children in three schools, respectively.

Univariate analyses indicated that migrant children in private schools had lower scores on thinking and observing, persistence, kindness, cooperation, forgiveness, modesty, heart-touched, and higher on honesty than those in public mixed schools. Migrant children in public migrant schools had lower scores on leadership, cooperation, modesty, and heart-touched than those in public mixed schools. Migrant children in private migrant schools had lower scores on forgiveness and higher on honesty than those in public migrant schools.

Table 2. Means and Standard Deviations of the Variables of Migrant Children in Three Schools

Variable	Private School (n=311)	Public School (n=145)	Public Mixed School (n=88)	F
Well-being	8.06±2.57	8.18±2.67	8.00±1.71	2.10
Positive mental total scale	3.44±.43	3.47±.39	3.56±.43	2.95
Optimism	3.31±.50	3.33±.52	3.19±.48	2.52
Interpersonal trust scale	74.73±7.45	73.45±6.15	74.06±5.47	1.44
Creativity	3.32±.79	3.20±.77	3.36±.70	1.62
Novelty seeking	3.16±.59	3.13±.53	3.27±.49	1.92
Thinking and observing	3.43±.82	3.58±.78	3.64±.78	3.28*
Honesty	2.39±.86	2.17±.82	2.03±.80	7.44**
Persistence	3.56±.62	3.67±.61	3.76±.64	4.03*
Love	3.87±.87	3.87±.78	3.70±.86	1.49
Kindness	3.48±.60	3.53±.52	3.64±.56	3.03*
Leadership	3.02±.59	2.90±.63	3.15±.64	4.75**
Cooperation	3.76±.66	3.78±.70	4.00±.65	4.57*
Forgiveness	3.99±.69	4.25±.61	4.26±.70	9.85***
Modesty	3.45±.76	3.44±.79	3.83±.95	8.25***
Prudence	3.23±.59	3.29±.52	3.38±.68	2.18
Heart-touched	4.01±.71	4.03±.72	4.28±.47	5.88**
Humor	3.19±.96	3.33±.96	3.27±1.06	1.04
Faith and hope	3.78±.71	3.85±.73	3.89±.64	1.11

Intercorrelations among the adjustment variables in migrant children are presented in Table 3. The correlations were generally small, suggesting that these measures tapped different aspects of positive mental factors, and there were less relations between variables.

Table 3. Intercorrelations Among Variables in Migrant Children

Variables	1	2	3	4	5	6	7	8
1 School type	1.00							
2 Gender	.02	1.0						
3 Age	.16**	.10*	1.0					
4 The time spent in city	.23**	-.05	.05	1.0				
5 Positive mental total scale	.10*	.01	-.04	.09*	1.0			
6 Optimism	-.07	.04	-.04	-.03	.23**	1.0		
7 Well-being	-.04	.09	-.03	.08	.24**	-.08	1.0	
8 Interpersonal trust	-.08	.12**	-.05	-.14**	-.11*	.30	-.05	1.0

In the present research, we used multi-level regression analyses to assess the effect of educational setting on development of migrant children's positive mental qualities. Two models (A and B) were tested, which differ in the inclusion of education setting. In Model A, gender, age and the time spent in city were entered in a number of steps. All four positive variables – the total score of 15 positive mental factors, optimism, well being and interpersonal trust were used in these analyses. In Model B, school type was entered in the last step of the analyses. Table 4 presented the results of multilevel regression analyses positive values in migrant children. Significant effects were initially found for gender and the time spent in city. Gender significantly predicted wellbeing and interpersonal trust in migrant children. The time spent in city effected on their interpersonal trust. After controlling for gender, age and the time spent in city, however, no effect of educational setting can be found.

Table 4. Results of Multilevel Regression Analyses Positive Values in Migrant Children

	Positive mental values		Optimism		Well being		Interpersonal trust	
	β	p	β	P	β	p	β	p
Level 1								
Gender	.024	.592	.030	.502	.100	.036	.120	.009
Age	-.045	.301	-.042	.347	-.047	.329	-.058	.209
Time	.084	.057	-.027	.544	.072	.130	-.125	.007
	$F=1.546; R^2=.009$		$F=.570; R^2=.003$		$F=2.231; R^2=.015$		$\Delta F=5.517^{**}; R^2=.034$	
Level 2								
Gender	.022	.610	.031	.487	.102	.033	.121	.009
Age	-.059	.185	-.031	.483	-.038	.426	-.050	.281
Time	.064	.152	-.012	.798	.085	.083	-.114	.015
School	.088	.054	-.068	.134	-.057	.248	-.49	.306
	$\Delta F=3.736;$ $\Delta R^2=.007$		$\Delta F=2.250;$ $\Delta R^2=.004$		$\Delta F=1.340;$ $\Delta R^2=0.03$		$\Delta F=1.050;$ $\Delta R^2=.002$	
AdjR ²	.008		.000		.009		.028	

Discussion

Developmental research has indicated that educational setting may play an important role in determining the mental health, as well as the significance of behaviors in migrant children (Yuan, Fang, Liu, & Li, 2009; Liu & Shen, 2010). The present study assessed the development of positive mental characteristics in migrant children and the relation to their educational settings. The underlying assumption was that educational settings will influence the development of positive mental characters in migrant children, and that migrant children in public mixed schools will develop better in positive values than in public migrant schools and private migrant schools.

Gender and Urban-Rural Group Difference in Positive Mental Qualities

We found in the study that boys had higher scores on novelty-seeking and honesty and lower scores on modesty and heart-touched than girls, and that there were no significant gender differences in positive psychology total scale, optimism, well-being and interpersonal trust scale. The results indicated that there was no difference in development of positive mental qualities between boys and girls, in general. These results were consistent with that Shi's found and are not consistent with Liu's in China (Shi, Xu, & Xu, 2009; Liu, Zhao, & Shen, 2013). At present, researchers in China focused on well-being in migrant children, seldom paid attention to other positive mental qualities. But there were many contradictory

results in migrant children's well-being studies. The reason was probably because different instruments were used.

In the present study, a significant urban-rural group difference was found on creativity, thinking and observing, persistence, leadership, cooperation, humor, faith and hope, honesty and positive mental total score; rural migrant children got lower scores than urban children on creativity, thinking and observing, persistence, leadership, cooperation, humor, faith and hope and positive mental total score, and higher on honesty. The lower levels of positive mental qualities of rural migrant children were likely to be related to the countryside culture in which they lived and the difficulties they faced in the new environment such as being deprived of many privileges that urban children enjoyed (e.g., access to normal public schools). Future studies should try to investigate and test positive mental qualities and verify the causal linkage between migration experience and positive mental qualities in migrant children in China. These researches would help us to understand migrant children comprehensively and provide proper practices to promote their positive values.

Relations Between Educational Setting and Positive Mental Qualities

Our results showed no association between educational setting and positive mental characteristics in migrant children. These findings were not consistent with previous studies. These differences were likely because of the sampling difference. Previous researches mostly sampled migrant children from major cities such as Beijing and Shanghai. In these cities, migrant children moved from the countryside in different provinces of China, and the number of migrant children was too large to access to public school in both cities. Most of migrant children in Beijing studied in private migrant school. It has been reported that these migrant children may experience prejudice and discrimination in the city during their interactions with urban residents (e.g., Sun, 2006; Zhan, et al., 2005). Adverse life conditions and exposure to negative social feedback about personal and group status may influence the development of mental health in rural migrant children. But in the present study, we sampled from Wuhan, a city in center province in China. Migrant children in Wuhan mostly come from other areas in Hubei province. Not only urban children, but also rural migrant children all belong to the same province. So they experience less discrimination and exclusion in Wuhan than migrant children in Beijing. In addition, the local government in Hubei province provides public education to rural migrant children, and promises them to access to public school located near rural migrant communities without extra fees. So the effect of educational setting on their mental development was small. This result suggested that access to public school for migrant children was very important, and the equally educational chances significantly influenced these children's development of positive mental qualities.

Limitations

In this study, we were interested mainly in the relations between educational settings and positive mental qualities in rural migrant and urban children. Individual positive values are influenced by many factors, such as factors coming from family, school and society. It will be important to study these factors, particularly the challenges and problems that rural migrant children face in their daily lives.

Largely due to practical difficulties, we selected a sample of urban and rural migrant children in the city, but not children in rural areas, for the study. The differences found between urban and rural migrant children were meaningful, indicating the relevance of urban and rural backgrounds to children's development of positive mental qualities. There may be advantages in using a rural migrant sample that

represents children from the countryside in many different regions of the country. Nevertheless, it will be interesting in the future to study positive values of children who live in rural areas. Although families in most rural areas of China are experiencing rapid changes toward urbanization and modernization, the influence of traditional culture is likely to be enduring and robust on socialization and child development (Kagitcibasi, 2005). Despite the limitations and weaknesses, the present study made a significant contribution to our understanding of positive psychology in children with different backgrounds and the role of the macrolevel context in human development.

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The Triggering of Unmet Need for Relatedness and Competence among Chinese College Undergraduates

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[Abstract] *The current study was designed to trigger the unmet need for relatedness and competence in the Chinese context. Sixty-three undergraduates were recruited to participate in a 2 (relatedness need satisfied vs. not) × 2 (competence need satisfied vs. not) laboratory experiment. The bogus personality feedback paradigm was adopted to manipulate the condition of need satisfaction. The results showed that neither the main effect of relatedness on relationship motivation, nor the main effect of competence on life change motivation reached significant levels. However, the overall emotion reported by participants was influenced by competence manipulation significantly, but was not influenced by relatedness manipulation. Further analysis showed that the trigger of the unmet competence need also had significant influence on other emotions, such as happy, frustration, fatalism and personal agency, while the trigger of unmet relatedness need only had significant influence on calm. These results suggested that competence need may play a very important role for Chinese undergraduates, if not all Chinese young people. The suggestions for future studies on triggering unmet need in the Chinese context are also discussed.*

[Keywords] *relatedness need; competence need, unmet need, motivation*

Introduction

Of all psychological needs, self-determination theories have studied a large number of empirical studies to show that there are three basic psychological needs: autonomy need, competence need and relatedness need. Autonomy need referred to physical experience that can dominate initial behavior, perceiving themselves as masters of their own behavior; competence need inferred that individuals had feelings of being able to do a particular activity or task; relatedness need refers to how an individual can feel an important person's love and support (Deci & Ryan, 2012).

H. A. Murrery (1938) first suggested that psychology need had the function of motivation that can influence behavior. Several other researchers entailed the idea of Murrery's (e.g. Atkinson & Burch, 1970; McClelland, 1985; Winter, 1992). Maslow's (1954) need hierarchy theory not only put the need under different levels, but also proposed that after one level of need was met, the need in another level would be triggered. The dual process model (Sheldon, 2009; 2011) admitted that psychological need could motivate behavior. Everybody was born with the motivation. Although for different people, the strength of motivations are different. Dual process theory also holds that the satisfaction of psychological needs were different among individuals. But everyone can experience good feelings when the basic psychological need is satisfied which is beneficial to physical health and mental health. Therefore, the psychological need is not only the reason of behavior, but also the consequence of behavior. That is psychological need can incite the behavior. When it is satisfied, people have the feeling of pleasure that is the consequence of the behavior.

Gray, Ishii and Ambady (2011) studies have found that sad mood (sadness) can stimulate the motivation to seek social contact. Hofer and Busch (2011) examine the differences of the intensity of individual needs (according to the needs of dual process theory terms) that can affect the need to be satisfied which supported evidence of the process model. Schuler and Brandstatter (2013) found similar results in the field of sports, and improved the robustness of research findings, and discovered that competence and relatedness have positive prediction for flow experience. Schuler (2010) and Schuler, and Frohlich and Brandstatter (2008) provided indirect evidence support the chain of “unmet needs - motivation - behavior - need to be satisfied”.

After all, In order to check the dual process model, we want to test whether the unmet needs such as relatedness and competence could trigger mood, motivation and behavior in China. In the Chinese culture, different fate view could affect the motivation and behavior that was caused by the unmet relatedness need and competence need. Then, we have these hypotheses:

H1: Lacking experience of relatedness in later life would motivate Ps to satisfy it.

H2: Lacking experience of competence in later life would motivate Ps to satisfy it.

H3: View of fate would be a moderator for lacking of relatedness and motivation to satisfy relatedness. Only for those think fates are malleable, lacking experience of relatedness would motive the action toward relatedness experience seeking.

H4: View of fate would be a moderator for lacking of competence and motivation to satisfy competence. Only for those that think fates are malleable, lacking experience of competence would motivate the action toward competence experience seeking.

Method

Subjects

There were sixty-three undergraduates from Wuhan University in Wuhan, China (66.7 % females; mean age =19.87). These Ps came from 26 different departments or majors.

Material and Procedure

We checked the effectiveness of manipulation of relatedness motivation and competence motivation. First, the methods of the pilot study were introduced. The independent variable is the experience of relatedness and competence manipulated by providing bogus “practical suggestions for future life” after giving the EPQ test and real feedback on personality (modified from Sheldon & Gunz, 2009). The dependent variable is the motivation to change life, different view of fate, satisfied or unsatisfied of psychology need, emotions.

Relatedness	Competence
L	H
L	L
H	H
H	L

After the Ps arrived at the experiment lab, the experimenter read the experiment instruction for them, and signs the informed consent. Then a formal test was followed by next steps:

Step1: EPQ test (standard test on computer)

Step2: Standard EPQ feedback (pdf on computer)

Step3: Practical suggestions based on EPQ (Printed out, which is counterfeited based on the stand EPQ feedback), and the same sentences as in Sheldon & Gunz (2009). However, we added one sentence at the end of the report: “Note, Personality.”

Step4: DV measurement.

1. Emotion (5 items: emotional state; nervous, calm, happy, frustration);
2. Psychology needs (6 items relatedness need and 7 items competence need, Sheldon & Gunz, 2009);
3. Life change motivation (3 items relatedness motivation and 3 items competence motivation, Sheldon & Gunz, 2009; Sheldon, et al., 2011);
4. View of fate (Four items for Conquerable Fate; 4 items for Negotiation Fate; 5 items for Fatalism. These items were modified from Au, 2008, doctoral dissertation).
5. Book choice (one book concerns success guidance, the other concerns relationship guidance)

Results

Hypotheses testing

By 2×2 ANOVA, the main effect of relatedness on life change motivation for relationship was not significant ($p=0.457$), then H1 was not verified. By 2×2 ANOVA, the main effect of competence on life change motivation for competence was not significant ($p=0.818$), then H2 was not verified. The DV of book choice yielded non-significant results too ($\chi^2=0.22$, $p=0.64$). Since the main effects of competence and relatedness on their respective motivation were not significant, the moderation Hypotheses 3 & 4 of view on fate cannot be verified either. Competence has significant influence on overall emotion ($p=0.001$), happy ($p=0.041$), and frustration ($p=0.024$). Other emotion indexes were all non-significant. Relatedness has a significant influence on calm ($p=0.022$). Other emotion is non-significant. Relatedness \times competence has significant influence on frustration ($p=0.004$). Other interaction is non-significant.

Overall emotion verified in different experimental conditions. Overall emotion was influenced by competence significantly ($p=0.001$) (see in chart 1), and was not influenced by relatedness significantly ($p=0.567$)(see Chart 2).

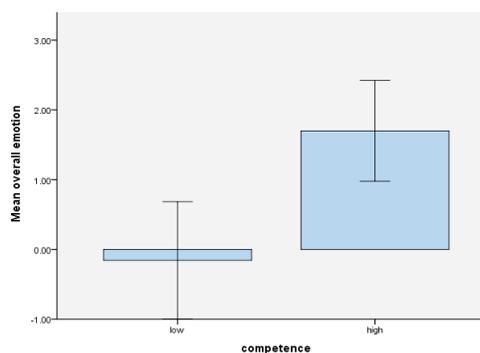


Chart 1. The Influence of Different Level Competence for Overall Emotion

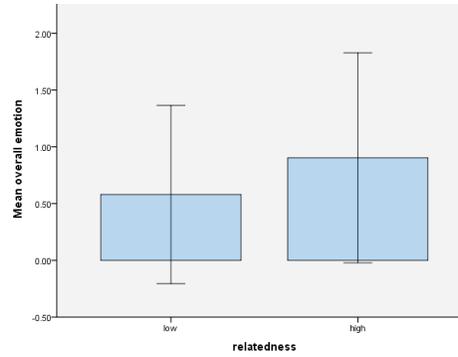


Chart 2. The Influence of Different Levels of Relatedness for Overall Emotion

The main effects of competence were significant for happy ($F=4.343, p=0.041$) (see Chart 3) and for frustration ($F=5.342, p=0.024$) (see Chart 4), and the main effects of relatedness were significantly for calm ($F=5.578, p=0.022$) (see Chart 5).

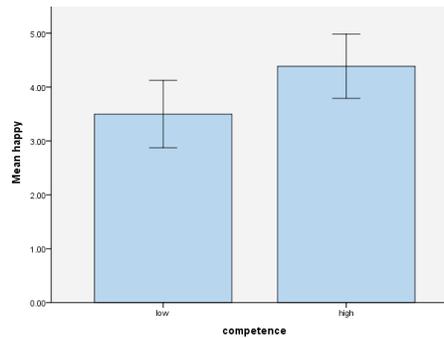


Chart 3. The Influence of Different Level Competence for Happy

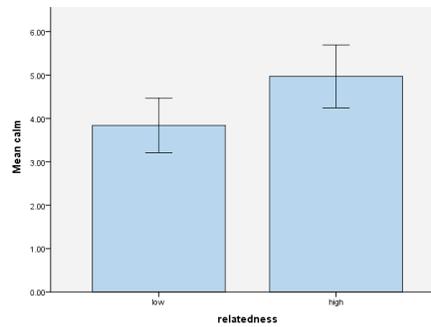


Chart 4. The Influence of Different Level Relatedness for Calm

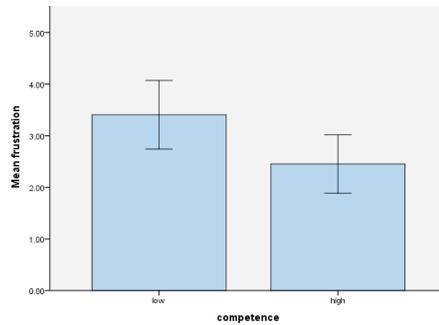


Chart 5. The Influence of Different Level Competence for Frustration

There was only a significant interaction of Relatedness \times Competence (on frustration) ($F=8.990$, $p=0.004$).

Pay attention to the condition when competence is high. The high or low condition of relatedness affect Ps' experienced frustration. It seems in this condition, different states of relatedness can affect Ps' emotion.

1. The bogus feedback (the practical suggestion feedback) is in vain. Ps didn't believe what was written in the personality test report, or the description of the competence problem or relatedness problem is typical to Ps' life experience. Anyway, their feedback didn't "strike" them.
2. Ps were stricken, but they have no motivation to change. They believe in fatalism. Namely, they think their life is determined by fate. So, though there were stricken by the bogus feedback, they thought they were doomed to be incompetent or being alone.
3. The measures of motivation are not sensitive enough. Ps were stricken by the feedback, had their motivation to change their situation, but our measure is not so sensitive to illustrate their motivations.

Discussion

Considering with the aforementioned results, a possible reason is that the relatedness is conceived as a test of Ps' competence. Ps may think in this way: As I have had high competence, I should be OK in everything. But it is said that I will be alone after my 30s. It proves that I'm not so competent to handle the relationship problems. It's really a shame of me.

Competence is important for Ps, but relatedness is not important for them (though this point may violate the basic assumptions of SDT). Modern Chinese college students paid more attention to competence due to the fierce competition. More competence means one can have more opportunities and more money, which means a much brighter future. To win is most Chinese young people's pursuit (or at least in Wuhan University, which is a top 10 university in China). So, less competence is a frustration for Ps. Perhaps relatedness is not important for Ps, because having good relationship means nothing at all, and has anything to do with their success and winning the competition.

Manipulated relatedness is not what Ps' are concerned about. Namely, the relatedness Ps are concerned with in their daily life was not the same relatedness manipulated in the lab. In bogus feedback, the relatedness is manipulated by a prediction of Ps' marriage and life after their 30s, but this may seem too far from Ps' experiences. After all, Ps' mean age was below 20.

The relatedness was just interpreted as social competence. Social competence is defined as “the capacity to function effectively in social interactions and it involves qualities such as interpersonal skillfulness, social adaptation, and sensitivity to social cues” (Chen, et al., 2012). Therefore, to not be satisfied with the relatedness was treated as the lack of social competence. Was the failure of the competence manipulation due to Ps’ fixed belief of competence?

Top scorers of CF (32Ps, $M=5.961$, $SD=0.669$) and top scorers of NF (32 Ps, with $M=6.742$, $SD=0.266$) were picked up. Their score was higher than the mean (3.5) of the 7-point scale. Low scores of fatalism (32 Ps, $M=1.265$, $SD=0.307$) were also picked up, with the mean score lower than the mean of the 7-point scale.

For high CF scorers, high NF scores, and low fatalism scores – ($F=0.750$, $p=0.394$ for CF; $F=0.251$, $p=0.619$ for NF, and $F=1.482$, $p=0.234$ for fatalism). Therefore, even for those who believed they could change their life, they also did not exhibit the motivation to change their competence. Maybe this is due to the social desirability effect of the CF, NF and fatalism measures, considering the quite extreme score on these three variable ($Mean$ of CF= 4.86 , $SD=4.43$; $Mean$ of NF= 6.23 , $SD=0.64$; $Mean$ of fatalism= 6.80 , $SD=2.18$). However, the ANOVA of competence \times relatedness on CF and fatalism showed a significant main effect of competence ($F=4.37$, $p=0.04$ for CF; $F=6.40$, $p=0.01$ for fatalism), indicating that Ps believe they can conquer their life and disbelief the fatalism when they were struck by the bogus feedback. The variation of the CF and fatalism also provided evidence that Ps were indeed affected by the competence manipulation. But why didn’t they have the motivation to change? It seems that it due to the measure of competence motivation.

In summary, the possible reasons for manipulation failure are as follows:

- Relatedness manipulation: The manipulation of relatedness did not strike the Ps.
- Competence manipulation: One possible reason is the measure of life change motivation of competence was not sensitive enough. Maybe what Ps wanted to change, for example, getting high scores on their examination, but this did not listed in the measurement items

The classic manipulation failed in the pilot study. Relatedness was the key for next step on SNS, but it seems that Ps were not even influenced emotionally by it. Competence affected Ps emotionally, but failed to stimulate a motivation for changing life, or was not detected by our measures.

How to manipulate Ps’ relatedness may require us looking into the meaning of relatedness for Chinese. In the literature, it was said that Chinese people were greatly concerned about their relationship, and they pay a lot of attention and energy to maintain their relationship. However, the construct of relationship may mean different things in US and China.

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The Preference for Potential vs. Achievement in Chinese Culture

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[Abstract] *The current study addresses the question of Chinese' preference for potential or achievement by adopting the paradigm developed by Tormala, et al. (2012). The view of fate questionnaire (Au, 2008) was also included. The results revealed an insignificant main effect for applicant's positive assessment, an insignificant effect for applicant, and an insignificant effect involving the counterbalancing factor, as well. However, potential and dialectical fate were positively correlated, while the achievement and negotiable fate were negatively correlated. The results questioned the robustness of the potential vs. achievement theory proposed by Tormala, et al. (2012) in the Chinese context. Future development for the theory of potential vs. achievement was also discussed.*

[Keywords] *potential; achievement; view of fate; culture*

Introduction

Recently, *The Journal of Personality and Social Psychology* published a study (Tormala, Jia, & Norton, 2012) focusing on the preference for potential. This study suggested that people often have a basic preference for potential, rather than achievement, when evaluating others. They think when people feel uncertain, they often seek to resolve that uncertainty, and greater processing of available information can be an effective means of doing so (e.g., Chaiken, Liberman, & Eagly, 1989; Petty & Cacioppo, 1986; Tiedens & Linton, 2001; Tormala & Rucker, 2007). That is different from our experience. In our opinion, potential is related to uncertainty, and achievement is related to certainty. Some researches pointed that people always like certainty, and disgust uncertainty. (e.g., Ellsberg, 1961; Fox & Tversky, 1995; Kahn & Sarin, 1988; Kahneman & Tversky, 1979; Kruglanski, 1989; Price & Stone, 2004; Snizek & Van Swol, 2001; Taylor, 1974; Urbany, Dickson, & Wilkie 1989). People may pay more attention to information about their potential, allow feedback about potential to have more impact on their self-assessments, and believe potential to be a more important issue with which the self should be concerned. When it comes to other people, social perceivers instead focus more on already revealed levels of performance and achievement, with relatively less attention paid to the potential of others to improve (Williams, Gilovich & Dunning, 2012). But Tormala, et al.'s study designed eight experiments to confirm the preference for potential and pointed that people who like achievement should reduce uncertainty about a person's talent and boost confidence about his or her future success or high performance. So potential is more preferred than achievement. In order to test the stability of Tormala's conclusion, we chose Experiment 3 and replicated it.

Glancing at this research, we find these phenomena. First, comparing the potential and achievement is to assess others not for themselves. Second, the assessments of the potential and achievement are the result of striving. Third, age is a very important factor to influence the assessment for potential and achievement. Based on this review, we should trim these concepts.

Potential Concept

Potential is contact with uncertainty by its very nature. It leaves more room for doubt about a person's true talent or future outcomes. When people feel uncertain, they often seek to resolve that uncertainty, and put on deep processing and the available information can be an effective means of doing so. (Chaiken, Liberman, & Eagly, 1989; Petty & Cacioppo, 1986).

Achievement Concept

Achievement is contact with certainty. It is always the good outcome of working hard, calculating risks, facing uncertainty, and providing novel and creative solutions to problems. High achievement in terms of one component (e.g. working hard) does not necessarily imply high achievement in terms of another (e.g. readiness to face uncertainty) (Sagie, Elizur & Yamauchi, 1996).

Age Concept

Age is a possible explanation for this study. Although in the Tormala, et al. (2012) test, the age is not significant. But in some samples, we used meta-analysis to find that age is an important factor that can influence our judgment. Maybe the sample is from China. The culture of China is likely to contact with the impression that a man who has more potential may be younger. This is an interesting variable; we should pay attention to it.

Negotiable Fate Concept

The belief in negotiable fate represents a characteristic belief in the model of bounded agency (Evans, 2002): it accepts that the individual does not have direct control over one's fate, while at the same time, it maintains that the individual can negotiate control with fate for better personal outcomes. Unlike fatalism, which holds that all events are predetermined by fate and are therefore unalterable, negotiable fate entertains the possibility of bringing about desired outcomes through agentic actions (Chaturvedi, Chiu & Viswanathan, 2009).

Tormala, et al. (2012) tested that people often have a basic preference for potential, rather than achievement when evaluating others. Although our intuitive support for the value of achievement and empirical support for the value of certainty, that highlighting a person's achievements can be less effective or compelling than highlighting a person's mere potential to reach those achievements may be possible.

Tormala, et al. (2012) consider that when people feel uncertain, they often seek to resolve that uncertainty, when the available information is favorable – for example, it brings positive thoughts to mind – the result is a more favorable attitude, impression, or feeling. So we posit that:

H1: The more potential people get more positive assessment compared with achievement people.

Uncertainty surrounding potential is inherently interesting and provocative, which stimulates processing activity. If the available information is favorable, this should translate into more favorable and if the stimulates information is unfavorable, this maybe more negative attitude, impression or feeling (Tormala, et al., 2012). So we have another hypothesis:

H2: The more potential people get more negative assessment compared with achievement people.

Age may cause a pro-youth bias. The more potential people are perceived as more youthful. Although we put to the counterbalance experiment material, but we found the effect of age is more significant in some samples that used in meta-analysis. So we have the other hypothesis:

H3: The more potential people were assessed younger than achievement people.

In certain, the study Tormala, et al. (2012) is exactly a groundbreaking insight. It supplies a new point view for the potential and achievement and overturns the notion that uncertainty is not preferred. According to the strictly logical and rigorous experiments, Tormala, et al. initiated a new field. So, it is meaningful to test stability the research conclusion by meta-analysis.

Method

Subjects

Fifty-nine undergraduates from Wuhan University in Wuhan, China (62.7 % females; mean age=22.86). These Ps came from 6 different majors.

Materials

1. This study is a replication of Experiment 3 of Tormala, et al. (2012) completely. The sample research materials are translated into Chinese independently by author. All of these are good for testing validity of the study of Tormala, et al. (2012). We give the participants detailed information: two applicants – Applicant A and Applicant B – displayed side by side on the computer screen. Background information was provided for each applicant, including their sex (male), date of birth (and thus, age), education, and internship experience. This information was designed to be roughly equivalent across applicants. To vary which applicant was more potential-oriented or achievement-oriented, we structured the test scores such that one applicant was high (96/100) in potential, but more moderate (83/100) in achievement, whereas the other was high (96/100) in achievement, but more moderate in potential (83/100).
2. Viewing the fate questionnaire (Au, 2008) includes 4 dimensions and 20 items. The 4 dimensions are dialectical fate (4 items), negotiable fate (6 items), conquerable fate (4 items), and fate control (6 items)

Result

We analyzed the date by submitting participants' favorable assessments of each applicant to a 2 (Applicant: A [potential] or B [achievement]) X 2 (Counterbalancing condition) mixed analysis of variance (ANOVA), with applicant and counterbalancing condition as within- and between-participant factors, respectively. This analysis revealed no main effect for applicant, $F(1, 58)=0.607, p>.05$, such that the applicant with potential ($M= 6.435, SD =1.212$) was not viewed more favorably than was the applicant with achievement ($M=6.599, SD =1.048$). There was no main effect for counterbalancing condition, $F(1,58) =0.445, p > .05$.

Next, we submitted participants' negative assessments for analysis. Here, we found no effect of applicant $F(1,58)=0.576, p>.05$, and no effect involving the counterbalancing factor ($F = 0.285, p=.596$). Across conditions participants viewed the applicant with potential ($M=6.441, SD=1.079$) and the applicant with achievement ($M =5.915, SD=1.381$) as equally unlikely to fail or be a disappointment. We also found no difference between the high potential ($M=3.931, SD=1.400$) and high achievement ($M=4.121, SD=1.244$) applicants in perceived age, $F(1, 58)=1.349, p=0.250$, and no effects involving

counterbalancing condition on this measure $F(1, 58) = 0.588, p = .446$. For the age assessment for the potential ($M = 3.931, SD = 1.400$) and for the achievement ($M = 4.121, SD = 1.244$), and $t = -2.619, p = 0.011$.

Finally, we examined participants' relative assessments of the applicants' future performance by Year 5 and current resume impressiveness. First, there were no differences across counterbalancing conditions on either of these responses ($F = 0.021, p = .886$). More importantly, participants generally expected the applicant with potential (Applicant A) to outperform the applicant with achievement (Applicant B) by his 5th year at the company, as indicated by a grand mean on this item that was not significant. Below the scale midpoint of 5 ($M = 4.898, SD = 2.139$), $t(58) = -1.739, p = .087$. On the other item, assessing perceptions of whose resume was more objectively impressive at present, the opposite preference emerged. In this case, participants rated the applicant with achievement more highly, as indicated by a grand mean that was significantly above the midpoint of 5 ($M = 5.125, SD = 2.235$), $t(58) = 1.861, p = .068$. In summary, we found that although participants recognized that the individual with achievement was more objectively impressive on paper, and they showed a preference for achievement too in hiring decisions and assessments of future success.

We analyzed correlations between different views of fate, potential and achievement, and we found that the correlation between potential and dialectical fate is significant $r = 0.264, p < .05$; the correlation between achievement and negotiable fate is significant $r = -0.383, p < .01$; that means the people who believe in dialectical fate would prefer for potential. The people who believe in negotiable fate would prefer for achievement.

Discussion

From the positive assessment result, we found that the H1 was not verified; the more potential people did not have more positive assessment compared with achievement people. From the negative assessment result, we found that H2 was not verified. That is the more potential people did not have more negative assessment compared with achievement people. From the age analysis, we found that H3 was verified – the more potential people were assessed younger than achievement. But from their means, we can see the people prefer for achievement. For positive assessment potential ($M = 6.435, SD = 1.212$) was not viewed more favorably than was the applicant with achievement ($M = 6.599, SD = 1.048$). For the negative assessment potential ($M = 6.441, SD = 1.079$) and the applicant with achievement ($M = 5.915, SD = 1.381$). We found the correlation between potential and dialectical fate is significant $r = 0.264, p < .05$; the correlation between achievement and negotiable fate is significant $r = -0.383, p < .01$; that means the people who believe in dialectical fate would prefer for potential. The people who believe in negotiable fate would prefer for achievement.

From the study, we found the conclusion that people prefer potential for achievement is not stable, because in this study, the conclusion Tormala, et al. (2012) is not validated. Maybe the different reactions are caused by different cultures for potential and achievement. Chinese people pay attention to the present, and do not take a fancy for future. While achievement means performance at present, potential means performance in future. So Chinese people maybe prefer achievement. So we can study the relationship between different cultures and prefer for potential and achievement.

We also found that high potential people are judged younger than achievement people significantly. Even the age was counterbalanced. Maybe the age between potential and achievement would be studied. Maybe age is the moderate between potential and assessment or between achievement and assessment. Finally, the mechanism of relation between different fate view and preference for potential and achievement should have more attention paid to it.

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Understanding Materialism of Chinese College Graduates

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[Abstract] *Materialism is a way of thinking that gives too much emphasis on materialistic possessions. Previous studies have showed that Chinese were highly materialistic, though lacking a specific concern on Chinese college graduates, who can be viewed as the hard core for the future of China. The current study adopted the data source from World Value Survey (wave 5 and 6), and found that Chinese college graduates had a higher materialism level than their counterparts in different countries and also than other groups of people in China. The hierarchical multiple regression model showed that although nationality (Chinese or not), specific group of people (college graduates or not), and household financial satisfaction all contributed to materialism, and time (2005-2008 or 2010-2014) has the greatest impact. It was then proposed that the understanding and potential solution for the problem of materialism of Chinese college graduates should be from a broader cultural-societal-historical perspective. The limitation and future directions were also discussed.*

[Keywords] *materialism; Chinese college graduates; nationality; time*

Introduction

Materialism is the tendency to view acquisition as a necessary means to reach important life goals and desired end states (Richins & Dawson 1992). Various studies have illustrated the dark side of endorsing materialistic values, such as the negative relationships between materialism and well-being (Burroughs & Rindfleisch, 2002; Deckop, Jurkiewicz, & Giacalone, 2010), sense of insecurity (Kasser & Ryan, 1996), and contingent self-worth (Kasser, 2002).

Unfortunately, the current state of materialism is not optimistic in China today. A recent survey by the Ipsos (2013) showed that China is the most materialistic country among 20 surveyed countries. When being asked “I measure my success by the things I own”, 71% of Chinese said yes, while the global average is only 34%. And 68% of Chinese agreed that “I feel under a lot of pressure to be successful and make money” with the 46% global average.

Among the whole Chinese population, materialism may be more urgent for the young generation, especially college graduates. College graduates are a group of young, well-educated and energetic people, who undertake the development of a country. From the human resource management perspective, they are the most valuable human resources. Studies showed that materialistic value not only had a bad influence on an individual’s personal life, but also had adverse effects on their engagement in their jobs (Xie, Shi, & Zhou, unpublished manuscript). Therefore, it is important to know the current state and possible causes of materialism of Chinese college graduates.

Although there is evidence showed by The Ipsos (2013) that China is the most materialistic country in the world, their survey did not portray the condition of the specific group of college graduates, thus

could not answer the possible causes of their materialism. Therefore, the present study tried to answer the current related research questions:

Research question 1: What is the current state of the materialism for Chinese college graduates? Compared with college graduates in other countries of the world, or compared with other group of people in China, what is the relative position of Chinese college graduates in the world's map and China's map?

Research question 2: What are the possible causes of the materialism of Chinese college graduates? Does nationality, being a specific group, and time, have influence on their current state of materialism?

Exploring these questions requires data from all over the world, since we need to find the relative place for Chinese college graduates. To meet this need, we chose the World Value Survey as the data source for the current study. Then, we conducted *t* test and hierarchical multiple regression analysis to answer these research questions.

Methods

Data Source

The World Values Survey (WVS) was chosen as the data source of the current study. WVS is a global research project that explores people's values and beliefs all over the world, which is open access and free. We chose the WORLD VALUES SURVEY Wave 5 2005-2008 and Wave 6 2010-2014 and OFFICIAL AGGREGATE v.20140429 from World Values Survey Association (www.worldvaluessurvey.org). Aggregate File Producer: Asep/JDS, Madrid SPAIN. All of our analysis was based on the wave 6 data, which was collected in 2012, except for the analysis of time's influence on materialism.

Target Samples

The target sample is Chinese college graduates. We first locked college students by variable 248 (v248) and variable 242 (v242) in wave 6 and variable 238(v238) and variable 237 (v237) in wave 5, correspondingly, and also variable 2 (v2) in both waves. V248 in wave 6 and v238 in wave 5 indicates respondents' education level by asking, "What is the highest educational level that you have attained? [NOTE: if respondent indicates to be a student, code highest level s/he expects to complete]". The choice 9 in the data file indicates "the university-level education, with degree". V242 in Wave 6 and v237 in Wave 5 asks respondents' age directly. Variable 2 (v2) in both waves indicates the nationality of respondents, with v2=156 indicating China (not containing Taiwan province).

Taking this together, we chose v248 (v238)=9 and $18 \leq v242$ (v237) ≤ 30 as the college graduates samples, and combined them with v2=156 to represent the Chinese college graduates. However, the analysis below only contains the data form Wave 6 to describe the contemporary state, unless the variable of time was included.

Measurement

The materialism measurement comes from the variable 71 (v71) in Wave 6 and variable 81(v81) in Wave 5, which requires the respondents to indicate for the description whether that person is very much like you, like you, somewhat like you, not like you, or not at all like you? V71 states that "It is important to

this person to be rich; to have a lot of money and expensive things.” with 1: very much like me, 2: like me, 3: somewhat like me, 4: a little like me, 5: Not like me, and 6: Not at all like me.

This single question measure comes from The Portrait Values Questionnaire (PVQ), which is an alternative to the Schwartz Value Survey (SVS; Schwartz, 1992, 2006), developed in order to measure the Schwartz’s ten basic values, and works well in representative national samples (Schwartz, 2012). Each portrait describes a person’s goals, aspirations, or wishes that point implicitly to the importance of a value. Originally, v71 is used to measure the value of power, and belongs to the category of self-enhancement. However, the item itself matched very well with the definition materialism, and we use it here as indicator of materialism. To facilitate understanding, we reversed the score of the questions, with 1: not at all like me, and 6: very much like me. Thus, the higher score of the reversed materialism question, the higher level of materialism.

We also chose the variable 59 (v59) in Wave 6 and variable 68 (v68) in Wave 5 for the measurement of household financial situation as a controlling variable. V59 asked respondents “How satisfied are you with the financial situation of your household? Please use this card again to help with your answer.” with 1 for completely dissatisfied and 10 for completely satisfied.

Results

Chinese College Graduates vs. Non-Chinese College Graduates

We first compared the materialistic level of Chinese college graduates with their counterparts in other countries all over the world. Independent sample *t* test showed that Chinese college graduates were more materialistic ($M=3.84$, $SD=1.33$, $N=121$) than non-Chinese college graduates ($M=3.43$, $SD=1.48$, $N=4167$), with $t=3.40$, $p<0.01$ (Figure 1).

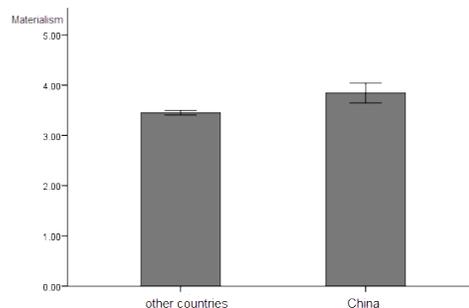


Figure 1. The Comparison of Materialism of Chinese College Graduates vs. Non-Chinese College Graduates

Chinese People vs. Non-Chinese People

Could the above result pattern for high level of materialism of Chinese college graduates be attributed to high level of materialism of the Chinese, or be attributed to the specific group of college graduates? We then compared the materialistic level of Chinese with their counterparts in other countries all over the world. Independent sample *t* test showed that Chinese people as a whole were more materialistic ($M=3.61$, $SD=1.29$, $N=2196$) than non-Chinese ($M=3.17$, $SD=1.54$, $N=72237$), with $t=15.55$, $p<0.01$ (Figure 2).

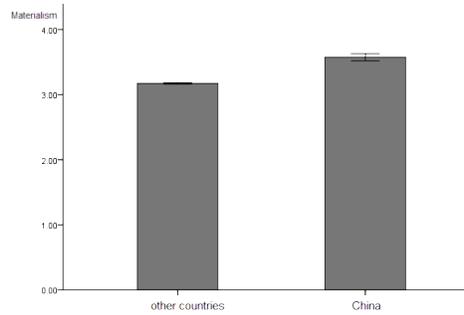


Figure 2. The Comparison of Materialism of Chinese vs. People from Other Countries

College Graduates vs. Non-College Graduates in China

We also compared the materialism level of college graduates with their non-college graduates’ counterparts, all in China. Independent sample *t* test showed that Chinese college graduates were more materialistic ($M=3.85$, $SD=1.33$, $N=121$) than other groups of Chinese people ($M=3.60$, $SD=1.29$, $N=2075$), with $t=2.06$, $p<0.04$. Taking together, it seems that the high level of materialism of Chinese college can be attributed to two aspects, namely they are Chinese and they belong to the group of college graduates.

Further, 2 (Chinese vs. non-Chinese) \times 2 (college graduates vs. non-college graduates) ANOVA confirmed that both nationality and specific group contributed to the high materialistic level of Chinese college graduates. The main effect of nationality was significant with $F=41.74$, $p<0.01$, and the main effect of college or not-college graduates was also significant with $F=23.43$, $p<0.01$. The interaction effect did not reach significant level with $p>0.99$ (Figure 3).

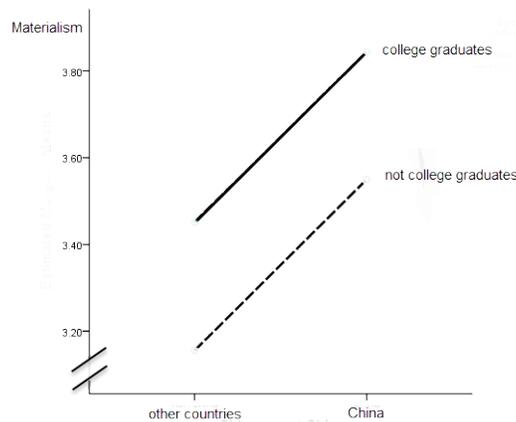


Figure 3. The Influence of Nationality and Target Group on Materialism

The Composite Causes: Nationality, College Graduates Group, and Time

The above analysis shows that both nationality and target group have their influence on materialism. However, materialism may also be influenced by time and respondents’ relative economic status. To answer this question, we built a hierarchical multiple regression model with the variable of household financial situation as controlling variable and introduced it in the first block of the model, and nationality, college graduates or not, and Wave (5 or 6) as the predictive variables in the second block with the stepwise as the variable selection method.

The regression model was free of collinearity, with all VIF (Variance Inflation Factor) ≤ 1.4 in all different models. First, the household financial situation has significant influence on materialism, though the effect is very small with $F=70.51$, $p<0.01$, and $R^2<0.001$.

For the stepwise regression, nationality, college graduates or not, and wave were all included into the final model with $F=211.593$, $p<0.01$, and $R^2=0.006$. The unstandardized regression model showed that materialism= $2.09 + 0.002$ household financial situation + 0.165 time (wave 5 or wave 6) + 0.234 college graduates (or not) + 0.303 nationality, with all $t>12.45$, $p<0.01$. We also calculated the standardized regression model as materialism= 0.026 household financial situation + 0.054 time (wave 5 or wave 6) + 0.034 college graduates (or not) + 0.033 nationality.

Therefore, among the four predictive variables, time has the greatest impact on materialism, and then follows college graduates (or not) and nationality (Chinese or not). Surprisingly, though household financial situation has significant impact on materialism, its contribution to the variation of materialism is the smallest.

Discussion

Research Summary

The current study portrayed the materialistic profile of Chinese college graduates by analyzing the data from World Value Surveys. It found that Chinese college graduates endorsed relatively higher materialistic values averagely than their counterparts in other countries all over the world, and also higher materialistic values than other Chinese. These results seemed to show that Chinese graduates are highly materialistic. However, further analysis showed that this high materialism has its social and historical context. On average, college graduates were more materialistic than those who were not college graduates on one hand, and Chinese were more materialistic than those who were not Chinese, on the other hand. More importantly, when college graduates (or not), nationality (Chinese or not), and time (during 2005-2008 or 2010-2014) were introduced into the regression model to predict the materialism, time had the greatest impact. Thus, the current study illustrated that the materialism of Chinese college graduates should be interpreted from historical, specific developmental stage, nationality, and objective economic status. Then our understanding will be all-round and in-depth, and avoiding the fundamental attribution error (Tetlock, 1985) at the same time.

Although in previous studies (e.g. the Ipsos, 2013) used to research materialism all over the world, these reports treated country as the smallest unit of analysis and could not describe the materialism of a certain group of people, such as Chinese college graduates. The contribution of the current study is not only reflected in the focus on a specific group of people, the more valid and comprehensive data resource, but also the understanding approach to interpret the materialism problem of China in a broad sense, such as nationality, specific group of people, objective economic condition, and time.

Considering the findings of the current study, the high level of materialism problem of Chinese college graduates would be solved from a broad cultural-societal-historical approach. We have to admit that the way of problem solving through psychology study is usually restricted to the individual level, leaving culture, society and history background behind, though with an exception proposed by Kasser and his colleagues to understand and solve the materialism problem from a social structure perspective (Kasser, Cohn, Kanner, & Ryan, 2007). We also suggest that high materialism cannot be attributed to someone or some groups' trait or their morality. We also doubt that it can be solved only by one

discipline, like psychology. Though the concrete countermeasure has been out of the scope of the current study, the existing tentative findings suggested that broader perspective and methods should be considered.

The limitation of the current study is the methodology, since data from questionnaires only have weak causal inference. Future studies can consider combining other methods, such as experiments to test the findings of the current study. Future studies can also consider how to actually change the status quo of materialism in China. For example, adopting some other methodologies rather than positivism paradigm, such as action research (Whyte, 1991).

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Research on the Shanghai Industrial Tourism Talent Development

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[Abstract] With the advent of the “post-industrial” and “grand-tourism” eras, industry upgrading and restructuring, diversification and enrichment of tourism demand, industrial tourism has emerged. Currently, it is flourishing in many cities, including Shanghai, one of China’s important industrial centers. But the supply and development of related human resources have not yet fully met industry needs. This article summarizes the current situation in the development of Shanghai industrial tourism, based on the analyses of the status quo and trends of Shanghai industrial tourism talent development. The current article also proposes to create a collaborative, open and standardized industrial tourism talent development system with the co-work by governments, educational institutions, industry organizations and involved enterprises.

[Keywords] industrial tourism; talent development; Shanghai

Introduction

China’s tourism industry has gradually become one of industries that stimulates economic development and promotes social vitality (Xu & Zhang, 2004). New types of travel tours have been emerging. Meanwhile, with industrial restructuring and transformation of economic development patterns, some urban space in China has been constantly remodeling and updating. In this context, industrial tourism is developing rapidly. In terms of industrial tourism planning, management, product development, marketing and operation, Shanghai has achieved remarkable results and ranks high in the country. The development of Industrial Tourism calls for a larger number of qualified talents and requests the improvement of the relevant education and training.

The Status Quo, Current Situation and Trend of the Development of Shanghai Industrial Tourism

The Status Quo of Development of Shanghai Industrial Tourism

In recent years, Shanghai’s tourism industry has been flourishing. The industry not only has become important drivers of economic growth, but also continues to expand and deepen its own connotation and denotation, emphasizing the integration of tourism and other industries, thus forming a wider range of urban tourism product system. As an important branch of this system, industrial tourism has entered a rapid development period.

Rapid growth in the number of attractions. Currently, the city is offering more than 200 industrial tourist attractions, including 19 of the National Industrial Tourism Demonstration Sites. In 2007, the country’s first local standard of industrial tourism, “Service Quality Standard of Shanghai Industrial Tourism Attractions”, was put into effect. By 2014, Shanghai Industrial Tourism Evaluation Committee had selected 16 outstanding attractions and 39 qualified attractions (The Twelfth Five-Year Plan for Shanghai Industrial Tourism, 2012; The Twelfth Five-Year Plan for China’s tourism industry talent development plan, 2011).

Enrichment in the types of attractions. Thanks to rich industrial resources, Shanghai is able to have various types of industrial tourist attractions, covering Industrial Enterprises, Industry Museums, Industrial Development Zones, Creative Industry Clusters, and Major Construction Achievements. More than 100 industrial enterprises, 35 industry museums, 240 popular science education base, 75 Creative Industry clusters and more than 60 industrial parks constitute a diversified industrial tourism map.

Improvement of market awareness. In recent years, the increasing number of tourists and local people are aware of and familiar with industrial tourism, enlarging its tourist market. From 2006 to 2013, the number of industrial tourists in the whole city was 615, 761, 873, 1124, 1358, 1488, 984 and 973 million people, respectively.

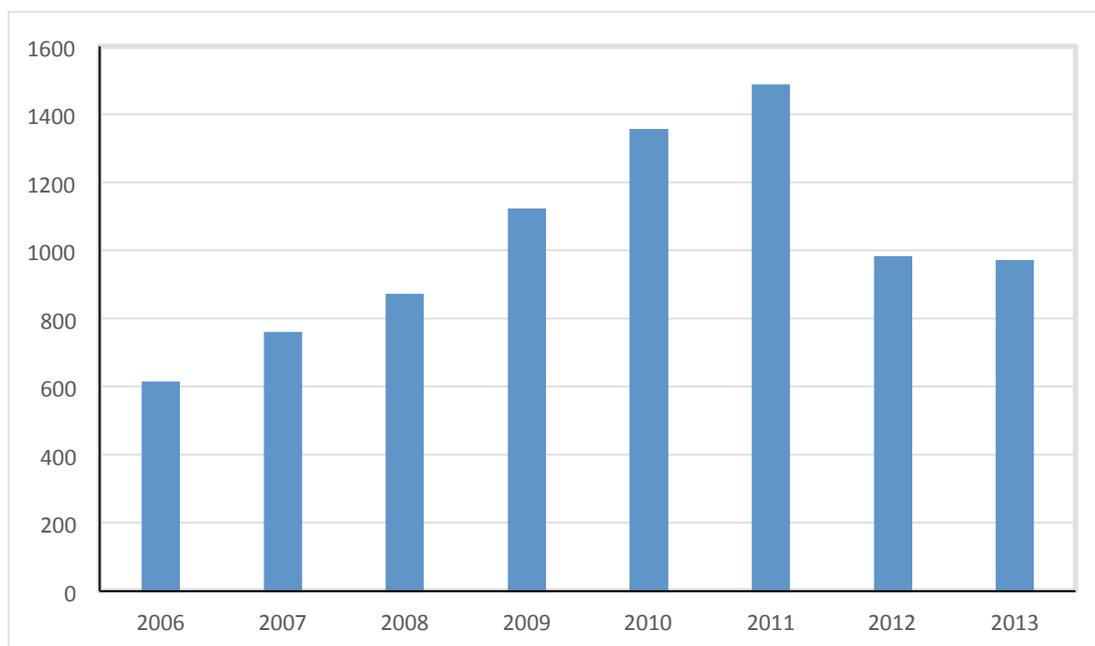


Figure 1. The Number of Industrial Tourist Attractions of Shanghai 2006 - 2013¹

The Status Quo of Shanghai Industrial Tourism Talent Development

The Shanghai tourism industry is developing by leaps and bounds and its tourism talent market is expanding. Industrial tourism personnel training and development has become one of the priorities of the government administration, as well as related attractions and industry promotion organizations.

The supply of human resources mainly depends on the enterprises. With the huge quantity, rich types and diversified professional fields, industrial tourism attractions in Shanghai make high difference in their service requirements. The staff providing travel services needs to fully understand the characteristics and special requirements of the attractions. Therefore, the current staff in various industrial tourist attractions is mainly from enterprises internal employees, many of which were providing part-time

¹Data from Shanghai Industrial Tourism Promotion Center. The data from 2006 to 2011 data covered 50 industrial tourist attractions, including the Oriental Pearl TV Tower, the Yangshan Deepwater Port and other major modern industrial achievements. The data of 2012 and 2013 data covered 41 outstanding and qualified industrial tourism attractions, excluding the modern major industrial achievement.

travel service (Shanghai Tourism Education and Training Priorities, 2013). Despite this, they are quite familiar with the enterprises, but the standardization and quality of their service is relatively low.

The administration carries out a unified management and training to some degree. Given the special nature of industrial tourism services, to regulate the management of different attractions, there is a section of “personnel requirements” in the “Service Quality Standard of Shanghai Industrial Tourism Attractions”, which clearly defines service personnel needs to “be well trained before induction” and “have access to job training on safety, health, firefighting and tourism industry from time to time” (Service Quality Standard of Shanghai Industrial Tourism Attractions, 2007; The Twelfth Five-Year Plan for Shanghai Tourism Education and Training, 2011). Meanwhile, the relevant administration, in conjunction of the Shanghai Industrial Tourism Promotion Center, provides various forms of training. Since 2008, related training has been held annually, greatly enhancing the management level and service quality of the industrial tourist attractions.

The Trend of Shanghai Industrial Tourism Talent Development

Transformation from ordinary skilled personnel to specialized talents. With the development of the Internet, visitors have convenient access to the ordinary of knowledge, and seek to have profound understanding on the attractions, which is difficult to obtain by the normal channel. On the other hand, industry peers and professionals often pay visit to these industrial tourist attractions, which usually expect a more in-depth explanation. Therefore, the ordinary skilled personnel will have more difficulty meeting such needs, while the talents with a strong professional background and level of knowledge will be welcome.

Transformation from single-field talents to interdisciplinary elitists. Shanghai’s Industrial tourist attractions continue to increase, but many of them suffer narrow promotion channels and low market awareness. This is mainly due because the enterprises still remain in the passive phase of hospitality, and lack comprehensive industrial tourism planning, management and marketing talents. From the perspective of the entire city and tourism industry, single-field professionals are increasingly unable to meet the development needs, while compound talents with capability of management, coordination, and social communication are in large demand.

Suggestions on Shanghai Industrial Tourism talent development

Shanghai Industrial Tourism stakeholders should integrate with each other to build a collaborative, open and standardized talent development system.

Broaden Channels for Talent Development

Reform the traditional “enterprise self-loop” training mode, and establish a talent development system focusing on “government guidance, industry organization coordination, and enterprise implementation”. Government departments, trade promotion agencies, tourism education institutions and related enterprises should work together to take advantage of each other's strengths, generating a synergistic effect. Tourism administration should give full play to its leading role in making policies and fostering top talents; trade promotion agencies should take the initiative to understand the needs of the industry, integrate resources of the involved organizations and authorities to provide public training for enterprise and solve common problems; enterprises should improve the training system according to their development strategies, and cooperate with education institutions to build a school-enterprise cooperation platform (Wu, 2012).

Innovate Talent Fostering Mode

With full integration of social resources and use of information technology, the involved parties could build an open three-dimensional industrial tourism education and training platform. Industrial tourism enterprises can combine relevant education institutions and industry promotion agencies to develop online education courses and courseware, make use of the Shanghai Tourism Human Resources Website, Education and Training SMS platform and other public service channels to integrate into the citywide tourism education system. When providing training program for their staff, enterprises can also take advantage of network techs to establish an open house training website, regularly send update information by email, and use IM tools like WEIXIN, or TALK BOX to offer latest information to the employee's mobile terminals, thus promoting "self-service" training.

Improve Personnel Management System

Tourism management departments should research industry demand for talent, develop and improve the related industry standard, establish an industrial tourism talent management and skills appraisal system, and incorporate the effectiveness of training into the enterprise evaluation system. Meanwhile, tourism administrations should ensure specialized subsidies to industrial tourism education and training, and provide financial security for industrial tourism human resources development.

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Cultural Subjectivity and Inheritance of Traditional Chinese Culture

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[Abstract] *On the basis of previous research, the well-known sociologist Fei Xiaotong first proposed the concept of cultural subjectivity from the perspective of cultural sociology. Against the background of the development of science and technology and the advancement of globalization, Chinese cultural subjectivity is facing a severe challenge, and never in Chinese history has the inheritance of Chinese traditional culture received so much attention from scholars and the public. The reconstruction of cultural subjectivity and the inheritance of traditional culture are the prerequisite for Chinese national rejuvenation.*

[Keywords] *cultural subjectivity; traditional culture; national rejuvenation*

Introduction

Cultural subjectivity and the inheritance of Chinese traditional culture is a lasting topic. Since the Opium War, Western culture has been dominating the world, therefore, how to enhance the cultural consciousness of Chinese people, maintain Chinese cultural subjectivity and improve the international competitiveness of Chinese culture is one of the top issues that many researchers have been exploring. In the modernization process, how to sustain national cultural consciousness and subjectivity is a consistent theme of the famous sociologist Fei Xiaotong.

Nowadays, in a society where science and technology is developing at a high speed and globalization is progressing beyond people's imagination, Chinese cultural subjectivity is facing a new round of challenges. Western culture is influencing every aspect of our lives, so much so that people are keen to Western festivals and many traditional Chinese festivals have been gradually drowned. Therefore, in the process of great rejuvenation, how to rebuild cultural subjectivity and inherit traditional Chinese culture once again becomes a hot topic in the field. The Sixth Plenary Session of the 17th CPC put forward "...to cultivate a high degree of cultural consciousness and cultural self-confidence, and strive to build a socialist cultural power", and cultural subjectivity reached a new height. The 18th CPC National Congress made it clear that "culture is a nation's blood and the spiritual home of its people. The aim of building a well-off society and realizing the great rejuvenation of Chinese culture call for the development and prosperity of socialist culture, the rise of a new upsurge in socialist cultural and the construction of cultural soft power." In today's society where economy is rapidly developing and international situation is changing all the times, keeping a nation's cultural subjectivity is the primary issue for strengthening a nation's cultural soft power and enhancing its international competitiveness.

Theoretical Basis of Subjectivity

Originating from ancient Greek philosophy, subjectivity is a fundamental concept of traditional Western philosophy, mainly to explore the world and its essence. In modern times, subjectivity was established.

But in China, from the time when the new China was founded in the early 20th century to the early 1980s, subjectivity did not get its due attention among the philosophical area. After the 1980s, abundant Western thought was introduced into China; the philosophical field took on a new stance toward initiative and accordingly launched fervor in subjectivity research. The boom began in aesthetics in the 1980s, and then quickly produced a strong reaction in other disciplines. By the early 21st century, the study of subjectivity in China reached its peak. With the deepening of international exchanges, a large number of theories about subjectivity are introduced into China, making the academic thinking on the nature of subjectivity, structure, function and meaning more comprehensive and systematic.

Originating from the thought “man is the measure of all things” in ancient Greece, subjectivity concerns about the relationship between man and nature (Dallmayr, 1981). However, there was no subjectivity in its true sense in ancient Greece, because man and nature were in harmony then, and the difference between subject and object did not exist. Until modern times, subjectivity was shaped and developed into the foundation of contemporary western philosophy. Subsequently, Descartes put forward the proposition that “I think, therefore I am” proposition, telling us subjectivity is the foundation of all existence (Clarke, 2006). Then, Kant established the subjectivity status of human mental activity (Broad, 1978). Later, Marx set up subjectivity science on the basis of practice theory, believing that man could conquer all subjects, and people can make use of their own initiative to transform nature at their own will.

Theoretically, cultures of different nations are equal and the distinction between subject and object does not exist, neither does national cultural subjectivity. However, after modern subjectivity ideas became the dominant ideology of human culture, the concept of subjectivity was transplanted into cultural fields, focusing on the nature, function and meaning of national culture, and the negotiation of the relationship between different cultures. Thus, the concept of national cultural subjectivity was gradually established. China’s famous sociologist Fei Xiaotong, on the basis of previous research of other scholars, proposed “cultural subjectivity”, believing that cultural subjectivity is local culture’s autonomous adaptation to modernization. Theoretically, local culture should adapt to the law of modern development, and when conflict between the two happens, the former should take the initiative to learn from and adapt to the rules of the latter, and establish a local culture that is suitable for the development of the times.

As the motivation and source of healthy development of various national cultures, globalization brings about fresh view and technology for the prosperity and development of national culture. Under the background of globalization, Chinese culture should perform its innovation and establish its cultural subjectivity so as to achieve its development and prosperity.

Cultural Subjectivity and its Connotation

As to national cultural subjectivity or consciousness, scholars have different perspectives. Jiang NingKang believes that national cultural subjectivity is a nation’s cultural consciousness that is established and accepted by all the members of the nation in the process of historical development. Professor Lou Yulie holds that “cultural consciousness refers to cultural identity, including people’s respect, protection, inheritance, and development toward their own culture” (Lou, 2007). A famous Taiwan scholar Zhu Gaozheng made a more profound and specific elaboration that cultural subjectivity refers to the concept that members of a culture boast of their distinctive culture and are determined to make self-reflection amendments whenever needed, so as to get it promoted and communicated (Zhu, 1999). Only when we enhance cultural subjectivity and confidence can we form our independent cultural system and communicate with western cultures on an equal footing.

Cultural subjectivity is composed of four aspects: cultural consciousness, cultural self-confidence, cultural self-reflection and cultural improvement. The four complementary aspects constitute an organic whole and specifically, cultural consciousness is the perspective of understanding culture, cultural self-confidence and cultural self-reflection are the attitude we treat culture and finally cultural improvement is the inevitable course for cultural dissemination and promotion.

In 1997, Fei Xiaotong first proposed “cultural consciousness”, i.e. “people living in a given culture should understand its origin, formation, characteristics and development trend” (Fei, 1999). Professor Yun Shan holds that “cultural consciousness, mainly referring to a nation or a political party’s awareness of and awakening to its own culture, including the profound understanding of the role that culture plays in a nation’s historical development, the grasp of cultural development laws and the responsibility that needs to be undertaken for cultural development” (Yun, 2010). For the above reasons, it can be seen that cultural consciousness includes two aspects; one is that we should understand not only Chinese culture, but also Western culture; the other is that we need to develop a deep understanding of the law of culture and its social functions.

Cultural self-confidence means that, on the basis of cultural consciousness, we should fully affirm the intrinsic value of Chinese culture and believes in its ever-lasting vitality. Traditional Chinese culture has a long history since Confucianism and Taoism were proposed 2,000 years ago, and we should have firm confidence in our own culture, and only in this way can we have a rational and critical understanding of Western culture, and bring innovation and prosperity to Chinese culture, so as to make its heritage and vitality known to the world and make contributions to the equal communication and prosperous development of the world culture.

Cultural introspection is a self-reflection and rational criticism on the basis of cultural consciousness. Only with self-criticism, can we have a clear and objective understanding of our own culture, so as to innovate and develop our own culture, maintaining its ever-lasting vitality in the world. In order to regain the essence of traditional culture, and re-establish its position in Chinese culture, culture has become a hot topic, and people’s interest in traditional culture is greatly increasing. However, it is not likely to innovate and develop traditional Chinese culture just by doing some lectures, reciting some classics and doing some other similar activities. We should clearly know cultural introspection is a kind of self-regulation on the basis of profound understanding of our own culture, which requires rational thinking and objective attitude (Li, 2011).

Cultural enhancement is the ultimate objective on the basis of the above three aspects. The key of cultural enhancement lies in cultural self- innovation, which is an inherent property of culture. If we ignore the needs of the times and follow the beaten path, our culture will eventually lose its vitality. The party’s 18th CPC National Congress clearly establishes the aim of the great rejuvenation of Chinese culture, and Chinese dream has become the most frequently quoted phrase in the year 2013.

The Necessity of Constructing Cultural Subjectivity

Today, some of the so-called dominant cultures are affecting and changing the national cultural subjectivity of developing countries. Therefore, under the premise of maintaining the multicultural coexistence, how to maintain and develop their national culture subjectivity has become a common concern for many countries.

The Construction of Cultural Subjectivity is the Need to Safeguard National Cultural Safety

Some western powers pursue hegemonism and are still eyeing other countries through the implementation of cultural colonialism policy, attempting to use their so-called dominant culture to control and corrode what they think weak or inferior cultures. Once the cultural subjectivity of a country is lost, the country will face a serious threat to its independence. It is no exaggeration to say that a nation's cultural security is a major issue related to its survival in such fierce international competition. Therefore, we need not only to learn from other countries for their outstanding achievements of civilization, but also to keep critical attitude and high vigilance.

The Construction of Cultural Subjectivity is the Need to Enhance National Cultural Soft Power

The "Soft power" concept was first proposed by well-known American political scientist, Harvard professor Joseph Nye. He holds that the "cultural soft power of a country is the decision-making capacity to maintain and realize its interests, the source of which is the affinity, influence, cohesion and charisma, based on the sense of cultural identity in international context" (Nye, 2004).

Currently, China is still in the face of many problems in maintaining and developing its cultural soft power. The first one is the unbalanced regional development, mainly between eastern and western regions, coastal areas and backward areas, and urban and rural areas. Secondly, the market mechanism of cultural industries is not so mature to realize the uniform of effective rules and regulatory standards. Thirdly, cultural export industry is relatively lagging behind. The only way of changing this pattern is to enhance the soft power of our culture, and to achieve self-reliance through cultural innovation, making it more suitable for the development of modern society, and maintain its permanent vitality.

The Construction of Cultural Subjectivity is the Need to Promote National Cultural Influence

One of the most important criteria to evaluate a country's cultural soft power is its cultural impact in international competition. China is still at a developing phase for its late start and small scale, and in a passive position in the right of speech. Although China ranks top in the total number of historical and cultural heritages of the world, its international influence is far behind that of the United States, the European Union and other developed countries and regions, which is disproportionate with the status of China's historical and cultural resources. Therefore, we must carry forward patriotic spirit and innovative force, enhance cultural self-confidence and pride, promote cultural creativity, to make the Chinese culture meet the needs of the times, and share our cultural achievements with the world.

The Construction of Cultural Subjectivity is the need for Innovation and Cultural Inheritance

With economic globalization and cultural globalization, communication between different cultures have become increasingly frequent, and the world situation is undergoing significant change, which does not allow any country follow its beaten path. If a country is steeped in their own culture and refuses to develop, it will eventually suffer cultural crisis for its distance from the times. Although we boast of a treasure of our culture, we must clearly know that, on the one hand, we should adhere to the basic ideas of traditional culture and persist in cultural self-confidence; on the other hand, we should learn from other countries' excellent cultural achievements with critical and objective attitude to implement cultural innovation and adapt to the needs of the times. Only in this way, can we always stand at the forefront of world cultural competition, thus maintaining the vitality of Chinese culture and its international influence force.

The Significance of Cultural Innovation in Subjectivity Construction and Cultural Inheritance

As human wealth and wisdom, culture is an important symbol of national innovation. It dominates the core values of a nation, and is the great spiritual power for people to take the initiative to transform the world. Cultural innovation is the most fundamental way and the driving force to achieve cultural prosperity and development, and it is also a symbol of whether a nation has the potential for healthy and sustainable socio-economic development. The promotion of cultural innovation has become an important strategic initiative to enhance national cohesion and core competitiveness. China's reform and opening-up has brought about rapid development, and we call for new cultural ideas and morality. The integration of excellent traditional spirit and moral ethos of new era has become the mainstream of China's social progress. However, some undesirable social phenomena such as hedonism, opportunism, lack of credibility, etc. still remain, gravely destroying social justice, which is contrary to the great objective of building a powerful culture. Therefore, we must strengthen socialist core values, pool the wisdom and strength of various parties, and carry forward cultural innovation, so as to lead the healthy social development.

However, cultural innovation is not to overthrow the traditional culture. The development of any culture is the reform and innovation based on the persistence in traditional culture. The departure from traditional culture will get us lost, but following the beaten path will deprive culture of its vitality. For thousands of years, Chinese culture has always been the spiritual pillar for the growth and development of the nation. In today's rapid progress of economic globalization, on the one hand, we should realize the historical significance of Chinese traditional culture, and on the other hand, we should learn from the outstanding cultural achievements of other countries with a rational and critical attitude. Only in this way, can traditional Chinese culture maintain its vitality, thus enhancing its international competitiveness.

Summary

In summary, the development of science and technology and the trend of economic globalization have not only improved the people's material living conditions, but also influenced people's values and spiritual needs. However, inter-cultural exchange will inevitably lead to mutual competition. Currently, some so-called strong cultures are still occupying a dominant place in international cultural market, and cultural hegemony still exists, which poses a huge threat to weak cultures. As a big country with a splendid culture, China has a huge number of the world's historical and cultural heritage, but the international influence of culture is not as strong, which is worth deep thinking of Chinese people. Under the influence of globalization, China's traditional culture is facing serious challenges. The key to solving this problem is to re-build the subjectivity of Chinese culture, enhance people's cultural awareness, understand and evaluate our own culture and western culture with a critical perspective, strengthen cultural confidence, carry forward cultural innovation, combine our own cultural features of modern times with the world trends, enhance our country's cultural soft power, and improve its international competitiveness and influence, maintaining permanent vitality of the fine traditional Chinese culture. Meanwhile, we should actively promote the practice of traditional culture education among adolescents and ensure the implementation of cultural innovation and cultural heritage in our real life, so as to realize the development and inheritance and of Chinese culture to make Chinese culture stand forefront in world cultures.

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Establishment of an Evaluation Model for Corporate Social Responsibility

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[Abstract] Based on the analysis of theory of corporate social responsibility, a multilevel evaluation index system is established, which involves enterprise shareholder responsibility, employee responsibility, consumer responsibility, a third party liability and social ecological environment responsibility. Then through fuzzy mathematics, an evaluation model for corporate social responsibility is designed.

[Keywords] corporate; social responsibility; Analytic Hierarchy Process (AHP); fuzzy evaluation model

Posing a Problem

Along with the rapid development of social productivity and social economy, modern enterprise has quietly become the sailor of times, and has increasingly influenced various aspects, such as society, politics, and economy, etc. With the thriving of the enterprise, problems such as consumers' rights and interests, occupational safety, labor disputes, and environmental pollution has arisen frequently, which caused extensive concern of the society from all walks of life and uproar of the news media. Behind the frequent contradiction and crisis, corporate social responsibility is asked: companies should assume social responsibility – “the entrepreneur should flow the blood of morality” (Wen Jabao). Under the condition of economic globalization, enterprises should set up the concept of global responsibility, include social responsibility in business strategy, improve the management pattern, and pursue the unity of economic benefit and social benefit. In reality, however, corporate social responsibility standards and evaluation methods have not yet been issued in our country so far, and there is a lack of policies and measures to promote the enterprises to fulfill social responsibility. Numerous issues exist in the field of corporate social responsibility. Construction management thrust (or motivity) of corporate social responsibility is insufficient and the external promoting force of it is not enough. Actually, chaos of business ethics and lack of social responsibility is the basic reason.

Literature Review

Early ideas of corporate social responsibility can be traced back to two thousand years ago in ancient Greece. Harvard University Eberstadt (1973) quoted Aristotle's words to illustrate the origin of modern enterprise society responsibility thought: “In a well-governed society... citizens can't live a life of builders or businessmen, in which there is no noble, but it also does harm to the perfection of personality.” However, the genuine discussion of modern corporate social responsibility began in the early 20th century.

With the industrialization of America, the enterprise scale is increasingly expanding, corporate social boundaries are growingly extending, and social problems caused by these are increasingly serious. The

public is full of indignation to the enterprise's abuse of laws and ethics, ignorance of the social public welfare and cynical way. Under this background, the American scholar Ollie Shelton (1924) first proposed the concept "Corporate Social Responsibility" (Corporate Social Responsibility, hereinafter referred to as CSR), which holds that business operators should be responsible for meeting the needs of all sorts of human inside and outside of the enterprise, and these responsibilities should contain moral factors. But since the proposal of the concept, scholars began fierce debates on whether the enterprise should bear social responsibility or not until Mr. Bowen (1953) published "The Merchant's Social Responsibility", in which businessmen have the obligation to formulate policy, make decisions or take action according to the expected goals and values. As a result, the construction of a modern corporate social responsibility begins, and therefore, Mr. Bowen is known as the "father" of corporate social responsibility. Eells and Walton (1961) further enriched the connotation of corporate social responsibility, thinking that when people talked about corporate social responsibility, they considered the negative impact to the society brought by the enterprise, and how to establish the appropriate ethical principles to govern the relationship of company and society. At the same time, McGuire (1963) also felt the enterprise not only had economic and legal obligations, but also certain social responsibilities, which are derived from economic and legal obligations. In Carroll's (2004) eyes, the complete corporate social responsibility includes the enterprise economic responsibility, legal responsibility, ethical responsibility and charitable responsibility. Robbins and Kanter (2000) also pointed out that corporate social responsibility is the duty of enterprise, which is beneficial to society's long-term goal, rather than the obligations required by the law and economy. They differentiate social responsibility from social obligation, claiming that as long as it performs economic and legal responsibility, the enterprise fulfills social obligation, whereas social responsibility includes moral responsibility on the basis of social obligation.

Domestic scholars also put forward many an insightful views about corporate social responsibility. Liu Junhai (1999) believes that corporate social responsibility is aimed not only at maximizing the profit for the shareholders or to make money as its only purpose, but also to maximally improve all other social benefits outside of shareholders' interests. Qu Xiaohua (2003) believes that corporate social responsibility refers to all kinds of positive obligations and responsibilities for the employees, business partners, customers, communities and nations that are embodied through enterprise system and behavior. Lu Daifu (2002) also thinks that corporate social responsibility is the obligation of protecting and promoting the social interest along with the enterprise seeking to maximize shareholders' profits.

Although the academic circles haven't reached a unified definition on corporate social responsibility, but it all comes to believe that the connotation of corporate social responsibility has transcended the narrow sense of economic responsibility and legal liability, and the enterprise, apart from emphasizing legal profits, should take more responsibility for the society and promote social harmony.

Establishment of Evaluation Index System

Comprehensive reference and drawing lessons from the scholar's point of view, this article poses the idea that corporate social responsibility refers to the enterprise's compelling responsibility for shareholders, employees, consumers, other interests of a third party and social and ecological environment in seeking to maximize economic benefits. The establishment of an evaluation index system for corporate social responsibility should also start with these aspects.

The design of an index system is in line with the principles of legibility, focus and availability. Legibility refers to authority and openness, focus requires the index to reveal the connotation of the social responsibility, and availability requires that data can be acquired through public channels. According to these principles, while setting up the goal of corporate social responsibility, this article confirms five indicators for the responsibility to shareholders, to the employee's responsibility, the responsibility for consumers, the benefit of third party liability and responsibility to social ecological environment and so on, as well as total 14 objects of various indicators. Together, they constitute the evaluation index system of corporate social responsibility. The evaluation index system is shown in Table 1.

Table 1. Corporate Social Responsibility Evaluation System Based on AHP

Object Layer	Weight	Index layer	Weight	Target layer	Weight	
Corporate social responsibility	1.0	Shareholder responsibility	0.15	Investment return rate	0.7	
				Bad debt rate	0.3	
		Staff responsibility	0.25		Work overtime	0.2
					Wage growth rate	0.3
					Work environment	0.2
					Promotion	0.3
		Consumer responsibility	0.25		Customer growth rate	0.4
					Repair rate	0.3
					Complaint rate	0.3
		The interests of the third party liability	0.20		R&D expense ratio	0.2
					Employment increase rate	0.3
					Social contribution rate	0.2
					Tax returns ratio	0.3
		The ecological environment responsibility	0.15		Environmental loan ratio	1.0

Determination of the Weight for the Evaluation Index

Qualitative and quantitative analysis are organically combined using the analytic hierarchy process (AHP). Through this method, complicated factors are decomposed into several levels. First, two factors of the object layer will be compared, the weight of each factor is concluded, and then from low to high index layer and target layer are calculated. The specific steps are as follows:

Construct Judgment Matrix

In the judgment matrix, $U = U_{ij} (i = 1, \dots, n, j = 1, \dots, n)$, U_{ij} is the value form of the relative importance of U_i to U_j . If U_i is as important as U_j , $U_{ij} = 1$; if U_i is more important than U_j , $U_{ij} = 3$; if U_i is much more important than U_j , $U_{ij} = 5$.

Normalization of Judgment Matrix

$$\bar{U}_{ij} = \frac{U_{ij}}{\sum_{k=1}^n U_{kj}} \quad (i = 1, \dots, n, j = 1, \dots, n).$$

Weight of Factors

$$\text{If } M_i = \sum_{j=1}^n \bar{U}_{ij} (i=1, \dots, n) \text{ and } M = [M_1 \ M_2 \ \dots \ M_4]^T, \ W_i = \frac{M_i}{\sum_{j=1}^n M_j}.$$

Here, $W = [W_1 \ W_2 \ \dots \ W_4]^T$ is the weight of factors.

Consistency Check

First, the maximum Eigen-value λ_{\max} is calculated, $\lambda_{\max} = \sum_{i=1}^n \frac{(UW)_i}{nW_i}$. Here $(UW)_i$ stands for number i element of vector. Consistency index: $CI = \frac{\lambda_{\max} - n}{n - 1}$. Coefficient ratio: $CR = \frac{CI}{RI}$. Here RI refers to Criterion Index. When $CR \leq 0.1$, there is consistency in judgment matrix. Weight calculation results are shown in Table 1.

Evaluation Method

The Establishment of the Fuzzy Set

If factor set of goal is U , and $U = [U_1 \ U_2 \ \dots \ U_n]$, the corresponding weight is A , and $A = [A_1 \ A_2 \ \dots \ A_n]$. So if $U_i = [U_{i1} \ U_{i2} \ \dots \ U_{in}] (i=1, \dots, n)$, the corresponding weights can be $A_i = [A_{i1} \ A_{i2} \ \dots \ A_{in}]$.

If fuzzy evaluation set is V , $V = [V_1 \ V_2 \ \dots \ V_m]$, V_k refers to the evaluation grade k and $k = 1, 2, \dots, m$. In actual work, generally five levels are taken, namely, {better, good, normal, bad, worse}.

The Fuzzy Comprehensive Evaluation

Fuzzy Comprehensive Evaluation Level One. First the single factor of each factor is evaluated to determine the membership degree of the factors to each evaluation grade, namely pose a fuzzy mapping from the collection U to V . For each U_i , relationship R_i can be represented by fuzzy membership matrix $(r_{jk})_{n \times m}$, in which (r_{jk}) stands for membership degree of grade k of the factors U_{ij} to V_k . The membership vector of evaluation set V_k is B_i , $B_i = A_i \circ R_i = [b_{i1} \ b_{i2} \ \dots \ b_{im}]$. It is the results of single factor fuzzy evaluation to factors U_i , in which $i=1, 2, \dots, n$, and \circ is fuzzy matrix multiplication operator.

Fuzzy Comprehensive Evaluation Level Two. Overall judgment on various factors $U_i (i=1, 2, \dots, n)$

is made and B_i judging by the single factor forms fuzzy matrix R . $R = [B_1 \ B_2 \ \dots \ B_n]^T = (b_{ij})_{n \times m}$.

Through making operation on fuzzy matrix R , membership vector B of factor set U to for the

evaluation set V can be achieved, that is, $B = A \circ R = [b_1 \ b_2 \ \dots \ b_m]$. When $\sum_{j=1}^m b_j \neq 1$, the normalized

processing can be made, and then $\bar{b}_j = \frac{b_j}{\sum_{i=1}^m b_i}$.

Empirical Researches

A Group Co., Ltd. is chosen in this article as the evaluation sample to evaluate its social responsibility.

Establishment of the Theory of Domain

Target factor set is $U = [U_1 \ U_2 \ \dots \ U_n]$ ($n = 5$), namely, collection of responsibilities for employees, shareholders, consumers, the interests of a third party and social ecological environment. Factor set U is divided to get the secondary factor set $U_i = [U_{i1} \ U_{i2} \ \dots \ U_{in}]$, ($i = 1, 2, \dots, n$). Here are:

$$U_1 = (\text{Investment return rate } U_{11}, \text{ Bad debt rate } U_{12})$$

$$U_2 = (\text{Work overtime } U_{21}, \text{ Wage growth rate } U_{22}, \text{ Work environment } U_{23}, \text{ Promotion } U_{24})$$

$$U_3 = (\text{Customer growth rate } U_{31}, \text{ Repair rate } U_{32}, \text{ Complaint rate } U_{33})$$

$$U_4 = (\text{R \& D expense ratio } U_{41}, \text{ Employment increase rate } U_{42}, \text{ Social contribution rate } U_{43}, \text{ Tax returns ratio } U_{44})$$

$$U_5 = (\text{Environmental loan ratio } U_{51})$$

If fuzzy evaluation set is V , $V = [V_1 \ V_2 \ \dots \ V_m]$, V_k refers to the evaluation grade k and $k = 1, 2, \dots, m$. If $m = 5$, it can be divided into five levels, namely, {better, good, normal, bad, worse}.

Weight Calculation

Twenty related experts are selected to form an expert group. According to corporate social responsibility evaluation system, the experts score, determine the judgment matrix, make it consistent, and then calculate the corresponding weight vector:

$$W = [0.15 \ 0.25 \ 0.25 \ 0.15 \ 0.20];$$

$$W_1 = [0.7 \ 0.3];$$

$$W_2 = [0.2 \ 0.3 \ 0.2 \ 0.3];$$

$$W_3 = [0.4 \ 0.3 \ 0.3];$$

$$W_4 = [0.2 \ 0.3 \ 0.2 \ 0.3];$$

$$W_5 = [1.0].$$

After inspection, they all conform to the requirements of consistency and the weight compositions are shown in Table 1.

The Calculation of Membership Degree

Questionnaires are given out to the experts to evaluate the secondary indexes in a comprehensive evaluation system. A total of 120 questionnaires are handed out, 100 effective questionnaires were taken back, and the recovery rate was 83%. After statistics, the evaluation results are shown in Table 2, and thus the membership degrees are shown in Table 3.

Fuzzy Evaluation

According to Table 3, through fuzzy comprehensive evaluation method, the final comprehensive evaluation score is:

$$A = W \cdot B = [0.2115 \quad 0.1730 \quad 0.2280 \quad 0.2600 \quad 0.0880]$$

As can be seen from the evaluation results, the membership degree belonging to "Normal" is the biggest one. According to maximum membership degree principle, the social responsibility evaluation score of A Group CO., LTD belongs to "Normal".

Table 2. Social Responsibility Evaluation Survey Statistics of A Group Co., Ltd

Index layer	Object layer	Evaluation				
		<i>Better</i>	<i>Good</i>	<i>Normal</i>	<i>Bad</i>	<i>Worse</i>
Shareholder responsibility	Investment return rate	100	20	15	5	0
	Bad debt rate	80	15	5	0	0
Staff responsibility	Work overtime	5	10	20	55	10
	Wage growth rate	55	25	15	5	0
	Work environment	5	10	20	55	10
	Promotion	5	10	30	35	20
Consumer responsibility	Customer growth rate	5	10	20	55	10
	Repair rate	5	5	30	50	10
	Complaint rate	5	5	10	70	10
The interests of the third party liability	R&D expense ratio	0	5	15	60	20
	Employment increase rate	0	10	30	60	0
	Social contribution rate	5	15	55	25	0
	Tax returns ratio	5	15	60	20	0
The ecological environment responsibility	Environmental loan ratio	0	5	20	55	20

Table 3. Membership Degree of Social Responsibility Evaluation Index of A Group Co., Ltd

Index layer	Object layer	Evaluation				
		<i>Better</i>	<i>Good</i>	<i>Normal</i>	<i>Bad</i>	<i>Worse</i>
Shareholder responsibility	Investment return rate	0.60	0.20	0.15	0.05	0.00
	Bad debt rate	0.80	0.15	0.05	0.00	0.00
Staff responsibility	Work overtime	0.05	0.10	0.20	0.55	0.10
	Wage growth rate	0.55	0.25	0.15	0.05	0.00
	Work environment	0.05	0.10	0.20	0.55	0.10
	Promotion	0.05	0.10	0.30	0.35	0.20
Consumer responsibility	Customer growth rate	0.05	0.10	0.20	0.55	0.10
	Repair rate	0.05	0.05	0.30	0.50	0.10
	Complaint rate	0.05	0.05	0.10	0.70	0.10
The interests of the third party liability	R&D expense ratio	0.00	0.05	0.15	0.60	0.20
	Employment increase rate	0.00	0.10	0.30	0.60	0.00
	Social contribution rate	0.05	0.15	0.55	0.25	0.00
	Tax returns ratio	0.05	0.15	0.60	0.20	0.00
The ecological environment responsibility	Environmental loan ratio	0.00	0.05	0.20	0.55	0.20

Conclusion

Corporate social responsibility, to a certain extent, can be measured quantitatively. Namely, it can be quantitatively analyzed through the establishment of an evaluation model. In this paper, an enterprise's social responsibility is evaluated through the establishment of the fuzzy evaluation model, and the empirical research on social responsibility of A Group Co., Ltd has been conducted. The research results show that the evaluation results are basically consistent with the facts, and this model has good adaptability.

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Cultivating Emotional Intelligence Based on the Perspective of Chinese Culture

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[Abstract] Emotional intelligence (EI) is an ability that can be cultivated in learning and practicing. Cultural perspective suggests that the cultivation of EI may be varied by cultural values. The aim of the paper is about the EI cultivation under the context of Chinese culture. The steps to enhance EI are: (1) self-awareness; (2) interpreting emotions; (3) managing emotions; (4) empathy; (5) expressing emotions.

[Keywords] emotional intelligence; Chinese culture; cultivation

Introduction

In a world filled with intense competition, emotional intelligence (EI) is considered to be an ability, which has received a great deal of attention from the general public, the commercial world, and the scientific community. Many researches, commentaries and treatments have been devoted into EI, to help us to understand its concept, construction, measurement, cultivation and training. Salovey and Mayer (1990, p. 189) defined EI as a form of intelligence involving emotional information related to: (i) the ability to appraise and express emotions in self and others; (ii) the ability to regulate emotion in self and others; (iii) the ability to use emotions in adaptive ways. Later, the three-branch model was slightly refined into a four-branch hierarchical one, which can be leveled from lower skills to higher skills: The lowest level skills involve perception and appraisal of emotion; the second level up involves assimilating basic emotional experiences into mental life; the third level involves understanding and reasoning emotions; the fourth, highest level, involves the management and regulation of emotion (Mayer, et al., 2000). Goleman (1998), the populist, in his best-selling book, defined EI as consisting of: self-awareness, motivation, self-regulation, empathy, and adeptness in relationships. EI has often been conceptualized as involving not only the abilities to manage emotions, but also motivation, zeal, persistence, self-control, and global personal and social functioning (Bar-On, 1997; Goleman, 1995). Fundamentally, EI refers to the abilities to (a) perceive and identify emotions, in self and others, and (b) manage one's own emotions to enhance personal well-being and the quality of interpersonal relationships (Bar-On, 1997; McEnrue & Groves, 2006).

Nowadays, with the development of society, EI appears to be more and more important. Goleman (1995, p. 34) suggested EI "what data exist, suggest it can be as powerful, and at times more powerful, than IQ." He has claimed that EI is the best predictor of success in life (Goleman 1995) and it results in outstanding performance at the workplace (Goleman, 1998), especially in the service sector. A physical laborer needs physical fitness to do manual work, and at the same, a service worker needs EI to perform his job (Mastracci, et al., 2010). However, it should be stressed here that simply being high in EI only

means that they have an excellent potential to learn the emotional competencies that are related to work; it does not guarantee a person will have acquired them.

It has been stated that in industry, IQ gets you hired, but EQ gets you promoted. For now, many companies seek to actively cultivate the employee's EI to improve their performance. Therefore, EI has become very appreciated in organizations, and it provides a lucrative new market for training consultancies. Although, a number of researchers maintain their idea that EI can be learned and increased through specific training (Bar-On, 1997; Cobb & Mayer, 2000), very limited studies have explored how EI improves in a certain culture. Our purpose in the article is to advance the research in the field by addressing the development of EI under the background of Chinese culture. Based on theoretic analysis and field survey, we propose to understand how to improve EI, which can be particularized in the following: (1) self-awareness; (2) interpreting emotions; (3) managing emotions; (4) empathy; (5) expressing emotions.

Self-Awareness

How do we improve our EI, and where do we begin? Self-awareness is the doorway to open EI. Self-awareness refers to perceiving and identifying emotions, in the self. In some way, self-awareness is the ability to understand ourselves, which can facilitate to make use of our own resources to achieve that which we want.

Chinese culture places a heavy emphasis on self-inhibition, which is apparently different from Western culture. Western culture emphasizes self-concern and self-importance. Therefore, with the background of the Chinese culture, we don't seem to be so "emotional," to express our true feelings. The concept of "individuals" can be extended. The individuals are not only themselves, but also to be generalized to their family, relatives, friends, and even their clan. From this point of view, Chinese people tend toward social orientation, or relation orientation. Yang (1992) defined that social orientation is a behavior tendency that influences one's obedience to others, conforms to the social norms and expectations, and cares about others' opinions.

Based on the characteristics of Chinese culture, how do we form accurate self-awareness? We need to keen the observation skills that can assist us in improving our EI. That is to say, we need to strengthen the power of observation. In any situation, train self-observation to consider self-reaction and other-reaction. Thinking of the following things can facilitate to assess the two reactions.

Observe-self:

What am I worried? Angry? Defensed? Scared?

On what do I think about? And why the things occupy my mind?

How do I appear to others?

Observe-others:

What are my relatives (friends, or colleagues) pleased? Tense? Agitated?

What do their words and behaviors actually mean?

What new signs are in the surrounding environment?

As we said earlier, self-awareness is the doorway to emotional intelligence; it is also a circular process, so self-observation is never-ending. We can increase our self-awareness through self-observation to acquire more and more information that will integrate into EI.

Interpreting Emotions

In the previous step, we can discover ourselves through self-observation. Next, one of the things we can do best is to analyze the information garnered through observation. The purpose of analysis is to determine our modes of thought and action, and to determine the modes that affect you at the moment.

Everyone encounters unpleasant things in daily life, but have we ever thought about what causes the negative emotions? Perhaps it's not those "things", but our own interpretation of the "things". Each of us has an enormous capacity to interpret incorrectly based on some common erroneous beliefs, such as needing approval and liking. Traditional Chinese define their identity based on interpersonal relationships, such as "I am ...girl", "I am ...friend", and "I am ...colleague". "Everyone I live and work with must approve of me at all times." We often sacrifice our own intentions and values in order to please others. However, it's unrealistic to have everyone's approval and liking.

Dr. Albert Ellis (1957) conceived Rational-Emotive Behavioral Therapy (REBT), which is a therapeutic approach that helps people to change and overcome unhealthy thoughts, feelings, and actions that interfere with their ability to function and enjoy life. REBT purports that emotional disturbances are caused by specific irrational beliefs (e.g., demandingness, awfulizing, self-, other-, or world-downing) and or low frustration tolerance. In fact, things themselves are often positive or neutral, while we often give them negative interpretations. In other words, it is not the event that causes psychological disturbance, but our judgment about it. If we interpret with other perspectives, maybe we could get different results.

Managing Emotions

The ability of managing emotions is an important indicator of high EI, which can enable individuals to channel emotions in an efficient and effective way, and enable them to gain some benefits from their emotions rather than be trapped in them. By managing emotions, they can use their emotional reactions to maximize the effectiveness. Angry outbursts, self-deprecation, fear and other feelings are most often associated with a person who lacks ability to regulate emotions, which can be destructive to achieving their life's goals. The Chinese culture does not advocate individuals to show "impatience" or be "straightforward", but requires individuals to express "peace" and be "implicit". Chinese people tend to think about themselves as relative to members of an in-group, that is, interdependent. In the analects of Confucius, there are many mentions about the basic element of human beings is to speak and act cautiously. More attention and values are placed on self-control in the Chinese culture, and in turn, affords individuals frequent opportunities to "practice" emotion control (Eid & Diener, 2001). There are two cultural contexts that are relatively interdependent: Asian contexts versus relatively independent European contexts. In Asian cultural contexts, emotion control (e.g., decreasing emotional experiences and behaviors) is valued more than in European cultural contexts, especially with respect to negative and socially disengaging emotions, such as pride, anger (Eid & Diener, 2001; Kitayama, et al., 2006).

In summary, Chinese people value managing emotions, particularly in self-control. Here, one important point is that individuals are not powerless over their words and deeds. The following are some suggestions for improving EI in managing emotions.

- Learn to identify and avoid your triggers; Control and questioned the thoughts of causing anger.
- Try using the phrase "I feel . . ." as opposed to "I think. . ."
- Learn to relax when you feel stress or nervous.

- Ask yourself, “Is this situation truly horrible?”
- Mentally rehearse keeping calm in a crisis.

At last, it should be noted that managing emotions is not limited to self-control. It is important and needful for individuals to be able to adaptively up- or down-regulate emotions according to the situations and their objectives.

Empathy

Empathy is an important basis to judge whether the EI of the individual is high or low, and it is regarded as one of the key elements of EI (Goleman 1995). Empathy is defined as “feelings that are more congruent with another’s situation than with one’s own situation” (Hoffman, 2000, p. 30). Specifically, empathy is the ability to understand the perspective of others, which needs not only listening, but also getting interested in others, and understanding what the senders really want to communicate without an attaching or distorting interpretation on them. Hojat, et al. (2002) thought empathy is a cognitive attribute that involves understanding another person’s perspectives and the capacity to communicate that understanding. Losoya and Eisenberg (2001) suggested that empathy included an affective reaction (“emotional empathy”) and a cognitive ability to read other’s thoughts or feelings correctly (“cognitive empathy”).

Empathy is particularly important in Chinese context, because Chinese socially oriented culture places a high value on guanxi. The term of “guanxi” has been translated into English in various ways, and it is defined as “drawing on connections in order to secure favors in personal relations” (Luo, 1997, p. 44), or “expressive ties” and “instrumental ties” (Hwang, 2009) to fulfill personal goals or desired outcome (Wong, et al., 2003). Under the Chinese culture context, individuals view themselves as interconnected with the people around them. In other words, people emphasize the connectedness of individuals. However, during the process of the interpersonal interaction, empathy is pretty conducive. For some reason, empathy is the ability to understand how others perceive situations and to fully immerse oneself in another’s viewpoint, as well as his or her feelings, yet remain wholly apart. So empathy is essential to our interactions with relatives, friends, colleagues, customers and other surrounding people.

Empathy can be improved. The individuals should have an open mind to comprehend the other person’s perspectives, otherwise, the previous assumptions and experiences might impede empathic ability. Therefore, empathy requires the individuals to abandon assumptions and open their hearts to understand others’ perceptions and affective states and to effectively communicate this understanding back to them, then that ability is to be understood as a central characteristic of EI (Goleman 1995, 1998).

Expressing Emotions

Chinese social orientation often produce some emotions such as sympathy, shame and guilty. Chinese are sensitive to others’ feelings, needs and wants, seeing things from others’ perspective. These emotions and corresponding actions can facilitate the reciprocal exchanges and interdependence. As a consequence, individuals will manage their emotions and the expression so that they form a harmonious community. The culture of social orientation often does not advocate the autonomous expression of one’s internal attributes and may lead to self-inhibition (Markus & Kitayama, 1991). People might be more reluctant to express negative emotions for fear of damaging the relationship. That is, people value emotion suppression, and emphasize social harmony over individuals’ expression of emotions. Sommers (1984)

found that individuals described as expressing negative emotions are judged to be less social, and less popular than those who do not express these emotions.

Cultural values may be moderated the relationships between emotional suppression and social consequences. Le and Impett (2013) found that for people in social orientation culture who construe the self as interdependent, suppression of negative emotions may boost in personal well-being and relationship quality. However, any emotion may convey one’s needs and provide partners with information, thereby helping the partner respond in an appropriate and caring manner. To a certain extent, expression of negative emotion has some important benefits, including elicitation of support, establishment of relationships, and the development of a sense of intimacy within those relationships (Graham, Huang, Clark, & Helgeson, 2008). The individual with a high EI does not mean that he will lose his temper, or blindly suppress his negative emotions, but will skillfully express them. Here are several techniques of the expression of negative emotions: finding an appropriate time to express negative emotions; when facing a person who arouses your negative emotions, keep cool, and tell them your feelings in a calm, no-criticizing way; practice expression of emotions in an appropriate way, if you are happy, grateful, or sad, painful, let others know.

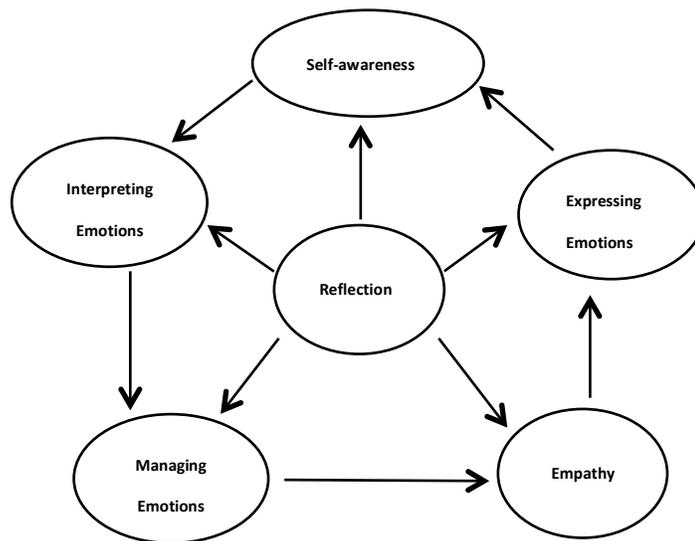


Figure 1. A Model of Cultivating EI

Improving EI is about practicing those steps repeatedly, and it requires practice and discipline until it becomes automatic. Finally, we need to be reminded that any part may need to reflection (see Figure above). Reflection can help us to decide what to do with opportunities to improve ourselves.

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Cross-Cultural Factors of Intercultural Competence of Students in China

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[Abstract] In China, College English Curriculum Requirements demand that more attention should be paid to the development of students' intercultural communication competence (ICC). Numerous educators and scholars have realized the significance of learners' cultural competence. This study intends to figure out cross-cultural factors of intercultural competence of students in China by analyzing ISS of Chinese college students.

[Keywords] cross-cultural factors; intercultural competence; EFL

Introduction

With rapid progress of globalization, technology has facilitated communication and increased chances of intercultural communication. Conventions and norms of diverse cultures are apparently far from universal. Each culture has its own conventions or norms for the discourse system and interpersonal communication, which is considered as the sociolinguistic diversity. Sociolinguistic diversities may cause misunderstandings among people from different cultural backgrounds. Ignorance of distinct linguistic conventions of religious awareness, values, politeness system and ideologies may even cause cultural clashes.

As Blasco (2009) states, even groups highly receptive to cultural knowledge require sophisticated pedagogies in order to seriously engage with the theme of culture. From an interactional sociolinguistic perspective, Scollon (2000, p. 125) defines culture as “larger superordinate categories” and “a different level of logical analysis from the individual members of cultures”. Individuals can communicate with each other whereas cultures can not. All communication is interpersonal communication and can never be intercultural communication (Scollon, 2000, 125), which demonstrates that one culture can not communicate with another culture except via individuals from respective cultures. Language is a part of culture and vice versa. Consequently, language teaching is also a part of cultural education.

In China, increasing attentions have been paid to enhance intercultural communication competence (ICC) in EFL as is required by the College English Curriculum Requirements (2007). With various researches on sociolinguistics, intercultural communication and pragmatics, educators of EFL gradually realize that EFL can not only be confined to the systemic language teaching but should also be combined with cultural backgrounds teaching. Instructors have transformed their semiotic, grammatical ways of teaching into further cultivating learners' target cultural awareness. Instructors for EFL (English as the Second Foreign Languages) are facing more challenges in better preparing learners to develop intercultural communication competence. Many teaching programs have strived to compensate for the lack of cultural diversity knowledge. Meanwhile, most instructors have put emphasis on the teaching of targeted cultures and made cultural education a one-track system, ignoring the input of native culture, which leads to the phenomenon of aphasia of Chinese culture.

This study is an attempt to identify the internal relations between language teaching and construction of intercultural communication competence. The study identifies intercultural factors that has influences on EFL and formulates a series of hypotheses to summarize cross-cultural factors existing in intercultural education in EFL, which has led to communicative failures and the negative transfer of native culture in the process of second language acquisition.

Theoretical Backgrounds

Here, it is important to recognize that English has become an international common language simply because it is being enriched as a culturally diverse language (Honna, 2003, p. 4). English has been widely used all over the world. The globalization of the language has blurred the national boundaries of the language. The extensive use of the language has localized variations of the language. English become localized in diverse cultures. In China, English is not simply a foreign language but a beneficiary medium between China and the international community. EFL (English as a Second Foreign Language) learning has surged rapidly, in the tandem with the education on English cultures. Given the status quo of English globalization and localization, English language teaching in China should be reoriented to accommodate the changes of English culture.

Trinity of Language, Culture and Communication

Language, culture and communication are the main target of the present research. Though each has its own distinctions and functions in human society, they are closely intertwined internally. None of them can work without involvement of the others in EFL education due to their intrinsic characteristics.

In general, language is defined as “a system of arbitrary vocal symbols used for human communication” (Wardhaugh, 1972, p. 3). From the definition, we may figure out that language is vocal, symbolic, arbitrary and communicative. Language is symbolic of conceptual and ideational conventions formed in human communications. Language is used only by human society, whereas human communication can not exist without the existence of language. Language is mainly used in communication, which exemplifies the interpersonal function of language.

Culture is a highly complex phenomenon (Kramsh, 1998, p. 10). In *Primitive Culture* (1871), famous British anthropologist Edward B. Taylor first defined culture as “taken, in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”. To be specific, culture is the integration of thoughts, beliefs, emotions and behaviors, etc. Language, with its distinctive feature of communication, can communicate peoples’ thoughts, beliefs, emotions, beliefs and so on, which demonstrates that language reflects and communicates culture.

Edward T. Hall (1959, p.186) pointed out that “culture is communication and communication is culture”. Culture and communication are inseparable. Culture is the foundation of communication as people communicate linguistic conventions generalized from cultural norms and codes. The way that language is communicated and the detailed contents of language that is communicated are all determined by culture. Culture organizes the discourse that makes communication meaningful and productive.

Intercultural Communication in EFL

People possess cultural awareness, which facilitates the process of understanding cultural conventions, and which may broaden their minds and affect how their ways of thinking and behaving. Intercultural awareness bestows people with the ability to understand different cultures, which may promote

intercultural communications. The ability is called intercultural communicative competence (ICC), proposed by Michael Byram (1997).

Intercultural communicative competence refers to the ability to understand cultures, including one's own, and use this understanding to communicate with people from other cultures successfully (Chen & Starosta, 2007, pp. 241-244). Intercultural communication is not a one-way acquisition. It is an interactive process. ICC promotes mutual understanding and reconciles conflicts between different cultures. As Paige (1999, p. 4) has stated, culture learning is "the process of acquiring culture-specific and culture general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures". People cultivate and improve their ICC through language learning and communication, in which intercultural sensitivity is formed. With ICC, people become sensitive enough to understand cultural differences and will adjust their behavior unconsciously in order to show respect for people from other cultures as Bennett (1993, p. 24) has demonstrated, intercultural sensitivity can act as "the construction of reality as increasingly capable of accommodating cultural difference that constitutes development".

Methods

Research Design

With the purpose of better exploring intercultural competence and sensitivity of research respondents and to identify intercultural factors in enhancing EFL, this study employed multiple methods of data analysis, which included both quantitative and qualitative research methods. The method of explanatory design is applied in the study in which qualitative data help explain or build upon initial quantitative results.

In the implementing phase, a questionnaire survey, designed according to ICSI, IDI and ISS, is applied to tell the level of participants' intercultural sensitivity. In the first phase, 300 students at the age of 20 who majored in science and engineering took part in the questionnaire survey. Next, based on the results of the survey, 100 students were selected to participate in the second-phase interviews. The interviews were conducted with open-ended questions in order to figure out ICC of participants.

Assessment Tool for ICC and Intercultural Sensitivity

Three theories, namely ICSI (Intercultural Sensitivity Inventory), IDI (Intercultural Development Inventory) and ISS (Intercultural Sensitivity Scale) are commonly used to test Intercultural competence and intercultural sensitivity. ICSI was developed by Bhawuk and Brislin (1992, p. 416) to measure ICC by proposing, "those who can change behaviors so that they are appropriate in other cultures are interculturally sensitive and will be successful on overseas assignments". ICSI is mainly done through research questions, which requires the high language proficiency of participants. In the first phase of the study, participants are randomly chosen and can hardly relate themselves to interactions while doing the research papers. In this study ICSI is unreliable. IDI developed by Hammer and Bennett (1998) is used to identify cultural differences, including Denial, Polarization (Defense & Reversal), Minimization, Acceptance, and Adaptation. Though IDI has widely been proved to be effective in testing ICC and intercultural sensitivity, the cost of its assessment tools is so high which leads to its futility in this study. Chen and Starosta (2000) developed ISS with a five-point Likert scale to assess ICC. The scale was ranging from disagree to strongly agree. They did a research with 414 college students and extracted five determining factors, which were labeled as Interaction Engagement, Respect for Cultural Differences,

Interaction Confidence, Interaction Enjoyment and Interaction Attentiveness. In this study, we apply ISS as the assessment tool for assessing cross-cultural factors in EFL.

Results and Discussion

In the first phase of the study, data obtained from the questionnaire survey are analyzed and the general depiction of the level of ISS is given. In the second phase, five determining cross-cultural factors are further explored and discussed.

A General Description of ISS score

Table 1. Descriptive Statistics of the ISS Score

	N	Minimum	Maximum	Mean	Std. Deviation
Total Score	100	70	110	92.6	5.8
Average Score	100	2.92	4.58	3.86	0.4

Table 1 presents the general statistics of participants' total scores on the ISS and the average score for all twenty-four questionnaire items. As is shown, the total scores range from 70 to 110 and the mean score is 92.6. The cutoff point is set at intervals of length $4/5=0.8$, as there are 5 categories on the ISS and the range of the data. According to the collected data, the ICC of participants in the research is at an upper-immediate level, though most participants acknowledge the intercultural education in China, as is suggested in Figure 1.

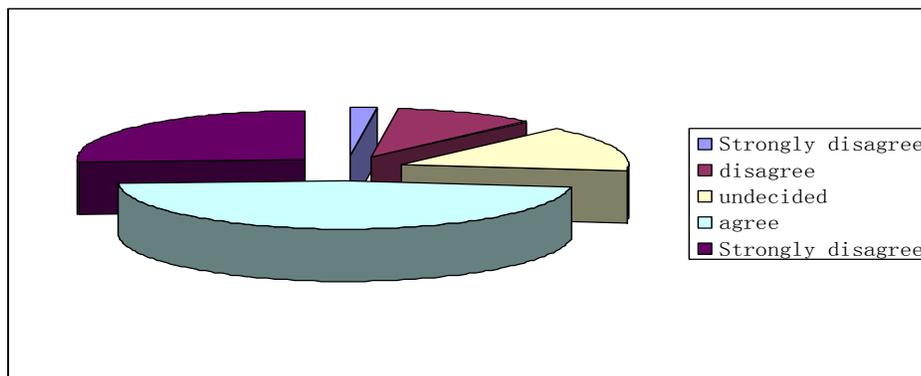


Figure 1. Students' Attitudes towards English Culture Learning

From Figure 1, we may conclude that 47% students are quite familiar with the English culture and 26% students are highly interested in the English cultures. 73% students are quite aware of the significance of the English culture. 24% students clearly know that intercultural education has positive effects on EFL.

Description of Five Cross-cultural Factors in ISS

The research questionnaire is composed of 24 items, designed for five dimensions of ISS, specifically, interaction engagement, respect for cultural differences, interaction confidence, interaction enjoyment and interaction attentiveness.

Table 2. Frequency and Percent of Responses to “Interaction Engagement” Items

Questionnaire Items	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1	5%	6%	7%	76%	6%
8	3%	5%	5%	62%	25%
12	4%	6%	8%	58%	24%
13	8%	10%	3%	65%	14%
15	8%	12%	6%	56%	18%

Interaction Engagement. Items 1, 8, 12, 13, 15 are cited to test the intercultural factor of intercultural engagement, which are intended to reveal participants’ true feeling when participating in intercultural communications. As is shown in Table 2, 0.82% of the participants showed their positive or totally positive attitudes towards interacting with different cultures. We may figure out that most students of science and technology in China are willing and eager to accept and communicate different cultures. They possess the sense of cultural tolerance and they are patient enough to learn about a distinct culture when involved in an intercultural situation as is shown in statistics of Item 12, 0.74% students expressed their pleasure in communicating with people from other cultures in conducting Item 15.

Table 3. Frequency and Percent of Responses to “Respect for Cultural Differences”

Questionnaire Items	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
2	8%	12%	3%	67%	10%
5	11%	13%	2%	56%	18%
9	13%	8%	4%	49%	26%
10	6%	15%	4%	63%	12%
11	6%	10%	6%	60%	18%

Respect for Cultural Differences. As is shown in Table 3, 75% of the participants state that they are open-minded to people from multiple cultures (Item 9), which indicates that most students interviewed have an internalized concept of the world. They possess enough tolerant attitudes towards in understanding and respecting cultures from other nations, as 94% of the participants insist that they never consider people from other countries and cultures as short-sighted. 78% students believe that they can respect different ways of behaving (Item 11). Though the majority of participants show their understanding and respect for others, 54% of them argue that they decline to behave in the way of other culture.

Table 4. Frequency and Percent of Responses to “Interaction Confidence”

Questionnaire Items	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
3	23%	52%	10%	10%	5%
4	18%	58%	12%	7%	5%
6	34%	40%	8%	10%	8%
14	38%	38%	10%	11%	3%
17	22%	52%	7%	13%	6%

Interaction Confidence. As the data suggested, only 15% of participants feel confident while communicating with people from other cultures (Item 3). In further interviews, most students expressed their anxiety in interacting with people from diverse cultures. Anxiety is the consequence of shortage of

intercultural confidence on the condition that they are lack of chances to interact with people from other countries and they are afraid of being misunderstood due to cultural differences.

Table 5. Frequency and Percent of Responses to “Interaction Enjoyment”

Questionnaire Items	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
16	6%	6%	3%	66%	19%
18	4%	9%	4%	59%	24%
19	8%	16%	4%	63%	9%
22	8%	9%	5%	65%	13%
23	7%	12%	4%	54%	23%

Interaction Enjoyment. Items 16, 18, 19, 22, 23 dealt with participants attitude towards interacting with people from other cultures (Chen & Starosta, 2000). In intercultural communications, self-esteem and psychological stress often occur. Participants with strong self-esteem may easily overcome psychological stress and get discouraged while interacting with people from other cultures. In this part, 17% of the participants show their disagreement or strong disagreement in answer Item 22, which shows their strong discomfort in interacting with people from distinct cultures. Even 34% of them feel upset and frustrated in the interaction. The further interview shows that most of participants who feel useless in communication with people from other cultures lack of sufficient linguistic and intercultural knowledge that stirs up discouragement and disagreement.

Table 6. Frequency and Percent of Responses to “Interaction Attentiveness”

Questionnaire Items	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
17	7%	40%	10%	27%	16%
20	25%	64%	2%	7%	2%
21	28%	45%	5%	10%	12%
24	34%	38%	7%	12%	9%

Interaction Attentiveness. This part is applied to measure participants’ effort on understanding intercultural interaction. Only 43% of participants firmly believe that they are sensitive enough to understand their distinct counterparts from other cultures. 89% of students confess that they lack of intercultural sensitivity and cross-cultural knowledge, though they have taken intercultural courses for at least one semester. 73% of them depict that they can hardly structure and maintain a conversation appropriately while interacting with people or even instructors from other cultures.

Conclusion

Through detailed analysis of the data, it is feasible to draw a positive conclusion that participants majored in science and technology are willing to acquire intercultural knowledge and are eager to get involved in intercultural interaction. However, despite their willingness to interact with people from other cultures, students attended in the survey are not confident and sensitive enough to actually fulfill cultural interactions. More efforts are need in education of intercultural competence in both aspects of intercultural sensitivity cultivation and intercultural sense construction.

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