GLOBAL ORIENTATIONS AND MORAL FOUNDATIONS:

A CROSS-CULTURAL EXAMINATION AMONG AMERICAN, CHINESE, AND

INTERNATIONAL STUDENTS

by

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ABSTRACT OF THE DISSERTATION

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Although cross-cultural moral psychology is a rapidly growing research field in the past decades, little is known with respect to how human morality is affected by the process of globalization. The present research attempts to fill this gap by establishing a conceptual and empirical link between global orientations and moral foundations across three cultural populations. American domestic college students, Chinese domestic college students, and Chinese international college students completed a set of measures that assessed their global orientations (multicultural acquisition and ethnic protection), moral foundations, political affiliations, openness to experience, and demographic information. Results indicated that 1) multicultural acquisition was positively associated with participants' endorsements of individualizing and binding values while ethnic protection was positively linked only to binding values; 2) The link between ethnic protection and individualizing foundations was moderated by culture; 3) sociocultural adaptation partially mediated the relationship between ethnic protection and binding values. These findings advance our understanding of the interrelations between individuals' social psychological responses to globalization and their explicit value endorsements.

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Lastly, I dedicate this dissertation to my two lovely children, Justin and Grace Yan. I hope that my life experiences would exert positive influences on their lives and they will be able to find their unique path to a meaningful life and freely pursue their own ambitions and dreams in the future.

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Introduction

Morality in a Globalizing World

Human morality differs considerably across cultures and is heavily shaped by culture. Cross-cultural moral psychology has been a flourishing research field over the past decades partly due to a renaissance of cultural psychology in the 1980s combined with an enduring interest among psychologists in understanding human morality (Bandura, 1991; Eckensberger, 2007; Gino & Mogilner, 2014; Graham, Meindl, Beall, Johnson, & Zhang, 2016; Gray & Wegner, 2011; Haidt, 2007; Ma & Cheung, 1996; Miller & Bersoff, 1992; Shweder & Haidt, 1993). Cultural differences in morality have been well-documented in a variety of domains encompassing both between-cultural variations such as East vs. West (Buchtel et al., 2015; Chiu, Dweck, Tong, & Fu, 1997; Forsyth, O'Boyle Jr, & McDaniel, 2008), country-based culture (Bedford & Hwang, 2003; Lee, Ottati, Bornman, & Yang, 2011; Miller & Bersoff, 1992), religious affiliations (Cohen, Wu, & Miller, 2016; Shariff, Piazza, & Kramer, 2014), and within-cultural variations such as social class (Piff, Kraus, Côté, Cheng, & Keltner, 2010; Piff, Stancato, Côté, Mendoza-Denton, & Keltner, 2012), American liberals vs. conservatives (Graham, Haidt, & Nosek, 2009; Schein & Gray, 2015), and traditional vs. modern Chinese young adults (Hu, 2011).

Cross-cultural differences in general are challenged by globalization. As the exchange of information and contact increases across countries, regions, and cultures, one should expect that existing differences might be attenuated. Differences in moral beliefs may be subject to change particularly among young adults who are either exposed to other cultures through the media (e.g., internet) or who physically study abroad and

become immersed in a foreign culture (e.g., international students). The result may be a more homogenous and interconnected population regardless of specific culture. Interestingly, sociologists claim that large-scale and pervasive cultural change has occurred across the globe, while simultaneously traditional or indigenous moral systems are persistent and functioning well in many societies and cultural zones (Inglehart & Baker, 2000). As a result, clashes may arise between cultural traditionalists and those who have been influenced by exposure to alternatives. This makes it relevant to investigate morality through the lens of globalization and intercultural interaction, which has been largely absent in contemporary moral psychology discourse (Gelfand, Lyons, & Lun, 2011). My thesis begins the process of creating a meaningful integration between globalization psychology and moral psychology. Drawing upon the theoretical assumption that morality is highly sensitive to culture and considerably embedded in cultural contexts, my dissertation work aims to better our understanding of how individual differences in response to globalization relate to endorsements of moral values.

Moral Psychology

Moral psychology investigates human functioning in moral contexts (Doris & Stich, 2006). A variety of moral theories have been proposed to explain the multi-faceted phenomena of human morality. Early examples include ancient Greek philosophers such as Plato's *Republic* and Aristotle's *Nichomachean Ethics*, as well as ancient Chinese philosophers such as Confucius's *Analects* and Mencius's *Mencius*. Enlightenment philosophers have proposed alternative ethics not based on a particular religious tradition (Haidt & Kesebir, 2010). Three philosophical perspectives emerged in Western thought:

Consequentialism, Deontology, and Virtue Theory (Greene, 2014). Consequentialists (e.g. utilitarianists such as Jeremy Bentham and John Stuart Mill) contend that moral behavior is action whose consequences maximize benefit to the most people (i.e. the end justifies the means) (Sinnott-Armstrong, 2009). Deontologists (e.g., Immanuel Kant) argue that any action should be judged by absolute moral principles regardless of its consequences (i.e. the end does not justify the means). For instance, killing a person is universally wrong regardless of how many people that action might save (Alexander & Moore, 2007). Proponents of virtue ethics assert that individuals possess certain good and bad moral characters and that social institutions should strive to promote virtues such as honesty, compassion, kindness, etc. (Hursthouse, 1999).

A number of moral theories from psychology or related disciplines have been proposed to explain psychological processes that underlie moral judgments and behaviors. These have included Freud's theory of moral conscience (1962), Skinner's behavioral approach (1971), Piaget's theory of moral development (1965), Kohlberg's moral stage theory (1969), Durkheim's moral education theory (1972), Gilligan's moral development theory (1982), Turiel's social interactional theory (1983), Bandura's social cognitive theory (1991), Shweder's big three model (i.e. autonomy, community, divinity) (1997), and Fiske's relational models theory (2005) (for a review see Haidt, 2010). A recent social psychological approach, moral foundations theory (MFT), is a widely recognized and cross-culturally validated theoretical framework that can explain psychological underpinnings that underlie cultural differences in human morality (Graham et al., 2011; Graham, Haidt, & Nosek, 2009; Haidt & Joseph, 2004, 2007; Haidt, 2001, 2013). In the next section I will describe the central tenets of MFT and

provide the rationale for why I chose MFT as my core conceptual framework in the current investigations.

Moral Foundations Theory

MFT provides a functional definition to morality. It contends that "moral systems are interlocking sets of values, practices, institutions, and evolved psychological mechanisms that work together to suppress or regulate selfishness and make social life possible" (Haidt, 2008, p. 70).

MFT views moral judgments as being primarily driven by moral intuitions, and defines moral intuitions as

"the sudden appearance in consciousness, or at the fringe of consciousness, of an evaluative feeling (like-dislike, good-bad) about the character or actions of a person, without any conscious awareness of having gone through steps of search, weighing evidence, or inferring a conclusion" (Haidt, 2001, p. 818).

MFT posits three major principles regarding the psychological processes that underlie moral judgments (Graham et al., 2013; Haidt, 2007; Haidt & Kesebir, 2010): 1) Intuition comes first and strategic reasoning second. Although individuals often engage in deliberative reasoning, rapid and effortless moral intuitions automatically occur in the judgment process of moral issues. Thus, deliberative reasoning is considered as mostly post-hoc rationalizations of the initial gut feelings. 2) There is more to morality than care and fairness which have been emphasized in many Western approaches to morality

(Gilligan, 1987; Kohlberg, 1976; Turiel, 1983). MFT proposes a broader conceptualization of morality beyond care and fairness. Other cultures weight some moral values differently from Western, educated, industrialized, rich, and democratic cultures ("WEIRD") (Haidt, 2007; Henrich, Heine, & Norenzayan, 2010; Shweder, Much, Mahapatra, & Park, 1997a). For instance, authority is greatly emphasized in South Korea and purity is deeply valued in Islamic culture (Haidt & Graham, 2006). 3) Morality binds and blinds. Everyone views the world by his or her own moral lens. People are highly motivated to form a moral community which prescribes or proscribes how members ought or ought not to behave (Graham & Haidt, 2010). This may help explain why moral disagreements are so difficult to resolve between cohesive moral groups.

Furthermore, MFT maintains that there are five moral contents that can be found across cultures with cultural variation in the importance attached to each (Graham et al, 2013; Haidt & Joseph, 2014). They are: 1) Care/Harm. Humans and some mammals (e.g., primates) show concern for the welfare and suffering of others such as care and compassion. 2) Fairness/Cheating. This foundation concerns unfair treatment, cheating, and more abstract notions of justice and rights. Animals such as monkeys show aversion to inequity and reject unequal pay (Brosnan & De Waal, 2003). 3) Loyalty/Betrayal. This foundation is related to obligations of group membership, such as loyalty, self-sacrifice, and vigilance against betrayal. 4) Authority/Subversion. This foundation is concerned with social order and the obligations of hierarchical relationships, such as obedience, respect, and the fulfillment of role-based duties. 5) Sanctity/Degradation. This foundation is derived from "the ethics of divinity" (Shweder et al., 1997a) and is mainly concerned

with physical and spiritual cleanliness such as virtues of chastity, wholesomeness, and control of desires.

Research on MFT has found that the five foundations form a two-factor model. Care and fairness cluster together and are termed "Individualizing Foundations", while loyalty, authority, and sanctity cluster together and are termed "Binding Foundations" (Graham et al., 2013). In the context of American culture, endorsements of individualizing foundations is related to protecting individual rights such as autonomy and independence, whereas endorsements of binding foundations is related to protecting legitimate groups, communities, and institutions such as family, country, and government. This distinction is especially useful when utilizing MFT framework to explain the ideological divide between politically left-leaning and right-leaning individuals in America.

Practically speaking, MFT has enormous potential in better informing researchers, policy makers, leaders, and lay people alike in terms of how to reconcile moral disagreements and resolve moral conflicts (e.g. American liberals and conservatives). For instance, a better understanding of how persons from distinct political camps or diverse cultural backgrounds give weight to each of the moral foundations. MFT can also be helpful in offering evidence-based intervention strategies for promoting ethical behaviors and reducing unethical behaviors in real-world contexts (e.g. business settings and everyday lives). For instance, Haidt and colleagues launched a project aiming to make the science of morality widely accessible to industry and to improve the ethical culture of organizations (see http://www.ethicalsystems.org).

In my dissertation research, I endorse the central tenets of MFT and especially embrace its culturally pluralistic approach to conceptualizing and understanding human morality. Among existing accounts, such as the dual-process theory of morality (Greene, 2014), model of moral motives (Janoff-Bulman, Sheikh, & Baldacci, 2008), harm-based dyadic morality (Gray & Wegner, 2011), MFT is particularly compelling to me with synthesized conceptual foundation, ample empirical support, and great potential for powerful application to real-world issues. Specifically, MFT has synthesized theoretical insights and empirical findings from a variety of research areas (Haidt, 2013) such as affective revolution (Zajonc, 1980), automaticity revolution (Bargh & Chartrand, 1999), neuroscience research (Damasio, 2008), cultural psychology (Shweder & Sullivan, 1993), and primatology (De Waal, 1996). More importantly, it has been widely tested and supported by abundant evidence including between- and within-cultural validation (Graham et al., 2013). Second, it broadens the scope of morality by transcending care and fairness (Haidt, 2007) which have been the primary emphasis of other moral theories (Gilligan, 1977; Kohlberg, 1976; Rawls, 2009; Turiel, 2002). Its breadth is helpful in minimizing cultural limitations and ethnocentric narrowness, allowing for richer and more nuanced explorations of cultural and subcultural variations in human morality. Third, MFT provides compelling evidence for the intuitive nature of moral judgments (e.g. research on disgust and harmless scenarios) and highlights the role of affective-laden processes in moral judgments (Haidt & Joseph, 2004).

Nonetheless, MFT is not without theoretical incompleteness and empirical inconsistencies. For instance, MFT asserts a "modularity" hypothesis that claims there exists a corresponding cognitive module that serves each moral foundation. That

assumption has been questioned and researchers instead have proposed a harm-based dyadic view of morality (Gray, Waytz, & Young, 2012). MFT has also been challenged as confounding moral concerns with amoral or immoral ones especially within so-called "binding foundations" (Jost, 2012). Some researchers conceive binding moral concerns as essentially authoritarianism personality and social dominance orientations (Kugler, Jost, & Noorbaloochi, 2014). Evidence for these competing interpretations is currently inconclusive; active debates are ongoing such as that between MFT (Graham et al. 2017) and the theory of dyadic morality (Schein & Gray, 2017).

Cross-Cultural Perspectives on Morality

Human morality differs substantially across diverse cultural regions (Graham et al., 2013), ethnic groups (Lee et al., 2011; Miller & Bersoff, 1992; Shweder, Mahapatra, & Miller, 1987), social class (Côté, Piff, & Willer, 2013; Dubois, Rucker, & Galinsky, 2015), political spectrum (Frimer, Tell, & Haidt, 2015; Graham et al., 2009), religious affiliations (Cohen, 2015; Shariff et al., 2014) and gender (Gilligan, 1977; Jaffee & Hyde, 2000; Stimpson, Jensen, & Neff, 1992). MFT theorists contend that morality is both evolutionarily prepared and culturally shaped (Graham et al., 2013; Haidt, 2007). There exist substantial cultural differences in morality as a function of religious beliefs, social ecology, and institutional regulation such as kinship structure and economic markets. (For a review see Graham, Meindl, Beall, Johnson, & Zhang, 2016). The next section reviews literature relevant to both between-cultural and within-cultural variations in moral judgments and behaviors.

Between-Cultural Variations

 Westerners and Easterners may possess fundamentally distinct conceptions regarding the very definitions of "morality" and "immorality". Westerners associate immorality more closely with harm, whereas Chinese use the same term primarily to connote uncivilized actions (Buchtel et al., 2015). Furthermore, research suggests that Western ethics is primarily right-based, while Eastern ethics is more duty-based (Chiu, Dweck, et al., 1997). For instance, Japanese and Indians place much emphasis on obligations to others whereas Americans are more likely to treat moral decisions as personal preferences (Eckensberger, 1979; Miller & Bersoff, 1992). Research has also suggested that there are significant differences in patterns of cooperation between WEIRD and non-WEIRD cultures (Gächter, Herrmann, & Thöni, 2010) and different patterns of reciprocity even within WEIRD countries (Gächter & Herrmann, 2009). People in WEIRD cultures generally emphasize individual rights, independence, freedom, and liberty, whereas duty-based communal obligations and spiritual purity tend to be more strongly stressed by individuals from non-WEIRD cultures (Graham et al., 2011; Haidt, Koller, & Dias, 1993).

 For example, when participants face the classic trolley dilemma, most people across cultures say pulling the lever to kill one in order to save five is the morally superior decision. However, those who have a more collectivist cultural background take relational contextual information into consideration such as whether or not it is culturally appropriate or their role obligation to act or intervene (Gold, Colman, & Pulford, 2014).

When facing moral dilemmas between justice and interpersonal obligations, American participants gave priority to justice concerns whereas Indian counterparts resolved moral conflicts by emphasizing the meeting of interpersonal expectations (Miller & Bersoff, 1992). These differences may derive from distinct Eastern and Western historical traditions and cultural heritage (Hwang, 1998). For instance, "the Judeo-Christian perspective on the origin of life suggests that individuals are created by God, and that all human beings are created equal" (Greene, 1976). In other words, in Western culture, people's sense of personality characteristics is defined within the individual who functions as an autonomous and independent being within particular social groups. In contrast, in Eastern culture, communal obligations and groups' objectives are emphasized over individual rights and personal goals. These cultural differences have been well supported empirically by decades of research on individualism vs. collectivism (Triandis, Bontempo, Villareal, Asai, & Lucca, 1988), independent vs. interdependent self-construal (Markus & Kitayama, 1991), analytic vs. holistic thinking (Nisbett, Peng, Choi, & Norenzayan, 2001), and tightness vs. looseness culture (Harrington & Gelfand, 2014). These findings indicate that individuals who were born, raised, and embedded in different cultural contexts may hold differing conceptions of morality.

Drawing from a large international sample, MFT researchers have shown that the MFT framework provides a good fit to moral beliefs from many cultural regions including Germany, Italy, Sweden, Turkey, Korea, and New Zealand (Graham et al., 2011). Specifically, participants in Eastern cultures (South Asia, East Asia, and Southeast Asia) score higher on Loyalty- and Sanctity-related moral foundations compared to participants from Western cultures (United States, Canada, United Kingdom, and other

Western European countries). These findings are somewhat in accordance with well-established cultural differences in individualism-collectivism (Triandis, 1995) and the important role of purity concerns in everyday life and religious practices (Shweder, Much, Mahapatra, & Park, 1997b). Korean participants reported significantly higher scores on Loyalty/Betrayal, Authority/Subversion, and Sanctity/Degradation, whereas American participants placed higher emphasis on Care/Harm and Fairness/Cheating (Kim, Kang, & Yun, 2012). Interestingly, experimental data suggest that, although moral purity is a universal psychological construct, face-cleaning rather than hand-cleaning alleviates feelings of guilt and regret as well as enhancing prosocial behavior afterwards among East Asians (Lee, Tang, Wan, Mai, & Liu, 2015). In my own cross-cultural explorations, I found that compared to American participants, Chinese young adults expressed greater moral concerns regarding loyalty, authority, and sanctity domains (Hu, Wu, Stevens, & Wilder, 2013).

Within-Cultural Variations

Previous research addressing cultural differences in morality has largely looked at between-cultural variations such as East vs. West (Buchtel et al., 2015), cultural regions (Barrett et al., 2016; Graham et al., 2013), and country-based differences (Kim et al., 2012; Miller & Bersoff, 1992). Evidence suggests that cross-cultural differences are small compared to within-cultural variations (Leung & Cohen, 2011; Talhelm et al., 2014; Yamawaki, 2012). For instance, conservatives and liberals in the United States act in some ways like citizens of different countries with divergent beliefs about American history, the Constitution, economics, and climate science (Graham et al., 2013). Using

multiple methods including questionnaires and text analyses, researchers have found that American liberals put more emphasis on the care and fairness foundations than do other groups, while American conservatives see more value in loyalty, authority, and sanctity than do other groups (Graham et al., 2009). These differences can help explain the moral anger over cultural war issues (e.g. immigration, abortion, gun laws, same-sex marriage) (Graham et al., 2009). Many of the most enduring cultural war issues result from a debate about the very legitimacy of the loyalty, authority, and sanctity foundations (Graham et al., 2009).

Social class within a given society also plays a vital role in shaping individuals' moral judgments and behaviors. Using seven experiments with student and community samples in the U.S., Cote et al (2013) reported that those in a higher social class favored utilitarian moral judgments, which was partly mediated by lower empathy towards victims. In other research, higher social class members exhibited increased levels of unethical behavior partly because they were more tolerant of greed and norm violations (Piff et al., 2012). Conversely, lower social class individuals were found to be more generous, charitable, trusting, and helpful than upper social class counterparts (Piff et al., 2010). Further investigations reconciled previous mixed findings and reported that upper social class participants displayed more unethical behavior when the outcome was self-beneficial, whereas lower social class participants were more likely to engage in unethical behaviors when benefitting the welfare of others (Dubois et al., 2015).

It is worth noting that the discovery of cultural differences in morality does not exclude the possibility that there are also cultural similarities in human moral functioning. For instance, a cross-cultural comparison of justice beliefs among South African, Chinese,

and U.S. participants showed that people hold both culturally universal and culturally specific beliefs about justice (Lee et al., 2011). On the one hand, people in all three cultures believed that good people would obtain more positive outcomes than bad people. On the other hand, the tendency is more prevalent among White American and Chinese participants than among South African participants. Furthermore, evidence suggests that people are capable of making the personal/impersonal distinction (personal actions are up close and more emotionally charged while impersonal actions are less emotional and more deliberative reasoned) when facing the trolley problems (Moore, Lee, Clark, & Conway, 2011). Importantly, the existence of cultural variations in human morality does not necessarily contradict the possibility that underlying psychological mechanisms can be shared universally among cultures. A number of plausible accounts have been proposed to capture the fundamental processes such as universal moral grammar (Mikhail, 2007), dual-process model of moral judgment (Greene, 2014), and model of moral motives (Janoff-Bulman & Carnes, 2013), to name a few.

Globalization Psychology

People today live in an increasingly globalized cultural village. The rapid process of globalization has considerably reshaped individuals' life styles, mobility patterns, cultural identity, value systems, etc. (Chiu, Gries, Torelli, & Cheng, 2011; Leung, Qiu, & Chiu, 2014; Marsella, 2012; Yang et al., 2011). As Bandura (2001) states, "revolutionary advances in electronic technologies and globalization are transforming the nature, reach, speed, and loci of human influence" (p. 12). Social scientists including economists, sociologists, and political scientists have debated the positive and negative impacts of

globalization at a macro level (Giddens, 2011; Rodrik, 1997). Until recently relatively little attention has been devoted at the psychological level to chart the effects of globalization on individuals' thoughts, feelings, and behaviors. Social psychologists define globalization as the interaction and integration among the people, government, and companies of different nations (Chiu et al., 2011).

Interestingly, globalization has impacted our mindsets in paradoxical ways. At the societal level, cultures, on the one hand, are becoming increasingly homogeneous as a result of globalization and modernization (e.g. the rise of individualism in Japan and China). On the other hand, traditional societies and value systems have persisted in culturally specific ways (e.g. the caste system in India and filial piety in China) (Inglehart & Baker, 2000). At the individual level, some people view globalization as a life enhancement, while others experience it as an identity threat (Gelfand, Lyons, & Lun, 2011). On the bright side, globalization brings economic benefits to millions of people around the world. It also creates more job opportunities across nations (e.g. the call center in India and rural-to-urban migrant workers in China) and makes high-quality education much more accessible to people across the globe especially from developing countries (e.g. Coursera-style MOOCs). On the dark side, globalization may contribute to horrifying detriments such as global terrorism, climate change, disparity in wealth, and public health issues (e.g. HIV/AIDS epidemic). The psychological processes that underlie these important social phenomena are all worth investigating for social psychologists from diverse cultural backgrounds.

A growing body of research has looked at how globalization influences individuals' psychological functioning such as lay perceptions of globalization (Chiu,

Hong, & Dweck, 1997; Yang et al., 2011), potential upsides and downsides of globalization (Chiu et al., 2011), reactions to foreign cultural inflow (e.g. exclusionary and integrative responses) (Chiu & Cheng, 2007), and influence on identity development (Arnett, 2002). Recent work has shown that multicultural experiences enhances creativity in problem-solving (Leung, Maddux, Galinsky, & Chiu, 2008), cognitive flexibility (Gino & Ariely, 2012), and generalized trust (Cao, Galinsky, & Maddux, 2013) as well as reduces intergroup bias (Tadmor, Hong, Chao, Wiruchnipawan, & Wang, 2012).

Aiming to capture individual differences in social psychological responses to globalization, Chen and colleagues (2016) proposed a construct termed "global orientations" (GO) which consists of two relatively independent dimensions: "multicultural acquisition" and "ethnic protection". People who score high on multicultural acquisition proactively engage in multicultural interactions, cultural learning, and cross-cultural understanding. People who score high on ethnic protection defensively preserve their own cultural heritage to prevent cultural contamination. The construct of global orientations has obtained good reliability and validity coefficients. Both exploratory factor analysis and confirmatory factor analysis have demonstrated a good fit for the two-factor model. In addition, the construct of global orientations has demonstrated predictive utility on an array of attitudinal and behavioral outcomes. These include psychological adaptation, attitudes towards ethno-cultural groups, multicultural ideology, personality characteristics, and acculturation strategies (Chen et al., 2016).

Globalization Psychology and Moral Psychology

Although there is an emerging literature on the psychology of globalization and the psychology of morality respectively, these two research areas have been largely independent of each other (Gelfand et al., 2011). Nonetheless, recent work has examined the intersection between globalization and morality. Not surprisingly, the paradoxical effects of globalization also manifest in the moral domain. On the one hand, globalization promotes the idea of respect for universal duties and rights such as global justice. On the other hand, the world landscape is characterized by polarized moral disagreements and value conflicts among major civilizations (Huntington, 1997). These conflicts can be exacerbated by frequent intercultural contacts and enhanced global interconnectedness (e.g. Islamic vs. Western culture).

Empirical evidence reveals that higher levels of multicultural experiences are positively associated with postconventional moral judgments within Kohlberg's moral stage theory (Narvaez & Hill, 2010) and intercultural sensitivity (Endicott, Bock, & Narvaez, 2003). Other research has pointed to negative outcomes of multicultural experiences. For instance, disgust responses were found to be associated with cultural mixing (i.e. simultaneous exposure to cultural elements from more than two cultures) (Cheon, Christopoulos, & Hong, 2016; Chiu, Mallorie, Keh, & Law, 2009). Moreover, the breadth of foreign experiences (i.e. experiences in multiple foreign countries) rather than the depth of foreign experiences (i.e. immersion in one particular foreign culture) was associated with increased unethical behavior measured by lying and cheating on lab tasks (Lu et al., 2016).

Despite its importance and urgency, conceptual formulations and empirical evidence concerning how globalization and morality mutually reshape each other are

sparse at this stage. Some psychologists have highlighted the critical importance of investigating the moral foundations of globalization and have proposed that MFT may be a suitable framework with which to explore the interplay between globalization process and moral values (Gelfand et al., 2011). Specifically, the distinction between individualizing and binding foundations may be related to individuals' different psychological responses to globalization and other relevant phenomena such as geographic mobility (e.g. immigration), cultural mixing (Chiu et al., 2011; Morris, Mok, & Mor, 2011), and taboo tradeoffs (Tetlock, Kristel, Elson, Green, & Lerner, 2000). This thesis is one of the first attempts to fill this gap by examining how global orientations relate to individuals' endorsements of moral foundations, and whether there exists any cultural variations regarding those relations among American domestic, Chinese domestic, and Chinese international students.

Why Explore the Link between Global Orientations and Moral Foundations?

As the process of globalization broadens and deepens, individuals have more opportunities to engage in multicultural experiences and interactions. In order to function effectively in a global context, individuals are increasingly required to be prepared to deal with people from diverse cultural backgrounds and divergent moral worldviews. Importantly, examining individuals' moral functioning through the lens of globalization transcends the conventional moral discourse of between-cultural and within-cultural variations by orienting us towards how "an emergent third culture" (Benet-Martínez, 2012) may impact individuals' moral thought and behavior.

Prior research on global orientations has identified a two-factor structure for global orientations: multicultural acquisition and ethnic protection (Chen et al., 2016). Research indicates that these factors are applicable across majority and minority groups, multicultural and relatively monocultural cultural contexts, Westerners and Easterners, as well as immigrants and sojourners (Chen et al., 2016). Specifically, participants who score high in multicultural acquisition have better adjustment outcomes, less acculturative stress, better sociocultural competence, and more positive attitudes towards ethnic and cultural outgroups. In contrast, those who score high in ethnic protection experience higher levels of depression, anxiety, stress, and hold more negative attitudes towards ethnic and cultural outgroups (Chen et al., 2016).

To my knowledge, existing research on global orientations has not explored its impacts on individuals' moral functioning and value endorsements. MFT research has either focused on the relations between political ideology and moral foundations or examined cultural variations of endorsements of moral foundations. The former discourse is considerably ideologically charged and bound to the cultural contexts of American politics. The latter has not taken into account how and why those cultural variations are affected by the process of globalization. Linking global orientations and moral foundations would thereby help us better understand the interrelationships between psychological responses to globalization and explicit endorsements of moral foundations.

Why Compare American and Chinese College Students?

Social scientists have documented moral differences between Americans and Chinese due to their distinct cultural histories (Hsu, 1972; Hwang, 1998; Jackson et al.,

2008). As renowned psychological anthropologist Francis Hsu, who himself had experienced a unique life journey as a Chinese American, has vividly articulated in his book that Americans and Chinese hold sharply contrasting patterns of ways of life, cultural thought, and personality characteristics (Hsu, 1955). The social psychological literature has found substantial cultural differences in moral thoughts, judgments, and behaviors between Americans and Chinese (Chiu, Dweck, et al., 1997; Hwang, 1998; Ma & Cheung, 1996). For instance, conceptualizations of guilt and shame, the relationship between guilt and shame, and the roles they play in society differ between Americans and Chinese (Bedford & Hwang, 2003). As a result, Asian Americans are more shame-prone than their Caucasian counterparts (Lutwak, Razzino, & Ferrari, 1998).

Within the MFT discourse, theorists have stressed that the "WEIRD" population in general, and American liberals in particular, may place less emphasis on some moral codes that people in other societies more highly value (Graham et al., 2013; Haidt, 2007). For instance, many societies with traditional modes of production, such as agricultural and herding, rely heavily on the loyalty, authority, and sanctity foundations to create rituals, myths, and religious institutions that bind people together with a strong tribal consciousness (Graham et al., 2013). Particularly, Chinese participants place greater emphasis on loyalty and sanctity which stress obedience to authority and group obligations compared to their American counterparts (Graham et al., 2013; Hu et al., 2013). These findings are consistent with traditional Chinese cultural norms that value maintenance of group harmony, hierarchical relations, and personal virtues (Chen et al., 2016).

Although cross-cultural evidence of moral differences between Americans and Chinese is abundant and rich, results are incomplete and inconclusive. For instance, studies have not sufficiently compared subcultural or within-cultural variations among Americans and Chinese (e.g. liberal vs. conservative Americans, traditional vs. modern Chinese, northern vs. southern Chinese). In addition, current MFT findings regarding cultural differences between Americans and Chinese are mainly based on English-speaking respondents rather than native populations (Graham et al., 2013).

Furthermore, both the U.S. and China currently play an active and powerful role in the process of globalization. A better understanding of whether the link between global orientations and moral foundations differs between American and Chinese young generations can be useful for promoting cross-cultural understanding. Interestingly, although China's political power and economic development are rapidly growing, its soft power, including cultural status, remains less influential. In the cultural domain, American domestic students can be regarded as members of the dominant group, while Chinese domestic students can be deemed members of the acculturating group. Comparison of American and Chinese domestic students' endorsements of globalization and morals would allow us to test whether cultural status impacts the relationship between global orientations and moral foundations.

Why Look at Chinese International Students?

Younger generations are more likely than older generations to openly embrace novel and exciting opportunities to learn about distinct cultural knowledge, beliefs and practices. They are also more inclined to label themselves as "global citizens", especially

given that the Internet has become so widespread and information about all parts of the world has become directly accessible (Arnett, 2002). Specifically, International education exchange between the U.S. and China has become a national strategy for both countries to promote multinational cooperation and cross-cultural understanding which are vital to prepare students to become future global leaders. Compared to domestic college students, international college students are much more likely to be exposed to cultural diversity and intercultural contacts. That experience can influence their attitudes, behaviors, and knowledge base, which may ultimately lead to explicit and implicit changes of moral minds and hearts.

Increasing numbers of students are choosing to study abroad for an extensive period of time. Chinese international students, comprising 31.2% of the foreign students and surpassing other nationalities such as India (13.6%) and South Korea (6.5%) (Project Atlas, 2016), are by far the largest group of foreign students in America (WSJ, 2016). This population is frequently moving between cultures, more sensitive to the process of globalization, and more likely to engage in various kinds of multicultural experiences as they interact with American domestic students on college campuses. Examining the relations between global orientation and endorsements of moral values among Chinese international students enables us to test whether the relationships would hold consistently between domestic residents and international sojourners. It is also meaningful to ask whether studying abroad for a period of time would result in significant changes in moral beliefs, values, and acts. If yes, then future research can explore how and why these changes occur. If no, then researchers can identify potential subgroup differences and boundary conditions.

Do Chinese international students become more like American domestic students in terms of their moral beliefs and behaviors? A priori one might argue that international students should become more like their hosts with greater contacts with the host cultures. Alternatively, do Chinese international students become more culturally attached to their value systems because they feel threatened by unpleasant multicultural experiences? It is reasonable to argue that international students may cling to their native beliefs as a way of preserving their cultural identity and heritage (Morris et al., 2011; Shi, Shi, Luo, & Cai, 2016). In addition, it is possible that global orientations may moderate the influence of the host country with students more open to other cultures being more influenced than those with more protective attitudes toward multicultural integration. Using a sample of Chinese international students who currently study in the U.S., this dissertation tested some of these possibilities by assessing global orientations and moral foundations among Chinese international students.

Practically speaking, the dramatic rise in the number of Chinese students in the U.S. has led to concerns about the students' ability to integrate into the American campus and social life, which often centers on sports, social clubs, and community organizations that may be unfamiliar to most Chinese students. Compared to domestic students, international students are minority groups who are intensely exposed to a new cultural environment and, therefore, face challenges of cultural adaptation and identity negotiation. Discovering the relationships between global orientations and moral foundations for this culturally distinct group may be helpful in promoting cross-cultural understanding between domestic and international students and ultimately advance both domestic and international students' cultural adaptation and psychological well-being.

The Present Research

Building upon prior research, my dissertation seeks to unpack the relations between global orientations and moral foundations among three diverse cultural groups. Two studies and four research questions were examined in this research. First, to establish a link between global orientations and moral foundations, I explored the associations between the two psychological constructs among American domestic students (Study 1a). Second, I looked at potential cultural similarities and differences of the relations between American and Chinese domestic students (Study 1b). The proposed theoretical model for Study 1 is shown in Figure 1. Third, as a result of increased intercultural contacts, Chinese international students studying in the U.S. may demonstrate a relationship between global orientations and moral foundations that is distinct from Chinese domestic students. Therefore, I examined whether the relationships between global orientation and moral foundations hold consistently between Chinese international students and Chinese domestic students (Study 2a). Finally, I tested whether levels of sociocultural adaptation mediated the links between global orientations and moral foundations among Chinese international students (Study 2b). The proposed theoretical model for Study 2 is shown in Figure 2.

Considering that direct empirical evidence is lacking at this stage and the proposed research questions are explorative rather than confirmative, the current studies adopted cross-sectional method to examine the statistical associations among the measured variables. Therefore, no causal claims have been made about the relationships among the measured variables. Relevant covariates have been controlled to rule out potential third-variable confounding effects. These include political orientations, openness to experience,

and a set of demographic characteristics such as age, gender, ethnicity, religion, and

social economic status. Those covariates were included for the following reasons. First,

political ideology has been linked to the explicit endorsements of moral foundations

among Americans (Graham et al., 2013; Kim et al., 2012; Nilsson & Erlandsson, 2015).

Research suggests that political liberals endorse individualizing foundations more

strongly than political conservatives, whereas political conservatives rely on a broader set

of moral foundations containing both individualizing and binding foundations (Graham et

al., 2009). These patterns of findings have been replicated and validated in other cultural

contexts (Cornwell & Higgins, 2013; Kim et al., 2012; Nilsson & Erlandsson, 2015).

Thus, removing the amount of variance that political ideology may account for would be

beneficial. Second, openness to experience has also been found to be associated with care

and fairness (Lewis & Bates, 2011), disgust sensitivity, and moral contamination (Helzer

& Pizarro, 2011; Inbar, Pizarro, Iyer, & Haidt, 2012). Therefore, parceling out the impact

of openness to experience on moral endorsements would also be helpful. Lastly, a set of

demographic variables were also controlled to rule out the potential effects of gender, age,

education, income, ethnicity, and religiosity (Graham et al., 2013).

Research Question 1:

How Are Global Orientations Associated with Endorsements of Moral Foundations?

The first research question looked at the relationship between global orientations and endorsements of moral foundations among American domestic students. Globalization not only brings about the exchange of products, information, and technology but also transmits cultural values between cultures (Arnett, 2002). Past research has shown that people who score high in multicultural acquisition take a proactive approach in response to globalization and multiculturalism. These individuals are more curious about foreign cultures, more likely to engage in multicultural experiences, and proactively acquire knowledge, traditions, and practices of foreign cultures (Chen et al., 2016). Conversely, people who score high in ethnic protection adopt a defensive approach to coping with globalization and multicultural integration. These individuals tend to distance themselves from people with different cultural backgrounds, are less likely to engage in multicultural experiences and are more motivated to perceive multicultural integration as contamination of their own culture's superiority.

Drawing upon past findings, I hypothesized a positive association between multicultural acquisition and endorsements of individualizing foundations, as well as between multicultural acquisition and endorsements of binding foundations (H1). Individuals who are more proactive to cultural learning are more likely to view foreign cultures as intellectual resources and embrace cultural diversity and cultural innovation. They should therefore place greater emphasis on moral values such as care, compassion, global justice, egalitarianism, etc. Furthermore, individuals who score high in

multicultural acquisition should also endorse binding foundations such as loyalty,

authority, and sanctity. This may partly due to the fact that they hold more favorable

attitudes towards foreign cultures and respect all moral principles (even though they

themselves do not necessarily internalize some of the moral values). This prediction is

consistent with what Chen and colleagues (2016) have reported. They found that

multicultural acquisition positively predicted both individualism and collectivism,

independent and interdependent self-construal, and individuating and modest behavior.

Conversely, I anticipated that ethnic protection would show a positive linkage with

binding foundations but a negative association with individualizing foundations (H2).

Individuals who score high in ethnic protection are more defensive to globalization and

multiculturalism, are more likely to view foreign cultures as identity threats, and are more

motivated to preserve their own cultural tradition. To achieve these goals, these

individuals would place higher value on binding foundations such as loyalty, authority,

and sanctity. Moreover, a negative relationship was expected between ethnic protection

and individuating foundations because people who are motivated to preserve the existing

cultural order may have to make value trade-offs between protecting individual rights and

preserving community structures. This may be especially true when individuals are

immersed in a multicultural environment and frequently face competing moral concerns

between cultural ingroups and outgroups.

Hypotheses

H1: Multicultural acquisition will be positively associated with endorsements of

individualizing and binding foundations among American domestic college students.

H2: Ethnic protection will be positively linked with binding foundations but negatively

linked with individualizing foundations among American domestic college students.

Method

Participants and Procedure. Participants were recruited from psychology courses and the Human Subject Pool at Rutgers University-New Brunswick. A total of 1463 American domestic students participated in this study, and 805 of them (61.9% females; M age=19.45, SD age=2.66; 40.9% European Americans, 6.7% African Americans, 7.7% Latino/Hispanic Americans, 32.2% Asian Americans, 4.2% multiracial and 8.3% others; 48.2% Christian, 5% Jewish, 7.3% Muslim, 11.1% Atheist and 28.4% others) were included in the final analyses. Subjects were excluded if they skipped key scales, failed the catch items, were non-domestic students, did not indicate their political ideology or religious affiliation, or were not undergraduate or graduate students. Participants were instructed to complete a set of online questionnaires posted at Qualtrics. All questionnaires were administered in English. Each questionnaire was given as one block, and order was randomized across blocks with the exception that the demographics block was always placed last. A couple of test questions were also included to ensure participants' honest responses. All participants were presented with an online version of informed consent and a debriefing statement after they finished the study. Each participant from the subject pool was given 0.5 research credits and thanked for their participation.

Global Orientations Scale. The Global Orientations Scale (GOS) was adopted from previous research to capture individual difference in social psychological responses to globalization-based acculturation (Chen et al., 2016). It consists of two sub-dimensions termed "multicultural acquisition" and "ethnic protection". Endorsement of each item was assessed with a 7-point Likert scale (1 = Strongly disagree, 2 = Disagree, 3 =

Somewhat disagree, 4 = Neither agree nor disagree, 5 = Somewhat agree, 6 = Agree, 7 = Strongly agree). Larger values for multicultural acquisition or ethnic protection indicate the person has a higher tendency, respectively, for learning about other cultures or for protecting one's own culture. Sample items were "Cultural diversity is beneficial to a society" and "Immigrants and ethnic minorities should forget their cultures of origin as much as possible for better adaptation to their new environment". Cronbach's alphas for each subscale were .86 and .82 (See Appendix C for the full English version).

Moral Foundations Questionnaire. The 30-item Moral Foundations Questionnaire (MFQ) was administered to assess the emphasis a person places on each of the moral foundations. Larger values for moral foundations indicate the person puts higher emphasis on those moral values. Cronbach's alphas for each foundation reported in past research were .71 (Care), .70 (Fairness), .71 (Ingroup), .64 (Authority), and .76 (Purity). The first subscale assessed moral relevance - the extent to which people take the specific items into consideration when making moral judgments (0 = not at all relevant, 5 =extremely relevant). The second subscale assessed moral judgments - agreement with specific moral statements pertaining to each moral foundation (1 = strongly disagree, 2 = disagree, 3 = somewhat disagree, 4 = somewhat agree, 5 = agree, 6 = strongly agree) Cronbach's alphas for each of the moral foundations in the current study were: .57 (Care), .62 (Fairness), .64 (Ingroup), .61 (Authority), .70 (Purity) (See appendix D for the full English version.)

Openness to Experience. The 10-item subscale that assessed openness to experience was administered from the Big Five Inventory (John & Srivastava, 1999). Openness to experience encompasses imagination, creativity, knowledge, and intellect.

Larger values for openness to experience indicate the person is more open to new experiences. The reliability of the items reported in previous research was above .80 (Cronbach's alphas for the subscale was .49; See Appendix E for the English version).

    General Demographics. Participants were also asked to provide their general demographic information including gender (0=male, 1=female), age, race/ethnicity (0=white, 1=non-white), education (0=undergrads, 1=grads), religious affiliation (0=religious, 1=non-religious), and yearly household income (See Appendix F for the English version).

Results and Discussion

Initial data diagnostics on all variables showed that the data patterns were normally distributed and there were no significant skewness and kurtosis. Missing values were replaced by grand means using SPSS. Descriptive statistics are summarized in Table 1. Second, zero-order correlations were examined to reveal the general data pattern (see Table 4). Third, hierarchical regression analyses were used to examine the relations between global orientations and moral foundations after controlling for covariates and demographic variables. Specifically, multicultural acquisition and ethnic protection were treated as predictors, and endorsements of individualizing and binding foundations were outcome variables. Political ideology and openness to experience were used as covariates. Demographic variables including age, gender, ethnicity, religion, education, and household income were also statistically controlled in the regression analyses.

Consistent with my predictions, results revealed that there were positive associations between multicultural acquisition and endorsements of individualizing foundations after controlling for ethnic protection, political ideology, openness to experience, and the demographic variables. Participants who scored high in multicultural acquisition placed greater emphasis on care and fairness moral concerns (b=.18, SE=.02, t=7.69, p<.001, F^2=.07) (H1 was supported; see Figure 3 and Table 5). Multicultural acquisition was also positively associated with endorsements of binding foundations including loyalty, authority, and sanctity moral concerns (b=.12, SE=.03, t=4.42, p<.001, F^2=.02). Conversely, those who scored high in ethnic protection placed more weight on binding foundations (b=-.14, SE=.02, t=5.81, p<.001, F^2=.04) and less emphasis on

individualizing foundations (b=-.06, SE=.02, t=2.88, p<.01, F^2=.01) (H2 was supported; see Figure 4) (For a full summary of regression statistics, see Table 7).

Although study 1a found support for the hypotheses, it did not directly provide an explanation for the findings. As argued earlier, one reasonable explanation is that individuals who score high in both multicultural acquisition and care and fairness value endorsements may hold favorable attitudes towards foreign cultures, embrace egalitarian values towards cultural others, and endorse equality rules to promote human welfare. In a similar vein, individuals who score high in both ethnic protection and loyalty, authority, and sanctity moral concerns may hold unfavorable attitudes towards foreign cultures, promote hierarchical cultural systems, and justify inequality principles as part of the legitimate social order.

Research Question 2:

Are There Any Cultural Differences in the Links Between Global Orientations and Moral

Foundations between American and Chinese students?

The second research question explored cultural similarities and differences

between American and Chinese domestic college students regarding the relationship

between global orientations and moral foundations. To my knowledge, little empirical

data are currently available from native Mandarin speakers with respect to the link

between global orientations and endorsements of moral foundations. This investigation

aimed to fill this gap. Drawing upon past research and my hypotheses of Study 1a, I

anticipated that the relational patterns between multicultural acquisition and moral

foundations are quite similar for American and Chinese domestic students (H1).

Individuals who have a higher propensity for cultural learning are more likely to embrace

cultural diversity and more capable of multicultural integration. This process may

strengthen cultural similarities and attenuate cultural differences. Therefore, regardless of

culture, individuals who score high in multicultural acquisition would endorse both

individualizing and binding foundations,

Furthermore, I expected that the relation between ethnic protection and

individualizing foundations, and the relation between ethnic protection and binding

foundations are stronger for American domestic students than for Chinese counterparts

(H2). First, compared to Chinese college students, American college students (especially

at Rutgers which has one of the most diverse student bodies in the U.S.) have more

exposure to cultural diversity and multicultural interactions on a daily basis. They may be

more sensitive to intergroup cooperation and competition. Therefore, American domestic college students who score high in ethnic protection would rely more heavily on binding values and compromise their care and fairness moral concerns. Conversely, Chinese domestic college students typically live in a more homogenous cultural context (i.e. 92% of the Chinese population are Han Chinese) and are less likely to engage in multicultural experiences and intercultural contacts. Thereby, although Chinese domestic college students who score high in ethnic protection also strongly endorse binding foundations and deemphasize individualizing ones, this positive link may be weaker for Chinese domestic college students than for American counterparts. It is possible that Chinese domestic college students perceive less identity threat or experience lower levels of cultural contamination elicited by intercultural contacts than American domestic college students.

Hypotheses:

H1: The relations between multicultural acquisition and moral foundations will be similar for domestic American and domestic Chinese participants.

H2: The relations between ethnic protection and moral foundations will be different for domestic American and domestic Chinese participants.

Method

Participants and Procedure. A total of 553 native Mandarin speakers were recruited from ten universities/colleges in Mainland China through psychology courses (i.e. Beijing Normal University, Guangxi Normal College, Jiangxi University of Science and Technology, Anyang Normal College, Northwestern Normal University, Hunan Normal University, Southwestern University, Tianjin Normal University, Wuhan Sports University, Ningxia University). A total of 331 participants were included in the final analyses (31.1% female; M age=20.97, SD age=2.12; 89.1% Han Chinese; 87.9% Atheists). Subjects were eliminated if they skipped key scales, failed to pass the catch items, were non-domestic students, did not indicate their religious affiliation, or were not undergraduate or graduate students. To enhance the language and cultural equivalency of the measures, a translation and back translation technique was adopted (Brislin, 1970). I translated the scales from English to Mandarin, and Dr. Michael Shengtao Wu who is a cross-cultural psychologist from Xiamen University in Mainland China did the back translation. Final versions were collectively produced by a group of social psychologists through a panel discussion. Participants were asked to complete a set of online questionnaires via Qualtrics. All questionnaires were administered in Mandarin Chinese. All participants were presented with an online version of informed consent and debriefing statement. Each participant was thanked and paid $5 for compensation.

Measures. The same set of measures employed in Study 1a was used in Study 1b except the items that were not culturally applicable for Chinese participants (e.g. political ideology) Cronbach's alphas for each subscale was as follows: multicultural

acquisition=.89, ethnic protection=.74, care=.56, fairness=.41, ingroup=.66,

authority=.55, purity=.61, openness=.76 (see the measures in Appendices I, J, K, L, N).

Results and Discussion

Initial data diagnostics on all variables showed that the data patterns were normally distributed and there were no significant skewness and kurtosis. Missing values were replaced by grand means using SPSS. Descriptive statistics are summarized in Table 2. Second, zero-order correlations were examined (see Table 6). Hierarchical regression analyses were conducted to test whether global orientations predicted moral foundations after controlling for covariates and demographic variables. Specifically, multicultural acquisition and ethnic protection were the two predictors, and endorsements of individualizing and binding foundations were the two outcome variables. Openness to experience and demographic variables including gender, age, education, yearly household income, and Hukou (rural vs. urban) were treated as covariates. Religion was excluded in the regression analyses because of the fact that 87.9% of the sample were atheists.

Results showed that participants who scored high in multicultural acquisition endorsed both individualizing foundations (b=.23, SE=.04, t=5.44, p<.001, F^2=.09) and binding foundations (b=.14, SE=.05, t=2.92, p<.01, F^2=.03) (see Table 7). These patterns are similar to what I found among American domestic students. There was no significant difference between the domestic American and Chinese participants (H1 was supported; see Figure 5). However, although those who scored high in ethnic protection placed higher value on binding foundations (b=.20, SE=.05, t=2.59, p<.001, F^2=.02), they also placed higher emphasis on individualizing foundations (b=.12, SE=.05, t=4.00, p<.05, F^2=.05) (H2 was partly supported; see Figure 6). The interaction effect between ethnic protection and culture were found to be significant on individualizing moral values (b=.08, SE=.02, t=3.24, p<.01, F^2=.01) (see Table 10 and Figure 7).

Together, the pattern of results between global orientations and moral foundations was mostly consistent for the American and Chinese college student samples (Studies 1a and 1b). Interestingly, the direction of the relation between ethnic protection and individualizing foundations among Chinese domestic students was the opposite of that among American domestic students. Specifically, ethnic protection was negatively related with care and fairness concerns among American college students, whereas it was positively linked to care and fairness values among Chinese college students.

Research Question 3:

Do the Relationship Patterns Found for American and Chinese Domestic Students Apply

to Chinese International Students in the U.S.?

The second study examined the relations between global orientations and moral

foundations among Chinese International students as well as a possible mediator and

moderator for the relationships. Study 2 consisted of two research questions. Study 2a

looked at whether the relations between global orientations and moral foundations found

in studies 1a and 1b hold true for Chinese international students. Study 2b explored what

underlying factors may partially account for the connections between global orientations

and moral foundations.

Compared to Chinese domestic students who have been predominately immersed

in a relatively homogeneous cultural context, Chinese international students in the U.S.

have more exposure to cultural diversity and intercultural contacts. These novel

multicultural experiences may impact their moral beliefs and behaviors so that they

become less similar to Chinese domestic students who tend to be collectivists and who

emphasize binding moral values (Graham et al., 2013; Triandis et al., 1988).

Chinese international students who embrace globalization and multiculturalism and

are more proactive in multicultural acquisition are more likely to engage in multicultural

interactions and endorse egalitarian values. Conversely, those who are more defensive

and subscribe to ethnic protection may avoid or resist multicultural engagements, focus

on the preservation of their cultural heritage, and put higher weight on hierarchy

maintenance. If this is the case, then paralleling the reasoning of study 1b, I anticipated

that the relationships between multicultural acquisition and moral foundations would be similar for domestic and international Chinese college students (H1). However, I expected that the strengths of the relationships would differ in the links between ethnic protection and moral foundations (H2).

Hypotheses:

H1: The relations between multicultural acquisition and moral foundations will be similar for domestic and international Chinese college students.

H2: The relations between ethnic protection and moral foundations will be different for domestic and international Chinese college students.

Method

Participants and Procedure. A total of 425 Chinese International students were recruited either through the Psychology Department human subject pool at Rutgers University-New Brunswick or through online platforms (accessible from anywhere in the U.S.). Two hundred and sixteen participants were included in the final analyses (31.9% female; M age=22.51, SD=3.797; 89.8% Han Chinese; 79.6% Atheists). Those who did not complete key measures, failed to pass the catch items, were not Chinese international students, did not know their religious affiliation, and were not undergraduate or graduate students were excluded. Participants were asked to fill out a set of online questionnaires via Qualtrics. All questionnaires were administered in Mandarin Chinese. The cross-cultural equivalency of all measures has been validated by either direct adoption of published versions or translation-back-translation technique (Brislin, 1970). I translated the scales from English to Mandarin, and Dr. Michael Shengtao Wu who is a cross-cultural psychologist from Xiamen University in Mainland China did the back translation. Final versions were collectively produced by a group of social psychologists through a panel discussion. All participants were presented with an online version of informed consent and a debriefing statement after they finish the study. Each participant was thanked and paid $10 for compensation.

Measures. The set of measures were mostly the same as those used in Study 1b. All measures were administered using Mandarin Chinese (Cronbach's alphas for each scale was multicultural acquisition=.93, ethnic protection=.84, care=.63, fairness=.62, ingroup=.67, authority=.65, purity=.73, openness=.80; see the measures in Appendices I, J, K, L, M, N). In addition, subjects completed a measure of sociocultural adaptation

(Ward & Kennedy, 1999). The 41-item scale assesses individuals' psychological adjustment and sociocultural adaptation in several domains including cognition (e.g. understanding local perspectives, values and world views), communication (e.g. intercultural communication, making friends, making oneself understood), management of impersonal interactions (e.g. bureaucracy, authority), and responses to awkward situations (e.g. unsatisfactory services, unpleasant people) (Ward & Kennedy, 1999). Participants were asked to indicate how difficult it is to adjust to the current environment on 6-point Likert scales (1 = Not at all, 2 = Slightly difficult, 3 = Moderately difficult, 4 = Pretty difficult, 5 = Very difficult, 6 = Extremely difficult). Larger values indicate greater perceived social difficulty in their daily lives. Sample items include "making yourself understood" and "understanding the local value system". Internal consistency of the scale was 0.95 (see the Mandarin version in Appendix M).

Results and Discussion

First, initial data diagnostics on all variables showed that all data were normally distributed and there was no significant skewness and kurtosis except the kurtosis of multicultural acquisition and cultural adaptation were slightly higher than 6. Missing values were replaced by grand means using SPSS. Descriptive statistics are summarized in Table 3. Second, zero-order correlations were examined (see Table 8). Third, hierarchical regression analyses were used to examine the relationship between global orientations and moral foundations after controlling for potential confounding variables. Multicultural acquisition and ethnic protection were the two predictors and individualizing and binding foundations were the two outcome variables. Openness to experience, gender, age, education, yearly household income, and Hukou were treated as covariates. Religion was excluded in the regression analyses because of the fact that 79.6% of the sample were atheists.

The results from study 2a showed that the general patterns of associations among global orientations and moral foundations were very similar between Chinese domestic and international students. Specifically, participants who scored high in multicultural acquisition strongly endorsed care and fairness moral values (b=.39, SE=.06, t=6.99, p<.001, F^2=.24) and also endorsed binding values although to a lesser extent (b=.22, SE=.06, t=2.41, p<.001, F^2=.06) (H1 was supported; see Figure 8 and Table 9). Moreover, those who scored high in ethnic protection placed higher emphasis on loyalty, authority, and purity concerns (b=.17, SE=.05, t=3.27, p<.01, F^2=.05). However, there was no significant relationship between ethnic protection and the individualizing values (b=-.01, SE=.05, t=-.15, p=.88, F^2=.0001) (see Figure 9). Furthermore, there were no significant

interaction effects between domestic and international Chinese students on any of the relationships (H2 was not supported).

Together, the results from study 2a showed that the empirical links between global orientations and moral foundations observed for American domestic and Chinese domestic students mostly held true for Chinese international students. These findings provide initial evidence for the generalizability of the findings from study 1. Moreover, no significant differences were detected on any of the relationships between domestic and international Chinese college students.

Research Question 4:

Does Sociocultural Adaptation Mediate the relationship between Global Orientations and

Moral Foundations Among Chinese International Students in the U.S.?

The fourth research question looked at the mediation effects of sociocultural

adaptation between global orientations and moral foundations among Chinese

international students in the U.S.. Compared to Chinese domestic students, Chinese

international students in the U.S. are cultural sojourners and frequent cultural movers. In

order to function well in both societies, they have to not only adapt to their host culture

(i.e. American culture) but also maintain connections and attachments with their home

culture (i.e. Chinese culture). Sociocultural adaptation denotes an individual's ability to

"fit in"; that is, to acquire culturally appropriate skills and to negotiate interaction in the

host environment (Ward & Kennedy, 1999; Ye, 2006). Related psychological indicators

of sociocultural adaptation may include length of residence in the new culture, cultural

knowledge, amount of interaction and identification with host nationals, cultural distance,

language fluency, and acculturation strategies (Ward & Kennedy, 1999).

Prior research shows that multicultural acquisition is positively correlated with

cultural adaptation while ethnic protection is negatively linked with cultural adaptation

(Chen et al., 2016). Thus, I predicted that Chinese international students who score high

in multicultural acquisition would have less social difficulty in cultural adjustment,

whereas those who score high in ethnic protection would have more social difficulty in

adapting to the host culture. Moreover, psychologists have argued that morality can serve

as an adaptation tool for facilitating human cooperation and cultural evolution (Haidt &

Kesebir, 2010; Pyysiäinen & Hauser, 2010). On the individual level, adapting to a new culture can be facilitated by modifying one's moral worldviews to better fit with those of the host culture. Cultural adaptation, therefore, is a theoretically relevant construct within the framework of global orientations and moral foundations especially among people who experience high levels of cultural mobility (e.g. immigrants, international students).

As Chinese international students encounter intercultural interactions on a daily basis, the perceived difficulty in culturally adapting to the culture of the host country may partially explain the relationships between global orientations and their endorsements of specific moral values. Specifically, I hypothesized that the level of cultural adaptation would mediate the relations between multicultural acquisition and both individualizing foundations (H1) and binding foundations (H2). Individuals who adopt a proactive strategy in engaging in multicultural experiences may become more culturally adept at intercultural interactions which may, in turn, lead to greater endorsement of the individualizing values of care and fairness. By the same token, those who take a defensive approach and tend to protect their cultural heritage from cultural contamination may experience greater difficulty in managing multicultural interactions. They would thereby rely more heavily on the binding moral values of loyalty, authority, and purity. Consequently, I predicted that cultural adaptation partially mediates the link between ethnic protection and both individualizing foundations (H3) and binding foundations (H4).

Hypotheses:

H1: Sociocultural adaptation will partially mediate the positive relation between multicultural acquisition and individualizing foundations among Chinese international students.

H2: Sociocultural adaptation will partially mediate the positive relation between multicultural acquisition and binding foundations among Chinese international students.

H3: Sociocultural adaptation will partially mediate the negative relation between ethnic protection and individualizing foundations among Chinese international students.

H4: Sociocultural adaptation will partially mediate the positive relation between ethnic protection and binding foundations among Chinese international students.

Method

The dataset analyzed for Study 2b is identical to that used in Study 2a. See the descriptions of participants, procedure, and measures in Study 2a.

Mediation analyses were conducted to determine if cultural adaptation partially accounted for the variance of the relationships between global orientations and moral foundations after controlling for openness to experience and demographic variables. A bootstrapping analysis with 5000 iterations was used to test the significance of the indirect effects. If the 95% bias-corrected confidence interval for the indirect effect does not include zero, it would indicate that sociocultural adaptation mediates the relationships between global orientations and moral foundations (Preacher & Hayes, 2004).

Results and Discussion

Bootstrapping analysis indicated that, after controlling for openness to experience and demographic variables, cultural adaptation did not account for the variance of the relationships between multicultural acquisition and moral foundations (H1 and H2 were not supported; see Figures 10 and 11). However, the indirect effect of cultural adaptation between ethnic protection and individualizing foundations was significant albeit the direct effect was not significant (H3 was partly supported; b=-.03, SE=.02, 95% CI=[-.07, -.00]; see Figure 12). This finding indicated that cultural adaptation did not mediate the link between ethnic protection and individualizing values but ethnic protection may exert an indirect impact on care and fairness values through perceived social difficulty. Furthermore, participants' level of perceived social difficulty in cultural adaptation did partially mediate the relationship between ethnic protection and binding foundations (b=-.05, SE=-.02, 95% CI=[-.10, -.01]) (H4 was supported; see Figure 13).

To rule out alterative explanations, I tested two alterative sets of mediation models For example, it is also plausible that individuals' moral values partly determined their social psychological responses to globalization and that levels of cultural adaptation could partially account for the link between moral foundations and global orientations. However, the results did not reveal more significant mediation effects (see Figures 15 and 17). Nonetheless, cultural adaptation did partially mediate both the link between individuating values and multicultural acquisition and the link between binding values and ethnic protection (see Figures 14 and 16). Alternatively, participants' levels of perceived social difficulty may directly influence their value endorsements and global orientations may partially mediate the relation between cultural adaption and moral

foundations. However, the findings did not show larger mediation effects (see Figures 18, 19, 20, 21). It is worth noting that given the cross-sectional nature of my data, I'm not making any casual or directional claims. The main rationale for proposing global orientations as the predictor, value endorsements as the outcome, and cultural adaptation as the mediator is that I am more interested in looking at how people's coping strategies towards globalization reshape their pre-existing moral matrices and whether levels of cultural adaptation would mediate this process.

General Discussion

Taken together, two studies involving four research questions investigated the relations between global orientations and moral foundations, their cultural variations, and an underlying mediator. The results from Studies 1a, 1b, and 2a indicate that global orientations have unique predictive utility for endorsements of moral foundations even after parceling out the variances accounted for by political ideology, openness to experience, and a variety of demographic variables. The patterns of findings are generally consistent among groups of American domestic, Chinese domestic, and Chinese international students.

The findings from study 1a indicate that multicultural acquisition is positively associated with both individualizing and binding foundations, whereas ethnic protection is positively related to binding foundations but negatively linked with individualizing foundations. One possible explanation is that American domestic students who score high in multicultural acquisition may see all cultures as equal entities and foreign cultures as new resources and opportunities. Consequently, they are inclined to show respect to all human values. In contrast, those who score high in ethnic protection may see some cultures as superior and others inferior. Foreign cultures may pose a threat to their cultural order. They, thereby, experience an inevitable moral trade-off between individualizing and binding moral concerns, ultimately retaining priority for loyalty, authority, and sanctity domains. These patterns of results are conceptually consistent with what Chen and colleagues (2016) reported in their research. They found that multicultural acquisition was promotion-focused, and positively related to both individualism and collectivism, independent and interdependent self-construal, and dual cultural

identifications. On the other hand, ethnic protection was prevention-focused and positively related to acculturative stress (Chen et al., 2016).

Results from Study 1b suggest that the relations between global orientations and moral foundations are mostly consistent for domestic American and domestic Chinese college students. Interestingly, ethnic protection and individualizing foundations was negatively related among American domestic students but positively linked among Chinese domestic students. One possibility is that this difference is due to differences in the amount of cross-cultural exposure that American and Chinese domestic students have. As mentioned earlier, American participants who score high in ethnic protection would probably endorse hierarchical cultural systems in which binding foundations would be prioritized over individualizing foundations. Therefore, when American college students are exposed to intercultural contexts, moral trade-offs have to be made among competing moral concerns such as care vs. authority, fairness vs. loyalty, justice vs. purity. Conversely, although Chinese domestic students who score high in ethnic protection are also more defensive and protective towards their own cultural heritage (e.g. Confucian culture), they may not be faced with making moral trade-offs among competing moral values in their daily life because their cultural environments are more homogenous and they mostly have to deal with only cultural ingroup members (e.g. Han Chinese).

Study 2a showed that the overall pattern of relationships between global orientations and moral foundations also hold for Chinese international students. The links between global orientations and moral foundations appear to be mostly the same whether the sample is American, domestic Chinese, or international Chinese students. However, ethnic protection and individualizing foundations were not related for Chinese

international students. It is plausible that Chinese international students may be divided into multiple subgroups, some of them have become more like American domestic students through cultural assimilation, while others experience a backlash effect, making them sensitive nationalists who are strongly motivated to preserve their original cultural identity.

Results from Study 2b demonstrated that cultural adaptation partially mediates the relation between ethnic protection and binding foundations. This finding indicates that the difficulty that Chinese international students experience in adjusting to the host culture can partially account for the tendency to maintain their ethnic identity/cultural tradition and explicit endorsements of loyalty, authority, and purity moral values. One possible interpretation is that the level of cultural adjustment partly determines how heavily participants rely upon those value systems that are prevalent in their home culture (China). For those who have great difficulty fitting in with their host culture, psychological needs such as security, attachment, identity, and social support may be met by strengthening their adherence to their native cultural systems and social networks. Furthermore, the indirect effect of cultural adaptation between ethnic protection and individualizing foundations was significant, albeit the unmediated direct effect was not significant. This finding suggests that the perceived social difficulty in cultural adjustments, such as how to deal with intercultural interactions and cope with unfamiliar situations, might be part of the psychological relationship between global orientations and moral beliefs.

Understanding Morality in a Globalizing World

Global orientations nicely capture individual differences in social psychological responses to globalization, interconnectedness, and cultural mixing. This concept is not bound to particular cultural contexts or group status thus can be applicable to all human beings, whereas other constructs such as political orientation has culturally specific meanings. Hence, global orientations is a useful construct to consider when researchers are interested in examining individual differences in coping with multicultural integration, its relationship with psychological functioning in moral contexts, and their cultural variations. It is worth mentioning that I adopted the two-factor model (the distinction between individualizing versus binding foundations) rather the five-factor model (care, fairness, loyalty, authority, and sanctity) in my current theoretical framework. The main reasons are that the two-factor model is more helpful and parsimonious in mapping out complex relations between global orientations and value endorsements and how these patterns vary across cultures relative to the five-factor model. My data also showed that care and fairness were highly correlated, and loyalty, authority, and sanctity were highly correlated across all three samples.

Moral foundations theory represents a major paradigm shift in moral psychology (Davis et al., 2016). Cross-cultural perspectives in human morality have been extensively studied and well established in the past several decades. However, as the process of globalization and multicultural integration broadens and deepens, the discourse in moral psychology needs to transcend the prior narratives by more closely looking at the intersection of globalization and morality. The field of moral psychology can be further expanded and enriched by a better understanding of the dynamic interplay between

globalization and morality. For instance, how does an individual' multicultural experiences reshape his or her moral beliefs and behaviors? How can we manipulate participants' global orientations in lab settings to test its causal influence in their moral functioning? How can we utilize the research insights to better inform researchers, practitioners, policy makers, and lay people alike on how to maximize the benefits of globalization and minimize the detriments of moral disputes?

Contributions and Implications

My thesis provides several contributions to the literature on globalization psychology and moral psychology. First, this thesis is one of the first attempts to tap into the relationships among global orientations, cultural adaptation, and moral foundations. This is helpful in filling in the gap that the moral dimension is largely absent in the discourse of globalization (Gelfand et al., 2011). The findings from this thesis also shed first light on the conceptual integration among the constructs of globalization, morality, and adaptation. Second, this explorative work provides empirical support for the link between global orientations and moral foundations. Both culturally universal and culturally specific patterns were discovered, yielding interesting and important open questions to explore for future research. Third, this research also empirically verifies one of the possible explanations as to what might be the psychological underpinnings that underlie the relation between global orientations and moral foundations. Cultural adaptation may play a vital role in accounting for the relationships between ethnic protection and moral foundations especially among frequent cultural movers.

The current research has important theoretical and practical implications. First, global orientations are found to exert unique explanatory power above and beyond political ideology, personality traits, and demographic factors in accounting for variances of moral endorsements. This finding highlights the importance of distinguishing between immigration-based acculturation and globalization-based globalization (Chen et al., 2016). Globalization may be construed as "an emergent third culture" (Benet-Martínez, 2012) which is distinct from any particular home culture and host culture. Particularly, my conceptual model expand the scope of previous morality research by incorporating

perspectives from both dominating groups who reside in their home country but encounter other cultural influences (e.g. American domestic colleges students) and acculturating groups who do not mobile to foreign lands but receive major cultural impacts as a result of globalization (e.g. Chinese domestic students) (Chen et al., 2016). Hence, it is increasingly important to examine how the dynamic interrelationships among cultures rather than specific cultural identity per se may have an impact on individuals' moral thought and behavior.

Second, the relational patterns are mostly consistent across the samples of American domestic, Chinese domestic, and Chinese international students. This suggests the tested conceptual framework may be culturally universal. Additional research will be necessary to determine whether these results are generalizable to other cultural samples.

Third, the link between ethnic protection and individualizing foundations exhibits distinct patterns among the three cultural groups. This suggests that the ethnic protection part of global orientations may show less consistency across cultures than the multicultural acquisition component. Regardless of culture, individuals who are prone to multicultural acquisition would place greater emphasis on protecting individual rights and welfare. Conversely, those who are more motivated to preserve their cultural heritage may hold different moral matrices and face different moral trade-offs across cultures.

Fourth, the present research also has normative implications. Based on Berry's (1997) classic acculturation model (i.e. integration, assimilation, separation, and marginalization), research suggests that integration strategies predict better adjustment outcomes and lower acculturative stress relative to other strategies (e.g. separation and marginalization) (Yamada & Singelis, 1999). This line of work implies that individuals

who adopt a multicultural acquisition approach may reap more benefit from globalization and multiculturalism, while those who emphasize ethnic protection experience higher levels of social difficulty and moral conflicts in multicultural engagements. However, I would like to offer a more balanced view with respect to understanding the normative implications of multicultural acquisition and ethnic protection. On the one hand, I embrace the notion that individuals who are high in multicultural acquisition would endorse a broader set of moral foundations and would be more willing to respect all cultures. This globalist view of morality is helpful in promoting universal ethics such as justice, equality, individual rights, and welfare. On the other hand, ethnic protection and its related binding foundations are not necessarily inferior ideologies and harmful moral beliefs. This nationalist or localist perspective can also be helpful in protecting legitimate groups, communities, and institutions which are central to group-level and society-level selection (Graham & Haidt, 2010; Haidt & Graham, 2006). This perspective echoes with the "reducing liberal bias" movement that promotes the idea that more research is needed to probe and unpack the social psychological processes regarding political conservatives, responsibilities of citizenship, and Trump supporters (Duarte et al., 2015).

Finally, my findings may have practical implications. First, a nuanced understanding of the complex relationships between global orientations and moral foundations may provide insights into how we can maximize the benefits of globalization and minimize the detriments of moral disagreements. For instance, if we want people to endorse the moral virtues of care and fairness, we should encourage them to adopt a multicultural acquisition strategy and take steps to ensure that people embrace globalization and multiculturalism. However, if we need people to be loyal to their family,

communities, institutions, country, then we have to encourage them to utilize the ethnic

protection approach to preserve the social stability and cultural order. The current

research also calls for educators to improve practices and services in order to better meet

the needs of international students who study in the U.S. For instance, more accessible

opportunities and activities for multicultural engagements and cultural learning need to

be widely available for international students to reduce cultural gaps and enhance cultural

competence.

Limitations and Future Directions

Although the current research is a good starting point for more closely linking globalization psychology and moral psychology, there are several limitations to my current investigations. First, all my samples were college students, albeit from varying cultural contexts. These people may not be culturally representative of the national and international populations from which they are drawn. Therefore, more diverse community and international samples are needed to further validate the robustness and generalizability of the relational patterns between global orientations and moral foundations.

Second, the present studies are cross-sectional in nature, which limit my ability to make any casual or directional claims. Do people first identify with the proactive approach of multicultural acquisition or the defensive approach of ethnic protection and then take on the corresponding moral concerns, or do the moral beliefs form first and then respond differently to globalization, or is there reciprocal influence between the two interrelated systems? Therefore, experimental or longitudinal work is clearly needed to infer causality or directionality.

Third, explicit assessments of moral endorsements, which are the primary focus of the current research, have exclusively relied on self-report and introspection. This method inevitably limits one's capacity to make strong claims about how global orientations may impact an individual' implicit moral beliefs and actual moral conducts. Fourth, the current investigation only compares ethnic differences between American and Chinese college students rather than directly assessing specific cultural dimensions (e.g. individualism vs. collectivism, independent vs. interdependent self-construal, tightness vs.

looseness, analytical vs. dialectical thinking) to tap into how and why the cross-cultural similarities and differences may occur in moral contexts.

Future investigations along this research line should contain the following. First, researchers could conduct experimental work to examine the dynamic interplay between global orientations and moral foundations. For instance, can moral beliefs be altered, at least temporarily, by manipulating multicultural acquisition and ethnic protection tendencies? Or can experimentally inducing individuals' moral endorsements shift their global orientations? Second, future work could expand the range of measures and behavioral observations beyond self-report measures to assess individuals' moral beliefs and behaviors such as moral IAT or moral violations. Third, more cross-cultural evidence is needed to see if the present patterns of results are reproducible. Fourth, future research should identify potential mediators and moderators to reveal the processes which underlie the relations between global orientations and moral foundations.

Broadly speaking, promising future directions within the field of cross-cultural moral psychology may entail the following. First, adoption of a theory-driven approach, identifying the cross-cultural universality of prominent moral theories (e.g. dual-process theory of moral judgment, the dyadic view of morality) could help us better understand to what extent/in what moral domains/in what ways/under what conditions human morality is culturally universal or culturally specific. Second, morality is heavily shaped by culture. Future research can address how and why differing cultural contexts shape individuals' moral beliefs and behaviors by utilizing experimental paradigms such as cultural priming techniques. Third, using a phenomena-driven approach, as the number of individuals who are frequently moving between cultures continue to increase (e.g. global leaders, business

managers, international students) greater understandings of how multicultural experiences affect individuals' moral thought and behavior have increasing social and economic value. Together, it is certainly my hope that the current research would inspire researchers to further explore the dynamic interplay between globalization-related psychological processes and individuals' moral functioning. I firmly believe these theoretically insightful and practically meaningful questions are worth pursuing for 21st-century moral psychologists.

Appendix A: Table 1 through Table 10

Table 1: Descriptive Statistics for American domestic students

	All Subjects			Included Subjects				
	M	SD	N	M	SD	N	Skewness	Kurtosis
MulticulturalAcquisition	5.56	0.91	1360	5.62	0.88	805	-0.68	3.71
Ethnic Protection	3.15	0.96	1360	3.09	0.93	805	0.47	3.66
Individualizing	4.78	0.60	1360	4.82	0.58	805	-0.50	3.48
Binding	3.94	0.69	1360	3.87	0.70	805	-0.12	3.01
Care	4.77	0.67	1360	4.82	0.66	805	-0.46	3.20
Fairness	4.80	0.62	1360	4.82	0.61	805	-0.57	3.76
Ingroup	3.97	0.80	1360	3.88	0.81	805	-0.17	2.95
Authority	4.08	0.73	1360	4.04	0.74	805	-0.19	3.16
Purity	3.75	0.86	1360	3.68	0.93	805	-0.06	2.69
Ideology	4.39	2.40	1360	3.23	1.44	805	0.40	2.23
Openness	3.28	0.62	1360	3.25	0.63	805	0.11	3.01

Table 2: Descriptive Statistics for Chinese Domestic Students

	All Subjects			Included Subjects				
	M	SD	N	M	SD	N	Skewness	Kurtosis
MulticulturalAcquisition	5.71	0.70	415	5.72	0.69	331	-0.42	3.19
Ethnic Protection	3.91	0.67	415	3.90	0.63	331	0.26	4.24
Individualizing	4.70	0.52	415	4.68	0.52	331	-0.23	3.05
Binding	4.44	0.58	415	4.40	0.56	331	-0.11	3.50
Care	4.65	0.65	415	4.63	0.65	331	-0.37	2.88
Fairness	4.73	0.56	415	4.72	0.54	331	-0.08	2.76
Ingroup	4.71	0.66	415	4.67	0.64	331	-0.06	3.13
Authority	4.35	0.67	415	4.31	0.64	331	0.16	3.51
Purity	4.27	0.71	415	4.22	0.70	331	-0.13	2.96
Openness	3.75	0.54	415	3.73	0.53	331	0.08	3.83

Table 3: Descriptive Statistics for Chinese International Students

	All Subjects			Included Subjects				
	M	SD	N	M	SD	N	Skewness	Kurtosis
MulticulturalAcquisition	5.84	1.00	302	6.02	0.82	216	-1.70	7.96
Ethnic Protection	3.86	0.93	302	3.76	0.89	216	-0.04	3.13
Individualizing	4.64	0.68	302	4.68	0.64	216	-0.71	4.40
Binding	4.24	0.73	302	4.20	0.71	216	0.18	2.62
Care	4.57	0.79	302	4.60	0.75	216	-0.52	3.87
Fairness	4.71	0.71	302	4.77	0.69	216	-0.47	3.59
Ingroup	4.46	0.76	302	4.48	0.74	216	0.21	2.76
Authority	4.20	0.79	302	4.15	0.77	216	0.21	2.79
Purity	4.04	0.88	302	3.97	0.87	216	-0.07	2.69
Openness	3.94	0.61	302	4.03	0.58	216	-0.13	2.90
Culture Adaptation	2.22	0.71	302	2.10	0.63	216	1.65	6.28

Table 4: Zero-Order Correlations Among the Measures in Study 1a

(American Domestic Students: N=805)

	1	2	3	4	5	6	7	8	9	10	11
1. MA	-										
2. EP	-.32***	-									
3. IND	.36***	-.22***	-								
4. BIN	.04	.24***	.23***	-							
5. CA	.34***	-.20***	.91***	.24***	-						
6. FA	.32***	-.20***	.90***	.17***	.64***	-					
7. LO	.05	.20***	.24***	.84***	.25***	.19***	-				
8. AU	-.04	.25***	.10**	.85***	.10**	.08*	.60***	-			
9. PU	.08*	.17***	.24***	.86***	.25***	.17***	.54***	.59***	-		
10. IDE	-.19***	.24***	-.22***	.40***	-.15***	-.24***	.29***	.40***	.33***	-	
11.OPE	.28***	-.15***	.10**	.04	.08*	.10**	.03	.03	.03	-.11**	-

Note: MA=Multicultural acquisition; EP=Ethnic protection; IND=Individualizing foundations; BIN= Binding foundations;

CA=Care/Harm; FA=Fairness/Cheating; LO=Loyalty/Betrayal; AU=Authority/Subversion; PU=Purity/Degradation; IDE=Political

ideology; OPE=Openness to experience.   *p<.05.   **p<.01.   ***p<.001

Table 5: Linear Regression Analyses of American Domestic Students

Independent Variable	Individualizing	Binding	N
Multicultural Acquisition	0.179*** (0.023)	0.116*** (0.026)	805
Ethnic Protection	-0.062** (0.021)	0.141*** (0.024)	805
Political Ideology	-0.051*** (0.014)	0.141*** (0.016)	805
Openness	-0.012 (0.031)	-0.096** (0.035)	805
Sex	0.209*** (0.039)	-0.061 (0.045)	805
Age	-0.022** (0.007)	-0.011 (0.008)	805
Ethnic	-0.228 (0.550)	-1.095 (0.622)	805
Religion	-0.084 (0.043)	-0.492*** (0.049)	805
Education	-0.008 (0.218)	-0.363 (0.247)	805
Household Income	-0.009 (0.009)	-0.012 (0.010)	805
R^2	0.213	0.301	805
Overall F	21.496	34.248	805

Note. Unstandardized regression coefficients are displayed, with standard errors in parentheses.   *$p < .05$.   **$p < .01$.   ***$p < .001$.

Table 6: Zero-Order Correlations Among the Measures in Study 1b

(Chinese Domestic Students: N=331)

	1	2	3	4	5	6	7	8	9	10
1. MA	-									
2. EP	-.09	-								
3. IND	.32***	.10	-							
4. BIN	.11	.24*	.61***	-						
5. CA	.25***	.12*	.89***	.59***	-					
6. FA	.31***	.04	.84	.46***	.50***	-				
7. LO	.18***	.15	.61**	.85***	.46***	.50***	-			
8. AU	.08	.01	.42**	.87***	.40***	.33***	.65***	-		
9. PU	.03	.28***	.52***	.84***	.52***	.38***	.55***	.58***	-	
10. OPE	.39***	-.20***	.14***	-.06**	.08	.17**	.03	-.10	-.09	-

Note: MA=Multicultural acquisition; EP=Ethnic protection; IND=Individualizing foundations; BIN= Binding foundations;

CA=Care/Harm; FA=Fairness/Cheating; LO=Loyalty/Betrayal; AU=Authority/Subversion; PU=Purity/Degradation;

OPE=Openness to experience.   * p<.05.   **p<.01.   ***p<.001

Table 7: Linear Regression Analyses of Chinese Domestic Students

Independent Variable	Individualizing	Binding	N
Multicultural Acquisition	0.235*** (0.043)	0.140** (0.048)	331
Ethnic Protection	0.117* (0.045)	0.202*** (0.051)	331
Openness	0.058 (0.057)	-0.079 (0.063)	331
Sex	-0.043 (0.061)	0.023 (0.068)	331
Age	-0.001 (0.018)	0.002 (0.020)	331
Education	-0.076 (0.118)	-0.060 (0.132)	331
Household Income	-0.033 (0.032)	-0.041 (0.036)	331
Hukou	0.029 (0.059)	0.014 (0.066)	331
R^2	0.126	0.085	331
Overall F	5.811	3.717	331

Note. Unstandardized regression coefficients are displayed, with standard errors in parentheses. *$p < .05$. **$p < .01$. ***$p < .001$.

Table 8: Zero-Order Correlations Among the Measures in Study 2a

(Chinese International Students: N=216)

	1	2	3	4	5	6	7	8	9	10	11
1. MA	-										
2. EP	-.12	-									
3. IND	.45***	-.04	-								
4. BIN	.13	.25***	.58***	-							
5. CA	.36***	-.02	.91***	.61***	-						
6. FA	.46***	-.06	.89***	.42***	.61***	-					
7. LO	.21***	.18*	.59***	.86***	.57***	.48***	-				
8. AU	.07	.22***	.47***	.90***	.49***	.34***	.67***	-			
9. PU	.08	.26***	.49***	.91***	.56***	.30***	.66***	.73***	-		
10. OPE	.36***	-.15*	.11	-.17*	.01	.18*	-.09	-.20***	-.15*	-	
11.ADA	-.62***	.31***	-.37***	-.15	-.29***	-.37***	-.19***	-.17*	-.04	-.24***	-

Note: MA=Multicultural acquisition; EP=Ethnic protection; IND=Individualizing foundations; BIN= Binding foundations;

CA=Care/Harm; FA=Fairness/Cheating; LO=Loyalty/Betrayal; AU=Authority/Subversion; PU=Purity/Degradation; OPE=Openness

to experience; ADA=Cultural adaptation.   p<.05.   **p<.01.   ***p<.001

Table 9: Linear Regression Analyses of Chinese International Students

Independent Variable	Individualizing	Binding	N
Multicultural Acquisition	0.388*** (0.055)	0.215*** (0.063)	216
Ethnic Protection	-0.007 (0.046)	0.172** (0.053)	216
Openness	-0.082 (0.074)	-0.244** (0.084)	216
Sex	0.041 (0.088)	0.131 (0.100)	216
Age	-0.009 (0.016)	-0.026 (0.019)	216
Education	0.071 (0.125)	-0.072 (0.142)	216
Household Income	-0.039 (0.027)	-0.041 (0.031)	216
Hukou	0.044 (0.157)	0.109 (0.179)	216
R^2	0.221	0.164	216
Overall F	7.347	5.087	216

Note. Unstandardized regression coefficients are displayed, with standard errors in parentheses. *$p < .05$. **$p < .01$. ***$p < .001$.

Table 10: Linear Regression Analyses of Interaction between ethnic protection and culture on individualizing values

Independent Variable	Individualizing
Ethnic Protection × Culture	0.078*** (0.024)
American domestic (805)	
Multicultural Acquisition	0.197*** (0.022)
Political Ideology	-0.058*** (0.014)
Openness	-0.016 (0.031)
Sex	0.208*** (0.040)
Age	-0.022** (0.007)
Ethnic	-0.290 (0.552)
Religion	-0.077 (0.043)
Education	0.008 (0.219)
Household income	-0.011 (0.009)
Chinese domestic (331)	
Multicultural Acquisition	0.237*** (0.043)
Openness	0.030 (0.056)
Sex	-0.003 (0.059)
Age	0.000 (0.018)
Education	-0.088 (0.119)
Household income	-0.037 (0.033)
Hukou	0.016 (0.060)
R2	0.027
Overall F	10.617

Note. Unstandardized regression coefficients are displayed, with standard errors in parentheses. The predictors under American domestic and Chinese domestic labels were the specific covariates that had been controlled before the interaction analyses. The remaining residuals were used for examining the interaction effects.

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

Appendix B: Figure 1 through Figure 21

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                    ┌─────────────────┐
                    │     Culture     │
                    └────────┬────────┘
                             │
                             ▼
┌─────────────────┐   ┌─────────────────┐
│ Global          │──▶│ Moral           │
│ Orientations    │   │ Foundations     │
└─────────────────┘   └─────────────────┘
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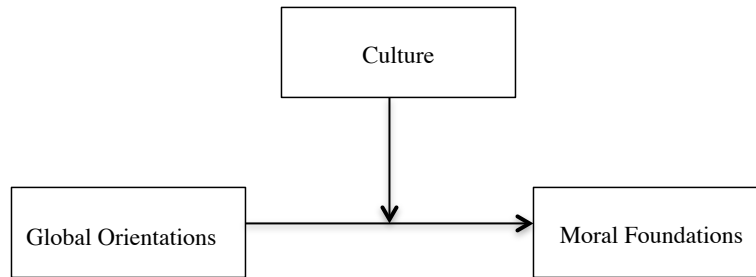
Figure 1. Moderation model of culture between global orientations and moral foundations
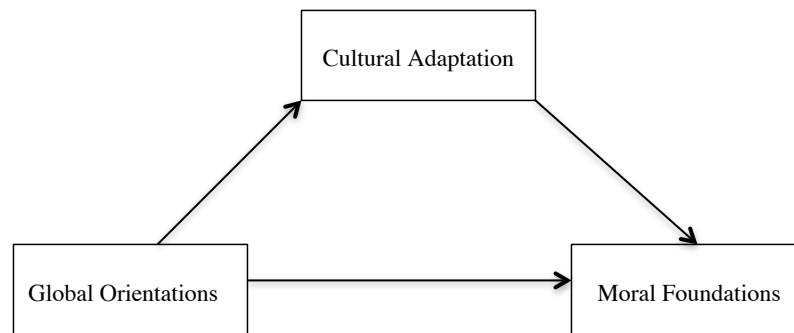
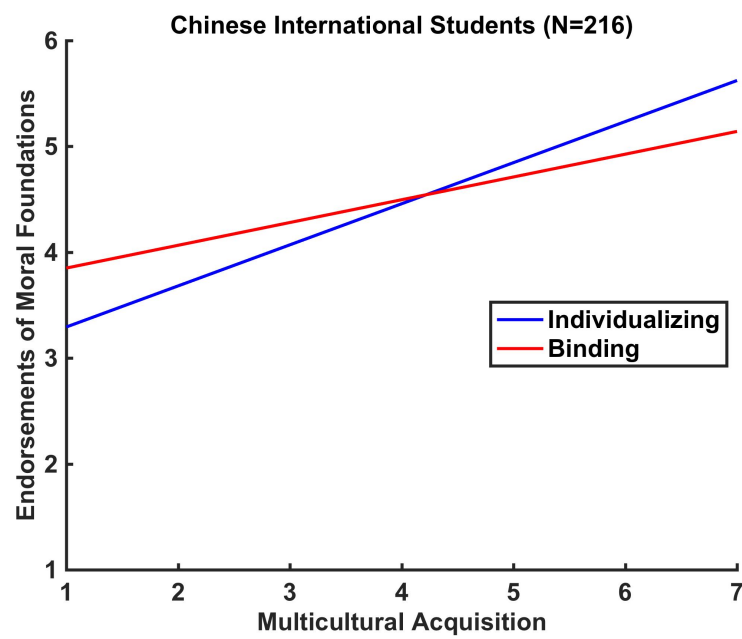Figure 2. Mediation model of cultural adaptation between global orientations and moral foundations
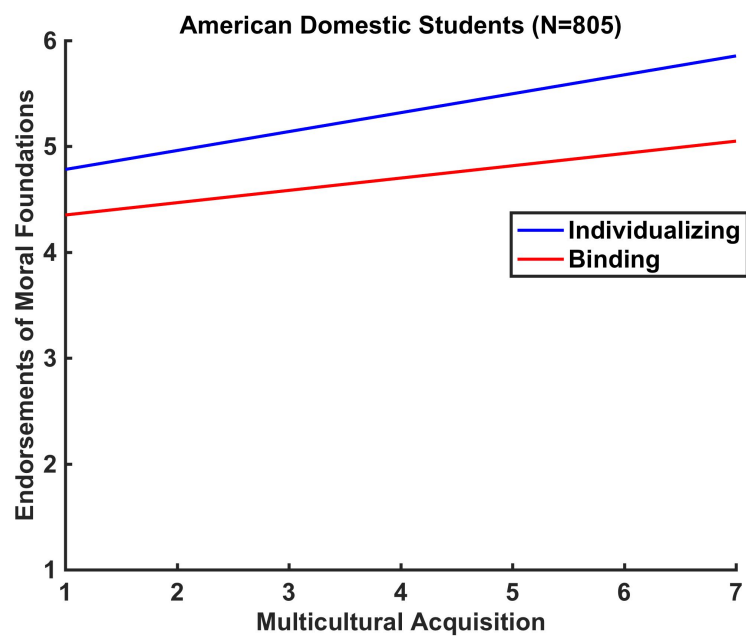
Figure 3. Endorsements of moral foundations as a function of multicultural acquisition
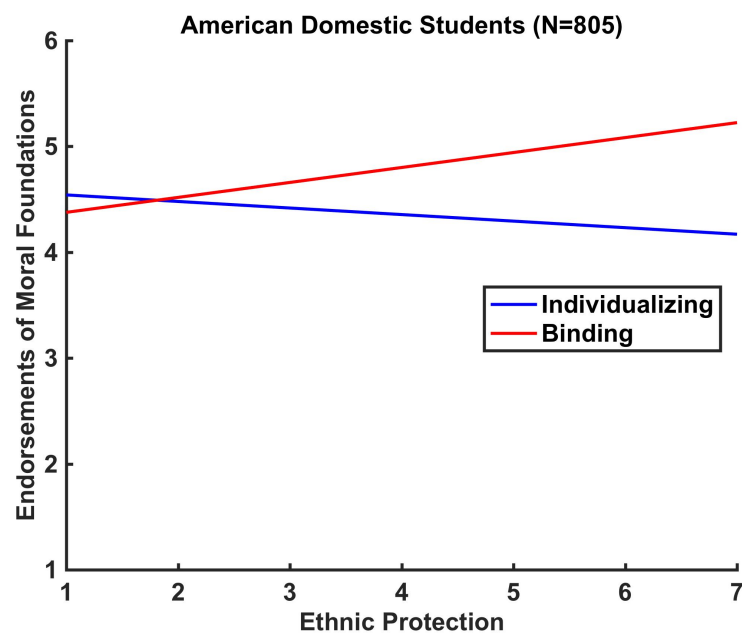
Figure 4. Endorsements of moral foundations as a function of ethnic protection
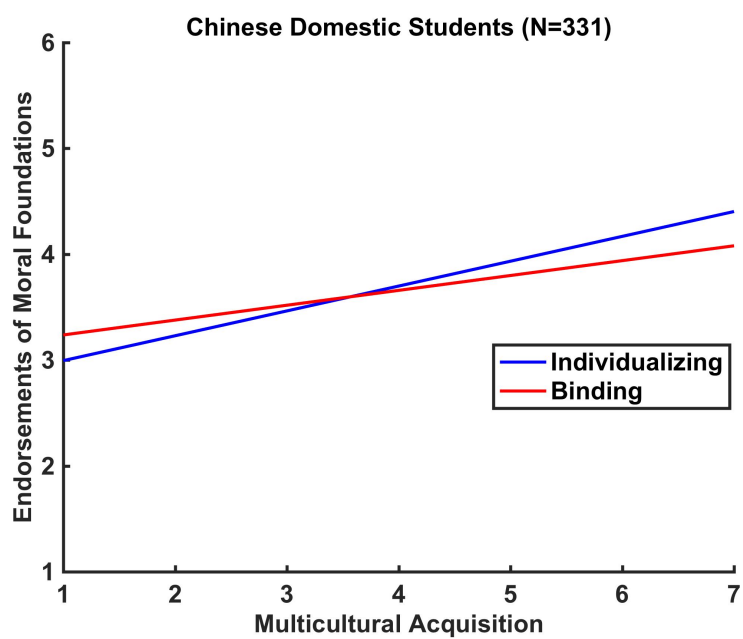
Figure 5. Endorsements of moral foundations as a function of multicultural acquisition
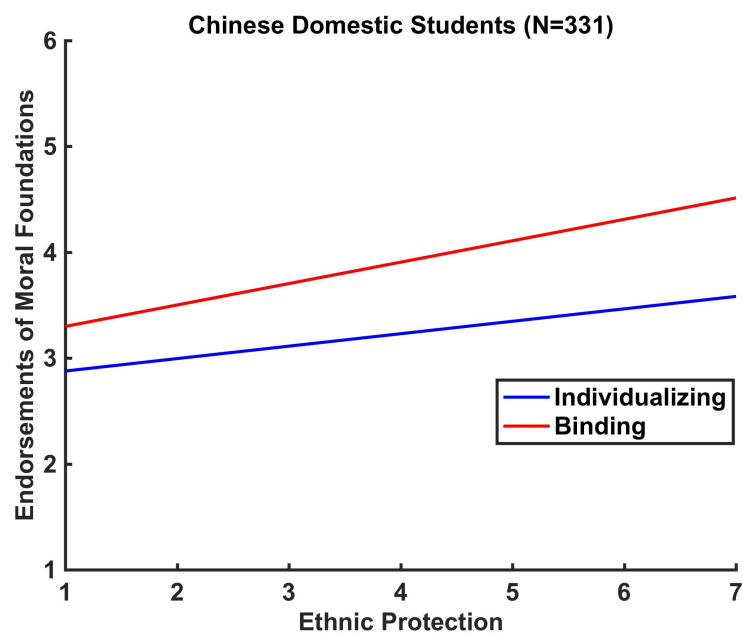
Figure 6. Endorsements of moral foundations as a function of ethnic protection
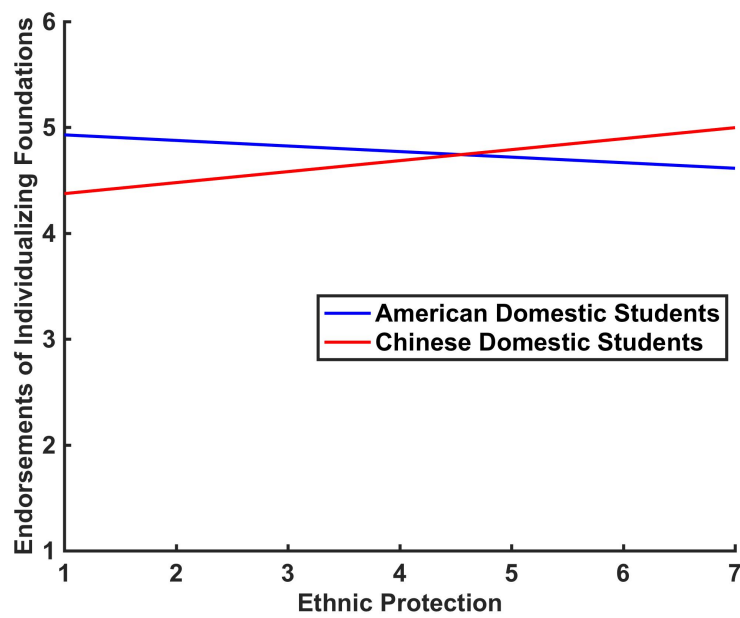
Figure 7. Interaction between ethnic protection and culture on individualizing foundations endorsements

Figure 8. Endorsements of moral foundations as a function of multicultural acquisition
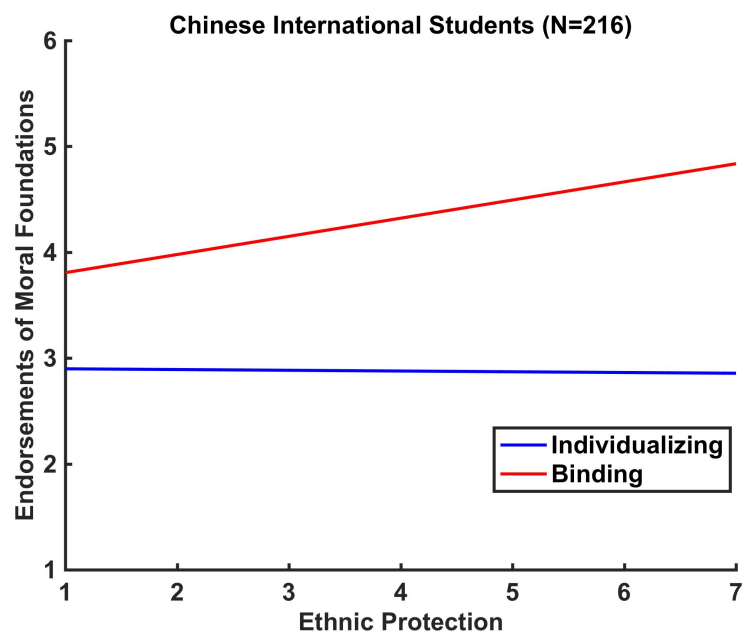
Figure 9. Endorsements of moral foundations as a function of ethnic protection
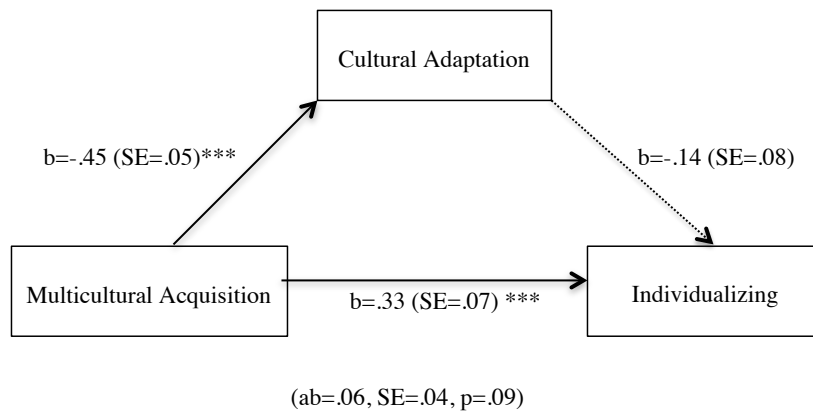
Figure 10. Mediation effects of cultural adaptation between multicultural acquisition and individualizing foundations
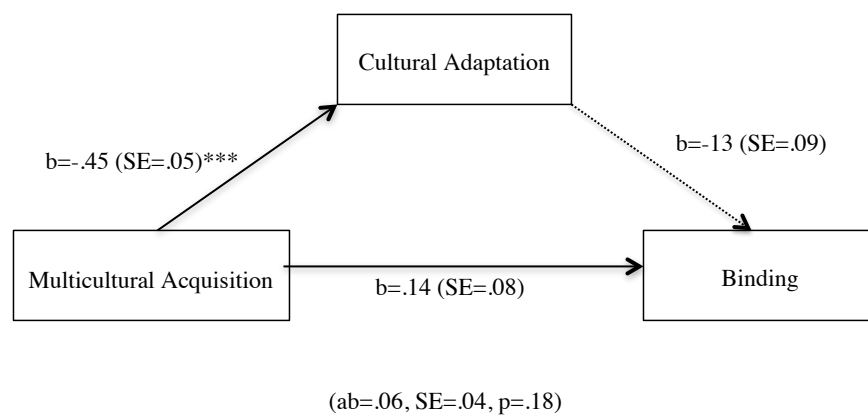
* p<.05.   **p<.01.   ***p<.001

Figure 11. Mediation effects of cultural adaptation between multicultural acquisition and binding foundations
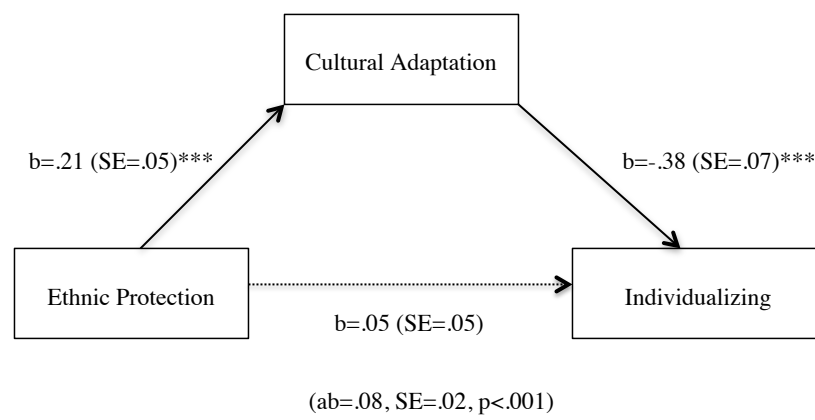
* p<.05.   **p<.01.   ***p<.001

Figure 12. Mediation effects of cultural adaptation between ethnic protection and binding foundations

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

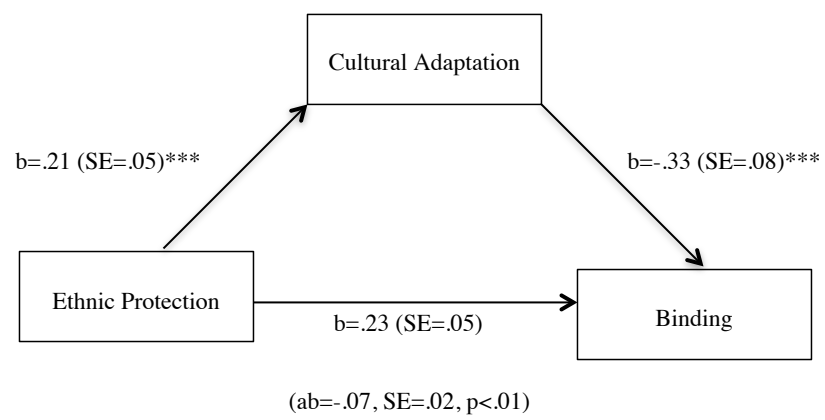Figure 13. Mediation effects of cultural adaptation between ethnic protection and individualizing foundations.
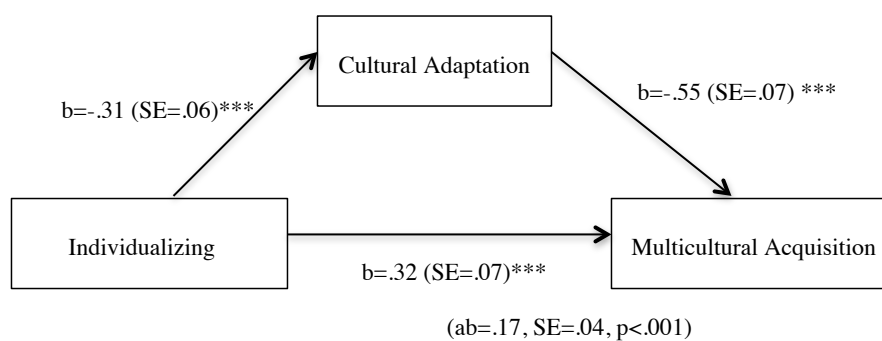
* p<.05.   **p<.01.   ***p<.001

Figure 14. Mediation effects of cultural adaptation between individualizing foundations and multicultural acquisition.

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

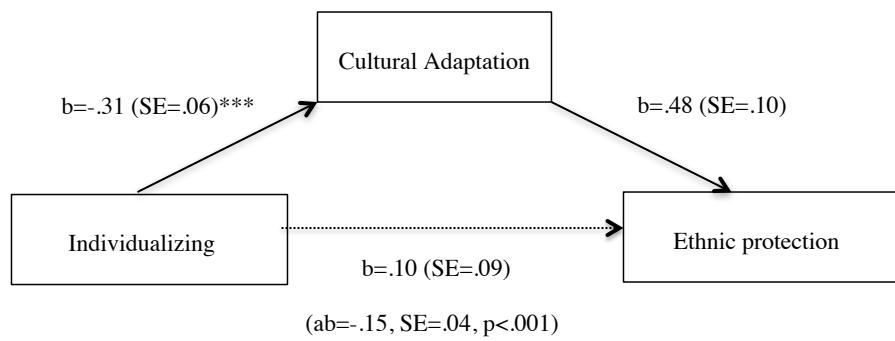Figure 15. Mediation effects of cultural adaptation between binding foundations and multicultural acquisition.

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

Cultural Adaptation

b=-.17 (SE=.06)**

b=-.64 (SE=.07)

Binding

Multicultural acquisition

b=.12 (SE=.06) ***

(ab=.11, SE=.04, p<.01)

Figure 16. Mediation effects of cultural adaptation between binding foundations and multicultural acquisition.

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

Cultural Adaptation
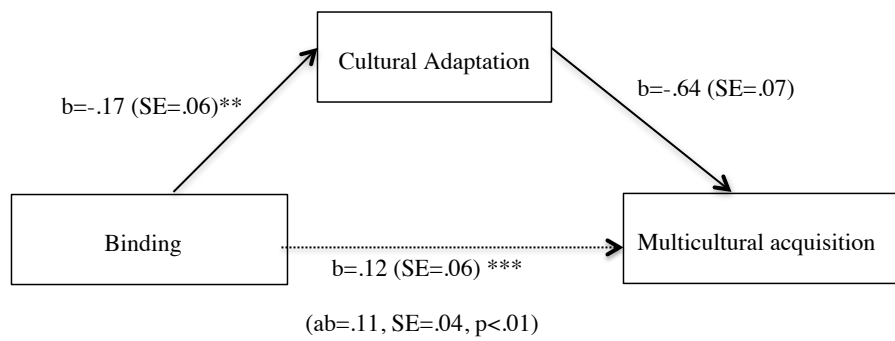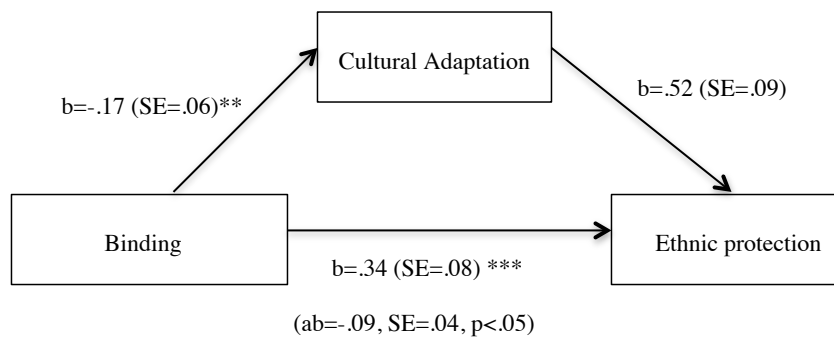
b=-.17 (SE=.06)**

b=.52 (SE=.09)

Binding

Ethnic protection

b=.34 (SE=.08) ***

(ab=-.09, SE=.04, p<.05)

Figure 17. Mediation effects of cultural adaptation between binding foundations and ethnic protection.

p<.05. **p<.01. ***p<.001
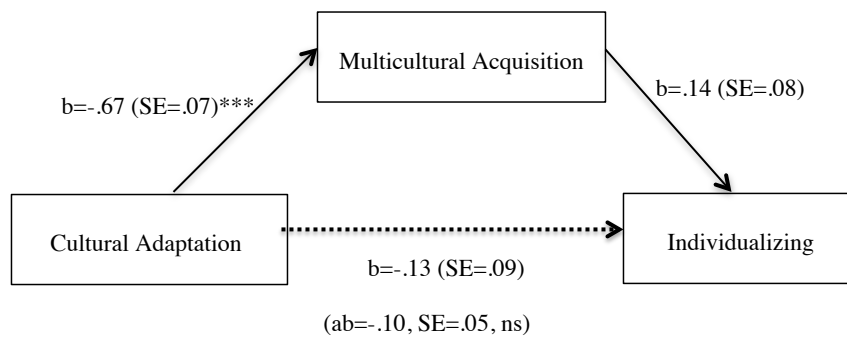
Figure 18. Mediation effects of ethnic protection between cultural adaptation and individualizing foundations.

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

Figure 19. Mediation effects of multicultural acquisition between cultural adaptation and binding foundations.
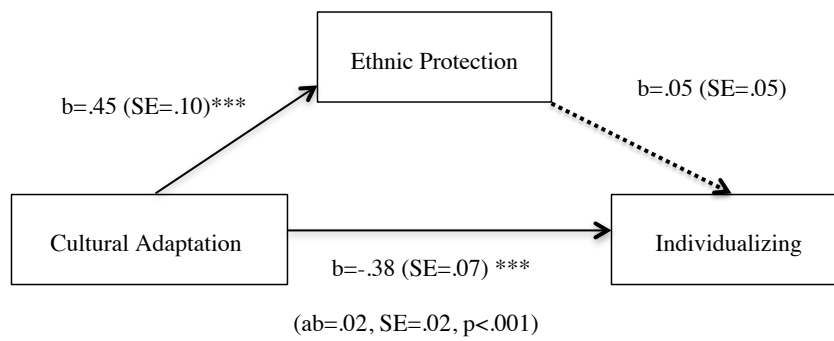
* p<.05.   **p<.01.   ***p<.001

Figure 20. Mediation effects of ethnic protection between cultural adaptation and individualizing foundations.

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

Ethnic protection
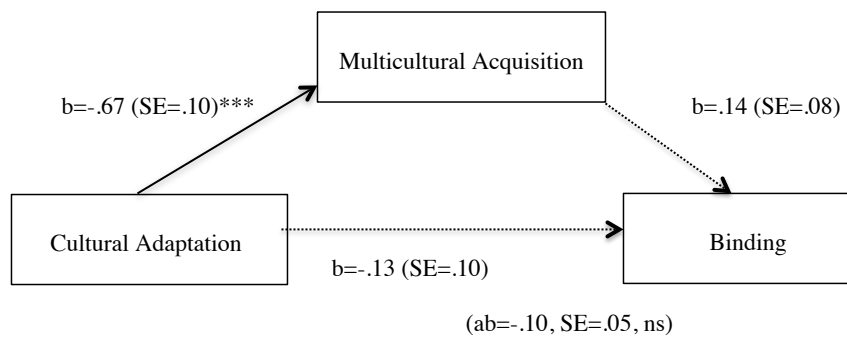
b=.45 (SE=.10)***

b=.23 (SE=.05)

Cultural Adaptation

Binding

b=.33 (SE=.08) ***

(ab=.10, SE=.03, p<.01)

Figure 21. Mediation effects of ethnic protection between cultural adaptation and binding foundations

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

Appendix C: Global Orientations Scale
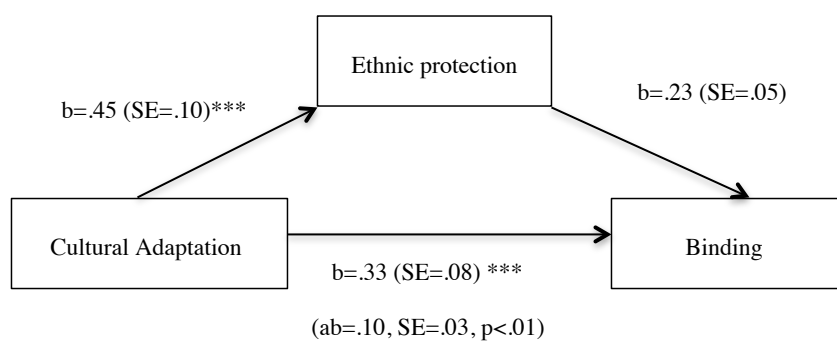
We would like to know about your thoughts and feelings on the statements below. Use

the following scale when responding.

[1] = Strongly disagree

[2] =Disagree

[3] = Somewhat disagree

[4] = Neither agree nor disagree

[5] = Somewhat agree

[6] = Agree

[7] = Strongly agree

1. I learn and speak languages other than my mother tongue.

2. Cultural diversity is beneficial to a society.

3. I am proud of being able to speak more than one language.

4. I travel abroad to gain experiences with other cultures.

5. It is important to recognize differences among various cultural groups.

6. I find living in a multicultural environment very stressful.

7. I make friends mostly with people of the same cultural origin as mine.

8. My own culture is much superior to other cultures.

9. I stick to the norms of my own culture no matter where I am.

10. Efforts should be made to understand people from different cultural backgrounds.

11. I am curious about traditions of other cultures.

12. I read books or magazines to obtain knowledge about other cultures.

13. Speaking another language makes me nervous.

14. Immigrants and ethnic minorities should forget their cultures of origin as much as possible for better adaptation to their new environment.

15. I am eager to make friends with people from different cultural backgrounds.

16. I try food from different cultures.

17. One should actively involve himself or herself in a multicultural environment.

18. I feel isolated from people of other cultural groups.

19. I appreciate art, music and entertainments from my culture only.

20. I have a set of beliefs about certain cultural groups that I use to help me predict behaviors of their members.

21. The ways that people of different cultural origins think and act often make me confused.

22. I learn customs and traditions of other cultures.

23. I am happy to learn the history and geography of other cultures.

24. I dress in my own cultural style regardless of the occasion.

25. I am worried that people from other cultures would not understand my ways of doing things.

Appendix D: Moral Foundations Questionnaire

Part 1. When you decide whether something is right or wrong, to what extent are the following considerations relevant to your thinking? Please rate each statement using this scale:

[0] = not at all relevant (This consideration has nothing to do with my judgments of right and wrong)

[1] = not very relevant

[2] = slightly relevant

[3] = somewhat relevant

[4] = very relevant

[5] = extremely relevant (This is one of the most important factors when I judge right and wrong)

_____Whether or not someone suffered emotionally

_____Whether or not some people were treated differently than others

_____Whether or not someone's action showed love for his or her country

_____Whether or not someone showed a lack of respect for authority

_____Whether or not someone violated standards of purity and decency

_____Whether or not someone was good at math

_____Whether or not someone cared for someone weak or vulnerable

_____Whether or not someone acted unfairly

_____Whether or not someone did something to betray his or her group

_____Whether or not someone conformed to the traditions of society

_____Whether or not someone did something disgusting

_____Whether or not someone was cruel

_____Whether or not someone was denied his or her rights

_____Whether or not someone showed a lack of loyalty

_____Whether or not an action caused chaos or disorder

_____Whether or not someone acted in a way that God would approve of

Part 2. Please read the following sentences and indicate your agreement or disagreement using the scale below:

[0]	[1]	[2]	[3]	[4]	[5]
Strongly disagree	Moderately disagree	Slightly disagree	Slightly agree	Moderately agree	Strongly agree

_____ Compassion for those who are suffering is the most crucial virtue.

_____ When the government makes laws, the number one principle should be ensuring that everyone is treated fairly.

_____ I am proud of my country's history.

_____ Respect for authority is something all children need to learn.

_____ People should not do things that are disgusting, even if no one is harmed.

_____ It is better to do good than to do bad.

_____ One of the worst things a person could do is hurt a defenseless animal.

_____ Justice is the most important requirement for a society.

_____ People should be loyal to their family members, even when they have done something wrong.

_____ Men and women each have different roles to play in society.

_____ I would call some acts wrong on the grounds that they are unnatural.

_____ It can never be right to kill a human being.

_____ I think it's morally wrong that rich children inherit a lot of money while poor children inherit nothing.

_____ It is more important to be a team player than to express oneself.

_____ If I were a soldier and disagreed with my commanding officer's orders, I would obey anyway because that is my duty.

_____ Chastity is an important and valuable virtue.

Appendix E: Openness to Experience

Here are a number of characteristics that may or may not apply to you. For example, do you agree that you are someone who likes to spend time with others? Please write a number next to each statement to indicate the extent to which you agree or disagree with that statement.

[1] = Strongly disagree

[2] = Disagree

[3] = Neither Agree Nor Disagree

[4] = Agree

[5] = Strongly agree

I see myself as Someone Who...

_____1. Is original, comes up with new ideas

_____2. Is curious about many different things

_____3. Is ingenious, a deep thinker

_____4. Has an active imagination

_____5. Is inventive

_____6. Values artistic, aesthetic experiences

_____7. Prefers work that is routine

_____8. Likes to reflect, play with ideas

_____9. Has few artistic interests

_____10. Is sophisticated in art, music, or literature

Appendix F: Cultural Adaptation Scale

Please read the following sentences and indicate how difficult it is to adjusting to the

current environment so far using the scale below:

[1] Not at all

[2] Slightly difficult

[3] Moderately difficult

[4] Pretty difficult

[5] Very difficult

[6] Extremely difficult

1. Making friends

2. Using the transport system

3. Making yourself understood

4. Getting used to the pace of life

5. Going shopping

6. Going to social events/gatherings/functions

7. Worshipping in your usual way

8. Talking about yourself with others

9. Understanding jokes and humor

10. Dealing with someone who is unpleasant/cross/aggressive

11. Getting used to the local food/finding food you enjoy

12. Following rules and regulations

13. Dealing with people in authority

14. Dealing with the bureaucracy

15. Making yourself understood

16. Adapting to local accommodation

17. Communicating with people of a different ethnic group

18. Relating to members of the opposite sex

19. Dealing with unsatisfactory service

20. Finding your way around

21. Dealing with the climate

22. Dealing with people staring at you

23. Going to coffee shops/food stalls/restaurants/fast food outlets

24. Understanding the local accent/language

25. Living away from family members overseas/independently from your parents

26. Adapting to local etiquette

27. Getting used to the population density

28. Relating to older people

29. Dealing with people of higher status

30. Understanding what is required of you at university

31. Coping with academic work

32. Dealing with foreign staff at the university

33. Expressing your ideas in class

34. Living with your host family

35. Accepting/understanding the local political system

36. Understanding the locals' world view

37. Taking a local perspective on the culture

38. Understanding the local value system

39. Seeing things from the locals' point of view

40. Understanding cultural differences

41. Being able to see two sides of an intercultural issue

Appendix G: Demographic Variables

1. We would now like to get some information about you and your background.

Gender: ☐ Male   ☐ Female

2. What is your age? _____

3. What is your ethnic background?

☐ White   ☐ Black   ☐ Asian

☐ Hispanic   ☐ Native American   ☐ Middle Eastern

☐ Mixed   ☐ Other _____

Religion:

☐ Christian   ☐ Jewish   ☐ Muslim

☐ Buddhist   ☐ Hindu   ☐ Other _____

☐ Agnostic (Do not know whether God or gods exist)

☐ Atheist (I do not believe in God or gods)

4. How would you describe your political orientation?

    1   2   3   4   5   6   7   8   9

    Extremely Liberal   Extremely Conservative

5. What is the highest level of education you have attained?

☐ Some High School   ☐ High School

☐ Some College   ☐ Bachelor's Degree

☐ Graduate Degree

6. What is your average yearly income? (i.e., Your individual income, NOT combined household income)

☐ Under $34,500.00

☐ $10,000.00 to $24,999.00

☐ $25,000.00 to $49,999.00

☐ $50,000.00 to $74,999.00

☐ $75,000.00 to $99,999.00

☐ $100,000.00 to $124,999.00

☐ $125,000.00 to $149,999.00

☐ $150,000.00 or above

7. What is your average yearly household income? (i.e., the total annual income of all members of your household, including your own and any spouse, significant other, or care-giver)

☐ Under $34,500.00   ☐ $10,000.00 to $24,999.00

☐ $25,000.00 to $49,999.00   ☐ $50,000.00 to $74,999.00

☐ $75,000.00 to $99,999.00   ☐ $100,000.00 to $124,999.00

☐ $125,000.00 to $149,999.00   ☐ $150,000.00 or above

Appendix H: 全球化取向量表

指导语：以下我们想了解你对文化的看法和感受。请仔细阅读下列各项，然后请于每题右边选择最能代表你意见的数字。

[1] 非常不同意

[2] 不同意

[3] 有点不同意

[4] 既不同意也不反对

[5] 有点同意

[6] 同意

[7] 非常同意

1. 我学习及说母语以外的语言

2. 文化多元化对社会是有益的

3. 我对自己能说多于一种语言感到自豪

4. 我去外国旅行以接触其他文化

5. 认知不同文化群体的差异是重要的

6. 我发觉在多元文化环境生活颇有压力

7. 我多数只与和我相同文化背景的人做朋友

8. 我觉得自己的文化比其他文化优胜很多

9. 无论我在哪里，我坚守自己的文化规范

10. 应努力了解不同文化背景的人

11. 我对其他文化的传统感到好奇

12. 我阅读书刊以获得其他文化的知识

13. 说第二种语言令我感到紧张

14. 为了更好的适应新环境，移民和少数族裔应该尽量忘记自己原来的文化

15. 我渴望与不同文化背景的人交朋友

16. 我尝试不同地方的食物

17. 一个人应该让自己接触多元文化的环境

18. 我感到与其他文化群体的人隔离

19. 我只欣赏来自自己文化的艺术、音乐或娱乐

20. 我有一套关于某些文化群体的信念来帮我预测这些群体成员的行为

21. 不同文化的人的思想和行为令我感到困惑

22. 我学习其他文化的习俗和传统

23. 我很开心能学习其他文化的历史地理

24. 在任何场合，我只穿自己文化的服饰

25. 我担心来自其他文化的人不会明白我做事的方式

Appendix I: 道德基础问卷

指导语：请您仔细阅读以下的句子，并选择您在判断一件事情是否道德的时候，在

多大程度上会考虑以下因素？

[0] 完全不相关

[1] 不大相关

[2] 有点相关

[3] 比较相关

[4] 非常相关

[5] 高度相关

1. 某人在感情上是否受到伤害

2. 某人是否被区别对待

3. 某人的行为是否体现了对国家的热爱

4. 某人是否表现出对权威的不尊重

5. 某人是否不守名节

6. 某人是否擅长数学

7. 某人是否关心弱势群体

8. 某人是否有不公正的行为

9. 某人是否背叛了自己的组织或团体

10. 某人是否遵循社会传统

11. 某人是否做了恶心的事情

12. 某人是否残忍

13. 某人的权利是否被忽视

14. 某人是否显得不够忠诚

16. 某人的行为是否遵循天意

Part 2.

指导语：请您仔细阅读以下的句子，并选择您对每一句话的同意或不同意程度：

[0] 强烈不同意

[1] 非常不同意

[2] 不同意

[3] 同意

[4] 非常同意

[5] 强烈同意

1. 同情受害者是最重要的美德

2. 政府制定法律的首要原则是保证个人受到公平对待

3. 我对自己国家的历史感到骄傲

4. 每个孩子都应该学会尊重权威

5. 我们不应该做恶心的事，就算没有人受到伤害

6. 为善好于作恶

7. 最恶劣的行为之一是伤害没有抵御能力的动物

8. 一个社会最重要的必需品是正义

9. 人们应当忠于自己的家庭成员，即便他们做错了什么

10. 在社会上，男女各司其职

11. 我会认为哪些不符合自然规律的行为是错误的

12. 无论如何，杀人都是不对的

13. 我认为富有的孩子继承很多钱，而穷孩子一无所有是不道德的

14. 团队合作比自我表现更加重要

15. 假如我是一名士兵，就算我不同意长官的命令，我也会去遵守

16. 贞节是一项很重要和宝贵的美德

Appendix J: 开放性人格量表

指导语：请您仔细阅读以下的句子，并选择您对下列每一句话的同意或不同意的程度：

[1]	[2]	[3]	[4]	[5]
非常不同意	不太同意	中立	比较同意	非常同意

我认为自己是一个...（的人）

1．...总是有一些新点子的

2．...对许多事物感到好奇的

3．...有独特而深刻思想的

4．...有丰富想象力的

5．...创新的

6．...重视艺术和审美体验的

7．...喜欢的按部就班工作方式的

8．...喜欢反省、思考各种想法

9．...没有什么艺术兴趣

10．...精通美术、音乐或文学

Appendix K: 社会文化适应量表

指导语：生活在一个陌生的文化环境中，尝尝需要学习新的技能和知识。试图回顾一下您目前在美国的生活经历，根据您的个人体会，回答一下问题：

[1]	[2]	[3]	[4]	[5]	[6]
毫无困难	有点困难	比较困难	十分困难	非常困难	极度困难

1. 结交朋友

2. 使用交通系统

3. 使自己的想法被理解

4. 生活习惯或节奏

5. 购物

6. 参加社交活动

7. 按照惯常的方式做礼拜

8. 和他人谈论关于自己的事

9. 理解笑话和幽默

10. 与不愉快、具有攻击性的人相处

11. 适应当地的饮食习惯

12. 遵循当地的规章制度

13. 与权威人士打交道

14. 与官僚人士打交道

15. 使自己的想法被理解

16. 适应当地居住环境

17. 和来自不同民族群体的人沟通交流

18. 与异性相处

19. 适应不尽人意的服务

20. 找到要去的地方

21. 适应气候

22. 适应盯着你看的人

23. 去当地的咖啡馆、快餐店、餐馆等

24. 理解当地的语言和口音

25. 离开父母和家人独立生活

26. 适应当地的礼仪礼节

27. 适应当地人口密度

28. 与当地年长的人打交道

29. 与身处高位的人打交道

30. 理解学校的制度和要求

31. 应付专业学习

32. 与学校里的外国工作人员打交道

33. 在课堂上表达自己的观点

34. 与寄宿的主人或陌生的室友一起生活

35. 理解当地的政治系统

36. 理解当地人的世界观

37. 从当地人的视角理解文化

38. 理解当地的价值观念

39. 从当地人的角度看待问题

40. 理解文化差异

41. 能够看到跨文化交往的两面性

Appendix L: 人口学变量

1. 您的性别：□ 男　　□ 女

2. 您的年龄_____

3. 您的出生地（省/市/县）_____

4. 您的专业：_____

5. 您的父母有几个孩子？_____

6. 您的民族：_____

7. 您的个人平均年收入（按照人民币计算）：

a. 5 千以下

b. 5 千-1 万

c. 1 万-3 万

d. 3 万-8 万

e. 8 万-15 万

f. 15 万-30 万

g. 30 万-100 万

h. 100 万-300 万

i. 300 万-1000 万

j. 1000 万-5000 万

k. 5000 万以上

8. 您的家庭平均年收入（按照人民币计算）：

a. 5 万及以下

b. 5 万-10 万

c. 10 万-20 万

d. 20 万-40 万

e. 40 万-80 万

f. 80 万-200 万

g. 200 万以上

9. 您的户口类型：□ 农村　　□ 城市

10. 您目前就读的教育阶段是：

a. 高中

b. 大学本科一年级

c. 大学本科二年级

d. 大学本科三年级

e. 大学本科四年级

f. 硕士一年级

g. 硕士二年级

h. 博士一年级

i. 博士二年级

j. 博士三年级

k. 博士四年级

l. 博士五年级

m. 其他

10. 您目前掌握的英语能力大致处于什么水平？

a. 入门

b. 初级

c. 流利

d. 熟练

e. 精通

f. 其他

11. 您的婚姻状况：

a. 已婚

b. 单身

c. 同居

d. 离婚

e. 分居

f. 丧偶

12. 您的宗教信仰：

a. 基督教

b. 犹太教

c. 伊斯兰教

d. 佛教

e. 印度教

f. 不可知论者

g. 无神论者

h. 其他

13. 您认为您个人的文化观念倾向于：

1-极度保守

2-非常保守

3-比较保守

4-比较开放

5-极度开放

6-不确定

14. 通常情况下，您会如何描述自己的心情？

1-极度快乐

2-非常快乐

3-比较快乐

4-不大快乐

5-非常不快乐

6-极度不快乐

7-不确定

针对在美中国留学生：

15.您在美国生活的主要目的是什么？＿＿＿＿＿＿＿＿＿＿

16.您已经在美国生活了多长时间？＿＿＿＿＿＿＿＿＿

17.您是否用英语和朋友交流对话？

	1	2	3	4	5	6
从来不						经常

18.您是否阅读英文报刊？

	1	2	3	4	5	6
从来不						经常

18.您在多大程度上认同美国文化？

1	2	3	4	5	6
非常不认同					非常认同

15.您在多大程度上认同中国文化？

1	2	3	4	5	6
非常不认同					非常认同

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