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Relationships among Self-Construal, Goal Motives, and Goal Outcomes and the Moderating Effects of Culture

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By

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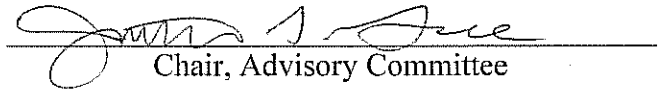

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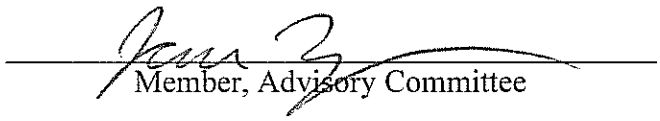

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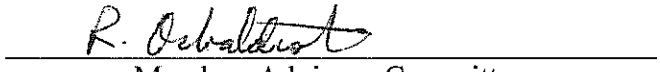

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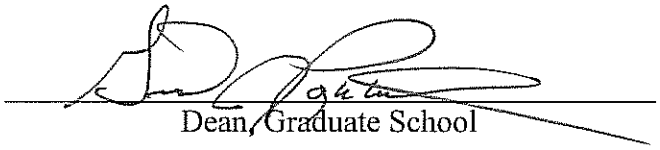

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Relationships among Self-Construal, Goal Motives, and Goal Outcomes and the Moderating Effects of Culture

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DEDICATION

This thesis is dedicated to my “niece”
Sophie Gore.

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First, I would like to thank my advisor, Dr. Jonathan Gore, for his guidance and assistance in the whole process of this research project. Without his patience, I would never have finished this project and learnt so many research skills through this process. I would also like to thank the other members of my committee, Dr. Jaime Henning and Dr. Richard Osbaldiston, for their comments and advice on this thesis. I should also thank Dr. Robert Mitchell, Jen Dennis, Hope Reuschel, Madison Holly, for their support in my study in EKU. I would also like to express my thanks to Kelly Thorne Gore, Jane Thorne, Sophie Gore, and the other members of Dr. Gore's family, for treating me as part of their family. Finally, I would like to thank my parents and grandparents. Without their constantly love and support, it was impossible for me even to start to chase my dream.

ABSTRACT

The current study intended to test a model which integrated different self-construal types, goal motivation types, and goal outcomes, and also to test the moderating effects of culture on the model. Based on previous literature, a hypothesized model was proposed. 250 American university students and 246 Chinese university students were recruited to test this model. All the participants completed several scales that measured the levels of three types of self-construal, four types of goal motive, goal-direct effort and progress, and two components of well-being. Based on the preliminary analyses, an adjusted model was generated. The results of the adjusted model generally refuted the proposed model, showing that for people in both cultures, independent self-construal and collective self-construal predicts RARs, whereas relational self-construal did not predict RARs. Moreover, both PARs and RARs predicted effort and both effort and progress predicted two components of well-being. The results also showed that there was no moderating effect of culture on the entire model, but there was a tendency that culture might affect the relationships between some variables in the model. Specifically, independent self-construal had a relatively stronger association with PARs for Americans than for Chinese students, whereas collective self-construal had a relatively stronger association with PARs for Chinese students than for Americans. Moreover, RARs predicted progress only for Chinese people, whereas PARs predicted progress only for Americans. These findings provided a new perspective of how these constructs are related with each other when they are considered in a holistic way.

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CHAPTER I

INTRODUCTION

Every individual has needs, from physical needs (e.g., needs for food) to psychological needs (e.g., needs for autonomy). As the physical needs could be satisfied relatively easier nowadays, psychological needs are more important in people's behaviors and well-being. For example, when engaged in tasks of study or work, people tend to be motivated to satisfy the need of autonomy toward the task. Moreover, when involved in social activities, people are motivated to satisfy the need of connectedness to others. Therefore, the psychological needs are vital in people's lives.

Because of the significant role of psychological needs in people's behaviors, research on this topic has drawn much attention of psychologists. Theories on psychological needs have had a long history, tracing back to Murray (1938) and Maslow (1943). Recently, one of the most influential theories in this area is self-determination theory (*SDT*; Deci & Ryan, 1985, 2000). It postulates that autonomy, competence, and relatedness are three basic psychological needs of human beings, and they are shared by people from all cultures (Deci & Ryan, 2000). SDT provides an insightful perspective to understand human motives and behaviors, and it has been supported by considerable empirical research (see Deci & Ryan, 2000 for a review). However, this theory pays little attention to some important variables that might be also involved in motivational processes. The current research intends to extend SDT by proposing and testing a model which integrates self-construal, goal motives, and goal outcomes, and also to examine the moderating effects of culture on the model.

CHAPTER II

LITERATURE REVIEW

Self-Determination Theory

Deci and Ryan (1985, 2000) proposed self-determination theory (SDT), which posits that autonomy, relatedness and competence are three basic psychological needs for human beings. Autonomy refers to the need to decide one's own behaviors and not to be controlled by outside environment. Competence refers to the need to experience effectiveness of one's own behaviors and masterfulness towards the environment. Relatedness refers to the need to connect with others and to feel understood and accepted by others. According to SDT, people have to fulfill these three psychological needs so that they can maintain their psychological well-being and to achieve their fullest potential.

SDT developed through several stages. At its early stage, SDT was used to explain the undermining effect, in which people were more motivated to play an intrinsically interesting game when there was no external reward than when given some payment for participating (Deci, 1972). The follow-up research showed that other external controls, like threats or surveillance, would also weaken the intrinsic motive (Deci & Ryan, 1985). Through these studies, Deci and Ryan (1985) argued that autonomy is a basic human need. When people perceive some external forces controlling them, they tend to lose intrinsic interest in the task, since they cannot fulfill the need of autonomy in it. Although in the later research, they integrated needs for competence and relatedness into SDT, autonomy has still been the core in the theory.

SDT emphasizes the importance of autonomy in people's cognitions, emotions, and behaviors (Deci & Ryan, 2000). Although SDT contributes a lot in understanding human motives and behaviors, it pays little attention to individual difference types, various motive types, and the moderating effects of culture. To deepen the understanding of people's goal motivations and behaviors, the current study intends to construct and test a holistic model that includes different self-construal types, motive types, and goal outcomes, and to examine the moderating effects of culture.

Self-Construal Types

One of the most important individual difference variables related to autonomy is self-construal. Markus and Kitayama (1991) defined self-construal as the way in which individuals in different cultures define themselves. They differentiated two self-construal types: independent and interdependent self-construal. According to Markus and Kitayama (1991), individuals with a highly *independent self-construal* value autonomy, sense of control, and separateness from others. They tend to follow their own preferences, intentions, and goals. Individuals with a highly *interdependent self-construal* value group harmony and connectedness to others. They view themselves as belonging to social groups and relating to others so that they are more likely to follow group norms and expectations of others. The evidence of the distinction of the two types of self-construal has derived from cross-cultural comparison studies between Western and Eastern Asian cultures. For example, Markus and her colleagues (Markus, Uchida, Omoregie, Townsend, & Kitayama, 2006) found that American Olympic gold medalists were more likely to discuss their success and also attributed their success to themselves, which is an expression of their independent self-construal. In contrast, Japanese medalists were more

likely to mention what they should improve and attributed their success to the people around them, which demonstrate their interdependent self-construal.

Independent and interdependent self-construals are not the only types of self-construal people may have (Markus & Kitayama, 1991). Kashima and his colleagues (Kashima et al., 1995) found that individuals' self-construal could be empirically separated into three dimensions: independent, collective, and relational aspects. Cross and her colleagues (Cross, Bacon, & Morris, 2000; Cross & Madson, 1997) have also distinguished two forms of interdependent self-construal: relational interdependent self-construal (shortened to *relational self-construal*) and collective interdependent self-construal (shortened to *collective self-construal*). The relational self-construal refers to the extent to which people define themselves in terms of close relationships. People with a highly relational self-construal view themselves as connecting with their close others, such as their parents, spouse, and close friends. In contrast, collective self-construal refers to the extent to which people connect their selfhood with their in-groups. People with a highly collective self-construal tend to value the belongingness to their in-groups.

Research has supported the distinction of relational self-construal and collective self-construal. In a cross-cultural comparison study with several self-construal measures, Kashima et al. (1995) found that three dimensions of the self (individualistic, collective, and relational aspects) were distinct from each other. Moreover, Cross and Madson (1997) reviewed a considerable amount of literature and posited that women are more likely than men to have relational self-construal, which is different from group-oriented collective self-construal. In a more recent review, Cross and her colleagues (Cross, Hardin, & Gercek-Swing, 2011) concluded that relational and collective self-construals should be

considered as different constructs, and they are two subcomponents of the interdependent self-construal.

Although the research on the self-construal types is based on the cross-cultural comparison between Westerners and Eastern Asian people or the comparison between gender, self-construal is actually an individual difference variable. Markus and Kitayama (1991) and others researchers (e.g., Singelis,1994; Triandis, 1989) have argued that Westerners and East Asian people have both independent and interdependent self-construals, although certain self-construal types could be chronically activated and more salient than other types in different socio-cultural contexts. Empirical studies on cultural priming supported this idea (see Oyserman & Lee, 2007 for a review). For example, Brewer and Gardner (1996) found that priming the collective aspect of the self could temporarily change Westerners' self-descriptions, which suggested that people have the self-construal types that are not dominant in their cultures and these types could be elicited in some situations. Moreover, Cross and her colleagues found that American people had different relational self-construal level, which was also related to other individual difference concepts (Cross et al., 2000).

Therefore, in the current study, self-construal is employed as an individual difference variable. In other words, all people have these three self-construal types, and different individuals have different levels for each of the three types of self-construal, which make each person have his or her unique combination of self-construal. The current study will examine how the self-construal types relate to the ways people are motivated.

Goal Motive Types

In everyday life, people set a variety of goals, such as to reach high achievement in study or work, or to be more popular among friends, and so on. Goals are important in people's lives. No matter what goals people have, however, the possibility of attaining goals depends not only on the content of goals but also on the motivations to pursue them (Deci & Ryan, 1985; Gore & Cross, 2006; Sheldon & Elliot, 1998, 1999). The research on the motivations to pursue goals has largely derived from SDT and autonomous motives.

SDT (Deci & Ryan, 1985, 2000) posits that autonomous motives can be located on a continuum of internalization, including four types of motivations ranging from external to intrinsic one. *External motivation* means individuals are motivated to behave by external pressures. *Introjected motivation* is less external, which means the individuals are motivated by the pressures from their own inner processes. These two are categorized as the controlled motivations, because the behaviors are controlled by external or internal pressures. *Identified motivation* means individuals are motivated by a sense of commitment, even if they might not enjoy it. *Intrinsic motivation* means individuals are motivated due to their actual interest in the activity. Identified and intrinsic motivations are categorized as autonomous motivations, because the behaviors fully represent people's own will.

Building on SDT, Sheldon and Elliot (1999) proposed the self-concordance model, which focuses on the relationships between different motivations people pursue their goals and goal outcomes. They employed four statements about the reasons for pursuing goals to represent external to internal motivations in SDT. For the external

motive, the statement is “you are pursuing this striving because somebody else wants you to or because your situation seems to demand it.” It means that individuals will not pursue this goal if they do not gain reward from others or do not need to avoid some punishment or disapproval. For the introjected motive, the statement is “you are pursuing this striving because you would feel ashamed, guilty, or anxious if you didn’t.” It means that individuals pursue the goal because they feel they ought to do it. The statement of identified motive is “you are pursuing this striving because you really believe that it’s an important goal to have.” It means individuals pursue the goal because they view it as important and endorse it as own goal, although the goal might come from external sources. With respect to intrinsic motive, the statement is “you are pursuing this striving because of the fun and enjoyment which the striving provides you.” It means individuals pursue the goal simply because they are interested in the things they are doing. They defined the first two as controlled reasons and the last two as autonomous reasons.

In a series of empirical research, Sheldon and his colleagues asked participants to rate these four statements as the reasons they pursue their goals, and also generated a self-concordance score for each participant by subtracting the score of controlled reasons from that of autonomous reasons (Sheldon & Elliot, 1999, Sheldon & Houser-Marko, 2001). The results indicated that people’s self-concordance level in their goal pursuit positively predicted their effort and attainment, which in turn positively predicted well-being. However, these reasons are not the only ones people strive for. Gore and his colleagues (Gore & Cross, 2006) proposed the concept of *relational autonomous reasons* (RARs), combining the needs for autonomy and relatedness in goal motivation. They referred the two autonomous reasons in Sheldon’s research as *personal autonomous*

reasons (PARs), and the two controlled reasons that focus on external environment as *personal controlled reasons* (PCRs). They defined *relational autonomous reasons* (RARs) as the reasons based on needs, desires, and commitments within close relationships, and *relational controlled reasons* (RCRs) as the counterpart with the controlled reasons.

When people pursue goals for relational reasons, they consider other people as a source of their motivations. Gore and Cross (2006) proposed that the difference between RARs and RCRs depends on the extent to which individuals internalize others into their goal motives. For RARs, individuals internalize close others into their goal pursuit so that the goals become "our" goals, not just "my" goals. In contrast, for RCRs, individuals do not include others into their goal pursuit, and they only try to meet expectations from others. Therefore, when they pursue goals for RCRs, they perceive the goals as "your" goals. Although there are vital difference between RCRs and RARs, they are both related to dyadic relationships. In other words, relational motives, no matter autonomous or controlled, come from the dyadic relationships with others, such as the relationship with one's mother or the relationship with one's teacher. This distinguishes RCRs from PCRs, because PCRs are more related to the control from pressures of external environment, such as group or social norms. The measure for RARs and RCRs was constructed in parallel to the PARs and PCRs measures. The RARs items are "I am pursuing this because the people involved make it fun and enjoyable" and "I am pursuing this because it is important to someone close to me." (Gore & Cross, 2006). The RCRs items are "I am pursuing this because I would let someone else down if I did not" and "I am pursuing this goal because other people expect me to." (Gore & Cross, 2006).

The difference of the four reasons for pursuing goals can be further illustrated in following examples. Suppose a student has set up a goal to master swimming. If she pursues the goal for PARs, it means she is really interested in swimming or she thinks it is important for her to learn swimming. If she pursues the goal for RARs, she might think mastering swimming is important to her mother, or learning swimming with her friends is fun for her. If she pursues the goal for RCRs, it might be the requirement of her teacher. If she pursues the goal for PCRs, it means her classmates are all learning swimming and she might feel pressured to do it because of the group norm. Based on the definitions of the self-construal types and goal motive types, these constructs might be related to each other; therefore, the following section will review the literature on the relationships between self-construal types and goal motive types.

Relationships between Self-Construal Types and Goal Motive Types

The model in the current study first focuses on the relationships between self-construals and goal motives. Although self-construal is an individual difference variable, different socio-cultural contexts promote some, while inhibit the others (Markus & Kitayama, 2010), which make individuals' self-construal in different cultures has its particular pattern. Markus and Kitayama (1991, 2010) proposed that Western cultures are more likely to foster an independent self-construal, so Westerners tend to have a highly independent self-construal. In contrast, Eastern Asian cultures are more likely to foster an interdependent self-construal, so Eastern Asian people tend to have a highly interdependent self-construal. Therefore, in the following part, this assumption will be followed and cross-cultural research on this topic will be used to illustrate the hypotheses about the relationship between the self-construal and goal motive types.

With respect to the relationship between independent self-construal and motives, Markus and Kitayama (1991) proposed that people who have a highly independent self-construal, typically Westerners, would be more likely to behave volitionally and autonomously. Moreover, Hernandez and Iyengar (2001) also proposed that people from cultures emphasizing independence will be motivated to behave for reasons that allow them to be autonomous. Consistent with the theory, decades of empirical research in United States has shown that American participants tend to be motivated by the reasons that involve personal autonomy (Deci & Ryan, 1985, 2000; Hernandez & Iyengar, 2001). Moreover, a cross cultural study conducted by Iyengar and Lepper (1999) demonstrated crucial evidence of it. In their two studies, European and Asian American children were presented either a choice condition in which they could choose one of the alternative activities to complete (Study 1) or they had some choices about the settings of a game (Study 2), or a no-choice condition in which they were assigned to one of the alternatives by someone else (Study 1) or the settings of the game had already been chosen by others (Study 2). The results showed that European American children were more likely to be engaged in the self-chosen activities and the tasks that had more choice than those activities or tasks that had no choice.

In conclusion, considerable studies have demonstrated that people with a highly independent self-construal tend to pursue goals for personal autonomous reasons. Therefore, it is hypothesized that individuals' independent self-construal predicts their pursuing goals for PARs. Based on the example above, when a student with a highly independent self-construal set up a goal to master swimming, the most likely reason is

that she is interested in swimming or she thinks it is important for her to master swimming.

With respect to the associations between relational self-construal and motives, the part of interdependent self-construal theory that focuses on the relation with close others proposed that individuals who have a highly interdependent self-construal (mainly relational self-construal) would be more likely to pursue goals for close others (Markus & Kitayama, 1991). Recall again the study of Iyengar and Lepper (1999), which also showed evidence of the relationship between relational self-construal and RARs. In the study, one third participants chose their own activities; one third participants were assigned the activity by a stranger (i.e. the experimenter), and one third participants were assigned by a significant other (i.e. their mothers), who shared a close relationship with them. The results showed that Asian American children were more highly motivated to conduct the activity in the condition that the activity was assigned by their mother, compared to other conditions.

Direct evidence of the relationship comes from a series of empirical studies conducted by Gore and his colleagues (Gore & Cross, 2006; Gore, Cross, & Kanagawa, 2009), which showed that individuals with a highly relational self-construal tended to pursue their goals for RARs. In two longitudinal studies, Gore and Cross (2006) examined the association between relational self-construal and RARs as a part of their models with two samples of American students. The results of Structural Equation Models (SEM) showed a consistent pattern that the students with a higher relational self-construal had more RARs for their goals compared to those with a lower relational self-construal. In a follow-up cross-cultural study, Gore and his colleagues (Gore et al., 2009)

examined this relationship for both American and Japanese samples. The results showed that relational self-construal positively predicted RARs for people in both cultures.

In conclusion, previous research has demonstrated that people with a highly relational self-construal tend to pursue goals for relational autonomous reasons. Therefore, it is hypothesized that individuals' relational self-construal predicts their pursuing goals for RARs. According to the previous example, when a student with a highly relational self-construal set up a goal to master swimming, the most likely reason is that she thinks it is important for her close others or they also have the same goal.

With respect to the relationship between collective self-construal and motives, the part of interdependent self-construal theory that focuses on the group and social harmony suggested that individuals with a highly interdependent self-construal (mainly collective self-construal), typically East Asian people, are more likely to be motivated to fit into the group (Markus & Kitayama, 1991). Hernandez and Iyengar (2001) also proposed that these people will be motivated to behave based upon the pursuit of social conformity and social harmony. In another line of research, Triandis (1995) proposed collectivism can be divided into *horizontal collectivism* and *vertical collectivism*, and both of the patterns exist in collectivistic cultures. Because collectivistic cultures are more likely to foster collective self-construal, these two different collectivism patterns make people with a highly collective self-construal tend to pursue goals for two motives: one is PCRs, which relate to obeying to the explicit or implicit norms of in-groups, and the other is RCRs, which relate to conforming to the authority figures of in-groups. There two will be illustrated one by one as following.

For the relationship between collective self-construal and PCRs, Triandis (1995) proposed that horizontal collectivism is a cultural pattern in which individuals believe themselves as a part of their in-groups, and they strive to be similar to other members in the groups and to conform to the explicit or implicit group norms. In Study 2 of Iyengar and Lepper (1999), they manipulated three conditions by asking participants to play a game in which the settings of the game were chosen by themselves or by either their classmates or the students in a lower grade of another school. The results showed that Asian American students were more highly motivated when the settings of the game were chosen by their classmates compared with when the settings were chosen by themselves or by other unfamiliar students who were in a lower grade of another school. This suggests the people who have a high collective self-construal are highly motivated to follow the standards of reference groups.

For the relationship between collective self-construal and RCRs, Triandis (1995) proposed that vertical collectivism is a culture pattern in which individuals believe themselves as a part of their in-groups, but they do not see each other as equally. Some members have higher status than others in the groups, and low-status members tend to obey authority figures. In his book, Lew (1998) summarized the results of 21 empirical studies and concluded that Chinese people, who tend to have high collective self-construal, are more likely to conform to the requirement and expectation of authority figures of in-groups, such as teachers or bosses, because they have been educated to respect and obey the authority figures since their childhood. This conclusion suggests that people with a highly collective self-construal tend to be motivated to defer authority figures.

In consequence, the previous research has demonstrated that people with a highly collective self-construal tend to pursue goal for meeting authorities' expectation and obeying group norms. Therefore, it is hypothesized that individuals' collective self-construal predicts pursuing goals for relationally controlled reasons (RCRs) and personally controlled reasons (PCRs). Based on the previous example, when a student with higher collective self-construal set up a goal to learn swimming, the most likely reason is that her teacher asks her to learn swimming or her classmates are all learning swimming.

Therefore, for the relationships between different types of self-construal and goal motives, it is hypothesized that independent self-construal positively predicts pursuing goals for PARs (see path labeled A in Figure 1); relational self-construal positively predicts pursuing goals for RARs (see path labeled B in Figure 1), and collective self-construal positively predicts pursuing goals for RCRs and PCRs (see path labeled C and D in Figure 1).

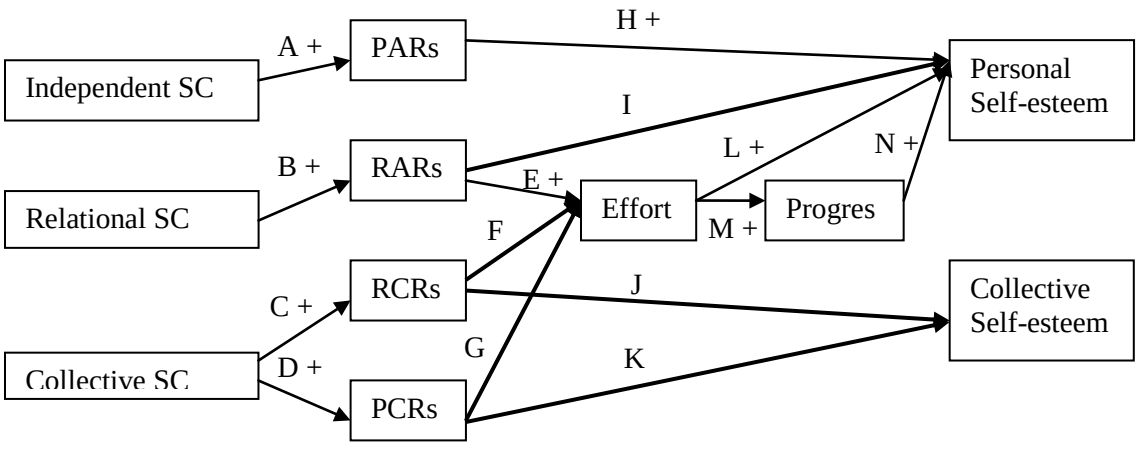

Figure 1. The proposed model of goal motivations. The moderated paths are presented as bold lines.

Relationships between Goal Motive Types and Goal Outcomes

Once people set up their goals, they would exert effort toward the goals, and then make progress toward their goals, and finally they attain the goals. Moreover, during the goal pursuit, the progress or attainment, or even merely motives or effort toward the goals, would contribute to individuals' well-being (Emmons, 1996). Therefore, goal-directed effort, progress toward goals, and two components of well-being are employed as goal outcomes in the current study.

Goal-directed effort (shortened to effort) refers to the amount of effort an individual has devoted into his or her goals (Gore & Cross, 2006). Progress toward goals (shortened to progress) refers to an individual's perceived progress in his or her attaining goals (Gore & Cross, 2006). Two forms of self-esteem are employed to represent people's subjective well-being: personal self-esteem and collective self-esteem. Personal self-esteem is defined as the attitude towards oneself (Rosenberg, 1965) and is a crucial part of subjective well-being (Taylor & Brown, 1988). Empirical studies have shown that personal self-esteem is strongly related to other forms of well-being. For example, people with high personal self-esteem tend to have more positive affect (Pelham & Swann, 1989) and higher life satisfaction (Diener, 1984). Studies in different cultures have confirmed that personal self-esteem is also important for the well-being of Eastern Asian people (Zhang & Xu, 2007). In addition, collective self-esteem is defined as "feelings of self-worth derived from collective aspects of the self" (Crocker, Luhtanen, Blaine, & Broadnax, 1994, p. 503), and is another form of well-beings. Crocker et al (1994) found that collective self-esteem was positively related to life satisfaction and negatively related

to hopelessness, when controlling for the effect of personal self-esteem, especially for Asians.

The following part reviews the literature on the relationship among goal motive types and different goal outcomes. With respect to the relationship of PARs and PCRs with effort, Sheldon and his colleagues did a series of studies on the effects of PARs and PCRs on the effort people invest into their goal pursuit. In Study 2 of Sheldon and Elliot's (1998) research, they employed a longitudinal approach to test the relationship. The participants chose their intended goals and rated both PARs and PCRs for these goals at the beginning of one semester. Then, they rated the amount of their effort invested into the goals eight weeks later. The results showed that PARs positively predicted effort, but PCRs did not. In Study 3, after operationalizing effort more accurately and controlling for expected competence and initial sense of commitment regarding their goals, they found consistent results with Study 2. In the following studies, Sheldon and Elliot (1999) introduced self-concordance theory and computed self-concordance scores by subtracting PCRs from PARs. Employing the path-modeling approach, they found that self-concordance score positively predicted effort in their model.

Although Sheldon and his colleagues' model showed that PARs predicted effort, Gore and his colleagues' research (Gore & Cross, 2006) extended upon their model by including RARs. After RARs were included and PARs' shared variance with RARs was partialled out, the results showed that the relationship between PARs and effort dropped below significance and only RARs predicted effort. On the other hand, they also found that PARs, but not RARs, predicted people's sense of purpose (Gore & Cross, 2006). They explained that RARs and PARs have different roles in the goal pursuit process:

pursuing a goal for RARs predicts the effort that a person has invested into his or her goal, while pursuing a goal for PARs predicts his or her well-being (Gore & Cross, 2006). In the following cross-cultural study, Gore et al., (2009) found consistent results in both Japanese and American samples, showing that only RARs predicted effort when both RARs and PARs were considered. Therefore, it is hypothesized that RARs positively predict effort (Path labeled E in Fig. 1), but PARs do not predict effort.

With respect to the relationship between subjective well-being and PARs or PCRs, Sheldon and Elliot (1999) examined the self-concordance model of goal pursuit, demonstrating that self-concordance score positively predicted individuals' subjective well-being indirectly through effort and attainment in goal pursuit. In the following cross-cultural study, Sheldon et al. (2004) analyzed four types of motivations in the self-concordance model separately (external, introjected, identified, intrinsic), which made it possible to more clearly show the different relationships between well-being and PARs or PCRs. The results showed that identified and intrinsic motivations (PARs) were positively related to well-being, while external and introjected motivations (PCRs) were negatively related to people's well-being. Moreover, in the aforementioned research, Gore and Cross (2006) found that PARs predicted well-being when controlling for RARs. Yi and her colleagues (Yi, Gore, & Kanagawa, 2012) also directly examined the relationship of PARs with personal self-esteem, and the results showed that PARs positively related to personal self-esteem in both Japanese and American samples.

Regarding collective self-esteem, Crocker et al (1994) showed that, after personal self-esteem was controlled, collective self-esteem was not related to well-being for Westerners, who are characterized as highly independent. Because collective self-esteem

is not important as personal self-esteem for the well-being of people who have a highly independent self-construal, it is assumed that PARs do not predict collective self-esteem. Therefore, based on these studies mentioned above, it is hypothesized that PARs positively predict personal self-esteem (path labeled H in Fig. 1), but do not predict collective self-esteem.

With respect to the relationship among goal outcomes (i.e. the relationship among goal effort, progress, and well-being), Sheldon and Elliot (1998) found that the amount of effort devoted to goal pursuit during a semester predicted attainment of goals at the end of the semester. Moreover, Sheldon and his colleagues found that attainment of goals positively predicted individuals' well-being and sense of growth (Sheldon & Elliot, 1999; Sheldon & Houser-Marko, 2001). Meanwhile, Emmons (1986; 1996, for a review) found that both effort and past attainment positively predicted subjective well-being. In the series of studies, Gore and his colleagues directly examined the relationship of the goal outcomes in one model (Gore & Cross, 2006; Gore et al., 2009). The results showed that, besides directly predicting well-being positively, effort also predicted well-being indirectly through the amount of progress. In the model of the current study, personal and collective self-esteem are employed as two components of individuals' well-being. Since the previous research focused on the personal aspects of well-being, such as positive and negative affect and life satisfaction (Emmons, 1986; Sheldon & Elliot, 1999;), sense of growth (Sheldon & Houser-Marko, 2001), and purpose in life (Gore & Cross, 2006; Gore et al., 2009), it is assumed that effort and progress are related to the personal aspects of well-being, rather than the collective part. Therefore, it is hypothesized that effort positively predicts personal self-esteem (Path labeled L in Fig. 1) and progress (Path

labeled M in Fig. 1), and progress also positively predicts personal self-esteem (Path labeled N in Fig. 1).

Moderating Effects of Culture

Although individuals' self-construal types are highly related to the cultures in which they live, cultural difference does not merely refer to different self-concept. Culture is a collection of "patterns of ideas, practices, institutions, products, and artifacts" (Markus & Kitayama, 2010, p. 422). Researchers have distinguished two different cultural syndromes: collectivism and individualism (e.g., Hofetede, 1980; Triandis, 1989, 1995). Moreover, according to Markus and Kitayama (2003), people in individualistic cultures tend to have *disjoint agency*, which views one's own personal interests as the primary foundation for action. In contrast, people in collectivistic cultures tend to have *conjoint agency*, which views the integration of personal and others' interests as the most powerful impetus for action. Therefore, it is assumed that culture moderates the relationships between goal motivations and outcomes. The following section introduces the moderating effects of culture on some paths in the model (see the bold paths in Fig. 1).

As for the relationship of RCRs and PCRs with effort, Sheldon and Elliot (1998) found that, among American participants, PARs were positively related to effort, but PCRs were not. Meanwhile, in a series of studies conducted by Deci and his colleagues in American samples, they found that having a feeling of being controlled by others weakened the motivation toward goals (Deci, 1972; Deci & Ryan, 1985). In collectivistic cultures, however, pursuing goals for personal or relational controlled reasons might increase the motivation, and in turn, increase effort devoted into the goals. Markus and

Kitayama (1991, 2003) proposed that people in collectivistic cultures would devote more on the goals that sanctioned by other members of their in-groups to fulfill their needs of connectedness. Moreover, Yu (1996) found that people in collectivistic cultures tended to strive to attain an achievement goal which was accepted by social standard. Therefore, it is hypothesized that relationship between effort and RCRs and PCRs is moderated by cultures; PCRs and RCRs positively predict effort in collectivistic cultures, but not in individualistic cultures (path labeled F and G in Fig. 1).

With respect to the relationship between RARs and subjective well-being, the aforementioned studies (Gore & Cross, 2006; Gore et al., 2009) showed that RARs did not predict purpose in life the person felt if controlling for PARs. However, when comparing several types of well-being in a more recent cross-cultural study, Yi and her colleagues (Yi et al., 2012) found that RARs did not predict personal self-esteem among Americans, but they did predict well-being in the Japanese sample, when PARs were controlled. This result indicated that RARs have more contribution toward the personal self-esteem in the collectivistic cultures. Another line of research (Rudy, Sheldon, Awong, & Tan, 2006) revealed consistent results, showing that *inclusive relative autonomy* (a construct similar as RARs) was related to the well-being of people in collectivistic cultures, but not to those in individualistic cultures. According to these studies, it is hypothesized that relationship between RARs and subjective well-being is moderated by cultures; RARs positively predict personal self-esteem in collectivistic cultures, while not in individualistic cultures (path labeled I in Fig. 1).

With respect to the association between subjective well-being and RCRs or PCRs, the cultures might also influence the relationships. Several studies showed that RCRs and

PCRs positively predicted well-being in collectivistic cultures. For example, Miller (1997) suggested that complying with social obligation results in more satisfaction for people in collectivistic cultures than those in individualistic cultures. Moreover, Oishi and Diener's empirical research (2001) showed that striving for goals to please close others led to increment in people's well-being in Asian American and Japanese participants, but not in European Americans. Also, Miller, Das and Chakravarthy (2011) found that fulfilling goals that followed the social expectations to help friends and family in need was associated to satisfaction in Indian participants, but not in American participants. In conclusion, for the people in collectivistic cultures, PCRs and RCRs would positively predict well-being. As mentioned before, collective self-esteem is the form of well-being that focuses on the collective or interdependent aspect of self. Therefore, it is hypothesized that both PCRs and RCRs positively predict collective self-esteem for the people in collectivistic cultures. On the contrast, Sheldon et al. (2004) found the pursuing goals for controlled reasons were negatively related to the people's well-being in American participants. Moreover, Crocker and her colleagues (Crocker et al., 1994) found that collective self-esteem was not related to well-being for Westerners, when controlling for personal self-esteem. Therefore, it is hypothesized that either RCRs or RCRs has no relationship with collective self-esteem for the people in individualistic cultures (Paths labeled J and K in Fig. 1).

Hypotheses

Overall, based on the literature reviewed above, the current study intends to propose and test a model that includes different self-construal types, goal motive types and goal outcomes. This study also intends to test the moderating effects of culture on the

model with two samples: a Chinese sample (a representation of collectivistic culture) and an American sample (a representation of individualistic culture). Specifically, it is hypothesized that independent self-construal positively predicts pursuing goals for PARs; relational self-construal positively predicts pursuing goals for RARs; and collective self-construal positively predicts pursuing goals for RCRs and PCRs. Moreover, it is hypothesized that RARs positively predict effort, and PARs positively predict personal self-esteem. It is also hypothesized that effort positively predicts personal self-esteem and progress directly, and effort also positively predicts personal self-esteem indirectly through progress. Finally, it is hypothesized that culture moderates the relationship between goal motivations and goal outcomes. It is hypothesized that PCRs and RCRs positively predict effort and collective self-esteem and RARs positively predict personal self-esteem in collectivistic cultures, but not in individualistic cultures. The hypothesized relationships among these constructs and moderating effects of culture are all demonstrated in Figure 1.

CHAPTER III

METHOD

Participants and Procedure

Participants included 250 American undergraduate students and 246 Chinese undergraduate students. Chinese participants were from Nanjing University, a comprehensive university in China, and they completed the questionnaires in classrooms and were offered small gifts (about $1) for participating. American participants were from Eastern Kentucky University (EKU), and they were recruited through EKU online research sign-up system and participated in exchange for course completion credit. After deleting the participants who responded to all items with the same value in several measures, the final sample included 243 Americans (60 men, 177 women, 6 unspecified), with age ranging from 16 to 52 years (M = 23.50, SD = 6.77), and 242 Chinese participants (122 men, 120 women), with age ranging from 17 to 25 years (M = 20.61, SD = 1.40). Of the American participants, 217 (89.3 %) reported their race as White, 9 (3.7 %) African American, 3 (1.2 %) Latino (a), 3 (1.2 %) Asian or Asian American, 1 (0.4 %) Middle Eastern, 2 (0.8 %) “Other”, and 8 (3.3 %) “Unspecified”.

Materials

All materials were prepared in Chinese for Chinese participants and in English for American participants. All Chinese materials were translated from English original ones. Some Chinese measures used in the current study had already been translated by researchers, which proved to be reliable and valid in the previous studies. The other measures were translated into Chinese by the author and back-translated by another

Chinese person who was fluent with English and some ambiguous words were discussed with a third Chinese person who was fluent with English. The translated version was agreed upon by the three persons before administration. The same 5-point Likert scale (1 = strongly disagree, 5 = strongly agree) was used for all measures unless otherwise stated. The mean score of items was obtained for each measure, and high scores indicated high levels of the constructs. Descriptive statistics and Cronbach's coefficient alphas for all the measures of the total sample and the individual samples of two cultures are listed in Table 1.

Relational Self-Construal

The 11-item Relational-Interdependent Self-Construal Scale (*RISC*; Cross et al., 2000) was used to measure an individual's relational self-construal. In a series of studies, the scale has shown good reliability (Cross et al., 2000; Gore & Cross, 2006; Gore et. al, 2009). Cross et al. (2000) also reported acceptable test–retest reliability of the RISC (*r*s = .70 over 1 month; *r*s = .60 over 2 months) and discriminant validity with other relevant measures such as the Communal Orientation Scale (Clark, Ouellette, Powell, & Millberg, 1987), Interdependent Self-Construal Scale (Singelis, 1994) and Empathic Concern Scale (Davis, 1983). An example item is "My close relationships are an important reflection of who I am." The Chinese version of the Relational-Interdependent Self-Construal Scale (translated by Huang & Bi, 2012) was used to measure relational self-construal in Chinese participants.

Independent and Interdependent Self-Construal

The 30-item Self-Construal Scale (Singelis, 1994; revised in Xie, Leong, & Feng, 2008) was used to measure levels of independent and collective self-construals. In this

Table 1. Descriptive statistics and reliability coefficients for the total sample, and the individual American and Chinese samples for all variables in the model

	Total			American			Chinese			
	N=485			*N*=243			*N*=242			
Variables	*M*	*SD*	α	*M*	*SD*	α	*M*	*SD*	α	F
Independent Self-Construal	3.45	0.52	.69	3.65	0.49	.71	3.24	0.47	.61	71.53**
Relational Self-Construal	3.78	0.54	.80	3.82	0.54	.83	3.75	0.54	.78	1.51
Collective Self-Construal	3.76	0.47	.65	3.77	0.47	.69	3.75	0.47	.62	0.19
PARs	3.97	0.62	.47	3.99	0.59	.40	3.94	0.65	.54	1.11
PCRs	3.16	0.89	.59	3.42	0.85	.58	2.89	0.85	.53	46.05**
RARs	3.13	0.85	.59	3.17	0.85	.62	3.09	0.84	.56	1.21
RCRs	2.81	0.91	.68	3.03	0.92	.68	2.59	0.85	.64	31.33**
PARs Index	0.00	1.00	--	-0.22	0.94	--	0.22	1.02	--	20.41**
RARs Index	0.00	1.00	--	-0.20	0.84	--	0.20	1.11	--	12.56**
Progress	3.51	0.67	.71	3.80	0.60	.66	3.22	0.61	.64	99.09**
Effort	4.01	0.57	.81	4.24	0.51	.80	3.77	0.53	.75	75.80**
Self-Esteem	3.73	0.63	.86	3.75	0.72	.90	3.71	0.54	.85	1.12
Collective Self-Esteem	3.68	0.48	.85	3.64	0.46	.84	3.71	0.50	.87	1.37

Note. Ratings for four goal motive types, PARs and RARs indices, Progress, and Effort were referred to participants' two important goals, while ratings for three self-construal types and self-esteem and collective self-esteem were not goal specific. PARs = Personally-autonomous reasons, PCRs = Personally-controlled reasons, RARs = Relationally-autonomous reasons, RCRs = Relationally-controlled reasons.
** $p < .01$.

revised version, 15 items reflect independent self-construal and 15 other items reflect interdependent self-construal. In the current study, those items that overlap with Relational-Interdependent Self-Construal Scale were deleted from Interdependent sub-scale, and remaining items were used to represent collective self-construal. Although Singelis (1994) showed acceptable reliability and validity of this scale, other researchers found that this scale has some psychometric problems (Levine et al., 2003). Therefore, in the current study, those items that impaired the reliability of the scale were also deleted. Finally, 10 items were used to measure independent self-construal for both American and Chinese samples, including "I enjoy being unique and different from others in many respects," "I do my own thing, regardless of what others think," "I'd rather say 'No' directly than risk being misunderstood," "Having a lively imagination is important to me," "I act the same way no matter who I am with," "I value being in good health above everything," "I try to do what is best for me, regardless of how that might affect others," "Being able to take care of myself is a primary concern for me," "My personal identity, independent of others, is very important to me," and "I am the same person at home that I am at school." 8 items were used to measure collective self-construal for both samples, including "Even when I strongly disagree with group members, I avoid an argument," "I have respect for the authority figures with whom I interact," "I respect people who are modest about themselves," "I will sacrifice my self-interest for the benefit of the group I am in," "I feel good when I cooperate with others," "I will stay in a group if they need me, even when I'm not happy with the group," "It is important to me to respect decisions made by the group," and "It is important to me to maintain harmony within my group."

The Chinese version of the Self-Construal Scale (translated by Xie et al., 2008) was used in Chinese participants.

Goal motives

In the current study, participants listed their two most important goals that they were engaging in. Moreover, for each goal, participants rated eight items from Gore and Cross (2006), which described their motives to pursue the goal. The two items for PARs were, "I am pursuing this because of the fun and enjoyment it provides me" and "I am pursuing this because I really believe it is an important goal to have". The two for RARs were, "I am pursuing this because the people involved make it fun and enjoyable" and "I am pursuing this because it is important to someone close to me." The two for RCRs were, "I am pursuing this because I would let someone else down if I did not" and "I am pursuing this goal because other people expect me to." The two for PCRs were, "I am pursuing this because I would feel guilty, ashamed, or anxious if I did not" and "I am pursuing this goal because the situation demands it." In Gore and his colleagues' studies (Gore & Cross, 2006; Gore et al., 2009), they created indices for PARs and RARs and showed good reliability of the items in their studies. In current study, the scores for PARs, RARs, PCRs and RCRs were computed separately by averaging the ratings of four items for each reason across the two important goals. Moreover, the RARs and PARs indices were also created according to the procedure in previous studies (Gore, et al., 2009; Gore & Cross, 2006): first subtract the sum of the controlled items from the sum of the autonomous items, and then standardize these two totals for either personal reasons or relational reasons.

Goal Effort and Progress

Two scales used in previous studies (Gore & Cross, 2006; Gore et al., 2009) were employed to measure participants' effort they devoted to their goals and progress they made toward their goals. These scales were proved to be of good reliability and validity. Five items were used to assess the amount of effort for each goal. An example item is, "I put a lot of effort every week to attain this goal." Three items were used to assess individuals' perceived progress for each goal. An example item is, "The progress I've made toward this goal is close to where I think I should be." Because these items were rated by the participants based on their subjective evaluation, they should be considered as perceived effort and perceived progress, rather than objective evaluation of the goal outcomes. In the current study, the effort scores were created by averaging 10 items of the effort scales across the two important goals, and the progress scores were created by averaging 6 items of the progress measures across the two goals.

Personal Self-Esteem

To assess personal self-esteem, 10-item Rosenberg Self-Esteem Scale (*RSES*; Rosenberg, 1965) was employed. This scale is one of the most widely used measures of self-esteem because of its proven reliability and validity. An example of an item is, "I feel that I am a person of worth, at least on an equal plane with others." The Chinese version of the Rosenberg Self-esteem Scale (translated by Wang, Wang, & Ma, 1999) was used to measure personal self-esteem in Chinese participants.

Collective Self-Esteem

The Collective Self-Esteem Scale (Luhtanen & Crocker, 1992) was used to measure the collective self-esteem. The scale consists of 16 items and four subscales: (a)

the Membership Esteem subscale assesses people's feeling of worth as members of their social groups (e.g., "I am a worthy member of the social groups I belong to."); (b) the Public Collective Self-Esteem subscale assesses people's perceptions of others' evaluation towards their social groups (e.g., "Overall, my social groups are considered good by others."); (c) the Private Collective Self-Esteem subscale assesses people's evaluations of their own social groups (e.g., "I feel good about the social groups I belong to."); and (d) the Importance to Identity subscale assesses how people's social group memberships are relevant to their self-definitions (e.g., "The social groups I belong to are an important reflection of who I am."). In series of studies, researchers reported good reliability and test-retest reliability of this scale (Crocker et al., 1994; Luhtanen & Crocker, 1992). The Chinese version of the Collective Self-Esteem Scale (translated by Lu, 2009) was used to measure collective self-esteem in Chinese participants.

CHAPTER IV

RESULTS

Gender and Cultural Mean Differences

In order to test mean differences between women and men, and American and Chinese participants, and Gender × Culture interaction effects on all of the variables, a 2 × 2 Multivariate Analysis of Variance (MANOVA) was conducted with Gender and Culture as the independent variables and all of the variables in the model as the dependent variables. The results indicated that Americans had significantly higher scores on independent self-construal, PCRs, RCRs, effort, and progress than Chinese students did (see Table 1). There was no significant main effect for gender, nor for Gender × Culture interaction effect on any of the variables.

The cultural differences in mean scores of these variables should be viewed with caution, since the differences could be accounted for by many other cultural differences, besides difference in these variables per se. For example, people in different cultures may use different reference groups in generating their responses to the items in measures (Heine, Lehman, Peng, & Greenholtz, 2002). Moreover, East Asian people tend to avoid using extreme responses on Likert-scaled items compared with Americans (Chen, Lee, & Stevenson, 1995). Therefore, the differences of the mean scores between two cultures might not be good indicators for cultural differences of those variables, and in the current study the associations among variables were particularly focused in testing cultural differences.

Correlational Analysis

The results of Zero-Order Correlations for all the variables in the model are shown in the Table 2. These results showed some similarities and differences between people in the two cultures. For both American and Chinese people, PARs and RARs indices were positively associated with goal outcomes, including effort, progress, and both components of well-being. For the Americans, independent self-construal was more strongly associated with PARs index and goal outcomes, and relational self-construal was more strongly associated with goal outcomes than for Chinese people. In contrast, for Chinese students, collective self-construal was more strongly associated with PARs index and two components of well-being than for Americans.

Stacked Model Analyses

In preliminary analyses, a series of linear regression analyses were conducted to test all the possible paths in the model. Since the reliability was unacceptable for the measures of four individual goal motivations, only PARs and RARs indices were used in the analyses based on the recommendations of previous studies (Gore & Cross, 2006; Sheldon & Elliot, 1999). Based on the results of preliminary analyses, the model was revised and an adjusted model was generated (see Figure 2). First, progress and effort were analyzed at the same stage in the adjusted model, rather than having effort predict progress. This is because a large amount of variance in progress was explained by effort, which made it hard for others variables to explain any variance in progress. In addition, effort and progress were assessed in cross-sectional data rather than longitudinal data, so they should be considered as two goal outcomes that occur simultaneously. Second, the paths from goal motive types to two components of well-being were deleted since there

Table 2. Correlations among all the variables in the model

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13
1.Independent Self-Construal	--	-.01	.05	.20**	.01	.20**	-.03	.11	.17**	.21**	.09	.18**	.00
2. Relational Self-Construal	.13*	--	.27**	.04	-.00	.22**	.03	.03	.15*	.10	.07	.04	.32**
3. Collective Self-Construal	.11	.30**	--	.29**	-.01	.15*	-.07	.19**	.20**	.28**	.29**	.17**	.45**
4. PARs	.31**	.27**	.31**	--	-.05	.37**	-.21**	.64**	.48**	.29**	.46**	.22**	.16*
5. PCRs	-.01	.06	.09	.06	--	.22**	.61**	-.80**	-.30**	-.04	-.11	-.13	-.08
6. RARs	.15*	.36**	.27**	.48**	.45**	--	.24**	.05	.62**	.28**	.20**	.11	.11
7. RCRs	-.01	.22**	.08	.09	.69**	.61**	--	-.59**	-.62**	-.06	-.16*	-.17**	-.13*
8. PARs Index	.19**	.11	.10	.54**	-.81**	-.10	-.53**	--	.52**	.21**	.37**	.24**	.16*
9. RARs Index	.18**	.14*	.19**	.40**	-.32**	.37**	-.51**	.51**	--	.27**	.31**	.24**	.21**
10. Progress	.29**	.33**	.27**	.47**	-.06	.25**	.05	.32**	.21**	--	.62**	.39**	.34**
11. Effort	.22**	.27**	.23**	.55**	-.04	.23**	-.02	.35**	.27**	.65**	--	.40**	.38**
12. Self-Esteem	.31**	.25**	.12	.27**	-.23**	.06	-.22**	.35**	.33**	.38**	.35**	--	.51**
13. Collective Self-Esteem	.24**	.42**	.16*	.26**	-.15*	.12	-.07	.28**	.21**	.36**	.35**	.55**	--

Note: Coefficients for the Americans are below the diagonal; coefficients for the Chinese participants are above the diagonal. PARs = Personally-autonomous reasons, PCRs = Personally-controlled reasons, RARs = Relationally-autonomous reasons, RCRs = Relationally-controlled reasons.

* $p < .05$, ** $p < .01$.

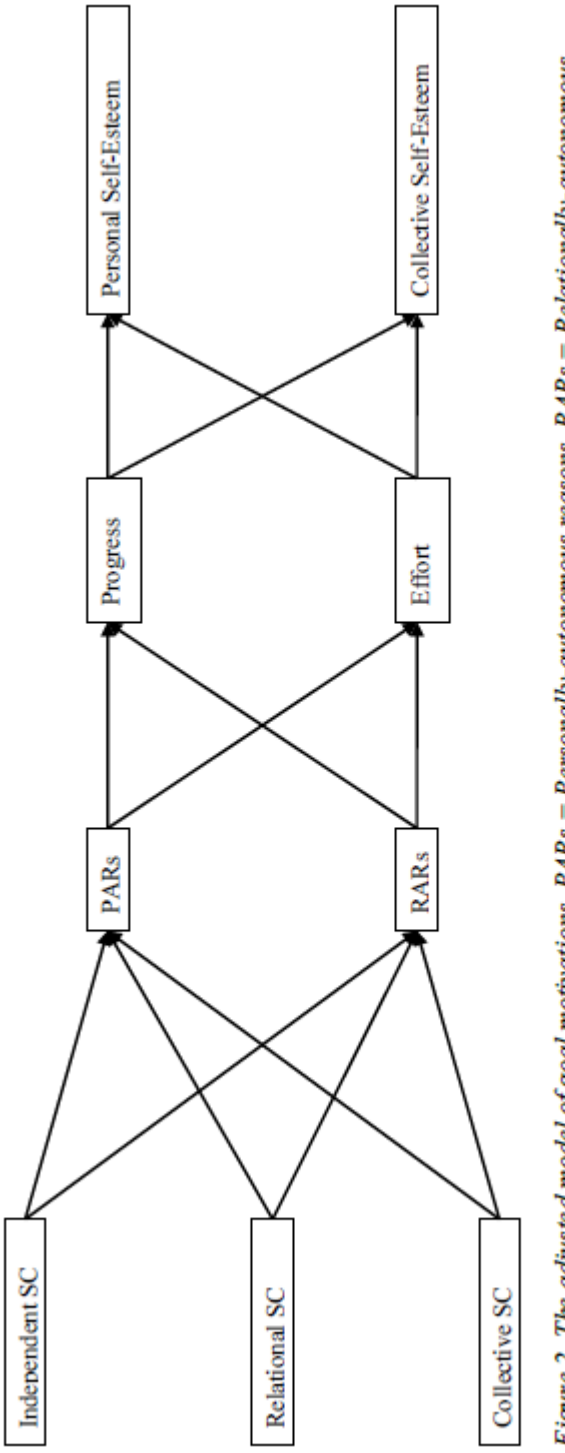

Figure 2. The adjusted model of goal motivations. PARs = Personally-autonomous reasons, RARs = Relationally-autonomous reasons.

was no significant association between them when effect and progress were included into the model and explained a large amount of variance in well-being. Third, several paths that might have significant coefficients were also included into the adjusted model.

In order to test this adjusted model for two samples, the paths of the model were estimated when allowing the path coefficients to vary between the American and Chinese samples. The model did not fit the data well, χ^2 (32) = 213.15, $p < .01$; RMSEA = 0.14; CFI = 0.88. Based on the modification index in the output of LISREL, the path from relational self-construal to collective self-esteem was added. This path was significant for both samples ($\beta = .30$, $p < .01$ for both American and Chinese participants). With this additional path, the fit of this model became relatively acceptable, χ^2 (30) = 152.04, $p < .01$; RMSEA = 0.12; CFI = 0.92, which was significantly better than the one without the path, $\Delta\chi^2$ (2) = 61.11, $p < .01$.

The results of the adjusted model (see Figure 3) demonstrated that for people in both cultures, independent self-construal and collective self-construal predicted RARs, whereas relational self-construal did not predict RARs. Independent self-construal had a relatively stronger association with PARs for Americans than for Chinese people, whereas collective self-construal was associated to PARs for Chinese people, but not for Americans. Moreover, both PARs and RARs predicted effort for both groups. RARs predicted progress, however, only for Chinese people, whereas PARs predicted progress only for Americans. Both effort and progress were associated with two components of well-being for people in both cultures. Relational self-construal was also directly associated with collective self-esteem for people in both cultures. Generally, this adjusted model refuted the proposed model, although some paths were in line with the hypotheses.

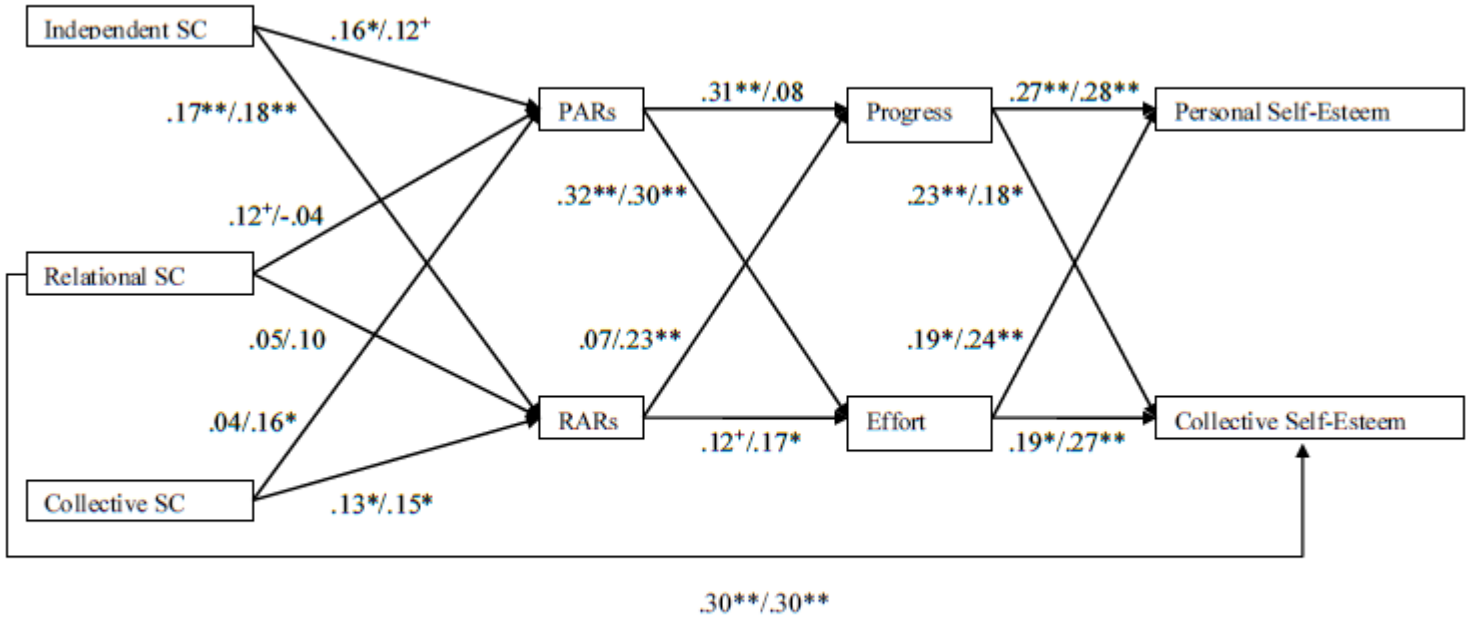

Figure 3. The adjusted model of goal motivations with the additional path. Coefficients for Americans were presented first, and coefficients for Chinese participant were presented second. PARs = Personally-autonomous reasons, RARs = Relationally-autonomous reasons. $^{+}p < .10$, $^{*}p < .05$, $^{**}p < .01$.

The indirect effects of the variables in the model are also shown in Table 3. The results demonstrated that for both groups, independent self-construal indirectly predicted all goal outcomes, while relational self-construal did not predict any of the outcomes. Collective self-construal indirectly predicted all the outcomes for Chinese people, but not for Americans. Moreover, PARs had relatively stronger indirect associations with well-being for Americans than for Chinese people, whereas RARs had a reverse pattern.

Table 3. Indirect effects of self-construal and goal motive on goal outcomes

Variables	Independent SC	Relational SC	Collective SC	PARs Index	RARs Index
Progress	0.06*/0.05*	0.04/0.02	0.02/0.05*	--	
Effort	0.07*/0.07*	0.04/0.00	0.03/0.07**	--	
Self-Esteem	0.03*/0.03*	0.02/0.01	0.01/0.03*	0.15**/0.09*	0.04*/0.11**
Collective Self-Esteem	0.03*/0.03*	0.02/0.00	0.01/0.03*	0.13**/0.10**	0.04*/0.09**

Note: Coefficients for Americans were presented first, and coefficients for Chinese participants were presented second. PARs = Personally-autonomous reasons, RARs = Relationally-autonomous reasons.
* $p < .05$, ** $p < .01$.

Moderating Effects of Culture

In order to test whether culture moderated the model, we examined if the model fit the data differently between the two cultural groups by constraining the paths to be invariant between two samples (Chen, Sousa, & West, 2005). The fit of this constrained model was calculated (χ^2 (46) = 230.79, $p < .01$), and then was compared to the fit of the original model in which the path coefficients were allow to vary between the American and Chinese samples. The difference of the fit for the two models was not significant ($\Delta\chi^2$ (14) = 17.64, *n.s.*). Therefore, this result indicated that culture did not significantly moderate any paths in the model.

CHAPTER V

DISCUSSION

The purpose of the current study was to test a model that integrated different self-construal types, goal motivation types, and goal outcomes, and also to test the moderating role of culture on the model. To our knowledge, this was the first study to test this holistic model as well as the moderating effects of culture on the model. Based on the results of the preliminary analyses, an adjusted model was generated and after modification the model indicated a relatively acceptable fit for the data. However, the results of the adjusted model generally refuted the proposed model. In addition, although several paths had different coefficients for people in different cultures, there was no moderating effect of culture on the entire model. This suggests that the relationships among the variables in the model have a similar pattern for people in both individualistic and collectivistic cultures. Since the model can be divided into four parts: three self-construal types, two goal motive types, effort and progress, and two components of well-being, the paths in the model could also be divided into three parts, based on the relationships between the consecutive parts of the model. These three parts of relationships will be discussed one by one in the following section.

As to the relationships between different self-construal types and goal motivation types, the current study was the first one to examine how self-construal predicted goal motivations when three self-construal types were put into one model altogether. Although previous studies have provided evidence on how each self-construal was related to PARs and RARs (if there is no specific note, PARs and RARs indicate the PARs and RARs

indices in the discussion part), the results of the current study turned out to be a different pattern from what was hypothesized.

With respect to the relationships between PARs and self-construals, the results showed a tendency that independent self-construal had a relatively stronger association with PARs than other types of self-construal for Americans. However, for Chinese people, collective self-construal had a relatively stronger association with PARs than other types of self-construal. The results for Americans generally supported the hypotheses, suggesting that people with a highly independent self-construal tend to pursue goals for themselves. In contrast, the results for Chinese people suggest that people who have highly collective self-construal would pursue goals for themselves, which refuted the hypotheses. Moreover, the results of zero-order correlation also indicated that the association between independent self-construal and PARs was non-significant for Chinese participants. Highly independent people in collectivistic cultures would not be motivated when they pursue goals for themselves. These results suggest that in collectivistic cultures, collective self-construal, rather than independent self-construal, is associated with personal autonomous motivations. The possible reason is that highly collective people in collectivistic cultures internalize others' expectations and group norms into their own, which makes them to perceive these controlled reasons as personally autonomous ones. In fact, previous research indicated that people in collectivistic cultures would feel satisfaction and increased well-being when they pursued goals to meet others' expectations or to follow social rules (Miller et al., 2011; Oishi & Diener, 2001), which might be evidence of the internalization.

With respect to RARs, two groups showed a similar pattern: independent and collective self-construal predicted RARs, while relational self-construal did not, which refuted the hypotheses. These results suggest that people who emphasize autonomy tend to pursue their goals for close others, so do those who emphasize group harmony. As to the association between RARs and independent self-construal, the possible reason is that highly independent people might believe that pursuing goals for relational autonomous reasons is still based on their own choice. For collective self-construal, the results of zero-order correlations showed that collective self-construal was positively associated with individual RARs, but not with individual RCRs. This means that highly collective people are more likely to pursue goals for their close other, rather than for fulfilling others' expectations. Since collective and relational self-construals are both components of interdependent self-construal (Cross et al., 2011), they two are inevitably connected with each other. Although pervious research showed that relational self-construal is associated with RARs (Gore & Cross, 2006; Gore, et al., 2009), the results in the current study demonstrated that it is collective self-construal, rather than relational one, that predicted RARs. This suggests that RARs might be employed because of people's focus on the integration of group members' perspectives rather than specific close relationships.

There is another reason that might explain why relational self-construal had no relationship with RARs. From the results of zero-order correlations in the current study, individual RARs and RCRs were both positively correlated with relational self-construal for Americans, which suggests that highly relational people in individualistic cultures tend to pursue goals for close others as well as for the expectations from others. When RARs index was computed by subtracting individual RCRs from individual RARs, the

relationship between relational self-construal and RARs might be weakened. For the Chinese participants, the results of zero-order correlation showed that the relationship between collective self-construal and RCRs for Chinese people had a negative trend, although this trend was not significant. Because of the approach to calculating the index, this negative trend might strengthen the relationship between collective self-construal and RARs index, which leaves little variance of RARs for relational self-construal to explain. These results suggest that it is better to test individual RARs and RCRs in the model, however, the poor reliability of the measures and over-complex model in the current study make it hard to do so.

With respect to the relationships between goal motive types and effort and progress, the results partially supported the hypotheses. In line with previous findings, RARs predicted effort. However, PARs also predicted effort, when controlled for RARs. PARs even had a higher effect on effort than RARs, which refuted the hypotheses. A possible reason might account for the results. The participants in the current study were asked to list their two most important goals and rated the reasons for pursuing these two goals. The instruction was phrased as "*your* most important goals" (emphasis added), which led the participants to think more about their personal goals and focus on their personal reasons. The participants also rated highly for their effort toward their goals, since the goals were their most important ones. The mean scores of effort and individual PARs were the top two among all the constructs in the model, which might be the evidence for this argument. Thus, due to the wording of the instructions in the current study, the relationship between PARs and effort was stronger in the current study than previous ones.

As to the relationship between progress and goal motivations, this is the first study to put progress parallel to effort, rather than as an outcome of it. Although it makes more logical sense to put progress after effort in the model, it is better to put them at the same stage due to the cross-sectional nature of the data in the current study. In fact, when progress was put beside effort, the results revealed an interesting pattern. PARs predicted progress for Americans, but not for Chinese participants; whereas RARs predicted progress for Chinese participants, but not for Americans. These results suggest that pursuing goals for themselves leads Americans to make more progress, while pursuing goals for others makes Chinese to achieve more progress. The pattern for Chinese people is consistent with the previous findings, which showed that people tended to work harder and made more progress when they pursued goals for others than for themselves (Gore & Cross, 2006; Gore, et al., 2009). However, the pattern for Americans was not line with the previous findings. This may suggest that although people in both cultures would devote more effort when they pursue goals for others, they do not necessarily make equal progress toward goals. People in individualistic cultures are less likely to achieve progress when they pursue goals for others than for themselves. This may be because motivations that include others are inconsistent with American people's cultural value, which focuses on personal choice and self-expression (Markus & Kitayama, 2003).

With respect to the relationships between two components of well-beings and effort and progress, the results partially supported the hypotheses. In line with the hypotheses, effort and progress were associated with self-esteem for people in the both cultures. However, effort and progress were also associated with collective self-esteem, which refuted the hypotheses. Since these two types of self-esteem are highly correlated

with each other, goal-related striving might have a similar effect on them. Moreover, since people also exert effort and achieve progress toward goals when they pursue them for relational motives, these relational components in effort and progress might contribute to their associations with collective self-esteem.

In the model, there was no relationship between well-being and the two goal motive types, which refuted the hypotheses. The possible reason why goal motives had no direct effect on well-being is that effort and progress explained too much variance of well-being and there was little variance left for other variables. Previous research also had a similar finding, showing that goal motivations predicted individuals' well-being indirectly through goal effort and attainment (Sheldon & Elliot, 1999). In line with this previous finding, the results of indirect effects in the current study showed that goal motives had significant indirect effects on people's well-being. Therefore, the results suggest that people's goal motives affect their well-beings through how they devote effort and make progress toward their goals.

Implications

The current study was the first one to test a holistic model that integrated different self-construal types, goal motivation types, and goal outcomes. Although each path in the model has been studied in previous research, putting them together into one model in the current study would be able to reveal their relationships in a more comprehensive way. The results of the adjusted model in the current study generally refuted the hypothesized model. This suggests that when all these constructs are considered at the same time and their relationships constrain with each other, the relationships among self-construals, goal motives, and goal outcomes are different from what they were shown in the previous

studies, in which their relationships were examined separately. In the real world, these different constructs might function at the same time to impact people's motivations, behaviors, and well-being, so the holistic model would provide a better picture in portraying the relationships among them.

As to the relationship between self-construal types and other constructs in the model, the results in the current study showed that collective self-construal, rather than relational one, is associated with RARs. This refuted the findings of the previous research, which showed that relational self-construal predicted RARs when only this type of self-construal was considered (Gore & Cross, 2006; Gore et al., 2009). Thus, the results in the current study suggest that people are more likely to be driven by relational autonomous motives when they think about their relationships with group members rather than specific close others; or at least both group members and close others can trigger relational motivations. This provides a new insight of who are those "other people" that elicit relational autonomous motives. Second, the pattern of the results suggests that independent self-construal has a relatively stronger impact on Americans' motivations and well-being, while collective self-construal has a relatively stronger impact on Chinese people'. These results expand the findings of the previous research, which employed different culture groups as agent to study how different self-construals affect people's behaviors. The results suggest that a certain type of self-construal functions differently in different cultures and the dominant self-construal type in one culture has a stronger impact on individuals' motivations and well-being than those which are not dominant.

The findings of the current study also provided a new perspective on how goal motivations are related to progress in different cultures. In the current study, people tended to list long-term goals as their most important goals, such as graduating from college. For this type of goals, people cannot attain them in a short time, so making progress step by step is crucial for final goal-attainment. Although culture has no moderating effect on the entire model, the results indicated a tendency that goal motivations affect progress differently between the two cultures. Pursuing goals for close others causes people in collectivistic cultures to make more progress for their long-term goals, while pursuing goals for themselves causes people in individualistic cultures to do so. This means the motivation that is concordant with the cultural value would benefit more in their goal progress. This provides empirical evidence for the model of agency, which posits that people in different cultures have different impetus for their behaviors (Markus & Kitayama, 2003), including their goal-related behaviors.

The current study also included two types of self-esteem into the model as two components of well-being. Previous research found that goal-related striving would benefit positive affect, life satisfaction, sense of growth, and purpose of life (Emmons, 1986, 1996; Gore & Cross, 2006; Sheldon & Houser-Marko, 2001). Expanding upon these previous findings, the results of this current study showed that pursuing one's important goals also enhanced how people perceive themselves, not only in personal aspects but also in social aspects of the self. Moreover, how people define themselves with respect to close others also had a direct impact on their collective self-esteem. This finding extends the understanding of the relationship among how people define themselves, how they are motivated in goal pursuit, and how they feel about themselves.

Limitations and Future Directions

There are several limitations in the current study that need to be mentioned. First, several measures in the current study had poor reliability, which means every result that are related to these variables needs to be considered with caution. For example, many conclusions for the relationships between self-construals and goal motives are still open to consideration because of the problem of poor reliability. Future research should develop reliable and valid measures for four goal motivation types, as well as independent and collective self-construal. As a result, four motivations can be studied separately, which might be a good approach to explore how autonomous and controlled reasons impact people's goal pursuit differently, as well as how they impact people in different cultures in diverse ways.

The second limitation of the current study is the cross-sectional nature of its data. Although a model was finally constructed from the data to establish some assumed causal relationships, in fact the nature of the data do not enable us to draw any definite conclusions about cause and effect. These relationships should be replicated either in experimental settings or in longitudinal research. Future studies might employ experiments to test relationships between two variables in the model. More importantly, the entire model should be tested in the future longitudinal study to see if the pattern occurs repeatedly over time.

Finally, the current study merely relied on self-report responses, which might be inaccurate in describing people's actual effort and progress toward their goals. Since this study focused on participants' most important goals, they tended to list long-term goals. Due to the limitation of recall capacity, it was hard for them to provide an accurate

estimation of effort and progress for these long-term goals. Moreover, people might overestimate their goal-related effort or progress because of the self-enhancement bias (Krueger, 1998). Therefore, more comprehensive and objective measurements are needed in future studies to provide an accurate estimate of effort and progress.

Conclusion

Autonomy is one of the most important psychological needs people have and autonomous motivation is a crucial factor in determining human behaviors, especially in how they pursue their goals. The current study indicated that highly independent or collective individuals are more likely to pursue their goals for relational autonomous motives. Moreover, both personal and relational autonomous motives influence how people strive for and make progress toward their goals, which in turn affect how they perceive themselves in terms of the personal and social aspects. Although there is no moderating effect of culture on this entire model, the results indicated a tendency that the self-construal and goal motivation types that are congruent with one's cultural values have a stronger impact on individuals' behaviors and well-being than those that are incongruent.

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APPENDIX A:

Relational-Interdependent Self-Construal Scale

Please use the scale below to rate the following statements:

1	2	3	4	5
Strongly Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Strongly Agree

1. My close relationships are an important reflection of who I am.
2. When I feel close to someone, it often feels to me like that person is an important part of who I am.
3. Overall, my close relationships have very little to do with how I feel about myself.
4. I think one of the most important parts of who I am can be captured by looking at my close friends and understanding who they are.
5. My close relationships are unimportant to my sense of the kind of person I am.
6. When I think of myself, I often think of my close friends and family also.
7. When I establish a close relationship with someone, I usually develop a strong sense of identification with that person.
8. If a person hurts someone close to me, I feel hurt as well.
9. I usually feel a strong sense of pride when someone close to me has made an important accomplishment.
10. In general, my close relationships are an important part of my self-image.
11. My sense of pride comes from knowing who I have as close friends.

APPENDIX B:

Self-Construal Scale

Please use the scale below to rate the following statements

1	2	3	4	5
Strongly Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Strongly Agree

1. I enjoy being unique and different from others in many respects.
2. I feel comfortable talking with someone older than I am in the same way as I talk to friends that are my own age.
3. Even when I strongly disagree with group members, I avoid an argument.
4. I have respect for the authority figures with whom I interact.
5. I do my own thing, regardless of what others think.
6. I respect people who are modest about themselves
7. I feel it is important for me to act as an independent person.
8. I will sacrifice my self-interest for the benefit of the group I am in.
9. I'd rather say "No" directly than risk being misunderstood.
10. Having a lively imagination is important to me.
11. I should take into consideration my parents' advice when making education/career plan.
12. I feel my fate is intertwined with the fate of those around me.
13. I prefer to be direct and forthright when dealing with people I've just met.
14. I feel good when I cooperate with others.
15. I am comfortable with being singled out for praise or rewards.
16. If my brother or sister fails, I feel responsible.
17. I often have the feeling that my relationships with others are more important than my own accomplishments.
18. Speaking up during a class (or a meeting) is not a problem for me.
19. I would offer my seat in a bus to my professor.
20. I act the same way no matter who I am with.
21. My happiness depends on the happiness of those around me.
22. I value being in good health above everything.
23. I will stay in a group if they need me, even when I'm not happy with the group.
24. I try to do what is best for me, regardless of how that might affect others.
25. Being able to take care of myself is a primary concern for me.
26. It is important to me to respect decisions made by the group.
27. My personal identity, independent of others, is very important to me.
28. It is important to me to maintain harmony within my group.
29. I am the same person at home that I am at school.
30. I usually go along with what others want to do, even when I would rather do something different.

APPENDIX C:

The Most Important Goal and Its Motive, Effort and Progress

Please take a moment to think of the goals that you currently have. You may find that some of these have different characteristics. For example, some goals are based on future roles (e.g. to be a mother or father), while others are based on accomplishments (e.g. to finish college, to get a job), or involve a way of living or being (e.g. always look on the bright side of things). On the spaces below, please list **The Most Important Goal** you are currently working on and/or thinking about.

Please use the scale below to rate the following statements regarding Your Most Important Goal

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree Somewhat	Strongly Agree

1. I am very committed to this goal.
2. I put a lot of effort every week to attain this goal.
3. I often find myself thinking of this goal.
4. The work I put into this goal is often effective.
5. I find myself "slacking off" when I work on this goal.
6. I am happy with the progress I've made toward this goal.
7. I often monitor how close I am to reaching this goal.
8. The progress I've made toward this goal is close to where I think it should be.
9. A lot of people support my pursuit of this goal.
10. Whenever I receive support from other people for this goal, I find it to be rewarding.
11. I wish I were receiving more support from others when pursuing this goal.
12. I believe this goal reflects who I am as a person.
13. The pursuit of this goal gives me a sense of purpose.
14. When I work on this goal, I feel like I am working on something meaningful.
15. I am pursuing this goal because the situation demands it.
16. I am pursuing this goal because it is important to someone close to me.
17. I am pursuing this goal because of the fun and enjoyment it provides me.
18. I am pursuing this goal because I would let some people down if I did not.
19. Pursuing this goal takes away from a relationship with someone close to me.
20. I am pursuing this goal because I really believe it is an important goal to have.
21. I am pursuing this goal because other people expect me to.
22. I am pursuing this goal because I would feel guilty, ashamed or anxious if I did not.
23. I am pursuing this goal because the other people involved make it fun.
24. Pursuing this goal enhances a relationship with someone close to me.

APPENDIX D:

The Second Most Important Goal and Its Motive, Effort and Progress

On the spaces below, please list **The Second Most Important Goal** you are currently working on and/or thinking about.

Please use the scale below to rate the following statements regarding Your Second Most Important Goal

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree Somewhat	Strongly Agree

1. I am very committed to this goal.
2. I put a lot of effort every week to attain this goal.
3. I often find myself thinking of this goal.
4. The work I put into this goal is often effective.
5. I find myself "slacking off" when I work on this goal.
6. I am happy with the progress I've made toward this goal.
7. I often monitor how close I am to reaching this goal.
8. The progress I've made toward this goal is close to where I think it should be.
9. A lot of people support my pursuit of this goal.
10. Whenever I receive support from other people for this goal, I find it to be rewarding.
11. I wish I were receiving more support from others when pursuing this goal.
12. I believe this goal reflects who I am as a person.
13. The pursuit of this goal gives me a sense of purpose.
14. When I work on this goal, I feel like I am working on something meaningful.
15. I am pursuing this goal because the situation demands it.
16. I am pursuing this goal because it is important to someone close to me.
17. I am pursuing this goal because of the fun and enjoyment it provides me.
18. I am pursuing this goal because I would let some people down if I did not.
19. Pursuing this goal takes away from a relationship with someone close to me.
20. I am pursuing this goal because I really believe it is an important goal to have.
21. I am pursuing this goal because other people expect me to.
22. I am pursuing this goal because I would feel guilty, ashamed or anxious if I did not.
23. I am pursuing this goal because the other people involved make it fun.
24. Pursuing this goal enhances a relationship with someone close to me.

APPENDIX E:

Rosenberg Self-Esteem Scale

Please use the scale below to rate the following statements

1	2	3	4	5
Strongly Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Strongly Agree

1. I feel that I am a person of worth, at least on an equal plane with others.
2. I feel that I have a number of good qualities.
3. All in all, I am inclined to feel that I'm a failure.
4. I am able to do things as well as most other people.
5. I feel I do not have much to be proud of.
6. I take a positive attitude toward myself.
7. On the whole, I am satisfied with myself.
8. I wish I could have more respect for myself.
9. I certainly feel useless at times.
10. At times, I think I am no good at all.

APPENDIX F:

Collective Self-Esteem Scale

Please use the scale below to rate the following statements

1	2	3	4	5
Strongly Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Strongly Agree

1. I am a worthy member of the social groups I belong to.
2. I often regret that I belong to some of the social groups I do.
3. Overall, my social groups are considered good by others.
4. Overall, my group memberships have very little to do with how I feel about myself.
5. I feel I don't have much to offer to the social groups I belong to.
6. In general, I'm glad to be a member of the social groups I belong to.
7. Most people consider my social groups, on the average, to be more ineffective than other social groups.
8. The social groups I belong to are an important reflection of who I am.
9. I am a cooperative participant in the social groups I belong to.
10. Overall, I often feel that the social groups of which I am a member are not worthwhile.
11. In general, others respect the social groups that I am a member of.
12. The social groups I belong to are unimportant to my sense of what kind of a person I am.
13. I often feel I'm a useless member of my social groups.
14. I feel good about the social groups I belong to.
15. In general, others think that the social groups I am a member of are unworthy.
16. In general, belonging to social groups is an important part of my self-image.

APPENDIX G:

The Chinese version of the Relational-Interdependent Self-Construal Scale

以下的一些描述是关于**大学生对自己亲近关系(指与家人以及亲密朋友的关系)的认识，请根据您自己的实际情况回答，下列描述跟您的感受是否相符(1 = 完全不同意， 5 = 完全同意)：**

描述	完全不同意	有点不同意	中立	有点同意	完全同意
1．我的亲近关系是我是什么样的人的重要反映。	1	2	3	4	5
2．当我和某人很亲近时，我感觉这个人是“我”的重要组成部分。	1	2	3	4	5
3．总的来说，我与他人的亲近关系**不会**影响我对自己的评价。	1	2	3	4	5
4．我认为通过观察和了解我的好朋友可以获得我的某些重要特征。	1	2	3	4	5
5．我与他人的亲近关系对我认为自己是怎样的人**并不**重要。	1	2	3	4	5
6．当我审视自己时，我通常会同时想起我的密友或家人。	1	2	3	4	5
7．当我与某人建立亲近关系时，我通常会非常认同这个人。	1	2	3	4	5
8．如果有人伤害了我亲近的人，我感觉自己也受到了伤害。	1	2	3	4	5
9．我常常为我朋友的重大成就而自豪。	1	2	3	4	5
10．一般来说，我的亲近关系是我自我形象的重要组成部分。	1	2	3	4	5
11．我为自己所拥有的那些亲密朋友而感到自豪。	1	2	3	4	5

APPENDIX H:

The Chinese version of the Self-Construal Scale

以下是一些关于大学生自我认识和行为的描述，请根据您自己的实际情况回答，下列描述跟您的感受和行为是否相符：

描述	完全不同意	有点不同意	中立	有点同意	完全同意
1.我喜欢在许多方面上都与众不同。	1	2	3	4	5
2.我能与初次见面的人坦率交谈，即使这人年纪比我大很多也一样。	1	2	3	4	5
3.大家在一起的时候，即使我与其他人的意见分歧很大，我也避免与他们争论。	1	2	3	4	5
4.我尊重与我交往的权威人物。	1	2	3	4	5
5.我只专心做自己的事情，不管别人怎么看。	1	2	3	4	5
6.我尊重那些谦虚的人。	1	2	3	4	5
7.我认为能独立对我来说很重要。	1	2	3	4	5
8.我会牺牲自己的个人利益来成全集体利益。	1	2	3	4	5
9.我情愿坦率地向别人说“不”，也不愿被人误会。	1	2	3	4	5
10.我认为生动的想象对我来说非常重要。	1	2	3	4	5
11.当涉及到我的教育或事业计划时，我会考虑父母的意见。	1	2	3	4	5
12.我觉得我和周围的人的命运是息息相关的。	1	2	3	4	5
13.我喜欢坦诚对待初次见面的人。	1	2	3	4	5
14.与他人合作时我觉得愉快。	1	2	3	4	5
15.我不在乎单独被表扬或奖励。	1	2	3	4	5
16.如果我的姐妹或兄弟失败了，我会感到我有责任。	1	2	3	4	5
17.我经常觉得我和别人的关系好不好比我个人的成就更重要。	1	2	3	4	5
18.在上课或开会时发言对我来说没有问题。	1	2	3	4	5
19.在公共汽车上我会把座位让给我的老师或上司。	1	2	3	4	5
20.不管和谁在一起，我都是同一种表现。	1	2	3	4	5
21.我的幸福取决于我周围的人是否幸福。	1	2	3	4	5
22.我认为身体健康比其他任何事情都重要。	1	2	3	4	5
23.如果大家需要我，我就会和大家在一起，即使我不喜欢他们。	1	2	3	4	5
24.我尽力做对自己最好的事情而不管这样做会如何影响其他人。	1	2	3	4	5
25.照顾好自己是我关心的首要事情。	1	2	3	4	5
26.我认为尊重由集体作出的决定很重要。	1	2	3	4	5
27.我个人的独特个性对我来说很重要。	1	2	3	4	5
28.与我所在的团体保持和谐的关系对我来说很重要。	1	2	3	4	5
29.我在家里的行为方式和我在学校或工作的行为方式都是一样的。	1	2	3	4	5
30.在决定做某件事时，我通常听从大家的决定，即使我想做别的。	1	2	3	4	5

APPENDIX I:

The Chinese version of the Most Important Goal and Its Motive, Effort and Progress

请您花一点时间想一下您当前的一些目标。您可能会发现这些目标会有不同的特征。例如：一些目标是针对你未来所担当的角色（比如：结婚，或者成为一个母亲或父亲等），另一些目标是针对一些成就（比如取得好成绩，或者找到一份好工作等），还有些目标是关于生活方式或存在方式（比如：让自己能够更加乐观的生活，或者让自己更加外向等）。

请在下面的空格内，填入您当前正在努力实现的**最重要的目标。**

目标：

下面的项目都与您上面所填写的**最重要的目标**有关，请对下面的题目进行回答：

描述	完全不同意	有点不同意	中立	有点同意	完全同意
1. 我对这个目标非常坚定。	1	2	3	4	5
2. 我每周都很努力去实现这个目标。	1	2	3	4	5
3. 我经常思考这个目标。	1	2	3	4	5
4. 我对这个目标所做的努力通常都是有效的。	1	2	3	4	5
5. 当我在做这个目标时，我感到自己比较懒散。	1	2	3	4	5
6. 我对实现这个目标的进展感到满意。	1	2	3	4	5
7. 我经常关注自己离这个目标的实现还有多远。	1	2	3	4	5
8. 实现这个目标的进程和我期望的差不多。	1	2	3	4	5
9. 很多人都支持我追求此目标。	1	2	3	4	5
10. 在追求目标的过程中，我认为我所获得的他人的支持都是有益的。	1	2	3	4	5
11. 我期望我能够在追求此目标的过程中获得更多人的支持。	1	2	3	4	5
12. 我觉得这个目标反映了我是怎样的一个人。	1	2	3	4	5
13. 追求此目标使我人生有了目的感。	1	2	3	4	5
14. 当我在为此目标努力时，我觉得我正在做一件有意义的事。	1	2	3	4	5
15. 我追求此目标是因为环境所迫。	1	2	3	4	5
16. 我追求此目标是因为它对于跟我关系亲密的人很重要。	1	2	3	4	5
17. 我追求此目标是因为做这件事能给我带来乐趣和享受。	1	2	3	4	5
18. 我追求此目标是因为如果我不这样，会让一些人沮丧。	1	2	3	4	5
19. 追求此目标使我失去了和某些亲密的人的关系。	1	2	3	4	5
20. 我追求此目标是因为它对我来说是一个非常重要的目标。	1	2	3	4	5
21. 我追求此目标是因为他人期望我这么做的。	1	2	3	4	5
22. 我追求此目标是因为如果我不这样，我会感到内疚、惭愧或焦虑。	1	2	3	4	5
23. 我追求此目标是因为一起做这件事的人让这件事变得很有趣。	1	2	3	4	5
24. 追求此目标将促进我和一些亲密之人的关系。	1	2	3	4	5

APPENDIX J:

The Chinese version of The Second Most Important Goal and Its Motive, Effort and Progress

请在下面的空格内，填入您当前正在努力实现的**第二重要的目标**。

目标：

下面的项目都与您所填写的**第二重要的目标**有关，请对下面的题目进行回答：

描述	完全不同意	有点不同意	中立	有点同意	完全同意
1. 我对这个目标非常坚定。	1	2	3	4	5
2. 我每周都很努力去实现这个目标。	1	2	3	4	5
3. 我经常思考这个目标。	1	2	3	4	5
4. 我对这个目标所做的努力通常都是有效的。	1	2	3	4	5
5. 当我在做这个目标时，我感到自己比较懒散。	1	2	3	4	5
6. 我对实现这个目标的进展感到满意。	1	2	3	4	5
7. 我经常关注自己离这个目标的实现还有多远。	1	2	3	4	5
8. 实现这个目标的进程和我期望的差不多。	1	2	3	4	5
9. 很多人都支持我追求此目标。	1	2	3	4	5
10. 在追求目标的过程中，我认为我所获得的他人的支持都是有益的。	1	2	3	4	5
11. 我期望我能够在追求此目标的过程中获得更多人的支持。	1	2	3	4	5
12. 我觉得这个目标反映了我是怎样的一个人。	1	2	3	4	5
13. 追求此目标使我人生有了目的感。	1	2	3	4	5
14. 当我在为此目标努力时，我觉得我正在做一件有意义的事。	1	2	3	4	5
15. 我追求此目标是因为环境所迫。	1	2	3	4	5
16. 我追求此目标是因为它对于跟我关系亲密的人很重要。	1	2	3	4	5
17. 我追求此目标是因为做这件事能给我带来乐趣和享受。	1	2	3	4	5
18. 我追求此目标是因为如果我不这样，会让一些人沮丧。	1	2	3	4	5
19. 追求此目标使我失去了和某些亲密的人的关系。	1	2	3	4	5
20. 我追求此目标是因为它对我来说是一个非常重要的目标。	1	2	3	4	5
21. 我追求此目标是因为他人期望我这么做的。	1	2	3	4	5
22. 我追求此目标是因为如果我不这样，我会感到内疚、惭愧或焦虑。	1	2	3	4	5
23. 我追求此目标是因为一起做这件事的人让这件事变得很有趣。	1	2	3	4	5
24. 追求此目标将促进我和一些亲密之人的关系。	1	2	3	4	5

APPENDIX K:

The Chinese version of the Rosenberg Self-Esteem Scale

以下是一些**关于大学生自我认识和行为的描述，请根据您自己的实际情况回答，下列描述跟您的感受和行为是否相符：**

描述	完全不同意	有点不同意	中立	有点同意	完全同意
1.我感到我是一个有价值的人，至少与其他人在同一水平上。	1	2	3	4	5
2.我感到我有许多好的品质。	1	2	3	4	5
3.归根结底，我倾向于觉得自己是一个失败者。	1	2	3	4	5
4.我能像大多数人一样把事情做好。	1	2	3	4	5
5.我感到自己值得自豪的地方不多。	1	2	3	4	5
6.我对自己持肯定态度。	1	2	3	4	5
7.总的来说，我对自己是满意的。	1	2	3	4	5
8.我希望我能为自己赢得更多尊重。	1	2	3	4	5
9.我确实时常感到毫无用处。	1	2	3	4	5
10.我时常认为自己一无是处。	1	2	3	4	5

APPENDIX L:

The Chinese version of the Collective Self-Esteem Scale

以下是一些**关于大学生自我认识和行为的描述，请根据您自己的实际情况回答，下列描述跟您的感受和行为是否相符：**

描述	完全不同意	有点不同意	中立	有点同意	完全同意
1.在我所属的团体中（如：班级，社团等），我是一名有价值的成员。	1	2	3	4	5
2.我经常后悔自己属于这些团体。	1	2	3	4	5
3.总的来说，其他人认为我所属的团体是好的。	1	2	3	4	5
4.总的来说，我对自己的看法**很少**受到我所属的团体的影响。	1	2	3	4	5
5.我觉得自己对所属的团体没多大贡献。	1	2	3	4	5
6.一般来说，我对自己是这些团体的一员而感到高兴。	1	2	3	4	5
7.多数人认为我所属的团体比其他团体的做事效率要差。	1	2	3	4	5
8.我所属的这些团体是我是怎样一个人的重要体现。	1	2	3	4	5
9.我以合作的态度参与这些团体的活动。	1	2	3	4	5
10.总的来说，我经常感到我所属的这些团体**没有**什么价值。	1	2	3	4	5
11.一般来说，其他人尊重我所属的这些团体。	1	2	3	4	5
12.我所属的这些团体对于我感受自己是怎样一个人并不重要。	1	2	3	4	5
13.我经常觉得自己是团体中一名**没有**用处的成员。	1	2	3	4	5
14.我对我所属的这些团体感觉良好。	1	2	3	4	5
15.一般来说，其他人认为我所属的这些团体没有什么价值。	1	2	3	4	5
16.一般来说，成为这些团体的成员是我的自我形象的重要部分。	1	2	3	4	5

APPENDIX M:

Consent Form

My name is Tao Jiang, and I am a graduate student at Eastern Kentucky University. I am conducting a study in which you will be asked to complete several questionnaires that assess your self-construal, goal motives, and goal outcomes. You need not to provide any identification information on the questionnaires and all responses are completely anonymous and would be only used in research. You can complete this study in no longer than 30 minutes.

Your participation is voluntary and you have the right to refuse to answer any question in the questionnaires. You may also withdraw from the study at any time without giving prior notice and without penalty; however, you will not be given credit for your participation.

After completing the study, you will be given a debriefing form explaining the purpose of this study. If you wish to participate in this study, we can begin.

APPENDIX N:

Debriefing Form

Thank you for participating in this study! I hope that you enjoyed the study. The purpose of the study was to examine the relationships among self-construal, goal motives, and goal outcomes and the moderating effects of cultures.

In the study, you completed several questionnaires which assess your self-construal types, goal motive types, and goal outcomes. Self-construal is defined as the way in which individuals make meaning of the self (Markus & Kitayama, 1991). It has three types: independent self-construal, relational self-construal and collective self-construal, and your level in each of the three self-construal types is more or less different than others (Cross, Hardin, & Gercek-Swing, 2011). The second variable assessed in this study is goal motive types. This study focused on the autonomous motive, which refers to the need for experience that behavior is decided by one's own and not controlled by outside environments (Deci & Ryan, 2000). You provided the two most important goals you were currently engaging, and rate how you have been pursuing the goals for the four reasons (motives) respectively: personally autonomous reasons, relationally autonomous reasons, personally controlled reasons, and relationally controlled reasons (Gore & Cross, 2006). You also rated the items which assess goal outcomes, including goal-directed effort, progress toward goals and well-being.

Your responses in the questionnaires would be analyzed to test a model which includes self-construal, goal motives, and goal outcomes. Moreover, your responses would also be compared with the corresponding responses from a sample of Chinese students to test the moderating effects of cultures.

Thank you again for your help with this study. It would not be possible to continue this research without your cooperation. If you are interested in research on self-construal and goal motivations, you may want to look at the following references. If you have any further questions feel free to contact me.

Tao Jiang
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