The Word and the World: Exploring World Views of Monolingual and Bilingual Chinese Through the Use of Proverbs

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THE WORD AND THE WORLD: EXPLORING WORLD VIEWS OF MONOLINGUAL AND BILINGUAL CHINESE THROUGH THE USE OF PROVERBS

By

Li Ma

A DISSERTATION

Submitted to the Faculty of the University of Miami in partial fulfillment of the requirements for the degree of Doctor of Philosophy

Coral Gables, Florida

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Many thinkers argue that major differences among languages lead to major differences in experience and thought. Each speech community possibly embodies a distinct world view. The purpose of this study was to explore, through the use of proverbs, the relationship between acculturation and world views among monolingual and bilingual Chinese, with proficiency in Chinese and/or English used a proxy for level of acculturation. Data were collected through questionnaires and qualitative interviews regarding attitudes to English and Chinese proverbs. Data were analyzed by means of SPSS and modified grounded theory methodology. The statistical and qualitative findings contradicted each other: the former found a significant effect for monolingual English speakers, while the latter indicated much more mixed responses with no clear patterns related to language. Implications of findings were discussed and a “global view” was proposed to take the place of a culturally-based world view.
DEDICATION

This is dedicated to my loving father who calls every week from China to make sure I finish my study, and my loving mother who takes good care of him so that he can live to see this day.
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Chapter 1

Introduction

“The limits of my language mean the limits of my world.” Ludwig Wittgenstein’s saying explains why the role of language in the relationship between cognizing human beings and the cognized environment is the focal point of scholarly interest in many disciplines (Hill, 1988). According to Swoyer (2003), approximately 5000 languages are spoken worldwide today, and each differs noticeably from the rest. The differences are especially marked between languages of different families, e.g., between Indo-European languages such as English and Hindi, and non-Indo-European languages such as Chinese and Korean. Many thinkers argue that major differences among languages lead to major differences in experience and thought (Swoyer, 2003). Therefore each speech community possibly embodies a distinct world view (Slobin, 1996), with different languages embodying quite different views, and speakers of different languages thinking about the world in different ways. Everett (2005), for example, after living with Brazil's Pirahã tribe, discovers that the Pirahã language has no descriptive words or subordinate clauses. The lack of need for abstract thought or complicated connections to the past in this language reflects the core of Pirahã beliefs in a simple formula – live here and now – the only important thing that is worth communicating to others is what is being experienced at the very moment.

Walsh and Middleton (1984) contend that a world view is not only a vision of life, but also a vision for life. One’s world view determines one’s values. It helps one interpret the world around him/her. It sorts out what is important from what is not, what is of highest value from what is least. Proper, Widden and Ivany define world view as “a
person’s set of beliefs held consciously or unconsciously about the basic nature of reality and how one comes to know about it” (1988, p. 547). Others see world view as a variant of culture that lies beneath the surface of human behavior at the subconscious level, deeply impacting human communication (e.g., Skow, 1990). Kearney defines world view as “a culturally organized macrothought; those dynamically inter-related basic assumptions of a people that determine much of their behavior and decision making, as well as organizing much of their body of symbolic creations… and ethnophilosophy in general” (1984, p. 1). In other words, world view is part of thought that is organized through culture.

On the relationship between thought and language, Benjamin L. Whorf (1956) writes:

Every language is a vast pattern-system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyzes nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness (cited in Slobin, 1996, p.71).

Also,

…users of markedly different grammars are pointed by their grammars toward different types of observations and different evaluations of externally similar acts of observation, and hence are not equivalent as observers but must arrive at somewhat different views of the world (cited in Swoyer, 2003).

Whorf’s contention is part of the classic assumption of linguistic relativity in the “Whorfian Hypothesis.” The hypothesis posits that “culture, through language, affects the way in which we think, and especially our classification of the experienced world” (Gumperz & Levinson, 1996). In interpreting Whorf’s work, Lee (1997) contends that the process of learning language may physically change the organization of the brain and the way it perceives the world. In other words, world view is in essence a phenomenon
exemplifying the relationship between language and cognition through culture. This theory can be traced back to Humboldt’s notion of language as the embodiment of a Weltanschauung or world view (Hill & Mannheim, 1992). Kearney (1984) further adds that the best immediate understanding of behavior is offered by understanding the thoughts that underlie the behavior.

In discussing the relationship between language, culture and thinking, Rogoff (2008) comments that language systems are tools of thinking that both channel and result from community-wide ways of thinking and acting. Concepts that are easily expressed in the language system of a community provide a tool for thinking. At the same time, important community practices and traditions often find expression in words, to facilitate communication among people. That is, through participation in community practices as well as in communication about them, both thinking and language develop in ways that support each other.

**Conceptual Diagram**

To briefly describe the conceptual framework of this study, language (monolingualism and bilingualism to be more specific) will be used as a proxy for culture (level of acculturation) in order to study the connection between culture and world view as expressed in response to proverbs. More details will be elaborated in later sections of this chapter. Here, a conceptual diagram (see Figure 1.1) is put forth to summarize and help readers better understand the intricate relationship between language, culture, thought and world view – culture, through language, affects thought, and especially our view of the world; world view as a variant of culture then determines much of our behavior. It should be noted that behavior will not be included as part of the study. It is in
the diagram to provide readers with a fuller picture of the relationship among all elements previously mentioned.

Figure 1.1 Conceptual Diagram

Statement of the Problem

Despite the close link world view holds with how people from different cultures behave – making decisions, choosing negotiators, and using abstract or concrete reasoning – it is unfortunately often an overlooked dimension of culture.

America has always been a nation of multi-ethnicities, -classes, -languages, and consequently, multi-cultures. The nation’s social, political, economic and educational agendas, however, have been mainly under the influence of western traditional values (Apple, 2001; Giroux, 1997). Cultural beliefs, more specifically world views of minority groups from diverse linguistic backgrounds may or may not be familiar to policy makers at all levels. In order to better understand minority communities and maintain social stability, world views of particular cultural groups ought to be studied as windows to the inner world of respective group members.
The Chinese Diaspora is one of the United States’ fastest growing minority groups. Their collective persistence, fortitude, and sacrifice have characterized the history of Chinese Americans (American Immigration Law Foundation, 2000). Overseas, the Chinese have also established large and fairly stable communities with a population of approximately 32 million throughout Southeast Asia, Spanish America, the Caribbean, the Pacific Islands, South Africa, North America and Australia (Ohio University Libraries, 2006). Many have come to America later with their unique cultural practices and world views, speaking Chinese and the language(s) of their birthplace or adopted motherland. This project intends to explore the world views of Chinese who have different proficiency levels in Chinese and English. For easier reference, Chinese who speak only Chinese will be noted as monolingual Chinese, whereas Chinese who speak only English will be referred to as monolingual English. Among speakers with varied proficiency levels in both languages, dominant Chinese-speaking stands for native Chinese speakers with intermediate English proficiency and proficient bilingual stands for native Chinese speakers who are proficient at both Chinese and English.

When in contact with a different culture, the attitudes and/or behaviors of people can be modified through a process of acculturation. In contrast, assimilation is a process of cultural absorption of a minority group into the main cultural body (Encyclopedia of Public Health, 2009). More specifically, Stearns (1994) defines assimilation as “the process whereby a person or group exchanges the original culture for the values, behaviors, and attitudes of another culture”; whereas acculturation to a new society means immigrants “retain key aspects of their original culture, as well as acquiring cultural values and behavior patterns from their new host society” (p. 67). Berry (1986)
suggests that there are four possible outcomes of the acculturation process – assimilation (movement toward the dominant culture), integration (synthesis of the two cultures), rejection (reaffirmation of the traditional culture), or marginalization (alienation from both cultures). Similarly, Sodowsky and Plake (1992) define three dimensions of acculturation – assimilation, biculturalism (the ability to live in both worlds, with denial of neither), and observance of traditionality (rejection of the dominant culture).

The acculturation process affects a range of values, beliefs, and behaviors. All of the scales used to measure acculturation include items on second-language proficiency (Encyclopedia of Public Health, 2009), as being able to communicate in the language of the host country is a prerequisite to learning about its culture. Church’s study (1971) of 72 Mexican American students indicates that there seemed to be a strong relationship between bilingualism and the degree of the student's acculturation. Gardner, Przedzielewski and Lysynchuk (1990) also suggest ethnic identity may be dependent upon language proficiency. For immigrants, the percentage of one's lifetime spent in the host country and the age at the time of immigration have also been shown to be good indicators of an individual's level of acculturation when other information is unavailable. Interestingly, those two factors correlate with second-language proficiency if one does not reject the host culture or marginalize him/herself in the host country.

Among the above mentioned groups, monolingual English presumably are the most acculturated (if not already assimilated), whereas monolingual Chinese, dominant Chinese-speaking and proficient bilingual are at various stages of acculturation. Noticeably, those four groups possess different levels of proficiency in English and Chinese. Monolingual English are fully fluent at English and speak little or no Chinese.
Monolingual Chinese are fully fluent at Chinese and speak little or no English. Dominant Chinese-speaking speak both Chinese and English, most often with the former being the stronger language. Proficient bilingual speak both Chinese and English fluently. Hence it appears among the four groups that language proficiency has something to do with the degree of one’s assimilation or acculturation, i.e., the degree of adopting the host society’s values and behavior patterns. Therefore, bilingualism, or the lack thereof, is used as a proxy for acculturation to study its connection between world view.

Of both the English and Chinese languages, idioms and proverbs are essential and inseparable parts of the general vocabulary (Seidl & McMordie, 1978). It is difficult for English and Chinese speakers to speak and write without using idioms or proverbs. Idioms, according to the Cambridge Dictionary, refer to a group of words in a fixed order that have a particular meaning that is different from the meanings of each word understood on its own, e.g. “to face the music” or “to kick the bucket.” Among idioms, some are proverbs – short sentences popularly known and repeated, usually expressing simply and concretely, though often metaphorically, a truth based on common sense, moral lesson or the practical experience of humankind. For example, “a stitch in time saves nine” or “a friend in need is a friend indeed.” Proverbs provide an informative source of knowledge for anyone with interest in the corresponding culture. According to Mieder (2004), the frequent use of certain proverbs as expressing aspects of a certain world view or mentality of a people could be used to formulate valid generalizations towards that culture together with other social and cultural indicators. Thus, if the Germans do say “the morning hour has gold in its mouth” and “order is half of life” frequently, then these proverbs must mirror at least to some degree the German attitude
towards getting up early and keeping things in order (Dundes, 1989). However, Mieder (2004) also cautions that no stereotypical conclusions should be drawn about a so-called national character. Any proverbial studies looking for national traits should be undertaken with much care.

Given the integral role of proverbs in cultural life, a study of world views involving proverbs used by English and Chinese speakers offers a unique perspective on their beliefs and values.

**Purpose of the Study**

The main purpose of this study was to explore, through the use of proverbs, the relationship between acculturation and world views among monolingual and bilingual Chinese, with proficiency in Chinese and/or English used as a proxy for level of acculturation. The first question was if it is true that groups growing up with or exposed to different languages may experience different ways of looking at the world embodied in these languages, and if culture affects thought and world view through language, what world views are indicated respectively by monolingual Chinese, monolingual English, and bilingual Chinese? Second, how do their world views differ from each other, if any? Third, what are the main factors affecting the formation and evolution of the world views – acculturation or language per se, or their combination?

I addressed these questions by involving participants on a spectrum of language proficiency in Mandarin Chinese and/or English based on the four groups discussed previously. More specifically, the study investigated whether speakers of Mandarin and/or English thought differently about the world. Figure 1.2 is a hypothetical model developed to facilitate visualization of those complicated questions.
Figure 1.2 Hypothetical Model of Research Questions

Research Questions

Three research questions were formed based on the central question:

1. What world views are indicated respectively by monolingual Chinese-speakers, monolingual English-speakers (of Chinese origin), and bilingual Chinese?

2. What, if any, are the differences in world views among and/or within these groups?

3. What factors affect the formation and evolution of the world views of monolingual Chinese-speakers, monolingual English-speakers (of Chinese origin), and bilingual Chinese?
Chapter 2  

Literature Review  

The theoretical perspectives for this study entail four elements with respect to world view: 1) the Linguistic Relativity Principle which further clarifies the relationship between language and world view; 2) limitations of recent evidence supporting the Linguistic Relativity Principle, which provide precautions for world view studies; 3) categories of world view which help formulate the research design for this study; and 4) the role proverbs play in a language, and how world view is reflected through them. The procedure for searching the literature involved using search engines as well as hand search.  

The Linguistic Relativity Principle  

Anthropologist Franz Boas (1940) states that mental categories are produced by culture, not by innate mental structure. Since each culture and each language differs from others, the mental categories and methods of classifying the universe will differ from culture to culture and from language to language. The difference in languages, therefore, is virtually difference in the emphasis of views, beliefs, ideologies deemed important by a society.  

Edward Sapir, Boas’ student, theorizes that classifications are not “labels affixed by individuals to give structure to this pre-given world, but that the world as experienced is culturally and socially mediated unconsciously by the language habits of the group” (Foley, 1997, p. 197). Certain concepts may not occur in certain languages, not because the culture or the language is incapable of using them, but because they are not important
or prominent in that culture. In other words, in imposing categories to make sense of the world, one’s culture does not impose categories for those entities that are not vital to it.

In his 1929 classic passage Sapir writes:

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the ‘real world’ is to a large extent unconsciously built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached… We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation. (Sapir 1958 [1929], p. 69)

Sapir’s student Benjamin Lee Whorf states that people organize concepts the way they do because of a mutual agreement in their culture to do so. The lexico-grammatical structures they employ point them toward different types of observations, which in turn, drive them toward different interpretations of the observed world. The lexical and grammatical differences in the way events are talked about will actually predispose speakers to conceptualize them in different terms (Foley, 1997). Whorf (1956), intrigued by linguistic diversity, proposes that in so far as languages differ, their speakers too should differ in how they perceive and act in objectively similar situations.

Together with Sapir, Whorf developed the Sapir-Whorf Hypothesis, also currently known as the Whorfian Hypothesis. The hypothesis has two propositions. First, language determines thought, a phenomenon known as Linguistic Determinism and second, language affects thought, a phenomenon known as Linguistic Relativity. Linguistic Determinism is an extreme position, as some would argue (e.g. Scovel, 1991), concerning
the relationship between language and thought. It holds a strong view – that thought is entirely shaped and determined by language. The rise of the cognitive sciences in the 1960s strongly dismissed the concept of the deterministic nature of language over thought, and favored an emphasis on the commonality of human cognition. Language, according to Chomsky (1965), is a mental structure fleshed out by the addition of different words in grammatical strings. It is a set of sentences, finite in length, constructed from a finite set of elements. Language may be viewed through universal grammars – a set of rules imposed by pre-existing mental categories universal to humanity. Discoveries in linguistic anthropology strengthened this emphasis. Most cognitive anthropologists believe that, “in a variety of lexical domains, including color terminology, personality and emotion words, kinship terminologies, and folk biological taxonomies, the possible forms of lexical systems are highly constrained (Hill, 1988, p. 30).”

For example, Berlin and Kay (1969) developed the notion of color universals. They find that all languages draw their color terms from a set of only eleven color categories: black, white, red, green, blue, yellow, brown, purple, pink, orange and grey. No language has a notion of a color term outside of that range, even though some languages only have two basic color terms, some three, and some more. Contestants to Berlin and Kay’s theory such as Saunders (2000) propose that the authors concentrated only on the foci of colors, leaving the boundaries untouched. Such maneuver could be an underlying cause for errors made in the experiments and the wrong deduction of those who refined the original thesis.
Kinship terminology is a system of classification. The Chinese developed a most complicated system. It maintains a separate designation for almost everyone in relation to the Self, based on their generation, lineage, relative age, and gender. Some features are similar to American kinship – the gender of the relative and the generation from the Self are distinguished. Some features are not so similar – maternal and paternal lineages are distinguished (e.g., a mother’s father and a father’s father share different terms); the relative age of a sibling is considered (e.g., a father’s older sister has a different term than his younger sister). For example, the word “cousin” has 8 different Chinese translations depending on mother’s or father’s side, older or younger, boy or girl, sharing the same family name or not. The complexity and hierarchy of Chinese kinship are influenced by Confucianism and deeply ingrained in Chinese culture. Confucius emphasized filial piety, which was extended into a series of relationships known as the Five Cardinal Relationships – emperor and minister, father and son, elder and younger brothers, husband and wife, friends. Three of the five are family-related. It is no surprise that Chinese has a rich vocabulary for all family members. The claim that Chinese and English have equally highly constrained lexicons on kinship terminologies would be refuted by the examples above.

Lucy (1992b) contends that the hypothesis of Linguistic Relativity challenges assumptions that lie at the heart of much modern social and behavioral research – namely its claim to be discovering general laws and to be truly scientific. This helps explain why the topic generates controversy and even hostility among many social and behavioral scientists. Three reasons are offered to account for the virtual absence of empirical research on the issue. First, there is a common tendency to reduce the problem to a
simplified dichotomy – obviously false or obviously true. The Linguistic Determinism Principal is a view that nearly everyone agrees is untenable. The Linguistic Relativity Principal in the sense that variable structures of specific languages influence thought, and there may be some identifiable cognitive correlates (outside of the specifically linguistic realm) associated with using a particular language, is a view that most scholars can agree with. Thus, under either principal there is no compelling reason to conduct research, because the hypothesis is either obviously false or obvious true.

Second, to conduct research in this area requires interdisciplinary knowledge. To grasp the complex of the problem, one is expected to understand linguistics and other fields encompassing some of the uses of language, such as anthropology, folklore studies, comparative literature, or cognitive psychology. This poses a significant obstacle given the present state of research training which is highly concentrated and specialized.

The third reason is directly related to the second as it is intrinsically contrary to some of the central assumptions of the relevant disciplines. For example, the hypothesis posits that human activity is distinctive in contrast with other species due to its embeddedness in an historically transmitted social, linguistic, and cultural ecosystem. If such a notion is correct, it would jeopardize the assumption accepted by most psychologists that each individual can be conceptualized from a scientific standpoint as a psychological entity autonomous in both development and mature functioning.

Fortunately, with the pendulum swinging to an intermediate position in recent years, more attention is being paid to linguistic and cultural differences. New arguments regarding the effects of language on thought has also become available. For example, Slobin (1987) suggests that language may affect thought during “thinking for speaking” –
an experience of entering different thought worlds many bilingual speakers believe they engage in when they shift languages. Different languages possess different grammatical obligations, rendering speakers pre-biased to attending to and encoding different aspects of their experience while speaking. Boroditsky (2001) realizes after three experiments that because English and Mandarin Chinese talk about time differently – English predominantly talks about time as if it were horizontal (e.g. Tuesday is before Wednesday), while Mandarin often vertical (e.g. Below March is April) – such difference is reflected in the way their speakers think about time. She concludes that language is a powerful tool in shaping thought about abstract domains. One’s native language plays an important role in shaping habitual thought (e.g., how one tends to think about time) but does not entirely determine one’s thinking in the strong Whorfian sense.

Based on recent trends in linguistic research, this study will adopt the less strong version of the Whorfian Hypothesis, i.e., the Linguistic Relativity Principle. The original idea of the Linguistic Relativity Principle may be best captured by Gumperz and Levinson:

The semantic structures of different languages might be fundamentally incommensurable, with consequences for the way in which speakers of specific languages might think and act. On this view, language, thought, and culture are deeply interlocked, so that each language might be claimed to have associated with it a distinctive world view (1996, p. 2).

To summarize this section, it is safe to assert that language can shape thought. Whether one language chooses to distinguish certain aspects of the world affects how an individual who speaks that language perceives reality. Caution must be taken however, that the Linguistic Relativity Principle may not hold true for all types of thought. In the
following section, limitations of recent evidence supporting the Linguistic Relativity Principle will be discussed.

**Limitations of Recent Evidence**

The Linguistic Relativity Principle has sparked much interest among linguists and cognitive scientists since the 1950s. Research mushroomed attempting to support or disprove the theory. Numerous studies have been conducted on color perception across various cultures (e.g., Davies & Corbett, 1997; Pilling & Davies, 2004; Roberson, Davies & Davidoff, 2000). Although the experimental data have not been able to disprove the Principle (Lucy, 1992a), Boroditsky (2001) argues that domains such as color perception are of rather low level in studying the relationship between language, thought and reality.

Among other research is evidence suggesting that language influences conceptual development (e.g., Waxman & Kosowski, 1990) as well as perceptual categorization (e.g., Davidoff, 2001). There are certain limitations regarding the evidence. First, tests are usually administered in participants’ native language so that any difference in comparisons shows only the effect of a language on thinking for that particular language. It is still unclear whether experience with a language affects language-independent thought such as children categorizing Great Danes, Pekingese, and Labradors all as “dogs”. Second, comparative studies done in different languages pose an even bigger threat to the validity of the findings because there is no way to be sure that the instructions and instruments are identical in both languages, even if the verbal instructions are minimized. For instance, if the task is nonverbal and the instruction is to pick the same item, one cannot be certain that the words used for “same” mean the same thing in different languages.
To conclude this section, it is dangerous to take the Whorfian Hypothesis literally. Kay (1996) warns us against jumping from the observation that two languages provide different ways of talking about a given subject matter to the conclusion that the speakers of those languages think of that subject matter in distinct ways. He points out that “the same kinds of contrasting semantic perspectives that can be taken on a subject by different languages can be taken on that subject within the idiolect of a single speaker of a single language” (p. 98). In Kay’s opinion, world view is a concept whose unexamined application is unlikely to help the Whorfian clarify the matters to which it is applied until its content has been subjected to more careful scrutiny.

To better accomplish the mission, we must define world view categories within the context of universals – features shared by all languages and cultures. World view categories are believed to provide common ground for understanding diverse cultures and in this manner can foster a sense of empathy for others who might previously have seemed foreign. The section below serves this purpose.

Categories of World View

Interestingly, individuals in day to day life are mostly unable to describe their world view beliefs because those remain in their mind as rather fuzzy assumptions about people, society, and existence in general (O’Neil, 2006). One of the few comprehensive theoretical frameworks that deal with world view is Kearney’s (1984) logico-structural model. Kearney describes the world view of a people as “their way of looking at reality. It consists of basic assumptions and images that provide a more or less coherent, though not necessarily accurate, way of thinking about the world (p. 41).” Simply put, world view is a set of assumptions about reality that may or may not be true in a purely physical
point of view. It is both synthetic – in the sense that it is made of various elements that jointly create meaning within a culture, and dynamic – in the sense that it undertakes continuous change as new insights are incorporated into the reality of one’s personal and collective existence. Historical, social, and cultural environment serves in modifying a person’s world view.

The logico-structural model (Kearney, 1984) brings forward a set of world-view universals that is necessary of any human world view – Space, Time, Self, Other, Relationship, Causality and Classification. Because of their universality, they provide a venue for comparing world views cross-culturally and possibly cross-linguistically.

**Space and Time.** The universals of Time and Space symbolize both constancy and change. The evidence is mainly linguistic. According to Kearney (1984), all known languages indicate a concern with directions and temporal relations. All languages also appear to have nounlike words and verblike words. On this Kearney elaborates:

Nouns, in referring to “things”, imply an awareness of the continuity and the constancy of those things. Thus when I put my shoes in the closet, I expect them to be there the next day. (Although time changes, the shoes do not.) But verblike words imply actions or process, and therefore time (1984, p. 91).

Kearney further summarizes this analysis in the following figure (1984, p. 92):

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<table>
<thead>
<tr>
<th>“Nouns”</th>
<th>“Verbs”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness of constancy of process</td>
<td>Awareness of change in process</td>
</tr>
<tr>
<td>Awareness of constancy of location</td>
<td>Awareness of change in location</td>
</tr>
<tr>
<td>Time</td>
<td>Space</td>
</tr>
</tbody>
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**Space.** When dealing with the world-view aspects of Space, it refers to the relationship between the environmental space of a people and their images of it. In
examining spatial images of a given people, folk cosmology often puts forward valuable clues, since cosmologies are pre-eminently statements about Space. Cultural conventions for mapping space and for indicating directions also give helpful hints on spatial images – house construction, architecture, furniture arrangement and so on all involve action in Space.

Chinese, for instance, associate Wu Xing, or Five Elements (Metal, Wood, Water, Fire, Earth) with the five planets (Venus, Jupiter, Mercury, Mars, Saturn) and believe a person’s fate can be dominated by the position of the major planets, along with the positions of the Sun, Moon and comets, as well as the person's time of birth and animal Sign. Although usually translated into “element”, the Chinese word “xing” literally means “changing states of being”. The Chinese concept of “element” is therefore quite different from its Western counterpart. In western minds Elements are thought as the basic building blocks of matter. The Chinese “elements”, on the other hand, are seen as ever changing and moving forces or energies. The balance of Yin (representing female force), Yang (representing male force) and the Five Elements in a person's make-up has a major effect on what is beneficial for him/her in terms of Feng Shui, the Chinese form of geomancy. This is because each element is believed to link to a particular direction and season, thus different kinds of Qi, or life force.

When it comes to choosing preferred locations in the home or work place to improve certain aspects, such as wealth, health, fame, love, etc., the Chinese traditionally use the Eight Trigrams. The Eight trigrams are placed on the eight directions of a Luo Pan, or compass, indicating east, south, west, north, northeast, northwest, southeast, and
southwest. The trigram arrangements, formed from Yin and Yang components, are in themselves a symbolic language.

**Time.** There is linguistic evidence that cognition of Time is influenced by images of Space; reference to temporal relationships relies a great deal on metaphors of Space (Kearney, 1984). Traugott (1975) notices that temporal statements in English almost inevitably use words that are largely terms for Space – *after* today, *before* noon, *by* Thursday, *ahead of* time, *over* an hour, etc. Temporal sequencing can also be ordered vertically – move a date *up*, pass traditions *down*. This represents a linear image of time, with time proceeding in a straight line from the past to the present and the future. Life change is non-repetitive in this kind of image.

The presence of linear images of time in the grammar of English can also be exemplified by the fact that the verb of each English sentence must be expressed with a tense in past, present, or future, thus making a statement about an event existing somewhere in time that goes from the past into the future. Such requirement is not universal in all languages. Chinese for one, does not have verb tenses. Time expressions are normally done with temporal adverbs, e.g., “I tomorrow go to school.” Neither is there any expression in Chinese referring in the present to the future being in the past, e.g., “By Monday afternoon he will have been gone.”

In comparison to the linear image of time reflected in English, the traditional Chinese lunar calendars are cyclical, meaning the years are repeated according to a pattern. A popular folk method which reflects this cyclical system of recording years is the Twelve Animal Signs. Every year is assigned an animal sign according to a repeated cycle: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Rooster, Dog, and
Boar. Therefore, every twelve years the same animal sign would reappear. In a similar vein, Chinese consider certain phenomena of nature or society repetitive over time.

Kluckhohn and Strodtbeck (1961) conclude in a cross-cultural study that various peoples implicitly consider one area of time – the past, the present, or the future – more important than the other two. They find that Anglo-Americans tend to be more future-oriented while Hispanic-Americans are more likely to be present-oriented. Future orientation means one thinks of future events and conditions that have not yet happened, such as doing good work in this life so as to go to heaven in the next, or delayed gratification for bigger rewards. A future-oriented person deems something in the future a real thing, even though it has not occurred. A present-oriented person finds the future uncertain and intangible. What matters are events and conditions immediately experienced now. The past two decades have seen a switch among Anglo-Americans from being more future-oriented to being more present-oriented. One indication is the decline in their habit of saving and increases in purchase over consumer products.

In contrast, traditional Chinese culture has a strong past-orientation. One of the most frequently used words in Chinese is “了”, which is the indicator of past tense or completion of an action. The past to Chinese people is the model for the present and future. Much can be learned from history. The past-orientation has manifested itself in Chinese culture through ancestor worship, filial piety, strong family traditions, etc.

There are still more culturally prescribed ways of thinking about time. One issue is the perceived depth and range of time (Kearney, 1984, p. 102). Future-oriented peoples are inclined to have a shallow range of concern with time and tend not to think beyond their own lifetime or the next few generations. Their concern with the past is also shallow.
They often have trouble in understanding the respect past-oriented peoples have for
tradition, whereas past-oriented peoples do not understand the disregard for tradition
(Kluckhohn & Strodtbeck, 1961, p. 14-15). The other issue is how the passage of time is
perceived. It has been noticed that in the United States clocks “run” while in Spanish
America they “walk”; in industrial societies “every second counts” because “time is
money” and can be “bought”, “spent”, “saved”, “invested” or “wasted” whereas in
traditionally nonindustrial societies such as China it is “passed”.

On the very other end of the spectrum, some peoples do not have an explicit
category of time. The pastoralist Nuer who live in Sudan, for example, have no
expression in their language equivalent to the word “time”. Their language is not capable
of expressing time passing, being wasted, saved, and the like (Evans-Pritchard, 1939).

**Self, Other and Relationship.** The presence of Self is the most crucial
requirement of a world view. It is the notion of one's own individual consciousness,
subjectivity, or ego, whereas Other is everything non-self, including the environment and
“other” people. Self and Other as universals are the backbone of a world view. There are
two aspects to “Self”. One is the awareness of Self as distinct from surroundings; the
other is the relationship between Self and surroundings. Self has an intrinsic interest in
the nature of its relationship with Other insofar as it is able to affect that relationship.
According to Willamette University (2001), some “other” people, such as family, may be
included in the Self. That is, not all others are “Other”.

On the other hand, Descarte argues that the individual is defined less by
relationships than by itself. Stacey (2007) believes that the modern Self is “aware of itself
and defines itself. The implication is of an atomistic society consisting of a collection of
autonomous, rational individuals” (p. 293). Such individuals are split off from each other, society and the natural world – a separation that allows the objectification and control of both nature and society (Stacey, 2007).

According to Elkin, Cone and Liao (2009), the contrast with the East Asian view is extreme. A common tenet that unites East Asian societies is a rejection of the atomistic view and the usefulness of logic and reason for determining human experience. “The eastern mind, quite unconsciously in most instances, puts actual experience before and ahead of abstract universalised concepts. It values ceaseless change over permanence and fixity, process over substance and outcomes” (Elkin, Cone & Liao, 2009, p.79).

The Confucian tradition suggests the practice of Li – emulating established social norms and building relationships between people so that society not only becomes ordered but also becomes normative. In a deeper sense, Li is the sentiment showing practical care for real people in particular contexts and thus becomes a matter of Ren – benevolence, humanity, human-heartedness, human goodness. As a result, courtesy, good faith, diligence and kindness are emphasized (Tu, 1994). The downplaying of self and the cherishing of relationships are highly valued. A large degree of tolerance is common. Trust is a paramount virtue for obvious reasons if a person is indeed constituted by his or her relationships with others. Associating with people who are trustworthy is not only considered common sense but essential to well-being.

The notion that Self is coterminous with one’s body is perhaps most typical of members from modern technologically advanced societies, and is reflected for example, in the speech of a man who accidentally bumps into a wall and hits his head: “I hit myself.” Yet there is also evidence that the sense of Self can be experienced as less than
coextensive with the body. The frequent use of Spanish reflexive-verb structures such as “my tooth hurts me,” or “my toe does not wish to heal itself” expresses such orientation of Self to body, where body seems to be a shell for the Self, and not always under the control of Self. Some people even consider certain vital aspect of their Self to be not necessarily contained in their physical body.

There are other ways of conceiving of the Self and the Other. For instance, each Chinese person has an animal sign assigned before he/she is even born. Whether or not one likes the animal, it stays with that person for the entire life. The animal sign is as fundamental as one’s name, gender, and birth place, and is believed to be a significant source in each person's life to give them their traits, success, and happiness in life. Compatibility with others are also based on the match of Animal Sign, the Five Elements and the Eight Trigrams.

The world-view universal “Relationship” depends solely on the interaction of the Self and the Other. There are various forms this interaction may take and in turn be so perceived by the Self. According to Redfield (1952), a person may regard the Other, or parts of it, as existing to be maintained, obeyed, or acted upon. That is, the Relationship between the Self and the Other may be one of harmony, subordinancy, or dominance. If a people see themselves as closely interconnected with the Other in general, they see their well-being as dependent on its well-being. In contrast, when kin-based agrarian communities decline, people become egocentric rather than group-centered. The Self either sees the Other as existing to be manipulated and exploited for personal gain, or sees itself as subjugated to and at the mercy of the Other. In other words, the Self is isolated rather than ecological. Altruism is therefore perceived as irrational from the
perspective of an isolated Self with a utilitarian psychology. In the case of a more ecological Self, acting in the best interest of Others and of the world in general, is consistent with Self-interest. The relationship of Self to Other is not typically conceived to be static, but changing over space and time.

**Causality.** Durkheim provides a definition for causality:

The first thing which is implied in the notion of the causal relationship is the idea of efficacy, of productive power, of active force. By cause we ordinarily mean something capable of producing a certain change. The cause is the force before it has shown the power which is in it; the effect is this same power, only actualized (1965, p. 406).

Every human society has some concepts of an orderly relationship between acts (causes) and ends (effects). Causality is the plot to the whole scheme of things, which may be seen as unified, or stratified into various domains. It arises out of the Self and Other universals as they emerge in one’s world view. Studies of children’s development of causal thinking support this argument. Piaget (1969), for example, posits that in the mental development of the child, the formation of objectivity (i.e., “Otherness”) is a slow but continuous process that is never entirely completed. There is always a tendency to attribute to the Other thoughts that are internal to the Self – thus imputing volition to events such as natural disasters and accidents – for there is always “adherences” or “fragments of internal experience which still cling to the external world (Piaget, 1969, p. 244).” These adherences include participation, animism, artificialism, finalism, and force. Each of the adherences will be explained through what Piaget believes are the three developmental periods in children’s causal thinking.

In the first period, because the notions of Self and Other are weakly developed, the child has a dim sense of the relationship between causes and effects. Things happen
out of pure moral necessity, or finalism – “the clouds ‘must’ advance in order to make night when men go to bed in order to sleep; boats ‘have to’ float, otherwise they would be of no use, etc (Piaget, 1969, p. 261).” Also characteristic of this period is the concept of participation and of magical causality. There is an assumed affinity of Self with external objects, such as that the sun and the moon follow us, or that “things around us notice us and obey us, like the wind, the clouds, the night, etc. (p. 245).” The world is filled with intentions which are in participation with our own.

In the second period, more objective principles appear, in the sense that they are disassociated from the subject. Artificial, animistic and dynamic causality all represent this period. The artificialist causality explains things as due to human creative activity. For example, the sun is created by a man with a match. Objects obey will and intention, and act for the good of men. In animistic causality, the world is created for men and men can control it. Nature has consciousness and life. The dynamic causality attributes objects’ behavior to nonliving forces, dynamic mechanisms, or internal motors.

Then in the third period the child’s ideas become more similar to principles of classical physics. More or less realistic concepts are recognized – rain comes from clouds, clouds come from air and smoke, etc. In Piaget’s scheme, “the better the child succeeds in dividing off the internal world from the external, the less stubborn are the adherences (1969, p. 246).” Ethnographic research has pointed to the prevalence of those adherences (participation, animism, artificialism, finalism, and force) in the thinking of peoples.

**Classification.** Classification is universal because all peoples name objects and conceptually put them into larger, more general groupings. Recent work suggests that children more easily learn classification systems that are supported by concepts that
receive labels in their community’s language (Lucy & Gaskins, 2001). The way in which a people categorize the main areas of their conceptual world constitutes an important part of the framework of their world view. Two common domains in many world views might be referred to as “real” and “unreal”. For many people, the image of a unicorn, demons, angels, astrological influences, even an international communist conspiracy, would fall into the “unreal” category. For others these images are a basis for acting toward the “real” phenomena. Dreams, for example, are one type of experience that varies significantly cross-culturally in this regard. For some peoples dreams are comparable to hallucinations, whereas for others they are real experiences. It is assumed the dreamers actually visited and encountered the places and things that they experienced in the dream.

Another contrasting pair of domains that often exist in world views is “natural” versus “supernatural”. For some, this contrast is equal to the real-unreal. For others, these two dichotomies are cross-cutting. For example, one who has a “scientific” outlook on life may also believe in God, yet reject the notion of zodiacs. The interaction of these two domains would appear as the following figure. It should be pointed out that two individuals who put God and zodiacs in the same category could have different reasons, one thinking they are superstitions and the other agents of destiny.

<table>
<thead>
<tr>
<th></th>
<th>Natural</th>
<th>Supernatural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Real</td>
<td>flowers</td>
<td>God</td>
</tr>
<tr>
<td>Unreal</td>
<td>dreams</td>
<td>Zodics</td>
</tr>
</tbody>
</table>

In the grammar of the Ojibwa language, Hallowell (1962) notices explicit difference between “animate” and “inanimate” nouns in the language. One peculiar
example is that stones are classified as “animate”. Interestingly, not all stones are so perceived but some. About this observation Hallowell writes,

The Ojibwa do not perceive stones, in general, as animate, any more than we do. The crucial test is experience. Is there any personal testimony available? In answer to this question we can say that it is asserted by informants that stones have been seen to move, that some stones manifest other animate properties… (1964, p. 55)

This tells us that defining the attributes of domains are as important as defining the contents, and many insights can be obtained from analysis of linguistically and culturally specific ways of classification.

In English, there are also tests for animacy. One example given by Hill (1988) is the frame “hit against,” where expressions such as *He hit the stick against the tree* are acceptable, while *He hit the stick against the horse* is a bit odd, as is *He hit the stick against the feather* – but not *He hit the feather against the stick*. The last pair is highly reminiscent of the complex Navajo ordering of inanimates.

On the cultural side, the ways in which members of societies classify the supply of cultural artifacts and develop corresponding rules of behavior and practices are called cultural classification systems (Janssen, Kuipers & Verboord, 2005). Culture, as Gutierrez (2006) points out, is not just one thing. When one attempts to understand cultural communities and their members, practices, and ways of thinking, he/she must move beyond the assumption that regularities in cultural communities are static and that general traits of individuals are attributable categorically to ethnic-group membership. One should also try to avoid categorical explanations that conflate culture with social categories like race/ethnicity and its proxies – language, ability, and social class. Such conflation would only result in overly deterministic, weak, and general understandings of
the communities. Instead, attention should be focused on variations in individuals’ and groups’ histories of engagement in cultural practices, because the variations reside not as traits of individuals or collections of individuals but as proclivities of people with certain histories of engagement with specific cultural activities (Gutierrez & Rogoff, 2003).

To summarize this section, the world-view universals are interdependent in different ways and to varying degrees. The most important part of a world view is the opposition and integration of the Self and the Other. Relationship derives from the Self and the Other. The existence of Self and the Other as well as major discriminations within the Other mount to Classification. Causality derives from the dynamic Relationship between Self and Other, as well as within the Self and the Other. Last but not least, the cognition of causality depends on Relationship, Space and Time.

**The Role of Proverbs in a Language and in Reflecting World View**

Proverbs are an integral part of idioms. An idiom by definition is a combination of words with a special meaning that cannot be inferred from its separate parts. All idioms are metaphorical. They can have regular structures, irregular structures or even grammatically incorrect structures. They are not just colloquial expressions. They can also appear in formal style and in slang, as well as in poetry or in the language of Shakespeare and the Bible (Seidl & McMordie, 1978). A native speaker is very often not aware that he/she is using an idiom; perhaps he/she does not even realize that an idiom being used is grammatically incorrect. Non-native speakers, on the other hand, often make the correct use of idioms one of the main learning goals.

There are many different sources of idioms. Many come from the everyday home life of Englishmen, e.g. *to be born with a silver spoon in one’s mouth*. Others have to do
with food and cooking, e.g. *out of the frying pan into the fire*. Agricultural life is reflected in idioms like *to put one's hand to the plough*. Nautical and military lives are the source of idioms such as *to be in the same boat as someone* and *to fight a losing battle*. Many idioms include parts of the body, animals, and colors. Biblical idioms include *to turn the other cheek, to kill the fatted calf*, etc.

The Bible has also played a significant role in distributing proverbs, e.g. *pride goeth before destruction*. Proverbs are idioms in the form of short well-known sayings that state general truths or give advice. They are often borrowed from similar languages and cultures, and sometimes passed down to the present through more than one language. Almost every culture has examples of its own proverbs, and each proverb is loyal in what it tells us about that culture’s view of life. Crystal (2008) puts together more than 2000 proverbs from the East and West. Some of those from China are “*one generation plants the tree, another gets the shade*” or “*a bit of fragrance always clings to the hand that gives you roses*”. Some other examples of wisdom from all over the world are “*the nail suffers as much as the hole*” (Netherlands); “*when you sweep the stairs, you start at the top*” (Germany); “*don’t call the alligator a big-mouth till you have crossed the river*” (Belize); “*too much courtesy is discourtesy*” (Japan); “*even a small star shines in the darkness*” (Ethiopia). Based on the Linguistic Relativity Principle, individuals may experience and view the world differently based on the grammatical structures they habitually use. Being an integral part of a language, proverbs reflect folk ideas about human differences and possibly world views, and therefore could be used as a barometer in this study to explore the differences between monolingual and bilingual Chinese world views.
Summary

The Sapir-Whorf Hypothesis, also known as the Whorfian Hypothesis, has two propositions. First, language determines thought, a phenomenon known as Linguistic Determinism and second, language affects thought, a phenomenon known as Linguistic Relativity. Linguistic Determinism holds a strong view – that thought is entirely shaped and determined by language. The less deterministic Linguistic Relativity Principal has remained popular over the years and is used as part of the theoretical framework in this study. It proposes that language affects thought and that different languages affect thought in different ways. Whether a language chooses to distinguish certain aspects of the world has an effect on how an individual speaking that language perceives reality.

Certain limitations exist among evidence that suggests language’s influences on conceptual development and perceptual categorization. First, tests are usually administered in participants’ native language so that any difference in comparisons shows only the effect of a language on thinking for that particular language. Second, comparative studies done in different languages can also be problematic if there is no way to be sure that the instructions and instruments are identical in both languages, even if the verbal instructions are minimized. This study addresses the first limitation by offering instructions and instruments in both languages as well as their translated versions. The second limitation is naturally circumvented by the purpose of the study – use proverbs to explore the relationship between the level of acculturation and world views among monolingual and bilingual Chinese. Since the English and Chinese cultures have their own proverbs, identical instruments are not part of the design in this study. The instructions ask the participants to select “agree”, “disagree”, or “do not understand” for
the view each proverb projects, leaving little room for cultural and linguistic misunderstanding.

World view universals are believed to provide common ground for understanding diverse cultures. The seven world view universals include Space, Time, Self, Other, Relationship, Causality, and Classification. Proverbs are short well-known sayings that state general truths or give advice. They are sometimes passed down to the present through more than one language. Each proverb is reflective of its culture’s view of life. The proverbs chosen for this study are based on six of the seven world view universals. Each universal has its corresponding proverbs. The intent of the study is to use proverbs to explore the relationship between acculturation and world views among monolingual and bilingual Chinese, with proficiency of Chinese and/or English used as a proxy for level of acculturation.
Chapter 3

Methods

The overall design of this project is a combination of survey method and qualitative thematic analysis. According to Onwuegbuzie and Collins (2007), studies that combine or mix qualitative and quantitative research techniques fall into a class of research that are called mixed methods research or mixed research. The purpose of mixing survey and qualitative methods was to expand the breadth of the study and gain multiple perspectives on the research questions under investigation.

The term qualitative refers to a research paradigm designed to address questions of meaning, interpretation, and socially constructed realities. The term quantitative refers to a research paradigm designed to address questions that hypothesize relationships among variables that are measured frequently in numerical ways (Tashakkori & Teddlie, 1998). The most important reason for doing qualitative research is the nature of the research problem (Strauss & Corbin, 1998). Qualitative research answers questions in the sense of “why,” “what” or “how,” in comparison to quantitative research’s answers to questions in the sense of “how many” or “what proportion.” Qualitative research provides people with a means of attempting to understand issues that cannot be understood in terms of numbers and objectivity. Its approaches and the theories guiding them have made us aware of different perceptions and the need to consider whose voice will be represented, how, in what ways, and for what purposes.

There are three research questions to this study:

1. What world views are indicated respectively by monolingual Chinese-speakers, monolingual English-speakers (of Chinese origin), and bilingual Chinese?
2. What, if any, are the differences in world views among and/or within these groups?

3. What factors affect the formation and evolution of the world views of monolingual Chinese-speakers, monolingual English-speakers (of Chinese origin), and bilingual Chinese?

To answer the first two questions, I used survey method, or questionnaires of English and Chinese proverbs to be specific. Survey methods provide ways to describe the characteristics or variables in populations by directly examining samples (Smith & Glass, 1987). Since my goal was to find out the (possibly different) world views indicated by proficient bilingual, dominant Chinese-speaking, monolingual Chinese and English speakers, this approach seemed appropriate.

Qualitative thematic analysis was used to address all three research questions for two reasons. First, while survey research provides ways to test the relationships among variables in populations (Smith & Glass, 1987), it lacks in explaining why the relationships among variables in populations are such. Qualitative research answers the “whys” and “hows” of such questions. Second, triangulation is accomplished methodologically by involving the use of both qualitative and quantitative methods and data to study the same construct in the same study (Denzin, 1978) – world view.

Survey Research

Survey research is a noncausal type of research where the researcher is attempting to study the incidence of some construct in a population (Smith and Glass, 1987). It is used extensively in the social and natural sciences to assess attitudes and opinions on a variety of subjects. The major limitation of the survey method is that it relies on self-
report. Intentional deception or misunderstanding of the question can contribute to inaccuracies in the data. Furthermore, because survey research emphasizes standardized procedures, experimental control, quantitative measures and statistical analysis, any insights into cause-effect relationships could be ignored (Bangura, 1992).

For this study, the survey method was appropriate for Research Questions 1 and 2. The purpose of the questionnaires was to describe through proverbs the magnitude, prevalence, trends, and status of world views in the specifically defined populations. The intended size for each of the four groups was ten, with a total of forty participants. Eight of the forty were selected for further in-person interviews (see section Qualitative Research). Smith and Glass (1987) caution that it is important to define the groups carefully, select a sample from each group, and investigate the variable in the sample.

**Group definition.**

As explained in Chapter 1, the four groups studied are:

**Monolingual Chinese-speakers (C1E0).** This group included college-educated Chinese who did not speak or have minimal proficiency in English. Members of this group had emigrated from China very recently and were neither able to read or write in English, nor communicate with native speakers of English unless translation was provided.

**Monolingual English-speakers (C0E1).** This group included college-educated American-born Chinese who did not speak Chinese or had minimal proficiency in Chinese. Members of this group resided in the U.S. and were neither able to read or write in Chinese, nor communicate with native speakers of Chinese unless translation was provided.
**Dominant Chinese-speaking speakers (C1E0.5).** This group included college-educated Chinese who spoke both Chinese and English, but were much more fluent in the former. Members of this group resided in the U.S. and had learned or were learning English as a second language.

**Proficient bilingual Chinese (C1E1).** This group included college-educated Chinese who spoke both English and Chinese fluently, and were able to read and write in both languages. Members of this group resided in the U.S. and might have learned both languages at an early age, or one of them satisfactorily well at a later stage in life.

The reason for selecting college-educated Chinese as participants in all four groups was that questionnaires of English and Chinese proverbs were used for the survey. The literacy level of college graduates appeared most appropriate for the questionnaires.

**Questionnaires.** There are two basic types of surveys: cross-sectional surveys and longitudinal surveys. The former are used to gather information on a population at a single point in time (Fraenkel & Wallen, 2008). Having adopted this design to answer Research Question 1 and 2, I developed four proverb questionnaires (see Appendix A, B, C and D) after a trial compilation of 68 proverbs in both English and Chinese. The trial compilation led me to determine that for this study six of the seven universals would be adapted into three categories: 1) Time and Space; 2) Self, Other and Relationship; and 3) Causality. The first category refers to conditions of the world. The second pertains to community, while the third category concerns how the first two interact. The world-view universal of Classification was not included because the trial compilation was unable to place most, if not all, of the proverbs under this category.
Appendix A was a list of thirty-two proverbs that were prevalent in English and reflective of the six universals of world view. I collected those proverbs from NTC’s American Idioms Dictionary (2000) which covers proverbs, informal phrases and common sayings of contemporary American English. I chose only the proverbs that I believed fit into the six world view universals; appendix B was a translation of Appendix A from English to Chinese.

Appendix C was a list of thirty-two proverbs that were prevalent in Chinese and reflective of the six universals of world view. I collected those proverbs from an online Chinese idiom dictionary (http://www.dffy.com/cy/ ). Proverbs that had equivalent or opposite counterparts in English were given priority; appendix D was a translation of Appendix C from Chinese to English. The format of the questionnaires was closed-ended items with ordered choices. Participants were asked to select the option that best fit his/her viewpoint.

In summer 2009, I was able to conduct a pilot survey among seven Chinese friends in China. Based on the results, three aspects of the questionnaires needed to be modified. First, I administered the questionnaires in a group setting and soon realized the group interaction could have some influence on individual choices. Therefore, I decided to have participants individually complete the questionnaires on the phone with me. Second, the original choices of the questionnaires were “disagree”, “neither agree nor disagree” or “agree”. When I tried to analyze the answers, I was not clear why people chose “neither agree nor disagree”. After checking with the pilot study participants, it was then modified as “do not understand”. If this choice was selected, the item would be disregarded in the analysis. Third, the original post-survey question “what do you think is
the role of language in your selection of answers?” was not clear to any of the
participants in the pilot study. It was then modified as “was it different for you to answer
the two questionnaires? If so, how?”

Two particular questionnaires were administered to each group. Monolingual
Chinese were asked to fill out Appendix B and C, whereas monolingual English
completed Appendix A and D. Proficient bilingual and dominant Chinese-speaking both
received Appendix A and C, with Appendix B available to the latter should they have any
question about Appendix A.

Tables 3.1 and 3.2 below are respective summaries of the English and Chinese
proverbs matched to the six world view universals adopted in this study. Based on the
nature of the universals, three categories were set up to evaluate participants’ world views
– 1) Self, Other, and Relationship; 2) Causality; and 3) Time and Space.

Table 3.1 English Proverbs by World View Universal Categories

<table>
<thead>
<tr>
<th>WORLD VIEW UNIVERSAL CATEGORIES</th>
<th>Self, Other &amp; Relationships</th>
<th>Causality</th>
<th>Time &amp; Space</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Many hands make light work.*</td>
<td>1. What goes around, comes around.*</td>
<td>1. Time is money.*</td>
<td></td>
</tr>
<tr>
<td>2. To the victors belong the spoils.*</td>
<td>2. No pain, no gain.*</td>
<td>2. Rome wasn’t built in a day.*</td>
<td></td>
</tr>
<tr>
<td>3. Birds of a feather flock together.*</td>
<td>3. Where there’s a will there’s a way.*</td>
<td>3. Out of sight, out of mind.*</td>
<td></td>
</tr>
<tr>
<td>4. Beauty is in the eye of the beholder.*</td>
<td>4. Whatever will be, will be.*</td>
<td>4. Time will tell.*</td>
<td></td>
</tr>
<tr>
<td>5. Do unto others as you would have them do unto you.**</td>
<td>5. Money is the root of all evil.*</td>
<td>5. Well begun is half done.*</td>
<td></td>
</tr>
<tr>
<td>7. Squeaky wheel gets the grease.**</td>
<td>7. One good turn deserves another.</td>
<td>7. Every cloud has a silver lining.*</td>
<td></td>
</tr>
<tr>
<td>8. Actions speak louder than words.**</td>
<td>8. Lightening never strikes twice in the same place.**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Nice guys finish last.</td>
<td>9. Let bygones be bygones,**</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
10. What one doesn’t know won’t hurt one.  
11. Variety is the spice of life.  
12. A little knowledge is a dangerous thing.  
13. There aren’t enough hours in the day.  

10. All’s well that ends well.  
11. The sky’s the limit.  
12. History repeats itself.  

Note. *indicates the existence of an equivalent proverb under the same category and number in the Chinese proverb table.  
**indicates the existence of an opposite proverb or one that stands for a different viewpoint under the same category and number in the Chinese proverb table.

Table 3.2 Chinese Proverbs by World View Universal Categories

<table>
<thead>
<tr>
<th>WORLD VIEW UNIVERSAL CATEGORIES</th>
<th>Self, Other &amp; Relationships</th>
<th>Causality</th>
<th>Time &amp; Space</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Many people make great strength.*</td>
<td>1. A good deed will be returned with goodness; a bad deed will be returned with illness.*</td>
<td>1. Time is money.*</td>
<td></td>
</tr>
<tr>
<td>2. The one who succeeds is to rule; the one who loses is to be ruled.*</td>
<td>2. No labor, no gain.*</td>
<td>2. It takes more than one cold day for the river to freeze three feet deep.*</td>
<td></td>
</tr>
<tr>
<td>3. Things of the same kind are put together; people of the same kind come together.*</td>
<td>3. A determined person will eventually achieve his/her goal.*</td>
<td>3. What the eyes don’t see doesn’t bother the mind.*</td>
<td></td>
</tr>
<tr>
<td>4. One sees only beauty in his lover.*</td>
<td>4. If it’s weal, it can’t be woe; if it’s woe, it can’t be dodged.*</td>
<td>4. Long journey shows the horsepower; long time shows the true heart.*</td>
<td></td>
</tr>
<tr>
<td>5. Do not give someone what you yourself do not desire.**</td>
<td>5. Money is the root of all evil.*</td>
<td>5. Well begun is half done.*</td>
<td></td>
</tr>
<tr>
<td>6. One shall return the gift of one drop of water with a running spring.**</td>
<td>6. the survival of the fittest*</td>
<td>6. Haste prevents arrival.*</td>
<td></td>
</tr>
<tr>
<td>7. The bird that sticks out gets shot.**</td>
<td>7. Destined, strangers will be brought together from far apart to meet; not destined, there is no opportunity to get acquainted even if walking right by each other.</td>
<td>7. The Old Man lost a horse, but who knows it’s not a blessing in disguise &lt;since later the horse led home other stray horses&gt;*</td>
<td></td>
</tr>
<tr>
<td>8. Facts speak louder than eloquent arguments.**</td>
<td>8. Evil-doers incur self-destruction.</td>
<td>8. Trouble never travels alone, whereas good fortune does not come in pairs.**</td>
<td></td>
</tr>
</tbody>
</table>
9. Improve on yourself if poor; improve the society if prosperous.  
9. There is no trouble in the world. Only foolish people look for it.  
9. Not forgetting the past is the teacher of the future.**

10. Heaven and Earth will destroy someone who doesn’t watch out for their own interest.  
10. The cart will find its way around the hill when it gets there; the boat will find its way under the bridge when it gets there.

11. Man will triumph over nature.  
11. East of the river for thirty years, west of the river for thirty years.

12. One who stays near vermilion gets stained red; one who stays near ink gets stained black.

Note. *indicates the existence of an equivalent proverb under the same category and number in the English proverb table.  
**indicates the existence of an opposite proverb or one that stands for a different viewpoint under the same category and number in the English proverb table.

On the basis of available proverbs that were appropriate for the selection of this study, the numbers of proverbs among the categories were not even either within the same language or across both languages. Seventeen of the thirty-two proverbs had equivalents in the other language; six of the thirty-two proverbs had an opposite counterpart in the other language; nine of the thirty-two proverbs had neither equivalent nor opposite proverbs in the other language. There was no special order for the proverbs under each category. The participants, when completing the questionnaires as listed in the Appendixes, did not have the world view universal categories or the equivalents indicated to them. The order of the proverbs in the questionnaires was random.

The selected proverbs were not without caveats as some had their opposite counterparts in the same language. For example, “too many cooks spoil the stew” versus “many hands make light work”, as well as “birds of a feather flock together” versus “opposites attract”. Mieder (2004) informs us that it should not be surprising that there
are such contradictory pairs as “proverbs are not universal truths but rather limited pieces of folk wisdom that are valid only in certain situations (p.134)”. I did not include in the questionnaires any contradictory proverb pairs for the same language because I believed doing so would complicate the implication of whether a proverb really reflected the culture’s world view.

**Sampling.** Based on group definition, the four groups studied – monolingual Chinese, monolingual English, proficient bilingual and dominant Chinese-speaking were recruited through snowball sampling (Patton, 2002). Using this approach, a few potential participants from my local social circle were first contacted and asked whether they knew of anybody with the characteristics that I was looking for in my research. Those who were identified with the desired characteristics were informed by their friends of my interest. I then approached and invited them to participate in the study. I continued in the same way until the number of participants was satisfied. The drawback of this method was that people usually proposed persons that they knew well and possibly shared their world views, which meant that different viewpoints could be passed by unnoticed. I tried to compensate for this by asking people to nominate people whom they believed would represent a range of different world views. I also hoped to minimize the drawback by starting the snowball chain from not one but several different people from different social groups, as I believed those different social groups may hold different world views.

The social groups from which I recruited the initial participants included Chinese friends from my church, University of Miami, Florida International University, Chinese Language Teachers Association – Florida Chapter, and a Chinese restaurant I used to work at. Participants might or might not have known me prior to the study. They were
first notified by their friend of my research interest. Once they agreed to proceed, I contacted them by phone and explained my research project in detail. By the end of the phone conversation, I obtained their verbal consent for participation in the project as well as their mailing and email addresses. I then mailed a pre-stamped envelope and a copy of the consent form for the participants to sign and mail back to me. The consent form was available in both English and Chinese. Based on the IRB requirement, I had asked two proficient bilingual speakers to perform “forward” translation of the consent form into Chinese and “back” translation of the Chinese version into English in order to ensure accuracy of the document. The consent mentioned that the participant may be invited as one of the eight for follow up interviews. However, he/she did not have to agree to it. It also mentioned that participants may withdraw from the study at any time with no penalty should they decide to participate and change their minds.

**Determination of language groups.** As soon as I received the consent forms, I asked the participants to self-report their proficiency levels in Chinese and English. Based on the report, I emailed participants one or two shortened standardized tests to informally evaluate their English and Chinese proficiencies via telephone and help ensure their appropriate placement among the four groups – Chinese-speaking only, English-speaking only, proficient bilingual, and dominant Chinese-speaking.

The process of guaranteeing quality of the inferences about test-takers implied in test scores is known as test score validation. Its terminology and procedures can appear highly complex for the nonspecialist as concepts and techniques from psychometric theory are drawn upon (McNamara, 2005). Both standardized tests adopted for my study are internationally known and used as a requirement for college admission, employment
or the assignment of graduate assistantships. However, neither matching scoring guideline was accessible as they were deemed classified information by both testing agencies. As a result, I used alternative scoring guidelines and was aware that these measures may not be comparable in nature. Fortunately, results indicated that all participants’ scores were similar to the group of their self-identification. That is, all participants scored within the range of the criteria for each test, confirming their self-identification and eliminating the need for recommendations toward different placement. A summary of the test(s) given to each self-identified linguistic group and the placement criteria are presented in Table 3.3.

Table 3.3 Test(s) by Group and Placement Criteria

<table>
<thead>
<tr>
<th>Group (Self-identified)</th>
<th>English Test TSE Placement Criteria</th>
<th>Chinese Test HSK Placement Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proficient Bilingual</td>
<td>50-60</td>
<td>5-6</td>
</tr>
<tr>
<td>Dominant Chinese</td>
<td>35-45</td>
<td>5-6</td>
</tr>
<tr>
<td>Monolingual Chinese</td>
<td>20-30</td>
<td>n/a</td>
</tr>
<tr>
<td>Monolingual English</td>
<td>n/a</td>
<td>0-2</td>
</tr>
</tbody>
</table>

To evaluate a participant’s Chinese proficiency, I used Appendix E – a sample test for the Speaking portion of the official Chinese Proficiency Test “Hanyu Shuiping Kaoshi”, i.e., HSK. There were 3 tasks to the test which could be finished by an advanced Chinese speaker in 20 minutes or less. To rate the HSK Spoken Test, I used Appendix F – the AP Chinese Language and Culture 2009 Scoring Guidelines for Interpersonal Speaking: Conversation (College Board, 2009). In 2008 and 2009 I served as a reader for the Conversation portion of the College Board AP Chinese Language and Culture test. I went through a series of online and on-site training before becoming eligible to read. My familiarity with the scoring guidelines and the fact that all groups except monolingual
English consisted of native speakers of Chinese helped compensate for the incomparability of the test and its scoring guidelines.

To evaluate a participant’s English proficiency I used the Test of Spoken English (TSE) developed by the Educational Testing Service (ETS). The TSE had 9 questions that could be completed by an advanced English speaker in 20 minutes or less. I used a sample test from ETS (2009) (see Appendix G) and rated the performance with its general Scoring Guide (ETS, 2009) (see Appendix H). Scores were calculated in a scoring sheet (see Appendix I) that I developed based on the questions and total points available.

**Administering the questionnaires.** The next step was to email participants a demographic questionnaire in their native language (see Appendix J and K) and copies of at least two appropriate questionnaires on proverbs in English and Chinese. Some of the questions in the demographic questionnaire were used to reinforce the placement among the four groups. For example, each participant was asked what language(s) they used at home, with friends, watching TV, at work and in the community. Table 3.4 provides a summary of the demographic statistics for all four groups.

Table 3.4 Demographic Information of Participants by Groups

<table>
<thead>
<tr>
<th>Group/Gender</th>
<th>Age</th>
<th>Education</th>
<th>Years in the U.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20-35</td>
<td>36-50</td>
<td>51-65</td>
</tr>
<tr>
<td>C1E1/Male</td>
<td>1</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>C1E1/Female</td>
<td>3</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>C1E.5/Male</td>
<td>2</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>C1E.5/Female</td>
<td>5</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
C1E0/Male 2 1 2 2 2 1 4 1 0
C1E0/Female 1 3 1 5 0 0 2 1 2
C0E1/Male 1 1 0 2 0 0 0 0 2
C0E1/Female 1 7 0 6 1 1 0 0 8
Subtotal 16 19 5 24 10 6 17 5 18

*Note.* C1E1 = proficient bilingual; C1E.5 = dominant Chinese-speaking; C1E0 = monolingual Chinese; C0E1= monolingual English.

Next, I called to schedule a time convenient for the participants to individually complete the questionnaires for about 30 minutes on the phone. During the completion process, I stayed on the phone with the participant to answer any questions or concerns he/she might have. Once the participant finished the questionnaires and demographic questionnaire, he/she emailed them back to me. The documents were locked in a cabinet in my private home.

**Data analysis.** Results of the questionnaires were analyzed by the Statistical Package for the Social Sciences (SPSS) software. SPSS helped generate descriptive statistics such as Frequencies (the number of times a participant picked a certain choice). With such statistics available, I was better able to set criteria for choosing appropriate participants from each group for further interviews. The criteria were based on similarities and differences in the responses. In other words, I selected one respondent whose answers appeared most typical of the group and one that seemed to be the least typical. In some cases, some particular unexpected theme was noted through the analysis, and I tried to seek a respondent who seemed to typify such theme.

After deciding on the interviewees, I ran a mixed two-way ANOVA to find out if there was any main effect of group and/or proverbs, as well as any interaction of the two,
which would help answer Research Questions 1 and 2. The results are reported in Chapter 4.

**Qualitative Research**

Strauss and Corbin (1998) define qualitative research as any type of research that produces findings not arrived at by statistical procedures or other means of quantification. It begins with an intention to explore a particular area, collects data, and generates ideas and hypotheses from these data largely through what is known as inductive reasoning.

Qualitative research seeks to understand the meaning or nature of experience of people’s by getting out into the field and finding out what people are doing and thinking. Qualitative methods can be used both to obtain the intricate details about phenomena such as feelings, thought processes, and emotions that are difficult to extract or learn about through quantitative research methods, and to explore substantive areas about which little is known or about which much is known to gain novel understandings (Stern, 1980).

There are many valid reasons for doing qualitative research. One is the preference and/or experience of the researchers. Disciplines like anthropology or phenomenology that have philosophical orientations traditionally make use of qualitative methods. The concept of world view is a variant of the concept of culture which is the fundamental notion of American anthropology, and is therefore most suitable to be studied with qualitative research methods.

There are certain limitations to qualitative research. For example, qualitative data collection is more time consuming than quantitative methods, hence causes a rise in cost of the research. Qualitative analysis faces the challenge of making sense of massive
amounts of data and is less able to be generalized due to small sample sizes. However, generalizability is not the primary concern of qualitative research. The focus of qualitative research is to understand behavior or phenomena in a natural setting from the perspective of the research participants and the meanings they give to their experience.

**Selection of the sub-sample for qualitative interviews.** Quantitative and qualitative methods differ fundamentally on the logic behind sampling approaches. Quantitative methods generally rely on larger samples selected randomly because the purpose is to be able to generalize the findings. Qualitative methods typically focus in depth on relatively small samples selected purposefully. This study adopts purposeful sampling.

Purposeful sampling, also called judgment sampling, focuses on selecting information-rich cases for study in depth (Patton, 2002). From information-rich cases, one can learn a great deal about issues of central importance to the purpose of the inquiry, thus gain insights and deep understanding rather than empirical generalizations. In many instances more can be learned from intensively studying information-rich cases than can be learned from statistical depictions of what the average case is like. As Bernard (2000) puts it, “in judgment sampling, you decide the purpose you want informants (or communities) to serve, and you go out to find some” (p. 176).

There are several different strategies for purposefully selecting information-rich cases (Patton, 2002). One of them is extreme case sampling – it focuses on cases that are rich in information because they are unusual or special in some way. Another strategy is intensity sampling, which shares the same logic as extreme case sampling but with less emphasis on the extremes. There is also typical case sampling, which uses one or more
typical cases to provide a general profile and can be helpful when describing information to people not familiar with the setting or participants studied.

The criteria for my selection of two participants from each of the four groups were based on such strategies. I selected one respondent whose answers were most typical of the group and one that seemed to be the least typical.

Participants were invited to do a tape-recorded follow-up interview at a convenient time for them. The purpose of the interview was to gain a deeper understanding of their responses to the proverbs. The interviews were kept strictly confidential on my private computer. The participants were informed that they may withdraw from the interview at any time with no penalty should they decide to participate and change their minds. Each interview lasted about 30 minutes.

**Interviewees’ background information.**

*Veronica.* Married with two children, Veronica was a 49-year-old Beijing native and came to the U.S. when she was 27. She started learning English at the age of 14 and had been a teacher of second language acquisition for 25 years. To Veronica, teaching was not only her career but also her hobby. She enjoyed “seeing students mastering the knowledge” that she was “trying to pass to them.” She recently earned a Master’s degree in language pedagogy from a Chinese university. Socially and professionally, Veronica was an active role player. She had been president of local Chinese cultural and educational organizations and was very connected in the Chinese community. Veronica spoke fluent Chinese and English and was interviewed as a proficient bilingual participant.
Flora. Flora was a 29-year-old data research analyst from Wuhu, a small city in south-eastern China. She believed she grew up just like millions of other typical Chinese children of her age – both parents out working and being the only child in the family; and just like most of the other Chinese families, her parents put a lot of emphasis on education, pushing her to succeed in school, to get the best scores she could achieve.

Flora considered herself the type of the person who usually goes with the flow. When she learned that the best students in China usually go to America to further their education, it came naturally that she wanted to be one of them. Her father also inspired her to explore the world as he used to have a keen interest in western culture. He let her listen to classical music and watch western movies. So following the family’s dream for her to see the world, Flora came to America 6 years ago and earned a Ph.D. in Sociology. However, she did not think what she was currently doing at her job reflected what she had been trained for. The tasks were very basic and she wished they were more sophisticated. In general, Flora thought she was a moderate in political and religious views, or any views for that matter. She tried to see the value in things.

At the time of the interview, Flora had been studying English for 18 years and was fully bilingual. She considered herself a Christian and was involved with a singles’ group at her English-speaking church. She was interviewed as a proficient bilingual participant.

Dawson. Dawson was born in 1986 in Nanjing, a major city in eastern China. His parents were very strict with him when he was a little boy. They taught him to understand what he was allowed and not allowed to do. But when he became a teenager, they gave him much space to do things as he wished.
Dawson did quite well in school and really appreciated his Chinese teacher in high school who inspired him during those three years. He began to develop a new view on the world after high school and realized what he could achieve. After graduation from Southeast University with a Bachelor’s degree in Engineering in 2009, Dawson came to the United States for his Ph.D. He was baptized in the same year. The church life as well as the lonely life in a foreign country changed Dawson a lot, making him more aware of what he should do in the future. His plan was to finish his degree and find a job, “living a common [ordinary] life.” But he also had something more important to pursue in the future. Besides enjoying every day, he felt he also needed to preach to others.

Like Flora, Dawson also started learning English at the age of 11. Due to limited opportunities to practice English in China, however, he felt his English was not good enough. Dawson was interviewed as a dominant Chinese-speaking participant.

Lynn. Lynn was born in 1987 in a small town in southeastern China. Both of her parents worked as bank tellers. Like Dawson and Flora, Lynn also started learning English since the 5th grade but believed the way students learnt English in China only allowed them to do well in exams. In high school Lynn went with the science track. 3 years ago Lynn graduated college and came to the U.S. to pursue her degree in Accounting. The subject to her was both puzzles and business language, requiring scientific and logical thinking. She did not think the years here helped improve her English a lot, especially her spoken English, because she seldom socialized with native speakers and talked in English. She was good with listening, reading and writing but her vocabulary concentrated mostly on business terminologies. When we spoke, she was seeking opportunities to practice English and get ready for her career. Lynn went to the
same church as Dawson and was interviewed as a dominant Chinese-speaking participant.

*Sherry.* Sherry came from Taiwan. She completed college there and taught multiple subjects as an elementary school teacher for 7 years. When she was 28 she immigrated to America with her family and became a housewife. She had been here for 17 years and described herself as a satisfied wife and mother with two sons and a daughter. As she did not learn much English since her arrival in this country, Sherry identified herself as a monolingual Chinese speaker and was interviewed as such.

*Yvonne.* Yvonne was born in northeastern China in 1960. After high school she started working in a factory. In 1980 she had the opportunity to attend broadcasting college and graduated in 1983. Life was quite smooth after that. She immigrated to America with her husband and daughter in 2002. Yvonne considered herself a Buddhist. Having not had much experience learning English in China or America, she was interviewed as a monolingual Chinese participant.

*Larry.* Larry was born as a third-generation Chinese-American in 1965 in Los Angeles. His formative years were spent living in Orange County. He graduated from University of California, Riverside with a BA in Political Science and BS in Economics. He had been an insurance claims examiner, software QA tester, business analysis and sales manager. At the time of the interview he was a work-at-home dad with 2 children. Larry was interviewed as a monolingual English participant.

*Christen.* Christen’s father was born and raised in Houston and her mother was born and raised in Los Angeles. She was third generation Chinese born in San Francisco and lived in Texas for 10 years before moving back to California with her family. Along
with her two sisters Christen attended public schools in an upper mid-class affluent neighborhood. She also attended Chinese school on Saturdays starting at approximately the age of 10. At that time she did not learn much Chinese at all. Later she participated in an overseas Chinese language class for several months and also took one year of Mandarin in college. She attended the University of California, Irvine and graduated in 1989 with a BA in Social Sciences and a minor in Management. After graduation, Christen first worked in several jobs, including a management training program with a major department store and a pharmaceutical sales representative for over 10 years with 2 major pharmaceutical companies. She had lived in Michigan, Hawaii, New York City and Connecticut.

At the time of the interview Christen described herself as a 44-year-old stay-at-home mom, married 11 years. She was raising 3 young daughters (ages 9, 7, and 5) and was busy with their school schedules and activities, as well as with church and community activities. She also tried to spend time working out and keeping fit. Christen was interviewed as a monolingual English participant.

**Data collection.** Qualitative data include interviews, observational field notes, videos, journals, memos, manuals, catalogs, and other forms of written or pictorial materials (Silverman, 1993). According to Patton (2002), interviews produce in-depth responses about people’s experiences, feelings, opinions, perceptions and beliefs. Interview data consist of verbatim quotations with sufficient context to be interpretable. Observation data take the form of detailed fieldwork descriptions of behaviors, interpersonal interactions, conversations, or any other observable human experience, as well as the context within which the observations were made. Documents may consist of
memoranda, letters, publications, reports, photographs, and written responses to open-ended surveys. These data help to record and preserve context information.

In this project, the collection of data was mainly through interviews with participants. Patton (2002) notes that the purpose of qualitative interviewing is to capture how those being interviewed view their world, to learn their terminology and judgments, and to capture the complexities of their individual perceptions and experiences, which is the perfect way to find out answers to my research questions.

Before the interview started, I restated the rationale of the research project to individual participants. I made it clear that I was there to find answers to the research questions, not to cast judgment on their world view. They were encouraged to ask any relevant questions regarding the research process. This portion of rapport-building was not tape-recorded.

Once the participant seemed comfortable with me, I began an audio-taped semi-structured interview conducted in Chinese and/or English, whichever one was more familiar to him/her. The questions asked the participant to describe his/her background, social life, opinion on the questionnaires that he/she completed, concept of a “world view”, and beliefs on time, space, self, other, relationship and causality.

The advantage of a semi-structured interview, according to Patton (2002), is that it makes sure the interviewer makes best use of the limited time available, and makes interviewing different participants more systematic and comprehensive. The style of the interview was casual and conversational. An interview guide in both English and Chinese (see Appendix L and M) was developed to ascertain that the same basic lines of inquiry were pursued with each participant and the interactions were focused, while allowing
individual perspectives and experiences to emerge. In other words, the interview attempted to follow the participant’s lead. The interview guide was only used to address key questions and to keep the conversation moving forward. I encouraged participants to expand their comments by giving examples and using prompts. I transcribed all interviews in the language it was originally conducted and then translated them into English, if applicable, for analysis. Observations were not included as a specific part of the data collection process in this project because most interviewees resided in other States and the interviews with them were conducted via telephone. During personal and telephone interviews, no behavior or interaction was noticed that seemed particularly salient and necessary for me to document in the analysis to better interpret the speakers’ responses.

After all the interviews were transcribed, I conducted a member check via telephone with those interviewees whose responses appeared not clear to clarify their intended meanings during the interviews and to ask some follow-up questions. It also allowed the participants to ask questions and make any clarifications that they felt was necessary to fairly represent their world views. These exchanges were documented and used for further analysis.

The length of time each participant spent in the study was 1 – 1.5 hours without the follow-up interview. The total hours were 1.5 – 2 hours if they participated in the follow-up interview. This did not include the additional 5 – 10 minutes of follow-up phone call for clarification of their answer.

**Data analysis using grounded theory methods.** There is a variety of theoretical traditions and orientations to qualitative research. Ethnography is the primary method of
anthropology, and is “devoted to describing ways of life of human-kind…, a social scientific description of a people and the cultural basis of their peoplehood” (Vidich & Lyman, 2000, p. 38); phenomenology “aims at gaining a deeper understanding of the nature or meaning of our everyday experiences”, and “phenomenological reflection is not introspective but retrospective… it is a reflection on experience that is already passed or lived through” (Van Manen, 1990, p. 9-10); heuristic inquiry is “a form of phenomenological inquiry that brings to the fore the personal experience and insights of the researcher” (Patton, 2002, p. 107); hermeneutics establishes context and meaning for what people do, aware of the fact that reality is constructed on the basis of researchers’ interpretations of data with the help of the participants who provided the data in the study (Eichelberger, 1989).

Grounded theory analysis method has gained popularity over the years. According to Strauss and Corbin (1998), grounded theory is theory that derives from data which were systematically gathered and analyzed through the research process. The researcher does not begin with a preconceived theory in mind, but starts with specific questions and allows the theory to emerge from the collected data. Grounded theory methods have been adapted in various ways by qualitative researchers (Corbin & Strauss, 2008).

In this study, I applied two modifications of grounded theory. First, owing to the complex nature of the research questions, I did not set the development of a theory as my goal. As Peshkin (1993) suggests, theory building is not the goal of every research project, nor should it be, as knowledge and understanding take many forms. Rather, my aim was to analyze the interview to understand the main themes inherent in the data. Second, rather than working inductively from the start, I began the analysis in a deductive manner.
Based on the questions in the interview guide, I developed a set of pre-assigned codes to use as a frame for the analysis.

As mentioned before, all interviews were audio-taped and transcribed. The analysis followed the pre-assigned coding systems Bogdan and Biklen (1998) describe for qualitative thematic analysis. Such systems are used to explore particular problems or aspects of a setting or a subject.

**Deductive coding.** For the development of the questionnaires, I had combined the world view universals into 3 categories– Time and Space; Self, Other and Relationship; Causality. For the development of the interview guide, I included additional questions on world view and its definition. To code the interviews, I started with a total of 6 pre-assigned conceptual codes to match these 3 categories as well as the concept of world view itself (see Data Analysis Map). The 6 pre-assigned conceptual codes were: World View Definition; World View; Time; Space; Self, Other and Relationship; and Causality. Since my interview questions targeted each of the 6 conceptual codes specifically, it appeared natural that I code the data according to the interview questions.

3 of the 6 conceptual codes – “Time”, “Space”, and “Self, Other and Relationship” had 12 questions in total. First, I assigned 12 specific codes to each of those questions. Next, I made a list and assigned each of the 12 specific codes an abbreviation (Bogdan & Biklen, 1998, p.183). I then read through all the interview transcriptions to identify chunks of statements (paragraph, sentence, etc.) that fit each of the conceptual codes and/or the 12 specific codes.

Altogether I came up with 25 specific codes under the 6 pre-assigned conceptual codes. Among the 25, 12 as discussed above were pre-assigned according to the
interview questions. The data that fit those 12 specific codes, however, were given
different names and presented as part of the specific codes. Thus, the total number of the
specific codes reached 51.

**Inductive coding.** So far, I had analyzed the data deductively, i.e., using the pre-
assigned conceptual codes and the questions as a frame for coding system. 7 additional
specific codes, however, also emerged from my line-by-line coding. I grouped these
codes into one conceptual code – Global View. The generation of this conceptual code
was entirely inductive, and represented a response I had not anticipated. As a result, the
final number of the specific codes ended up at 58 and I had a total of 7 conceptual codes.

The last step was thematic analysis. Due to the abstract nature of the conceptual
codes and the broad spectrum of the specific codes, cross-referencing themes that had
similar concepts proved extremely difficult. The interrelationships between the themes
seemed rather categorical than thematic, which created a unique challenge for theory-
building in this study. I was able to conclude with a general theme and two specific
themes which will be presented in detail in Chapter 4.

**Criteria for quality.** While quantitative researchers are usually concerned with
the internal and external validity, reliability, and objectivity of their studies, qualitative
researchers generally focus on the credibility, transferability, dependability and
confirmability of their studies (Lincoln & Guba, 1985). Good qualitative research, using
a selection of data collection methods, really touches the core of the matter rather than
just skimming the surface. The trustworthiness of qualitative methods is greatly improved
by using a combination of research methods, e.g., thick description, triangulation,
member checks, audit trail, peer debriefing, etc. This study attempts to include all the methods mentioned above.

To verify information gathered, multiple sources and methods of data collection were used. This is also known as triangulation. Sources of data in this study included participants’ completed questionnaires, statements in interviews and my field notes. These various data collection methods allowed me to triangulate information from the multiple sources, ensuring authentic perspectives from the participants.

Member checks were used to make sure that I accurately documented participants’ accounts. Participants’ feedback was solicited as summaries of their interviews and emerging themes from the data became available.

In the meantime, all data collected and generated for this study, including the questionnaires, audio tapes, transcripts, field notes, and the data analysis products were kept for audit trail. Peer debriefing was conducted on a regular basis to review and assess transcripts, emerging categories from the transcripts, and the final report. The dissertation chair and a fellow doctoral student acted as my critics.

One limitation of this project was the lack of prolonged engagement with the participants. However, since this was a study seeking information on people’s world views that had already been formed, and since the topic was not trying to observe changes in participants, I believe that the questionnaire and follow up interview provided trustworthy information.

Another limitation was the small sample of interviewees due to time and resource constraints. A future study is being contemplated to expand the scale of the study using similar measures.
Last but not least, a common critique of qualitative research is that researcher tends to become subjectively immersed in the subject matter. Patton (2002) urges researchers to apply empathic neutrality in the research process by seeking vicarious understanding without judgment, and showing openness, sensitivity, respect, awareness, and responsiveness. Bogdan and Biklen (1998) point out that data collection and analysis may be concurrent. Therefore, data analysis began as soon as I collected the data, and was kept constant yet tentative.

**Researcher Perspectives**

As mentioned above, the question of researcher subjectivity is of great importance in qualitative research. Qualitative scholars have emphasized the importance of researchers’ awareness of the impact of their own identity on the conduct and interpretation of their research (Harry, 1996). My own reflections on this question have proven helpful in conducting this study.

I am a Chinese native who came to America for graduate studies when I was 21. I had been studying English in China since 7th grade and graduated with a B.A. in English. When I first arrived in this country, however, I realized my 10-year English preparation was not good enough. I was not able to speak fluently let alone eloquently in class. As a result, I fit perfectly into the stereotype for Asian students – shy, quiet, and polite. Making meaningful conversation or friendship with American students was difficult. I felt an invisible wall between me and “them”. I was miserable.

As my English proficiency level gradually increased, I was able to learn more about the American culture and feel more at ease in my environment. I started to have friends – Chinese, American, and international. From our interaction, I often had the
feeling I wore two hats – a Chinese hat and an American hat. When with Chinese friends, I wore the Chinese hat and fully understood why they said or did things the way they did. When with American friends, I wore the American hat and (not fully, but mostly) understood the way they said or did things. What was interesting was that it did not appear I had to decide which hat to wear. The right hat was always on at any given moment. Years later I learned that this was called “acculturation.” From personal experience, I am a firm believer that acculturation shares a positive correlation with language proficiency.

When I stepped into the work force in 2006, I felt I finally entered the “real world.” My previous knowledge and view of the world was confronted and consolidated. I learned the ropes. I joined the “mainstream” America. Yet inside I am still Chinese. It is not a deliberate choice. It is who I feel the most comfortable being. I truly enjoy living my day going by the teaching of Confucius and Chinese medicine. Hence the rising question: what about other Chinese people? I decided the only way to find out is to research about it.

Since I was interested in how people understood their world, how they organized their interactions, and how they perceived and defined their reality, the best approach to find the answers proved to be qualitative methods. The term sensitizing concepts was developed by Blumer (1954). It refers to concepts, ideas, notions, or questions that guide observations and data collection in qualitative research. Social researchers now tend to view sensitizing concepts as interpretive devices and as a starting point for a qualitative study (Padgett, 2004). My Chinese identity and my education in Confucian principles that affect traditional Chinese world views proved to be useful sensitizing concepts for me as
a researcher. Also, being bilingual and bicultural might contribute positively to rapport building with the participants, allowing them to open up more. I will discuss these advantages later in the discussion chapter.

On the other hand, there were also disadvantages to my identity. For example, when I began the research process, I was aware that my own experience was limited and I must be very cautious not to project my personal perspectives on any participant. It was easier said than done. When I interviewed some of the participants, for example, it was difficult for them to open up or know what to say in the beginning. So I offered my own take on some of the topics to get them talking, which could have an effect on their responses to various degrees.
Implications | There is no sure way to capture a linguistic group's world view per se. World view formation and evolution could be affected by one's educational level, past experience, personality, profession, religion, upbringing, level of exposure to different cultures, and even immediate living conditions. | A "global view" may be taking place of a culturally-based world view.

| Thematic Analysis | Hard to predict one's world view simply based on his/her linguistic background. The differences in world views reflected by proverbs among the groups appear no greater than the differences of the individuals'. |

<table>
<thead>
<tr>
<th>Pre-assigned Conceptual Codes</th>
<th>World view definition</th>
<th>World view</th>
<th>Time</th>
<th>Space</th>
<th>Self, Other and Relationship</th>
<th>Causality</th>
<th>Global view</th>
</tr>
</thead>
<tbody>
<tr>
<td>Specific Codes (based on interviews)</td>
<td>viewpoint</td>
<td>- something beyond reach</td>
<td>- open-minded</td>
<td>- cooperate</td>
<td>- beautiful place</td>
<td>- Lord Jesus</td>
<td>- Value of time (precious; spend money to save time)</td>
</tr>
</tbody>
</table>
Chapter 4

Findings

The purpose of this study was to explore through the use of proverbs the relationship between acculturation and world views among monolingual and bilingual Chinese, with proficiency of Chinese and/or English used as a proxy for level of acculturation.

The findings had two components – a minor portion from the questionnaires on English and Chinese proverbs, and a major portion from the interviews. The mixed two-way ANOVA based on the questionnaires showed a significant interaction. The difference between agreement with English versus Chinese proverbs among monolingual English-speaking participants was very different from those of the remaining groups – with the highest agreement in English proverbs and lowest agreement in Chinese proverbs.

The interviews on the other hand, yielded three themes all of which contradicted the finding of the ANOVA. The contradiction will be discussed in the section, Interviews. The themes are: 1) it is hard to predict one’s world view simply based on his/her linguistic background, because 2) the variation in world views reflected by individual difference appears greater than that by linguistic difference, and 3) increased exposure to a global perspective may be taking place of a culturally-based world view among modern society citizens.

I will begin with the results from the questionnaires, and move on to report findings from the interviews organized by the three themes.
Questionnaires

To find out the world views indicated by proficient bilingual, dominant Chinese-speaking, monolingual Chinese-, and monolingual English-speakers (of Chinese origin), and if there were differences among them, the four groups were each given two particular questionnaires on English and Chinese proverbs and a demographic questionnaire. Table 4.1 summarizes the results of responses by group, followed by Tables 4.2 – 4.5 showing the breakdown by groups.

**Overall results of responses by group.** Table 4.1 shows the results of responses by the four groups.

Table 4.1 Results of Responses by Group

<table>
<thead>
<tr>
<th>Language Group</th>
<th>English Proverbs</th>
<th></th>
<th>Chinese Proverbs</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Disagree</td>
<td>Agree</td>
<td>Not Clear</td>
<td>Disagree</td>
</tr>
<tr>
<td>Fully Bilingual</td>
<td>68</td>
<td>234</td>
<td>18</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>(21.25%)</td>
<td>(73.13%)</td>
<td>(5.62%)</td>
<td>(20.31%)</td>
</tr>
<tr>
<td>Dominant Chinese-speaking</td>
<td>63</td>
<td>224</td>
<td>33</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>(19.69%)</td>
<td>(70.00%)</td>
<td>(10.31%)</td>
<td>(10.31%)</td>
</tr>
<tr>
<td>Monolingual Chinese</td>
<td>96</td>
<td>201</td>
<td>23</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>(30.00%)</td>
<td>(62.81%)</td>
<td>(7.19%)</td>
<td>(17.19%)</td>
</tr>
<tr>
<td>Monolingual English</td>
<td>41</td>
<td>262</td>
<td>17</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td>(12.81%)</td>
<td>(81.88%)</td>
<td>(5.31%)</td>
<td>(18.44%)</td>
</tr>
</tbody>
</table>

*Note.* Percentages are out of the 320 proverbs from both questionnaires (i.e., 32 items with 10 people in each group)

For English proverbs, monolingual Chinese had the most “Disagree” items and the least “Agree” items; monolingual English on the contrary had the most “Agree” items and the least “Disagree” items. This seemed logical since monolingual Chinese were the least familiar with the English language and culture whereas monolingual English were the most familiar. A bit surprisingly, proficient bilingual had both more “Disagree” and “Agree” items in English proverbs than dominant Chinese-speaking, noting that the latter
had more “Not Clear” items possibly due to less familiarity with the English language and culture.

For Chinese proverbs, monolingual English had the least “Agree” items but not the most “Disagree” items; proficient bilingual had the most “Disagree” items, noting that monolingual English had many more “Not Clear” items likely due to less familiarity with the Chinese language and culture. Dominantly Chinese-speaking had the least “Disagree” items and the most “Agree” items of the four groups. The reason for this was of particular interest for inquiry during the interviews.

**Responses for the proficient bilingual group.** Tables 4.2 shows the breakdown of responses of the proficient bilingual group for the full set of proverbs.

<table>
<thead>
<tr>
<th>Participant</th>
<th>English Proverbs</th>
<th></th>
<th></th>
<th>Chinese Proverbs</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Disagree</td>
<td>Agree</td>
<td>Not Clear</td>
<td>Disagree</td>
<td>Agree</td>
<td>Not Clear</td>
</tr>
<tr>
<td>1</td>
<td>4 (12.50%)</td>
<td>23 (71.87%)</td>
<td>5 (15.63%)</td>
<td>12 (37.50%)</td>
<td>20 (62.50%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>2</td>
<td>10 (31.25%)</td>
<td>22 (68.75%)</td>
<td>0 (0.00%)</td>
<td>5 (15.63%)</td>
<td>27 (84.37%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>3</td>
<td>9 (28.13%)</td>
<td>21 (65.62%)</td>
<td>2 (6.25%)</td>
<td>9 (28.13%)</td>
<td>23 (71.87%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>4</td>
<td>10 (31.25%)</td>
<td>21 (65.62%)</td>
<td>1 (3.13%)</td>
<td>10 (31.25%)</td>
<td>22 (68.75%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>5</td>
<td>8 (25.00%)</td>
<td>20 (62.50%)</td>
<td>4 (12.50%)</td>
<td>4 (12.50%)</td>
<td>28 (87.50%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>6</td>
<td>6 (18.75%)</td>
<td>26 (81.25%)</td>
<td>0 (0.00%)</td>
<td>5 (15.63%)</td>
<td>27 (84.37%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>7</td>
<td>2 (6.25%)</td>
<td>30 (93.75%)</td>
<td>0 (0.00%)</td>
<td>3 (9.38%)</td>
<td>29 (90.62%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>8</td>
<td>0 (0.00%)</td>
<td>28 (87.50%)</td>
<td>4 (12.50%)</td>
<td>2 (6.25%)</td>
<td>30 (93.75%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>9</td>
<td>12 (37.50%)</td>
<td>18 (56.25%)</td>
<td>2 (6.25%)</td>
<td>8 (25.00%)</td>
<td>24 (75.00%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>10</td>
<td>7 (21.88%)</td>
<td>25 (78.12%)</td>
<td>0 (0.00%)</td>
<td>7 (21.88%)</td>
<td>25 (78.12%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>Average</td>
<td>6.8</td>
<td>23.4</td>
<td>1.8</td>
<td>6.5</td>
<td>25.5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>(21.25%)</td>
<td>(73.13%)</td>
<td>(5.62%)</td>
<td>(20.31%)</td>
<td>(79.69%)</td>
<td>(0.00%)</td>
</tr>
</tbody>
</table>
Note. Percentages are out of the total number of items ($N = 32$) within a language.

Participant #10 was the most “typical” case of the group for both English and Chinese proverbs. She also had exactly the same amount of answers for “Disagree”, “Agree” and “Not Clear” items in English and Chinese proverbs. Based on typical case sampling she was invited for the interview. However, after multiple unsuccessful attempts to reach her for consent to the interview, I had to ask Participant #6 (Veronica) instead, as her answers were the most similar to Participant #10.

Participant #8 was also invited for the interview as the most atypical case in the proficient bilingual group. As a group, these participants had the most “Disagree” items for Chinese proverbs, but this participant had the least amount for those in the group. She also happened to have the least “Disagree” items for English proverbs, whereas the group as a whole had a high percentage of “Disagree” items for those. It appeared that Participant #8 (Flora) was the most “atypical” case of the group.

**Responses for the dominant Chinese-speaking group.** Tables 4.3 shows the breakdown of responses of dominant Chinese-speaking group for the full set of proverbs.

Table 4.3 Descriptive Results for Dominant Chinese-speaking Group

<table>
<thead>
<tr>
<th>Participant</th>
<th>English Proverbs</th>
<th></th>
<th></th>
<th>Chinese Proverbs</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Disagree</td>
<td>Agree</td>
<td>Not Clear</td>
<td>Disagree</td>
<td>Agree</td>
<td>Not Clear</td>
</tr>
<tr>
<td>11</td>
<td>4 (12.50%)</td>
<td>20 (62.50%)</td>
<td>8 (25.00%)</td>
<td>1 (3.13%)</td>
<td>28 (87.50%)</td>
<td>3 (9.37%)</td>
</tr>
<tr>
<td>12</td>
<td>7 (21.88%)</td>
<td>22 (68.75%)</td>
<td>3 (9.37%)</td>
<td>5 (15.63%)</td>
<td>27 (84.38%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>13</td>
<td>6 (18.75%)</td>
<td>26 (81.25%)</td>
<td>0 (0.00%)</td>
<td>5 (15.63%)</td>
<td>27 (84.38%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>14</td>
<td>9 (28.13%)</td>
<td>23 (71.87%)</td>
<td>0 (0.00%)</td>
<td>12 (37.50%)</td>
<td>20 (62.50%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>15</td>
<td>9 (28.13%)</td>
<td>22 (68.75%)</td>
<td>1 (3.12%)</td>
<td>2 (6.25%)</td>
<td>30 (93.75%)</td>
<td>0 (0.00%)</td>
</tr>
<tr>
<td>16</td>
<td>2 (6.25%)</td>
<td>23 (71.87%)</td>
<td>7 (21.87%)</td>
<td>0 (0.00%)</td>
<td>32 (100.00%)</td>
<td>0 (0.00%)</td>
</tr>
</tbody>
</table>
Participants #12 and #18 alike were the most “typical” cases of the group for English proverbs. Participant #17 was the most “typical” case of the group for Chinese proverbs. As mentioned previously, of the four groups dominant Chinese-speaking had the least “Disagree” items and the most “Agree” items for Chinese proverbs. Participant #18 happened to have the least “Disagree” items for Chinese proverbs. I was interested in looking more closely for the reason for this pattern. Participant #18 (Lynn) was therefore a good candidate to interview.

Another intriguing candidate was Participant #14 (Dawson) who had the most “Disagree” items for both English and Chinese proverbs. He appeared the most “atypical” case for dominant Chinese-speaking group and therefore was invited for the interview.

**Responses for the monolingual Chinese group.** Tables 4.4 shows the breakdown of responses of the monolingual Chinese group for the full set of proverbs.

<table>
<thead>
<tr>
<th>Participant</th>
<th>English Proverbs</th>
<th>Chinese Proverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Disagree</td>
<td>Agree</td>
</tr>
<tr>
<td>21</td>
<td>12 (37.50%)</td>
<td>18 (56.25%)</td>
</tr>
<tr>
<td>22</td>
<td>8 (25.00%)</td>
<td>20 (62.50%)</td>
</tr>
</tbody>
</table>

*Note.* Percentages are out of the total number of items (N = 32) within a language.
Participant #21 had the most similar pattern of answers to the average calculation of the group for English proverbs. However, Participant #29 had the most “Disagree” and the least “Agree” items for English proverbs. As described previously, of the four groups monolingual Chinese had the most “Disagree” and the least “Agree” items for English proverbs. Participant #29 (Yvonne) therefore looked like the most “typical” case of the group. She was invited for the interview.

Participants #22 and #27 alike were the most “typical” in the group for Chinese proverbs. Participant #27 (Sherry) happened to have the most “Agree” items for English proverbs – “atypical” of the group thus making her interesting to interview.

**Responses for the monolingual English group.** Tables 4.5 shows the breakdown of responses of the monolingual English group for the full set of proverbs.

### Table 4.5 Descriptive Results for Monolingual English Group

| Participant | English Proverbs | | Chinese Proverbs | | |
|-------------|-----------------|-----------------|-----------------|-----------------|
| | Disagree | Agree | Not Clear | Disagree | Agree | Not Clear |
| 23 | 10 (31.25%) | 22 (68.75%) | 0 (0.00%) | 3 (9.38%) | 29 (90.62%) | 0 (0.00%) |
| 24 | 12 (37.50%) | 17 (53.13%) | 0 (0.00%) | 3 (9.37%) | 7 (21.88%) | 24 (75.00%) | 1 (3.12%) |
| 25 | 14 (43.75%) | 18 (56.25%) | 0 (0.00%) | 16 (50.00%) | 3 (9.37%) | 15 (46.88%) | 1 (3.12%) |
| 26 | 4 (12.50%) | 22 (68.75%) | 6 (18.75%) | 4 (12.50%) | 28 (87.50%) | 0 (0.00%) |
| 27 | 7 (21.88%) | 25 (78.12%) | 0 (0.00%) | 6 (18.75%) | 26 (81.25%) | 0 (0.00%) |
| 28 | 6 (18.75%) | 20 (62.50%) | 6 (18.75%) | 4 (12.50%) | 25 (78.13%) | 3 (9.37%) |
| 29 | 17 (53.13%) | 15 (46.87%) | 0 (0.00%) | 7 (21.87%) | 25 (78.13%) | 0 (0.00%) |
| 30 | 6 (18.75%) | 24 (75.00%) | 2 (6.25%) | 1 (3.13%) | 29 (90.62%) | 2 (6.25%) |
| **Average** | **9.6 (30.00%)** | **20.1 (62.81%)** | **2.3 (7.19%)** | **5.5 (17.19%)** | **25.8 (80.63%)** | **2 (2.18%)** |

Note: Percentages are out of the total number of items (N = 32) within a language.
Note. Percentages are out of the total number of items ($N = 32$) within a language.

I have mentioned that monolingual English had the most “Agree” items and the least “Disagree” items in English proverbs questionnaire. Participant #35 fit this pattern perfectly with 100.00% of “Agree” items. On the other hand, monolingual English had the least “Agree” items for Chinese proverbs. The same participant happened to have the most “Agree” items and the least “Disagree” items for Chinese, making her the most “typical” for English proverbs and the most “atypical” for Chinese proverbs. Participant #35 (Christen) was therefore invited for the interview.

Participant #32 was exactly the opposite from Participant #35. He had the most “Disagree” items and the least “Agree” items for both English and Chinese proverbs, making him the most “atypical” for English proverbs and the “typical” for Chinese proverbs. Participant #32 (Larry) was also invited for the interview.
Summary: Selection of interviewees. To summarize, two participants from each of the four groups (fully-bilingual, dominant Chinese-speaking, monolingual Chinese, and monolingual English) were invited for the follow-up interviews. Broadly speaking, for each group I was seeking one interview candidate who fit closely with the group profile (“typical”) and another who was most different from that (“atypical”). Of the eight candidates, only Participant #10 declined to be interviewed and in turn Participant #6 was contacted and agreed to the interview. Three of the interviews were conducted in person whereas the other five were via phone as those interviewees were either out of state or lived in a faraway city in the state.

- Participant #8 – proficient bilingual, “atypical”, phone interview
- Participant #6 – proficient bilingual, “typical”, phone interview
- Participant #14 – dominant Chinese-speaking, “atypical”, personal interview
- Participant #18 – dominant Chinese-speaking, “typical”, personal interview
- Participant #27 – monolingual Chinese, “typical/atypical”, personal interview
- Participant #29 – monolingual Chinese, “typical”, phone interview
- Participant #32 – monolingual English, “atypical/typical”, phone interview
- Participant #35 – monolingual English, “typical/atypical”, phone interview

Each of the eight participants was invited to do a tape-recorded interview at a convenient time for them. The purpose of the interview was to gain a deeper understanding of their responses to the proverbs and explore their world views in details. The interviews were kept within 30 minutes. A face-to-face interview was conducted with Participants #14, #18 and #27. All other interviews were conducted via phone due to
the fact that the participants resided in a different state. All interviews were tape-recorded and transcribed. Findings from the interviews will be presented in a separate section.

**An interaction between group and language of proverb.** After deciding on the interview candidates, I ran a mixed two-way ANOVA – a design that combines the independent sample factor (language of proverb) and the correlated groups factor (language group) to evaluate the main effects of both factors and their interaction. The ANOVA results tables below are shown separately for the within-subject effect (i.e. language of proverb) and the between-subject effect (i.e. language group). This is because the error terms are different for these two types of statistical analyses of significance.

Within-subject variables refer to a factor in ANOVA in which each individual in the sample has a score in every level of that factor. As an example, one factor in this study is language of proverb, and every participant in the study had scores at both levels (English and Chinese). Table 4.6 shows the main effect of language of proverb.

**Table 4.6 Within-subject Effects of Mixed ANOVA**

<table>
<thead>
<tr>
<th>Effect</th>
<th>SS</th>
<th>DF</th>
<th>MS</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main effect of proverbs</td>
<td>.095</td>
<td>1</td>
<td>.095</td>
<td>11.639</td>
<td>.002*</td>
</tr>
<tr>
<td>Interaction</td>
<td>.416</td>
<td>3</td>
<td>.139</td>
<td>17.066</td>
<td>.000*</td>
</tr>
<tr>
<td>Error</td>
<td>.292</td>
<td>36</td>
<td>.008</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.* *indicates the value is significant at the 0.05 level.

Between-subject variables refer to a factor in ANOVA in which each individual in the sample belongs to only one level of the factor. As an example, one factor in this study
is group, and every subject in the study is in one and only one of those groups. Table 4.7 shows the main effect of language group.

Table 4.7 Between-subject Effect of Mixed ANOVA

<table>
<thead>
<tr>
<th>Effect</th>
<th>SS</th>
<th>DF</th>
<th>MS</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main effect of group</td>
<td>.058</td>
<td>3</td>
<td>.019</td>
<td>.144</td>
<td>.933</td>
</tr>
<tr>
<td>Error</td>
<td>4.846</td>
<td>36</td>
<td>.135</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The main effect of group was not significant. That is, without taking language of proverb into account, the groups did not differ significantly in average agreement with the proverbs. On the other hand, the main effect of language of proverb was significant, which means while ignoring groups in general, English proverbs had a lower level of agreement than Chinese proverbs. But since the interaction was significant ($F(3, 36)=17.06, p < .001$), as shown in Table 4.6, it tells me that the difference between agreement on English proverbs versus Chinese proverbs was dependent on group membership.

The plotted picture below demonstrates that monolingual English (C0E1) showed a different pattern of agreement across language of proverbs as compared to the other groups. This group agreed with more English proverbs (Language of Proverb =1) than Chinese proverbs (Language of Proverb =2), whereas the other three groups showed the opposite. Therefore, agreement on English proverbs as compared to Chinese proverbs was different for monolingual English than it was for monolingual Chinese, proficient bilingual, and dominant Chinese-speaking groups.
Interviews

To find out in detail the way various participants viewed the world and possibly the reason why they differed, two interviews were conducted with participants from each of the four groups rendering a total of eight interviews. When the interview questions were being developed, specific questions on world view universals (Time; Space; Self, Other and Relationship; Causality) were purposefully woven into the guide. This has made the analysis process less inductive and more deductive, since the world view universals were used as pre-assigned conceptual codes (see Data Analysis Map).
In the following section I will first provide a background introduction to each interviewee. To maintain confidentiality, all interviewees’ names were changed. I will then discuss three themes that surfaced from the interviews.

**Themes from the interviews.** The data analysis map displays four levels of analysis of the interview data. Reading from the bottom up, the first level – the specific codes – represent detailed statements, which are clustered under 6 pre-assigned conceptual codes. At this level there is also a seventh code, “global view”, which arose from the data. At the third level, the thematic analysis represents my interpretation of the data into three main themes embedded in the lower level codes. Finally, the implications level indicates the lessons I believe I learned from the entire analytic process.

I will use the three themes to organize this report of findings, showing also how they were supported by the conceptual and specific codes. The three themes were: 1) it was hard to predict one’s world view simply based on his/her linguistic background, because 2) the variation in world views reflected by individual difference appeared greater than that by linguistic difference, and 3) increased exposure to a global perspective may have a “global view” take place of a culturally-based world view among modern society citizens.

**Theme I: Hard to predict one’s world view based on his/her linguistic background.** As a person of Chinese nationality and upbringing, I began this study with considerable knowledge of Chinese culture and education. This influenced my expectations of how participants might respond to several of the questions. This was particularly relevant to the concept of “world view”, which, in China, is introduced to middle and high school students through a required course called “Politics”. The goal of
this course is to teach the students how to view right and wrong within and outside of Chinese society. For example, one would be taught that a capitalistic world view was to constantly seek exploitation from the working class whereas a working class world view was to overthrow the oppressors so that a more just society may be created. From a western perspective, it may look like indoctrination. The Chinese students usually accept this teaching as just part of the curriculum requirement.

World view definition. The concept of world view is first introduced to Chinese students in the 7th grade Politics class. A world view is defined by the Chinese textbook as the fundamental view people hold toward the world, which includes how they perceive the nature, history, society, etc. Therefore, when I asked the interviewees to explain what a world view was, the expectation was that the answers would be somewhat straightforward and similar. The variety of the answers surprised me.

Among the 6 native Chinese speakers (including monolinguial Chinese, bilingual Chinese and dominant Chinese-speaking), those who were above age 45 seemed to fit my expectations. Veronica defined a world view as “philosophy, view point of majority people, or maybe the idea of some low moral standards, depending on the context.” When asked what she meant by “low moral standards,” she explained that:

The “world view” definition by political scientists may be different from that of philosophers. A political scientist may define “world view” as the view point of the majority, whereas a philosopher may define “world view” as “earthly view”, something earthly, not that divine.

Yvonne and Sherry both considered a world view “people’s views towards the world.” Sherry added that “since different people have different social status and see things from different angles, they have different world views.”
The younger interviewees were not so ready to give the definition from a textbook. Lynn first explained the concept of a world view as “our world is getting smaller, and cultures are mixing together.” When asked to be more specific, she noted that “the definition is about how we view ourselves, others, our society and world-wide environment and what we value the most.” Flora thought world view to her meant:

What the truth is, can we know the truth. I know that is very philosophical and ideological, but that’s how I think of it when I ponder on it. It is critical in how we view things and explains our perspectives. If you agree with there is absolute truth out there to be found, then there is only one “right” way to view it – the fact. Otherwise, you would accept the diversity, and be more interested in how we construct the reality and interpret it.

To some degree Dawson shared Flora’s opinion, “I think the world view can reflect the way you live your life. The world view can affect your decision in daily life.”

The monolingual English speakers had a quite different idea about world view – both focusing on a more global perspective. Christen commented that “world view to me is a person’s life experience of learning and experiencing new places, travels, new cultures, etc. And being open-minded to a worldwide, global view. Not being narrow-minded.” Larry also thought a “world view” was “seeing more than just your personal situation”, and he went on by remarking that:

Having been brought up in the U.S., I have too much exposure to the insular opinion that the U.S. has the best society and economy. Sometimes democracy isn’t the best solution for a country’s ills. In my opinion, a world view should take into account other nations, and their opinions, not just believing that the U.S. is the best in everything.

World view overall. Greatly intrigued, I asked each interviewee to summarize his/her own world view. The answers were just as varied, but there was no evidence that the difference was linked to age or linguistic background.
Yvonne described her world view as “one must respect the laws of nature and facts, and should not make subjective assumptions nor believe in superstition.” It sounded familiar to me as I had heard it many times in my Politics class.

Sherry and Christen summarized their world views based on their own “world”. Sherry thought “perhaps because my living environment is quite comfortable, to me the world is basically a beautiful place”. Christen attributed her world view to her upbringing, her family’s travel experiences, as well as “open-mindedness, personal travels, and living in different states, spending time in different countries and having the interest in asking questions to people from different backgrounds, whether it’s a difference in geographical upbringing, differences in religion, culture, and so on.” In her mind,

The world is a large and very diverse place, full of different cultures, people, varied religious beliefs, foods, language, etc. It’s a wonderful place that I hope to expose my daughters to with many different cultures, backgrounds, foods, languages, religion, geography, history, and so on. I believe that my view based on my upbringing and experiences and background is an open minded one. I would say I enjoy meeting new people and if they are from a different country, state, and so on, I like to learn something about where they are from and what they like and/or miss about their homeland. I hope my daughters will be open-minded and curious enough to explore and learn about all the wonderful places in the world.

Larry and Lynn both described their world views from a more global perspective. Lynn commented that,

Each individual, organization and country always starts from their own benefit. The world is flooded with fierce competitions. In order to make better use of world resources, different people and countries should cooperate with each other.

She went on by adding that family and church were her safe harbors. Larry expressed his world view in a similar vein,

Taking in account how our country’s actions influence other nations, in a positive and/or negative manner. The US philosophy that the democratic process, and economic freedom is what all nation states should strive for is not always best for all nation states.
As for Flora, since she mentioned that world view to her meant “what the truth is”, I asked her to talk about her “truth”. She replied that “there is no absolute truth out there. We human beings construct our world, our reality, and the truth. It’s more interesting to find out how than what.” She also identified herself as a pessimist who believed that, Human beings actually have very little power over the world. I admit that in the history human beings have changed the world dramatically, yet there is also something beyond everybody’s control. You can try best to do something, but you can never guarantee success. Something called luck or chance or fate is beyond reach.

Dawson on the other hand, had a more optimistic view on the world, as “everything is possible. We should respect and be humble to others. I believe if everybody in this world believes Lord Jesus, then we will have a brand new world, with peace and prosperity.”

Veronica was the only one who thought the question was too difficult to answer. She was not sure that she knew the answer yet.

It seemed that some of the world views I got from the interviewees derived from their schooling and personal experiences; some were based on philosophical and religious beliefs; and others were from a global perspective. There appeared no readily available predictor for their world views.

**Theme II: Variation in world views reflected by individual difference appears greater than that by linguistic difference.** The second theme represents findings within the four pre-assigned conceptual codes (Time; Space; Self, Other and Relationship; Causality), which I had condensed from the six world view universals described in my review of literature. A series of questions were asked to the interviewees regarding each
conceptual code, and the answers further led me to believe linguistic difference was not the reason for variation in world views.

*Time.* Everyone considered time important. Christen thought her time was “of great value. You can never get it back. Time is precious.” Veronica resonated, “time is precious, and invaluable. It is the most expensive thing in the world.” Larry remarked that “time is the single commodity that cannot be purchased, altered, or controlled. When it’s gone, nothing can bring it back. Therefore I believe time is the most precious commodity.”

Sherry shared her observation by saying that “time makes people grow, and makes things mature.” Yvonne believed “only the existence of life reflects the value of time.”

However, when it came to dealing with time, not everyone responded the same way. Some of the older interviewees really tried to make good use of time either by spending money or finding a balance. Larry, for example, stated that “as I have gotten older, I find myself altering my time/money equation. As I have gotten older, and more financially secure, I now find myself spending money to save time.”

Veronica liked to squeeze time as much as she could, so it looked like she could live longer and contribute more to this world, or simply enjoy more of this life. Christen thought she balanced her time efficiently, as she put it, “time is something you can’t get back and I value my time here and now on earth. I like to think that in most areas of my life I strike a balance and keep everything in check.” For Yvonne, dealing with time meant to “do things that you want to do in the limited amount of time this life offers.”
While the younger interviewees shared a similar view of dealing with time, they also had their own approaches. Lynn, for example, commented that,

*We should make use of time to satisfy ourselves and realize our value to make our family and friends happy. I think time is very flexible. I can manage my time well to meet my objectives, but sometimes in an extreme way, such as stay up late to play poker with my roommates. I know that’s a waste of time, but I really enjoy the game. I think I should do as much as possible when I’m young because when I get older I won’t have the same energy level. I don’t want to regret not being young once.*

To Dawson, the value of time correlated with the amount of work he had. “When I’m very busy, time is very precious to me, and I really do my best to save time. But I might not treasure it when I don’t have a lot of work to do.”

Flora knew how she should deal with time, but felt it was a different story in reality. Her words confirmed this dilemma,

*I have deadlines. Deadlines at work, of projects, of my immigration status, of everything. But I have a very bad habit which is procrastination. I try to make deadlines. And as for aging, the only thing I can do, theoretically, is to make the best of every day. I know time is invaluable, but I don't think I treat every second in my life that way. I still waste time. It is something you know but you don't actually feel it all the time.*

As I was trying to make the conclusion that age was the deciding factor in terms of how the interviewees made use of time – the older one got the more seriously time was taken, Sherry’s answer proved my assumption untrue. She felt that she did not particularly take time seriously or make full use of time, because “every day I do the same things. In other words, time just goes by without much notice.” When asked if she was satisfied with the way time went by, Sherry assured me that she was quite happy with her life and did not find anything unpleasant about the way she spent time.

The majority of the interviewees thought their image of time was linear, like Sherry put it, “the past has passed and you can’t get it back”; or in Dawson’s words,
“time is a natural thing. It has its own pace. It never stops, and never goes back.” Yvonne felt the same way because she did not believe in reincarnation, just as she could not “go back to age 20 again.” To Lynn, time was also linear because “even though each day is new and repeating, we are moving on and changing every day.” When asked how she looked at the 12 Chinese animal years, she thought of those as “only a time benchmark; this time cycle may recall me some memory, but I still think time is linear.”

Veronica thought her personal life was linear but history was cyclical, as history could repeat itself whereas her personal life could not. Christen’s image of time was “definitely cyclical – I see the image as a wheel with spokes with each section representing various parts of my life: family, friends, my daughters, my husband, my passions, my health and well being, and so on.”

Flora described her current image of time neither linear nor cyclical. Rather, it resembled the sandglass. She explained that,

I used to think time as linear. I never thought it as cyclical. I think the 12 animal years is a way how people document what happened or map events in our life or society. Right now all I have in mind is the sandglass. It start with plenty left, but it seems go faster in the end, which reminds me the toilet paper joke you told me before. And once it’s all gone, it seems there was never any sand in the top half at all, without a trace.

I was surprised to realize that native Chinese speakers did not view time more cyclically than English speakers, which seemed to contradict what literature had been telling us. So I went on to try to find out if the traditional belief held true that easterners valued past whereas westerners valued future the most.

The majority of the interviewees chose “present” as the most valued aspect of time. Flora’s reason was because “you only live in the present.” Sherry felt since “you can’t change the past, and you don’t know about the future. Why worry? It’s more
practical to make the present count.” Veronica suggested that “present is the only time that we can learn from the past and change the future.”

Larry considered the present as “now and up to 6 months from now” and believed it was the most valuable aspect of time for him. He commented that,

I have limited influence over actions that may or may not happen in 4 years from the present. I have much more control over the present, and I can readily absorb and control how much time is in the present. I have found that worrying about the future and how much time I have has very little impact on reality when that future time arrives.

Lynn felt differently. She thought future was the most important aspect of time because “we have expectations in future, which is our hopes.”

The only person who considered all three aspects equally important was Christen. She explained that,

The past represents where I’ve come from, so for me it’s valuable to teach and share with my young girls, our past relatives and family members so that they will continue to carry on our families legacy. The present is important to me because it’s the here and now, it’s the experiences and special memories that my husband and I try to create and experience right in the present with our 3 girls. The present is definitely a present and I embrace my present time on this earth. Lastly, the future represents my family and my girls’ future as well as future generations --- it’s seeing all the hard work, effort, life experiences shaping our future.

To summarize, my assumption about age and stereotypical differences between easterners/westerners regarding world view universal categories did not prove true. Even though all the interviewees thought time was important, they dealt with time in different ways – some took time more seriously than others. Images of time held by the interviewees were linear, cyclical or sandglass. The most important aspect of time to most interviewees was present, but a couple also considered past and future to be the most important.
Space. Unlike Time, Space in its abstract form was a rarely discussed topic to the interviewees, and everyone had a different view about it. To Lynn space was money. “We can travel through space by various transportations if we can afford.” Veronica thought space was “a sign of someone’s social status or personal taste. The value of space was of no limit to me.” Yvonne equated space with degree of freedom – “the more space the more freedom.” For Sherry, space was “the sense of comfort and no stress.” Larry considered space something he needed to keep personal sanity.

Christen saw space as one’s immediate space in which he/she resided, for example, “my home and house that my family live in. Also my neighborhood and surrounding community, the street on which I live, my family and friends. All areas that I may spend time in. I feel like my close knit space is my spacious home that I share with my husband and 3 young daughters.”

Flora thought space was a very abstract word but socially everybody needed their individual space. When asked what she thought of space as in Feng Shui, Flora responded that,

I do believe in Feng Shui. My understanding is that it is a way to find harmony between human beings and nature. Chinese interpreted in an almost mysterious way in the past because of its lack in modern science. I’m trying to take a modern perspective in interpreting the space or Feng Shui. For example, it is believed a mirror facing your bed is bad fortune for your health. I believe it because modern perspective believe you could be frightened by your own reflection in mirror when you wake up in the middle of a night before you gain full consciousness. There are also a lot of things with no modern interpretation. I’m reluctant in believing those but still trying to find a scientific explanation of it.

Dealing with space also had different meanings to the interviewees, although this time around the majority associated space with their immediate living space. Lynn’s response was “I don’t like outdoor activities very much. I only deal with space when is
necessary. For indoor space I prefer to order things in the way I like or feel comfortable.” Dawson felt “if the space is enough, I wouldn't do anything to change it.” Sherry liked her space “simple, without much decoration.” Veronica preferred to have more space but could “live with what the reality allows”. Yvonne believed one “must utilize the current space and keep expanding.”

As for Larry, if he needed space, he would “go out and find it. Whether it be at a park, or out riding a bike, I can find somewhere that I can get some personal space.”

Flora and Christen linked physical space more or less to mental space. Flora felt “when I do believe in certain aspects of Feng Shui, I try to follow ancient suggestions.” Christen liked to fill her space with things that are positive and loving, because “if the space is full of negativity, if it’s not loving and supportive then that space is clustered and it can be not loving, not nurturing, not happy. Currently I’m trying to clear some physical items in our space to donate outgrown clothes and toys to free our space and make it more organized.”

In conclusion, space stood for a variety of things to the interviewees: money, social status, sense of comfort, degree of freedom, personal preference, or personal sanity. Therefore, in dealing with space, some wished to expand, others preferred it simple or to clear physical items. There was no clear division along the linguistic line, however, to account for the variation in valuing space and dealing with it.

Self, other and relationship. Compared to Space, this seemed a much more interesting topic to most of the interviewees who believed that they had a good relationship with Self. Sherry saw no difference between her and “herself” and believed
her relationship with Self was quite harmonious. Dawson’s relationship with Self was great as he didn’t “have any problem on myself.”

For Flora, most of the time she didn’t have a “me” and “I” conversation. In her own words, “I live with who I am, trying to improve what I can improve, accept what I can’t change, and ignore what I can’t accept. I try to make peace with myself.”

Larry also got along with Self just fine. He had very few doubts as to his abilities, but was also very realistic about his limitations. This was echoed by Yvonne who also thought her relationship with Self was harmonious and commented that “I am able to learn lessons from social activities as well as comments and reactions from other people, and give fairly objective evaluations towards Self. Just like the old saying “self knowledge is valuable.”

Christen believed she was “honest, truthful and true to Self. I know my strengths and weakness, my limitations. I strive to be the best I can to continue to learn and grow and I take time to reflect on areas of my life and myself that I wish to improve.

Lynn and Veronica had a more dichotomized relationship with Self compared to the other interviewees. Lynn described her relationship with Self “the kind between evil and angel. It is the relationship between what you like and what is right to do. Sometimes I’m struggling to make choices.” When asked which side usually won, she responded, “I will do the right things on significant issues, but follow my preference in daily life, such as eat too much snacks or desserts.” And significant issues to Lynn meant “other parties’ benefit”. She summed it up with her statement,

When deal with issues involving other parties’ benefit, I will be more prudent. I do not want to sacrifice others’ benefit. What is significant to me is always relate to something or somebody I care and love a lot, such as family, saints, friends, my education, career and happiness.
Veronica’s dilemma was of a different nature. She tried to be herself as much as she could, but sometimes she couldn't, especially when she was the main representative of an organization – she had to put the interest of her organization first. She provided an example,

Because if you are the spokesperson of an organization, you have to speak on its behalf. You can’t always speak your own mind. For example, you may denounce Fa Lun Gong as a cult because you are the president of your organization. But privately you may not think it’s so bad.

When it came to relationship with Other, most of them could be described as fine. Veronica mentioned that she tried hard to make and maintain friends, but sometimes things just couldn’t come her way no matter how hard she had been trying. In the meantime she thought she had a generally good relationship with friends, and a very good relationship with her family. To describe her relationship with co-workers, she used the phrase “try to be very good.”

Flora thought she got along with others in general. She was not “too keen to make friends”, but liked to “keep friends for as long as possible.”

Christen’s relationship with others was “very very good.” She added that,

I feel like I have loving relationship with my husband, my 3 daughters, my family, relatives, friends, neighbors, church members. I feel like I’m a social person who values close loving relationships. Having these close relationships is a blessing.

Larry considered himself well respected by his co-workers. His relationship with family was supportive, and he was loyal and gregarious with friends.

Yvonne believed family to be the most important and intimate relationship among all interpersonal relationships, because “it is love based on blood connection.” Friendship was the second most important component as “with time you can get to know someone,
understand them and trust them. Anyway one must treat others with sincerity and kindness.”

Sherry was the only one who mentioned fate in determining her relationship with others. Except for her close relationship with her family, she preferred “gentleman’s friendship” – not too intimate, yet stay connected.

**Others versus Self: A spectrum of views.** Most interviewees unconsciously identified Self with oneself when asked to describe their relationship with Self. I was curious to see what Other was made of in their viewpoint. Sherry, Dawson and Christen felt it was anything and anybody besides oneself. Dawson commented that “Other and Self are two different entities. There is only one Self for everybody.” Christen saw Other as everyone else because her “own self and each individual is unique in themselves.”

Yvonne believed social categories marked Self from Other – family, classmates, co-workers, etc. When asked if she considered family part of Self, she responded that “it could be considered an extension of Self.”

Lynn initially identified Other as “someone who is not a Christian.” Knowing that her parents were not Christians, I asked if that applied to them. She then modified her criterion to “someone who disagrees with God.” She added that “I will introduce God to my family. However, if they disagree, to some extent, they are opposed to Self. They may not understand my thought and behavior as a Christian.”

Veronica thought citizenship, gender, and status could all make Other as opposed to Self. The criterion just varied from time to time. Larry shared the same feeling by suggesting that,

Anything can make a person Other. It could be what you mentioned – gender, status, and out to personal beliefs, appearances. Self is an internal persona. I don’t
want to over generalize, but it could be anything that makes you feel different, or wanted. You could want to be some “other” person, but you would have a weak opinion of your “self”.

Flora believed “we are all unique individuals” and referred to Self as “me as an individual”, and “even if I share a lot of things in common with anyone in the world, he or she is always Other because physically and mentally I am different from anyone.” She thought it was necessary to point out the difference between “we” group and “they” group based on social context,

Sometimes gender, language, culture, education level, income level, religion, or even hobbies. Of course, those who share a lot in common with me in many aspects would remain in the “we” group of mine, and they become significant others to me, remain in my core social network.

The interviewees also had different ideas about whether Self or the Other was more powerful. Yvonne told me she could not compare the two, as “one should not feel inferior or superior to others.”

Sherry, Christen, Veronica and Larry all said Self was more powerful, but for different reasons. Sherry believed Self was more powerful because “all human beings are selfish and Self should be more important than others.” Christen and Larry felt they were more powerful to themselves because they had control in their thoughts, action and decision making process that they didn’t have in others. Veronica thought herself was more powerful because she could “selectively see or hear”, and she could manage herself but not others.

Lynn and Dawson felt Other was more powerful. Dawson particularly thought God was the most powerful one of all, even though God was Other to him. Lynn’s explanation was she usually worked more effectively and efficiently when she “set others who are successful in particular areas as my idols, spurring me to move on.”
Flora discussed the issue both socially and philosophically. To her, Self and Other had power over one another socially. Philosophically it involved symbolic interaction. It was quite clear that Flora’s academic background was of great influence to her thoughts. She said that,

Socially, in all my relationships, there are people who hold power over me. My supervisors at work, my friends or my parents all have some power over me in some circumstances. And I have some power over friends, relatives, or parents in other circumstances. If you are referring to something philosophical, I would say it is a more difficult question. I believe there has been debate over this topic for I can remember. Here I think Other refers to general others. It is about how you construct the concept of Self. I’m influenced by George Herbert Mead’s theory. I tend to think Self is the final product of the negotiation between “I” and “me”. “I” is more equivalent to what you refer as “myself” in the question. It would be something more basic instinct – how I would respond to the outside world with no social norms, social relations or social contexts. “Me” would be how I project others or the world would perceive me as an object. As a social person, I try to react or behave based on both “I” and “Me”. I am aware of others’ appraisal on me, and I respond to the world based on my projection or assumption of these appraisals and my subjective reaction. So the concept Self is influenced by both the sense of myself and others. “Myself” is the subjective sense as a thinker and casual agent, and Other is an individual’s projection of others’ perception. Different person projects others’ perception differently and these differences reflect how he or she perceives his or her relationship with others. So much said, I think it is a very profound philosophic and psychological question. As for me, I used to give much value to how I think others would perceive me. In other words, I think others had more power over me when I construct my Self and react to the world. As I grow older and more mature, I hope, I realized that I tend to give more value to “I” (myself) comparing to before. Yet, I’m not comfortable to say myself is more powerful in constructing the concept of “self”, maybe half and half. That is how I perceive this question. I wish I could talk more and explain it better with the concepts in Symbolic Interaction, but that requires much more time to go to the references.

Roles to the Other. Even though the interviewees had different ideas about what Other meant to them and whether Self or Other was more powerful, they had somewhat similar roles to the Other. Christen, Lynn, Veronica and Yvonne all thought their role to the Other was to love and support. Christen described her role to be “honest, truthful, supportive, loving and genuine. To bring out the good in others.” Veronica felt her role
was “to love, to help, and to enjoy life together. We should be fellow life partners ideally.” Yvonne’s role was “to help, care about, and communicate with others.” Lynn defined her role to Other as “considering their needs and try my best to make it. Because helping others equals self-help. I get an opportunity to learn and practice while helping others. In addition, I am satisfied when I have the ability to help others.”

To Dawson, Larry and Sherry, their roles changed when the “Other” was different. Sherry was someone her “family can depend on and friends can confide in.” She felt Other played similar roles in her life. Dawson was “a good listener and advisor to friends, an active and hard-working employee to employer, and a filial child to parents and grandparents.” Larry’s roles involved “to educate and train co-workers, and to set a positive example for the kids and wife.”

Flora responded to her many roles based on her internalization of social norms. Here’s what she had to say,

There are so many categories. I guess the role I play in the society depends on the specific situation or scene we are talking about. It changes all the time, like a daughter, a cousin, a friend, a student, a co-worker, and so on. I don’t treat any one role with particular significance. I think I have internalized all those norms well that I didn't even think how to behave in different role. Those are part of who I am, so I behave naturally, or following all the norms naturally. I think I’m a follower, in the sense that I always behave under social norms. I tend not to challenge any traditional expectations of the roles that I play. For example, as a student, I try to finish homework, attend every class, get a good grade. Currently, I don’t find any conflicts in the roles that I played or any strains. For example, overload of one role expectation that affect my other roles.

When asked what constituted a good relationship, “trust” was the most frequently mentioned condition by the interviewees. In addition, Flora proposed “openness”; Christen and Dawson included “love”. Christen also added “honesty” and “a very open
two way communication.” Larry considered “communication” and “the constant desire to improve knowledge and succeed” as his criteria.

Lynn thought a good relationship meant “respect and care for others’ thought and feeling, and be honest to each other.” Veronica’s words were “mutual understanding, mutual helpfulness, and mutually enjoyable.” Yvonne listed the following elements for a good relationship, “sincerity, friendliness, positivity; Do not give someone what you yourself do not desire.”

For a bad relationship, “deception” was believed by most to be the number 1 culprit. Sherry thought there were many other contributing factors such as “oppression, manipulation, etc.” Yvonne felt “pretense, selfishness, mercenariness could all make a bad relationship.” Lynn stated that “bad relationship exists when you try to deceive or make use of others for your own benefits.” Dawson replied with “betrayal and selfishness”. Veronica considered “jealousy, money, fame” to be bad for a relationship. Christen and Larry both thought a bad relationship was just the opposite of their definition of a good one.

To summarize, almost all interviewees had a good relationship with Self and the Other, although their definitions of Self and Other differed. They considered their roles to the Other of positive traits, and it was trust that mostly constituted a good relationship and deception a bad one. The greatest variance among the interviewees lay in who they deemed more powerful.

Causality. What did the interviewees believe makes things happen? Was it something magical, moral, or natural? The answers included all the above, as well as hard work and faith in God. Sherry and Yvonne both believed in natural and moral causes.
Sherry explained her standpoint by saying that “earthquake, hurricane, and recent incident of birds dying are all caused by nature. Infidelity leading to divorce is caused by moral reasons. Generally speaking I don’t believe in supernatural powers.”

Veronica thought “magical, moral or natural things can all happen at the right time under the right circumstances.” Larry, on the contrary, felt “none of the above. Things happen because of hard work. There’s an element of luck, but a human puts himself in a position to create their own opportunities.”

In Christen’s case, things happened for her because of her faith in God, I believe an individual’s thoughts, dreams, goals and hopes start to make things happen. By following those thoughts, dreams, goals and hopes does an individual begin to get the ball rolling, so to speak. I don’t believe it’s magical. It may appear when something amazing happens that it was magical, but I don’t believe this. Some may believe it’s natural like a natural progression, but I believe it’s an individual trust and belief in a larger power that starts to make things happen. In my case I believe that it’s my trust and faith in God that makes things happen for me personally.

Lynn and Dawson also mentioned God in their responses. Dawson thought “it is something supernatural. It is beyond our control. But I’m not saying we don’t need to do anything to make things happen. Although everything is controlled and determined by God, we still need to spend our efforts on it.” This was echoed by Lynn’s statement, Things always happen for some reason. God has the utmost power, glory, spirit and love. However, we should also play our role well. In other words, we should do our best to make things happen instead of counting on God’s mercy only. We try, so we won’t regret. Our effort is the presumption to let something happen. However, I also agree with surprises which are out of my expectations.

Flora tried to find out if she had any impact in making things happen, either by trying to repeat the good actions, or avoid the bad actions. But ultimately, she believed in supernatural powers or something beyond our comprehension. As she put it, “I mean yes,
there are scientific rules explaining most of the phenomenon, but I think existence of those scientific rules are magical.”

As the guided interview questions stopped here, I pondered on the factors that might have been involved in world view formation and evolution in the interviewees’ lives. The ones reflected by the interview conversations seemed to be educational background, past experience, personality, religious belief, upbringing, level of exposure to different cultures, and immediate living conditions. Linguistic background, however, did not shine through as a critical factor in predicting one’s world view. The variation in world views reflected by individual difference appeared greater than that by linguistic difference.

*Additional comments from the questionnaires.* At the end of each questionnaire, I asked participants to explain what they thought had influenced their answers. The comments were just as interesting as the questionnaires and interviews. There seemed to be several key factors involved in one’s agreement or disagreement with a proverb: upbringing, personal experience, religious belief, and cultural relativism.

Dawson believed “personal experience, the teaching I received from my parents and teachers and my belief” might have influenced his answers. Yvonne thought that her choices were based on her “own life lessons and experiences.” Similarly, Christen stated “probably my upbringing, education, my parents and just regular day to day learning when growing up.”

Veronica thought she had used the “principle of relativity” (I believe that she meant cultural relativism) in her reasoning when answering all the questions,

For some questions I could get to a different conclusion if thinking from a different angle. But since I was only allowed one choice, I had to think really hard.
Also, when I filled out the English proverb questionnaire, I thought more from the American culture standpoint. When I filled out the Chinese proverb questionnaire, I thought more from the Chinese culture standpoint. But I really tried to see if I agree with the philosophy or not, not the source of the proverb.

Flora commented that watching TV and movies, reading books and blogs, and having daily conversation with friends (both Chinese and Americans) all helped her get to know the English proverbs. She was “learning these proverbs as expressions of values of the society, not merely as language terms. I think that’s why I internalized all of them and they became part of my own value, or shaped my views of point. So for all the sayings that I knew, I agreed with them.” For the Chinese proverbs, she wrote that,

I have internalized these proverbs since childhood. After all, you can’t learn all your life’s lessons from personal experience – how to get along with people, how to view this world. Those proverbs came in handy. They helped form my world view, and eventually became part of my world view. So basically I agree with the wisdom carried by the proverbs. Even when I see discrepancy between a proverb and my personal experience, I wouldn’t necessarily doubt the validity of the proverb. To sum it up I think it had to do with the education and influence I received since childhood. My religious belief also influenced my choice. I don’t believe in karma.

On the other hand, even though Sherry had lived in the U.S. for a long time, she felt she didn’t “completely agree with American culture or ideology. If I agreed with some English proverbs, it’s because they were very similar to the Chinese ones.” As for Chinese proverbs, “I’ve known them since very young so they are readily stored in my brain. I agree with most of them. But our society has advanced so much, so some of them are not applicable anymore.” I wondered if Sherry had learnt most of the English proverbs “as expressions of values of the society, not merely as language terms” like Flora said, whether she would have responded differently. In this case, language could be a factor in altering one’s world view.
Interviewees' understanding of the proverbs. I was curious as to why interviewees agreed or disagreed with certain proverbs, so I made sure to bring these up at the end of the interviews. It turned out that some proverbs were misunderstood or simply not understood by the interviewees at the time of completing the questionnaires.

For “the sky’s the limit” and “what goes around, comes around”, Yvonne and Sherry had taken the proverbs’ translation literally. Yvonne argued that “so far scientists have shown us the sky’s not the limit. We need to keep exploring the mysterious universe.” Sherry thought she would never want to see an ex-boyfriend return. After I explained the meaning, both interviewees decided they agreed with the messages the proverbs carried. The same situation happened when I explained to Larry and Christen the meaning of “the Old man lost a horse, but who knows it’s not a blessing in disguise”, “one who stays near vermilion gets stained red; one who stays near ink gets stained black (i.e., one is affected by the environment he/she is in or the company he/she keeps”, and “east of the river for thirty years, west of the river for thirty years (i.e., every dog has its day)” – their answers switched from “Do not understand” to “Agree”.

For the opposite pair “one shall return the gift of one drop of water with a running spring” and “you scratch my back and I’ll scratch yours”, Lynn originally agreed with both. Her explanation was innocently amusing, “when I reciprocate, it doesn’t have to be exactly the same as I received. I think it’s good to be thankful and give others more. As for the English proverb, I thought it meant if you hurt my back, I’ll also hurt yours.” After explaining the latter to her, she still agreed with it but surely with understanding.

Some choices were made purely based on cultural teaching or personal belief.

Sherry did not completely agree with “a good deed will be returned with goodness; a bad
deed will be returned with illness”, but felt the concept was hammered into her brain since childhood. She liked the proverb because “it encourages people to do good things and not do bad things.” Yvonne shared the same feeling. Sherry in addition believed in “punishment in next life if you do bad things in this life.” Larry felt the proverb “if it’s weal, it can’t be woe; if it’s woe, it can’t be dodged” showed a fatalistic view of the world. He believed that “human beings can alter their standing in life, should they choose to do so.”

Other choices may have been based on one’s immediate living condition or environment. On “What one doesn’t know won’t hurt one”, Dawson’s reason for disagreement was “just because you don’t know something, doesn’t mean it can’t hurt you. If I don’t know certain formula, I may fail in a test and that will hurt me.” Lynn concurred, “what I don’t know of course can hurt me. I’m looking for job right now. If I don’t know which companies have openings, I can never get a job.”

“The bird that sticks out gets shot” turned out to be the Chinese proverb that had the greatest between-group variance across the entire sample. However all my interviewees chose “Agree” except Dawson and Larry. The reasons for agreeing seemed both cultural and personal. Veronica remarked, “usually the worst student in a class gets disciplined. In a society or organization, if you do too much, you are going to be criticized.” Flora simply didn’t “like to be the center of attention”. Lynn thought “it is part of Chinese culture. In the U.S. everyone seeks individualism, but in China we value modesty and self-criticism. So listen to others and don’t be too aggressive.” Sherry believed “it’s a way of self protection. If many people are behind the curtain and you are the first one coming out of the curtain, you are the one getting shot. Just like in a winning
war, the leader is a hero, and in a losing war, the leader is a failure.” Yvonne felt people who were boastful or different were prone to attention, gossip and attacks.

Dawson and Larry both disagreed with the proverb because they did not believe in getting penalized for being excellent. Larry made a general comment about his disagreement towards the Chinese proverbs,

Some of the proverbs seem to be grounded in history. Although it’s good to keep history and experience in mind, not keeping up with changes in the economy, society, etc, it’s difficult to believe that all those proverbs are applicable in situations in modern day society. For instance, money is not the root of all evil. It can be a tool just like a weapon. It’s all how you use the tool.

Last but not the least, the interviewees may agree with two seemingly opposite proverbs because according to Flora they provided “sectional wisdom” in particular circumstances. For example, for the pair “not forgetting the past is the teacher of the future” and “let bygones be bygones”, Veronica and Flora agreed with both. Veronica felt “everything has two sides. On the one hand we always look at history to learn. On the other hand, you can only let the past pass. You can’t get it back.” Flora thought the two proverbs had different emphasis. In her words,

The former is telling you to learn from the past so you don’t make the same mistakes again. The latter is telling you to not hold grudge. I don’t think all proverbs are universally right in all life’s circumstances. But they provide sectional wisdom when we need to seek advice in particular circumstances. And I agree with using such wisdom properly.

The responses indicated that the message from each proverb was applied to part of the interviewees’ life experience. Therefore, even though the two proverbs may seem contradictory to one another, under different circumstances they still applied perfectly. The “sectional wisdom” proverbs provide can be applied to life’s various situations at the discretion of the individuals in those situations.
The effect of language and proverbs on thinking will be brought up again in the Discussion Chapter.

**Theme III: Increased exposure to a global perspective.** Through my conversations with the interviewees, I got a growing sense that as modern society citizens, we are increasingly exposed to new places, new people and new cultures. Christen, for example, had lived many places, traveled abroad and met people from different backgrounds. Her worldview was one that was based on all these experiences. For someone who may not be able to afford to have such experiences, he/she is still able to gain knowledge about the latest global events and developments through TV, internet and other social media. Flora mentioned that she had learned many of the English proverbs by watching TV and using the internet. Larry’s knowledge of American foreign policies also came from these sources. He mentioned that our societies had advanced so much that we were encouraged to learn from other people and nations. Therefore, even though each generation may still pass down some intrinsic value to its young, a “global view” may be slowly taking the place of a culturally based world view.

This theme actually provides the overall conclusion to my findings, i.e., that perhaps it is the effects of globalization and increased exposure to other cultures and world views that made the participants’ responses so complex and not fitting into any traditional mode.
Chapter 5

Discussion

In beginning my discussion of the findings I will quote a “passing thought” that Flora mentioned to me at the end of her interview,

I feel that language is not just the tool for communication. It is our reality, because it’s so tied to the culture. When I think in Chinese, my reality is the Chinese way of living and thinking. When I think in English, my reality becomes the American way of living and thinking. And they are very different.

Her comment reminded me of why I was interested in conducting this study in the first place – I often felt the same way and wondered about the relationship between one’s language and thought.

For almost two centuries, anthropologically-oriented linguists have asked whether linguistic diversity implies cognitive diversity (Slobin, 1991). Both Wilhelm von Humboldt and Benjamin Lee Whorf were concerned with the relation of language to world view. Von Humboldt believed that in every language there resided a characteristic world view, and mankind actually lived exclusively with objects as language presented these objects to them (Slobin, 1991, p. 8).

The themes that emerged from the data analysis led to three implications for the discussion about language and world view: 1) there is no sure way to capture a linguistic group’s world view per se; because 2) world view formation and evolution could be affected by so many factors including (but may not be limited to) educational level, past experience, personality, profession, religion, upbringing, level of exposure to different cultures, and immediate living conditions; and 3) a “global view” may be taking place of a culturally-based world view. In this discussion, I will reflect upon the three implications.
No Sure Way

Many scholars and philosophers have written about the differences between eastern and western minds. According to Nisbett (2003), the collective or interdependent nature of Asian society is consistent with Asians' broad, contextual view of the world and their belief that events are highly complex and determined by many factors. The individualistic or independent nature of Western society seems consistent with the Western focus on particular objects in isolation from their context and with Westerners' belief that they can know the rules governing objects and therefore can control the objects' behavior. Nishida (1990) argues that the eastern mind, quite unselfconsciously in most instances, values concrete pre-conceptual experience over abstract universalized concepts. Ames and Hall (1987) propose a model that contrasts the western and Chinese sense of reality. They use the phrase logical order (western) versus aesthetic order (Chinese). They write that “aesthetic order presses in the direction of particularity and uniqueness, logical order towards generality and absolute substitutability” (p. 137). In aesthetic order, every aspect of life is related to every other. Emphasis is placed on balance, harmony and relatedness. Literature has also indicated that Chinese and English speakers may think about time and space in different ways due to the grammatically different structures of their native language (see Boroditsky, 2001; Kluckhohn & Strodtbeck, 1961).

Convinced by the literature that eastern minds would be more cyclical and past-oriented whereas western minds would be more linear and future-oriented, I was surprised at my findings which contradicted some of the claims. The interviewees seemed to be breaking the traditional East versus West stereotype. For example, almost all the
native Chinese speakers thought the image of time was linear, and the most important aspect time was “present.” Christen as a native English speaker, on the other hand, felt time image was definitely cyclical and all three aspects of time were of importance to her. The Chinese speakers also did not relate space to their extensive environment, whereas Christen connected her physical space with her mental well-being.

World View Formation and Evolution

Nisbett (2003) discusses the traditional differences between Aristotle and Confucius and posits that Asians and Westerners have maintained very different systems of thought for thousands of years. Westerners tend to promote individualism and choice, while East Asians are oriented toward group relations and obligations – "the tall poppy is cut down" remains a popular Chinese saying. This resonates with the responses I got on “the bird that sticks out gets shot” in my study. For various reasons, most Chinese speakers and one English speaker felt uncomfortable being “the bird that sticks out”. One Chinese speaker, however, did not believe in getting penalized for being excellent.

Overall, the variation in world views reflected by individual difference appeared greater than that by linguistic difference. During the interviews, participants identified multiple factors that affected their world view formation. These included, and may not be limited to educational level, past experience, personality, profession, religion, upbringing, level of exposure to different cultures, and even immediate living conditions.

- Educational level. Flora had the highest degree among the interviewees and noticeably the most to say. Many of her statements were theory influenced and obviously linked to her doctoral training.
• Past experience. Yvonne, Sherry and Dawson had all attributed some of their views to past experience.

• Personality. Sherry thought personality played a big role in one’s world view. Whether the glass was half full or half empty depended on how one wanted to perceive it.

• Profession. Larry was a work-at-home dad. His career seemed closely tied to his world and how he viewed it.

• Religion. Christen, Dawson and Lynn all had great faith in God and believed everything was in God’s control.

• Upbringing. Veronica and Christen both thought their upbringings had a lot of influence on what they thought of the world. When Veronica was asked why she agreed with certain Chinese proverbs, her response was “I had known this since childhood.”

• Level of exposure to different cultures. Christen felt that her world view was an open-minded one and it had to do with her exposure to different cultures.

• Immediate living conditions. As students, Dawson and Lynn were concerned with their immediate circumstances, such as passing an exam or finding a job. This seemed to have a mild impact on their world views.

A “Global View”

Nisbett's work (2003) also demonstrates how elastic the mind is in that societal changes will inevitably affect the way the brain works. This was evident from my analysis. All of my Chinese-speaking participants had lived in the U.S. for some time,
even if they were not proficient in English. Having been exposed to the shared knowledge and meanings of both American and Chinese societies, they appeared as bicultural individuals who were able to switch between cultural frames.

According to Hong, Roisman and Chen (2006), the meanings of the self and the world essentially are anchored with reference to the social groups within which individuals live. Since we live in an increasingly globalized world, I was led to think that a “global view” may be taking the place of a culturally-based world view due to the dramatically shortened gap between modern societies and the integration of modern cultures. The emergence of several specific codes from the inductive coding supported my proposal of a “global view”. For example, with increased exposure to social media, Flora learned many of the English proverbs by watching TV or movies, reading books and online blogs, having daily conversation with Chinese and American friends, etc. and had internalized the messages carried by many of these proverbs. She mentioned that if she did not know a certain proverb, she would find it on the internet and educate herself. For Christen, she strived to learn about new places and cultures so that she could be open-minded and teacher her young daughters to be “world citizens”. A “global view”, in my definition, would be how one perceives world and worldly issues based on information and technology available to him/her.

**Discrepancy between Quantitative and Qualitative Findings**

Despite the statistically significant interaction between group and language of proverb, i.e., the monolingual English group showing a significantly higher level of agreement on English proverbs than Chinese, one of my main themes showed that linguistic background was not a reliable predictor for one’s world view. My qualitative
inquiry allowed me to find out through interview that quite a few proverbs were
misunderstood or not understood by the monolingual English group. After I explained
their meaning, the interviewees agreed with them. This told me that there must have been
more cases where participants mistakenly picked an item due to lack of understanding for
the proverbs. In other words, the questionnaires did not fully or correctly reflect the
participants’ viewpoint. It was via personal interview that I was able to find out about the
problem and try to fix it.

**Technical Dilemmas**

Two dilemmas came up during the course of the study.

First, I was not clear about my role as a researcher. That confusion first came up
in facilitating participants’ understanding of the proverbs. I made myself available when
they were filling out the proverb questionnaires. I was not sure, however, when they
paused, whether I should explain the proverb, or let them make their own decision. Since
I did not personally know many of the participants prior to the study, I did not want to
make them feel inferior or offended by trying to provide too much explanation. Thus, the
results I received turned out not to be the most accurate since some interviewees
apparently made assumptions about certain proverbs. The following example illustrates
my dilemma.

All monolingual English, 80% of proficient bilingual and 50% of dominant
Chinese-speaking participants agreed with “what goes around, comes around”, yet only
10% monolingual Chinese did so. The reason, after checking with the monolingual
Chinese interviewees, was because they did not understand the true meaning of the
proverb, despite the existence of an equivalent proverb in Chinese. They thought it meant
“something gone will return.” After my explanation, both interviewees agreed with the proverb. This shows me that the questionnaires were not accurate in reporting the participants’ attitudes toward proverbs – either because they did not feel comfortable asking for further explanation at the time of completing the questionnaires, or they made assumptions about the meaning of the proverbs. The interviews yielded more nuanced interpretation of the proverbs.

I also felt unclear about my role as a researcher at certain points of the interview. Since some of the questions in the interview guide were very abstract to the interviewees in the beginning, I had to provide personal input in order to “get the ball rolling”. For example, when discussing what made Other as opposed to Self, I had to give an example of my own for some interviewees to be able to give an answer. I am not sure whether these “conversation starters” had skewed the direction of the questions being answered. However if I had not given personal examples, I am not sure if the conversation would have gone very far.

The second dilemma was related to proverbs. The following are anecdotes from the study that I found interesting but also troublesome with proverbs.

- Proverbs don’t translate well. “What goes around comes around” by direct translation meant in Chinese “something gone will return”. Yvonne and Sherry both disagreed with that. Sherry gave an example of never wanting to see an ex-boyfriend return. They also both thought “the sky’s the limit” was false because “mankind has learnt there’s an outer space.”
• Literal understanding of proverbs can be misleading. “You scratch my back and I’ll scratch yours” to Lynn meant back injury caused by another person so she agreed with it thinking “eye for an eye”.

• Even though a proverb may have an equivalent counterpart in another language, there usually is fine difference between the two. For example, “do unto others as you would have them do unto you” by close examination is not the same as “do not give someone what you yourself do not desire”. Yet the two convey a similar message to most participants.

• Proverbs are such an integral part of one’s daily vocabulary that in many occasions participants agreed with them without thinking twice. When presented with paraphrased proverbs in their native language, however, some participants had to give second thought and alter their original viewpoint about the proverbs.

Limitations in the Study

The most obvious limitation of the study is the small amount of sample due to time constraints. If I had interviewed more participants, I would have more confidence in my theoretical implications.

Second, the selection of the standardized language proficiency measures was not comparable to the scoring guidelines due to the unavailability of the original scoring guides. Also, I had not been professionally trained to administer the tests. These factors could have compromised the accuracy of the group placement of the participants.

Thirdly, in retrospect, I should not have selected the interviewee candidates based on whether their overall profile was the most typical and/or atypical of the group profile. Instead, I should have selected those participants whose answers were typical and/or
atypical on the proverbs that yielded the greatest group variances in the statistical analysis. That way, the interviews would provide me a clearer picture as to why the groups differed on their opinion on those proverbs.

Last, I wish I had done the entire coding process inductively. Although it would have been much more time consuming, it may have allowed me to “think outside the box” and may have yielded different themes from the data.

**Possibility for Future Studies**

Christen had a twin sister who was not invited for the interview, based on what the statistical analysis came up with. After looking at their answers, however, I felt it would be very interesting to conduct a similar study on twins’ reactions to these proverbs.

I would also like to include in future studies native Chinese speakers who have only resided in China, as well as native English speakers who are not of Chinese origin. I am curious to see with lessened exposure to another culture (be it living in a different country, or potentially having no heritage influence), whether the results may be different.

**Conclusion**

Society tends to hold certain stereotypical images of easterners against westerners. This study in its limited persuading power has demonstrated that members of the former group may no longer hold heavily onto traditions, whereas members of the latter group may not necessarily focus on moving forward. An update of the literature on such topics, therefore, may be in great need. The results of this project are also inviting more studies on how modern citizens view our rapidly changing world/globe and worldly/global issues.

As a language teacher, I also learnt from the study that even if someone was a proficient bilingual, proverbs in the target language may still be particularly difficult to
master, as they were so tied to the target culture. Yet, proverbs are an important indicator of one’s fluency in a particular language (McDevitt, 1993). Therefore, language teachers should tap into the reservoir of proverbs as a powerful teaching tool to expand students’ vocabulary and cultural knowledge.
References


Appendix A – Questionnaire on English Proverbs Found in NTC’s American Idioms Dictionary Reflective of World View

Instruction to participants: Below is a list of common English proverbs. Please select the number that best reflects your opinion on the view the proverb indicates (choose 1 when you disagree; choose 2 when you agree; choose 3 when the meaning of the proverb is not clear to you.)

1 disagree 2 agree 3 do not understand

1). Time is money. ______ ______ ______
2). Variety is the spice of life. ______ ______ ______
3). Where there’s a will there’s a way. ______ ______ ______
4). Rome wasn’t built in a day. ______ ______ ______
5). Actions speak louder than words. ______ ______ ______
6). The survival of the fittest ______ ______ ______
7). To the victors belong the spoils. ______ ______ ______
8). Birds of a feather flock together. ______ ______ ______
9). The sky’s the limit. ______ ______ ______
10). Whatever will be, will be. ______ ______ ______
11). Haste makes waste. ______ ______ ______
12). One good turn deserves another. ______ ______ ______
13). Many hands make light work. ______ ______ ______
14). Nice guys finish last. ______ ______ ______
15). A little knowledge is a dangerous thing. ______ ______ ______
16). All’s well that ends well. ______ ______ ______
17). Money is the root of all evil. ______ ______ ______
18). Time will tell. ______ ______ ______
19). Do unto others as you would have them do unto you. 

20). Let bygones be bygones. 

21). There aren’t enough hours in the day. 

22). Squeaky wheel gets the grease. 

23). Beauty is in the eye of the beholder. 

24). Well begun is half done. 

25). No pain, no gain. 

26). History repeats itself. 

27). Every cloud has a silver lining. 

28). What one doesn’t know won’t hurt one. 

29). You scratch my back and I’ll scratch yours. 

30). Out of sight, out of mind. 

31). Lightening never strikes twice in the same place. 

32). What goes around, comes around. 

Please add a comment explaining what you think influenced your answers. 

________________________________________________________________________ 

________________________________________________________________________ 

________________________________________________________________________ 

________________________________________________________________________ 

________________________________________________________________________ 

Was it different for you to answer the two questionnaires? If so, how? 

________________________________________________________________________ 

________________________________________________________________________ 

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Appendix B – Translation of Appendix A Proverbs from English to Chinese

说明: 以下是一些常用的美国谚语。对于每一条谚语所反映的对生活的态度和观点，请您从 1 到 3 当中选一个最反映您认同程度的数字。（1 是不同意，2 是同意，3 是对谚语不了解。）

<table>
<thead>
<tr>
<th>谚语</th>
<th>1 不同意</th>
<th>2 同意</th>
<th>3 不了解</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 时间是金钱。</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. 多样化是生活的调味品。</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>3. 只要想得到，总能做得到。</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. 罗马非一日建成。</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>5. 行动响过言语。</td>
<td></td>
<td></td>
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<tr>
<td>6. 适者生存。</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. 战利品归胜利者。</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>8. 长同样羽毛的鸟飞到一起。</td>
<td></td>
<td></td>
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<tr>
<td>9. 天空是极限。</td>
<td></td>
<td></td>
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<tr>
<td>10. 该发生的总是要发生的。</td>
<td></td>
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<tr>
<td>11. 越急于求成越浪费时间。</td>
<td></td>
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<tr>
<td>12. 一件好事应得到另一件好事的回报。</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>13. 人手多，工作轻。</td>
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<tr>
<td>14. 好男人总是输。</td>
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<tr>
<td>15. 一点儿知识是一件危险的事情。</td>
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<tr>
<td>16. 结局好的事就是好事。</td>
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<tr>
<td>17. 钱是所有罪恶的根源。</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>18. 时间会告知。</td>
<td></td>
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<tr>
<td></td>
<td>1 不同意</td>
<td>2 同意</td>
<td>3 不了解</td>
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<tr>
<td>19.</td>
<td>对待别人就像你希望他们对你一样.</td>
<td></td>
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</tr>
<tr>
<td>20.</td>
<td>让过去的成为过去.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>一天当中的小时不够.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>叱咤作响的轮子上得到油.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>美丽在看得到的人的眼睛里.</td>
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</tr>
<tr>
<td>24.</td>
<td>好的开端是完成的一半.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>没有疼痛就没有收获.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>历史重复它自己.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27.</td>
<td>每一朵云的尽头都有阳光.</td>
<td></td>
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</tr>
<tr>
<td>28.</td>
<td>一个人不知道的事对他没有伤害.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>你帮我挠背，我也帮你挠.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>在视线以外，在想法以外.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>闪电从不在同一个地方击中两次.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>走了的总还要回来.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

您认为是什么影响了您做出以上的选择？请简单陈述一下。
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

您在填写两份问卷的时候有不同的感受吗？如果有的话，是什么呢？
________________________________________________________________________
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Appendix C – Questionnaire on Chinese Proverbs Reflective of World View

说明：以下是一些常用的中国谚语。对于每一条谚语所反映的对生活的态度和观点，请您从 1 到 3 中选一个最反映您认同程度的数字。（1 是不同意，2 是同意，3 是对谚语不了解。）

1. 钱是万恶之源

2. 人定胜天

3. 泰山不让土壤，故能成其大

4. 君子欲讷于言而敏于行

5. 杀人者死，刑人者亡

6. 人无远虑，必有近忧

7. 海内存知己，天涯若比邻

8. 良药苦口利于病，忠言逆耳利于行

9. 不积跬步，无以至千里

10. 良好的开端是成功的一半

11. 昔孟母，择邻而居

12. 人多力量大

13. 近朱者赤，近墨者黑

14. 天下本无事，庸人自扰之

15. 滴水之恩当涌泉相报

16. 情人眼里出西施

17. 事实胜于雄辩

18. 祸不单行，福无双至
19). 不劳则无获
20). 是福不是祸，是祸躲不过
21). 适者生存
22). 穷则独善其身，达则兼济天下
23). 三十年河东，三十年河西
24). 枪打出头鸟
25). 有缘千里来相会，无缘对面不相逢
26). 车到山前必有路，船到桥头自会直
27). 眼不见心不烦
28). 前事不忘，后事之师
29). 路遥知马力，日久见人心
30). 多行不义必自毙
31). 欲速则不达
32). 有志者，事竟成

您认为是什么影响了您做出以上的选择？请简单陈述一下。

________________________________________________________________________
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________________________________________________________________________

您在填写两份问卷的时候有不同的感受吗？如果有的话，是什么呢？

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Appendix D – Translation of Appendix C Proverbs from Chinese to English

Instruction to participants: Below is a list of common Chinese proverbs. Please select the number that best reflects your opinion on the view the proverb indicates (choose 1 when you disagree; choose 2 when you agree; choose 3 when the meaning of the proverb is not clear to you.)

<table>
<thead>
<tr>
<th></th>
<th>1 disagree</th>
<th>2 agree</th>
<th>3 do not understand</th>
</tr>
</thead>
<tbody>
<tr>
<td>1)</td>
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<td>13)</td>
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<tr>
<td>14)</td>
<td>______</td>
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</tbody>
</table>

1. Do not give someone what you yourself do not desire.
2. Things of the same kind are put together; people of the same kind come together.
3. Man will triumph over nature.
4. An old man lost a horse, but who knows it’s not a blessing in disguise (since later the horse led home other stray horses).
5. Time is money.
6. Money is the root of all evil.
7. The one who succeeds is to rule; the one who loses is to be ruled.
8. It takes more than one cold day for the river to freeze three feet deep.
9. Heaven and Earth will destroy someone who doesn’t watch out for their own interest.
10. Well begun is half done.
11. A good deed will be returned with goodness; a bad deed will be returned with illness.
12. Many people make great strength.
13. One who stays near vermilion gets stained red; one who stays near ink gets stained black.
14. There is no trouble in the world. Only foolish people look for it.
1 disagree 2 agree 3 do not understand

15). One shall return the gift of one drop of water with a running spring. 

16). One sees only beauty in his lover. 

17). Facts speak louder than eloquent arguments. 

18). Trouble never travels alone whereas good fortune never comes in pairs. 

19). No labor, no gain. 

20). If it’s weal, it can’t be woe; if it’s woe, it can’t be dodged. 

21). the survival of the fittest 

22). Improve on yourself if poor; improve the society if prosperous. 

23). East of the river for thirty years, west of the river for thirty years. 

24). The bird that sticks out gets shot. 

25). Destined, strangers will be brought together from far apart to meet; Not destined, there is no opportunity to get acquainted even if walking right by each other. 

26). The cart will find its way around the hill when it gets there; the boat will find its way under the bridge when it gets there. 

27). What the eyes don’t see doesn’t bother the mind. 

28). Not forgetting the past is the teacher of the future. 

29). Long journey shows the horsepower; long time shows the true heart. 

<table>
<thead>
<tr>
<th></th>
<th>1 disagree</th>
<th>2 agree</th>
<th>3 do not understand</th>
</tr>
</thead>
<tbody>
<tr>
<td>31). Haste prevents arrival.</td>
<td>______</td>
<td>______</td>
<td>______</td>
</tr>
<tr>
<td>32). A determined person will eventually achieve his/her goal.</td>
<td>______</td>
<td>______</td>
<td>______</td>
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</tbody>
</table>

Please add a comment explaining what you think influenced your answers.

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Was it different for you to answer the two questionnaires? If so, how?
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一．朗读
利普顿是美国著名企业家，为了打开经营局面，他请漫画大师洛宾哈特每星期为他的食品店的橱窗画一幅漫画。其中有一幅特别吸引人，画的是一个爱尔兰人背着一只痛哭流涕的小猪，对旁边的人说：“这头可怜的猪儿成了孤儿，它的所有亲属都被送到利普顿食品店加工成火腿了。”
利普顿紧紧抓住这个机会大做文章，提出漫画后，他又买了两只最肥最大的猪，用彩带装饰起来放在橱窗里，上面配一条醒目的横幅——“利普顿孤儿。”
结果，这套奇特的陈列吸引了来自各地的成千上万的参观者，顾客因此而络绎不绝。

二．回答问题
1. 请介绍一个给你印象最深的广告。
2. 你认为什么样的广告是好广告？
Appendix F – AP Chinese Language and Culture 2009 Scoring Guidelines for Interpersonal Speaking: Conversation (College Board)

AP® CHINESE LANGUAGE AND CULTURE
2009 SCORING GUIDELINES

Interpersonal Speaking: Conversation

<table>
<thead>
<tr>
<th>TASK COMPLETION</th>
<th>DELIVERY</th>
<th>LANGUAGE USE</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 EXCELLENT</td>
<td>Directly addresses prompt and provides a thorough and appropriate response; includes elaboration and detail</td>
<td>Natural pace and intonation, with minimal hesitation or repetition</td>
</tr>
<tr>
<td></td>
<td>Un robotic or connect ed sentences</td>
<td>Accurate pronunciation (including intonation), with minimal errors</td>
</tr>
<tr>
<td>5 VERY GOOD</td>
<td>Directly addresses prompt and provides a thorough and appropriate response; may include elaboration and detail</td>
<td>Consistent use of register appropriate to situation</td>
</tr>
<tr>
<td></td>
<td>Connected sentences</td>
<td>Smooth pace and intonation, with occasional hesitation and repetition</td>
</tr>
<tr>
<td>4 GOOD</td>
<td>Directly addresses prompt and provides an appropriate response</td>
<td>Occasional errors in pronunciation (including intonation)</td>
</tr>
<tr>
<td></td>
<td>Sentences may be loosely connected</td>
<td>Consistent use of register appropriate to situation except for occasional lapse</td>
</tr>
<tr>
<td>3 ADEQUATE</td>
<td>Directly addresses prompt and provides a basic but appropriate answer</td>
<td>Generally consistent pace and intonation, with intermittent hesitation and repetition</td>
</tr>
<tr>
<td></td>
<td>Disconnected sentences</td>
<td>May have several errors in pronunciation (including intonation), which do not necessitate special listener effort</td>
</tr>
<tr>
<td>2 WEAK</td>
<td>Directly addresses prompt and provides an appropriate but incomplete answer</td>
<td>Incoherent pace and intonation, with hesitation and repetition that interfere with comprehension</td>
</tr>
<tr>
<td></td>
<td>Fragmented sentences</td>
<td>Errors in pronunciation (including intonation) necessitate significant listener effort</td>
</tr>
<tr>
<td>1 VERY WEAK</td>
<td>Address prompt minimally or marginally</td>
<td>Frequent errors in pronunciation (including intonation) necessitate significant listener effort</td>
</tr>
<tr>
<td></td>
<td>Very disjointed sentences or isolated words</td>
<td>Frequent use of register inappropriate to situation</td>
</tr>
<tr>
<td>0 UNACCEPTABLE</td>
<td>More than half of the prompt</td>
<td>Verbose pace and intonation, with constant hesitation and repetition</td>
</tr>
<tr>
<td></td>
<td>Contains nothing that earns credit</td>
<td>Occasional errors in pronunciation (including intonation) necessitate listener effort</td>
</tr>
</tbody>
</table>

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Appendix G – Test of Spoken English (ETS Sample Test)

About the Test of Spoken English (TSE)

The TSE test is designed to measure proficiency in communicating in spoken English. If you speak English, your spoken language proficiency can be achieved only after a relatively long period of study and much practice, an attempt to study English for the first time shortly before taking the test will not be very helpful.

To help you become familiar with the TSE test, practice questions from a sample test are provided below.

On the day of the test, you will be given a test book and asked to listen to and read the general directions before you begin. It is a good idea to become familiar with the directions before the day of the test. The practice questions below are similar but not identical to questions you will find in the actual test. It is strongly recommended that you do not attempt to use answers that you have prepared ahead of time. You must respond directly to the questions asked.

During the TSE test your responses will be recorded. It might be helpful to record your practice responses on tape, then listen to how your speech actually sounds.

General Directions

In the Test of Spoken English, you will be able to demonstrate how well you speak English. The test will last approximately 30 minutes, which you will be expected to respond orally to nine questions. We recommend that you study the test book as the interviewer speaks. The interviewer will also ask you to listen to other speakers.

You will be given a few seconds to think about and prepare each response. For some questions, the preparation time is longer, and in those cases, you will be told how much time you have to prepare your responses. You may not use notes in the test book during the test, but we do not recommend that you attempt to write out and read your responses.

At the end of the preparation time, you will be instructed to begin speaking and there will be a beep. When you hear this beep, you will begin speaking. You will be allowed 60 seconds to answer each question. At the end of 60 seconds, you will hear another beep. When you hear this second beep, you should stop speaking and prepare to listen to the next question. As you speak, your voice will be recorded. Be sure to speak clearly and loudly enough for your responses to be recorded. Your responses should be complete and directly related to what is being asked.

Attempting to use responses you have learned or prepared ahead of time will result in a lower score. Although many of the questions may not appear to be directly connected to your academic or professional field, each question is designed to tell the raters about your oral language ability in English. Your final score for the test will be based on the recorded samples of your speech. Trained raters will assign a score for each response based on the scoring scale established for this test.

TSE Practice Questions*

First, the interviewer will ask you three questions. These questions are for practice and will not be scored, but it is important that you answer them.

Sample questions:

- What is the test number on the cover of your test book? (10 seconds)
- What is the weather like today? (10 seconds)
- What are your plans for the rest of the day? (10 seconds)

Then the test will begin. Be sure to speak clearly and respond as completely as possible to each question.

Examples

Please look at the six pictures below. I'd like you to tell me the story that the pictures show, starting with picture number 1 and going through picture number 6. Please take one minute to look at the pictures and think about the story. Do not begin the story until you are told to do so.

1. Tell me the story that the pictures show. (60 seconds)
2. The man in the pictures is reading a newspaper. Both newspapers and television news programs can be good sources of information about current events. What do you think are the advantages and disadvantages of each of these sources? (60 seconds)

Now I'd like to hear your ideas about some topics. Be sure to respond to the questions as clearly and completely as you can.

3. Many people enjoy visiting zoos and seeing the animals. Other people believe that animals should not be taken from their natural surroundings and put into zoos. I'd like to know what you think about this issue. (60 seconds)
4. If you could visit any place in the world for a month, where would you go and what would you do there? (60 seconds)

Answer Key for TOEFL Practice Questions

<table>
<thead>
<tr>
<th>Listening</th>
<th>Structure and Comprehension</th>
<th>Reading Comprehension</th>
</tr>
</thead>
</table>

*Please note that the graphics used in the TSE practice questions are not the same size as those found in an actual test book.
The graph below shows the number of workers in five different occupations in the United States in 2000 and the projected number for the year 2005. Take 15 seconds to look at the graph.

**Employment by Industry: 1990 vs. 2005**

- **Registered Nurses:**
  - 1990: 1.5 million
  - 2005 (projected): 2 million

- **Teachers:**
  - 1990: 1.5 million
  - 2005 (projected): 1.8 million

- **Farmers:**
  - 1990: 1.0 million
  - 2005 (projected): 1.2 million

- **Lawyers:**
  - 1990: 1.0 million
  - 2005 (projected): 1.3 million

- **Computer Programmers:**
  - 1990: 0.5 million
  - 2005 (projected): 0.8 million

5. Tell me about the information given in the graph.
   (60 seconds)

6. What do you think might be some of the reasons for the changes represented in the graph above? (60 seconds)

7. Now you will be asked to respond to a co-worker. Imagine that you happen to meet a colleague who has recently received a promotion. Greet your colleague and be sure to:
   - mention the recent promotion,
   - express your positive reaction to the promotion, and
   - extend appropriate wishes to the colleague.

You will have 30 seconds to prepare your response. Do not begin speaking until I tell you to do so. (60 seconds)

In the following questions, you will be asked to imagine yourself in a work situation. The questions are designed to allow you to show how well you can communicate in the workplace. It will be helpful for you to make notes. Remember to make your responses appropriate to the situation and to the people you are addressing.

---

8. Now you will be asked to respond to a telephone message containing a complaint. Imagine that you are the manager of a catalog company that sells office furniture.

After you hear the message, you will have 30 seconds to prepare your response. In your response be sure to:
   - show that you recognize the caller's problem, and
   - prepare a way of dealing with the problem.

Now listen to the voice message.

Hello. My name is Margaret Willis. I'm calling because last week I ordered a wooden desk chair from your store. The salesperson said it would be delivered in five days. They also said it would be easy to put together. Well, I'm happy to say that the chair arrived ahead of schedule, you know, in just three days. But when I started... when I tried to assemble it, I discovered that one of the legs was missing. Please call me back today and let me know what you are going to do about this. Oh, the model number of the chair is... let me see... 850, and it's the front right leg that's missing—the front right leg for model 850. OK! This is the third message I've left, and I am rather upset.

You will have 30 seconds to prepare your response. Do not begin speaking until I tell you to do so. (60 seconds)

9. Now you will be asked to make a progress report in a voice-mail message. Imagine that you work for the personnel department of a company or hospital that is revising its training manual for new employees. The flowchart below represents the steps taken in reviewing training manuals. Please take 15 seconds to look at the flowchart.

---

**Training Manual Review Process**

1. Management Team Decision

2. Committee Makes Draft Revisions

3. Management Approval

4. Final Form Ready

5. Printing

6. Distribution

7. Training Workshop
Now you will hear a conversation between two of your colleagues about the revision of the existing manual for new employees. After the conversation, you will have 45 seconds to prepare a voice-mail report for Mr. Jacobson, your supervisor at work who has asked for a progress report on the project. Please listen to the conversation.

**Ann:** Hi, Bill! Still working on that new employee training manual that the management team decided to revise?
**Bill:** Oh yeah! It's been quite a job. I wish I hadn't been part of the revision committee.
**Ann:** There was a revisions committee? I thought it was just a couple of you working on it.
**Bill:** No, the management team chose six people for the committee, and we met a number of times. We eventually came up with a series of draft revisions.
**Ann:** Did you agree on all the changes?
**Bill:** Oh no! That's too much to ask! Well, we agreed about a lot of the revisions, but we ended up sending some to the management team for them to decide.
**Ann:** And they're still arguing over it, right?
**Bill:** Nope! They chose what they wanted, approved it, and sent it right back to us to prepare the final form for printing. And this is it! This document is the final form of the revised manual. I'm just taking it to be printed.
**Ann:** Really! That's great! And when will the new manuals be back from the printer? We're waiting to give them to the new employees to read through.
**Bill:** I expect you'll be able to distribute them on Tuesday next week.
**Ann:** Wow! That means we could do the training workshop on Friday. I'll see it up.

You will have 45 seconds to prepare your voice-mail report for Mr. Jacobson. In your report you should talk about:

- what the situation is,
- what has been accomplished, and
- what remains to be done.

Do not begin speaking until I tell you to do so (60 seconds).
Appendix H – Test of Spoken English Scoring Guide

Ordering Additional Score Reports by Phone
You may also order additional official score reports by telephone. The reports will be mailed approximately three working days after you call. Refer to the details listed under "Scores by Phone" on page 42 to find out when score reports for your test date will be available. Do NOT call before the dates listed. Service is normally available from 6 a.m. to 10 p.m. New York time, seven days a week. You will need a touch-tone phone and a valid credit card. The fee is $US15 per call and $US17 for each score recipient requested. You will receive a charge on your credit card. To request more than six score recipients, you will need to call again. Call 1-609-771-7167 to order reports. Because this is an international call, you will receive a charge on your phone bill. People who are hard of hearing or speech impaired and have access to a telerepaywriter (TTY) may call 1-609-771-7114.

You will need the following when you call:
- a valid credit card (American Express, Discover, JCB, MasterCard, or VISA only)
- test registration number (from your admission ticket or score report)
- found test date (month and year)
- four-digit date of birth (month and day)
- institution codes (see List A on pages 28-39)
- department codes (See List B on page 40). Use 00 if you do not need a department code

IMPORTANT: To be sure that your request is completed, wait for confirmation before hanging up.

TOEFL/TWE Test Score Cancellation by ETS
See "ETS Score Cancellation Policy" on page 49.

TSE Test Results and Score Records

The TSE test payment entitles you to three copies of your test results: an examiner’s score record for you and two official score reports for institutions and agencies that you specify on the mailing instruction form attached to your admission ticket. Test results will be mailed to you and to institutions and agencies about five weeks after you take the test. Under no circumstances can test results be given any earlier.

Score reports may be delayed three weeks or more if your responses are lost or if they were not properly recorded. If your answers cannot be scored because of mechanical problems, you will be offered a makeup test free of charge.

All TSE answers are independently scored by trained raters. No rater knows the scores assigned by another rater.

Your TSE Score Record
Your score record consists of one score of communicative language ability, which is reported on a scale of 30 to 60. Readers evaluate each question and assign score levels using descriptors of communicative effectiveness related to language task/function, coherence and use of cohesive devices, appropriateness of response to audience/intent, and linguistic accuracy. The assigned score levels for each question are averaged. Because of averaging, the scores are reported in increments of five (i.e., 20, 25, 30, 35, 40, 45, 50, 55, 60). Score level performance is described as follows:

<table>
<thead>
<tr>
<th>Scale</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>Communication almost always effective: task performed very competently</td>
</tr>
<tr>
<td>55</td>
<td>Communication generally effective: task performed competently</td>
</tr>
<tr>
<td>50</td>
<td>Communication somewhat effective: task performed somewhat competently</td>
</tr>
<tr>
<td>45</td>
<td>Communication somewhat effective: task performed competently</td>
</tr>
<tr>
<td>40</td>
<td>Communication generally not effective: task performed poorly</td>
</tr>
<tr>
<td>35</td>
<td>Communication generally not effective: task performed poorly</td>
</tr>
<tr>
<td>30</td>
<td>No effective communication; no evidence of ability to perform task</td>
</tr>
</tbody>
</table>

A TSE score is measurement information and is subject to all restrictions on release of information indicated in this Bulletin. It is not the property of the examinee.

NOTE: The information contained in TSE program files is the same as the information printed on your examinee's score record. TOEFL/TSE Services—Princeton will not release your scores or other information about you without your written consent. Your scores will be sent only to the institutions you mark on your admission ticket or on a TSE Score Report Request Form (see page 46).

Additional TSE Score Reports
To have your test results sent to more than two institutions, you must use the TSE Score Report Request Form on page 46.

Passing Scores
There are no passing or failing scores, as such, on the TSE test. Each institution determines for itself what scores are acceptable. To learn how scores are interpreted, contact the institutions that have received your test results.

TSE Score Cancellation by ETS
See "ETS Score Cancellation Policy" on page 49.

TSE Test Score Data Retention
Because language proficiency can change considerably in a relatively short period, TOEFL/TSE Services—Princeton will not report or verify scores that are more than two years old. Individual identifiable test scores are retained for only two years. TSE test score data that may be used at any time for informational, research, statistical, or training purposes are not individually identifiable.
Appendix I – Test of Spoken English Scoring Sheet

<table>
<thead>
<tr>
<th>Question</th>
<th>Language Function</th>
<th>Coherence/Cohesion</th>
<th>Appropriateness</th>
<th>Accuracy</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>2</td>
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<td>3</td>
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<td>4</td>
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<td>5</td>
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<td>6</td>
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<td>7</td>
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<tr>
<td>8.1</td>
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<tr>
<td>8.2</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total:  

2 points: poor; 3 points: somewhat competent; 4 points: competent; 5 points: very competent
Appendix J – Demographic Questionnaire (adapted from Brooks (2009))

Please be kind to provide the following information for the research project. All information will be kept strictly confidential.

1. Gender: ___ Male ___ Female
2. Age: ______
3. Birth place: ________________________
4. If your birth place is outside the US, how many years have you lived in the US: _____
5. Have you lived in any other countries outside of the US? ___ Yes ___ No
   If Yes, which countries and for how long: ___________________________________
6. Identify yourself as: ___ Chinese ___ Chinese American ___ American
   ___ Other (please specify) _________________________
7. Highest degree completed: _______
   Institution: __________________________
8. Occupation: _______________________
9. Religion: __________________________
10. Marital status: ____________________
11. Number of children: ________________
12. Do you speak other languages other than Chinese and/or English: ___ Yes ___ No
    If Yes, what is the language(s): _________________
13. List the order in which you learned all the languages, if you speak more than one
    language: ____________________________________
14. List the age at which you learned each language: _____________________________
15. List the level of proficiency for each language: _______________________________
16. Where did you learn English: __________________
    Where did you learn Chinese: __________________
17. Please choose the language you use for the occasion:

<table>
<thead>
<tr>
<th></th>
<th>Chinese</th>
<th>English</th>
<th>Both</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>At home</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>At work</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>With friends</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Watching TV</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In the neighborhood</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
非常感谢您提供以下信息。所有您提供的信息都将严格保密。

1. 性别: 男  女
2. 年龄: ______
3. 出生地: ______________________
4. 如果您的出生地不是美国，那么您在美国居住多久了: ______
5. 您在美国以外的其他国家居住过吗? 是  否
   如果是，请提供国名和居住时间: ___________________________________
6. 您把自己归为:  中国人  美籍华人  美国人  其他(请提供更详细的说明) _______________________
7. 最高学位: _________
   学府: __________________________________
8. 职业: __________________
9. 信仰: __________________
10. 婚姻状况: __________________
11. 子女人数: _________________
12. 除了中文和/或英文以外，您还说其他语言吗: 是  否
   如果是，请提供语言种类: __________________
13. 如果您说两种或两种以上的语言，请给出您习得这些语言的顺序: __________________________
14. 请给出您在开始学习每一种语言时的年龄: __________________________
15. 请给出您对于每一种语言的熟练程度: __________________________
16. 您是在哪里开始学习英文的: __________________
   您是在哪里开始学习中文的: __________________
17. 请选择您在不同场合用的语言种类:

<table>
<thead>
<tr>
<th></th>
<th>中文</th>
<th>英文</th>
<th>两种都用</th>
<th>其他语言</th>
</tr>
</thead>
<tbody>
<tr>
<td>在家</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>上班</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>跟朋友在一起</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>看电视</td>
<td></td>
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</tr>
<tr>
<td>在居住区附近</td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix L – Interview Guide in English

Overall questions:

1. Please tell me a little about yourself. - childhood, schooling, work, family, etc.
2. What do you think of the questionnaire that you completed?
   - Did you agree with most of the items in the questionnaire of your first language? Why or why not?
   - Did you agree with most of the items in the questionnaire of your second (or foreign) language? Why or why not?
3. How would you explain the concept of a “world view”?
4. Based on the questionnaire, could you briefly summarize your world view?

On world view universal category “Time & Space”:

5. What is the value of time to you?
6. How do you deal with time?
7. If time has an image, is it linear or cyclical for you?
8. Which aspect of time is the most important for you – past, present or future? Why?
9. What is the value of space to you?
10. How do you deal with space?

On world view universal category “Self, Other & Relationship”:

11. What is your relationship with yourself?
12. What is your relationship with others – family, friends, co-workers, etc.?
13. What do you think make the “others”? Citizenship? Gender? Status?
14. Who is more powerful, yourself or the others?
15. What do you think your role is to others?
16. What constitutes a good relationship? And a bad relationship?

On world view universal category “Causality”:

17. What do you think make things happen? Is it something magical, moral, or natural?

Closure:

18. Is there anything else you would like to comment on regarding this project?
Appendix M – Interview Guide in Chinese

基本问题:

1. 请您简单介绍一下您自己。 - 童年，上学的经历，工作，家庭，等等。
2. 对于您做的问卷，您有什么看法吗？
   - 在用母语完成的问卷中您大多数是选同意吗？为什么？
   - 在用非母语完成的问卷中您大多数是选同意吗？为什么？
3. 您如何诠释“世界观”这个概念？
4. 基于问卷内容，能简要地阐述一下您的世界观吗？

世界观通用范畴“时间 & 空间”:

5. 对您来说时间的价值是什么？
6. 您如何对待时间？
7. 如果时间有图像，您觉得它是直线型的还是环形的？
8. 以下哪个时间段对您来说最重要 – 过去，现在，还是将来？为什么？
9. 对您来说空间的价值是什么？
10. 您如何对待空间？

世界观通用范畴“自我，他人 & 关系”:

11. 您和自我的关系是什么？
12. 您和他人的关系是什么 – 家人，朋友，同事，等等？
13. 您认为是什么造就了“他人”？是国籍？性别？地位？
14. 您和“他人”谁更强大？
15. 您觉得您对“他人”的作用是什么？
16. 什么构成一种好的关系？什么构成坏的关系？

世界观通用范畴“因果关系”:

17. 您认为是什么让事件发生？是神力，道德，还是自然？

结尾:
18. 对于这个研究项目您还有别的意见或想法吗？