

The relationship between managerial values and the adoption of Western lifestyle practices in the People's Republic of China

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Abstract:

With the emergence of China in the world economic scene, there is an increasing need for business managers in the West to understand the complexity of Chinese values in order to facilitate successful business relationships. The aim of this study is to examine the relationship between exposure to, and adoption of, Western lifestyle practices, and the individual values of Chinese managers. This study develops a profile of individual values in China based on an analysis of the Chinese Culture Connection's (1987) Chinese Value Survey, at the individual level. The study finds five factors: Benevolence, Modesty, Temperance, Persistence and Supremacy, four of which appear to reflect traditional and fundamental Confucian virtues. These factors are then correlated with a measure of the individual's exposure to Western lifestyle practices. Results show that two out of five factors, Supremacy and Modesty, have statistically significant correlations with exposure to Western lifestyle factors. These relationships are interpreted and discussed.

Accompanying Deng Xiaopeng's "open door policy" of the last two decades, China, "the sleeping economic giant" (Linn, 1992; Nee, 1992) has awakened and, according to some, will be the next world economic superpower (Overholt, 1993). Given the increasing focus on the People's Republic of China as one of the fastest growing economies in the world, there has been surprisingly little empirical work related to changes in individual values in China (Vertinsky et al., 1990; Lai and Lam, 1986). Recent research suggests the emergence of a new profile of Chinese manager, with "Chinese-style" individualism and materialistic values, while not forsaking the traditional Confucian values that has underpinned the Chinese mindset for 2000 years (Ralston et al., 1994, 1996, 1999; Chiu, 1998)

The economic reform that has taken place since 1978 has seen a fundamental shift in the social stratification system and the socialist value system in China, with a movement back to acceptance of Confucian values and an embracing of commerce with the West (Chiu et al., 1998, James, 1989, Ralston 1999 etc.). With reform came new values and ways of life. Foreign ideas and western lifestyle have infiltrated the country for the first time through television, music, foreign films, discos, horse racing and fashion. Market reform and China's imminent entry into the World Trade Organisation has stimulated much research into Chinese managerial values and the decision making process, with the aim of developing better understandings and practices for those doing business with the Chinese. This notion is supported by Tung (1994) who argues that it is important for Western business people to understand the mindset and values of their Chinese counterparts.

The aim of this study is to examine the relationship between exposure to Western lifestyle and practices and the individual values of Chinese managers. The study will follow, but also extend, established research methodology used by a number of recent researchers in studies exploring national and cultural differences in values (Ralston et al., 1992, 1995, 1999; Robertson, 2000; Whitcomb et al, 1998; Vertinsky et al, 1990 etc.). In such studies, comparisons are made between different countries, usually "Eastern" and Western", using one of a number of well-known questionnaire-based values scales, such as Schwartz's (1992) Schwartz Value Survey, Forsyth's (1980) Ethical Position Questionnaire or Hofstede's (1980) Cultural Dimensions.

The present study differs from most of this research through its focus on the variation of values within a particular country, China, rather than on a comparison between different national groups. Instead of making comparisons across countries where some are assumed to be more "Westernised" than others, this study will examine the relationship between values and individual managers' exposure to western influences within the one

country. Thus, the study acknowledges individual variation within an intra-country sample, recognising that stated nationality and place of residence are inaccurate predictors of culture or ethnicity. Indeed, given the wide regional variation within China in terms of culture, ethnicity, values and development (Goodman, 1997) it would be presumptuous to assume a single homogeneous set of cultural values and beliefs. This study avoids this deficiency of prior research by examining one cultural group for possible variation in values when exposed to differing degrees of Western influence.

It has been argued by Schneider and Barsoux (1997) that in order to fully understand the business environment of a national culture, one also needs to consider within culture differences. In Asia there have been only a handful of studies examining intra-cultural variables (McDonald and Pak, 1996; Lee, 1980 ; Ralston et al., 1994, 1996, 1999, Chiu, 1998), and only those by Ralston et al., (1994, 1996, 1999) being within China. The present study will therefore add to our understanding of the Chinese business environment.

Historically, there has been some concern in the literature with respect to the applicability of Western measures in Eastern contexts (Hofstede and Bond, 1984). For example, the dimensions developed by Hofstede's (1980) have been criticised as being too "culture bound". The need became evident, therefore, for the development of an Eastern based research instrument that would be more applicable to Asian samples. For this reason, the Chinese Value Survey (Chinese Culture Connection, 1987) was specifically designed to identify values indigenous to the Chinese culture. A number of Chinese social scientists were approached and asked to provide a list, in Chinese, of the 10 "fundamental and basic values for Chinese people". The result was a list of 40 items that formed the Chinese Value Survey (CVS). The original survey was administered to university students in 22 countries and a factor analysis of correlations across countries revealed the presence of four factors: Integration, Confucian Work Dynamism, Human Heartedness and Moral Discipline. Three of the factors correlated positively with three of Hofstede's (1980) survey of work related values. The fourth, Confucian Dynamism, was not found to correlate with any of Hofstede's factors, but correlated .70 with economic growth from 1965 to 1984 (Chinese Culture Connection, 1987).

There has been some degree of criticism in the literature over what has become known as Hofstede's 5th Dimension, Confucian Dynamism. This dimension embraces two contrasting poles of "long term orientation" and "short term orientation" as set out below, with countries higher on Confucian Dynamism scoring higher on the first group of values and lower on the second:

Long term orientation (the relative importance of)	<i>Short term orientation (the relative unimportance of)</i>
Persistence (perseverance)	Personal steadiness and stability
Ordering relationships by status and observing this order	Protecting your face
Thrift	Respect for tradition
Having a sense of shame	Reciprocation of greetings

Hofstede (1991) argued that the values on one pole are more dynamic and oriented toward the future (perseverance, thrift) and on the opposite pole the values are more static and oriented toward the past and present. Long term orientation was found to correlate highly with economic growth. However, Fang (1998) argued that this 5th dimension does not offer two independent and contrasting alternatives in the minds of the Chinese. He points out that the suggestion that Westerners, eg. people from the USA, Great Britain and Canada, are more conscious of protecting face than the Chinese from China, Hong Kong, Taiwan and Singapore, is questionable given the salience of this value in Chinese culture.

It should be noted that the four CVS factors (Integration, Human-heartedness, Moral Discipline, and Confucian Work Dynamism) were originally derived by factor analysis of the CVS questionnaire items, with the national group as the unit of analysis (Chinese Culture Connection, 1987). Scores on the items for each national group were calculated as the mean scores of subjects from that particular national group. Thus, the factors represent the pattern of correlations between items across national groups. As emphasised by Hofstede (1980) and Shweder (1973), it cannot be assumed that these factors, derived from a so-called "ecological analysis", are valid descriptions of the variation of item responses across individuals within each national group.

One possible reason for the lack of published papers examining intra-cultural variables is the failure of existing research on cultural values in China to develop appropriate frameworks for analysis at the individual level in intra-country studies. Ralston et al. (1996) stated that they had failed to identify any cultural framework appropriate for a regional comparison of individual values in China. They therefore adopted for their study,

comparing managerial values within China, the four original factors derived from the “ecological” analysis, as described above, of the Chinese Value Survey. Similarly, Ralston et al. (1994) relied on these dimensions of the Chinese Value Survey, as well as the Western measures of Machiavellianism, Dogmatism and Locus of Control, to compare values in pre and post Tiananmen Square managers. However, as noted earlier, these four dimensions, derived from an ecological analysis of variation across national groups, cannot be assumed to be valid descriptions of variation within a national group. The latter study found no significant differences between the pre and post Tiananmen groups for any of the four dimensions other than the Integration dimension.

Lee and Wah (1994) also used The Chinese Culture Connection's (1987) Chinese value factors in an intra-country study investigating the relationship between Singaporean Chinese managers' values and organisational practices. Contrary to the findings of Franke, Hofstede and Bond (1991) which suggested that Confucian Dynamism could facilitate business initiative, Lee and Wah's (1994) study found Confucian Dynamism to play a less significant role in influencing Singaporean Chinese managers. Despite investigating intra-country variation in values, this study also relied on the four original factors from the Chinese Culture Connection's (1987) original study, which were derived from an across counties rather than a within country analysis. This could have possibly contributed to these more negative findings of the study.

Aims and Overview of Study

The main aim of this study is to investigate the extent to which the values of Chinese managers, as measured by the Chinese Value Survey, are correlated with their level of exposure to, and adoption of, a Western lifestyle and practices. The study will also examine the factor structure of the Chinese Value Survey (CVS), derived from the factor analysis of correlations between the responses of individual Chinese managers. Factors derived from this factor analysis will be used to measure the variation in managers' values, rather than relying on the original factors derived from Chinese Culture Connection's (1987).

Hypotheses on the relationship between the factors derived from the CVS and managers' exposure to Western influences were formulated. However, as these involve an interpretation of the factors derived from the results of factor analysis of the CVS, the hypotheses will be presented after the presentation of findings of this factor analysis. As noted earlier, the CVS factors derived in the original study (Chinese Culture Connection, 1987) were based on an ecological analysis at the country level. Therefore, they might not be appropriate for use in the present study, which examines the relationship between values and other variables at the individual level of analysis.

METHOD

Data Collection

Data was collected from 210 managers in the People's Republic of China. Managers were contacted through a variety of different people, including academics and research assistants, within Universities in Australia and China. The questionnaire was self-administered by the managers and distributed and collected by hand. Given the strong emphasis on *guanxi* or connections and relationships in China, a mail survey would have proved futile. The difficulties associated with mail surveys when conducting research in China is well documented in the literature (Roy et al., 2001).

Measures

The data collection instrument was a questionnaire containing demographic items, items measuring the individual's level of engagement in travel and adoption of western lifestyle practices, and the Chinese Values Survey. The questionnaire also included other measures, including ethical vignettes or scenarios, and Forsyth's (1980) Ethics Position Questionnaire. However, a description of these instruments and the results relating to these measures, will not be presented in this paper. The questionnaire was translated into Chinese by a native speaker and accuracy was independently checked by a translator.

Demographics

Demographic data was collected relating to the subjects' age, gender, education, work experience, home (family) province, province of birth and current residence, type of employment, organisational type (SOE, joint venture,

private etc.) and organisational size. Subjects were also asked to rate the extent to which they believed their own values reflected “traditional” Chinese values.

Exposure to Western Lifestyle and Practices

The questionnaire included 9 items believed to be indicative of an individual’s general level of exposure to a Western lifestyle. Subjects were asked to rate, on a scale from one to seven, their level of spoken English, their level of written English, and the extent to which they watched Western movies and television programs, adopted Western style clothing and fashion, and ate or cooked Western food. In addition, subjects were asked whether they had ever travelled outside of China, to which countries and the amount of time spent in each. Finally, they were asked to indicate the number of Westerners known to them personally and the number that they have had as friends.

Chinese Value Survey

This instrument consists of 40 items found to epitomise Chinese culture (Chinese Culture Connection, 1987). Each item is measured using a nine-point Likert scale. While previous studies have relied on factors derived from an ecological factor analysis from the original study, this study will use factors obtained from a factor analysis of correlations between individuals’ responses. The factor analysis of the CVS responses, and the interpretation of the factors obtained, is reported below.

Factor Analysis of Chinese Value Survey and Interpretation of Factors.

Factor analysis was carried out, using Principal axis extraction and the Oblimin procedure to rotate factors to simple structure. An inspection of a plot of the eigenvalues, using the scree test, suggested that five factors could be extracted. Table 1 shows the items defining each of these factors, as well as their factor pattern loadings. The five highest-loading items on each factor are reported, as well as those whose factor pattern loadings are above 0.50. Correlations amongst the factors were relatively low, with the only ones above 0.30 being between Factors 1 and 5 ($r = 0.43$), Factors 1 and 4 ($r = 0.38$), and between Factors 4 and 5 ($r = 0.36$).

Insert Table 1 here

The first factor reflects notions of benevolence and sincerity. Steidlmeier (1997) outlined a number of “root metaphors” of traditional Chinese ethics that should be examined to provide a framework for evaluation purposes. According to Steidlmeier (1997), Chinese approaches to ethics are traditionally communitarian and emphasise guiding principles of Chinese life embodied in a virtue expressing complex notions of benevolence, kind-heartedness and humanity that form the basis of the notions of other virtues (righteousness, sincerity, trustworthiness, responsibility, justice) in personal conduct and social institutions. In Chinese this virtue is referred to as *ren* and is the fundamental and guiding principle in all personal and institutional relationships. It is roughly translated into English as “Benevolence”. Hence this factor has been called Benevolence.

The second factor reflects the most traditional and modest elements of Chinese society and relates more to appropriate conduct required to achieve the desired Confucian virtues of harmony, self-enhancement and kindness. Confucius said in Book 15 of the Analects, “A gentleman takes propriety as the cardinal principle in his conduct. He performs it according to the rule of decorum. He brings it forth in terms of modesty and magnanimity, and completes it with honesty and sincerity. Such a man is a true gentleman.” This factor has been called Modesty.

The third factor reflects an emphasis on authority, superiority and respect for status and hierarchy. According to Confucius’ five relationships, the inferior person is obligated to the superior, and the inferior person must follow the direction, or emulate the behavior of the superior person. The inferior man is preoccupied with wealth. Confucius created a hierarchy of social relationships that would define peoples’ positions, actions, and obligations in society. Since Confucius believed that man was by nature social and should live in groups, these relationships could only help to bring order to the world.

However there exists a large distinction between Chinese notions of power and authority, based on ordering of relationships, and Western notions of power and authority based on individualism, independence, wealth and formal status. This factor appears to represent the Western view of authority and power with its emphasis on wealth and status. This factor has been called “Supremacy”.

The fourth factor reflects ideas of balance, harmony and moderation in relationships, tolerance of others and observations of social rituals. This value represents the conduct required for an individual to “fit in” to the group. Proper conduct is the second foundation of Confucianism. Confucius believed that the practice of social decorum and ritual, or *li*, was the quickest path to ethical growth. It was important to maintain harmony and balance, and stay within limits, and this is achieved through following rules of social etiquette and courtesy. This factor has been called Temperance.

The fifth factor reflects notions of long term gain or self-enhancement through perseverance, patience and adaptation. These values reflect a distinct virtue in Chinese culture, known as *ren* (pronounced the same as *ren* in factor one above, but different character and meaning). This *ren* means to bear, to endure, to tolerate, to be persist. The Chinese see this virtue as a great personality obtainable at a great price (Fang 98). The character is composed of two other Chinese characters, *ren*, the edge of a knife, and *xin* meaning heart. While it would be quite accurate to name this factor in Chinese, finding the English equivalent is more difficult. We have called this factor Persistence.

Research Hypotheses

The five hypotheses presented below involve relationship between Chinese values and exposure to Western lifestyle and practices.

The first factor, Benevolence, relates to the fundamental virtue in Chinese society of human kindness, sincerity and righteousness. One cannot attempt to understand the Chinese mindset without an understanding of this virtue known in Chinese as *ren qing* (Ambrose in De Mente, 1994; Steidlmeier, 1997). Given the fundamental significance of this virtue in the everyday life of all Chinese, it is not expected that this would change with exposure to Western lifestyle and practices. Hence:

H1: *There is no relationship between Benevolence and exposure to Western lifestyle and practices.*

The second factor, Modesty, relates to the conservative, modest and traditional behaviours seen by the Chinese to foster the development of the desired virtues. Since the Open Door Policy of 1978, Chinese traditions of restraint, conservatism and moderation have been turned upside down (De Mente, 1994). The Chinese have become “infected” with business fever, competition and entrepreneurialism from the West and have embraced modernism in all its forms. Thus it is expected that individuals with a higher exposure to Western lifestyle and practices will display lower levels of modest and traditional behaviours such as non-competitiveness and thrift. Thus, it is proposed that:

H2: *There is a negative relationship between Modesty and exposure to Western lifestyle and practices.*

The third factor represents a Western view of authority and status acquired through wealth and material gain. According to De Mente (1994), “the pursuit of wealth has not only been given official approval, it is now the ‘duty’ of every Chinese to become as rich as possible”. Living ostentatiously and accumulating material possessions has become a new status symbol amongst some Chinese. Thus it is expected that individuals with a higher exposure to Western lifestyle would be more likely to display adherence toward this Western notion of Supremacy. Thus:

H3: *There is a positive relationship between Supremacy and exposure to Western lifestyle and practices.*

The fourth factor relates to the Confucian virtue of *li*, the observation of the appropriate behaviours required by the individual to maintain balance and harmony within their group. This factor is ideologically closely related to factor two (and correlates significantly with it) but appears to represent the more positive influences on the collective or group. While the Chinese may be happy to give up some of the “old ways”, it is anticipated that they would not easily give up the fundamental virtue of *li* which is the binding glue of collectivism in Chinese society. It follows that:

H4: *There is no relationship between Temperance and increased exposure to Western lifestyle and practices.*

The fifth factor is an obvious and fundamental Confucian virtue known as *ren*, meaning to bear or to endure. It is associated with *yili* or *naili* meaning persistence or perseverance. In Western terms, “good things come to those who wait” might be an apt description for the interpretation of this virtue. These values, when applied to notions of working hard, maintaining focus and flexibility and having a long-term view, would be seen by most to be

positive forces in a Western context. Thus, it would be expected that the Chinese would retain their adherence to this traditional virtue despite influences from the West. Hence:

H5: There is no relationship between Persistence and increased exposure to Western lifestyle and practices.

RESULTS

As a means of data reduction, and to allow a more parsimonious presentation of the results, the eleven questionnaire items relating to the exposure to Western influences were factor analysed. Factor scores derived from this analysis were then correlated with the demographic variables and with the factor scores derived from the factor analysis of the CVS items described above. All statistical analyses were performed using the SPSS statistical program, version 10.

Factor Analysis of Western Exposure/Lifestyle Items

The Principal axis method of factor extraction was again employed with rotation to simple structure using the Oblimin procedure. Inspection of a plot of the eigenvalues, using the scree test, suggested the presence of three distinct factors. Items loading on each the factors, as well as their factor-pattern loadings, are shown in Table 2. Correlations amongst the factors were low, the highest being 0.27 between the first and third factors.

Insert Table 2 here.

The first factor relates to the individual's overseas travel history, including the amount of time spent in other countries and the home countries. This factor has been labelled "Travel". Items defining the second factor reflect the individual's engagement or adoption of Western lifestyle practices, namely food, clothes and fashion and movies and TV. This factor was named "Western Lifestyle." The third factor involves the individual's level of spoken English and prior exposure to westerners. Chinese that have studied the English language and have interacted with others from more "Westernised" countries would be more exposed to Western cultural norms and values. It has therefore been labelled "Western Socialisation."

Correlations between Westernisation Factors and Demographics

Table 3 reports statistically significant correlations between the Westernisation Factors and demographic variables, which may be of relevance to our understanding of the Westernisation measure.

Insert Table 3 here.

The highest correlation (0.53, $p < .01$) was between Western Socialisation and level of education. Chinese with tertiary and higher education qualifications would be most likely to experience high levels of interaction with individuals from the West through business opportunities, travel and education. This correlation also reflects the higher levels of English in those with higher degrees.

Negative correlations were found between age and two out of three of the Westernisation factors, highlighting the increased opportunities for young people to watch Western TV and movies, eat at fast food restaurants and interact with Westerners generally.

The small negative correlation (-.24, $p < .01$) between the size of the organisation and Western lifestyle could be explained by the fact that the average age in large organisations, particularly SOEs is higher than in small organisations. In this study, age was found to correlate significantly with number of people in the organisation.

Interestingly, statistically significant negative correlations were found with one's own perception of their level of Chinese values for Western Lifestyle (-.20, $p < .01$) and for Western Socialisation (-.30, $p < .01$). This suggests that those individuals who have been exposed to Western lifestyle and practices are themselves aware that their values are distinct to what is considered "strict and traditional Chinese".

Correlations between Western Influence and Chinese Value Survey Factors

Table 4 reports correlations between Westernisation Factors and the Chinese Value Survey Factors. Three out of the five Chinese Value Survey factors revealed no significant correlations with subjects' level of Westernisation.

Indeed, virtues of benevolence (*ren*), temperance through social customs (*li*) and persistence or endurance (*ren*) are the three most salient of the Confucius virtues. These virtues are the very underpinnings of Chinese thought and society and govern behaviour in all areas of the collective and personal life of the Chinese.

仁

ren: benevolence, human kindness, righteousness

禮

li: achieving social harmony in the group through observation of social customs, manners

忍

ren : endure, bear, suffer, persist

Thus, Hypotheses 1, 4 and 5 are supported.

The second factor, Modesty, was found to correlate negatively at a significant level with both the Western lifestyle and Western exposure factors. Indeed, it could be argued that many Chinese have discovered that it is these traditional and conservative values that are most likely of all Chinese values to hold them back from succeeding in a modern and competitive global world. This result may also reflect the shift toward the popular values of Hong Kong and the West that emphasise success and material gain (Chiu et al., 1998).

There were low but significant correlations between the Supremacy factor and the two factors Western lifestyle and Western Socialisation. This reflects a move amongst more Westernised Chinese to value Western notions of authority and status, derived through non-Confucian means such as politics, status and wealth.

Thus Hypotheses 2 and 3 are supported.

Insert Table 4 here.

CONCLUSIONS AND DISCUSSION

The results of this study support a number of researchers in the field of Chinese values (Boisot and Child, 1996; Ralston et al., 1996; Redding, 1990 etc.) who have argued that China is involved in a paradoxical struggle to compete and succeed in a modern world while maintaining the traditional values that have held their society together for over 2000 years. This 'crossvergence' of Eastern and Western values appears to be a unique melting pot of the modern approaches to power and competition and the fundamental Confucian virtues of human kindness and collectivism.

While Ralston et al (1999) argue that there exists a "new generation" of Chinese managers who are more "individualistic, less collectivist and less committed to Confucian philosophy" (p425), this study challenges that view by suggesting that the new generation will see some elements of Confucianism die out while others reinforced and maintained. The reliance on a single measure of Confucian values, Confucian Dynamism (Chinese Culture Connection, 1987) has led some researchers to speculate on the varying levels of this dimension within China. However, this study provides an analysis of the 40 original items of the Chinese Value Survey, which are predominantly Confucian values (Fang, 1998), at the individual level of analysis. This revealed five discrete factors, quite different to the original factors found by Bond et al. (Chinese Culture Connection, 1987), four of which represent different virtues, or collections of, Confucian values, and one representing Western notions of power and authority. The results of this study suggest that future research examining differences or changes in individual values in China should avoid the use of a single construct but rather develop multiple constructs for analysing Confucian values. These may well be more appropriate measures for future studies examining values within China at the individual level of analysis.

The study also develops a measure of exposure to, and adoption of, Western lifestyle and practices to facilitate research assessing the shift in values as China adopts aspects of Western culture. It was found that individuals who had a greater degree of contact with Westerners, and who adopted Western lifestyle practices such as fashion, TV and movies and food, exhibited significant differences in two out of five of the factors developed in this study from the original Chinese Value Survey (Chinese Culture Connection, 1987). Interestingly, the three factors found to be unrelated to the exposure to Western lifestyle and practices measures, represented three very fundamental Confucian virtues, according to the Analects of Confucius.

The lack of any significant relationship between Benevolence and exposure to Western lifestyle could be explained by considering the very positive effects of values relating to kindness and human heartedness, and the apparent lack of need for the Chinese to depart with this virtue even in a modern world. Indeed, Chow et al (1987) argue that the Chinese emphasis on harmonious human relations may avoid conflicts between an employer and employees.

The Temperance factor was also unrelated to exposure to Western lifestyle. This factor appears to represent most aspects of the fundamental Confucian virtue, *li*, a very positive set of expectations and customs guiding the individual toward a goal of social harmony in the group. This could be contrasted with the Modesty factor, where there was a significant negative correlation with two out of three of the Western exposure/adoption factors. This factor, with its emphasis on non-competitiveness, thrift, and purity, would be seen by most Chinese as forces acting against success in the modern world. In a similar vein, wealth, acquisition and Western notions of formal status and power were more valued in the new generation of Chinese exposed to and adopting more Westernised lifestyle and practices, seen through the small positive correlation with Supremacy.

Finally, the lack of correlation between Persistence and exposure to Western lifestyle and practices suggests that the new generation of Chinese retain the long term and circular perception of time discussed in the Analects as *ren*. Indeed, values of endurance, persistence and adaptation would be seen by most as positive influences in organisations today.

Confucianism has epitomised the fundamental values of Chinese society since the Han Dynasty (206BC-220AD) and its philosophy is well entrenched in Chinese every day life (Chen, 1991). Even Mao's Cultural Revolution (1966-1976) did not crush the strong Chinese adherence to Confucian values (Zuo, 1991). Nonetheless, the nature of Chinese society is changing rapidly and a new wave of more 'westernised' Chinese is emerging. Further research needs to explore the precise nature of individual value change in China, and to explore new measures applicable in Eastern contexts appropriate for analysis at the level of individual values.

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Table 1: Chinese Value Survey Factors

Factor 1: “Benevolence”
Sincerity (.76)
Righteousness (.72)
Patriotism (.65)
Resistance to Corruption (.63)
Courtesy (.40)
Factor 2: “Modesty”
Conservatism (.72)
Having few desires (.69)
Purity (.58)
Non-competitiveness (.58)
Thrift (.58)
Contentedness (.52)
Face (.52)
Factor 3: “Supremacy”
Authority (.67)
Cultural Superiority (.46)
Wealth (.45)
Repaying good/evil another has caused you (.43)
Status (.41)
Factor 4: “Temperance”
Harmony (.76)
Humbleness (.71)
Tolerance (.59)
Kindness (.58)
Observation of rights and social rituals (.47)
Factor 5: “Persistence”
Perseverance (.81)
Patience (.74)
Adaptation (.64)
Prudence (.47)
Industry (.29)

Table 2: Westernisation Factors

Factor 1: “Travel”	
1. Travel overseas (.93)	
2. Amount of time spent abroad (.61)	
3. Travel within Asia (.59)	
4. Travel to Western countries (.55)	
Factor 2: “Western Lifestyle”	
5. Western food (.70)	
6. Western clothes and fashion (.68)	
7. Western movies and TV (.66)	
Factor 3: “Western Socialisation”	
8. Level of spoken English (.67)	
9. How many westerners known (.62)	
10. Western friends (.51)	
11. Level of written English (.36)	

Table 3: Correlations between Westernisation Factors and Demographics

Item	Travel	Western Lifestyle	Western socialisation
Age	.14*	-.42**	-.28**
Level of education	.15*	.01	.53**
Size of organisation	.10	-.24**	.03
Perception of own level of traditional Chinese values	-.08	-.20**	-.30**

*Correlation is significant at the 0.01 level (2 tailed)

** Correlation is significant at the 0.05 level (2 tailed)

Table 4: Correlations between Westernization Factors and Chinese Value Survey Factors

Item	Travel	Western Lifestyle	Western socialisation
Benevolence	-.10	-.11	-.11
Modesty	-.09	-.23**	-.29**
Supremacy	.02	.16*	.19*
Temperance	-.01	-.11	.02
Persistence	.01	.02	.11

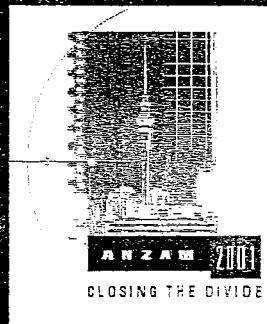
*Correlation is significant at the 0.01 level (2 tailed)

** Correlation is significant at the 0.05 level (2 tailed)

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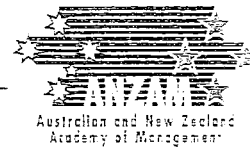
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