

**Ordering Chinese: How English Teachers in Southern China
Rank the Relative Importance of Traditional Chinese Values**

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Abstract

This paper describes a Q-Method research project related to Chinese values and implications for value-oriented (redemptive/evangelistic) communication. 105 Chinese English teachers in southern China were asked to sort a list of 40 Chinese values into a quasi-normal distribution according to principles of Q-Methodology. Results were calculated according to Z-scores and frequency percentages. Results were compared with earlier work by Chinese Culture Connection and Gert Hofstede, from which the set of 40 values was derived. A focus group was subsequently held with a selected sub-group of study participants. Suggestions are drawn from the research for evangelistic communication with English teachers in southern China.

Disclaimer

I first explored the specific set of values around which this study is designed in 2002. Since then, I have considered various ways to use this set of values to gather data that would reveal some nuanced understanding of the priority that Chinese people assign various important values. This study is not representative of anyone beyond the specific participants in the study. This study is not comparative with any other group – Chinese, Western, or otherwise. This study is not longitudinal, although the results may serve as a baseline for subsequent research among the same group of participants. Consistent with Q methodology, the theoretical framework of my research, this study was not driven by a specific hypothesis since a hypothesis has potential to unduly introduce researcher bias into the design and analysis of the project. Kristen Gatehouse (1998) observes, “If the researcher builds a hypothesis into the Q sort procedure, then

the bias of that researcher will affect the nature of the statements and responses” (p. 9). My research and analysis simply provides a descriptive snapshot of the ways that a specific group of English teachers in Southern China prioritized a list of 40 Chinese values on a particular July day in 2008.

Why Look at Chinese Cultural Values?

Before traveling, many sojourners arm themselves with a list of behaviors to either practice or avoid. For sojourners in China, such a list might include:

- Accept gifts with two hands.
- Don't use red ink to write a letter.
- Feel free to remark that someone is thinner or fatter than the last time you met.
- Don't finish what's in your bowl unless you want more.
- Always inquire about family before talking business with acquaintances or friends.

Such lists become a sort of social crutch for cultural adaptation. They prove to be useful to a point, and may initially help to avoid irritation and embarrassment, but they are inadequate over the long haul. Edward Stewart and Milton Bennett (1991) observe, “The illusion of mastering desirable and taboo actions places blinders on [sojourners], invites inflexibility, and falls short of equipping them for effective interaction” (p. 15). The sojourner in China would be better advised to become knowledgeable with regard to more subjective dimensions of Chinese culture. “Americans abroad readily observe and describe cross-cultural differences of language, customs and preferences. The fact that these kinds of differences may be easily perceived often obscures the deeply imbedded but more profound disparities in concepts of the world and human

experience and in patterns of thought and modes of action, all of which affect the person-to-person interaction of [sojourners] and their hosts” (Stewart & Bennett, 1991, p. 5).

The sojourner who has a framework for understanding Chinese subjective culture – at the level of assumptions and values – will be equipped to communicate at a deeper level of meaning and anticipate appropriate behaviors in highly nuanced social situations. Stewart and Bennett (1991) distinguish between cultural assumptions and cultural values. “Cultural assumptions refer to basic beliefs about the nature of reality, cultural values refer to the goodness or desirability of certain actions or attitudes among members of the culture. As such, values prescribe which actions and ways of being are better than others . . . Like assumptions, values are not in themselves behavior. Rather, they are processes that govern what people in a particular culture agree they ought to do” (Stewart & Bennett, 1991, p. 14). Everett Rogers and Thomas Steinfatt (1999) offer a similar description of the function of cultural values. “Cultural values involve judgments (that is, they specify what is good or bad) and are normative (that is, they state or imply what should be)” (p. 84).

The data collected for this research project is at the level of cultural values. As such, the findings of this study are informative for anyone preparing to engage in cultural exchange at a deep level with English teachers in southern China.

Origin of the Chinese Values Survey

The set of 40 Chinese values used in this study was developed by Chinese scholars and has been useful in shaping the way that cultural dimensions are conceptualized within the discipline of intercultural studies. The set of values was developed in the early 1980s by an international network of China scholars known as the Chinese Culture Connection (CCC). The

CCC identified a problem in most intercultural research – the vast majority of instruments are created by western scholars around western categories or perceptions of reality. In response to this problem, they sought to create a non-western instrument to measure cultural values and test it in a number of different countries to see if there was any correlation with western-based instruments.

One of the most respected researchers in understanding how values differ between cultures is Geert Hofstede. In 1980, Hofstede published a description of research done between 1967 and 1973 with over 100,000 employees of a multinational company in 50 countries regarding work-related values. Based on this research, Hofstede developed a model of four cultural dimensions which has become important in the discipline of intercultural studies. The four dimensions are individualism, masculinity, power distance, and uncertainty avoidance. Hofstede's analysis allowed him to locate cultures with regard to these four factors for the purpose of cultural comparison.

The CCC felt that the four factors identified by Hofstede potentially revealed an underlying bias toward western categories. As a result, they sought to create a similar analysis tool from a Chinese starting-point and then assess whether the results of its administration correlated with Hofstede's findings. "Should cross-cultural results from such an 'Eastern' instrument correlate with those from studies using 'Western' instruments, the yield would constitute a robust dimension of cultural variations in valuing" (p. 145).

The researchers asked several Chinese social scientists to prepare lists of at least 10 fundamental values of Chinese people. The lists included significant overlap and were consolidated to a single list of 33 items. The lead research team identified seven more items and eventually agreed to a list of 40 foundational and enduring Chinese cultural values (Appendix

A). The lists were created in Chinese, then translated, reviewed and revised to develop a bilingual Chinese/English instrument, the Chinese Value Survey (CVS). The goal of the CCC was to create an unabashedly Chinese instrument. The translators did not look for cultural equivalence. In so doing, they realized that participants from other cultures would have to “cut off their toes to fit into the shoes” (to borrow a Chinese idiom). The researchers felt that items would only be highly endorsed if they were both comprehensible and valued within the culture. In other words, a low score might mean the concept was comprehensible but largely rejected in the culture or it could be simply incomprehensible. Whatever the reason for the low score, whether incomprehension or rejection, it still follows that the item was not a strongly-held cultural value and validity was not compromised.

The majority of the researchers were college professors, so the most convenient cultural informants were college students. In each of 22 countries, evidence was collected from 50 male students and 50 female students from any class level, but from as many different disciplines as possible. Respondents were asked to indicate on a nine-point scale the importance of each concept. The CVS results were evaluated through culture-level or ecological analysis, meaning that the researchers did not seek to look at individual or subgroup variations within samples. The key distinction, for the sake of analysis, was at the shared-culture level.

Through factor analysis, the CCC identified four cultural dimensions: CVSi – Integration, CVSii – Confucian Work Dynamism, CVSiii – Human-heartedness, CVSiv – Moral Discipline.

Each of the 22 countries was placed on a four-factor CVS map for comparison with other cultures and for analysis vis-à-vis Hofstede’s mapping of the same cultures. “Three of the factors from the CVS correlated at high levels with three of Hofstede’s four, strongly suggesting the robust value dimensions of collectivism and compassion” (p. 43). It is interesting to note the

correlation of CVSiⁱⁱⁱ – Human-heartedness with Hofstede’s masculinity even though the content of CVSiⁱⁱⁱ suggests what would traditionally be considered feminine valuing. Confucian work dynamism (CVSiⁱⁱ) did not correlate with any of Hofstede’s categories which indicated that the CVS did, in fact, identify a cultural blind spot for Western researchers. Hofstede, who was an advisor to the CCC study, subsequently added a fifth category to his Cultural Dimensions Model, Long Term Orientation, based on CVSiⁱⁱ – Confucian Work Dynamism.

Describing Q Methodology

Q Methodology provided a means for the Chinese teachers in the study to share their subjective perspective on Chinese values. Q methodology has been described as combining the strengths of quantitative and qualitative research methods or as a bridge between the two (Brown, 1996). It serves as a middle ground between quantitative and qualitative methodologies, preserving the subjectivity of the respondent while allowing for complex statistical analysis.

Q methodology, “a systematic study of human subjectivity” (McKeown & Thomas, 1988, p. 9), was created in 1935 by William Stephenson. “Stephenson was interested in providing . . . a way to reveal the subjectivity involved in any situation . . . It is life as lived from the standpoint of the person living it that is typically passed over by quantitative procedures, and it is subjectivity in this sense that Q methodology is designed to examine . . .” (Brown, 1996, p. 561).

Bruce McKeown and Dan Thomas (1988) describe subjectivity as it is understood within Q methodology.

Subjectivity, in the lexicon of Q methodology, means nothing more than a *person’s communication of his or her point of view*. As such, subjectivity is always anchored in

self-reference, that is, the person's "internal" frame of reference, but this does not render it inaccessible to rigorous examination . . . Self-referent subjectivity of this sort . . . is at issue anytime an individual remarks, "It seems to me . . ." or "In my opinion . . ." In speaking thus, an individual is saying something meaningful about personal experience, and what Q methodology provides is a systematic means to examine and reach understandings about such experience. Toward this end, the respondent's frame of reference is preserved. Q-studies, from conception to completion, adhere to the methodological axiom that *subjectivity is always self-referent* (p. 12).

In Q methodology, respondents are asked to rank order a list of statements according to their level of agreement with them or their ascription of importance to them. This method "enables the respondent to model his or her viewpoints on a matter of subjective importance" (McKeown & Thomas, 1988, p. 12).

According to Gatehouse (1998), the list of statements can be generated in three ways.

1. Perhaps most frequently, the researcher gleans relevant statements from academic literature.
2. Statements can be drawn from interviews with the study respondents themselves.
3. Statements can be generated through the use of focus groups.

The statements are written on cards and respondents are asked to sort the cards into a forced quasi-normal distribution. Even though this is a forced choice design, Stephenson argued that subjects retain their subjectivity because they are actively doing the measuring rather than being measured.

Research Procedure

Data were collected using a Q sort process from Zhuhai City Bureau of Education English teachers and administrators during a training event in July 2008.

Participants. The participants in this study consisted of 110 English teachers and English education administrators of the Zhuhai City Bureau of Education, a school district in southern China with 239 primary and middle schools and more than 175,000 students. Participants were from schools all across the district who had been selected to participate in a three-week summer teacher training seminar led by American trainers from Huntington University. Fourteen men and 96 women completed the Q sort. In spite of the fact that all participants were English educators, they displayed widely varying levels of English fluency. All participants were fluent in Mandarin and simplified Chinese characters, the official oral and written languages of China. Since teachers are recruited to Zhuhai from numerous provinces of China, this group of participants reflected some of the cultural and linguistic diversity of China.

Q Sort Procedure. For the purposes of this study, the CVS values were used as the Q sort statements. A set of 40 cards was prepared for each participant. Each card had a single CVS value printed in Chinese on one side and English on the other side (Appendix B). Participants were instructed to focus on their understanding of the Chinese meaning of the item if they felt that there was a discrepancy between the Chinese and the English translation. Participants were requested to physically sort the cards into eight piles as illustrated in Figure 1 to reflect their personal sense of the comparative importance of each value.

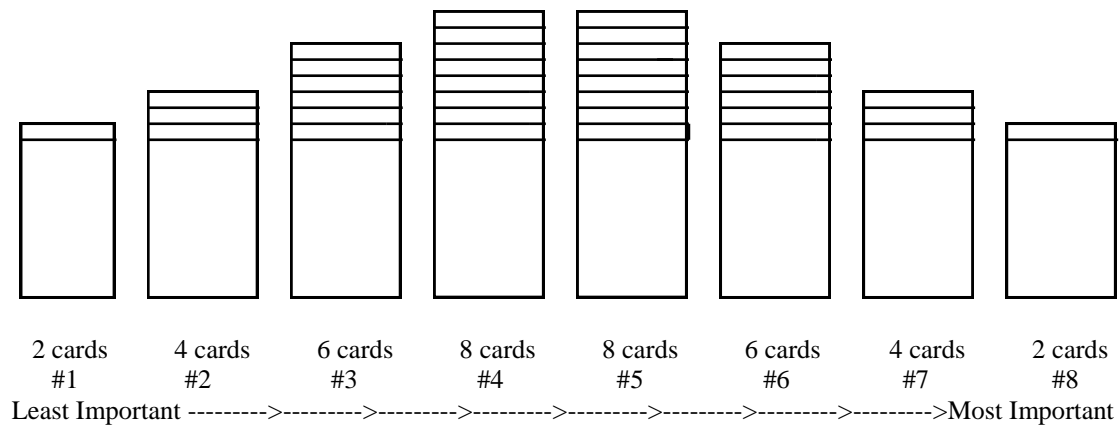


Figure 1. Card Sort Distribution

Participants were given written instructions and were asked to answer several demographic questions (Appendix C). The time needed for participants to complete the sort ranged from 15 to 45 minutes. This wide range is consistent with the observations of Gatehouse (1998). After completing the sort, participants reported the results on a chart on the back of their instruction form (Appendix D). Six Q sorts were determined to be invalid, leaving 104 valid sorts for analysis.

Tabulation and Analysis. Results of the Q sorts were entered into an Excel spreadsheet in October 2008. Frequency percentages were calculated and a table was created (Appendix E) showing the number of times each statement was placed into Piles 1 & 2 (indicating lower assigned importance) and Piles 7 & 8 (indicating higher assigned importance).

Q sorts were entered into the PQMethod software program in July 2010. The results were analyzed with the consultative assistance of Mark Popovich, an experienced Q researcher and professor emeritus of journalism at Ball State University. Since the sort contained 40 statements, sorts with factor loadings over .408 were considered to be significant at the .01 level. Z-scores for each statement were calculated and a table was created (Appendix F).

Focus Groups. Immediately after the card sorts were performed, participants were divided into groups of seven or eight to discuss the list of values in an English free talk session with one of the seminar trainers or volunteers. Valuable feedback was received from these free talk sessions.

In July 2010, after the PQMethod analysis was completed and initial findings were available, a focus group of Zhuhai English teachers convened to discuss the results. I led the session and a teacher training associate assisted me in recording the responses. Discussion was limited to the most highly valued and least highly valued statements. The following questions were used to guide discussion:

- Describe each Chinese concept.
- Do the most important values have anything in common?
- Do these least important values have anything in common?
- Why would these most important values be important to English teachers in China?
- Why would these least important values be considered less important to English teachers in China?
- Do you think other groups (senior adults, history teachers, businessmen, another region of China, etc.) would place a different value on this item?

Findings

Q Method is primarily designed to identify patterns of subjectivity through factor analysis. Factors, a weighted average of the sorts, “. . . are structured by a ‘common strand of feeling’ that runs from the negative to the positive end of the factor” (Wolf, 2010). The results of the PQMethod analysis revealed a single factor solution. In other words, all but five of the

sorts revealed a similar subjective pattern for sorting the statements. Steven Brown (2010), a leading Q researcher in the United States, suggests that such overwhelming consensus shows evidence of an ideal ordering of values or cultural archetype that was either consciously or subconsciously available to the participants. If Brown is correct, participants may have sorted the statements according to an ideal Chinese sense of the relative importance of the statements rather than their personal valuation of each statement.

A comparison of the results of the z scores and the frequency percentages of statements placed in high and low numbered piles revealed remarkably consistent results as illustrated in the tables below. Table 1 illustrates the most highly valued statements according to positively loaded z scores, with seven statement scores in excess of one standard deviation from the mean.

Table 1. Most Highly Valued Statements on Q-Sort According to Z Score		
Statement	Simplified Chinese	Z Score
Filial Piety (Obedience to Parents, Respect for Parents, Honoring of Ancestors, Financial Support of Parents)	孝顺 (对父母的服从, 为父母, 祖先的尊敬, 父母的财政支持)	1.698
Self-Cultivation	修养	1.663
Trustworthiness	可信赖	1.633
Knowledge (Education)	知识 (教育)	1.521
Patriotism	爱国心	1.442
Kindness (Forgiveness, Compassion)	仁慈 (宽恕, 同情)	1.124
Industry (Working Hard)	勤劳 (努力地工作)	1.070

Table 2 illustrates the seven statements which were placed in Piles 7 & 8 (indicating a high assignment of importance) by more than 30% of the participants. The seven statements are

identical to those in Table 1. Trustworthiness was placed in Piles 7 or 8 by more participants than any other statement.

Statement	Simplified Chinese	Frequency Percentage
Trustworthiness	可信賴	59.6%
Filial Piety (Obedience to Parents, Respect for Parents, Honoring of Ancestors, Financial Support of Parents)	孝順 (对父母的服从, 为父母, 祖先的尊敬, 父母的财政支持)	57.3%
Self-Cultivation	修养	56.0%
Knowledge (Education)	知识 (教育)	53.7%
Patriotism	爱国心	45.5%
Kindness (Forgiveness, Compassion)	仁慈 (宽恕, 同情)	33.4%
Industry (Working Hard)	勤劳 (努力地工作)	32.7%

Table 3 illustrates the least highly valued statements according to negatively loaded z scores, with seven statement scores in excess of one standard deviation from the mean.

Statement	Simplified Chinese	Z Score
Being Conservative	保守	- 1.859
Having Few Desires	节制欲望	- 1.794
Keeping Oneself Disinterested and Pure	清高	- 1.769
Protecting One's Face	爱面子	- 1.766
Non-Competitiveness	不重竞争	- 1.587
Repayment of Both the Good and the Evil that Another Person has Caused You	报答与复仇	- 1.292
Moderation (Following the Middle Way)	中庸之道	- 1.107

Table 4 illustrates the eight statements which were placed in Piles 1 & 2 (indicating a low assignment of importance) by more than 30% of the participants. All seven statements from Table 3 appear in Table 4, with a slightly different ordering. Being Conservative was placed in Piles 1 or 2 by more participants than any other statement. Benevolent Authority, which was not included in Table 3, was placed in Pile 1 or 2 by 33% of participants.

Table 4. Frequency Percentage Table for Statements Placed in Piles 1-2 on Q Sort		
Statement	Simplified Chinese	Frequency Percentage
Being Conservative	保守	68.8%
Protecting One's Face	爱面子	64.8%
Keeping Oneself Disinterested and Pure	清高	64.2%
Having Few Desires	节制欲望	61.9%
Non-Competitiveness	不重竞争	54.5%
Repayment of Both the Good and the Evil that Another Person has Caused You	报答与复仇	43.0%
Moderation (Following the Middle Way)	中庸之道	39.5%
Benevolent Authority	恩威并重	33.0%

Connection of Findings to CVS Categories

Three of the least highly valued statements in this study were identical to the three positively loaded values in CVSiv – Moral Discipline from the CCC study. These three factors were Moderation, Keeping Oneself Disinterested and Pure, and Having Few Desires. CVSiv is described in the CCC study.

Factor IV. The three positively loaded values here reflect a moral restraint, in contrast to the negatively loaded values, adaptability and prudence, which suggest a position lacking

such self-control. It is important to note that moderation or “following the middle way” was seen as representing a firm and disciplined stance, rather than the flexibility it can so easily be construed to endorse. (Chinese Culture Connection, 1987, p. 151)

It is fair to conclude that the participants in this study, English teachers and administrators in Zhuhai City, do not strongly identify with Moral Discipline as defined by the CVS study.

Notes from Focus Groups

The free talk sessions in 2008 and the focus group session in 2010 provided additional insight related to the findings.

Filial Piety. In our study, filial piety had the highest positive z score and the second most placements in Piles 7 and 8. Feedback received through the free talk sessions and the focus group strongly affirm a high value on filial piety. One participant quoted a Chinese proverb, stating, “Of all behaviors, filial piety is the first.” Another participant said, “Filial piety is the foundational virtue of Chinese people.” These responses could be interpreted to reveal a bias toward an idealized placement of this value rather than personal identification with it. Members of the focus group expressed concern that the commitment to filial piety might be eroding in the next generation. One participant commented that in the future, “Children won’t live with their parents, but they will take care of them.” In response, another participant questioned, “Will this value change? The next generation won’t take care of us.”

Self-Cultivation. Self-cultivation had the second highest positive z score and 56% of participants placed it in Pile 7 or 8. From the focus group discussions, it appears that self-cultivation carries the meaning of cultured, well-educated, broadly educated, or self-directed

learning. In order to be considered self-cultivated, one must reflect on one's actions. One participant said that self-cultivation involves "thinking deeply about one's actions and life." Self-cultivation includes proper etiquette, broad knowledge and interests, and actions that flow from reasoned consideration.

Kindness. The focus group suggested that mercy was a better translation than kindness for 仁慈. In fact, 仁慈 has long been translated as mercy by the Chinese Christian community. According to focus group feedback, this value excludes hatred and includes helping the needy, sympathizing, and never doing harm to others.

Patriotism. Focus group participants were surprised that patriotism emerged as one of the highest values, scoring fifth on both measurements. They speculated that the timing of the Q sort in July 2008, less than a month before the beginning of the Beijing Olympics, may have influenced participants to display an especially high sense of patriotism.

Being Conservative. Being conservative received the very lowest score in this project. It was seen by the focus group as the opposite of being open-minded. The focus group equated being conservative with being traditional. The focus group felt that younger people in China, including themselves and others who came of age in the 1980s and after, would be unlikely to embrace being conservative as a positive value. This open-mindedness relates to all areas of life. Participants specifically mentioned sexuality, clothing styles, ideas, family and divorce. These English teachers, citing their academic exposure to Western ideas, clearly see themselves as less conservative than their counterparts in other academic disciplines.

Having Few Desires. Q sort participants did not strongly affirm the value of having few desires. One focus group participant described the positive function of desires. "Good desires make people progress; no desires equals no progress. Desires mean hope." Another focus group

participant responded pragmatically, “Now we have more money to get what we want.” If having few desires means “I don’t want more,” then the attitude of these English teachers would be more akin to “We can have it all.”

Keeping Oneself Disinterested and Pure. The Chinese term 清高 literally means pure and high. This statement was assigned a very low value by the Q sorts. It was clear that the focus group did not have an understanding of 清高 as a positive Chinese value. In contemporary Cantonese usage, it has a somewhat negative meaning similar to haughty. To say that someone is 清高 is pejorative. Upon further reflection, focus group participants indicated that this is a traditional characteristic of Chinese scholars and sages. In fact, the focus group agreed that intellectuals should be 清高. As such, this concept may be reflected in the English concept of refinement. The person exemplified by 清高 is not interested in conversation about common, ordinary things, nor do they care much about power or money. They are capable and confident in their own knowledge and ability, but they will not stoop to enter into competition with others. One focus group participant said, “Chinese [language] teachers are 清高, not Chinese English teachers.” The focus group participants agreed that 清高 and saving face are connected, and both statements received very low scores in this research project.

Protecting One’s Face. Protecting one’s face was among the least highly rated values in this study. This is consistent with a pilot study completed in 2002 among a convenience sample of eight Chinese residents of northern Indiana. The statement, protecting one’s face, ranked 38th out of the 40 values according to an analysis of mean scores. In the free talk feedback sessions immediately after the Q sort in 2008, one participant observed, “Even though I placed this statement in a low numbered pile, most Chinese people think it is very important. It’s just not important to me.” The ensuing discussion revealed that other members of that free talk group

shared this perspective. These sentiments were echoed by the 2010 focus group in response to a direct question. This discrepancy may be explained by Rogers and Steinfatt (1999), “In collectivistic cultures like Asia, the maintenance of other-face predominates. In individualistic cultures, attention to self-face is more important. Even then, Asians attend to self-face more than do North Americans” (p. 155). Perhaps it seems more appropriate for the participants of this study to think of face-saving as a duty to others than to think of it as some sort of personal right.

Non-Competitiveness. As a value statement, non-competitiveness was not strongly affirmed in our study. The focus group participants agreed that, in the workplace, non-competitiveness would be reflected in the following statement, “If someone else wants it, let them have it.” They did not identify strongly with this sentiment. Participants recognized that politicians and businesspeople will be competitive, in the sense that they will be looking for an advantage over others. As English teachers, they do not see themselves as functioning in a particularly competitive workplace. Salary and benefits are standardized and promotions in rank are well-defined. These focus group participants seem ambivalent to the concept of competition. They are not against fair competition, but they are not eager to engage in the political maneuvering which they associate with competition for administrative roles. One focus group participant made the following comment, “Let my work prove my ability. People will compete in a fair competition.” This participant appeared to be implying that her performance would suffice for questions of salary and rank, but that there were other factors affecting promotion to more political appointments.

Repayment of Both the Good and the Evil that Another Person has Caused You. This value received a low score in our research. Focus group respondents embraced the concept of reciprocating when someone has been good to you. They rejected, however, the idea of taking

revenge on one who has offended you or caused you harm. One participant summed it up for the group, “Chinese love peace and want a stable, comfortable life – not conflict. Do a lot for those who do good. For those who do evil, forget it. It is important to repay good. It is not important to repay evil. This value should be separated – good and evil.”

Implications

What are the implications of these findings as they relate to value-oriented communication with English teachers in Zhuhai City?

First, the value prioritization of these English teachers would lead one to conclude that they will likely be unreceptive to advocates for any change which will disrupt relationships and responsibilities related to their parents or children. This resistance will be grounded in their sense of collective identity with family and a resultant sense of duty. For these teachers, to be Chinese is to be filial. They will likely interpret any communication which assumes that independence from family is desirable as a threat to their most deeply held value. Those wishing to communicate the Gospel to these teachers should note that Jesus’ teachings about leaving or forsaking parents or children would be culturally incomprehensible. However, the idea of being born (again) into a filial relationship with God the Father may communicate well.

Second, these English teachers in Zhuhai City see themselves as more open-minded than teachers in other disciplines. Their value prioritization suggests that they are not highly committed to restraining values such as moderation, being conservative, keeping oneself disinterested and pure, or having few desires. They are open to new ideas and positive change. They desire to improve their lives and the future for their children. One focus group participant expressed a clarifying sentiment when he said, “Filial piety is not the same as being

conservative.” In other words, they see the possibility of actively engaging change without losing a sense of collective identity with family. Communication which presents a picture of a better future for their families, themselves, their students, or their country will likely be given positive consideration. For those wishing to share the Gospel with these teachers, there is evidence in this research to suggest that these teachers will not simply reject the message because it is perceived to be new, Western, or different. To the extent that the message of Christ is realistically optimistic, they may be willing to give it a hearing. A Nicodemus model of conversion – progressive, measured, inquisitive – may be anticipated among these teachers.

Third, the value prioritization of these English teachers would lead one to believe that down to earth, hard-working people who are interested and knowledgeable in a broad range of topics will have credibility. These teachers are not interested in haughty lectures from refined scholarly elites. We have seen that they are positively impressed by Huntington University summer trainers and volunteers who have outstanding credentials and achievements, yet lead camp activities with students, converse with teachers and students over meals, live with Chinese host families, and communicate knowledgeably about world affairs, religion, and other topics of interest. In a sense, evidence of self-cultivation and industry on the part of the communicator, justifies an interest in religion. Such an incarnational presence may produce positive results.

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Appendix A

CVS Values

(Chinese Culture Connection, 1987)

1. Filial Piety – obedience to parents, respect for parents, honoring of ancestors, financial support of parents
2. Industry – working hard
3. Tolerance of Others
4. Harmony with Others
5. Humbleness
6. Loyalty to Superiors
7. Observation of Rites and Social Rituals
8. Reciprocation of Greetings, Favors and Gifts
9. Kindness – forgiveness, compassion
10. Knowledge, Education
11. Solidarity with Others
12. Moderation – following the middle way
13. Self-Cultivation
14. Ordering Relationships by Status/Preserving this Order
15. Sense of Righteousness
16. Benevolent Authority
17. Non-Competitiveness
18. Personal Steadiness and Stability
19. Resistance to Corruption
20. Patriotism
21. Sincerity
22. Keeping Oneself Disinterested and Pure
23. Thrift
24. Persistence, Perseverance
25. Patience
26. Repayment of Both the Good or the Evil that Another Person has Caused You
27. A Sense of Cultural Superiority
28. Adaptability
29. Prudence, Carefulness
30. Trustworthiness
31. Having a Sense of Shame
32. Courtesy
33. Contentedness with One’s Position in Life
34. Being Conservative
35. Protecting Your “Face”
36. A Close, Intimate Friend
37. Chastity in Women
38. Having Few Desires
39. Respect for Tradition
40. Wealth

Appendix B

Bilingual Card Sort

孝顺 <small>对父母的服从,为父母, 祖先的尊敬,父 母的经济支持</small> 1	勤劳 <small>努力工作</small> 2	宽容 3	随和 4	谦逊 5
对上级忠心 6	社会礼仪 7	礼尚往来 8	仁慈 <small>宽恕,同情</small> 9	知识 <small>教育</small> 10
团结 11	中庸之道 12	修养 13	长幼尊卑有序 14	正义感 15
恩威并重 16	不重竞争 17	稳重 18	抗拒腐败 19	爱国心 20
诚实 21	清高 22	节约 23	坚持 <small>毅力</small> 24	耐性 25
报答与复仇 26	文化的优越感 27	适应性 28	审慎 <small>小心</small> 29	可信赖 30
有羞耻感 31	礼貌 32	安分守己 33	保守 34	爱面子 35
亲密的朋友 36	贞洁 37	节制欲望 38	注重传统 39	财富 40

Filial Piety <small>obedience to parents, respect for parents, honoring of ancestors, financial support of parents</small> 1	Industry <small>working hard</small> 2	Tolerance of Others 3	Harmony with Others 4	Humbleness 5
Loyalty to Superiors 6	Observation of Rites and Social Rituals 7	Reciprocation of Greetings, Favors and Gifts 8	Kindness <small>forgiveness, compassion</small> 9	Knowledge <small>Education</small> 10
Solidarity with Others 11	Moderation, Following the Middle Way 12	Self-Cultivation 13	Ordering Relationships by Status/Preserving this Order 14	Sense of Righteousness 15
Benevolent Authority 16	Non-Competitiveness 17	Personal Steadiness and Stability 18	Resistance to Corruption 19	Patriotism 20
Sincerity 21	Keeping Oneself Disinterested and Pure 22	Thrift 23	Persistence <small>Perseverance</small> 24	Patience 25
Repayment of Both the Good or the Evil that Another Person has Caused You 26	A Sense of Cultural Superiority 27	Adaptability 28	Prudence <small>Carefulness</small> 29	Trustworthiness 30
Having a Sense of Shame 31	Courtesy 32	Contentedness with One's Position in Life 33	Being Conservative 34	Protecting Your "Face" 35
A Close, Intimate Friend 36	Chastity in Women 37	Having Few Desires 38	Respect for Tradition 39	Wealth 40

Appendix E

Frequency Table of Statement Placement in Lowest and Highest Piles

CVS Item	Frequency Percentage Piles 1 & 2 (Lowest Value)	Frequency Percentage Piles 7 & 8 (Highest Value)
1. Filial Piety – obedience to parents, respect for parents, honoring of ancestors, financial support of parents	0.0	57.3
2. Industry – working hard	2.7	32.7
3. Tolerance of Others	3.6	6.3
4. Harmony with Others	6.5	1.9
5. Humbleness	1.9	9.3
6. Loyalty to Superiors	24.8	1.8
7. Observation of Rites and Social Rituals	0.9	8.3
8. Reciprocation of Greetings, Favors and Gifts	7.3	2.8
9. Kindness – forgiveness, compassion	0.9	33.4
10. Knowledge, Education	1.8	53.7
11. Solidarity with Others	1.8	20.0
12. Moderation – following the middle way	39.5	4.6
13. Self-Cultivation	4.6	56.0
14. Ordering Relationships by Status/Preserving this Order	19.3	2.8
15. Sense of Righteousness	0.9	23.0
16. Benevolent Authority	33.0	4.6
17. Non-Competitiveness	54.5	3.6
18. Personal Steadiness and Stability	0.0	6.4
19. Resistance to Corruption	5.6	5.7
20. Patriotism	0.9	45.5
21. Sincerity	0.9	27.3
22. Keeping Oneself Disinterested and Pure	64.2	0.0
23. Thrift	6.4	1.8
24. Persistence, Perseverance	1.8	7.5
25. Patience	0.0	6.5
26. Repayment of Both the Good or the Evil that Another Person has Caused You	43.0	0.9
27. A Sense of Cultural Superiority	9.1	6.4
28. Adaptability	5.5	23.9
29. Prudence, Carefulness	9.2	3.7
30. Trustworthiness	0.9	59.6
31. Having a Sense of Shame	3.6	6.3
32. Courtesy	0.0	13.9
33. Contentedness with One’s Position in Life	19.1	3.6
34. Being Conservative	68.8	2.7
35. Protecting Your “Face”	64.8	1.8
36. A Close, Intimate Friend	0.9	15.5
37. Chastity in Women	9.2	11.2
38. Having Few Desires	61.9	3.6
39. Respect for Tradition	11.1	4.6
40. Wealth	11.9	20.0

Appendix F

Statement Z-Scores

CVS Item	Z-Scores
1. Filial Piety – obedience to parents, respect for parents, honoring of ancestors, financial support of parents	1.698
2. Industry – working hard	1.070
3. Tolerance of Others	(0.055)
4. Harmony with Others	0.097
5. Humbleness	0.424
6. Loyalty to Superiors	(0.647)
7. Observation of Rites and Social Rituals	0.316
8. Reciprocation of Greetings, Favors and Gifts	(0.241)
9. Kindness – forgiveness, compassion	1.124
10. Knowledge, Education	1.521
11. Solidarity with Others	0.651
12. Moderation – following the middle way	(1.107)
13. Self-Cultivation	1.663
14. Ordering Relationships by Status/Preserving this Order	(0.638)
15. Sense of Righteousness	0.664
16. Benevolent Authority	(0.905)
17. Non-Competitiveness	(1.587)
18. Personal Steadiness and Stability	0.223
19. Resistance to Corruption	(0.013)
20. Patriotism	1.442
21. Sincerity	0.898
22. Keeping Oneself Disinterested and Pure	(1.769)
23. Thrift	(0.037)
24. Persistence, Perseverance	0.260
25. Patience	0.231
26. Repayment of Both the Good or the Evil that Another Person has Caused You	(1.292)
27. A Sense of Cultural Superiority	(0.329)
28. Adaptability	0.646
29. Prudence, Carefulness	(0.440)
30. Trustworthiness	1.633
31. Having a Sense of Shame	0.043
32. Courtesy	0.409
33. Contentedness with One’s Position in Life	(0.689)
34. Being Conservative	(1.859)
35. Protecting Your “Face”	(1.766)
36. A Close, Intimate Friend	0.409
37. Chastity in Women	(0.250)
38. Having Few Desires	(1.794)
39. Respect for Tradition	(0.245)
40. Wealth	0.242