Development, measurement, and managerial implications of Chinese values

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Abstract: This study contributes to the literature by exploring the research gap for a need to better understand what Chinese values are and how they are to be measured. This study used a summative content analysis approach to develop Chinese values. Chinese values are influenced by the great Chinese thinkers. Their ideologies and underlying thoughts could be extracted by referring to literature and primary Chinese ancient texts. This study is rich with details over Chinese values drawn from the major Chinese philosophers. It is also the first Chinese values inventory in which each value presents its corresponding source of a Chinese ancient text. In this study, 50 Chinese Values Inventory (CVI50) and a questionnaire (CVQ50) were developed, in which 38 Chinese values were identified. A four-dimensional value system: personal values, social values, altruistic values, and natural values were empirically supported. This study also provides managerial guidelines for those who are expatriated to work in Chinese societies.

Subjects: Behavioral Sciences; Social Sciences; Work & Organizational Psychology; Cross Cultural Psychology; Social Psychology

Keywords: Chinese values; cultural values; expatriate; CVI50; CVQ50

1. Introduction

With open markets for foreign investments and one-fifth of the world’s population, China has become the world’s most desirable market and has attracted many multinational enterprises. However, from a Western perspective, China is distinctively different from most other countries (Selmer, 2006), and its culture, institutions, and people appear completely baffling (Chen, 2001a, p. 17). As China emerges among the world’s most important states and markets, westerners become more aware of the enormous gulf in its cultural values (Scarborough, 1998). The big challenge for multinational enterprises operating in Chinese societies like mainland China, Taiwan, Hong Kong, and Singapore is to expatriate managers who are able to adjust their managerial roles to an
unfamiliar working culture context and to motivate their local employees. If the managers do not understand Chinese values, the success of their enterprise seems unlikely.

However, many values studies are Western-based and there is a need for adopting Chinese perspectives (Chan, 2009). Although some studies have discussed Chinese values, the underlying problem is the lack of any agreement on what Chinese values are and how they are to be measured (Fan, 2000). For example, a popular instrument used to measure Chinese values is the Chinese Value Survey (CVS), which includes 40 values classified into 4 value dimensions (The Chinese Culture Connection, 1987). The CVS has been used to assess the differences and similarities in values among practicing managers in the United States, Hong Kong, and China (Ralston, Gustafson, Cheung, & Terpstra, 1993), and to clarify the cultural variations between countries (Hofstede & Bond, 1988). Meanwhile, Hofstede (1991) included Confucian dynamism (interchangeably referred to as long-term versus short-term orientation), one of the four value dimensions of the CVS, as a fifth dimension of vital national culture variance that is not registered in the western mind. The CVS was also employed in some studies to measure values in Chinese and Asian context (Chang & Ding, 1995; Leung, Chan, & Chong, 2010; Matthews, 2000; Zhang, Lin, Nonaka, & Beom, 2005). Nonetheless, the number of the value dimensions and the contents identified from these studies were inconsistent and different from the original paper: The Chinese Culture Connection. Moreover, there is rich redundancy among the 40 Chinese values in the CVS, many of which either mean essentially the same thing or are highly interrelated (Fang, 2003, p. 360). The Hofstede’s fifth national culture dimension, Confucian dynamism, also has philosophical flaw, i.e. the dimension is confusing because for Chinese, the two ends of long-term orientation are not contrasting or opposing values, but rather closely interrelated with one another (Fang, 2003). There is also a critique that many important Chinese values were not included since the CVS empirically rested strongly on Confucianism and overlooked the other two important schools of philosophical thought, Taoism and Buddhism (Fan, 2000; Fang, 2003). Although Fan (2000) added 31 Chinese values to the original list of 40 of the CVS and were grouped into 8 categories (dimensions), the author confessed that the list still was not exhaustive and the classifications were arbitrary. The 71 Chinese values developed by Fan encounter the same problem of numerous redundant values as the CVS. The arbitrary value classification leads to overlap when assigning values to groups or inappropriate allocation of values. Furthermore, why 71 Chinese values? Why not 50, 100 or even more? Above critiques or questions imply that theory-based Chinese value dimensions are necessarily derived first. Under these dimensions, we can judge what values could be included and what redundant values could be avoided. Therefore, the purposes of the current study include: (1) theorizing the dimensions of Chinese value from Chinese sages’ philosophies by referring to Chinese ancient texts and literature, (2) under the theory-based Chinese value dimensions, deriving values from these texts, i.e. the values should be directly supported by the original Chinese ancient texts rather than the author’s empirical perception, (3) developing a new instrument for measuring Chinese values and empirically testing this instrument in a Chinese context, (4) providing managerial guidelines for those who are expatriated to work in Chinese societies.

2. Literature review

Chinese values are principal and lasting beliefs of what is good or bad, important or unimportant, desirable or undesirable, acceptable or unacceptable, which are shared by most Chinese people. These basic beliefs are firmly rooted in Chinese culture and serve as general guidelines throughout Chinese people’s everyday life. Under different cultural contexts, people’s perception toward things and ways of thinking could be different. Hofstede and Bond (1988) indicated that the Five Dragons’ economic growth was strongly associated with one of the Chinese value dimensions: Confucian dynamism. Redding (1990) suggested a strong link between Confucian values and modern overseas Chinese business enterprises. Scarborough (1998) compared Chinese and Western cultural values and summarized their differences with managerial implications. Yin (2003) presented that Confucianism or traditional Chinese values such as filial piety, sincerity, diligence, and respect for traditions still played an important role in shaping the mind and attitude of modern Chinese in Singapore and China. However, some values such as glory to ancestors and having few desires...
were considered unimportant. Herdin and Aschauer (2013) investigated whether the process of modernization of China brought a change to the values of Chinese people. They concluded that this modernized process has not led to a merging or synchronization with Western values; traditional Chinese values remain deeply rooted. Zhang and Weng (2017) through Google books reexamined the argument that China is becoming increasingly individualistic. They defined individualism as focusing on the self and the needs of the self and collectivism as focusing the groups, the society, and/or social rules. They investigated the correlations between year (from 1980 to 2008) and word usage frequencies as a function of individualism-collectivism and perceived traditional importance. Zhang and Weng used a 7-point scale (1 = not at all important to traditional Chinese culture, 7 = very much important to traditional Chinese culture) to determine the spectrum of perceived importance to traditional Chinese culture and each word was given a rating of low, moderate, or high importance. Their results indicated although there is an overall rise in usage frequencies of individualistic words (such as wealth, enjoy, desire, and luxurious) and a decline in the usage frequencies of collectivistic words (such as equality, influence, obedient, and compromise), the individualistic words that experienced rising frequency were rated of moderate to low importance to Chinese culture and the collectivistic words of perceived highest importance to traditional Chinese culture such as filial piety, respect tradition, family, harmony, reciprocity and modest actually strengthened in usage frequencies with time.

The scales of Chinese values have been explored in some literature (Fan, 2000; Le Claire, 1992; McCullough, Tan, & Wong, 1986; The Chinese Culture Connection, 1987; Yau, 1994). For example, McCullough et al. (1986) developed a 10-item Chinese Values Scale from a list of stereotypical Chinese belief statements generated by Chinese university students in Singapore. Example items are caring for one’s aged parent is the duty of every person; and one should not go to the extreme in one’s behavior. At the same time, The Chinese Culture Connection (1987) consulted many Chinese social scientists and developed the Chinese Value Survey (CVS) with 40 values in which four value constructs (i.e., integration, Confucian dynamism, human-heartedness, and moral discipline) were identified. The value items included: filial piety, harmony with others, moderation, face, thrift, sense of righteousness, trustworthiness, and so forth. Le Claire (1992) developed a Chinese values scale with 11 items. These items were classified as five dimensions: man to nature, man himself, relational, time dimension, and activity dimension. Yau (1994) collected 100 Chinese sayings in which 40 sayings were identified and were categorized into 12 dimensions. These dimensions included: harmony with nature, respect for authority, past-time orientation, the doctrine of the mean, harmony with others, and so on. Fan (2000) reexamined the 40 values of the CVS and added 31 values to produce a new list of Chinese Culture Values (CCVs). The CCVs were classified into eight value dimensions: national traits, interpersonal relations, family/social orientation, work attitude, business philosophy, personal traits, time orientation, and relationship with nature. Most aforementioned scales were from an empirical perspective rather than from a theoretical framework to justify these values validities. These values generated empirically may miss or over-represent some underlying Chinese values (Chan, 2009). For example, as Fang’s (2003) criticisms, the CVS has many redundant values such as “harmony with others” and “non-competitiveness” are used almost interchangeably by the Chinese, “personal steadiness and stability” and “prudence” cannot be separated. Since the value dimensions of the CCVs were classified arbitrarily, some values do not convey the correct meaning of their corresponding dimensions. For instance, thrift value is not related to work attitude value dimension. Therefore, a more valid method to measure Chinese values is using a theory-driven approach (Chan, 2009). A good theory-driven approach for exploring Chinese values would be through Chinese ancient texts to find Chinese sages’ philosophies which still strongly affect Chinese people’s thinking, attitudes, and behavior.

3. Method

3.1. Development of values

The current study developed Chinese values by using a summative content analysis approach (Hsieh & Shannon, 2005), that is, interpretation of the major Chinese Philosophers’ ideologies and
discovering their underlying thoughts by referring to literature and primary Chinese ancient texts. The current study adopted four steps to develop Chinese values. The first step was to choose the great thinkers in ancient China. The second step was to extract the great thinkers’ essential thoughts. The third step was to classify these thoughts into Chinese value dimensions. The last step was to develop specific values under these dimensions.

Confucius and Mencius (the second sage after Confucius) undoubtedly are the most two important thinkers in China. Their philosophical system, Confucianism, is the dominant value system in Chinese societies and has been the most powerful influence shaping the Chinese people’s lives and conceptions for thousands of years (Bond, 1996; Bond & Hwang, 2008; Hofstede & Bond, 1988; Kim, 2011; Tu, 1996; Warner, 2010). The Analects (論語) is a collection of aphorisms and historical anecdotes embodying the basic values of the Confucian tradition (Watson, 2009). The Mencius (孟子) consists of sayings of Mencius and conversations he had with his contemporaries (Lou, 2003). While the Liji (The Book of Rites, 禮記), which describes ancient rites, social forms and court ceremonies, has significant influence on Chinese history and culture. Particularly, the ideas of Li (propriety, main contents of Liji) became closely associated with human nature, ethics, and social order as the people integrated these ideas into their lives (World Digital Library, 2018). Therefore, the essential thoughts of Confucianism, Chinese people’s lives and behaviors are also influenced by the philosophies of Buddhism and Daoism (Taoism) (Cheng, 2004; Fan, 2000, 2008; Fang, 2003; Redding, 1999). Daoism is a philosophical system mainly based on the teachings of Laozi (老子) and Zhuangzi (莊子). The thoughts of Laozi and Zhuangzi are presented in the works of Dao De Jing (道德經) (Ames & Hall, 2003) and Zhuangzi (莊子) (Ziporin, 2009) respectively. Therefore, the current study extracted the principal thoughts of Laozi and Zhuangzi from these two works. Mercy, humility, and thrift are the three treasures of Buddhism (Chen, 2001b). Under Buddhism’s influences, concepts like tolerance, patience, compassion, mercy, and persistence have become a part of Chinese cultural values (Fan, 2008). These treasures and cultural values are similar to Confucianism’s benevolence (Ren, 仁), modesty and complaisance (Cirang, 辭讓), harmony (Hexie, 和諧), and compassion (Ceyin zhi xin, 懷仁之心). Thrift is also emphasized by Laozi (Laozi, 570–470a BC). Since Buddhism’s values are similar to values of Confucianism and Daoism, they were not discussed in the current study. In addition, Yang Zhu (楊朱) (aka Yangzi, 楊子) and Mo Di (墨翟) (aka Mozi, 墨子) also have great impact on Chinese people’s attitudes and behavior. Mencius described that “The words of Yang Zhu and Mo Di fill the country. If you listen to people’s discourses throughout it, you will find that they have adopted the views either of Yang or of Mo.” (Mencius, 372–289a BC). Their thoughts can be found in the works of Liezi (列子) (Chinese Text Project, 2006a) and Mozi (墨子) (Watson, 2003). In short, the current study chose these six great thinkers as the major Chinese Philosophers. Chinese values were identified from their thoughts and extracted from Chinese ancient texts: The Analects, Mengzi, Liji, Dao De Jing, Zhuangzi, Liezi and Mozi.

It can be found from the literature that the essence of Confucianism is Five Constant Virtues (Wu chang, 五常) (Chen, 1986; Eom, Lin, Sahebzada, & Verghese, 2013; Fan, 2000; Taylor & Choy, 2005), Five Cardinal Relationships (Wu lun, 五倫) (Bond & Hwang, 2008; Fan, 2000; Hofstede & Bond, 1988) and great union of the world (Datong shijie, 大同世界) (Xu, 2014). The major thoughts of Mohism (Mozi’s philosophical system) are universal love (Jianai, 兼愛), non-attack (Fei gong, 非攻) and reciprocal favor (Jiao xiang li, 交相利) (Defoort & Standaert, 2013; Watson, 2003). The principal thoughts of Yangism (Yangzi’s philosophical system) are cherishing oneself (Guiji, 貴己) and for self-interest (Wei wo, 為我) (Ivanhoe & Van Norden, 2005). The main doctrines of Daoism comprise naturalness (Ziran, 自然), non-action (Wuwai, 無為), and harmony between human beings and nature (Tien ren heyi, 天人合一) (Cheng, 2004; Lai, 2007; Parkes, 2012; Wang, 2007). These thoughts significantly influence Chinese people’s thinking and behavior and constitute a Chinese value system. This value system has a characteristic which gradually expands value scopes from self-centered, social-centered, and human beings-centered to nature-centered. These scopes were classified into four main
value dimensions (constructs): personal values, social values, altruistic values, and natural values correspondingly. These value dimensions are discussed in the following section.

3.1.1. Chinese value dimensions
The personal values are basic convictions about personal desires that are worth pursuing within a life. They are self-centered, concerning what personal desires should be satisfied. Fame and Fortune (Mingli, 名利) are Chinese people's desires which are expected to be satisfied. These thoughts can be found in Yangzi's doctrines of Guiji (cherishing oneself) and Wei wo (for self-interest), and Confucius's Fu (riches, 富) and Gui (honors, 貴). Yangzi suggested that one should follow one's nature and behave according to one's interests (Ivanhoe & Van Norden, 2005, p. 369). For example, Mencius said: "Yangzi advocates Wei wo; if prompted to pluck a hair from his body to benefit the world, he would not do it." (Mencius, 372–289b BC). Yangzi also asserted that one should enjoy one's life as one is alive. He further indicated that if we own a gorgeous mansion, beautiful clothes, delicious food, and a charming lady, why should we pursue other things (Lie Yu Kou, 475–221a BC)? Even Confucius also recognized that riches and honors are what men desire (Confucius, 551–479b BC). In contrast to fame and fortune (Mingli), Daoism emphasized the thought of contentment (Zhizhu, 知足), that is having few desires and satisfying the current situation. For example, Laozi indicated that one should uphold the plain and simple and reduce selfishness and lust (Laozi, 570–470b BC). Confucius also stressed the importance of thrift. He said "Extravagance leads to arrogance and thrift to meanness. It is better to be mean than to be arrogant." (Confucius, 551–479b BC). These thoughts also influence Chinese people's attitudes of pursuing personal desires.

The social values are basic convictions about maintaining relationships with others. They are society-centered, focusing on harmonious interpersonal relationships. These values were summed up from Confucianism's Wu lun and two virtues of Wu chang, i.e. propriety (Li, 禮) and trustworthiness (Xin, 信), and from Mohism's Jiao xiang li. Chinese people are very concerned with how to build and maintain good relationships with others. These relationships are affected by Confucianism's Wu lun (Bond & Hwang, 2008), that is, relationships of the ruler to subjects, father to son, husband to wife, elder brother to younger brother, and friend to friend (Dai Sheng, 206 BC—8a AD). The relationships within the Wu lun are mutual and one should properly behave according to one's relational position. These properly mutual behaviors have been described in The Book of Rites (Liji, 礼记). For example, the ruler is benevolent to the subjects, and the subjects are loyal to the ruler; the father is loving to his son, and the son is filial to his father; the elder brother takes care of his younger brother, and the young respects his elder (Dai Sheng 206 BC—8b AD). For achieving harmonious interpersonal relationships, the individuals should also keep virtues of Li and Xin in mind. Li is to not go beyond the rules (Dai Sheng, 206 BC−8c AD). In other words, the individuals should abide by the role expectation in the Wu lun; otherwise, it will violate Li. Moreover, reciprocity (Baoda, 报答) is an important manner to express Li in Chinese social life. Liji (The Book of Rites) describes: "what the rule of Li is that reciprocity; giving a favor and nothing comes in return, that is contrary to Li; receiving a favor and nothing gives in return, that also is contrary to Li." (Dai Sheng, 206 BC—8d AD). On the other hand, Mohism's Jiao xiang li (reciprocal favor) is similar to the concept of Baoda. Mozi proposed that if you love others then others will love you; if you do favors for others, then others will repay you. He also indicated that if the ruler sincerely desires an orderly nation and dislikes chaos, he should employ Jianai (universal love) and Jiao xiang li (Mozi, 479–381a BC). The virtue of Xin (trustworthiness) is also important for building and maintaining good interpersonal relationships. For example, Confucius stressed that one cannot live without Xin (Confucius, 551–479c BC). Communication between friends should be built on Xin (Mencius, 372–289c BC).

The altruistic values are basic convictions about the fulfillment of one's humanity. They are human beings-centered, emphasizing the quality of being kind, thoughtful, and sympathetic toward others, and showing selfless concern for the welfare of others. These values were summarized from Confucianism's benevolence (Ren, 仁), righteousness (Yi, 義), wisdom (Zhi, 智), which were the
three virtues of the Wu chang, and Datong shijie and from Mohism’s Jiaai and Fei gong. Confucius defined Ren as the prime virtue of an individual being a human (Dai Sheng, 206 BC—8a AD). He further indicated that loving others is Ren (Confucius, 551–479d BC); if given the choice between life and Ren, one should sacrifice one’s life and choose Ren (Confucius, 551–479e BC). The meaning of Mohism’s Jiaai is similar to Ren. Mozi suggested that everybody in the world loves universally, and loving others as loving one’s self leads to an orderly world (Mozi, 479-381b BC). Yi is the accordance of actions with what is right (Dai Sheng, 206 BC—8a AD). It stems from the feeling of shame and dislike (Mencius, 372–289d BC). Particularly, when we see gain, we should think whether it is righteous or not (Confucius, 551–479f BC). Zhi (wisdom) refers to the ability to judge what is right or wrong, good or evil. For Confucius, having Ren requires developing and then using an ability to make good judgments in nuanced contexts (Koehn, 2013). In other words, Confucius stressed the importance of wisdom because it will affect an individual’s ability to practice Ren. For example, Confucius indicated that “the neighborhood is excellent for having Ren; if a man selects a place without Ren to reside, how can he be wise?” (Confucius, 551–479g BC). He also proclaimed that the wise man can practice Ren because he knows the advantages of Ren (Confucius, 551–479h BC). The Confucius’s ultimate goal was to realize Datong shijie. In this case, an ideal society has been realized, people treat all things in the world in terms of equity, righteousness, and public interests; people value trustworthiness and cultivate harmony with each other, and nations get along peacefully (Dai Sheng, 206 BC—8e AD). The concept of Mozi’s Fei gong is somewhat similar to Datong shijie. Mozi advocated Fei gong to avert wars among nations because the wars are the great calamities in the world (Mozi, 479–381c BC).

Natural values are basic convictions about the relationships between human beings and nature. They are nature-centered, emphasizing harmonious integration between mankind and nature. These values stemmed from Daoism’s main thoughts of Ziran (naturalness), Wuwei (non-action) and Tien ren heyi (harmony between human beings and nature). Ziran means something like spontaneous “self-unfolding” (Parkes, 2012). It refers to both the phenomenon of natural happening of a thing and the inherent ability and capacity of a thing that sustains such a phenomenon (Cheng, 2004). Wuwei does not mean doing nothing. It means doing the thing that does not violate nature. It is an activity that does not disrupt the spontaneous unfolding of natural forces and phenomena (Parkes, 2012). Tien ren heyi means human beings and nature are integrated and get along harmoniously. This doctrine is derived from Yin (feminine elements: negative, weak, water, night, moon, earth, female, etc., 阴) and Yang (masculine elements: positive, strong, fire, day, sun, heaven, man, etc., 阳). Daoism believes that everything has two sides, Yin and Yang, and they are interacted forming a harmonious integral (Laozi, 570–470c BC). This doctrine also can be found in the Zhuangzi’s teachings. For example, Zhuangzi said: “Heaven, Earth, and I were produced together, and all things and I are one.” (Zhuangzi, 369–286a BC). These three thoughts compose the main components of Daoism and influence Chinese people’s attitudes and behavior toward nature.

3.1.2. Specific values under value dimensions

After classifying the great Chinese philosophers’ thoughts or virtues into four value dimensions, the next step was to develop specific values under these dimensions. By referring to primary Chinese ancient texts, an inventory with 50 Chinese values (CVI50) and their text sources were constructed (see Appendix 1 in English and Appendix 2 in Chinese). The examples of specific values for each value dimension are described as follows.

Personal values comprised Mingli and Zhizu. Nine specific values were included in personal values (see Appendix 1 values 1 to 9). An example value was “hedonism,” which was derived from Yangzi’s teaching “What is the end of our life? What can make us happy? It is only for beautiful clothes, delicious food, sweet music and a charming lady.” (Lie Yu Kou, 475–221b BC). Another example value “having a sense of contentment” was derived from the teaching of Laozi’s “There is no calamity greater than to be discontented with one’s lot; no fault greater than the wish to be getting. Therefore the sufficiency of contentment is an enduring and unchanging sufficiency.”
(Laozi, 570-470d BC). Other example text source for thrift value is “I have three precious things which I prize and hold fast. The first is gentleness; the second is economy (thrift); and the third is shrinking from taking precedence of others.” (Laozi, 570-470a BC).

Social values consisted of Li, Jiao xiang li, Xin, and Wu lun. Jiao xiang li (reciprocal favor) was one of the manners of Li (propriety), therefore it was considered together with Li. There were 21 specific values included in social values (see Appendix 1 values 10 to 30). A sample value was “harmony,” which was derived from “In practicing the rules of propriety, harmony is to be prized.” (Confucius, 551–479i BC). Guanxi (relationships) and Mianzi (face) were also included in social values. Wu lun not only established social rules and hierarchical power structure, but also formed factional networks, which led to the value of guanxi (Lin, 2011). Guanxi refers to any type of interpersonal connections which could be used to do something that is good for oneself if necessary. Mianzi came from Wu lun for achieving filial piety. Mianzi is an indigenous concept in Chinese culture. It refers to an individual’s ego or prestige in front of the public which the individual strives to obtain from others. This value was derived from Confucius’ teaching “When we have established our character by the practice of the Dao (right course), so as to make our name famous in future ages and thereby glorify our parents, this is the end of filial piety.” (Confucius, 551–479j BC).

Altruistic values involved Ren, Yi, Zhi, Datong shijie, Jianai and Fei gong. Since the meanings of Jianai (universal love) and Fei gong (non-attack) were similar to Ren (benevolence) and Datong shijie (great union of the world) respectively, they were considered together with Ren and Datong shijie. Sixteen specific values were considered in altruistic values (see Appendix 1 values 31 to 46). For example, the value “compassion” was derived from “The feeling of compassion is the origin of benevolence.” (Mencius, 372–289d BC). Another example was “averting wars.” This value stemmed from “If the rulers and the gentleman of the world wage wars frequently, this is the great disaster in the world.” (Mozi, 479–381c BC).

Natural values comprised the main thoughts of Daoism: Ziran (naturalness), Wuwei (non-action), and Tien ren heyi (harmony between human beings and nature). These thoughts show the concept of harmonious integration (Hexie Tongyi, 和諧統一) between mankind and nature, that is mankind should follow natural law and accord rather conquer nature. From this concept, four values were derived: respect everything, harmony between human beings and nature, protect the environment, and non-action (see Appendix 1 values 47 to 50). A sample text source for the respect everything value is “When we look at things in the light of the Dao, they are neither noble nor mean.” (Zhuangzi, 369–286b BC). The protecting environment value was found in the text “Man follows the law of the Earth; the Earth follows the law of Heaven; Heaven follows the law of the Dao; the Dao follows the law of naturalness.” (Laozi, 570-470e BC). The thought of Wuwei refers to avoiding doing things that violate nature. A sample text source for the value of Wuwei is “The Dao does not do things that violate nature, and so there is nothing which it does not do.” (Laozi, 570-470f BC).

3.2. Measure and sample
A deductive approach was used to generate items (Hinkin, 1998). This approach included a thorough review of the literature and Chinese ancient texts to develop theoretical definitions of the Chinese value constructs. These definitions were used as a guide for the development of items. For example, the value construct Yi (righteousness) has the meanings of “behave righteously,” “the feeling of shame and dislike,” “seeking righteousness over gain”, and “sacrifice one’s life for choosing righteousness.” Each meaning represents a value under the corresponding value construct (see Appendix 1). Each Chinese value in CVI50 was written in a simple sentence so that respondents can easily capture the meaning of the value. For example: “The feeling of shame and dislike as one is doing wrong is very important to him/her.” describes a person who cherishes the value of “the feeling of shame and dislike” (i.e. value 36 in Appendix 1). Respondents were asked to indicate “how much like you is this person?” on a 5-point scale. Where a score of 1 meant “totally unlike me” (suggesting this value is not important at all to you) and a score of 5 meant “totally like me” (suggesting this value is very important to you). This approach of comparing others to self...
rather directly asked respondents “how important is this value to you?” to avoid a self-presentation problem was adopted from Schwartz (Schwartz, 2003, p. 299). The current study’s survey was conducted in Taiwan for those aged above 15. Before the formal questionnaire was released, a panel of 10 people (including 2 undergraduates, 2 postgraduates, 2 professors, 2 working people, and 2 retirees) was invited for a pre-test to ensure that the questions (items) were well understood and that the items under their corresponding value construct were adequate. Since each item was supported by its Chinese ancient text source and all the panelists agreed the adequacy of the items associated with their construct, the instrument has content validity (Cooper & Schindler, 2014). After some vague wording and phrases were corrected, the formal questionnaire (Chinese version, see Appendix 4) was placed on a website which was linked to one of the most popular network forums: PTT in Taiwan. This forum has 150 thousand people online at peak hours. The formal questionnaire (English version), Chinese Values Questionnaire with 50 items (CVQ50), is presented in Appendix 3. Since older people may have less access to the internet, paper questionnaires were distributed to them through one private financial company and one public utility company. The total numbers of respondents were 564, in which 400 were from the website and 164 were from the two companies. Of the sample, 53% of the respondents were female and 47% were male. As for age, 33.3% of the sample were between 16 and 30 years old; 41.7% between the ages of 31 and 50; 25% of the sample were greater than or equal to 51 years old.

The current study used Cronbach’s alpha and Confirmatory factor analysis (CFA) to confirm that the items used to measure their corresponding theoretical dimension were adequate. LISREL software was used to conduct CFA. Convergent validities and discriminant validities were adopted to validate the construct validities of the dimensions of altruistic values, social values, personal values, and natural values. Convergent validities of these value dimensions were assessed by examining factor loadings in the measurement model, which specified how measured variables (i.e. items or values in the CVQ50) came together to represent their corresponding constructs (value dimensions). If all of the construct’s corresponding items’ factor loadings are greater than or equal to 0.5, the construct is considered having convergent validity (Hair, Black, Babin, & Anderson, 2010, p. 686). Discriminant validities of the constructs (value dimensions) were evaluated by observing the confidence interval of paired correlations among the constructs (i.e. the paired correlation estimate plus/minus twice the standard error of the estimate). If the value 1 or −1 is not included within the computed confidence interval, the discriminant validity is supported (Torkzadeh, Koufteros, & Pfughoeft, 2003, p. 266), showing that the paired constructs are distinct and not highly correlated. In order to test whether the instrument CVQ50 can be applied to other samples, configural invariance test, i.e. the same basic factor structure exists in all of the groups (Hair et al., 2010, p. 745), was conducted. For achieving this purpose, 4 samples were established. Sample 1 and sample 2 were established by splitting the total 564 respondents randomly into two groups, in which each group comprised of 282 respondents. Meanwhile, males and females were categorized, respectively, into sample 3, with 265 respondents, and sample 4, with 299 respondents. It must be shown that each group model meets appropriate levels of model fit and construct validity (Hair et al., 2010, p. 745).

The detail results were presented in the following results section.

4. Results

The α coefficients of the dimensions (constructs) of personal values, social values, altruistic values, and natural values in CVQ50 were 0.734, 0.923, 0.903, and 0.858, respectively (see Table 1), showing each dimension had good reliability. The Goodness-of-Fit indices for the overall measurement model of the CVQ50 were: $\chi^2/df = 7223.81/1169 = 6.179$, $CFI = 0.94$, $RMSEA = 0.096$, $SRMR = 0.077$. The estimates of $\chi^2/df$ and RMSEA were over the guidelines of 5 and 0.07, and CFI and SRMR were below the guidelines of 0.92 and 0.08, respectively (Hair et al., 2010, p. 654). In general, the model fit of CVQ50 was acceptable but still can be improved. Meanwhile, 12 items’ factor loadings in CVQ50 were below 0.5 (see Table 1), indicating that these items did not converge on their corresponding latent constructs (Hair et al., 2010, p. 686). Therefore, to achieve convergent validity, 3, 4, and 5 Chinese values were dropped from the value dimensions of altruistic values,
| Dimension/Value                          | Cronbach’s alpha | Mean  | Standard deviation | Completely standardized factor loading |
|-----------------------------------------|------------------|-------|-------------------|---------------------------------------|
| **Personal Values**                    |                  |       |                   |                                       |
| 1 Fame                                  | .734 (.764)      | 3.42  | .919              | .44                                   |
| 2 Wealth                                | .764             | 3.27  | .962              | .20                                   |
| 3 Status                                | 2.99             | 2.99  | .978              | .11                                   |
| 4 Material enjoyment                    | 3.03             | 3.03  | .973              | -.02                                  |
| 5 Hedonism                              | 3.20             | 3.20  | .989              | .05                                   |
| 6 Having a sense of contentment         | 3.82             | 3.82  | .809              | .68 (.70)                             |
| 7 Thrift                                | 3.76             | 3.76  | .849              | .73 (.76)                             |
| 8 Having few desires                    | 3.55             | 3.55  | .863              | .61 (.63)                             |
| 9 Health                                | 4.22             | 4.22  | .798              | .64 (.63)                             |
| **Social Values**                       | .923 (.929)      |       |                   |                                       |
| 10 Not go beyond the rules              | 3.91             | 3.91  | .792              | .62 (.62)                             |
| 11 Reciprocity                          | 3.93             | 3.93  | .806              | .58 (.58)                             |
| 12 The feeling of modesty and complaisance | 3.96     | 3.96  | .760              | .70 (.71)                             |
| 13 Harmony                              | 3.89             | 3.89  | .789              | .63 (.64)                             |
| 14 Trustworthiness                      | 4.21             | 4.21  | .782              | .70 (.70)                             |
| 15 Do not promise lightly               | 3.83             | 3.83  | .844              | .47                                   |
| 16 Sincerity                            | 4.10             | 4.10  | .739              | .70 (.70)                             |
| 17 Keeping one’s words sincerely        | 4.05             | 4.05  | .737              | .67 (.67)                             |
| 18 Benevolence to subordinates          | 3.93             | 3.93  | .790              | .62 (.62)                             |
| 19 Loyalty to superiors                | 3.76             | 3.76  | .796              | .68 (.68)                             |
| 20 Kindness to children                 | 4.08             | 4.08  | .783              | .75 (.76)                             |
| 21 Piety to parents                     | 4.03             | 4.03  | .826              | .73 (.73)                             |

(Continued)
| Dimension/Value                         | Cronbach’s alpha | Mean | Standard deviation | Completely standardized factor loading |
|----------------------------------------|-------------------|------|--------------------|----------------------------------------|
| 22 Righteousness to wife               | 4.09              | .803 | .71 (.70)          |
| 23 Submission to husband               | 3.65              | .902 | .60 (.59)          |
| 24 Tending to juniors                  | 3.72              | .907 | .65 (.65)          |
| 25 Deference to elders                 | 4.20              | .728 | .75 (.75)          |
| 26 Fidelity to friends                 | 3.83              | .838 | .59 (.60)          |
| 27 Benefit without strife against others| 3.81              | .770 | .56 (.55)          |
| 28 Moderation                          | 3.63              | .58  | .47                |
| 29 Relationships (Quanxi)              | 3.15              | .890 | .16                |

| Altruistic Values                      | 3.84              | .788 | .66 (.64)          |
| 31 Kindness                            | 3.37              | .885 | .47                |
| 32 Forgiveness                         | 3.92              | .811 | .65 (.65)          |
| 33 Compassion                          | 3.37              | .917 | .57 (.53)          |
| 34 Considerate towards others          | 3.94              | .825 | .68 (.69)          |
| 35 Behave righteously                  | 3.99              | .747 | .70 (.71)          |
| 36 The feeling of shame and dislike    | 3.84              | .787 | .70 (.70)          |
| 37 Seeking righteousness over gain     | 3.30              | .860 | .48                |
| 38 Sacrifice one’s life for choosing righteousness | 4.10 | .760 | .63 (.65)          |
| 39 The feeling of right and wrong      | 3.95              | .815 | .61 (.61)          |
| 40 Education                           | 3.49              | .895 | .47                |
| 41 The wise pretends to be like the foolish | 3.81 | .819 | .65 (.65)          |
| 42 Self-cultivation                    |                   |      |                    | (Continued) |
| Dimension/Value                          | Cronbach’s alpha | Mean     | Standard deviation | Completely standardized factor loading |
|-----------------------------------------|------------------|----------|--------------------|----------------------------------------|
| 43 Everything is treated impartially    |                  | 3.59     | .852               | .67 (.66)                              |
| 44 A world at peace                    |                  | 3.74     | .928               | .60 (.61)                              |
| 45 Averting wars                       |                  | 3.85     | .920               | .58 (.59)                              |
| 46 All people are sufficiently cared for|                  | 3.73     | .863               | .63 (.62)                              |
| Natural Values                          |                  | .858 (.858) |                  |                                        |
| 47 Respect everything                  |                  | 3.95     | .830               | .72 (.72)                              |
| 48 Harmony between human beings and nature |                | 3.93     | .805               | .82 (.82)                              |
| 49 Protect environment                 |                  | 4.01     | .780               | .78 (.79)                              |
| 50 Follow natural law                  |                  | 3.94     | .845               | .79 (.79)                              |

Note: Italian font denotes the value’s factor loading below .5 and it should be dropped from CVQ50. Twelve values were dropped and remained 38 values in CVQ50 (named CVQ38). The numbers in brackets are CVQ38’s Cronbach’s alpha and factor loading.
social values, and personal values, respectively. Cronbach’s alpha and CFA were employed again to test the remained 38 Chinese values (Chinese Values Questionnaire with 38 items, named CVQ38).

The Goodness-of-Fit indices for the overall measurement model of the CVQ38 were: $\chi^2/df = 3023.83/659 = 4.59$, $CFI = 0.97$, $RMSEA = 0.08$, $SRMR = 0.055$. These indices showed the CVQ38 had good model fit. The coefficients of $\alpha$ for the dimensions of personal values, social values, altruistic values, and natural values were 0.764, 0.929, 0.899, and 0.858, respectively (see Table 1 numbers in brackets), showing each value dimension had good construct reliability. Meanwhile, the factor loading estimates ranged from 0.53 to 0.82 (see Table 1 numbers in brackets). All exceeded the threshold of 0.5 and were highly significant at $p < 0.001$. This indicated that the measured Chinese values were strongly related to their associated value dimensions and showed these dimensions had good convergent validities (Hair et al., 2010, p. 686). Regarding discriminant validity, all the confidence intervals of paired correlations among Chinese value dimensions did not include 1 or $-1$, showing that these value dimensions were distinct and not highly correlated (see Table 2). Taken together, the evidence supported the CVQ38 had good construct reliability and construct validity.

Four samples were used to test whether the CVQ38 still had good construct reliability and construct validity. The results presented that all samples had good construct reliabilities, $\alpha$ coefficients ranged from 0.723 (personal values of sample 4) to 0.939 (social values of sample 3). The model fit indices for sample 1 were: $\chi^2/df = 1935.07/659 = 2.94$, $CFI = 0.96$, $RMSEA = 0.083$, $SRMR = 0.062$; for sample 2 were: $\chi^2/df = 2003.10/659 = 3.04$, $CFI = 0.96$, $RMSEA = 0.085$, $SRMR = 0.062$; for sample 3 were: $\chi^2/df = 1872.11/659 = 2.84$, $CFI = 0.97$, $RMSEA = 0.084$, $SRMR = 0.056$; for sample 4 were: $\chi^2/df = 2059.23/659 = 3.12$, $CFI = 0.95$, $RMSEA = 0.084$, $SRMR = 0.067$. All these samples had appropriate levels of model fit. Regarding factor loadings, all samples exceeded 0.5 except 2 Chinese values in sample 4 which were equal to 0.48 (value 4 and value 35), and all factor loadings were highly significant at $p < 0.001$. Once again, CVQ38 in the 4 samples showed good convergent validity. Moreover, all the confidence intervals of paired correlations among Chinese value dimensions did not include 1 or $-1$, showing CVQ38 had good discriminant validity in all samples. To sum up, the CVQ38 showed good construct reliability and construct validity.

5. Discussion
The comparisons of the current study’s CVI50 to the Chinese Culture Connection’s CVS and Fan’s CCVs are summarized in Table 3. It can be seen from Table 3 that all the values in the CVS and CCVs can be included in the CVI50. However, some personal values stemmed from Yangzi’s and Confucius’s teachings in the CVI50 such as fame, status, material enjoyment, hedonism, and health were overlooked by the CVS. The natural values in the CVI50 emphasized by the Daoism such as respect everything, harmony

### Table 2. The correlation matrix of the Chinese value dimensions for CVQ38

|                | Personal values | Social values | Altruistic values | Natural values |
|----------------|----------------|---------------|-------------------|----------------|
| Personal values| 1              |               |                   |                |
| Social values  | .76 (0.03)     | 1             |                   |                |
| Altruistic values| .75 (0.03) | .86 (0.02)     | 1                 |                |
| Natural values | .83 (0.02)     | .76 (0.02)    | .75 (0.02)        | 1              |

Note: ( ) denotes standard error of the correlation estimate; [ ] denotes confidence interval of the correlation estimate.
| CVI50 Value Dimensions | CVI50 Values   | CVS Value Dimensions | CVS Values   | CCVs Value Dimensions | CCVs Values   |
|------------------------|---------------|----------------------|--------------|------------------------|--------------|
| Personal values        |               |                      |              |                        |              |
| Personal values        | 1 Fame        |                      |              |                        |              |
| Personal values        | 2 Wealth      | Did not mention      | 40 Wealth    | Business philosophy    | 47 Wealth    |
| Personal values        | 3 Status      |                      |              |                        |              |
| Personal values        | 4 Material enjoyment |          |              |                        |              |
| Personal values        | 5 Hedonism    |                      |              |                        |              |
| Personal values        | 6 Having a sense of contentment | Integration | 33 Contentedness with one’s position in life | Personal traits | 63 Contentedness with one’s position in life |
| Personal values        | 7 Thrift      | Confucian work dynamism | 23 Thrift    | Work attitude          | 38 Thrift    |
| Personal values        | 8 Having few desires | Moral discipline | 38 Having few desires | Personal traits | 59 Having few desires |
| Personal values        | 9 Health      |                      |              |                        |              |
| Social values          |               |                      |              |                        |              |
| Social values          | 10 Not go beyond the rules | Human- heartedness | 32Courtesy | Interpersonal relations | 15 Courtesy |
|                        | Did not mention | 7 Observation of rites and social rituals | Interpersonal relations | 18 Observation of rites and social rituals | 11 Propriety |
|                        | Integration    | 34 Being conservative | Business philosophy | 49 Being conservative |                      |
|                        | Confucian work dynamism | 18 Personal steadiness | Personal traits | 57 Personal steadiness |                      |
|                        | Moral discipline | 29 Prudence | Work attitude | 41 Prudence |                      |
| Social values          | 11 Reciprocity | Confucian work dynamism | 8 Reciprocation | Interpersonal relations | 19 Reciprocation |
|                        | Did not mention | 26 Repayment of both the good and bad | Interpersonal relations | 19 Reciprocation | 20 Repayment of both the good and bad |
| Social values          | 12 The feeling of modesty and complaisance | Did not mention | 5 Humbleness | Interpersonal relations | 16 Humbleness |

(Continued)
| CVI50 Value Dimensions | CVI50 Values | CVS Value Dimensions | CVS Values | CCVs Value Dimensions | CCVs Values |
|------------------------|-------------|---------------------|------------|-----------------------|-------------|
| Social values          | 13 Harmony  | Integration         | 3 Tolerance of others | Interpersonal relations | 13 Tolerance of others |
|                        |            | Integration         | 4 Harmony with others | Interpersonal relations | 14 Harmony with others |
|                        |            | Human- heartedness  | 25 Patience | Work attitude          | 40 Patience |
|                        |            | Confucian work dynamism | 24 Persistence |                       | 39 Persistence |
|                        |            |                      |             | Family/Social orientation | 29 Conformity |
|                        |            |                      |             |                       | 30 A sense of belonging |
|                        |            |                      |             |                       | 31 Reaching consensus or compromise |
|                        |            |                      |             |                       | 35 Collectivism |
| Social values          | 14 Trustworthiness | Integration         | 30 Trustworthiness | Interpersonal relations | 9 Trustworthiness |
|                        | 15 Don't promise lightly | Integration | 21 Sincerity | Personal traits | 53 Sincerity |
|                        | 16 Sincerity | Did not mention | 17 Keeping one's words sincerely | Work attitude | 37 Commitment |
|                        | 17 Keeping one's words sincerely | Did not mention | 18 Benevolence to subordinates | Interpersonal relations | 33 Benevolent authority |
|                        | 18 Benevolence to subordinates | Did not mention | 19 Loyalty to superiors | Family/Social orientation | 26 Loyalty to superiors |
|                        | 19 Loyalty to superiors | Did not mention | 20 Kindness to children | Family/Social orientation | 27 Deference to authority |
|                        | 20 Kindness to children | Integration | 21 Piety to parents | Family/Social orientation | 24 Kinship |
|                        | 21 Piety to parents | Integration | 22 Righteousness to wife | Family/Social orientation | 22 Filial piety |
|                        | 22 Righteousness to wife | Integration | 23 Submission to husband | Family/Social orientation | 23 Chastity in woman |
|                        | 23 Submission to husband | Integration | 24 Tending to juniors | Interpersonal relations | 28 Ordering relationships |
|                        | 24 Tending to juniors | Integration | 25 Deference to elders | Family/Social orientation | 25 Veneration for the old |
|                        | 25 Deference to elders | Integration | 26 Fidelity to friends | Interpersonal relations | 17 A close, intimate friend |
|                        | 26 Fidelity to friends | 37 Chastity in woman | 36 A close, intimate friend |                       |             |
|                        |                      | 36 A close, intimate friend |             |                       |             |
Table 3. (Continued)

| CVI50 Value Dimensions | CVI50 Values | CVS Value Dimensions | CVS Values | CCVs Value Dimensions | CCVs Values |
|------------------------|--------------|----------------------|------------|-----------------------|------------|
| Social values          |              | Integration          | 17 Non-competitiveness | Business philosophy | 43 Non-competitiveness |
|                        |              | Integration          | 11 Solidarity with others | Family/Social orientation | 32 Avoiding confrontation |
|                        |              | Did not mention      | 2 Industry  | Work attitude         | 36 Industry |
|                        |              |                      |            | National traits       | 4 Bearing hardships |
|                        | 27 Benefit without strife against others |                      |            |                       |            |
|                        | 28 Moderation | Moral discipline     | 12 Moderation | National traits       | 8 Moderation |
|                        | 29 Relationships (Guanxi) |                      |            | National traits       | 6 Governing by leaders instead of by law |
|                        | 30 Face (Mianzi) | Confucian work dynamism | 35 Protecting your face | Interpersonal relations | 21 Protecting your face |
| Social values          |              |                      |            | National traits       | 62 Pragmatic |
|                        | 18 Benevolence to subordinates; 19 Loyalty to superiors; 20 Kindness to children; 21 Piety to parents; 22 Righteousness to wife; 23 Submission to husband; 24 Tending to juniors; 25 Deference to elders; 26 Fidelity to friends | Confucian work dynamism | 39 Respect for tradition | Business philosophy | 45 Guanxi |
|                        |              | Did not mention      | 27 A sense of cultural superiority | National traits | 3 A sense of tradition |
|                        |              |                      |            |                       | 2 A sense of cultural superiority |
| Altruistic values      |              | Human-heartedness    | 9 Kindness  | Interpersonal relations | 10 Kindness |
|                        | 31 Benevolence |                      |            |                       | 12 People being primarily good |
| Altruistic values      |              |                      |            |                       |            |
|                        | 32 Forgiveness |                      |            |                       |            |
| Altruistic values      |              |                      |            |                       |            |
|                        | 33 Compassion |                      |            |                       |            |
| Altruistic values      | 34 Considerate towards others |                      |            |                       |            |
| CVI50 Value Dimensions | CVI50 Values | CVS Value Dimensions | CVS Values | CCVs Value Dimensions | CCVs Values |
|------------------------|-------------|---------------------|-----------|-----------------------|------------|
| Altruistic values      | 35 Behave righteously | Human-heartedness | 15 Sense of rightness | Personal traits | 52 Sense of rightness |
| Altruistic values      | 36 The feeling of shame and dislike | Confucian work dynamism | 31 Having a sense of shame | 54 Having a sense of shame |
| Altruistic values      | 37 Seeking righteousness over gain | | Business philosophy | 44 Not guided by profit |
| Altruistic values      | 38 Sacrifice one's life for choosing righteousness | | 46 Attaching importance to long-lasting relationship not gains |
| Altruistic values      | 39 The feeling of right and wrong | Personal traits | 55 Wisdom |
| Altruistic values      | 40 Education | Did not mention | 10 Knowledge | 5 Knowledge |
| Altruistic values      | 41 The wise pretend to be like the foolish | | National traits |
| Altruistic values      | 42 Self-cultivation | Did not mention | 13 Self-cultivation | 56 Self-cultivation |
| Altruistic values      | 43 Everything is treated impartially | National traits | 7 Equality |
| Altruistic values      | 44 A world at peace | | Integration, Human-heartedness |
| Altruistic values      | 45 Averting wars | 20 Patriotism | National traits | 1 Patriotism |
| Altruistic values      | 46 All people are sufficiently cared for | Personal traits | 61 Obligation for one's family and nation |
| Natural values         | 47 Respect everything | | |
| Natural values         | 48 Harmony between human beings and nature | 70 Harmony between man and nature |
| Natural values         | 49 Protect environment | 71 Unity of Yin and Yang | (Continued) |
| CVI50 Value Dimensions | CVI50 Values | CVS Value Dimensions | CVS Values | CCVs Value Dimensions | CCVs Values |
|------------------------|-------------|----------------------|------------|-----------------------|-------------|
| Natural values         | 50 Non-action | Moral discipline     | 28 Adaptability | Work attitude         | 42 Adaptability |
|                        |             |                      |            | Relationship with nature | 68 Fatalism |
|                        |             |                      |            |                       | 69 Yuarn |
| Altruistic values      |             |                      |            | Personi traits        | 51 Te (virtue) |
| Natural values         | All altruistic values from value 31 to value 46 | | | | |
| Natural values         | 47 Respect everything | 48 Harmony between human beings and nature | 49 Protect environment | 50 Non-action | |
| Personal values        | 7 Thrift | 11 Reciprocity | 29 Relationships (Guanxi) | 64 Past-time oriented | 65 Continuity |
| Social values          |             |                      |            | 66 Taking a long range view | |
between human beings and nature, protect environment, and non-action were completely ignored in the CVS. Many altruistic values in the CVI50 related to Ren (value 32, 33, 34), Yi (value 37, 38, 39), Zhi (value 41), and Datong shijie (value 43, 44, 46) were also neglected in the CVS. Similarly, personal values (value 1, 3, 4, 5, 9) and altruistic values (value 32, 33, 34, 38, 41, 44) in the CVI50 were neglected in the CCVs. The natural values of the “respect everything” and “protect environment” were ignored by the CCVs. As to the value dimensions in the CVI50, they were extracted from the great Chinese thinkers’ essential thoughts and then classified into four Chinese value dimensions. In other words, these classifications are theory-driven rather than empirics-driven like the CVS and arbitrary classifications like the CCVs. Therefore, the Chinese values in the CVI50 developed by using this approach are more systematic and comprehensive than the values in the CVS and CCVs.

The Schwartz theory of basic human values is currently one of the best theoretically and empirically grounded theories of values (Cieciuch & Davidov, 2012). The theory identifies 10 basic human values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism (Schwartz, 2012). Schwartz, Melech, Lehmann, Burgess, and Harris (2001) developed the 40-item Portrait Values Questionnaire (PVQ-40) to measure these values. The differences between the CVI50 and PVQ-40 are summarized as the following. (1) In terms of openness to change, the CVI50 is less inclined to emphasize creativity than the PVQ-40 (values of self-direction and stimulation). There are no creativity values in the CVI50. In Chinese culture, the family is the prototype of all social organizations (Hofstede & Bond, 1988); children should learn to restrain themselves and to overcome their individuality so as to maintain the harmony in the family (Hofstede & Bond, 1988). Therefore, conformity (not going beyond the rules, loyalty to superiors, piety to parents, and deference to elders) seems to be more appreciated than creativity in Chinese societies. (2) In terms of what personal desires should be satisfied (personal values), the CVI50 emphasizes contentment values (having a sense of contentment, thrift, having few desires, health). Nonetheless, the PVQ-40 emphasizes the values of hedonism, achievement, and power. In other words, Chinese people seem to pay more attention to spiritual life than to material life. This is influenced by the teachings of Daoism and Confucianism. (3) In terms of maintaining relationships with others (social values), the CVI50 emphasizes the values of Wu lun (Five Cardinal Relationships), harmony, reciprocity, modesty and complaisance, trustworthiness, sincerity, benefit without strife against others, moderation, quanxi (relationships), mianzi (face). The PVQ40 emphasizes the values of harmony, humble and modest, loyalty to friends. Wu lun, reciprocity, benefits without strife against others, moderation, quanxi and mianzi seem to play important roles in Chinese societies. However, these values seem to be less important in Western culture. (4) In terms of the fulfillment of one’s humanity (altruistic values), the CVI50 emphasizes the values of Ren (benevolence), Yi (righteousness), Zhi (wisdom) and Datong shijie (great union of the world). The PVQ40 emphasizes the values of benevolence and universalism, which comprise helping others, responding to the needs of others, forgiving people, listening to people, equality and justice. The contents of the altruistic values in the CVI50 are more comprehensive than those in the PVQ40. Kindness, compassion, behave righteously, the feeling of shame and dislike, seeking righteousness over gain, the feeling of right and wrong, education, self-cultivation, a world at peace, and all people are sufficiently cared for are the main contents of altruistic values in the CVI50. (5) In terms of the relationships between human beings and nature (natural values), the PVQ40 emphasizes the values of looking after the environment and should not change the nature. The CVI50 takes a broader view in the natural values than the PVQ40. The CVI50 emphasizes not only protecting the environment but also respecting everything, harmony between human beings and nature, and Wuwei (non-action, i.e. it is an activity that does not disrupt the spontaneous unfolding of natural forces and phenomena).

To sum up, the current study contributes to the literature in several ways. First, although some studies have explored the contents of Chinese values, few studies have justified the content’s validity from a theoretical framework (Chan, 2009). The current study is, to my knowledge, the first one using a theory-driven approach to develop Chinese people’s values. The method section in the current study is rich with details over Chinese values drawn from the major Chinese philosophers.
It is also the first Chinese values inventory in which each value presents its corresponding source of a Chinese ancient text (see Appendix 1). The current study constructed a four-dimensional value system. This value system gradually expanded concerning scope from self-centered, social-centered, human beings-centered to nature-centered, and was empirically supported by using CFA in Chinese context in Taiwan. The current study provides Chinese value studies a new way of value classification.

Second, most values studies were from Western perspectives, therefore some specific Chinese values were missing from Western value instruments such as the 40-item Portrait Values Questionnaire (PVQ-40, Schwartz et al., 2001). The current study established new instruments, CVQ50, and CVQ38, for measuring Chinese values, which complement the previous studies that few Chinese perspectives were included in the value inventories.

Third, the current study’s finding of the altruistic values adds a new perspective in cultural values literature. The finding of the altruistic values reflects the importance of these virtues in Chinese culture and suggests that Chinese people love peace and possess humane spirit. This perspective is in line with a previous study (Majie, 2002, p. 37). This finding also has been foreseen by the joint declaration of 74 Nobel laureates meeting in Paris in 1988, which stated if human beings want to live in peace and prosperity in the twenty-first century, they must look back 2,500 years and seek the wisdom of Confucius (Zhang & Li, 2000). This wisdom relating to peace is the Confucius notions of Ren, Yi and Datong shijie, which constitute the core contents of the altruistic values. Moreover, the current study also supplements previous cultural values studies, in which most of them only stressed the importance of harmonious interpersonal relationships in Chinese culture (named social values in the current study), and pay little attention to the altruistic values (e.g. Bond, 1996; Bond & Hwang, 2008; Hwang, 1987; Zhang et al., 2005). The finding of the altruistic values helps westerners develop a better understanding that Chinese people are not only relational beings (Bond & Hwang, 2008, p. 215) but also peace lovers and enthusiasts of helping others.

Fourth, the current study provides a new exploration about what traditional Chinese values are less important in the contemporary Chinese societies. The results showed that factor loadings of 12 values were less than 0.5 in the CVQ50, which indicated a low correlation between these values and their associated value dimensions. Therefore, we could pay little attention to these values. Some less important values are worth discussing further. For example, “submission to husband” (value 23) was a traditional value in Chinese society. Women were expected to stay home and take care of household duties. However, the expected role for women in modern Chinese society may be different. Women are expected to work for subsidizing the family’s economy. The household duties are commonly shared between wife and husband today. The modern Chinese women seek out higher education more readily than before and are more susceptible to the Western feminist movement. Therefore, it is not surprising that the value of submission to husband is less important in contemporary Chinese society in Taiwan. Considering the personal values, 5 fame and fortune values were dropped from the CVQ50, namely fame, wealth, status, material enjoyment, and hedonism. The remaining values in the personal values were contentment values, which included having a sense of contentment, thrift, having few desires, and health. Our sample seems to indicate that in terms of personal values, Chinese people were more likely to express concern on having few desires and being satisfied to the current situation than on pursuing one’s fame and fortune. This viewpoint was also supported from the results of smaller means for fame and fortune values and larger means for contentment values (see Table 1, for instance, the mean of status value was only 2.99). The importance of contentment values for Chinese people is in line with previous Chinese values studies (e.g. Fan, 2000; The Chinese Culture Connection, 1987). Moreover, values of “face” (Mianzi, 面子) and “relationships” (Quanxi, 關係) were shown less important in the current study. This result is contradictory to some previous studies which stressed the importance of these values in Chinese society (Ang & Leong, 2000; Chang, 2012; Hwang, 1987; Lin, 2011). The rationale for the contradiction could be that the concept of law-abiding is already common in Taiwan. Matters must be dealt with under the law. There is little room for manipulating “face” and
relationships” to get extra benefits for most people. Therefore, “face” and “relationships” no longer are crucial in the current society in Taiwan. The decreasing importance of “face” is also found in the Chinese values study in Singapore (Yin, 2003).

Fifth, emphasizing education is Chinese tradition (Gu, 2014, p. 87) and is also supported in the current study. The traditional Imperial Examinations System in Chinese dynasties did not consider the examinee’s family background (Gu, 2014, p. 87). To participate in the examinations was a good way for ordinary people to change their life. As one passed the examinations one can be appointed to be an official and honors could follow. The Confucian teaching that he who studies well should apply himself to be an official for benefiting society (學而優則仕) (Confucius, 551–479k BC) was rooted in the mind of ancient Chinese people. This teaching nowadays still influences the Chinese attitude toward education. Family remains a core value in the greater Chinese context. The success of children’s education not only honors the family but also enables parents to get financial support when they are old.

6. Implications

Values are used to characterize cultural groups, societies, and individuals, and to explain motivational bases of attitudes and behavior (Schwartz, 2012). Anyone who are expatriated to Chinese societies, works, or negotiates with Chinese people should be familiar with their values. Some of the suggestions and practical guidelines for management are as follows:

(1) Communication should be done in a tactful way rather than in directness. Harmony and moderation guide how Chinese people interact with each other. They talk in a mild and indirect manner to avoid extremes and hurting the feelings of others. Please be patient when negotiating with Chinese people, because you may not initially understand their main purpose or motives.

(2) Rewards given to the group should be done so mindfully and additional rewards given to distinguished individuals should be done so privately as to avoid “becoming the bird out of the group.” Chinese people are more inclined to conform to social norms; they tend to suppress themselves from performing prominently, and to do as the others do to avoid being supplanted by their colleagues. These conformal attitudes are in accord with a Chinese saying: “The gun shoots the bird out of the group.” Egalitarian rewards should be applied and incentives should be given collectively to keep a harmonious working environment. If individuals have distinguishing contributions to their organizations, the reward is given solely to confirm their contributions and not to cause jealousy from other employees. Additional rewards should be paid privately to lower their pressure to be a peers’ target.

(3) Employee recognition programs are worth developing. Regarding reward systems, it is not necessary to only use tangible rewards as payoffs for superior performance. The intangible or intrinsic rewards such as oral encouragement and position titles can be used as well because Chinese people seem to pay more attention to intangible praise than to material enjoyment.

(4) Paternalistic leadership style, i.e. combining strong discipline and authority with fatherly benevolence and moral integrity, can be applied in most Chinese organizations. The patriarchal thought derives from the asymmetric relationship Chinese values, Five Cardinal Relationships. The expatriate managers of the multinational enterprises in Chinese societies are expected by their Chinese subordinates to demonstrate concern and support not only on their job but also to their family. The managers should act as a patriarch or matriarch and treat employees and partners as though they are members of a large family.

(5) Reciprocal favors are as important as receiving favors from others. If someone does you a favor, it is impolite to give nothing in return. The favors may include not only tangibles like gifts or money but may also include intangibles such as services, consolation, encouragement, or spiritual support. The Chinese ancient text Shijing (The Book of Poetry) says: “when a peach is thrown to us, we would return with a prune.” (Chinese Text Project, 2006b). For
example, if the expatriate manager attends his/her Chinese subordinate son’s wedding party or family’s celebrations, the subordinate will reciprocate to the manager with more loyalty, and may be more inclined to give extra effort at work.

(6) **Yiqi** (義氣, *brotherhood spirit*) is the foundation of building long-term interests. *Yiqi* derives from the Chinese value *Yi* (righteousness), one of the main components of the altruistic values. *Yiqi* has the meaning that if friends encounter difficulties, one is willing to do his/her best to help them no matter what, regardless of the potential benefits or not from his/her action. When the employees are in a big trouble, the managers should give help in these times without hopes of getting back benefits immediately from them. If the organization encounters difficulties one day, the employees will do their best to overcome these difficulties eventually.

(7) Education is emphasized by most Chinese people. Training programs may be greatly appreciated by employees. Whether there is an opportunity for growth is one of the main considerations for applicants to choose a particular organization.

(8) **Bai matou** (拜碼頭, visiting key persons) is a good way to build *guanxi* (relationships) with key people. Those who expatriated in Chinese societies are recommended to *Bai matou* during their first inaugurated month. There is a Chinese saying: “Face to face meeting builds 30% of good relationship.” To visit key persons, including employees, customers, suppliers, and officers, at the beginning of your inauguration will give them a feeling of being emphasized and respected. Although *guanxi* is less important in the current society in Taiwan, these key persons may still be able to assist when needed.

(9) Set collaborative goals rather than individual goals. The values of “benefit without strife against others” and *Wuwei* (non-action), which derive from the teachings of Daoism, make Chinese employees more satisfied from contribution to a group than from individual task competition. Therefore, the organizational goals set for the whole team may be better than for individual team members.

(10) Specific duty should be assigned to each member of a team to avoid social loafing. The values of “benefit without strife against others” and *Wuwei* (non-action) are somewhat similar to the belief of fatalism which make Chinese people incline to have an external locus of control. The Chinese employees are more likely to attribute their failure or success to external or environmental factors such as other people, timing, fate, luck, or divine intervention. They favor working together but tend to take less responsibility for their actions. Even if colleagues have social loafing behavior, they will not blame their colleagues in person to maintain a harmonious relationship with each other. But they may have some complaints behind their colleagues’ backs. Therefore, it is necessary to assign clear and specific duty to each employee to ensure everyone is doing their part to contribute to the project.

(11) Win–Win strategy is better than zero-sum game. Since Chinese people emphasize altruistic values, compromise with your competitors does not mean you have lost, in contrast, they also can make concessions to you. Win–Win strategy is more likely to succeed in Chinese societies.

7. Conclusion and future directions

Differences of cultural values among countries could lead to differences of managerial philosophies and approaches. Many multinational enterprises have expanded their operations into the Chinese markets to enhance their competitiveness. Since Chinese culture is distinctively different from most countries, understanding Chinese values becomes crucial for managers expatriated in Chinese societies. The current study had developed an inventory with 50 Chinese values (CVI50) and an instrument (CVQ50) for measuring these values. Thirty-eight important Chinese values were identified by using CFA. Knowing these values well will help the managers make managerial policies and practices properly. As with most studies, the current study is subject to some limitations. Firstly, this study only investigated people in Taiwan as a sample to test the validation of the
Chinese values inventory. This result may not be applied to other Chinese societies such as mainland China, Hong Kong, and Singapore. Because mainland China had experienced the Cultural Revolution and Hong Kong had been ruled by British government, the core Chinese values may be the same as Taiwan but the others could be different. For example, the current study showed that “face” (Mianzi) and “relationships” (Quanxii) were less important in Taiwan. Would these results present similarly in mainland China, Hong Kong, and Singapore? What the differences in Chinese values among these Chinese societies are worthy of further investigation. Secondly, this study adopted a theory-driven approach for obtaining the underlying cultural values. Since different countries have different cultures, further studies could be explored in cross-country comparisons to investigate whether such values can be observed. Finally, social responsibility is crucial to individuals and corporations. Those who lack of this responsibility will harm to our society and environment. Literature suggested the relationship between cultural values and social responsibility (Hacker, Krumwiede, Tokle, & Vokurka, 2012; Shafer, Fukukawa, & Lee, 2007; Wang & Juslin, 2009). Therefore, it is interesting to explore the impact of Chinese values on social responsibility in future studies.

Funding
The author received no direct funding for this research.

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Citation information
Cite this article as: Development, measurement, and managerial implications of Chinese values, Cheng-Liang Yang, Cogent Social Sciences (2019), 5: 1615767.

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## Appendix 1. Fifty Chinese Values Inventory- CVI50

| Values                                    | Sources of Chinese Ancient Texts |
|-------------------------------------------|----------------------------------|
| **Personal Values**                       |                                  |
| **Fame and Fortune (Mmingli)**            |                                  |
| 1 Fame                                    | "The superior man dislikes the thought of his name not being mentioned after his death. (The Analects, Chap. Wei Ling Gong 20)" |
| 2 Wealth                                  | "Riches and honors are what men desire. (The Analects, Chap. Li Ren 5)" |
| 3 Status                                  | "Riches and honors are what men desire. (The Analects, Chap. Li Ren 5)" |
| 4 Material enjoyment                      | "If we own a gorgeous mansion, beautiful clothes, delicious food, and a charming lady, why should we pursue other things (Liezi, Chap. Yang Zhu 17)" |
| 5 Hedonism                                | "What is the end of our life? What can make us happy? It is only for beautiful clothes, delicious food, sweet music and a charming lady. (Liezi, Chap. Yang Zhu 2)" |
| **Contentment (Zhizu)**                   |                                  |
| 6 Having a sense of contentment           | "There is no calamity greater than to be discontented with one’s lot; no fault greater than the wish to be getting. Therefore the sufficiency of contentment is an enduring and unchanging sufficiency. (Dao De Jing, Chap. 46)" |
| 7 Thrift                                  | "I have three precious things which I prize and hold fast. The first is gentleness; the second is economy (thrift); and the third is shrinking from taking precedence of others. (Dao De Jing, Chap. 67)" |
| 8 Having few desires                      | "Upholding plain and simple and reducing selfish and lust. (Dao De Jing, Chap. 19)" |
| 9 Health                                  | "Our bodies—to every hair and bit of skin—are received by us from our parents, and we must not presume to injure or wound them. This is the beginning of filial piety. (Xiao Jing, Chap. The Scope and Meaning of the Treatise)" |
| **Social Values**                          |                                  |
| **Propriety (Li)**                        |                                  |
| 10 Not go beyond the rules                | "Propriety is to not go beyond the rules. (Liji, Chap. Qu Li I 7)" |
| 11 Reciprocity                            | "What the rule of propriety is that reciprocity; giving a favor and nothing comes in return, that is contrary to propriety; receiving a favor and nothing gives in return, that also is contrary to propriety. (Liji, Chap. Qu Li I 7)" |
| 12 The feeling of modesty and complaisance | "The feeling of modesty and complaisance is the origin of propriety. (Mengzi, Chap. Gong Sun Chou I 6)" |
| 13 Harmony                                | "In practicing the rules of propriety, harmony is to be prized. (The Analects, Chap. Xue Er 12)" |
| **Trustworthiness (Xin)**                 |                                  |
| 14 Trustworthiness                        | "I do not know how a man without trustworthiness is to get on. (The Analects, Chap. Wei Zheng 22)" |
| 15 Do not promise lightly                 | "He who lightly promises is sure to keep but little faith. (Dao De Jing, Chap. 63)" |
| 16 Sincerity                              | "Sincerity is the end and beginning of things; without sincerity there would be nothing. (Liji, Chap. Zhong Yang 26)" |

(Continued)
### Values Sources of Chinese Ancient Texts

| Values | Sources of Chinese Ancient Texts |
|--------|---------------------------------|
| 17 Keeping one’s words sincerely | aIf a man in his intercourse with his friends, his words are sincere. (The Analects, Chap. Xue Er 7) |
| **Five Cardinal Relationships (Wu lun)** | |
| 18 Benevolence to subordinates | bBenevolence on the part of the ruler. (Liji, Chap. Li Yun 1 8) |
| 19 Loyalty to superiors | cLoyalty on the part of the minister. (Liji, Chap. Li Yun 1 8) |
| 20 Kindness to children | dKindness on the part of the father. (Liji, Chap. Li Yun 1 8) |
| 21 Piety to parents | eFilial duty on the part of the son. (Liji, Chap. Li Yun 1 8) |
| 22 Righteousness to wife | fRighteousness on the part of the husband. (Liji, Chap. Li Yun 1 8) |
| 23 Submission to husband | gSubmission on the part of the wife. (Liji, Chap. Li Yun 1 8) |
| 24 Tending to juniors | hKindness on the part of the elders. (Liji, Chap. Li Yun 1 8) |
| 25 Deference to elders | iDeference on the part of the juniors. (Liji, Chap. Li Yun 1 8) |
| 26 Fidelity to friends | jBetween friends, there should be fidelity. (Mengzi, Chap. Teng Wen Gong I 4) |
| 27 Benefit without strife against others | kThe highest excellence is like water. The excellence of water appears in its benefiting all things and without striving to the contrary. (Dao De Jing, Chap. 8) |
| 28 Moderation | lPerfect is the virtue which is according to the Constant Mean. (The Analects, Chap. Yong Ye 29) |
| 29 Relationships (Quanxi) | mTo teach the relations of humanity: how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity. (Mengzi, Chap. Teng Wen Gong I 4) |
| 30 Face (Mianzi) | nWhen we have established our character by the practice of the Dao (right course), so as to make our name famous in future ages and thereby glorify our parents, this is the end of filial piety. (Xiao Jing, Chap. The Scope and Meaning of the Treatise) |

### Altruistic Values

**Benevolence (Ren)**

| Values | Sources of Chinese Ancient Texts |
|--------|---------------------------------|
| 31 Benevolence | oThe benevolent man loves others. (Mengzi, Chap. Li Lou 11 56) |
| 32 Forgiveness | pDoing your best to forgive others, this is the nearest way to approach benevolence. (Mengzi, Chap. Jin Xin I 4) |
| 33 Compassion | qThe feeling of compassion is the origin of benevolence. (Mengzi, Chap. Gong Sun Chou I 6) |
| 34 Considerate towards others | rThe man of benevolent virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others. (The Analects, Chap. Yong Ye 30) |

**Righteousness (Yi)**

| Values | Sources of Chinese Ancient Texts |
|--------|---------------------------------|
| 35 Behave righteously | sRighteousness is the accordance of actions with what is right. (Liji, Chap. Zhong Yong 20) |

(Continued)
| Values | Sources of Chinese Ancient Texts |
|--------|----------------------------------|
| 36 The feeling of shame and dislike | ḶThe feeling of shame and dislike is the origin of righteousness. (Mengzi, Chap. Gong Sun Chou I 6) |
| 37 Seeking righteousness over gain | ḶThe man, who in the view of gain, thinks of righteousness. (The Analects, Chap. Xian Wen 12) |
| 38 Sacrifice one’s life for choosing righteousness | ḶI like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness. (Mengzi, Chap. Gaozi I 10) |
| Wisdom (Zhi) | |
| 39 The feeling of right and wrong | ḶThe feeling of right and wrong is the origin of wisdom. (Mengzi, Chap. Gong Sun Chou I 6) |
| 40 Education | ḶLearning without satiety is the expression of wisdom (Mengzi, Chap. Gong Sun Chou I 2) |
| 41 The wise pretend to be like the foolish | ḶThough intelligent, one should pretend like foolish. (Dao De Jing, Chap. 27) |
| 42 Self-cultivation | ḶSelf-cultivation is the residence of wisdom. (Han Shu, Sima qian Chuan, Chap. 23) |
| Great union of the world (Datong shijie) | |
| 43 Everything is treated impartially | ḶWhen the Grand course is performed, everything is treated impartially. (Liji, Chap. Li Yun 1) |
| 44 A world at peace | ḶTheir words were sincere, and what they cultivated was harmony. (Liji, Chap. Li Yun 1) |
| 45 Averting wars | ḶIf the rulers and the gentleman of the world wage wars frequently, this is the great disaster in the world. (Mozi, Book 5, Condemnation of Offensive War III, Chap. 6) |
| 4616 All people are sufficiently cared for | ḶThey showed kindness and compassion to widowers, widows, orphans, childless men, disable and those who were diseased, so that they were all sufficiently maintained. (Liji, Chap. Li Yun 1) |
| Natural Values | |
| Harmonious integration (Hexie Tongyi) | |
| 47 Respect everything | ḶWhen we look at things in the light of the Dao, they are neither noble nor mean. (Zhuangzi, Chap. The Floods of Autumn 5) |
| 48 Harmony between human beings and nature | ḶHeaven, Earth, and I were produced together, and all things and I are one. (Zhuangzi, Chap. The Adjustment of Controversies 9) |
| 49 Protect environment | ḶMan follows the law of the Earth; the Earth follows the law of Heaven; Heaven follows the law of the Dao; the Dao follows the law of naturalness. (Dao De Jing, Chap. 25) |
| 50 Non-action | ḶThe Dao does not do things that violate nature, and so there is nothing which it does not do. (Dao De Jing, Chap. 37) |

Note: Ḷ English translation by James Legge, in Chinese Text Project, http://ctext.org

Revision from James Legge’s translation, in Chinese Text Project, http://ctext.org

English translation by the author
### Appendix 2. Fifty Chinese Values Inventory- CV150 (in Chinese)

| 價值觀 | 中國古籍出处 |
|--------|---------------|
| 個人價值觀 |               |
| 名利 |               |
| 1名聲 | 君子疾沒世而名不稱者。《論語 衛靈公篇第20章》 |
| 2財富 | 富與貴是人之所欲也。《論語 里仁篇第5章》 |
| 3地位 | 富與貴是人之所欲也。《論語 里仁篇第5章》 |
| 4物質享受 | 豐屋美服，浮味鮮色，有此事者，何求於外？《列子 杨朱篇第17章》 |
| 5享樂主義 | 則人之生也與為欲。為事為物，為聲色也。《列子 杨朱篇第2章》 |
| 知足 |               |
| 6知足 | 禍莫大於不知足。《道德經第46章》 |
| 7節儉 | 我有三寶，持而保之，一曰慈，二曰儉，三曰不敢為天下先。《道德經第67章》 |
| 8寡欲 | 見素抱樸，少私寡欲。《道德經第19章》 |
| 9健康 | 身體髮膚，受之父母，不敢毀傷。孝之始也。《孝經 開宗明義章》 |
| 社會價值觀 |               |
| 礼 |               |
| 10不違節 | 禮不逾節。《禮記 曲禮篇第7章》 |
| 11禮尚往來 | 禮尚往來，往而不來，非禮也；來而不往，亦非禮也。《禮記 曲禮篇第10章》 |
| 12節禮 | 飽以禮也。《禮記 謹讓篇第6章》 |
| 13和諧 | 禮之用，和為貴。《論語 學而篇第12章》 |
| 信 |               |
| 14信用 | 人而無信，不知其可也。《論語 為政篇第22章》 |
| 15不聰謙 | 大禮謙必寡信。《道德經第63章》 |
| 16真誠 | 信者物之終始，不誠無物。《禮記 中庸篇第26章》 |
| 17誠而有信 | 與朋友交言而有信。《論語 學而篇第7章》 |
| 五倫 |               |
| 18君仁 | 君仁。《禮記 禮運篇第18章》 |
| 19臣忠 | 臣忠。《禮記 禮運篇第18章》 |
| 20父慈 | 父慈。《禮記 禮運篇第18章》 |
| 21子孝 | 子孝。《禮記 禮運篇第18章》 |
| 22夫義 | 夫義。《禮記 禮運篇第18章》 |
| 23婦順 | 妇順。《禮記 禮運篇第18章》 |
| 24長慈 | 長慈。《禮記 禮運篇第18章》 |
| 25幼順 | 幼順。《禮記 禮運篇第18章》 |
| 26朋友有信 | 朋友有信。《孟子 離婁下篇第4章》 |
| 27不與人爭 | 上善若水，水利萬物而不爭。《道德經第8章》 |
| 28中庸 | 中庸之為德也，其至矣乎！《論語 鼎 LETTER第29章》 |
| 29關係 | 教以人倫；父子有親，君臣有義，夫婦有別，長幼有序。朋友有信。《孟子 膽文公上篇第4章》 |
| 30面子 | 立身行道，揚名於後世，以顯父母，孝之終也。《孝 經 開宗明義章》 |

(Continued)
| 價值觀 | 中國古籍出處 |
|--------|--------|
| 利他價值觀 | 仁 |
| 31仁愛 | 仁者愛人。《孟子‧離婁篇下第56章》 |
| 32施怨 | 強恕為行，求仁莫近焉。《孟子‧盡心篇上第4章》 |
| 33側隱之心 | 側隱之心，仁之端也。《孟子‧公孫丑篇上第6章》 |
| 34為人著想 | 夫仁者，己欲立而立人，己欲達而達人。《論語‧雍也篇第30章》 |
| 義 | 35行為正當 | 義者宜也。《禮記‧中庸篇第20章》 |
| 36羞恥之心 | 羞恥之心，義之端也。《孟子‧公孫丑篇上第6章》 |
| 37見利思義 | 見利思義。《論語‧憲問篇第12章》 |
| 38捨生取義 | 生，亦我所欲也；義，亦我所欲也。二者不可得兼，舍生而取義者也。《孟子‧告子篇上第10章》 |
| 智 | 39是非之心 | 是非之心，智之端也。《孟子‧公孫丑篇上第6章》 |
| 40教育 | 學不厭，智也。《孟子‧公孫丑篇上第2章》 |
| 41大智若愚 | 難智大迷。《道德經第27章》 |
| 42修身 | 修身者，智之府也。《漢書‧司馬遷傳第23章》 |
| 大同世界 | 43天下為公 | 大道之行也，天下為公。《禮記‧禮運篇第1章》 |
| 44世界和平 | 講信修睦。《禮記‧禮運篇第1章》 |
| 45避免戰爭 | 夫右者為兵伐，此實天下之巨害也。《墨子‧卷五非攻下第6章》 |
| 46皆有所養 | 惟善之獨無疾者皆有所養。《禮記‧禮運篇第1章》 |
| 自然價值觀 | 47尊重萬物 | 以道觀之，物無貴賤。《莊子‧秋水第5章》 |
| 48天人合一 | 天地與我並生，而萬物與我為一。《莊子‧齊物論第9章》 |
| 49保護環境 | 人法地，地法天，天法道，道法自然。《道德經第25章》 |
| 50無為 | 道常無為而無不為。《道德經第37章》 |
Appendix 3. Chinese Values Questionnaire with 50 items and 38 items-CVQ50 and CVQ38*

Here we briefly describe a person. Please read each description and think about how much this person is like you. Put v in the appropriate box.

| This person’s ideas                                                                 | How much like you is this person? |
|------------------------------------------------------------------------------------|-----------------------------------|
|                                                                                     | Totally unlike me | Unlike me | Between like and unlike me | Like me | Totally like me |
| 1 Having fame in the world is very important to him/her.                             |                     |          |                            |        |
| 2 Pursuing fortune is very important to him/her.                                    |                     |          |                            |        |
| 3 Pursuing status is very important to him/her.                                     |                     |          |                            |        |
| 4 Pursuing material enjoyments, such as a gorgeous mansion, beautiful clothes, and  |                     |          |                            |        |
| delicious food, are very important to him/her.                                      |                     |          |                            |        |
| 5 It is very important to him/her that one should have fun and enjoy their life.    |                     |          |                            |        |
| 6 Having a sense of contentment is very important to him/her.                       |                     |          |                            |        |
| 7 Having a thrifty life and not wasting are very important to him/her.              |                     |          |                            |        |
| 8 Reducing desires and having a plain and simple life is very important to him/her. |                     |          |                            |        |
| 9 Having good health is very important to him/her.                                 |                     |          |                            |        |
| 10 Remaining within social norms is very important to him/her.                     |                     |          |                            |        |
| 11 It is very important to him/her that favors should be reciprocated.              |                     |          |                            |        |
| 12 It is very important to him/her that people must be modest and complaisant.      |                     |          |                            |        |
| 13 It is very important to him/her that people must live in harmony, avoid dispute, |                     |          |                            |        |
| avoid conflict, and don’t force others to do something against their will.          |                     |          |                            |        |
| 14 It is very important to him/her that people must be trustworthy.                 |                     |          |                            |        |
| 15 To not lightly promise other people’s requests is very important to him/her.     |                     |          |                            |        |
| 16 Treating others sincerely is very important to him/her.                          |                     |          |                            |        |
| 17 It is very important to him/her to be true to their word.                        |                     |          |                            |        |
| 18 It is very important to him/her that the superior (supervisor) can be benevolent  |                     |          |                            |        |
| to his/her subordinates.                                                            |                     |          |                            |        |
| 19 It is very important to him/her that the subordinate can be loyal to his/her     |                     |          |                            |        |
| superior (supervisor).                                                              |                     |          |                            |        |
| 20 It is very important to him/her that the parents can be kind to their children.  |                     |          |                            |        |

(Continued)
|   | How much like you is this person? |
|---|----------------------------------|
| 21 | It is very important to him/her that the children can be filial to their parents. |
| 22 | It is very important to him/her that the husband can be righteous to his wife. |
| 23 | It is very important to him/her that the wife can be submissive to her husband. |
| 24 | It is very important to him/her that the elders can tend to the juniors. |
| 25 | It is important to him/her that juniors respect their elders. |
| 26 | It is important to him/her that there is fidelity among friends. |
| 27 | It is very important to him/her to do things calmly, not out of place, and without strife against others for fame and benefit. |
| 28 | The attitude of moderation, not being excessive or extreme, is very important to him/her. |
| 29 | It is very important to him/her that the relationship between people should be managed well and uses them as necessity. |
| 30 | To maintain one’s face or showing one’s prestige in front of the public is very important to him/her. |
| 31 | Benevolent treatment of others is very important to him/her. |
| 32 | Forgiving those who offend us is very important to him/her. |
| 33 | The feeling of compassion as seeing somebody suffering misfortune is very important to him/her. |
| 34 | Being considerate of others and devoting oneself to the public is very important to him/her. |
| 35 | That any behavior should be in accordance with righteousness is very important to him/her. |
| 36 | The feeling of shame and dislike as one is doing wrong is very important to him/her. |
| 37 | Seeking righteousness over gain is very important to him/her. |
| 38 | Seeing others in danger and willing to help in spite of one’s own danger is very important to him/her. |
| 39 | Distinguishing what is right and wrong is very important to him/her. |
| 40 | Having a good education or continuing to pursue new knowledge is very important to him/her. |
|   | How much like you is this person? |
|---|----------------------------------|
| 41 | High intelligence without showing off. Pretending to be like the foolish is very important to him/her. |
| 42 | Being able to self-cultivate one’s mind and character for making self full of wisdom is very important to him/her. |
| 43 | It is very important to him/her that people are unselfish about all things and treat them impartially. |
| 44 | A world at peace is very important to him/her. |
| 45 | Averting wars in mankind is very important to him/her. |
| 46 | It is very important to him/her that widowers, widows, orphans, childless men, disabled and those who were diseased are all sufficiently cared for. |
| 47 | It is very important to him/her that all creatures have their proper positions in the world, have their lives respected, and not killed arbitrarily. |
| 48 | It is very important to him/her that mankind and nature are integrated, and that everything should follow natural law to get along harmoniously together. |
| 49 | To not destroy and pollute the environment, and loving the earth are very important to him/her. |
| 50 | Following the principle of natural operation and not doing things that violate nature are very important to him/her. |

Note: Twelve items (items: 2, 8, 11, 22, 30, and 36 to 42) were dropped from the CVQ50. The questionnaire of the remaining 38 items in the CVQ50 was named CVQ38.
Appendix 4. Chinese Values Questionnaire with 50 items and 38 items-CVQ50 and CVQ38* (in Chinese)

以下是我们对某人的简洁描述，请阅读每一描述，思考此人像你的程度，并在适当的格子内标记。

| 此人之观念 | 完全不像我 | 不像我 | 介於像与不像我之间 | 像我 | 完全像我 |
|-------------|-------------|--------|------------------|-----|---------|
| 1 人在世上要有好名誉，对他来说非常重要。 |             |        |                  |     |         |
| 2 追求财富，对他来说非常重要。 |             |        |                  |     |         |
| 3 追求地位，对他来说非常重要。 |             |        |                  |     |         |
| 4 追求物质享受（如豪宅、华服、美食），对他来说非常重要。 |             |        |                  |     |         |
| 5 人在世上应尽情玩乐享受人生，对他来说非常重要。 |             |        |                  |     |         |
| 6 人要知道满足，对他来说非常重要。 |             |        |                  |     |         |
| 7 生活俭朴不浪费，对他来说非常重要。 |             |        |                  |     |         |
| 8 清少欲望过著简单朴素的生活，对他来说非常重要。 |             |        |                  |     |         |
| 9 健康的身体，对他来说非常重要。 |             |        |                  |     |         |
| 10 不逾越社会的规范，对他来说非常重要。 |             |        |                  |     |         |
| 11 别人给你的好处或你给别人的好处，有机会都应该相互回报，对他来说非常重要。 |             |        |                  |     |         |
| 12 为人要懂得谦逊推让，对他来说非常重要。 |             |        |                  |     |         |
| 13 人和人之间必须和谐相处，不争执、不冲突、不强人所难，对他来说非常重要。 |             |        |                  |     |         |
| 14 做人一定要讲信用，对他来说非常重要。 |             |        |                  |     |         |

(Continued)
這個人有多像你？

| 15 | 不要輕易答應別人的要求，對他來說非常重要。 |
| 16 | 真實誠懇的待別人，對他來說非常重要。 |
| 17 | 說出來的話就要做到，對他來說非常重要。 |
| 18 | 在上位者(主管)能夠仁慈的對待他的部屬，對他來說非常重要。 |
| 19 | 當部屬的能夠效忠他的上司(主管)，對他來說非常重要。 |
| 20 | 父母能夠慈愛子女，對他來說非常重要。 |
| 21 | 子女能夠孝順父母，對他來說非常重要。 |
| 22 | 丈夫對太太要有情有義，對他來說非常重要。 |
| 23 | 太太對丈夫要柔順聽從，對他來說非常重要。 |
| 24 | 年紀大的要照顧年紀輕的，對他來說非常重要。 |
| 25 | 年紀輕的要尊敬年紀大的，對他來說非常重要。 |
| 26 | 朋友交往要講究誠信，對他來說非常重要。 |
| 27 | 默默做事，處在自己適當的位置，不和人爭名奪利，對他來說非常重要。 |
| 28 | 折衷調和而非過於不及的處世態度，對他來說非常重要。 |
| 29 | 人與人之間的關係要好好經營並善加利用，必要時能派上用場，對他來說非常重要。 |
這個人有多像你？

| 30 | 在眾人之前必須掩護自己的面子或顯示自己的威望，對他來說非常重要。 |
|----|--------------------------------------------------------------------------------|
| 31 | 仁慈的對待別人，對他來說非常重要。 |
| 32 | 原諒冒犯我們的人，對他來說非常重要。 |
| 33 | 見到別人遭受不幸時，心裡有所不忍，對他來說非常重要。 |
| 34 | 一心為眾人著想，盡全力奉獻於大眾，對他來說非常重要。 |
| 35 | 任何行為都必須有其正常性，對他來說非常重要。 |
| 36 | 做錯事感到羞恥，內疚，對他來說非常重要。 |
| 37 | 見到有利的事情，在做之前要先想到是否符合公平正義，對他來說非常重要。 |
| 38 | 看到別人遭遇危險，不畏自身危險，願意挺身相救，對他來說非常重要。 |
| 39 | 能夠忍受甚麼是對的甚麼是錯的，對他來說非常重要。 |
| 40 | 要接受好的教育或不斷學習追求新知，對他來說非常重要。 |
| 41 | 才智很高而不流於平庸，表面上看好像愚笨，對他來說非常重要。 |
| 42 | 能夠自我修養身心與性情使自己充滿智慧，對他來說非常重要。 |

(Continued)
| (Continued) | 這個人有多像你？ |
|---|---|
| 43 個人對世上所有事情不存私心，都能以公平公正的心態來處理，對他來說非常重要。 |
| 44 世界能維持和平，對他來說非常重要。 |
| 45 人類要能避免爭戰，對他來說非常重要。 |
| 46 所有失去妻子的男人、失去丈夫的婦人、失去父母的孤兒、失去至親的人們，以及所有身心障礙及有病痛的人，都能得到充分的照顧，對他來說非常重要。 |
| 47 世界上的一切生物都有其合理的存在地位，尊重它們的生命而不濫殺生物，對他來說非常重要。 |
| 48 人和自然是合為一體的，一切事情要順乎自然規律，達到人與自然的和諧相處，對他來說非常重要。 |
| 49 不破壞、不污染環境與愛護地球，對他來說非常重要。 |
| 50 順乎自然運作之道，不做違反自然的事，對他來說非常重要。 |

註：* CVQ50 裡有 12 個題項(題項 2、8、11、22、30 及 36 到 42) 被刪除，此剩下 38 個題項之問卷名之為 CVQ38。
