

EXPLORING SOURCES OF LIFE MEANING AMONG CHINESE

by

ANNIE LIN

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENT FOR THE DEGREE OF MASTER OF ARTS

in

THE FACULTY OF GRADUATE STUDIES
GRADUATE COUNSELING PSYCHOLOGY PROGRAM

We accept this thesis as conforming to the required standard

Paul T. P. Wong, Ph.D., Thesis Supervisor/Thesis Coordinator

Marvin McDonald, Ph.D., Second Reader

Daniel Shek, External Examiner

TRINITY WESTERN UNIVERSITY

September, 2001

ABSTRACT

This study attempted to explore the sources of life meaning according to the Chinese and how different sources of meaning are related to life satisfaction on a preliminary basis. Due to the importance of researching life meaning in health psychology, in cross-cultural psychology, and the Chinese people, identifying the sources of life meaning according to the Chinese is demanded.

In this study, Chinese structure of life meaning was determined by using an innovative way of translating of a Western life meaning assessment tool. In addition, the Chinese structure of life meaning was compared with the West, through the results of the study and through the philosophical background of the Chinese.

From 28 subjects, statements were gathered as to the possible sources of meaning of life. These statements were then analyzed according to their content in creating items that are specific to Chinese population in the Chinese PMP scale. The original Personal Meaning Profile (PMP) scale was translated and back translated and the additional items were added onto the original 57 items, making a total of 87 items. The Chinese PMP was then administered to 392 subjects, and factor analysis yielded 12 factors: Self-Development, Achievement, Acceptance & Contentment, Western Religion, Relationship, Pursuit of Purpose, Family, Being Close to Nature & Authentic, Fair Treatment, Intimate Relationship, Universal Religion, and Self-Transcendence. The total variance accounted for by these 12 factors was 60.8.

Preliminary reliability analyses and correlational analyses with life satisfaction were conducted. Implications, possible explanations to the results in the context of Chinese culture, and limitations to this study were explored in the Discussion section.

TABLE OF CONTENTS

ABSTRACT.....	ii
TABLE OF CONTENTS.....	iii
LIST OF TABLES.....	v
ACKNOWLEDGEMENTS.....	vi
CHAPTER ONE: INTRODUCTION.....	1
Meaning of Life in Health Psychology.....	1
Cross-Cultural Research of Meaning of Life.....	2
Chinese Culture and Meaning.....	3
CHAPTER TWO: LITERATURE REVIEW.....	5
Research on Meaning and Well-Being.....	5
Philosophy and Religious Influences on Chinese Culture.....	7
Confucianism.....	7
Taoism.....	15
Buddhism.....	21
Folk Religion.....	26
Research Approach to Cross-Cultural Psychology.....	30
CHAPTER THREE: STUDY ONE.....	33
Subjects.....	33
Procedure.....	33
Results.....	34
Discussion.....	35
CHAPTER FOUR: STUDY TWO.....	37
Subject.....	37

Materials.	38
Procedure.	38
CHAPTER FIVE: RESULTS.	40
CHAPTER SIX: DISCUSSION.	45
Factors.	45
Preliminary Reliability and Validity of Chinese PMP.	49
Correlates of Meaning.	50
Differences in Age and Religious Affiliation.	53
Limitations and Contributions.	54
REFERENCES.	57
APPENDIX A: TABLES.	64
APPENDIX B: QUESTIONNAIRES & SCORING KEYS.	77

LIST OF TABLES

Table 1	Factor Structure of Chinese Life Meaning.....	61
Table 2	Item-total Correlations and Reliability Measures of Factors.....	65
Table 3	Mean Scores of Life Meaning Factors.....	69
Table 4	Correlation Among Factors and Purpose In Life and Life Satisfaction.....	70
Table 5	Cross-Tabulation (Age, Gender, Religion).....	72

ACKNOWLEDGEMENTS

This thesis is dedicated to Dr. Paul Wong, Dr. Marvin McDonald, Dr. Mira Kim, Ko Yao, Bing Wang, Howie Liao, Elaine Chow, my family, and all my friends who prayed fervently for the completion of this thesis. Without any one of them, this thesis would not have come into existence.

CHAPTER ONE: INTRODUCTION

Meaning of Life in Health Psychology

In recent years, more attention has been paid towards values and meanings in life (Baumeister, 1991; Wong & Fry, 1998). Victor Frankl says that human beings are naturally inclined to seek meaning, and that happiness, a much desired state in modern society, is simply a by-product in the process of attaining meaning in life (Frankl, 1965). Increasing numbers of research have been conducted in existential meaning, or the meaning for one's life or existence (Debats, 1999), and empirical research strongly support the association between meaning in life and positive health psychology (O'Connor & Chamberlain, 1996; Reker, 1991; Reker & Wong, 1988).

In relation to physical health, higher levels of personal meaning were found to have a buffering effect against stress on physical health outcomes (Flannery & Flannery, 1990; Flannery, Perry, Penk, & Flannery, 1994; Mullen, Smith, & Hill, 1993; Nyamathi, 1993; Praeger & Solomon, 1995; Reker & Butler, 1990; Stetz, 1987). There seems to be a strong relationship between meaning and coping/effective functioning (Allan, 1990; Chamberlain, Petrie, & Azariah, 1992; Ryland & Greenfeld, 1991; Schwartzberg, 1993).

Meaning has been a consistent and strong predictor of psychological as well as physical health, even in times of stress and illness (Coward, 1994; Fife, 1994; Gaskin & Brown, 1992; Kendall, 1992; Novacek, O'Malley, Anderson, & Richards, 1990; Zika & Chamberlain, 1987). Generally, lack of meaning has been found to be related to psychopathology (Yalom, 1980), lower well-being (Reker, Peacock & Wong, 1987; Zika & Chamberlain, 1992), substance abuse and suicide ideation (Harlow, Newcomb & Bentler, 1986), neuroticism (Pearson & Sheffield, 1974), depression (Banellen & Blaney,

1984), hopelessness (Shek, 1993), self-doubt (Hardcastle, 1985), and anxiety (Yarnell, 1972). However, meaning in life has been found to be correlated with higher self-esteem (Reker, 1977), control (Phillips, 1980; Reker, 1977; Yarnell, 1972), extraversion (Pearson & Sheffield, 1974), and life satisfaction (Shek, 1993).

Cross-cultural Research of Meaning of Life

For the last few decades, researchers have inquired into what makes life meaningful through qualitative and quantitative methods (Battista & Almond, 1973; Crumbaugh & Maholick, 1969; Hablas & Hutzler, 1982; O'Connor & Chamberlain, 1996; Reker and Guppy, 1988). Wong (1998) has assessed and identified internal prototypical structures to meaning. However, this study was done in the Western context. If prototypical structures to meaning can be identified within a culture, it is important to consider cultural factors in this prototypical structure. Since “culture refers to widely shared ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as right and correct by people who identify themselves as members of a society” (Brislin, 1990, p.11), life meaning must be couched within the values of that culture. Questions arise as to whether people with different cultural background would have different sources of life meaning because different people may have different life meaning having been influenced by their values and cultural background. Thus, parallel to increasing recognition of the importance of cultural issues in the literature is an increase in cross-cultural studies. Due to numerous cultural differences found in various aspects of cross-cultural research, it is speculative that cultures, and the people within those cultures, would yield similar and different prototypical structures of meaning. Cross-cultural

research in meaning in life has been conducted in various cultures, such as the Japanese, the Chinese, the Mexican, Australian, and Israelis (Ho, 1987; Jenerson-Madden & Ebersole, 1992; Okamoto, 1990; Reker, 1998; Shek, 1993). However, a survey of cross-cultural literature shows a lack of research concerning culture-universal and culture-specific sources of meaning, which is the much debated emic-etic distinction in the field of anthropology.

Chinese Culture and Meaning

For thousands of years, the Chinese have called themselves “the descendants of Dragon”. This tradition was derived from an old Chinese belief that the Heavenly Dragon is the farthest ancestor of Chinese people, hence the belief and the name “descendants of Dragon”. Having one of the oldest literate cultures of the world, China’s history and culture dates back to more than five thousand years ago. China is also distinctive in being the largest and most populous nations of the world, partaking in almost a quarter of the world’s population with its population size of over one billion (Overmeyer, 1986).

Throughout much of last century, immigrants of Canada have come from different parts of Europe, England, and the United States. For the past three decades, however, more immigrants have come into Canada at a rate faster than ever before, and they have started to come from countries in Asia, Africa, and South America. According to the 1996 Census of Statistics Canada, over a million people have immigrated to Canada between 1991 and 1996. Among the million immigrants, Eastern Asian-born, from places such as Hong Kong, China, and Taiwan, accounted for nearly a quarter. Many of these Chinese immigrants move abroad to escape the political instability of their country of

origin. They settle mostly in large metropolitan cities such as Vancouver, Toronto, and Montreal.

Needless to say, when immigrants move to a new country, especially to a culture that is very different from their own culture, they experience culture shock. To put it simply, culture shock involves a clash of values, expectations, and norms. Cultural difference undermines the immigrants' sense of meaning and personal significance since what was valued is no longer important. If we understand the meaning of life, what is important/valuable to these immigrants, then we are better able to understand and help new immigrants in their acculturation efforts. Since Chinese immigrants constitute such a large part of the Canadian population, Chinese need to be studied in the life meaning literature.

Thus, research on the existential meaning of diverse immigrants may have ramifications in providing assistance to immigrants for successful coping with their new life in the foreign land. In helping Chinese immigrants to adapt to new life in Canada, the Chinese meaning of life needs to be examined and results need to be included as part of our national concerns, in research, in policies, and in therapeutic interventions. The importance of researching life meaning in health psychology, in cross-cultural psychology, and the great culture behind Chinese people demand that further study on meaning of life for the Chinese must be done. Thus, it is the main purpose of this study to explore Chinese meaning of life on a preliminary basis.

CHAPTER TWO: LITERATURE REVIEW

Research on Meaning and Well-Being

Literature suggests that one's meaning of life is important in preventing illness, recovering from illness, increasing wellness, and adapting successfully to varying circumstances of life (Chamberlain, Petrie, & Azariah, 1992; Emmonds & Hooker, 1992; Leslie, 1994; Reker, 1994, 1997; Reker, Peacock, & Wong, 1987; Reker & Wong, 1988; Shek, 1992; Ulmer, Range, & Smith, 1991; Wong & Reker, 1993; Zika & Chamberlain, 1987, 1992). Research also shows that meaning and purpose in life is linked to life satisfaction (Lantz, 1992; Okamoto, 1990; Shek, 1993).

Some researchers have focused on assessing life meaning quantitatively. In 1969, Crumbaugh and Maholich developed the Purpose in Life Test (PIL). PIL is a 20-item 7-point self-rating questionnaire designed to measure the extent an individual experiences meaning in life. PIL has been the most popular scale of life meaning and has been applied to various populations and cultures (Shek, 1993; Shek, Hong, & Cheung, 1987).

Diener and Emmons (1985) developed the Satisfaction With Life Scale (SWLS), measuring global life satisfaction with 5 items. The format of the test is composed of ratings from 1 (strongly disagree) to 7 (strongly agree) to items that questions the satisfaction level of the respondents. The reliability of this instrument was established, with the coefficient alpha being .87 and validity was ensured by correlations with other variables. The Chinese version of Satisfaction With Life Scale, like the Purpose-In-Life Scale, has also been translated and validated.

Personal Meaning Profile (PMP) was developed by Wong (1998). The revised version is a 57-item meaning scale designed to assess the current level of life meaning of

an individual. This inventory is based on North American Caucasian's implicit theories of what makes their life meaningful. The overall Cronbach's alpha coefficient was reported being .93. The final sources of meaning extracted from this Chinese sample and their respective alpha values were as follows: Fair Treatment (.54), Self-acceptance (.54), Intimacy (.78), Relationship (.81), Self-transcendence (.84), Religion (.89), and Achievement (.91). Total PMP was reported to be positively correlated with Ellison's Spiritual Well-being and Reker and Wong's Perceived Well-being scale (Wong, 1998). However, since this instrument was based on Western sample, it is questionable whether it would be valid across different cultures.

Studies in life meaning show that people construct an internal structure of meaning. Crumbaugh and Maholich (1969) extracted four factors in seeking life meaning: commitment and goal achievement, contentedness with life, being in control, and excitement and enthusiasm with life. Reker and Guppy (1988) found four categories of sources of meaning from Sources of Meaning Profile (SOMP): Self-transcendence, collectivism, individualism, and self-preoccupation. In the study conducted by O'Connor and Chamberlain (1996), the sources of meaning reported were: relationships, creativity, personal development, relationship with nature, religions and spiritual, and social/political. In terms of prototypical structure of meaning, Wong's study (1998) found seven factors to be underlying this internal structure, such as achievement, relationship, religion, Self-transcendence, Self-acceptance, intimacy, and fair treatment.

Some have already researched the purpose in life of the Chinese people and it seems to be related to the quality of life, the meaning of existence, the constraints of existence, the answers to existence, death, choice, retirement, and the future

existence/self-responsibility (Shek, 1989, 1992, 1993; Shek, Hong, & Cheung, 1987). However, these studies have all been conducted with Chinese students from Hong Kong. Consequently, literature on the Chinese meaning of life may be limited in its external and content validity, thereby justifying a broader operational definition of Chinese sample in enabling a more comprehensive study of Chinese meaning of life.

Since meaning of life is based on context and socialization, the Chinese meaning system will reflect its cultural heritage, including philosophical and religious influences such as Confucianism, Taoism, and Buddhism. Thus, a survey of philosophical and religious influences of the Chinese is warranted.

Philosophy and Religious Influences on Chinese Culture

Due to the long history of political instability in China, the Chinese have long needed to find their meaning in life in philosophy, religion, and folk beliefs. Unlike their Western counterparts, meaning of life became a necessity in China because of the suffering and chaos that came with the constant influx of political instability and warfare. Thus, in the midst of the pain and suffering, the Chinese sought to find the value and significance to their life, the purposefulness for life and reason for living, and perhaps self-transcending contentment that came with having attained some enlightenment to the great philosophy of life.

Recognizing that Chinese culture may be defined differently because of differences in geographical location and political government in power, there may still be some core Chinese traditional values that influence the mind and behavior of the Chinese (Bond & Hwang, 1986). Thus, it is important to understand what may be the major influences of these core values from which the Chinese may derive their life meaning.

Confucianism. Confucian system of values lies in the doctrine of righteousness (virtue/morality) and propriety, and in the practice of loyalty and reciprocity, resulting in an overall sense of humanity or human bond.

In being righteousness, Confucius believes that all people, including the rulers and ministers, should follow a high moral standard of virtues. Confucius talks about virtues as sincerity, seriousness, wisdom, and faithfulness, and the way of life he advocates include all four interrelated virtues. A person who upholds these values is a gentleman, a superior man, who influences all that is around him. A true gentleman is a man of virtue (Bush, 1977).

Confucius' concept of an ideal moral gentleman is someone who "understands what is right" and does right by his very basic nature, unwavering in facing hardships (Jochim, 1986, p. 123). The counterpart is the inferior man, who "understands what is profitable" and sees what is right but does not do it (Jochim, 1986, p. 123). Thus, in leading a moral life, one must be content to accept all consequences as a result of doing what is right.

A person who is possessed of sincerity, who achieves things effortlessly and apprehends things without excessive deliberation, who goes along with things and attains the Way, is a sage. Those possessed of sincerity embrace what is good and hold fast to it. (Sommer, 1995, p. 38)

In being a gentleman of virtue, he must not look beyond morality itself for any rewards, material or spiritual. Confucius, as an ideal gentleman, also has a sense of moral discipline. He puts nothing, including personal survival, above doing what is right solely for its own sake. His dedication to morality is not built upon promises of future reward or

immediate gratification. He was the kind of person that simply believed in doing what was right regardless of the consequences.

The other aspect of Confucianism - rituals/propriety - is mentioned together with virtue/righteousness as a moral quality from Heaven. Propriety should start from the individual, extending to the family in the form of filial piety in performing rituals, and for the ruler, to the society. A ruler being compliant with rituals is ideal for such compliance is useful in setting an example for others. It is propriety and proper ceremony that will bring good government and a harmonious social order to society, and to do all things with sincerity. And the most important ceremony to carry out in the proper way is the veneration of ancestors, the foundation of filial piety, and consequently, it is the major value in Confucian philosophy (Bush, 1977).

Rituals/propriety is not superficial moral perfection but rather not doing to others what you do not want them to do to you, which is the essence of being humane. When Tsu Kung, one of his disciples, asked him, “Is there any one word which may serve as a rule of practice for daily life?”, Confucius replied, “Is not reciprocity such a word? What you would not have done to yourself do not to others” (Beck, 1928, p. 279). Being humane is, in a nutshell, being morally empathic: experiencing others as having the same moral worth as oneself.

Confucius said: wanting to develop themselves, they also develop others; wanting to achieve things themselves, they also allow others to achieve what they want. This is the direction humanity takes: to use what is close to oneself as analogy to be extended to others...Do not impose on other people anything you yourself dislike. (Sommer, 1995, p. 44)

As for being humane, one should simply establish for others what one intends to establish for oneself and aid others to attain what one intends to attain for oneself. To be able to draw a parallel (for treating others) from the immediacy (of one's own moral life) may be said to lead in the direction of being humane.... (Jochim, 1986, p. 125)

Thus according to Confucian principles, being righteous is being humane, the content of a moral life, because being humane is rooted in filial piety. It is initially directed toward family members but it could also be extended to the ruler-subject relationship as well. Therefore, without being humane, ritual acts have little value. In fact, relating to others in compliance with rituals is a superior way of being humane with them. The basis for Confucian principles is relationships, and finding order and propriety in the conduct within these relationships, and guidelines are given for the righteous conduct (Bush, 1965).

Confucians believe that virtue is a moral endowment, but the ideal moral path must also be created through human effort, and it is the only way to achieve peace in the family and the society. Thus, the importance of virtue cultivation is demonstrated in the Confucian belief that if virtue is cultivated fully, it would make one worthy to rule an empire. If one cultivates virtue, it will enable an emperor to rule successfully because people will submit willingly to the emperor and so he could rule without force or aggression. Thus, it is advocated that emperors should cultivate virtues to make themselves worthy of the position.

The ancients who wished to perpetrate great virtues throughout the empire first learned to govern their states well. Wishing to govern their states well, they first put

their family relationships in order. Wishing to have their families in order, they first cultivated their own lives. Wishing to cultivate their lives, they first regulated their minds. (Liu, 1979, p. 28)

Therefore, Confucius loved learning because learning is self-cultivating (Bush, 1977).

Confucius' emphasis on learning starts from the individual level.

To be fond of learning is to be near to knowledge. To practice with vigor is to be near to magnanimity. To possess the feeling of shame is to be near to energy. He who knows these three things knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its states and families. (Legge, 1930, pp. 386-387)

Unlike the West, Confucian meaning of learning has more to do with morality and self-cultivation than academics, "The Way of the great learning lies in clarifying bright virtue, loving the people, and abiding in the highest good" (Sommer, 1995, p. 39).

Confucius lived during the Spring and Autumn Warring Period, a time of great political chaos resulting in much bloodshed. He believed that the individual was the key to world peace. Hence, unlike the West's understanding of achievement being attaining one's life goals externally but self-education of internal character development for the sake of the family, nation, and ultimately, the world. Therefore, he devoted his life primarily to education, to teach his students elemental ethical principles that bring about a good society and a responsible government, the essential elements of social order.

Once things are investigated, knowledge can be extended. When knowledge is

extended, thoughts can be made sincere; when thoughts are sincere, the mind can be rectified. When the mind is rectified, one can develop the self; once the self is developed, the family can be managed. When the family is managed, the state can be governed well; when the state is governed well, peace can prevail throughout the land. From the Son of Heaven to the common people, everyone must consider developing the self to be the fundamental root of things. If the roots are confused, then the branches cannot be well governed. (Sommer, 1995, p. 39)

As a result of the political chaos, Confucius toured from country to country in an attempt to convert people to his system of leading an ethical life through Self-development, which he believed would end ultimately in world peace. He advocated achieving self-cultivation to be an educated gentleman by acquiring wisdom of rituals, morality, and virtue.

Propriety and righteousness/virtue/morality manifest themselves through the practice of loyalty and reciprocity. Family remained the fundamental social unit within Chinese society. Since the family in Chinese culture has a well-defined structure, with pre-determined mutual obligations between its members, meaning of life comes from being loyal in fulfilling one's station in life, in the family and in the society. Conforming to the order of things and to behave and contribute according to the lot that one has been given in life is what will help to make sense of this chaotic world. "Confucianism prioritizes common good and social harmony over individual interests. Each individual has to fulfill his or her predefined role and position. Confucianism became the basis that helped to define, justify, and prescribe the pre-existing social order" (Kim, 1997, p. 150). Thus, filial piety is the primary element in fulfilling one's duty in Confucianism (Bush, 1977).

Obedience to senior family members and offerings to the spirits of family members after their death became the two essential aspects of filial piety (Bush, 1977).

Reciprocity is another reason why ancestral worship and filial piety is so important to the Chinese. For the Chinese, the most important relationship is the father-son relationship because it is the father who gives life to the son. Therefore, the son needs to reciprocate the life his father, and his ancestors, have given him with gratitude, by obeying him, and by worshipping their ancestors.

Confucian principles argue that all of society, including government, could be run according to familial principles. The ideal Confucian state would be headed by the emperor as the Son of Heaven, who would seek to preserve a father-son relationship with officials and common people. Peaceful government is the ultimate goal of Confucius and all of Confucian doctrine, whether it is the theoretical aspect (righteousness, propriety, etc.) or the practical aspect (loyalty, reciprocity, etc.) of Confucianism, has world peace as its eventual aim.

Even though some basic principles were established before Confucius, he was the one who located the spiritual dimension within the individual. What became important for him was not the worship of Heaven but the discovery of a Heavenly source of correct moral and social behavior existing within the individual (Jochim, 1986).

Thus, it is questionable whether Confucius believed in Heaven as a personal god. There is little doubt that Confucius assumed the existence of gods and saw Heaven as a vital power affecting human life: "Death and honor are mandated, and wealth and high honor lie with heaven" (Sommer, 1995, p. 45). However, Confucius' attitude toward souls, spirits, and the afterlife seemed largely agnostic, and he spent little time in discussing of

Heaven. It can be assumed from the recorded sayings of Confucius that he believed in the presence of ancestral spirits, the spirits of earth and grain, and the powerful though impersonal Heaven.

It is clear that there is no Western monotheism at work or any central focus on divinity to warrant the need to become one with or conform to the will of God (Berthrong, 2000). In fact, it is the notion of sincerity, truthfulness, and self-cultivation that represent the religiosity of Confucianism.

What Confucius urged on his students was not the necessity for speculation about spirits and gods but rather that the proper duty of humanity was to cultivate the person so that a society permeated by humaneness could flourish. Real meaning of human life comes on the road as a metaphor for the Tao in service to humaneness and civility rather than in reflection on some hypothetical afterlife or divine spirit. Only with proper self-cultivation can we talk about the meaning of life (Berthrong, 2000, p.166).

Therefore, men were obligated to deal with Heaven, earth, and ancestors in the proper manner with traditional rites and ceremonies (Bush, 1977), and it is with this perfected nature put forth by the Doctrine of the Mean, that links humans with the divine power of heaven (Berthrong, 2000).

The values behind much of the Chinese practices and beliefs have to do with Confucian principles of relationships, of accepting one's lot in life in fulfilling one's duties, of transcending self-interests to the interests of the family and ultimately the society, and of harmony in relationships and in life. Mencius, a great Confucian teacher, said:

Opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth, and advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men. (Legge, 1930, p. 559)

Everything starts with the cultivation of each individual, which shares commonality with the Western Christian tradition of admitting one's weakness of will and the necessity for moral/spiritual cultivation so as to restore humanity and the flourishing that humans rightly deserve (Berthrong, 2000).

Therefore, Bethrong (2000) asserts: "[the Chinese] learn the meaning of life by looking at prototypes of superlative behavior. We seek to model ourselves on the sages of a process of self-cultivation. A model or exemplary person provokes a better metaphor for life that actually guides our conduct and the formation of character than any formal definition of meaning and character" (p. 166) Who is a better model for Confucianism meaning of life than Confucius himself, comprising values of self-cultivation, relationships, purposefulness, and Self-transcendence, as evidenced in the following excerpt:

At fifteen [Confucius] was intent on study, at thirty [he] had established [himself], at forty [he] had no uncertainty, at fifty [he] knew the mandate of heaven, at sixty [he] was in consonant accord with things, and at seventy [he] could follow [his] heart's desires without overstepping convention. (Sommer, 1995, p. 43)

Taoism.

The [Tao] that can be expressed

is not the eternal [Tao]

The name that can be named

is not the eternal name

‘non-existence’ I call the beginning of Heaven and Earth. (Wilhelm, 1978, p. 27)

The Tao referred to in Taoism means “the way”, more specifically, the way of nature or heaven. Tao is where ultimate wisdom and enlightenment comes from because it is the beginning. Thus, nature comes from Tao and nature’s way is reflected in Tao, consequently, enlightenment attained is a glimpse of Tao.

Tao seems to be associated with simplicity, with the natural and spontaneous side of life. Thus, one can follow Tao by nonaction, to “[dwell] in effectiveness without action” (Wilhelm, 1985, p. 27). Nonaction does not mean doing nothing but it actually means a kind of action that is spontaneous, without effort or strain; whatever that is the most natural. This is a life-style in which an individual lives according to his nature rather than following some contrived model that anyone may advocate, “Man conforms to Earth. Earth conforms to Heaven. Heaven conforms to [Tao]. [Tao] conforms to itself” (Wilhelm, 1985, p. 38). Under this kind of doctrine, its follower would take things as they come and accept present situations. Taoism advocates against fighting circumstances but to go with the flow instead. Since Tao is the way of nature, if all people allow that way to permeate every area of their life, they will realize a better life for themselves and their community because they are in harmony with nature (Bush, 1977). In the text of I Ching, the text most commonly associated with Taoism, it is written:

The great man is he who is in harmony: in his attributes, with heaven and earth; in his brightness, with the sun and the moon; in his orderly procedure, with the four seasons;... He may precede heaven, and heaven will not act in opposition to him; he may follow heaven, but will act only as heaven would at that time. (Liu, 1979, p. 131)

Chuang Chou, a great Taoist writer, was a person who could accept at the unsolvable of life and accept it with a smile. He did not believe in asking questions at the mysteries of life because there remain only the transformations of things in life, an endless process of change.

As soon as everyone in the world knows what makes “beauty” beautiful, then “ugliness” already exists;

And as soon as everyone knows what makes “goodness” good, then “badness” already exists.

Hence existing and not existing derive from one another;

Difficult and easy complement one another;

Long and short are mutually formed;

High and low are relative to each other on an incline;

Sound and echo resonate with one another;

And before and after follow one another.

Therefore, the Sage rests content in affairs of nonaction;

And he carries out a teaching never spoken. (Jochim, 1986, pp. 130-1)

Thus, if Tao is way of nature, and the way of nature is change, then ways must be found to adjust to that process, “Cyclic is the motion of Tao” (Liu, 1979, p. 131). The way Taoists found was to see the advantages in a situation and to accept it. Taoists believe that death, the ultimate and worse change possible in human eyes, is not to be feared because death follows life as life follows death; an endless cycle of change in life. The Taoist way is to adjust to this process of change in life, and to see only the unity of

all things; to be at one with the universe for it is only when one sees Tao in all things that they can let things take their course.

If we do nothing

the people will change of themselves.

If we love stillness

the people will right themselves of themselves.

If we undertake nothing

the people will become rich of themselves.

If we have no cravings

the people will become simple of themselves. (Wilhelm, 1985, p. 53)

If the right way is to let things take their course, there is no value in striving for fame or fortune, in working “for the body’s needs, not for the eye’s,” because people should exercise what they have received from nature and to live out the Tao, that which is within all people and all things (Wilhelm, 1985, p. 31). Early Taoism was more of yielding to the continually changing life process (Bush, 1977).

Hence, the Chinese learn to accept their fate and lot in life; no matter how hard life may be, they should learn to transcend their troubles in life and to actively accept their present circumstances. This aspect of Taoist is especially useful for the Chinese because of its long history of corrupt rulers and political instability; it helps Chinese cope with life and to find meaning in the midst of pain and confusion through acceptance.

Taoists imagine the state of simplicity in which people existed close to nature, without complicating problems of human moral, social, and political concerns and

institutions. Taoists place more faith in nature than humanity, following moral values that they consider to be implicit in nature:

Put away holiness, throw away knowledge:

thus the people will profit a hundredfold.

Put away morality, throw away duty:

thus the people will return to filial duty and love.

Put away skillfulness, throw away gain,

and there will no longer be thieves and robbers...

Show simplicity, hold fast to honesty!

Diminish selfishness, reduce desire!

Give up learnedness!

thus you shall become free of sorrows. (Wilhelm, 1985, p. 34)

Taoists believe that the universe is an organismic whole, the essential structure and energy of this world abide in every element. Although it does not recognize any difference in the way the ultimate (Tao) abides in human or nonhuman entities, it focuses more on how humans can realize its identity and the proper relationship they have with this universe. Therefore, a focus on nature and being at one with nature is emphasized in Taoism and meaning in life would come with knowing and harmonizing with nature.

Thus, a key goal for the Taoist seeker is to understand the nature of the relationship between humans and the universe. If one is successful in attaining the Taoist goals, the Taoist follower does not only succeed in his spiritual quest but also has the capability in performing ritual services for the public, which is the self-transcending aspect to Taoism.

...the Man of Calling:

He disregards himself,
and his Self is increased.

He gives himself away
and his Self is preserved.

Is it not thus:

because he desires nothing as his own
his own is completed? (Wilhelm, 1985, p. 29)

The ritual function of the Taoist priest is to invoke the deities of the universe into the ritual on behalf of their religious clients, and the reward is this:

Therefore: whosoever honours the world in his persona
to him one may entrust the world.

Whosoever loves the world in his persona
to him one may hand over the world. (Wilhelm, 1985, p. 31)

After Chuang Tzu, Taoists became fascinated with the possibility of prolonging life, as a continuation of earthly life and as immortality following death. There were many bizarre practices intended to prolong life, with limited success. There were a number of “immortals” that were honored as deities, along with other deities that appeared around the same period of time. Although the early Taoist books do not mention about a god (Bush, 1977), Tao itself, later on, became personified and given the name Yu Huang, or the Jade Emperor. Thus, people had deities that they could pray to as well as practices by which they could seek the power of Tao and the way of Tao. It was believed that the power of Tao could be acquired to gain immortality or drive demons from a home or an individual. However, exorcism and transmitting messages from spirits to ordinary people

needed to be carried out by religious professionals (Bush, 1977). This dimension of Taoism is closely related to the Chinese folk religion, with Taoist priests serving their duties in local temples (Jochim, 1986).

Thus, the meaning of life according to the Taoist may be based on living naturally. Living the natural side of life is not only limited to the physical nature, to be in touch and appreciate the nature, but to also accept what is natural to life. In other words, it is important to Taoists to accept and be content in current circumstances, whatever it may be, because it is what nature intended. Consequently, one should try to cultivate oneself to learn, and to flow with, the way of nature/Tao; accept his/her lot in life instead of struggling against it.

Buddhism. Chinese Buddhism originally came from India. Buddhism started with the Buddha, or prince Siddhartha, who sought the meaning of life because he found all human life to be suffering, being subject to birth, decay, disease, and death, and he became determined to free humanity from their suffering. Thus, he renounced his kingdom and sought a way out of the human miseries of old age, sickness, and death. He dedicated himself to a life of extreme asceticism in search of truth and eternal peace.

The doctrine of Buddhism can be summarized through its four foundation principles, called the four noble truths. Although these are separate truths, they are all related. The first of the four noble truths is the truth of suffering, which states that human beings are vulnerable to a variety of sufferings, such as pain, fear, hatred, hunger, etc. Suffering in Buddhism includes the presence of unhappiness in the world, and the impermanence of happiness due to the ever-looming potentiality of suffering. Humans also suffer because of karma, which explains our present suffering and painful

circumstances in terms of consequence from past lives (Levine, 2000). Karma means deed or act and it involves the belief that a person's actions in this life determine what will happen to that person or someone else in future lives (Bush, 1977). Therefore, there is an inevitable sense of fate and interdependence in the happenings of the universe (Levine, 2000).

The first noble truth of life is inevitable in life. However, the ultimate responsibility rests within the individual because the only reason for humans suffering is cravings, which is the second noble truth called the noble truth of craving. This truth states that humans are all vulnerable to internal urges, which ranges from biological needs such as food and drink, to ego needs such as sense of self-worth, to culturally conditioned needs such as values our particular culture has instilled in us. It is precious because of these inner cravings that we suffer since not all desires could be satisfied at all times. Consequently, the ideal condition would be when our motives are no longer our masters but our servants, which is possible once these desires are under transformation. Thus, the focus is shifted from the inevitable external events to the internal causal links of suffering, over which humans have power because happiness ultimately depends on the inner conditions of a man. According to Buddhism, not all desires are bad, some passions are actually gentle and noble, such as the desire to listen to music, to be enlightened, and to be altruistic. These passions are undesirable for the Buddhist because humans are not desperate to fulfill these passions and do not feel pain when these desires are frustrated (Levine, 2000).

The third truth is the truth of nirvana, which is a form of liberation from suffering. Nirvana is a state in which our vulnerability for desires and suffering ends or lessens

because it is a state in which we are changed, or rather our cravings are changed. As a result, we are no longer pushed about by these inner urges and desires but have the power to reduce, minimize, and perhaps even eliminate them. The Buddhist goal is not to control the energy of these passions but to transform them to a point that these passions no longer exist because they have been calmed. These passions can be calmed through the weakening of attachment to the passions; once a Buddhist can experience equanimity in any change of situation or loss or failure the he has succeeded in being detached, no longer suffer from frustration of desires as a result, and nirvana is attained. However, giving up attachments does not demand giving up enjoyment of pleasures as long as awareness of “transitoriness” of these pleasures is present because if one is aware of how vulnerable humans are to losses then we are immunized to the pain of these losses. Thus, this teaching protects the Buddhist from losses in life yet liberates him to enjoy the pleasures of life (Levine, 2000).

However, the path to nirvana is no easy path; it is arduous and lengthy process (Jochim, 1986). Attaining nirvana requires great commitment and effort through exerting disciplines from the eight-fold path, the last of the four noble truths. These disciplines include the right understanding, the right thoughts, the right speech, the right action, the right livelihood, the right mindfulness, the right effort, and the right meditation. It is through self-discipline in these areas that inner peace from desires, or nirvana, is attained (Levine, 2000).

How can the Buddhist know if nirvana is attained? Besides feeling a sense of calm in midst of changes, an indication of reaching enlightenment is a sense of universal compassion. This sense of altruistic compassion comes from realizing the full measure of

the suffering forces in life and to take pity for those who are caught in them. Therefore the enlightened Buddhist monk would want to help others who have not reached enlightenment and are still struggling with the desires of this world (Levine, 2000).

...Good friends, when I say “I vow to save all sentient beings everywhere”, it is not that I will save you, but that sentient beings, each with their own natures, must save themselves. What is meant by “saving yourselves with your own natures”? Despite heterodox views, passions, ignorance, and delusions, in your own physical bodies you have in yourselves the attributes of inherent enlightenment, so that with correct views you can be saved. (Overmeyer, 1986, p. 47)

Compassion is highly valued in Buddhism, demonstrated by Buddha. This compassionate attitude extends to all living creatures, with the result of Buddhist monks abstaining from eating meat. Compassion can also be detected in the many voluntary contributions, financial or in service, to relief work in society. In being merciful to living creatures, Buddhists believe that showing mercy will gain merit for themselves in the next life (Bush, 1977).

Due to the hardships experienced by the Chinese throughout history, Buddhist doctrine about transcending worldly pain and suffering suited the Chinese and it provided the Chinese meaning and serenity in the midst of their incomprehensible suffering. It points to desire and hedonism as the cause of all evil and it advocates freedom from suffering due to desires as one important part of achieving serenity. In order to be free from desires, one needs to transcend that need, to be conscious of the impermanence of things so as to renounce it. Thus, striving to transcend the desires of the world and to attain nirvana is what gives the Chinese Buddhist meaning and purpose to life.

Specifically to Mahayana Buddhism, the distinct branch of Buddhism that was developed in China, it advocates the transformation of one's relationship with the world and attitude toward life (Bush, 1977). Upholding the virtues of wisdom and compassion, Mahayanists stresses that one must rise above worldly pleasures and temptations (wisdom) yet remain in the world to bring others to salvation (compassion) (Jochim, 1986). Thus, in achieving a meaningful life, the Chinese Buddhist must be merciful to all creatures, to transcend self-interests and to be concerned for the interests of others.

With such an ever-ending conception of the universe, individual problems are no longer problems, and a complete account of the good and bad deeds of every human being is being kept in the concept of karma, and is therefore just. This contributed to the Chinese view that the universe extends beyond our immediate world and is full of spiritual beings that are concerned about rewarding good deeds and punishing evil ones (Jochim, 1986). This view gives the Chinese a sense of ultimate justice, which contributes to a sense of serenity and acceptance in one's present situation. Buddhism marks a stark contrast with Western religion since it is more "atheistic"; the concept of deity is never mentioned in pure Buddhism. Instead, psychological properties are the variables that humans are struggling with in Buddhism and it is through analyzing and calming of these passions, and not through a deity, that inner peace is attained.

Therefore, the meaning behind life according to Buddhism involves many Chinese values that are shared by the other major Chinese religions. Values such as self-cultivation and acceptance are inherent not only in Buddhism but also in Taoism and Confucianism. Buddhism also emphasizes self-cultivation because it is only through self-discipline in pursuing the eight-fold path that suffering may be transcended; this is a form

of self-cultivation that is not focused on virtues and morality but on transcending the desires of this world. Like Taoism, Buddhism also advocates an attitude of acceptance and contentment with life circumstances. However, Buddhism advocates acceptance not because it is the way of Tao, but because suffering as a result of desire is inevitable. Thus, one should learn to accept and even feel content with adverse circumstances since the Buddhist who has attained nirvana would not be concerned with life situations because he has already transcended them before attaining nirvana.

Other Chinese values that are more specific in origin to Buddhism involve the idea of Self-transcendence and fair treatment. Since Buddha teaches about the importance of mercy and compassion, there is a sense of value in Buddhism that transcends self-interests and to be concerned not only for oneself but also for others. The value of fair treatment comes from the Buddhist belief of karma, and thus, helps the Buddhist Chinese to accept any adverse circumstance that may come one's way.

Folk Religion. Folk religion refers to a combination of beliefs and practices that people follow and have developed themselves over a long period of time to meet their needs. Chinese folk religion brings together practically all aspects of the various religions and philosophy in China. Ancient sacrifices to heaven, earth, and ancestors, moral and ritual values in Confucian tradition, Taoist's spontaneous oneness with nature, and Buddhist's way of gaining merits in this life are all culminated in folk religion (Bush, 1977).

Within the worldview of Chinese folk beliefs, another world exists outside of our immediate experience. This other world, populated with spiritual beings of dead ancestors' spirits, good gods and god of hell, is co-existing with ours and is similar to this

one in many ways. The system of rewards and punishment is effective in this world and the other. The beings inhabiting the other world are frequently human in origin and character, and the hierarchical nature of this world is also reflected there (Jochim, 1986).

There are various types of deities, with a hierarchy of power and position, with the most powerful one called the Jade Emperor (Jochim, 1986). Different deities meet different needs, and some are solely responsible for reporting to the Jade Emperor of human deeds, which takes on a monitoring function in discouraging the Chinese from doing evil and to accumulate merits. Some deities perform functions that are related to family life, and worshipping them usually meet a need that has to do with trouble in the family such as barrenness and unhappy marriages. Then, there are the gods for community prosperity and protection. There are also deities of heaven and hell. Other deities help agriculture and since China has always been agriculturally based, these deities are worshipped often in the rural areas. It is virtually impossible to categorize the wide variety of deities and spirits in folk religion, and often many of these deities may share a temple. No family worships all these deities, they tend to focus on a few depending on their particular needs and the power they believe a god has demonstrated in meeting these needs (Bush, 1977).

Folk religion adds many more new deities to the religious stream of the Chinese. In this case, the divine power is believed to have been expressed in certain heroes of the past who have done remarkable deeds. When crises struck, Chinese people turn to these ancient heroes and make offerings or pray for relief from the situation. If good results occurred, they would make gods out of these heroes and erect temples to them. Others

would then start to worship these heroes under similar crises. However, the effectiveness of prayer and offering must be demonstrated for continual devotion to them (Bush, 1977).

Respect is a common theme in all dealings with spiritual beings, whether friends, enemies, or relatives (Jochim, 1986). The respect for ancestors, or filial piety, gives rise to ancestral worship. Although the Chinese believed in and worshipped their ancestors, they had only a vague idea of what happened to these spirits in the afterlife. The Buddhist doctrine of karma and reincarnation provided the answer. The doctrine of reincarnation advocates that individual souls are reborn countless times but so were the universe and the world is continually being destroyed and recreated. Buddhists therefore argue that a person's ancestors were inheriting the results of their past deeds. As a result, one must, by his own deeds while he is alive, try to build up good karma for his own afterlife and aid his ancestors, as well as their descendants, in their struggle after death (Bush, 1977). Since one's existence after death is determined by the deeds done in this life time, gifts given to monks for such ceremonies or chantings for ancestors may build up merit for those who have died and build up the image of the surviving relatives as fulfilling their duties of filial piety (Bush, 1977). Thus, it is the life purpose of each Chinese to carry out the acts of filial piety, namely the worshipping of and chantings for ancestors.

There are several motives in ancestral worship. Chinese people wanted their ancestors to be able to in the afterlife in the same manner as their life-style on this earth. As a result, the living relatives try to provide whatever that is necessary for the deceased relatives to maintain their earthly life-style.

A second motive for ancestral worship is not so obvious, persistence ancestral worship may also be due to fear, fear that if the survival essentials were not provided to

these ancestors, such as food, money, and utensils, they might return as ghosts to cause trouble for the living relatives. Thus, Chinese people still celebrate a Festival of the Hungry Ghosts to this day, placing food and wine in front of their homes to satisfy their own ancestral ghosts or other ghosts that have not been cared for by their descendants. The worshippers hope that these hungry ghosts will not come back to haunt them or cause trouble for them.

A third motive for ancestral worship is to inform the ancestral spirits of current happenings in the family, in hope of reassuring them so that they may rest in peace. Lastly, hopes of receiving blessings and protection from ancestors may also be a motive in ancestral worship (Bush, 1977). Consequently, this type of religious system becomes an ethical system where aspects of Self-transcendence and retribitional justice is evident,; good behavior is encouraged and bad discouraged, whether it is due to fear or honor.

Since reverence for ancestors has been a big part of Chinese culture, a set of concerns felt toward the souls of the deceased in China has provided the context for other kinds of spiritual beings. For example, when someone led an unusual life or met an unusual death, obligations toward that person's soul is intensified because the Chinese believe that the soul is in a restless state. Thus, ritual precautions would be taken to pacify the soul so that it would not come back to cause trouble for the living (Jochim, 1986). Hence, it is in honoring ancestors and pacifying other spirits that the Chinese find meaning.

As a result, like the West, the Chinese believe in a personal relationship with the gods since they do try to cultivate a relationship with their gods, through worship, rituals, and prayer. However, since the relationship with their gods is more on a need basis, it is more of a transpersonal sense than a "Westernized personal" sense.

With life being so hard for the Chinese for the most part of its history, how can one feel positive when every cell in your body screams out "injustice"? How can anyone maintain a sense of happiness and purpose? What Folk Religion replies to the question of meaning of life is a combination of values from all three major Chinese religions, which includes accepting fate, venerating family relationships, being treated fairly, and dealing with the spiritual realm carefully and respectfully.

All four Chinese religions advocate acceptance of suffering, either because of fate/karma, and to transcend the present circumstances by fulfill one's duty in family and society with the hope of a better life in the next one. Thus, the four major systems emphasize the need for self-cultivation, relationship, accepting life as it is, and living a self-transcending life. Due to the circumstances that the Chinese endure in the course of history, it is no wonder that the Chinese find meaning in the need to improve self in order to improve society, to focus on the interpersonal relationship since the society at large is ever-changing, to accept their lot in life in order to live contentedly in midst of trial, and to live for a higher purpose than one's own life for one has no control over.

Regardless of the geographical location of the Chinese, somehow these core values have been retained and passed on from one generation to another. However, research on acculturation suggest that for those who have been overseas for a relatively long period of time and especially those who have adapted the acculturation strategy of assimilation may become so identified with the host culture that they may lose quite a bit of their original core values (Berry, 1988). Even in these cases, they may not be completely immune from the influence of the core values of traditional Chinese culture.

Research Approach to Cross-Cultural Psychology

In recent years, there have also been an increase in cross-cultural studies in psychological assessment (Dana, 1993; Pope-Davis & Coleman, 1997; Sadowsky & Impara, 1996; Suzuki, Meller, & Ponterotto, 1996). In cross-cultural studies, assessment tools are often translated or adapted temporarily from a culture where psychology research is flourishing and reliable and valid tests are more readily available (Cheung & Leung, 1996). Issues of culture relating to limitations in the instrument arise when an assessment tool is adapted from another culture, such as omission of culture-specific constructs, transfer of linguistic and semantic nuances of the original language to the language intended, and cultural specificity in research and in development of assessment tools (Irvine & Berry, 1983; Prager, 1995, 1997; Reker, 1988; 1997).

Consequently, it is necessary to be aware of cultural bias in every step of the research process. In being culturally sensitive, it is important to apply methodology that is sensitive to the beliefs and value of the culture under investigation, whether it is the culture where the instrument originates from or the culture for which the new instrument is intended for (Hines, 1993; Maton, 1993; Tran, 1992). Thus, it helps the validity of cross-cultural methodology to have the researcher have a good understanding of the culture being studied. In view of culturally induced limitations in adapting a Western instrument to a non-Western context, it may be necessary to take extra precaution in the adaptation stage, such as analyzing each item of the original instrument, and including culture specific constructs (Prager, Savaya, & Bar-Tur, 2000). Specific to meaning of life in cross-cultural research, it may be valuable to examine additionally the similarities and differences in internal prototypical structure of sources of meaning of the cultures in question, and how different factors within the intended culture may induce the cross-

cultural difference (2000). One way in which both similarities and differences in the factor structure of life meaning may be investigated is through translation of a Western instrument to facilitate cross-cultural comparisons (cultural-universal) and to add new items generated from the particular culture in question (cultural-specific). This should prove to be an improvement over pure translation of a Western instrument or pure generation of cultural specific items because both what is universal across two cultures and what is specific to the one being studied will be investigated.

Since the Personal Meaning Profile (PMP; Wong, 1998) is chosen as the instrument to be validated, the diverse areas of life meaning tested by the PMP must be found within the Chinese culture to explore culture-universal and cultural-specific aspects of sources of meaning found in PMP. Thus, the various aspects of life meaning according to PMP (Relationship, Fair Treatment, Religion, Self-acceptance, Achievement, Self-transcendence, and Intimacy) were examined to enable cross-cultural comparison based on the same items used in PMP. In addition, other items specific to the Chinese were generated to allow for culture-specific factors for the Chinese culture, taken from Chinese religion, philosophy, and history. For the purpose of this study, Confucianism, Taoism, Chinese Buddhism, and popular religion were taken as the point of reference for Chinese values.

Thus, the exploratory research questions for the present study are: What are the sources of meaning according to the Chinese sample? What are the sources of meaning that are different from the original PMP, and are, therefore, unique to the Chinese? In addition, this study will also test the hypothesis that meaning of life will be positively

correlated with well-being; this hypothesis is based on considerable empirical evidence (Wong & Fry, 1998).

CHAPTER THREE: STUDY ONE

Following Wong's (1998) implicit theories approach, the purpose of this study was to discover sources of ideally meaningful life from a Chinese sample. However, it was not intended to be a full-blown qualitative study, because the main aim was to generate items for the construction of a Chinese PMP in Study two.

Subjects

The subjects of this study were recruited by convenience sampling from the general Chinese population. The age range of the subjects was from late teens to 60's, and the time period of data collection was between October 2000 and November 2000. Twenty-eight subjects were gathered from diverse resources: churches, community settings, friends, and families.

The method of data collection employed in this study was through paper-and-pencil questionnaire. The pool of subjects was drawn from two major Canadian cities, namely Montréal and Vancouver, consisted of six subjects from under 20 years old, nine from between ages of 20 to 29, nine from between 30 to 59, and four from those above 60 years old.

Procedure

An open-ended questionnaire in Chinese was given to individual subjects. In this questionnaire, subjects were asked to answer the following questions according to their own opinions: What kind of life would be meaningful and fulfilling to you? What would your ideally meaningful life look like? (see Appendix B).

Results

Most of the responses to the questionnaires were given in paragraphs; some were given in a list of statements. The first step of content analysis was to reduce the raw data into 68 statements, which summarized the data.

The second step of the content analysis was to combine statements that were conceptually or semantically similar, resulting in 42 items. In the third step, statements that were almost identical to the original PMP were deleted. There were 12 statements fitting this description. The remaining 30 statements could be regarded as uniquely Chinese, because they either provide new aspects of the factors of the original PMP, or do not seem to belong to any of the 7 factors.

An example of an item that provides new aspects to the original PMP factor is found in the original factor of Self-acceptance. In one of the original factor of Self-acceptance, the item “accept what cannot be changed” was found. However, one of the meaning statements used by the Chinese sample was “Dutifully accepting my lot in life”. These two items were found to be conceptually similar. However, the new statement adds a different flavor to the original item of accepting what cannot be changed by specifying the unchangeable aspect of life being the subject’s lot in life.

As for an item that did not belong in any of the original PMP factors, an example is also found in the item “Being in touch with nature”. This item was not included in the original PMP, and neither did it fit in any of the original categories of sources of life meaning.

Discussion

A question may arise as to whether the responses from this small sample would provide an adequate representation of meaning for the Chinese and Chinese culture. First of all, it is important to recognize the benefit of having a larger sample. However, for the purpose of generating items for the Chinese PMP for a larger quantitative study, the present sample seems adequate. At least our procedure is superior to the traditional method of generating items for the questionnaire by the professors and a few graduate students. Also, the sample seems to be an adequate for this study because 30 of the 42 statements reflect all the core values of the traditional Chinese culture, evident through a survey of Chinese culture literature. For example, the statement “Having a harmonious family” demonstrates the value placed on one’s family in the Chinese philosophy of Confucianism. And the statement “Leading a sincere and humble life” is the way of life advocated by Buddhist monks. Also, the statement “Being relaxed and pressure-free by going with the flow” summarizes the core doctrine behind Taoism. In addition, 12 of the 42 statements were almost identical to the original PMP items, which suggested cultural-universal items between the Chinese and the North American Caucasian culture.

Due to the vulnerability of qualitative studies to potential biases, caution needed to be taken to protect the reliability and validity of the data. Firstly, different people were involved in collecting the data. The individuals who helped with the data collection process had no idea about the purpose of this study or the personal biases of the researcher. Therefore, it is unlikely that personal biases would enter into data collection. Secondly, two other people who were more knowledgeable than the researcher in the

Chinese language helped in reducing the qualitative data into items. This procedure in replying on helpers who are more knowledgeable reduced the possibility that the researcher would influence the results. Lastly, both of the helpers in data analysis agreed with each other in terms of accuracy of capturing the essence of the responses.

CHAPTER FOUR: STUDY TWO

The purpose of Study two was to construct a Chinese PMP in order to identify the factors of meaning according to Chinese sample. This chapter will focus on the Method section. The Results and Discussion sections will be presented in the next two chapters.

A two-step procedure was used to generate items for the Chinese PMP. The first step was to generate items that seem to be uniquely characteristic of the core values of traditional Chinese culture. This was done in Study one. The second step was to translate the original PMP into Chinese through the procedure of back-translation. This step was intended to determine how the Chinese sample would respond to items based on predominately Caucasian samples in Canada. Perhaps the inclusion of these original items would make it possible for the more traditional cross-cultural study of comparing the Chinese and the other English-speaking countries to be done. The Chinese PMP consisted of 87 items, 57 from the original PMP and 30 from the Chinese sample in Study one.

Subjects

The subjects of this study were recruited by convenience sampling from the general Chinese population. The age range of the subjects was from late teens to 60's, and the time period of data collection was between November 2000 and April 2001. Subjects were gathered from diverse settings: the Internet, churches, community settings, friends, and families.

Responses from 404 subjects were gathered, 256 from the pencil-and-paper format, and 148 from the Internet. However, 12 of the paper-and-pencil questionnaires were not used as part of this study due to excessive incomplete responses. The final pool

of subjects consisted of 392 subjects, 16 (4.1%) from the US, 315 (80.4%) from Canada, 38 (9.7%) from Taiwan, 18 (4.6%) from Hong Kong, 3 (.8%) from Mainland China, and 2 (.4%) from other countries. The demographic background of subjects in the second survey is tallied in Table 5.

Insert Table 5

Materials

Personal Meaning Profile (PMP) by Wong (1998) was used as the instrument assessing meaning of life. The psychometric properties of this instrument have been given in Chapter two.

The Chinese PIL, translated by Shek (1986), has demonstrated adequate reliability. Using Cronbach's alpha, the overall reliability was .88, while using Guttman split-half reliability showed a coefficient of .86. In addition, item-total correlation analysis displayed statistically significant item-total correlation coefficient except for two items, items 7 and 16 ($r = .14$ and $.14$ respectively). The Chinese version of SWLS was also translated by Shek.

Procedure

A closed-ended questionnaire in Chinese was given to individual subjects. This questionnaire consisted of three scales, the Chinese PMP, the Purpose-In-Life Scale, and the Life Satisfaction Scale (see Appendix B).

Two methods were used to collect the data used in this study. One method of data collection employed was through paper-and-pencil questionnaire. The pool of subjects

from this method of data collection was also drawn from Montréal and Vancouver. The second method of data collection was through the survey posted on the Internet. There was no limit on the location of the subject from this subject pool. In this method of data collection, the web address of the survey was emailed to friends of the researcher along with the request of sending the address to all their acquaintances. As a result, most of the subjects were recruited in this method through the snow-ball effect.

CHAPTER FIVE: RESULTS

After deleting excessively incomplete responses, 392 responses were used in this second survey. Principle Components Analysis with Varimax rotation was employed to determine the structure of Chinese sources of life meaning. Twelve factors were retained because they contained more than one item that loaded uniquely on one factor and were interpretable conceptually.

It was recognized that a few items had low loadings that did not reach 0.40 and some items had double loadings. The items with double loadings were allotted to their eventual factors depending on the conceptual similarity between these items and the other items of each factor. The original PMP items with low or double loadings were still retained in order to enable cross-cultural comparison of particular items. Thus, the final Chinese version of PMP had 87 items, 12 factors, and the total cumulative percentage of variance being accounted for is 61.

Insert Table 1

In summary, factor analysis showed that the structure of Chinese sources of meaning in life consists of 12 factors: Self-development, Achievement, Acceptance and Contentment, Western religion, Relationship, Pursuit of Purpose, Family, Be Close to Nature and Authentic, Fair Treatment, Intimate Relationship, Universal Religion, and Self-transcendence.

Reliability analyses were conducted. Item-total correlations for each item of the 12 factors, and the overall internal consistency reliability (alpha), and those for each of the factors were calculated. The overall reliability of the Chinese version of PMP is .97.

The alpha for each of the factors are as follows according to the descending order of percentage of variance: Self-development (.92), Achievement (.90), Acceptance & Contentment (.89), Western religion (.89), Relationship (.90), Pursuit of Purpose (0.88), Family (.88), Be Close to Nature and Authentic (.77), Fair Treatment (.77), Intimate Relationship (.78), Universal religion (.60), and Self-transcendence (.66). After rounding, all the alphas were .60 and above, and none of the items had item-total correlation below .30.

Insert Table 2

The two other scales used in this study is the Purpose-In-Life Scale (PIL) and the Satisfaction With Life Scale (SWLS), both Chinese versions developed by Shek. In this sample, PIL has a reliability alpha of .89 and SWLS has alpha of .86. These alphas are comparable to the original alpha (PIL = .88) (Shek, 1986). Only the variable of gender was significant in the ANOVA conducted with SWLS ($F [1, 377] = 6.11, p < .05, \eta^2 = .016$), and females were significantly higher in life satisfaction than males ($M = 4.00, 3.73$ respectively).

According to Table 4, a correlation matrix of overall meaning, the 12 factors, PIL, and SWLS, all the factors correlated significantly with the overall meaning, with each other, and with the two other scales, highest correlation being .84 and lowest being .20.

Although all the factors correlated with each other and with overall level of life meaning, there were finer distinctions within these correlations. Achievement, Acceptance & Contentment, and Self-development correlated most with overall meaning of life ($r [390] = .84, .83, \text{ and } .81$ respectively). However, Self-transcendence correlated

least with overall meaning, with Intimate relationships and Family next in line ($r [390] = .51, .52, \text{ and } .59$ respectively). In terms of inter-correlations between the 12 factors, Achievement and Pursuit of Purpose correlated the most with each other ($r [390] = .74$). Self-development and Achievement correlated the most secondly ($r [390] = .69$) and Self-development with Pursuit of purpose thirdly ($r [390] = .68$). On the other hand, the lowest inter-correlations among the factors involve Self-transcendence, with Family ($r [390] = .20$) and with Intimate Relationship ($r [390] = .20$).

Overall meaning correlated the most with PIL ($r [390] = .70$) and SWLS ($r [390] = .60$). In terms of specific factors correlating with PIL and SWLS, Acceptance & Contentment has the highest correlation of the 12 factors with purpose in life ($r [390] = .61$) and life satisfaction ($r [390] = .58$) and Self-transcendence has the lowest (PIL $r [390] = .36$; and SWLS $r [390] = .25$).

After adjusting the majority of the correlational analyses to a significance level of .01 instead of merely .05, the tests were still significant. It appeared that even if the chance of Type I error was raised due to the number of analyses done, it should not make a big difference to the results due to higher level of significance of the results. Also, significant tests on the relative magnitude of the correlations were not done because it is not of interest to this study to compare the relative strength of the association between factors and the overall meaning of life or life satisfaction. It is helpful to simply recognize the overall picture of correlation for instructive purposes.

Insert Table 4

The means and standard deviations were calculated for the overall meaning of life and for each of the factors. The total meaning of life according to the Chinese population is 5.16 with a standard deviation of 0.80. Among the 12 factors, the Chinese obtain most of their life meaning from factor 9, “Being Close to Nature and Authentic” ($\underline{M} = 5.90$). The next highest mean is obtained from factor 7, “Family” ($\underline{M} = 5.57$) with the next highest from factor 1, “Self-development” ($\underline{M} = 5.54$), factor 6 ($\underline{M} = 5.4$) and factor 5 ($\underline{M} = 5.34$). The factor with the lowest average is factor 12, “Self-transcendence” ($\underline{M} = 3.83$). In summary, all the factors had means above 4.7 except for factor 12, “Self-transcendence”.

Insert Table 3

Since all 12 factors extracted were found to be significantly correlated to each other, MANOVA was employed in order to detect main effects of age, gender, or religion on PMP. In addition, a series of ANOVAs were conducted to determine the effects of age, gender, and religion on overall life meaning. However, a cross-tabulation of demographic variable frequencies, table 5, showed the elderly group to be of a rather small sample size. Thus, for the MANOVA and ANOVA procedures, this age group was not included in the analysis, as a result, no inference can be made about this age group.

Insert Table 5

Without the elderly age group, a main effect of Religion was evident ($\underline{\Lambda} = 0.49$, \underline{F} [24, 708] = 12.54, $p < .001$, $\eta^2 = .30$). The factors of Acceptance & Contentment (\underline{F} [2,

365] = 8.26, $p < .001$, $\eta^2 = .04$), Western religion ($F [2, 365] = 97.04$, $p < .001$, $\eta^2 = .35$), Family ($F [2, 365] = 3.16$, $p < .05$, $\eta^2 = .02$), Fair Treatment ($F [2, 365] = 5.6$, $p < .005$, $\eta^2 = .03$), and Universal religion ($F [2, 365] = 6.65$, $p < .001$, $\eta^2 = .04$) all showed main effects of Religion. Tukey's Posthoc comparisons showed that in Acceptance & Contentment, Western Religion, Fair Treatment, and Universal Religion, Christians were significantly higher than Other Religions. In Western religion, Christians are significantly higher than Buddhists. In Western Religion, Family, and Universal Religion, Buddhists were significantly higher than Other Religion. However, only in the factor Family were Buddhists significantly higher than Christians.

Excluding the elderly age group, a main effect of Age ($\Lambda = 0.81$, $F [24, 708] = 3.32$, $p < .001$, $\eta^2 = .10$) was apparent. The factors of Acceptance & Contentment ($F [2, 365] = 5.96$, $p < .005$, $\eta^2 = .03$), Western Religion ($F [2, 365] = 5.93$, $p < .005$, $\eta^2 = .03$), Be Close to Nature & Authentic ($F [2, 365] = 3.77$, $p < .05$, $\eta^2 = .02$), Intimate Relationship ($F [2, 365] = 9.03$, $p < .005$, $\eta^2 = .05$), Universal Religion ($F [2, 365] = 6.53$, $p < .005$, $\eta^2 = .04$) all displayed main effects of Age. Tukey's Posthoc comparisons showed that in all the factors that showed a significant main effect of Age except for the Be Close to Nature & Authentic factor, the middle age group (30-59 year old) was significantly higher than the adult group (20-29 year old) and the youth group (under 20 years old). In the Be Close to Nature & Authentic factor, the middle age group was only significantly higher than the adult group.

CHAPTER SIX: DISCUSSION

Factors

The primary purpose of this study was to explore the sources of life meaning for Chinese population. The 12 categories of Chinese life meaning is as follows: Self-development, Achievement, Acceptance & Contentment, Western Religion, Relationship, Pursuit of Purpose, Family, Be Close to Nature & Authentic, Fair Treatment, Intimate Relationship, Universal Religion, and Self-transcendence.

Although 7 of the 12 final factors correspond to the 7 original factors in the English PMP, the relative importance of the factors was different from the original PMP. The order was different in the Chinese version of PMP partly due to the emerging new factors, and partly due to splitting of old categories into new categories. For example, Achievement was no longer the most important source in overall level of life meaning, instead a new category, Self-development, became the most important source. Also Acceptance was no longer the least important but became the third most important.

Some of the new factors represented a finer differentiation of old factors, either a splitting or expansion of the original PMP categories. An example of splitting of categories is that in the original PMP, pursuit of a goal and actually having achieved a goal are merged together as one factor, but in the Chinese sample, they are separate factors because pursuit and achievement are separate concepts in the Chinese mind.

Another example is that family and close friends form one category of intimacy in the original PMP, however in the Chinese version, family emerged as one distinct category. This is not surprisingly given the emphasis that Confucianism, the foundation of Chinese philosophy, gives to the family. Even the rituals and values involved in the

other Chinese religions centered around the family, rituals such as ancestral worship, and values such as filial piety. As a result, Folk Beliefs, a culmination of Chinese philosophy and values, involve series of rituals and superstitions that include the whole extended family. Even deity worship in Folk Beliefs has the value of family at its foundation because often these deities need to be worshipped because they were not within their own families, and if they were not worshipped, then they go out to cause trouble for others. Thus, this is a case of neglect of familial responsibility that is at the root of this form of deity worship, and again, it is based on a lack of familial ancestral worship.

A third example of splitting of categories has to do with acceptance. In the Chinese version of PMP, the original category of acceptance has been expanded to include concepts in Chinese philosophy such as contentment, in other words, accepting with a spirit of contentment. In both Buddhism and Taoism, acceptance of one's lot in life is important. In Buddhism, one is able to accept one's circumstances because one no longer desires anything, as a result, there is a sense of contentment that comes with not desiring and consequently, not suffering, called nirvana. In Taoism, one is able to accept the circumstances of life because it is what is natural and flowing with nature is what the Taoist follower seeks, and contentment will come with knowing that one is doing the right thing, namely following Tao. Consequently, both Buddhist and Taoist doctrine talk about acceptance but with the element of contentment, which is not involved in the original PMP.

The last example of category splitting is in the category of religion. The original category of religion has split into two categories, one being mainly a Western concept and the other being universal concepts of religion. The first category of Western religion

includes concepts such as beliefs in a personal God, based primarily on the Christian concept of personal God with whom you can establish a personal relationship. On the other hand, the second category of Universal religion includes concepts such as belief in afterlife and belief in retribution, which could be found in Eastern religions such as Buddhism, Taoism, Folk beliefs, and in Western religion. Although what each religion proposes specifically about what happens after death differs, there are commonalities involving morality, afterlife, and coherence that come with adhering to the beliefs of any religion, and it is what is being depicted in Universal religion.

Although the item concerning beliefs in a personal God is often construed as a Christian statement, upon further reflection, the “God” referred to in this statement may not necessarily be taken as a monotheistic God but as any deity. For other cultures, beliefs in any deity, in a higher power are consistent with beliefs in a personal God according to Christianity. For example, while the deities in Buddhism may not be personal in the sense of building a relationship with the God, Buddhists do pray to their deities much in the same way as Christians do to their God. In view of the Christian connotation associated with the word “personal”, perhaps this item should have “personal God as conceived by you” attached to it in order to accommodate individual construction of a “personal God”.

There were two new categories that were entirely unique to Chinese population. The first new category is Self-development, clearly a product of Chinese value of cultivating one’s character, moral, and virtues. In contrast, self-cultivation falls more in the category of achievement in Western culture because the Western concept of achievement is more similar to achieving an external goal and less of an internal aim. All

three major Chinese philosophies strongly support the concept of internal Self-development.

The foundation of Confucian doctrine is based on self-cultivation, in morality, in character, and in virtues. Self-development is the key to being a successful human being, harmonized family, thriving society, and eventually, peaceful world. In Buddhism, self-cultivation is also important because it is in this process of self-reflection and meditation that one attains the state of nirvana. The concepts of Self-development is also involved in Taoism because it is while one is trying to think more simply, understand Tao, and merge with the universe, that one's self is being cultivated. Given the strong philosophical background in supporting self-cultivation, it is not surprising that the factor of Self-development accounted for the overall Chinese meaning of life the most.

The second new category that emerged is Being Close to Nature and Being Authentic. Taoism, with its emphasis on flowing with nature and being real and spontaneous could help to explain this category unique to the Chinese. It is within the doctrine of Taoism that nature, and physical and the metaphysical aspect, is emphasized. The Taoist seeker aims to follow Tao, which is the way of nature. Thus, one would want to understand nature, to follow it, to flow with it. With the Taoist emphasis on nonaction, flowing with nature could be taken as not going against the tide or the circumstances of life, but being close to it and accepting it as it is. Being Close to Nature is also being simple and spontaneous, the Taoist teacher would say. Therefore, accepting one's lot in life and being real and spontaneous are important aspects to Taoist, and hereby, important to overall meaning of life according to the Chinese.

These new factors do seem to be unique to the Chinese sample because they are not found in the original PMP. Although factors such as Self-development and Being Close To Nature and Being Authentic may indeed be qualities intrinsic to humanistic and existential theories, in terms of culture, these theories have not permeated the Western culture in the same way that Confucian or Taoist teachings have the Chinese culture. Thus, it could be said that these factors are unique to Chinese people.

To summarize, it could be concluded that the 12 factors extracted from the Chinese version of PMP is a good reflection of Chinese culture and values because they are found prevalently in Chinese literature. In addition, another external criterion for the factors is found in the literature concerning the psychology of Chinese people, which reflect similar characteristics that were found in this study (Bond, 1986; Lee & Zane, 1998; Wong & Ujimoto, 1998).

Preliminary Reliability and Validity of Chinese PMP

In terms of the preliminary reliability of the Chinese PMP, the alphas for all the subscales are fairly high. Likewise, item-total correlations are also sufficiently high. Thus the internal consistency for all factors appears to be adequate.

In terms of preliminary validity of the Chinese PMP, evidence toward factorial validity and concurrent validity can be explored. All 12 factors reflect Chinese conceptions of meaning of life based on their philosophy and religion. The dominant view of the Chinese in this sample taken from the influences of their cultural heritage reflect what a good or meaningful life looks like, and it seems to correspond to the concepts behind the 12 factors. The factorial validity being established here is empirical validity. This study cannot claim theoretical validity because this study did not set out to

support a theory with empirical data since there was no theory on Chinese sources of life meaning to begin with. Neither can this study claim factor invariance in its factorial validity because there is no research supporting that the factors are reliable, there is a need for further research on validating the stability of these 12 factors. However, this study could claim empirical factorial validity because the factors were found in the literature of Chinese culture and of the psychology of the Chinese people.

The use of PIL adds additional evidence of validity. Since a meaningful life is a satisfying life, the fact that the 12 factors of Chinese PMP correlate with the SWLS provides initial evidence for concurrent validity of the Chinese PMP. Since a meaningful life is a satisfying and purposeful life, the fact that the 12 factors of Chinese PMP correlate with the 2 other scales (PIL, SWLS) shows that the Chinese PMP has concurrent validity with life purpose and psychological well-being (life satisfaction).

Correlates of Meaning

According to this study, the sources of meaning that correlated the most with overall meaning of life are Achievement, Acceptance & Contentment, and Self-development, while Self-transcendence, Intimate relationship, and Family correlated the least. This trend of results is the exact opposite of the result of the original PMP.

In the original study of PMP, the correlation of Acceptance factor to overall level of meaning was the second lowest relative to the other factors, tending to be marginal. However, for the Chinese sample, the Acceptance factor is relatively high in its correlation with overall meaning, as well as in its correlation with purpose in life and life satisfaction (r [390] = .83, .61, and .58, respectively).

This elevated correlation may be due to the cultural difference of Chinese placing more importance on accepting present circumstances, as taught by Buddhism and Taoism. Another reason for the importance placed on the factor of Acceptance by the Chinese sample may also be due to the added element of contentment. This positive attitude toward acceptance, which overlaps with life satisfaction, may have accounted for the high correlations in the new factor of Acceptance & Contentment as opposed to the original factor of Self-acceptance in the original PMP.

Another trend that is at odds with the original PMP study is on the factor of Self-transcendence. For the Caucasians, Self-transcendence correlated second highest to overall meaning, while for the Chinese, it correlated lowest. One speculation may be that contemporary Chinese are less concerned about social issues, and since the items of the original Self-transcendence factor have more to do with the society at large, the Chinese would not agree too closely with it. The original Self-transcendence factor included items such as “making a difference in the world”, “contributing to society”, and “making this world a better place”, reflecting a broader concern with the society. Since China has had a history of political turmoil, it may be that Chinese people have learned to be more focused on themselves, to manage their own life situations before they become concerned about others. It may also be that the part pertaining to purpose and mission in life of the original Self-transcendence factor has been moved to a new factor called Pursuit of Purpose that the old factor of Self-transcendence has been weakened in its correlation with overall meaning. In other words, the Chinese Self-transcendence factor is narrower in scope without elements of life purpose and mission in comparison to the original.

In terms of intercorrelations among the factors, Achievement, Pursuit of Purpose, and Self-development correlated the most with each other. Achievement and Pursuit of Purpose correlated the most with each other, while Achievement with Self-development second, while Self-development with Pursuit of Purpose third. This result was not surprising considering the weight that Confucianism put on the value of Self-development, which relates to external achievement, and the fact that both Self-development and achievement are pursuits of the Chinese life purpose.

The lowest inter-correlations among the factors are Self-transcendence with Family, and with Intimate Relationship. This low correlation could be explained by the fact that the items within the original factor of Self-transcendence included items that were split into the new category of Pursuit of Purpose, Achievement, and Universal Religion. As a result, the new factor of Self-transcendence consisted only of items pertaining to the broad societal level, and less to do with family and intimate relationships.

As established in literature review, life meaning is related to well-being, and well-being is related to measures of happiness such as life satisfaction. Thus, despite the fact that the specific correlates of life meaning and well-being were not clear the overall level of life meaning correlated higher with purpose in life (PIL) and life satisfaction (SWLS) than any specific factor in this study.

Although the specific factor that correlate the most and least with PIL and SWLS are Acceptance & Contentment and Self-transcendence respectively, the order in which PIL and SWLS correlate with different factors is different. For example, the next most correlated factor with PIL is Achievement while with SWLS is Fair Treatment. The order

of factors that purpose in life and life satisfaction is correlated with being different makes conceptual sense since the two are different concepts. However, the fact that both correlated the highest with overall level of life meaning and the second highest with the factor of Acceptance & Contentment suggest that the connection between life meaning with life purpose and life satisfaction is this particular factor. In the same way, Self-transcendence seems to make the least difference in the relationship of life meaning and life purpose, and life meaning and life satisfaction.

Differences in Age and Religious Affiliation

With the elderly age group filtered out, Christians were found to be of higher overall level of meaning, with Buddhist being second highest, and Other Religions being third. Since there were no indications of what other religions may be, and since there were no categories for atheists, this category of sample may include a variety of religious and non-religious people. As a result, more specific comparison may be suggested for future studies in the religious aspects of Chinese samples in the realm of life meaning.

Within the factors, it is no wonder that Christians exhibit higher meaning in the factor of Western Religion than Buddhists. However, it is interesting to note that although acceptance and fair treatment partake in large components of Buddhist doctrine, Christians actually demonstrate higher meaning in the factors of Acceptance & Contentment and Fair Treatment. Also, it may be of interest for future study to explore why Chinese Buddhists would score higher meaning on the factor of Family, whether it is due to the “compassion” part of Buddhist teaching and how it makes a significant difference in view of Christian teachings of compassion.

In terms of age difference, it is not surprising to see that the middle age group tends to exhibit higher life meaning in factors such as Acceptance & Contentment, Western Religion, Intimate Relationship, and Universal Religion since meaning seems to increase with age. Yet age does not seem to be make a difference in overall meaning while it did in the original PMP study. This is another point of cross-cultural comparison that may be of interest in future studies.

Lastly, it would also be interesting to see why gender does not make a significance difference on Chinese life meaning while it did on the Caucasian sample of original PMP.

Limitations and Contributions

Some of the common problems that plague cross-cultural studies are also in this study, problems such as score equivalence across different cultures due to the consideration that different meanings are attached to items, concepts, or domains in different cultures. Score equivalence may posed to be a problem if the cultural population exhibits more hesitation or inclination to use extreme scores. It is an attempt to counteract the problem of score equivalence that the preliminary open-ended survey was given; the generation of items pertaining to the Chinese would come from the Chinese so that if score equivalence were a problem, it would not as severe in light of the broader pictures of culturally valid items. Therefore, the problem of score equivalence would also justify the importance of this study in choosing not to simply translate the PMP but to add items that are unique to the Chinese culture.

It is of common knowledge that due to historical, geographical, and political changes, Chinese is not a homogeneous group and nor is Chinese culture is a

homogeneous concept. However, it is important to recognize that Chinese population, whether from Taiwan, Hong Kong, China, or from North America, the traditional ideology and philosophy remains the same because of their common history. It is possible that despite acculturation from a variety of influences, there are some core values of what constitutes “Chinese values” from Confucianism, Buddhism, and Taoism that remains influential to the Chinese. Some of the core values may be an importance placed on the family, respect for elders, letting nature runs its course, and enduring hardships of life.

There have been studies done on North American Chinese on various “Chinese values”, with surprisingly nonsignificant results in terms of differences between Chinese values of North American and Asian Chinese (Liu, 1996). There have also been arguments put forth in support of similarities in core Chinese values and aspects of culture that are found in Chinese from Taiwan and from Mainland China (Liu, 1996). Therefore, it remains to be seen that the decision of this study to assume similarity of culture between these Chinese subcultures is justified. This may become an important indication for the direction of future studies; to do comparisons between Chinese in North America and in Asia.

Another possible direction for future studies includes an emphasis on the Chinese elderly. Due to a lack of response from this age group and as an exploratory/preliminary study, the elderly was not included in the final analysis of the study, and as a result, no implications could be drawn from this study. This lack of response was partly due to the internet method of data collection, which had its limitations because it tended to attract subjects that are more educated, and that had access to the internet. Therefore, the sample in this study was not an entirely representative sample of the Chinese people. As a result,

it would be of interest for the operational definition of “Chinese sample” to be even broader in future studies dealing with Chinese meaning of life, especially if the results of the study were to be of use in promoting Chinese uses of mental health services. Perhaps with a broader sample, the results may be broader in scope. However, given the limitations of this study, the factors resulting from the items do seem to capture not only the factors from the original PMP but also the factors that reflect core values of the Chinese culture.

As an exploratory study on Chinese sources of life meaning, the focus of this study is primarily on the substantive, cultural content, rather than the psychometrics, of the Chinese PMP. As a result, the current version of the Chinese PMP is yet to be fully validated and evaluated for reliability. In order to develop a more completely reliable and valid measure of Chinese meaning of life, issues in psychometrics must be addressed further. One recommended focus for future studies is to further evaluate the psychometric properties of the Chinese PMP, such as convergent and discriminant validity, factorial validity, and predictive validity. Also, cross-validation of the results of this study is needed in view of the large number of items of the Chinese PMP in relation to the number of subjects employed in this study. Thus, there is a call for future research to strengthen the validity and reliability of Chinese PMP.

In terms of contributions, this is the first comprehensive study of life meaning according to the Chinese. Secondly, this study also made significant contribution to the field of cross-cultural studies, specifically in methodology. The methodological advances made in this study are that the Chinese version of PMP included items from the original PMP to allow for direct cross-cultural comparisons while adding new items that pertain

specifically to the Chinese. This approach is different from the old approach of arbitrarily translating an instrument into a second language and giving it to the sample in question because the original translated items have been verified by the Chinese sample, more than eighty percent of items having been reported by an independent Chinese sample. Also, the methodological approach used in this study also added new items suggested by the independent Chinese sample to enable a broader inclusion of sources of life meaning that were not included in the Caucasian version yet are specific to the Chinese.

This methodological approach is a way of ensuring cultural relevance and cultural equivalence of an instrument used in cross-culturally. In view of the ever-existing concern in cross-cultural psychology of etic-emic issues and cultural equivalence of cultural equivalence of an instrument, this provides a promising way of looking at both universal and cultural-specific aspects of meaning (Davidson, 1976, 1979; Frederiksen, 1976; Jahoda, 1976). Other studies of cross-culturally verifying and validating the 7 original PMP sources of meaning are underway (Kim, 2001) and these sources seem to be the internal prototypical structure of meaning as suggested by Wong (1998).

Another contribution that this study made in comparison to previous studies is that the sample employed were of a broader operational definition, not only of the Chinese from Hong Kong but also from Taiwan and Mainland China, thereby reflecting the lack of homogeneity of the Chinese people.

REFERENCES

- Allan, J. (1990). Focusing on living, not dying: A naturalistic study of self-care among seropositive gay men. Holistic Nursing Practice, 4, 56-63.
- Baumeister, R.F. (1991). Meaning of Life. New York: The Guildford Press.
- Beck, L. A. (1928). The story of oriental philosophy. Philadelphia: Blakiston Company.
- Berry, K.W. (1988). Acculturation and psychological adaptation: A conceptual overview. In J.W. Berry & R.C. Annis (Eds.), Ethnic psychology: Research and practice with immigrants, refugees, native peoples, ethnic groups and sojourners. (pp. 41-51). Lisse, The Netherlands: Swets & Zeitlinger.
- Berthrong, J. (2000). Confucianism: How to serve the spirits and the gods. In J. Runzo & N. M. Martin (Eds.), The meaning of life in the world religions. (pp. 163-178). Oxford: One World Publications.
- Bond, M. H., & Hwang, K. K. (1986). The social psychology of Chinese people. In M. H. Bond (Ed.), The psychology of the Chinese people (pp. 213-266). Hong Kong: Oxford University Press.
- Brislin, R.W. (1990). Applied cross-culturally psychology: An introduction. In Brislin, R.W. (ed.), Applied cross-culturally psychology. Newbury Park: Sage Publications, Inc.
- Bush, R. C. (1977). Religion in China. Niles: Argus Communications.
- Chamberlain, K., Petrie, K., & Azariah, R. (1992). The role of optimism and sense of coherence in predicting recovery following surgery. Psychology and Health, 7, 301-310.
- Cheung, M. F., & Leung, K. (1996). Development of the Chinese personality assessment inventory. Journal of Cross-cultural psychology, 27(2), 181-189.
- Coward, D. D. (1994). Meaning and purpose in the lives of persons with AIDS. Public Health Nursing, 11(5), 331-336.
- Creel, H. G. (1929). Sinism: A study of the evolution of the Chinese world-view. Chicago, IL: The Open Court.
- Crumbaugh, J. C., & Maholick, L. T. (1969). Manual of instructions for the Purpose in Life Test. Muster: Psychometric Affiliates.
- Dana, R. H. (1993). Multicultural assessment perspectives for professional psychology. Boston: Allyn & Bacon.
- Debats, D.L. (1999). An inquiry into existential meaning: Theoretical, clinical and phenomenal perspective. In G. Reker & K. Chamberlain (Eds), Existential meaning: Optimizing human development across life span. Thousand Oaks, CA: Sage.
- Diener, E., Emmons, R.A. (1985). The satisfaction with life scale. Journal of Personality Assessment, 49, 71-75.
- Emmonds, S., & Hooker, K. (1992). Perceived changes in life meaning following bereavement. Omega: Journal of Death and Dying, 25, 307-318.
- Fife, B. L. (1994). The conceptualization of meaning in illness: Cancer. Social Science and Medicine, 38(2), 309-316.
- Flannery, R. B., Perry, J. C., Penk, W. El, & Flannery, G. K. (1994). Validating Antonovsky's sense of coherence scale. Journal of Clinical Psychology, 50(4), 575-577.

- Flannery, R. B., & Flannery, G. J. (1990). Sense of coherence, life stress, and psychological distress: A prospective methodological inquiry. Journal of Clinical Psychology, 46(4), 415-420.
- Frankl, V.E. (1965). Man's search for meaning. New York: Washington Square Press.
- Gaskins, S., & Brown, K. (1992). Psychosocial responses among individuals with human immunodeficiency virus infection. Applied Nursing Research, 5, 111-121.
- Hardcastle, B. (1985). Midlife themes of invisible citizens: An exploration into how ordinary people make sense of their lives. Journal of Humanistic Psychology, 25, 45-63.
- Harlow, L. L., Newcomb, M. D., & Bentler, P. M. (1986). Depression, self-derogation, substance abuse, and suicide ideation: Lack of purpose in life as a mediational factor. Journal of Clinical Psychology, 42(1), 5-21.
- Hines, A. M. (1993). Linking qualitative and quantitative methods in cross-cultural survey research: Techniques from cognitive science. American Journal of Community Psychology, 21, 729-746.
- Hsieh, Y. -W. (1967). Filial piety and Chinese society. In C. A. Moore (Ed.), The Chinese mind: Essentials of Chinese philosophy and culture (pp. 167-187). Honolulu: East-West Center Press.
- Irvine, S. H., & Berry, J. W. (Eds.). (1983). Human assessment and cultural factors. New York: Plenum.
- Jochim, C. (1986). Chinese religions: A cultural perspective. Englewood Cliffs: Prentice-Hall Inc.
- Kendall, J. (1992). Promoting wellness in HIV-support groups. Journal of the Association of Nurses in AIDS Care, 3, 28-38.
- King, A. Y. C., & Bond, M. H. (1985). The Confucian paradigm of man: A sociological view. In W. T. Tseng & W. Wu (Eds.), Chinese culture and mental health. New York: Academic Press.
- Kim, M. (2001). Exploring sources of life meaning and life satisfaction among Koreans. Manuscript in preparation.
- Kim, U. (1997). Asian collectivism: An indigenous perspective. In H. S. R. Kao & D. Sinha (Eds.), Asian perspectives on psychology (pp. 147-163). Thousand Oaks, CA: Sage Publications.
- Lee, S. H. (1991). Virtues and rights: Reconstruction of Confucianism as a rational communitarianism. Unpublished doctoral dissertation, University of Hawaii, Honolulu.
- Lee, L. C., & Zane, N. W. S. (1998), Handbook of Asian American psychology. Thousand Oaks, CA: Sage Publications.
- Legge, J. (1930). The four books: Confucian analects, the great learning, the doctrine of the mean, and the works of Mencius. Shanghai: The Chinese Book Company.
- Leslie, R. C. (1994). Frankl's case of Elfriede G. International Forum for Logotherapy, 17(2), 114-120.
- Levine, M. (2000). The positive psychology of Buddhism and yoga. Mahwah: Lawrence Erlbaum Associates, Inc.
- Liu, D. (1979). The tao and Chinese culture. New York: Schocken Books.

- Maspero, H. (1981). Taoism and Chinese religion (F. A. Kierman, Jr., Trans.). Amherst, MA: The University of Massachusetts Press. (Original work published in 1971)
- Maton, K. I. (1993). A bridge between cultures: Linked ethnographic-empirical methodology for culture anchored research. American Journal of Community Psychology, *21*, 747-773.
- Mullen, P. M., Smith, R. M., & Hill, E. W. (1993). Sense of coherence as a mediator of stress for cancer patients and spouses. Journal of Psychosocial Oncology, *11*(3), 23-46.
- Nivison, D. S. (1996). The paradox of virtue. In B. W. Van Norden (Ed.), The ways of Confucianism: Investigations in Chinese philosophy (pp. 31-43). Chicago, IL: The Open Court.
- Novacek, G. A., O'Malley, P. M., Anderson, R. A., & Richards, F. E. (1990). Testing a model of diabetes self-care management: A causal model analysis with LISREL. Evaluation and the Health Professions, *13*, 298-314.
- Nyamathi, A., M. (1993). Sense of coherence in minority women at risk for HIV infection. Public Health Nursing, *10*(3), 151-158.
- O'Connor, K., & Chamberlain, K. (1996). Dimensions of life meaning: A qualitative investigation at mid-life. British Journal of Psychology, *87*, 461-477.
- Overmeyer, D. L. (1986). Religions of China: The world as a living system. San Francisco: Harper & Row, Publishers, Inc.
- Pearson, P. R., & Sheffield, B. F. (1974). Purpose in life and the Eysenck Personality Inventory. Journal of Clinical Psychology, *30*, 563-564.
- Phillips, W. M. (1980). Purpose in life, depression, and locus of control. Journal of Clinical Psychology, *33*, 588-693.
- Pope-Davis, D. B., & Coleman, H. L. K. (1997). Multicultural counseling competencies: Assessment, education and training, and supervision. Thousand Oaks, CA: Sage.
- Prager, E. (1995). Exploring personal meaning in an age-differentiated Australian sample: Another look at the Sources of Meaning Profile (SOMP). Journal of Aging Studies, *10*, 117-136.
- Prager, E. (1997). Sources of personal meaning for older and younger Australian and Israeli women: Profiles and comparisons. Aging and Society, *17*, 167-189.
- Prager, E., Savaga, R., & Bar-Tur, L. (2000). The development of a culturally sensitive measure of sources of life meaning. In Reker, G., & chamberlain, K. (Eds), Existential meaning: Optimizing human development across life span. Thousand Oaks, CA: Sage.
- Prager, E., & Solomon, Z. (1995). Correlates of war-induced stress responses among late middle-aged and elderly Israelis. International Journal of Aging and Human Development, *41*(3), 203-220.
- Reker, G. T. (1977). The Purpose-in-Life test in an inmate population: An empirical investigation. Journal of Clinical Psychology, *33*, 588-693.
- Reker, G. T. (1988). Sources of personal meaning among middle-aged and older adults: A replication. Paper presented at the Annual Meeting of the Gerontological Society of America, San Francisco, CA.

Reker, G. T. (1991). Contextual and thematic analyses of sources of provisional meaning: A life-span perspective. Invited symposium presented at the International Society of the Study of Behavioral Development (ISSBD), Minneapolis, MN.

Reker, G. T. (1994). Logotherapy and logotherapy: Challenges, opportunities, and some empirical findings. The International Forum for Logotherapy, 17, 47-55.

Reker, G. T. (1997). Personal meaning, optimism, and choice: Existential predictors of depression in community and institutional elderly. The Gerontologist, 37, 709-716.

Reker, G. T. (2000). Theoretical perspective, dimensions, and measurement of existential meaning. In G. T. Reker & K. Chamberlain (Eds.), Exploring existential meaning: Optimizing human development across the life span (pp. 39-55). Thousand Oaks, CA: Sage Publications.

Reker, G. T., & Butler, B. (1990). Personal meaning, stress and health in older adults. Paper presented at the Canadian Association on Gerontology, Victoria, BC.

Reker, G. T., & Guppy, B. (1988). Sources of personal meaning among young, middle aged, and older adults. Paper presented at the Annual Meeting of the Canadian Association on Gerontology, Halifax, Nova Scotia.

Reker, G. T., Peacock, E. J., & Wong, P. T. P. (1987). Meaning and purpose in life and well-being: A life-span perspective. Journal of Gerontology, 42, 44-49.

Reker, G. T., & Wong, P. T. P. (1988). Aging as an individual process: Toward a theory of personal meaning. In J. E. Birren & V. L. Bengston (Eds.), Emergent theories of aging (pp. 214-246). New York: Springer.

Ryland, E., & Greenfeld, S. (1991). Work stress and well being: An investigation of Antonovsk's sense of coherence model. Journal of Social Behavior and Personality, 6, 1-16.

Schwartzberg, S. S. (1993). Struggling for meaning: How HIV-positive gay men make sense of AIDS. Professional Psychology: Research and Practice, 24(4), 483-490.

Shek, D. T. L. (1989). Validity of the Chinese version of the General Health Questionnaire. Journal of Clinical Psychology, 45(6), 890-897.

Shek, D. T. L. (1992). Meaning in life and psychological wellbeing: An empirical study using the Chinese version of the Purpose in Life questionnaire. Journal of Genetic Psychology, 153(2), 185-201.

Shek, D. T. L. (1993). The Chinese Purpose in Life test and psychological wellbeing in Chinese college students. The International Forum for Logotherapy, 16, 35-42.

Shek, D. T. L., Hong, E. W., & Cheung, M. Y. P. (1986). The Purpose in Life questionnaire in a Chinese context. Journal of Psychology, 121(1), 77-83.

Sodowsky, G. R., & Impara, J. C. (1996). Multicultural assessment in counseling and clinical psychology. Lincoln, NE: Buros Institute of Mental Measurement.

Sommer, D. (1995). Chinese religion: An anthology of sources. New York: Oxford University Press.

Stetz, K. M. (1987). Relationship among background characteristics, purpose in life, and caregiving demands on perceived health. Twentieth Annual Communicating Nursing Research Conference, Tempe, AZ.

Suzuki, L. A., Meller, P. M., & Ponterotto, J. G. (1996). Multicultural psychological and educational applications. San Francisco: Jossey-Bass.

Tran, T. V. (1992). Subjective health and subjective well-being among minority elderly: Measurement issues. Journal of Social Service Research, 16, 133-146.

Wieger, L. (1988). The personal disciples of Confucius. In D. Bruce (Ed.), Phistoires des crouances religieuses et des opinions philosophicques en chine [Philosophy and religion in China](pp. 43-48). Felinfach, Lampeter: Llanerch Enterprises.

Wilhelm, R. (1978). Tao te ching: The book of meaning and life. New York: Routledge and Kegan Paul, Inc.

Wong, P. T. P. (1998). Implicit theories of meaningful life and the development of the Personal Meaning Profile. In P. T. P. Wong & P. S. Fry (Eds.), The human quest for meaning: A handbook of psychological research and clinical applications (pp. 111-140). Mahwah, NJ: Erlbaum.

Wong, P. T. P., & Fry, P. S. (Eds.). (1998). The human quest for meaning: A handbook of psychological research and clinical applications. New Jersey: Lawrence Erlbaum Associates, Publishers.

Wong, P. T. P., & Ujimoto, K. V. (1998). The elderly: Their stress, coping, and mental health. In L. C. Lee & N. W. S. Zane (Eds.), Handbook of Asian American psychology (pp. 165-209). Thousand Oaks, CA: Sage Publications.

Yalom, I. D. (1980). Existential psychotherapy. New York: Basic Books.

Yang, K. -S. (1997). Theories and research in Chinese personality: An indigenous approach. In H. S. R. Kao & D. Sinha (Eds.), Asian perspectives on psychology (pp. 147-163). Thousand Oaks, CA: Sage Publications.

Yang, K. S., Yeh, K. H., & Huang, L. L. (1989). Social-psychological aspects of Chinese filial piety: Conceptuatization and measurement. Bulletin of the Institute of Ethnology, Academia Sinica (Taiwan), 65, 171-227.

Yarnell, T. (1972). Validation of the Seeking of Noetic Goals test with Schizophrenic and normal subjects. Psychological Reports, 30, 79-82.

Yu, A.-B. (1992). The self and life goals of traditional Chinese: A philosophical and psychological analysis. In A.-M. Bouvy et al. (Eds.), Journeys into cross-cultural psychology: Selected papers from the Eleventh International Conference of the International Association for Cross-Cultural Psychology (pp. 50-67). Berwyn, PA: Swets & Zeiflinger.

Zika, S. & Chamberlain, K. (1987). Relation of hassles and personality to subjective well-being. Journal of Personality and Social Psychology, 53, 155-162.

Zika, S., & Chamberlain, K. (1992). On the relation between meaning in life and psychological well-being. British Journal of Psychology, 83, 133-145.

APPENDIX A: TABLES

Table 1

Factor Structure of Chinese PMP

	Factor 1 Self-development	Factor 2 Achievement
“Continue to learn more things”	.66	
“Actively pursue my own ideals & do what I want”	.53	
“Hard-working, being diligent in doing my duty”	.53	
“Give back to society”	.45	
“Learn lessons from life & cherish every moment”	.49	
“Learn & study continuously”	.68	
“Pursuit of knowledge gives meaning & contentment”	.76	
“Enrich life by acquiring knowledge daily”	.74	
“Study diligently in school to enrich your life”	.73	
“Learn different languages”	.67	
“Need personal space & time”	.45	
“Successful in achieving aspirations”		.44
“Like challenges”		.46
“Take initiative”		.55
“Able to make full use of abilities”		.57
“Strive to do best”		.67
“Committed to work”		.45
“Enthusiastic about what I do”		.60
“Not give up when face setbacks/obstacles”		.61
“Persistent & resourceful in attaining goals”		.61
“Value my work”		.51
“Make significant contributions to society”		.56
Eigenvalue	26.97	4.56
Percentage of Variance		
Accounted for by Factor	31.00	5.25
Cumulative Percent of Variance	31.00	36.24

Table 1(cont.)

	Factor 3 Acceptance &Contentment	Factor 4 Western Religion	Factor 5 Relationship
“At peace with myself”	.48		
“Accept my limitations”	.28		
“At peace with my past”	.28		
“Accept what cannot be changed”	.44		
“Be relaxed, pressure-free by going with the flow”	.70		
“Live my own life & do what I want to do”	.44		
“Experience equanimity in midst of difficulties”	.72		
“Feel peaceful & serene”	.58		
“Relax & not worry about tomorrow”	.73		
“I am content”	.60		
“Dutifully accepting my lot in life”	.39		
”Sense of joyful contentment”	.56		
“Lead simple life, feeling serenity & gratitude”	.43		
“At peace with God”		.84	
“Believe in ultimate purpose in life”		.44	
“Sense of mission/calling”		.42	
“Seek to do God’s will”		.84	
“Seek higher values than self-interests”		.44	
“Seek to glorify God”		.78	
“Believe can have personal relationship with God”		.81	
“Believe in order & purpose in universe”		.54	
“Increase in inner peace”		.46	
“Care about other people”			.55
“Have someone to share intimate feelings with”			.62
“Relate well to others”			.60
“Have a number of good friends”			.70
“Am trusted by others”			.62
“Am highly regarded by others”			.60
“Altruistic & helpful”			.50
“Am liked by others”			.66
“Bring happiness to others”			.62
“Contribute to the well-being of others”			.40
Eigenvalue	4.04	3.45	2.46
Percentage of Variance			
Accounted for by Factor	4.64	3.96	2.82
Cumulative Percent of Variance	40.88	44.84	47.66

Table 1(cont.)

	Factor 6 Pursuit of Purpose	Factor 7 Family	Factor 8 Being Close to Nature&Authentic	Factor 9 Fair Treatment
“Pursue worthwhile objectives”	.68			
“Strive to achieve my life goals”	.63			
“Believe in the value of my pursuits”	.64			
“Seek to actualize my potentials”	.51			
“Found rough justice in this world”	.34			
“Important to dedicate my life to a cause”	.34			
“Have purpose & direction in life”	.43			
“Strive toward personal growth”	.45			
“Pursue personal growth”	.45			
“I have good family life”		.78		
“Have a harmonious family”		.82		
“Have a healthy, peaceful family”		.84		
“Make my whole family happy”		.46		
“Learned setbacks are inevitable part of life”	.50			
“Lead an authentic life”			.50	
“Be in touch with nature”			.53	
“Enjoy beautiful scenery”			.53	
“Lead a sincere & humble life”			.45	
“Life has treated me fairly”				.41
“Treated fairly by others”				.64
“Received my fair share of chance/rewards”				.56
“Learned to live with suffering & make best of it”				.42
“Acquire more education”				.39
Eigenvalue	2.09	1.84	1.66	1.53
Percentage of Variance				
Accounted for by Factor	2.40	2.12	1.91	1.76
Cumulative Percent of Variance	50.07	52.19	54.10	55.86

Table 1(cont.)

	Factor 10 Intimate Relationship	Factor 11 Universal Religion	Factor 12 Self- Transcendence
“Have confidants to give me support”	.64		
“Have mutually satisfying relationship”	.67		
“Found someone I love deeply”	.73		
“Believe human life governed by moral law”		.47	
”Believe in coherence & continuity to life”		.42	
“Believe in afterlife”		.53	
“Attempt to leave behind a legacy”		.47	
“Believe I can make a difference in the world”			.65
“Engage in creative work”			.51
“Strive to make this world a better place”			.40
Eigenvalue	1.49	1.42	1.35
Percentage of Variance			
Accounted for by Factor	1.71	1.63	1.56
Cumulative Percent of Variance	57.57	59.20	60.76

Table 2

Item-total Correlations and Reliability Measures of Factors

	Item-Total Correlation
<u>Factor 1 = Self-development</u>	
(Cronbach's Alpha = .92)	
“Continue to learn more things”	.69
“Actively pursue my own ideals & do what I want”	.66
“Hard-working, being diligent in doing my duty”	.68
“Give back to society”	.62
“Learn lessons from life & cherish every moment”	.67
“Learn & study continuously”	.75
“Pursuit of knowledge gives meaning & contentment”	.76
“Enrich life by acquiring knowledge daily”	.80
“Study diligently in school to enrich your life”	.73
“Learn different languages”	.62
“Need personal space & time”	.44
<u>Factor 2 = Achievement</u>	
(Cronbach's Alpha = .90)	
“Successful in achieving aspirations”	.61
“Like challenges”	.61
“Take initiative”	.70
“Able to make full use of abilities”	.69
“Strive to do best”	.70
“Committed to work”	.53
“Enthusiastic about what I do”	.69
“Not give up when face setbacks/obstacles”	.68
“Persistent & resourceful in attaining goals”	.64
“Value my work”	.52
“Make significant contributions to society”	.54

Table 2(cont.)

	Item-Total Correlation
<u>Factor 3 = Acceptance & Contentment</u>	
(Cronbach's Alpha = .89)	
“At peace with myself”	.64
“Accept my limitations”	.48
“At peace with my past”	.33
“Accept what cannot be changed”	.52
“Be relaxed, pressure-free by going with the flow”	.63
“Live my own life & do what I want to do”	.38
“Experience equanimity in midst of difficulties”	.67
“Feel peaceful & serene”	.71
“Relax & not worry about tomorrow”	.73
“I am content”	.69
“Dutifully accepting my lot in life”	.63
”Sense of joyful contentment”	.71
“Lead simple life, feeling serenity & gratitude”	.61
<u>Factor 4 = Western Religion</u>	
(Cronbach's Alpha = .89)	
“At peace with God”	.79
“Believe in ultimate purpose in life”	.44
“Sense of mission/calling”	.55
“Seek to do God's will”	.82
“Seek higher values than self-interests”	.51
“Seek to glorify God”	.76
“Believe can have personal relationship with God”	.76
“Believe in order & purpose in universe”	.58
“Increase in inner peace”	.53

Table 2(cont.)

	Item-Total Correlation
<u>Factor 5 = Relationship</u>	
(Cronbach's Alpha = .90)	
"Care about other people"	.57
"Have someone to share intimate feelings with"	.58
"Relate well to others"	.64
"Have a number of good friends"	.64
"Am trusted by others"	.68
"Am highly regarded by others"	.66
"Altruistic & helpful"	.64
"Am liked by others"	.75
"Bring happiness to others"	.73
"Contribute to the well-being of others"	.56
<u>Factor 6 = Pursuit of Purpose</u>	
(Cronbach's Alpha = .88)	
"Pursue worthwhile objectives"	.69
"Strive to achieve my life goals"	.67
"Believe in the value of my pursuits"	.64
"Seek to actualize my potentials"	.64
"Found rough justice in this world"	.48
"Important to dedicate my life to a cause"	.53
"Have purpose & direction in life"	.64
"Strive toward personal growth"	.63
"Pursue personal growth"	.63
<u>Factor 7 = Family</u>	
(Cronbach's Alpha = .88)	
"I have good family life"	.73
"Have a harmonious family"	.87
"Have a healthy, peaceful family"	.88
"Make my whole family happy"	.51

Table 2(cont.)

	Item-Total Correlation
<u>Factor 8 = Being Close to Nature & Authentic</u> (Cronbach's Alpha = .77)	
“Learned setbacks are inevitable part of life”	.30
“Lead an authentic life”	.58
“Be in touch with nature”	.65
“Enjoy beautiful scenery”	.60
“Lead a sincere & humble life”	.59
<u>Factor 9 = Fair Treatment</u> (Cronbach's Alpha = .77)	
“Life has treated me fairly”	.54
“Treated fairly by others”	.67
“Received my fair share of chance/rewards”	.66
“Learned to live with suffering & make best of it”	.45
“Acquire more education”	.37
<u>Factor 10 = Intimate Relationship</u> (Cronbach's Alpha = .78)	
“Have confidants to give me support”	.55
“Have mutually satisfying relationship”	.68
“Found someone I love deeply”	.64
<u>Factor 11 = Universal Religion</u> (Cronbach's Alpha = .60)	
“Believe human life governed by moral law”	.36
”Believe in coherence & continuity to life”	.44
“Believe in afterlife”	.33
“Attempt to leave behind a legacy”	.45
<u>Factor 12 = Self-transcendence</u> (Cronbach's Alpha = .66)	
“Believe I can make a difference in the world”	.47
“Engage in creative work”	.44
“Strive to make this world a better place”	.48

Table 3

Mean Scores of Life Meaning Factors

	Mean	Std. Deviation
Factor 1: Self-development	5.54	1.02
Factor 2: Achievement	4.74	1.00
Factor 3: Acceptance & Contentment	5.14	1.00
Factor 4: Western Religion	5.04	1.29
Factor 5: Relationship	5.34	0.95
Factor 6: Pursuit of Purpose	5.41	1.00
Factor 7: Family	5.57	1.30
Factor 8: Being Close to Nature & Authentic	5.90	0.92
Factor 9: Fair Treatment	4.91	1.03
Factor 10: Intimate Relationship	4.92	1.65
Factor 11: Universal Religion	4.82	1.16
Factor 12: Self-transcendence	3.82	1.36
Total Mean of Life Meaning	5.16	0.80

Table 4

Correlation Among Factors and Purpose In Life and Life Satisfaction

	1	2	3	4	5	6	7
Factor 1 Self-development	--						
Factor 2 Achievement	.69***	--					
Factor 3 Acceptance & Contentment	.62***	.58***	--				
Factor 4 Western Religion	.43***	.50***	.54***	--			
Factor 5 Relationship	.58***	.67***	.61***	.48***	--		
Factor 6 Pursuit of Purpose	.68***	.74***	.51***	.51***	.62***	--	
Factor 7 Family	.45***	.41***	.53***	.25*	.44***	.37***	--
Factor 8 Be Close to Nature & Authentic	.63***	.48***	.67***	.46***	.56***	.50***	.40***
Factor 9 Fair Treatment	.59***	.60***	.66***	.51***	.57***	.57***	.43***
Factor 10 Intimate Relationship	.31***	.36***	.45***	.25***	.47***	.29**	.49***
Factor 11 Universal Religion	.47***	.50***	.52***	.48***	.47***	.47***	.39***

*p<.05 **p<.01 ***p<.001

Table 4 (cont.)

	1	2	3	4	5	6	7
Factor 12 Self- Transcendence	.35***	.51***	.26**	.36***	.39***	.50***	.20*
Purpose In Life	.57***	.60***	.61***	.45***	.48***	.59***	.45***
Life Satisfaction	.41***	.49***	.58***	.39***	.44***	.43***	.45***
Total Life Meaning	.81***	.84***	.83***	.70***	.80***	.80***	.59***

*p<.05 **p<.01 ***p<.001

Table 4 (cont.)

	8	9	10	11	12	PIL	SWLS
Factor 8 Be Close to Nature & Authentic	--						
Factor 9 Fair Treatment	.50***	--					
Factor 10 Intimate Relationship	.32***	.36***	--				
Factor 11 Universal Religion	.44***	.48***	.32***	--			
Factor 12 Self- Transcendence	.28**	.31***	.20*	.38***	--		
Purpose In Life	.45***	.56***	.37***	.48***	.36***	--	
Life Satis- faction	.33***	.53***	.38***	.46***	.25**	.65***	--
Total Life Meaning	.72***	.76***	.52***	.66***	.51***	.70***	.60***

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

Table 5

Cross-Tabulation (Age X Gender X Religion)

FEMALES				
	Christians	Buddhists	Other Religion	Age Subtotal
Under 20 years old	22	6	11	39
20-29 years old	48	16	36	100
30-59 years old	50	14	29	93
Over 60 years old	4	0	0	4
Religion Subtotals	124	36	76	236
MALES				
Under 20 years old	9	3	8	20
20-29 years old	28	1	29	58
30-59 years old	33	6	30	69
Over 60 years old	4	3	2	9
Age Subtotal	74	13	69	156
TOTAL				
	Frequency	Percentage	Cumulative Percentage	
<u>Age</u>				
Under 20 years old	59	15%	15%	
20-29 years old	158	40%	55%	
30-59 years old	162	41%	96%	
Over 60 years old	13	3%		
<u>Gender</u>				
Female	236	60%	60%	
Male	156	40%		
<u>Religion</u>				
Christians	198	51%	51%	
Buddhists	49	13%	63%	
Other Religion	145	37%		
<u>Grand Total</u>	392			

Note. Figures may not cumulate to 100% due to rounding.

APPENDIX B: QUESTIONNAIRES & SCORING KEYS