

**The Happiness of Students and Staff at Two Public Universities
respectively in Hong Kong and London:
A Comparative Analysis from the Confucian Perspective**

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Abstract

Happiness is one of the important components in life and culture is considered having impact on happiness. Different cultures may define and perceive happiness dissimilarly. In particular, the collectivistic Confucian happiness is notably distinct from the individualist conceptions of happiness often seen as a feature of contemporary Western cultures. The virtuous considerations of Confucian happiness, according to Luo (2021), differentiate it from the individualist conceptions, where there are two levels in the Confucian happiness: (a) satisfaction of personal basic needs and (b) contribution to the social society at large (Zeng and Guo 2012), and group interests are accorded higher priority over individual interests.

Notwithstanding cultural differences, happiness studies have been biased to a great extent towards the Western conceptions. Happiness research in the Chinese context is not common, let alone studies from the perspective of Confucianism.

The current doctoral study adopted a comparative approach from the perspective of Confucianism to explore the perceptions of happiness of students as well as a few staff at the University DEF (pseudonym; “DEF” hereafter) in London and at the University NOP (pseudonym; “NOP” hereafter) in Hong Kong. There were four research questions: How would students and staff at DEF and NOP respectively perceive happiness? In what ways would responses at DEF be different from those at NOP? Would culture be a significant factor determining their perceived happiness? How could the findings be analysed and interpreted from the Confucian perspective? A bilingual questionnaire was prepared, incorporating the 48-item Chinese Happiness Inventory (CHI) as the measurement tool. The CHI combines 28 out of 29 dimensions from the Oxford Happiness Inventory (Argyle, Martin and Crossland 1989) with 20 Chinese culture dimensions (Lu and Shih 1997a), involving not only Western elements of individuality but also Chinese components of community. It is considered a culturally-balanced tool to measure happiness in the present study. Approval for the use of the CHI was granted by the first author of Lu and Shih (1997a) at the National Taiwan University. Questionnaires in both online and paper formats were sent out and there was a return of 213 completed questionnaires. Software employed was SPSS (version 28.0.1.1 (14)) and SmartPLS (version 3.3.7) for data analyses.

The findings revealed statistically significant differences in happiness between students’ responses from the two universities. In general, respondents at DEF had higher happiness values than those at NOP. In particular, there were significant differences, to various degrees, in students’ levels, modes and years of study. Significant differences were also identified in demographic variables including gender,

age, marital status, number of children, nationality, ethnicity and religion. There was no significant difference between staff groups and student groups. There was no difference in the attribute of “highest educational level attained”, either.

The results of the present study pointed out that culture was a significant factor determining the respondents’ perceived happiness, but the anticipated Confucian values of respondents at NOP in Hong Kong may have been influenced by Western cultures. In addition to statistical interpretation, attempts were made to interpret the results from the Confucian perspective. The impact and limitations of the present study were discussed. Future studies were also suggested.

Keywords: Happiness, Confucianism, University Students, University Staff

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¹ 君子 (*jūnzǐ*)

² 小人 (*xiǎo rén*)

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³ 「孔顏樂處」(*kǒng yán lè chǔ*)

Glossary of Terms with Contextual Meanings

Texts	Meaning
Eastern	It means “connected with the part of the world that is to the east of Europe”, in accordance with the definition given by the online Oxford Learner’s Dictionaries (see https://www.oxfordlearnersdictionaries.com/definition/english/eastern?q=Eastern)
Western	It means “connected with the west part of the world, especially Europe and North America”, as defined in the online Oxford Learner’s Dictionaries (see https://www.oxfordlearnersdictionaries.com/definition/english/western_1?q=western)
Female	It means self-identified female respondents in the current study and other research
Male	It means self-identified male respondents in the current study and other research
Gentleman	In Confucianism, “gentleman” as translated means <i>junzi</i> , ⁴ which was a term existing and used before the time of Confucius (Li 2010a, p. 55). In the Confucian perspective, Confucius said, “The gentleman is versed in what is moral. The small man is versed in what is profitable” ⁵ (<i>The Analects</i> 2008, translated by Yang and Lau, pp. 58-60, Book 4, paragraph 16). <i>Liang Qichao</i> ⁶ (1873-1929), a scholar in the late Qing Dynasty (1644-1912), was of the view that the word “gentleman” has the closest meaning of <i>junzi</i> in Chinese (Liang 1936, p. 13)
Petty man	<i>xiao ren</i> . ⁷ See “small man” below.
Small man	In Confucianism, “petty man” or “small man” as translated means <i>xiao ren</i> , ⁸ which was a term existing and used before the time of Confucius (Li 2010a, p. 55). In the Confucian perspective, Confucius said, “The gentleman is versed in what is moral. The small man is versed in what is profitable.” ⁹ (<i>The Analects</i> 2008, translated by Yang and Lau, pp. 58-60, Book 4, paragraph 16)

⁴ 君子 (*jūnzǐ*)

⁵ 子曰：「君子喻於義，小人喻於利。」

⁶ 梁啟超 (*liáng qǐchāo*)

⁷ 小人 (*xiǎo rén*)

⁸ *Ibid.*

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Anle Yin	安樂吟	ānlè yín	an le yin
Ba yi	八佾	bā yì	pa i
Ban Gu	班固	bān gù	pan ku
(To) become fully conscious of principle	窮理	qióng lǐ	ch'iung li
Bo-niu	伯牛	bó niú	po niu
Book of Freedom	《自由書》	zìyóu shū	tzu yu shu
Boyu	伯魚	bóyú	po yü
Brothers	兄弟	xiōng dì	hsiung ti
Ch'en Chien	陳建	chén jiàn	ch'en chien
Chen Duxiu	陳獨秀	chén dúxiù	ch'en tu hsiu
Cheng	誠	chéng	ch'eng
Cheng Brothers' Yishu	二程遺書	èr chéng yí shū	erh ch'eng i shu
Cheng Hao	程顥	chéng hào	ch'eng hao
Cheng Yi	程頤	chéng yí	ch'eng i
Cheng Zhongying	成中英	chéng zhōngyīng	ch'eng chung ying
Ch'i	齊	qi	ch'i
Ch'iu	丘	qiū	ch'iu
Chuan Xi Lu	《傳習錄》	chuán xí lù	ch'uan hsi lu
Chuang Po	莊暴	zhuāng bào	chuang pao
Chung-nî	仲尼	zhòng ní	chung ni
Classified Selections of Conversations of Master Zhu	《朱子語 類》	zhū zǐ yǔ lèi	chu tzu yü lei
Confucianism	儒家	rú jiā	ju chia
Contemporary Confucianism	新儒家	xīn rújiā	hsin ju chia
Cozy Net	安樂窩	ānlè wō	an le wo
Cozy Song	安樂吟	ānlè yín	an le yin
Dai Zhen	戴震	dài zhèn	tai chen
Dao	道	dào	tao
Dao De Jing	道德經	dào dé jīng	tao te ching

⁹ 子曰：「君子喻於義，小人喻於利。」

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Dong Zhongshu	董仲舒	dǒng zhòngshū	tung chung shu
Duke Ai	哀公	āi gōng	ai kung
Duke Ching of Ch'i	齊景公	qí jǐng gōng	ch'i ching kung
Duke Ling of Wei	衛靈公	wèi línggōng	wei ling kung
Earth	地	dì	ti
East Han Dynasty	東漢	dōng hàn	tung han
Emperor Han Wudi	漢武帝	hàn wǔ dì	han wu ti
Emperor Xuan of the State of Qi	齊宣王	qí xuān wáng	ch'i hsüan wang
Empty learning	虛學	xū xué	hsü hsüeh
(To) enlighten one's innate mind	發明本心	fā míng běn xīn	fa ming pen hsin
Essay on what Master Yan Hui loved to learn	《顏子所好 何學論》	yán zǐ suǒ hǎo hé xué lùn	yen tzu so hao ho hsüeh lun
Evaluation of Moral Education	《德育鑑》	dé yù jiàn	te yü chien
(To) extend knowledge	致知	zhì zhī	chih chih
Extension of knowledge through investigation of things	格物致知	gé wù zhì zhī	ko wu chih chih
Fan Ch'ih	樊遲	fán chí	fan ch'ih
Fan Zhongyan	范仲淹	fàn zhòng yān	fan chung yen
Fang Dongmei	方東美	fang dōngměi	fang tung mei
Feng Youlan	馮友蘭	féng yǒu lán	feng yu lan
Filial piety	孝	xiào	hsiao
Five Confucian Virtues	五常	wǔ cháng	wu ch'ang
Five Cardinal Relationships	五倫	wǔ lún	wu lun
Fu	福	fú	fu
Husband	夫	fū	fu
Husband and wife	夫婦	fū fù	fu fu
Ji Kang Zi	季康子	jì kāng zǐ	chi k'ang tzu
Kung-ming Chia	公明賈	gong-míng jiǎ	kung-ming chia
Kung-shu Wên-tzu	公叔文子	gong-shū wén zǐ	kung shu wen tzu

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Gan Shi Yin	感事吟	gǎn shì yín	kan shih yin
Gentleman	君子	jūnzǐ	chün tzu
Gongxi Hua	公西華	gāng xī huá	kung hsi hua
Gongye Zhang	公冶長	gōngyě zhǎng	kung yeh ch'ang
Goose-Lake Meeting	鵝湖之會	é hú zhī huì	o hu chih hui
Graceful virtue	恩德	ēndé	en te
Gulun	古論	gǔlún	ku lun
Guo Zi Jian	國子監	guó zǐ jiān	kuo tzu chien
Han Dynasty	漢代	hàn dài	han tai
Hanshu	《漢書》	hàn shū	han shu
Happiness	快樂	kuàilè	k'uai le
Happiness	樂	lè	le
Happiness	幸福	xìng fú	hsing fu
Happiness of Confucius and Yan Hui	孔顏樂處	kǒng yán lè chǔ	k'ung yen le ch'u
He Yan	何晏	hé yàn	ho yen
Heart-mind	心	xīn	hsin
Heart-mind identical to principle	心即理	xīn jí lǐ	hsin chi li
Heaven	天	tiān	t'ien
Heavenly Principle	天理	tiān lǐ	t'ien li
Heaven's Mandate	天命	tiān mìng	t'ien ming
Hou Ji	后稷	hòu jì	hou chi
Huang Shengzeng	黃省曾	huáng shěngzēng	huang sheng tseng
Huawei	華為	huá wéi	hua wei
Humane virtue	仁德	réndé	jen te
Humaneness	仁	rén	jen
Instructions for Practical Living and Other Neo-Confucian Writings	《傳習錄》	chuán xí lù	ch'uan hsi lu
Investigating things	格物	gé wù	ko wu
Investigation of things to the utmost	窮理	qióng lǐ	ch'iung li
Jan Yu	冉有	rǎn yǒu	jan yu

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Ji shi	季氏	jì shì	chi shih
Ji-lu	季路	jì lù	chi lu
Jilu	季路	jì lù	chi lu
Jing Jie	境界	jìng jiè	ching chieh
Kang Youwei	康有為	kāng yǒuwéi	k'ang yu wei
King Wen	文王	wén wáng	wen wang
Kong Qiu	孔丘	kǒng qiū	k'ung ch'iu
Lao Tan	老聃	lǎo dān	lao tan
Laozi	老子	lǎo zǐ	lao tzu
Le	樂	lè	le
Li (principle)	理	lǐ	li
Li (ritual propriety)	禮	lǐ	li
Li Chi	《禮記》	lǐ jì	li chi
Li Gong	李璿	lǐ gōng	li kung
Li ren	里仁	lǐ rén	li jen
Li Zehou	李澤厚	lǐ zéhòu	li tse hou
Liang Qichao	梁啟超	liáng qǐchāo	liang ch'i ch'ao
Liang Shuming	梁漱溟	liáng shù m íng	liang shu ming
Lin Anwu	林安梧	lín ānwú	lin an wu
Lin Biao	林彪	lín biāo	lin piao
Liu Shuxian	劉述先	liú shù xiān	liu shu hsien
Loyalty	忠	zhōng	chung
Lu	魯	lǔ	lu
Lu Jiuyuan	陸九淵	lù jiǔyuān	lu chiu yüan
Lu Xiangshan	陸象山	lù xiàngshān	lu hsiang shan
Lu Yuanjing	陸原靜	lù yuánjìng	lu yüan ching
Lu Zhenyu	呂振羽	lǚ zhènyǔ	lǚ chen yü
Lu Zuqian	呂祖謙	lǚ zǔqiān	lǚ tsu ch'ien
Lulun	魯論	lǔ lún	lu lun
Lunyu	《論語》	lúnyǔ	lun yü
Manifesto to the World on Behalf of Chinese Culture	為中國文化 敬告世界人 士宣言	wéi zhōng guó wén huà jìng gào shì jiè rén shì xuān yán	wei chung kuo wen hua ching kao shih chieh jen shih hsüan yen

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Mao Zedong	毛澤東	máo zédōng	mao tse tung
Marquis Zhang's Analects	張侯論	zhāng hóu lún	chang hou lun
Master You	有子	yǒuzǐ	yu tzu
Master Yu	有子	yǒuzǐ	yu tzu
Master Zeng	曾子	zēngzǐ	tseng tzu
	曾參 (also known as)	zēng cān	tseng ts'an
Material force	氣	qì	ch'i
Mencius / Mengzi	孟子	mèngzǐ	meng-tzu
Message and method of mind	心法	xīn fǎ	hsin-fa
Min Ziqian	閔子騫	mǐn zǐqiān	min tzu ch'ien
Ming Dynasty	明代	míng dài	ming tai
Mr. Cozy	安樂先生	ānlè xiānshēng	an le hsien sheng
Mou Zongsan	牟宗三	móu zōngsān	mou tsung san
Music	樂	yuè	yueh
Nirvana	涅槃	niè pán	nieh p'an
No Desires and Plenty of Desires	無欲與多欲	wú yù yǔ duō yù	wu yü yü to yü
Northern Song Dynasty	北宋	běi sòng	pei sung
Penetrating the Scripture of Change	《通書》	tōng shū	t'ung shu
Personal virtue	品德	pǐndé	p'in te
Petty man	小人	xiǎo rén	hsiao jen
Pre-Qin Dynasty	先秦時期	xiān qín shí qī	hsien ch'in shih ch'i
Preface to The Great Learning by Chapter and Phrase	《大學章句 序》	dà xué zhāng jù xù	ta hsüeh chang chü hsü
Principle	理	lǐ	li
Qi (State)	齊	qí	ch'i
Qi (material force)	氣	qì	ch'i
Qilun	齊論	qílún	ch'i lun
Qin-Han	秦漢	qín hàn	ch'in han

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Qin Shihuangdi	秦始皇帝	qín shǐ huáng dì	ch'in shih huang ti
Qing Dynasty	清朝	qīng zhāo	ch'ing chao
Qufu	曲阜	qū fù	ch'ü fu
Ran Boniu	冉伯牛	rǎn bóniú	jan po niu
Ran Qiu	冉求	rǎn qiú	jan ch'iu
Ran Yong	冉雍	rǎn yōng	jan yung
Ran You	冉有	rǎn yǒu	jan yu
(To) realise the moral nature	盡性	jìn xìng	chin hsing
Record of the Yueyang Pavilion	《岳陽樓 記》	yuè yáng lóu jì	yüeh yang lou chi
Rectification of names	正名	zhèng míng	cheng ming
Reflections on Things at Hand	《近思錄》	jìn sī lù	chin ssu lu
Ren	仁	rén	jen
Renmin Ribao	人民日報	rén mín rì bào	jen min jih pao
Reverence	敬	jìng	ching
Righteousness	義	yì	i
Ritual / Ritual propriety	禮	lǐ	li
Ru Jia	儒家	rújiā	ju chia
Sageliness	聖	shèng	sheng
School of Heart-Mind	心學	xīn xué	hsin hsüeh
School of Principles	理學	lǐ xué	li hsüeh
Shangdong Province	山東省	shāndōng shěng	shan tung sheng
Shangshu	《尚書》	shàng shū	shang shu
Shao	韶	sháo	shao
Shao Yong	邵雍	shào yōng	shao yung
Shu	恕	shù	shu
Shu er	述而	shù ér	shu erh
Shujing	《書經》	shū jīng	shu ching
Shun	舜	shùn	shun
Sima Niu	司馬牛	sīmǎ niú	ssu ma niu
Sima Qian	司馬遷	sīmǎ qiān	ssu ma ch'ien
Sincerity	誠	chéng	ch'eng

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Six Arts	六藝	liù yì	liu i
Six Classics	六經	liù jīng	liu ching
“Smashing Confucius’s Shop”	「打倒孔家 店」	dǎ dǎo kǒng jiā diàn	ta tao k’ung chia tien
Song-Ming	宋明	sòng míng	sung ming
Song Dynasty	宋代	song dài	sung tai
Song of Feeling	感事吟	gǎn shì yín	kan shih yin
Southern Song Dynasty	南宋	nán sòng	nan sung
State of Lu	魯國	lǔ guó	lu kuo
T’ang Po-yüan	唐伯元	táng bó yuán	t’ang po-yüan
Tadpole script	蝌蚪文	kē dòu wén	k’ei tou wen
Taibo	泰伯	tài bó	t’ai po
Tang Dynasty	唐代	táng dài	t’ang tai
Tang Junyi	唐君毅	táng jūnyì	t’ang chün i
Tao	道	dào	tao
Ten duties	十義	shí yì	shih i
The Analects of Confucius	《論語》	lúnyǔ	lun yü
The Book of Changes	《易經》	yì jīng	i ching
The Book of Documents	《尚書》	shàng shū	shang shu
The Book of History	《書經》	shū jīng	shu ching
The Book of Lie Zi	《列子》	liè zǐ	lieh tzu
The Book of Music	《樂經》	lè jīng	le ching
The Book of Odes	《詩經》	shī jīng	shih ching
The Book of Rites	《禮記》	lǐ jì	li chi
The Book of Zhuangzi	《莊子》	zhuāng zǐ	chuang tzu
The Doctrine of the Mean	《中庸》	zhōngyōng	chung yung
The Documents of the Han	《漢書》	hàn shū	han shu
The Duke of Shê	葉公	yè gōng	yeh kung
The First Sage	先聖	xiān shèng	hsien sheng
The Five Classics	五經	wǔ jīng	wu ching
The Four Books	《四書》	sìshū	ssu shu

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
The Great Learning	《大學》	dàxué	ta hsüeh
The May Fourth Movement	五四運動	wǔ sì yùn dòng	wu ssu yün tung
The Mencius	《孟子》	mèng zǐ	meng tzu
The Pure Classic of the Perfect Virtue of Simplicity and Vacuity	《沖虛至德 真經》	chōng xū zhì dé zhēn jīng	ch'ung hsü chih te chen ching
The Records of the Grand Historian	《史記》	shǐ jì	shih chi
The Second Sage	亞聖	yà shèng	ya sheng
The Spring and Autumn Annals	《春秋》	chūn qiū	ch'un ch'iu
The Unity of Heaven and man	天人合一	tiān rén hé yī	t'ien jen ho i
The Way	道	dào	tao
The Way of Heaven	天道	tiān dào	t'ien tao
The Way of Humanity	仁道	rén dào	jen tao
The Xunzi	《荀子》	xún zǐ	hsün tzu
Three Cardinal Guides	三綱	sān gāng	san kang
Three Kingdoms	三國	sān guó	san kuo
Three Sovereigns and Five Emperors	三皇五帝	sān huáng wǔ dì	san huang wu ti
Tian	天	tiān	t'ien
Tian ren	天仁	tiān rén	t'ien jen
Tongshu	《通書》	tōng shū	t'ung shu
Transmission of (one's) mind	傳心	chuán xīn	ch'uan-hsin
Transmission and succession of the Way	道統	dào tǒng	tao-t'ung
Trustworthiness	信	xìn	hsin
Tsai Yü	宰我 宰予 (also known as)	zǎi wǒ zǎi yú	tsai wo tsai yü
Tsü Lu	子路	zǐlù	tzu lu

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Tu Weiming	杜維明	dù wéimíng	tu wei ming
Tzu-ch'an	子產	zǐchǎn	tzu ch'an
Tzu-lu	子路	zǐlù	tzu lu
Virtue	德	dé	te
Wang Fuzhi	王夫之	wáng fūzhī	wang fu chih
Wang Yangming	王陽明	wáng yángmíng	wang yang ming
Warring States	戰國	zhànguó	chan kuo
Wei (State)	衛	wèi	wei
Wei E	魏萇	wèi è	wei o
Wei Linggong	衛靈公	wèi línggōng	wei ling kung
Wei zheng	為政	wéi zhèng	wei cheng
Weizi	衛子	wèi zǐ	wei tzu
Western Han Dynasty	西漢	xī hàn	hsi han
What Was the Learning that Yanzi Loved	顏子所好何 學論	yán zǐ suǒ hǎo hé xué lùn	yen tzu so hao ho hsüeh lun
Wisdom	智	zhì	chih
Xi	喜	xǐ	hsi
Xi Jinping	習近平	xí jìnpíng	hsi chin p'ing
Xia zi mo xiang	瞎子摸象	xiā zi mō xiàng	hsia tzu mo hsiang
Xian jin	先進	xiān jìn	hsien chin
Xian wen	憲問	xiàn wèn	hsien wen
Xiangdang	鄉黨	xiāng dǎng	hsiang tang
Xie	契	qì	ch'i
Xiong Shili	熊十力	xióng shí lì	hsiung shih li
Xu Fuguan	徐復觀	xú fùguān	hsü fu kuan
Xue er	學而	xué ér	hsüeh erh
Xunzi	荀子	xúnzǐ	hsün-tzu
Yan Hui	顏回	yán huí	yen hui
Yan Yuan	顏元	yán yuán	yen yüan
Yan Yuan	顏淵	yán yuān	yen yüan
Yan Zhengzai	顏徵在	yán zhēngzài	yen cheng tsai
Yang Huo	陽貨	yáng huò	yang huo
Yanzi	顏子	yánzǐ	yen tzu
Yao	堯	yáo	yao

Glossary of Chinese Terms and Transliteration

Texts	Chinese	Hanyu Pinyin Transcription	Wade-Giles Transcription
Yao yue	堯曰	yáo yuē	yao yüeh
Yong ye	雍也	yōng yě	yung yeh
You Ruo	有若	yǒu ruò	yu jo
Yu Yingshih	余英時	yú yīngshí	yü ying shih
Yuan Dynasty	元代	yuán dài	yüan tai
Yüan Ssü	原思	yuán sī	yüan ssu
Zhang Hou	張侯	zhāng hóu	chang hou
Zhang Hou Lun	張侯論	zhāng hóu lún	chang hou lun
Zhang Junmai	張君勳	zhāng jūnmài	chang chün mai
Zhang Zai	張載	zhāng zài	chang tsai
Zhao Qi	趙岐	zhào qí	chao ch'i
Zhengming	正名	zhèng míng	cheng ming
Zhi Xiang	志向	zhì xiàng	chih hsiang
Zhong-gong	仲弓	zhòng gōng	chung kung
Zhongni	仲尼	zhòng ní	chung ni
Zhou Dunyi	周敦頤	zhōu dūnyí	chou tun i
Zhou Dynasty	周朝	zhōu zhāo	chou chao
Zhou Maoshu	周茂叔	zhōu màoshū	chou mao shu
Zhu Xi	朱熹	zhū xī	chu hsi
Zhuangzi	莊子	zhuāngzǐ	chuang tzu
Zhuzi Yulei	《朱子語 類》	zhū zǐ yǔ lèi	chu tzu yü lei
Zigong / Zi-gong	子貢	zǐgòng	tzu kung
Zihan	子罕	zǐhǎn	tzu han
Zilu	子路	zǐlù	tzu lu
Zisi	子思	zǐsī	tzu ssu
Zixia	子夏	zǐxià	tzu hsia
Ziyou	子游	zǐyóu	tzu yu
Zizhang	子張	zǐzhāng	tzu chang

List of Abbreviations

Abbreviation	Full Name
CBSEM	Covariance-based Structural Equation Modelling
CHI	Chinese Happiness Index
DEF	A university in London under study
MGA	Multi-Group Analysis
NOP	A university in Hong Kong under study
PLS-SEM	Partial Least Squares Structural Equation Modelling
SEM	Structural Equation Modelling

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CHAPTER ONE

An Outline of the Study

1.1 Introduction

Happiness is one of the significant constituents to one's desirability of a life (King and Napa 1998, p. 162). Research results have in general supported a strong positive relationship between happiness and purpose in life (Robak and Griffin 2000). At the personal level, many people see the pursuit of happiness as an important goal in life (Lyubomirsky, Sheldon and Schkade 2005, p. 111). At the international level, the General Assembly of the United Nations resolved in 2011 that the pursuit of happiness is not only a basic human goal but also a global objective (United Nations 2011). A high-level meeting with a theme of "Happiness and Well-Being: Defining a New Economic Paradigm" was held in 2012, making among others a list of 15 main recommendations (The Royal Government of Bhutan 2012, p. 15).

In recent decades, researchers have been conducting happiness studies from various perspectives such as economics (e.g. Easterlin 2004), psychology (e.g. Argyle 2001), sociology (e.g. Bartram 2012), social policy (e.g. Duncan 2005, p. 16), political science (e.g. Frey and Stutzer, 2000), and linguistics ethnography (e.g. Mihalcea and Liu 2006). Blanchflower and Oswald (2011) anticipated that happiness research of different social science disciplines would abut slowly with medical and biological sciences. In psychological research, for instance, in the fields of positive and humanistic psychology, scopes of happiness surveys range from subjective well-being to the fulfilment of life goals, and in areas of existential psychology, happiness comprises bodily and spiritual elements (Jacobsen 2007, p. 39). In fact, happiness research has itself become an independent academic discipline (Ahmed 2007/2008, p. 8). The number of empirical studies on happiness has been rising significantly, if not exponentially (Veenhoven 2003b, paragraph 1.3; 2009), as supported by the listing of "happiness" as an index term in the *Psychological Abstracts International* in 1973 (Diener 1984, p. 542) and the publication of a scientific and peer-reviewed *Journal of Happiness Studies* since 2000 (Springer Link, no date).

The current manuscript reports the results of a doctoral comparative study. It has adopted an uncommon perspective, namely Confucianism, to examine a topic of wide interest usually scrutinised under the lens of Western philosophy, viz. happiness, in a comparative context of higher educational setting, where the perceptions of

happiness of students as well as a few managerial, administrative and academic staff at two public universities respectively in London and Hong Kong were explored.

1.2 Background of the Research

1.2.1 Happiness and Culture

Culture has had impact on happiness. Cultures may cause different definitions, motivations and predictors of happiness (Uchida, Norasakkunkit and Kitayama 2004). Cultural differences may influence people's perceptions of happiness (Schyns 1998). For instance, most of the studies, if not all, conducted in the United States revealed a negative correlation between Americans' pursuit of happiness and their reported outcomes of well-being, but similar results were not found from a study involving respondents from Germany, Russia and East Asia (Ford et al. 2015). Happiness or subjective well-being or life satisfaction were also reported stronger in Western cultures than in collectivist cultures with an emphasis on the group needs rather than individual needs (Myers and Diener 1995; Yetim 2003).

The trend of research on happiness (or "well-being" in some publications) has however been culturally biased. Christopher (1999, p. 141) commented that modern understanding of psychological and subjective well-being has been largely based on the Euro-American cultural and historical context. Joshanloo (2013a, p. 1857) echoed that studies on culture and mental health in the past few decades were conducted essentially from a Western perspective and "largely neglected people from other regions". Lu and Gilmour (2006) pointed out that the Euro-American conceptions are highly individualistic that "happiness is everyone's natural and inalienable right; ... one should be responsible for his own happiness ... as a personal accomplishment, and the American culture is obsessed with achieving personal happiness" (p. 37), whereas the East Asian conceptions put emphasis on interpersonal and social relationships that "happiness should be based upon the fulfilment of social role obligations, and accomplished through self-cultivation" to ensure group welfare and social harmony (p. 38).

In fact, the "Confucian Asia" consisting of Hong Kong, China, Taiwan, Japan, North Korea, South Korea, Singapore and Vietnam has been nourished culturally with Confucianism for over two and a half millennia, influencing people's values and norms in a different way from others living in the Western cultures (Inoguchi and Shin 2009, pp. 183-184). In contrast to the individualist Western cultures, the Asian cultures are believed to have instilled by values such as "obedience to authority, intense allegiance to groups, and a submergence of individual identity in collective identity" (Engelhart 2000, p. 549). To accord a higher priority to group

interests over individual interests, starting with ones' families and extending their social lives, is also believed one of the non-individualistic characteristics of post-Confucian societies in capitalist modernity (Dirlik 1995, p. 246). Any research on happiness of people of the "Confucian Asia" by using a Western perspective is like "blinding [oneself] to the full spectrum of human behaviour, and hence failing to use human cultural diversity as a source of understanding" (Fiske 2014, p. 278).

It is a good sign that the relationship between happiness and culture has received more attention in recent scholarly works. Joshanloo (2014, p. 490), for example, alerted that indigenous cultures have to be understood before people attempt to apply any Western models of happiness. Bedi and Case (2014) in their qualitative research revealed clear cultural differences in feeling of happiness and the level of satisfaction towards subjective well-being between older Indian and British adults. Exton and Smith (2015), using data from the Gallup World Poll to examine the role of culture in subjective well-being from a quantitative perspective in over 150 jurisdictions, also concluded that culture may explain around 20% of the country-specific unexplained variance.

Happiness is not a frequent topic of research in the Chinese philosophy (Fraser 2013, p. 53). The number of academic studies about happiness from the perspective of Confucianism is even less, but it does not necessarily mean that Chinese people would perceive and interpret happiness solely from a Western mindset. That is why the perspective of Confucianism was proposed for the present study.

1.2.2 Happiness and Education

The relationship between happiness and education is not clear. People may be puzzled how happiness and education may go together (Noddings 2003, p. 1) or may desire to find happiness through education (p. 74). Although education is "central to the investment a nation makes in its future" (Kempner and Jurema 2002, p. 334), scholarly findings in European countries on the relationship between happiness and education may be diverse at one time and congruent at another time, irrespective of whether the views come from different parts of the continent, as research results are not consistent as to whether education may or may not guarantee happiness. In the Netherlands, Hartog and Oosterbeek (1998) studied a group of people born around 1940 and pointed out that those respondents with a general and non-vocational secondary education were happier than other schooling groups; and it was one of their conclusions that the highest level of education did not necessarily result in the highest degree of happiness (p. 254). In other investigations, different findings were reported. In Sweden, Gerdtham and Johannesson (2001, p. 556) involved more than 5,000 Swedish adult respondents in their study and revealed that education had a positive

effect on happiness. In the United Kingdom, Oreopoulos (2007, p. 2223) found from a sample of people aged 18-65 in the 1973-1998 Eurobarometer Surveys that compulsory schooling may increase the likelihood of happiness.

Inconsistent observations are also noted in Asian countries. In China, Shu and Zhu (2009) conducted research by using data of 2,000 respondents aged 20-69 from a survey carried out in 2006 and published that among other factors such as gender and age, level of education had only indirect impact on subjective well-being (p. 219), which was referred to by the two authors as perceived quality of life with respect to happiness, enjoyment, and achievement (pp. 193-195). However, the comparative study of Lam and Liu (2014) indicated that people in China with education below the level of high school were significantly less happy than their Chinese fellows with education at high school and degree levels. In another survey involving Japan, Taiwan, South Korea, and China, W.-c. Chen (2012) noticed similarly that people with higher education were happier, as they had more extensive social networks and greater involvements with the wider world.

The relationship of happiness and education is still under debate. O'Brien (2012) advocated that integrating education and positive psychology would help realise sustainable happiness. Jackson and Bingham (2018) thought otherwise, as in their views, happiness could bring positive and negative consequences in education. Gilyazova and Zamoshchanskii (2021) also challenged if happiness in education is "always a good thing" (p. 357) and they argued that both happiness education and unhappiness education should go "hand in hand" (p. 360).

1.3 Statement of the Problems and Research Questions

The current comparative study was proposed arising from the researcher's curiosity of whether the Western-centric conceptions of happiness or the Confucian happiness applies to respondents at the two chosen universities respectively in London and Hong Kong. A comparative approach helps gain more understanding of their perceptions of happiness. The present study aimed at helping reveal issues of happiness of students as well as a few academics and management / administrative staff at two public universities in London and Hong Kong. It also explored and compared their perceptions of happiness from the perspective of Confucianism, with a hope that it could help fill some intellectual vacuum in the study of happiness. The research questions are tabulated in Table 1.1.

Table 1.1 Research Questions

Questions	Research Questions
RQ1	How would students and staff at the University DEF (pseudonym; “DEF” hereafter) and at the University NOP (pseudonym; “NOP” hereafter) perceive happiness respectively?
RQ2	In what ways would responses at DEF be different from those at NOP?
RQ3	Would culture be a significant factor determining the respondents’ perceived happiness?
RQ4	How could the findings be analysed and interpreted from the Confucian perspective?

1.4 Justifications of the Current Research

The title of the current study is “The Happiness of Students and Staff at Two Public Universities respectively in Hong Kong and London: A Comparative Analysis from the Confucian Perspective”. Justifications of conducting the present research and the reasons of (a) choosing the Confucian perspective, (b) it being a comparative study, (c) in Hong Kong and London, (d) at higher educational institutes are elaborated below.

1.4.1 The Confucian Perspective

As mentioned in section 1.2, happiness is culture-sensitive, and the existing studies have been largely oriented from a Western perspective of happiness. The limited number of studies on happiness from the viewpoints of other cultures represents a gap in the wealth of literature. In this regard, the Chinese perspective was chosen owing to the ability of the researcher of the present study to read Chinese. Among the prevalent Chinese philosophies, namely Confucianism, Daoism (or Taoism), and Buddhism, he proposed Confucianism as the perspective for the present study, as it is relevant in at least three aspects: Confucian happiness, its relevance with education, and its global impact.

1.4.1.1 Confucian Happiness

In Confucianism, happiness is not perceived as a personal and inalienable right, but there are two levels of happiness: (a) basic personal needs and (b) one’s contribution to the society at large (Zeng and Guo 2012, pp. 987-988). Confucianism emphasises one’s virtue, his virtuous relationships with others, and the culture (Chen

2013, pp. 262-263). Confucian happiness is attained through living virtuously in harmony with others (Lobel 2017, p. 55) through sharing one's happiness with others (Zheng 2014, p. 186), even at time of poverty and illness (Zhao et al. 1995, p. 595). Confucian happiness does not concern pleasure only, or full fulfilment of personal desires, or accomplishment of high political authority, but rather, it is about ethical pleasure, satisfaction of prudential desires under the restraint of ethical desire, and self awareness of moral innocence (Luo 2019). More discussion about Confucian happiness is made in Chapter Three.

1.4.1.2 Confucianism and Education

Education is another key feature of Confucianism. It was Confucius's teachings to put first people's commitments to personal cultivation (Ames 2011, p. 92), as illustrated in the following paragraph of *Daxue*¹⁰ or *The Great Learning*:

The ancients, in wishing to manifest luminous virtue in the world, first brought good order to their states. In wishing to bring good order to their states, they first regulated their households. In wishing to regulate their households, they first cultivated themselves. In wishing to cultivate themselves, they first rectified their minds. In wishing to rectify their minds, they first made their intentions *cheng* 誠¹¹ [*sic*] (true, genuine, sincere). In wishing to make their intentions *cheng* 誠, they first extended their knowledge to the limit. Extending knowledge to the limit lies in investigating things. Investigating things and then knowledge is perfected. When knowledge is perfected, then intentions become *cheng* 誠. When intentions become *cheng* 誠, then the mind is rectified. Rectify the mind and the self is cultivated. Cultivate the self and the household is regulated. Only after the household is regulated is the state well ordered. Only after the state is well ordered is the world at peace. From the Son of Heaven down to the common people, all without exception should take self-cultivation as the root. For the root to be in disorder and yet the branches to be well ordered is not possible. For what is important to be trivialised or what is trivial to be given

¹⁰ 大學 (*dàxué*)

¹¹ 誠 (*chéng*)

importance should never be the case¹² (*Daxue* 2012, translated by Johnston and Wang, p. 135).

Confucius further said, “In teaching there should be no class distinction¹³ (*The Analects of Confucius* (“*The Analects*” hereafter) 1937, translated by Soothill, p. 174, Book XV, Chapter XXXVIII). This everyone-being-educable principle is a Confucian emphasis on education, acknowledging the existence of individual differences (Lee 1996, pp. 28-29). It is also a Confucian belief that people can make themselves perfect through practices and efforts, as “it is only the very wisest and the very stupidest who cannot change”¹⁴ (*The Analects* 1938, translated by Waley, p. 209, Book XVII, paragraphs 2-3; footnote omitted). Because of this “educable” philosophy, education is of great significance in Confucian-influenced countries or communities (Leung 1998, p. 28). In the Confucian thought, it is important to encircle five areas in education, namely moral, intellectual, physical, social, and aesthetic, so that learners can develop personal virtues (or self-actualisation) and serve the country, on top of gaining knowledge (p. 32).

Confucian higher education is not old-fashioned (Marginson 2011). Confucius’s teachings based on humaneness (*ren*¹⁵), such as lifelong learning, teachers’ being a role model, and moral awareness, still provide a good reference for contemporary education (Tong 2017), as it is “an organic hybrid of old and new, and East and West¹⁶” (Marginson 2011, p. 607). Its philosophy has been referenced widely in, for instance, business management (Opdebeeck and Habisch 2011), character education (Chou, Tu and Huang 2013), special education (Xie and Chen 2015), as well as establishing higher educational systems (Lee 2000).

1.4.1.3 Global Impact of Confucianism

Confucianism is an “international movement” (Berthrong and Berthrong 2000, p. 21) and its impact in contemporary societies is “nothing less than global”

¹² 「古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先修其身；欲修其身者，先正其心；欲正其心者，先誠其意；欲誠其意者，先致其知。致知在格物。物格而後知至，知至而後意誠，意誠而後心正，心正而後身修，身修而後家齊，家齊而後國治，國治而後天下平。自天子以至於庶人，壹是皆以修身為本。其本亂而未治者否矣，其所厚者薄，而其所薄者厚，未之有也！」

¹³ 子曰：「有教無類。」

¹⁴ 子曰：「性相近也，習相遠也。」子曰：「唯上知與下愚，不移。」

¹⁵ 仁 (*rén*)

¹⁶ “East and West” is the exact wording in the cited reference.

(Ivanhoe 2013, p. 263), though others like Max Weber may think otherwise and criticised that Confucianism contributed the least to capitalist development amongst globally important “religions” (cited in Bell and Chaibong 2003, p. 1). While there are different philosophical schools such as Buddhism and Daoism, Confucianism is “[a] primary influence, if not the primary influence, within the Eastern culture” (Ralston et al. 1997, p. 179), and Confucius was the first Chinese philosopher to develop an “earthbound thought system” (Lu 2001, p. 410) and “one of the handful of men who have deeply influenced human history by the force of their personal and intellectual gifts and achievements” (Creel 1953, p. 25). Kupperman (2002, pp. 39-40) argued that while there had been significant developments in the Western ethical philosophy since 1968, the Western philosophers did not take much into account ethical issues that are important in life and the author advocated that they could benefit from the insight of Confucius (p. 52):

What seems largely absent from all of these [Western] philosophies, though, is any systematic account of how people could self-consciously attempt to integrate personal style, connectedness with others, and virtues into a way of life that would both be worth living on a minute-by-minute basis and also be civically useful. There is still no contemporary substitute for what Confucius has to offer (Kupperman 2002, p. 40).

However, Confucius was “greatly misunderstood and misinterpreted to the West” (Creel 1929, p. 71). Kupperman’s advocacy of learning from Confucius may be more readily acceptable by contemporary Western thinkers than their counterparts in the past, as exemplified in the case of Christian Wolff, a German philosophy professor, who was seriously attacked by his university colleagues and the government after he had given a public lecture at the Pietist University of Halle in 1721, where he said, “Confucius is esteemed today by the Chinese just as much as Moses by the Jews, Mohammed by the Turks; yes, just as much as Christ is by ourselves, to the extent that we regard him as a prophet or teacher, given to us by God” (cited in Loudon 2002, pp. 73-74). In fact, Wolff did not say that Confucianism was greater than Christian belief but he found no conflict between them (Chang 2013, p. 434).

At the national level, though some people may perceive the final quarter of the 20th century as “the death knell of Confucianism” (Rozman 2002, p. 11), others may think differently (K.-D. Kim 2017, pp. 209-238), especially seeing the impact of Confucianism on people’s life, values, social economy and enterprise culture in East Asia (Liu 2018). There have been studies on the ethics of Confucianism with a special focus on identifying how cultural traits have supported the success in the East Asian

countries (Lee 1996, p. 25). An example came from a survey of Boix-Mansilla and colleagues (2016) involving fifty-four business leaders of large global companies and leading business schools, where one of the respondents' reflections was that the accommodating and inclusive nature of Confucian culture led to the economic success in China over the past three decades (p. 8). In fact, a few contemporary political leaders in East Asia still advocate Confucianism. For example, the late Lee Kuan Yew, the founding father of Singapore, was a proponent of Confucian values in the process of democratisation (Shin 2012, pp. 3-4). In contemporary China, Confucianism started to revive in the 1990s in the academic field, followed by a rapid evolvement at the populace level in the ten years after 2000 (Billioud 2011, pp. 286-287). Xi Jinping¹⁷, the Chinese President cum the top leader of the Chinese Communist Party, also sang Confucius's praises highly in a speech in September 2014 to commemorate his 2,565th birthday, where he said,

The Chinese nation has always been peace-loving. Our love for peace is also deeply rooted in Confucianism. ... Studying Confucius and Confucianism is an important approach to understanding the national characteristics of the Chinese as well as the historical roots of the spiritual world of the present-day Chinese (Xi 2014, the 5th and 25th paragraphs).

At the international level, Confucianism is confined not merely to ethnic Chinese, but it covers three "symbolic worlds": (a) Chinese societies in China, Taiwan, Hong Kong, and Singapore; (b) Chinese in other countries; and (c) non-Chinese people who understand Chinese culture (Liu 2003, p. 142). Confucianism does make an impact on the world, though its philosophy has rooted in the traditional system of thought of the East Asian cultures (Joshnloo 2014, p. 477). For instance, Confucius was introduced in 1615 as "[t]he greatest philosopher of all the Chinese" (Trigault 1916, cited in Rowbotham 1945, p. 224). In addition, Confucianism has been prevalent in Europe (Mungello 2009, p. 114) and in the United States since Benjamin Franklin disseminated Confucian ideas in the 1720s (D. Wang 2011, p. 5). In the UK, William Temple, an English statesman and diplomat in the 17th century, was described as "the first English man of letters to be influenced by Confucian thought" (Rowbotham 1945, p. 236). Universities in Europe, North America and Australasia have made Confucianism a teaching subject (Yao 2003b, p. viii).

¹⁷ 习近平 (*xíjìnpíng*)

At the personal level, Confucius's centuries-old wisdom is still applicable for people today to achieve spiritual happiness (Yu 2009, p. 11), as his teachings guide them to nourish inner hearts and make right choices (p. 32). This applies to Chinese and Western practitioners, as the latter could learn from Confucius to develop people with constructive styles of thought and actions in the field of ethics, an area to which contemporary Western philosophers may have paid less attention (Kupperman 2002, p. 52). In particular, Confucian familism as the basic unit of a society helps individuals to develop moral behaviours (Shin 2012, p. 181), as exemplified by one of the Confucius's teachings in *The Analects* as follows:

Master Yu¹⁸ said, Those who in private life behave well towards their parents and elder brothers, in public life seldom show a disposition to resist the authority of their superiors. And as for such men starting a revolution, no instance of it has ever occurred. It is upon the trunk that a gentleman¹⁹ works. When that is firmly set up, the Way grows. And surely proper behaviour towards parents and elder brothers is the trunk of Goodness?²⁰ [*sic*] (*The Analects* 1938, translated by Waley, p. 83, Book I, paragraph 2; footnotes omitted)

Chang (2013, p. 69) suggested that the world be made better when more and more people become interested in the Confucian concept of humaneness (*ren*²¹), where hate is replaced with love, happiness is pursued rather than gain, and people work and unite together like family members.

¹⁸ 有子 (yǒuzǐ); a student of Confucius.

¹⁹ “gentleman” is the exact wording in the translation work. In Confucianism, “gentleman” as translated means *junzi* (*jūnzǐ*; 君子), which was a term existing and used before the time of Confucius (Li 2010a, p. 55). In the Confucian perspective, Confucius said, “The gentleman is versed in what is moral. The small man is versed in what is profitable” (子曰：「君子喻於義，小人喻於利。」) (*The Analects* 2008, translated by Yang and Lau, pp. 58-60, Book 4, paragraph 16). *Liang Qichao* (*liáng qǐchāo*; 梁啟超) (1873-1929), a scholar in the late Qing Dynasty (1644-1912), was of the view that the word “gentleman” has the closest meaning of *junzi* in Chinese (Liang 1936, p. 13).

²⁰ 有子曰：「其為人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其為仁之本與！」

²¹ 仁 (*rén*)

1.4.2 A Comparative Study

A comparative study is essential as people differ in their interpretations of happiness. With particular reference to the current study, Chinese people are generally believed to be instilled with Confucian values, but they have been increasingly influenced by Western values in recent decades arising from socioeconomic changes (Qian and Qian 2015, p. 62). A comparative study is therefore proposed, trying to understand if Confucianism is still a significant factor differentiating Chinese's perceptions of happiness from those prevalent in the Western cultures. More discussion is in Chapter Two.

1.4.3 Comparison: Hong Kong and London

Hong Kong and London are chosen for comparison. Hong Kong had been a British colony for over a century before the return of its sovereignty to China on 1 July 1997 and it has inherited British systems such as a common law system “very similar to that of its colonial masters” (Dobinson and Roebuck 1998, p. 1) and an educational system “[mirroring] very much the structure of the British model” (Deng 2009, p. 586). Another justification comes from a general view that while both Hong Kong and London are modern cities, the former, though once was a British colony, is a Chinese society under the profound influence of traditional Confucian philosophy, where maintenance of familial relationship is considered an important duty of each family member (Aryee et al. 1999, pp. 260-261).

From a pragmatic perspective of research, a researcher needs to consider “how best [he could] collect, amass, aggregate, understand, and extract information from the world in any particular situation” (Epstein and King 2002, pp. 201-202). As the researcher of the present study physically lives in Hong Kong and he has local personal networks, Hong Kong furnishes him with great potential to conduct studies like the present one. He has also had a network with DEF in London and it provided an enhanced possibility for the current comparative study. In the present design, respondents comprising mainly students as well as a few management / administrative staff and academics came from DEF in London and NOP in Hong Kong. Justifications of the selection of these two universities will be given in Chapter Four.

1.4.4 Higher Education

The importance of higher education has been growing worldwide in both developed jurisdictions like Europe (Brennan and Teichler 2008, p. 260) and developing regions like East Asia (World Bank 2012). Enhanced access, funding

accountability, quality, and managerial efficiency become a global trend for higher education (Mok 2003, p. 119). Corresponding changes in educational systems, structures, and contents have been institutionalising the nature and meaning of higher education and such institutionalised higher education applies not uncommonly across the globe (Meyer et al. 2007, p. 187). However, the institutionalisation of higher education may have a profound bearing on people's happiness in the long run, as Gibbs (2014, p. 40) put it,

The notion that education as being desirable for happiness becomes lost in institutionalised education. The goals of our being in an Aristotelian sense of *eudaimonia* were lost, and *techne* rather than *praxis* predominated. The institutions killed edification for profit, and what was taken to be an educated person became an accredited person, a person of technological being.

Gibbs (2015, p. 54) further added that it is not the purpose of higher education to make others happy but allow students to have personal contentment explored through reckoning their potentialities and limitations. The research of Shin and Jung (2014) echoed the words of Gibbs (2014, 2015), where they studied job satisfaction and job stress across nineteen higher education systems by using data from an international comparative survey collected in 2007-2008. Among other findings, they pointed out that the respondents with high academic job stress came from strong market-driven countries, and market-oriented managerial reforms were the main source of academic stress.

Happiness of the university communities has attracted the public's eyes in recent years. In the UK, *Times Higher Education* commenced to conduct online surveys in 2014 (Parr 2014) and published subsequently a series of reports on the degree of happiness of university staff (Parr 2014, 2015; Grove 2016, 2017; Bothwell 2018). Similar popularity is also noticeable in academic works, albeit from different perspectives. Yetim (2003) involved students and academicians of a Turkish university to test the impact of individualism/collectivism, self-esteem, and feeling of mastery on life satisfaction. Powdyel (2005) discussed the role of universities as a vehicle to further the achievement of gross national happiness. Martín, Perles and Canto (2010) studied 320 students at a university in Spain to examine the three orientations towards happiness, namely pleasure, meaning and engagement, and their relation to life satisfaction and the perception of happiness. Packer (2013) evaluated how faculties may change their attitudes and enhance their gross personal happiness by perceiving themselves as confident and competent academic writers. Aziz and colleagues (2014) reported the relationship between personality and happiness among

academicians in Malaysia. Lesani and his research team (2016) measured the degree of happiness of 541 medical and paramedical students at a university in Iran in terms of socio-demographic variables. Dar and Wani (2017) examined university students' happiness, optimism and self-esteem in India. Seo and colleagues (2018) involved 2,338 university students in Korea and carried out a cross-section study on the impact of happiness and life satisfaction on depressive symptoms. Ito and others (2019) measured the cultural similarities and differences with regard to types of happiness and leisure activities among Canadian, Chinese, and Japanese university students. Satici and Deniz (2020) studied 320 university students in Turkey to scrutinise the mediational role of smartphone addiction in the relationship between subjective happiness and emotion regulation. It seems it is a non-refutable fact that happiness at universities has aroused more and more attention. The present study also focused on students as well as some academic, administrative and managerial staff at the two selected universities respectively in Hong Kong and London.

1.5 Research Methodology

The current research is a comparative study, adopting a quantitative approach. More details about the research design, research methodology, data collection and analysis, etc. are discussed in Chapter Four.

1.6 Scope of the Study

Happiness and Confucianism are two important but distinct disciplines. Scholars and practitioners have been examining them for centuries (e.g. Norrish and Vella-Brodrick 2008, p. 393; Yao 2003b, p. viii), both in connection with the intra-national (e.g. DeLeire and Kalil 2010; Ryu and Cervero 2011) and cross-territory perspectives (e.g. Veenhoven 2009; Robertson 2000), where they devote their time, efforts, energies, and resources, trying to explore what constitutes and how to live a meaningful life. However, for a doctoral study like the current one, it would be unrealistically ambitious if every parameter ever explored, studied, debated, or argued in these two giant fields of thoughts was set in this investigation. Instead, the scope of this study was limited to a quantitative survey from the Confucian perspective on the perceived happiness of students and some academics at a university in Hong Kong and another one in London for comparison purpose.

1.7 Originality of the Research

The present study took a non-traditional approach. It involved happiness, Confucianism, and students and staff from two universities. Happiness and Confucianism are two disciplines not often brought together. Less than ten articles concerning both happiness and Confucianism were identified after two rounds of academic research with 900 publications. In the first round of literature review conducted in late February 2017, “Confucianism” and “happiness” were used as keywords for searches and 23,600 results came up. 45 pages of the online results, with 10 results on each page, were scanned to check titles of publications and the associated keyword-highlights displayed. Because of the researcher’s language limitation, only those written in English and Chinese were read. For borderline cases such as an article bearing a title with “Chinese” and “happiness” but without “Confucianism”, their abstracts and keywords if available were reviewed. Keyword searches within a document where appropriate were also arranged. After putting aside genuine discussion papers, this research subsequently identified six research papers: three qualitative studies, two quantitative surveys, and one with the mixed-method approach. Five of them involved a same scholar as the first author, namely “Luo Lu”. There is a seventh discussion paper with critical examination on the methodology of Lu (2001). This research process also helped spot an article written in Chinese by two Taiwanese scholars, Yang and Cheng (1987), with an English title of *Confucianism[s]ed values, individual modernity, and organi[s]ational behavio[u]r: an empirical test of the post-Confucian hypothesis*²². This article is not directly relevant to the research of happiness but it contained research instruments in relation to values of Confucianism, which served as a good reference for the current study in the initial attempts to identify an appropriate measurement instrument.

The second round of literature research was conducted in early August 2020. The two same keywords were used for the search. There were approximately 36,000 results found. The search was refined to look for publications between 2017 and 2020, so as to check relevant research papers published since the first round in February 2017. Subsequently around 7,990 results were identified. For this research a repeated scanning process was carried out of 45 pages (with 10 results each) of the online results as described in the preceding paragraph. After the scanning it identified two articles seemingly relevant to the studies on Confucianism and happiness. In other words, there are a total of nine articles found in the two research processes.

²² The original title in Chinese: “傳統價值觀、個人現代性及組織行為：後儒家假說的一項微觀驗證”.

A summary of the nine results is depicted in Table 1.2. Among the nine articles identified out of 900 publications, the study scopes of seven articles are not comparable to the present doctoral study:

- (a) Lu and Shih (1997b) and Lu (2001) were qualitative surveys in Taiwan and they were not comparative in nature.
- (b) Davey, Chen and Lau (2009) was a comparative mix-method study on peasants living in rural China and residents of Hong Kong, not on university people.
- (c) Lu, Gilmour, Kao, Weng et al. (2001) was a quantitative research using different instruments to compare cultural-general determinants of community adults in Taiwan and in the UK, not about university people, either.
- (d) Ip (2013) examined the qualitative methodology of Lu (2001).
- (e) H. Kim (2017) explored the relationship between the Confucian values and organisational humour, not happiness of university people.
- (f) Zhang, Zou and Jiang (2019) examined the association between religion and happiness among urban and rural residents of China, involving Confucianism as one of the “religions” in the study but having no focus on university people.

Only two articles in Table 1.2 are similar to the present study, namely Lu, Gilmour and Kao (2001) as well as Lu and Gilmour (2004). These two were both comparative investigations on happiness using quantitative and qualitative methods respectively on university students, but they did not involve university staff as respondents as proposed in the present research. In addition, these two studies were published around two decades ago. As people’s definition of happiness may change over time (Kim-Prieto et al. 2005), the current investigation study appears timely to update any possible changes in perception of happiness from the perspective of Confucianism.

1.8 Significance of the Research

The present study is significant in the following aspects:

- (a) It investigated the perceived happiness of students as well as a few management / administrative staff and academics at two universities respectively in Hong Kong and London and provided an opportunity to compare and discuss the findings from the two universities.

- (b) The number of happiness studies from the Confucian perspective is rare, as discussed in the section of “Originality of the Research” above.

Some philosophers may have an “infuriating” habit of analysing a question instead of providing answers to it (Eagleton 2007, p. 1). The current study tries to serve both limbs through the Confucian points of view, with special reference to comparing the perceived happiness of those at the two selected universities respectively in the two cities.

Table 1.2 Papers Identified After Two Rounds of Basic Literature Research (Respectively in Late February 2017 and Early August 2020)

No.	Authors	Titles	Nature of study	Dates of basic literature research
1	Lu and Shih (1997b)	Sources of happiness: a qualitative approach	A qualitative study in Taiwan to develop a typology of happiness.	February 2017
2	Lu (2001)	Understanding happiness: a look into the Chinese folk psychology	A qualitative survey to study Taiwanese university students' perceptions of happiness	February 2017
3	Lu, Gilmour and Kao (2001)	Cultural values and happiness: an East-West dialogue	A quantitative comparative study on the relationships between cultural values and experiences of happiness in two groups of university students, namely Taiwanese and British students.	February 2017
4	Lu, Gilmour, Kao, Weng et al. (2001)	Two ways to achieve happiness: when the East meets the West	A quantitative comparative survey using different instruments to test cultural-general determinants of happiness by comparing Taiwanese and British.	February 2017
5	Lu and Gilmour (2004)	Culture and conceptions of happiness: individual oriented and social oriented SWB	A qualitative comparative study on conceptions of happiness of Caucasian American undergraduate students in comparison with Chinese conceptions surveyed in a previous study.	February 2017
6	Davey, Chen and Lau (2009)	'Peace in a thatched hut — that is happiness': subjective well-being among peasants in rural China	A mixed-method study on subjective well-being of peasants living in rural China, comparing a previous study about residents in Hong Kong.	February 2017
7	Ip (2013)	Misrepresenting Chinese folk	A discussion paper criticising the methodology of Lu (2001) as	February 2017

Table 1.2 Papers Identified After Two Rounds of Basic Literature Research (Respectively in Late February 2017 and Early August 2020)

No.	Authors	Titles	Nature of study	Dates of basic literature research
		happiness: a critique of a study	problematic (Ip 2013, p. 696) and the claims made by Lu (2001) as “misleading, oversimplified, unbalanced, and with weak or no evidential support” (Ip 2013, p. 698).	
8	H. Kim (2017)	Laughing in harmony: humour and Confucian relationships in South Korean organisations	A doctoral thesis employing the qualitative research method to explore the relationship between organisational humour and the Confucian values of harmony and formality as well as the Confucian unequal relationship structures.	August 2020
9	Zhang, Zou and Jiang (2019)	One religion, two tales: religion and happiness in urban and rural areas of China	An examination of the association between religions and happiness among urban and rural residents of China, by using data from a nationwide survey in 2007, where the number of respondents affiliated with Confucianism as one of the “religions” was too small to conduct valid regression analyses (p. 5).	August 2020

1.9 A Working Definition of Happiness

To facilitate the present research, there is a need for a concise definition of happiness. In Confucianism, humaneness or compassion (*ren*²³) is the complete embrace of all separate virtues and achievement of human excellence (Schwartz 1985, p. 75). It is an “inalienable inner necessity” and one of the central social values of Confucianism, as well as the basis of social life (Chan and King 2017, p. 413). People may achieve Confucian happiness through the discovery of one’s inner peace (Yu 2009, p. 21) and “knowledge, benevolence, and harmony of the group” (Wu 1992, cited in Lu 2001, p. 411), by virtue of one’s conscience arising from the personal loyalty to ideals (Berthrong, 2005, pp. 88-89) or finding an everlasting world of reason (Lu 2001, p. 411). From Confucians’ perspective, there are boundaries in physical happiness but none in metaphysical or virtuous happiness (Shan 2012, p. 215). However, Ip (2013) criticised that happiness conceptualised as “person-based, mentalist and subjective” without objective considerations in social, environmental, economic, or political areas was “so counter-intuitive to the common sense and mundane experiences of even the casual observer of Chinese happiness” (pp. 696-697) and he said that the origins of Confucian happiness came from “filial piety, family bliss, personal moral integrity, morality-constrained desires satisfaction and educating people” (p. 699).

Evidential support is essential for a working definition of happiness, as per the critical comments of Ip (2013, p. 698) on the need of providing textual evidence from the classic books of Confucianism to support any claims about the Confucian happiness. While the Confucian attributes of happiness relate more to one’s inner space (Yu 2009, p. 21), rather than external factors like living conditions (Bowling and Windsor 2001, p. 74), such “whole-hearted internali[s]ation conception” as endorsed in *The Analects* does not “extinguish” totally people’s normal attachments to externalities (Cokelet 2020). In fact, the inner-space prerequisite for happiness has been mentioned more than once in *The Analects*, which is generally considered “the most reliable source of Confucius’ [*sic*] doctrines” (Chan 1963, p. 14). Here below are a few examples extracted from different translated copies.

The Master said, To learn and at due times to repeat what one has learnt, is that not after all a pleasure? That friends should come to one from afar, is this not after all delightful? To remain unsoured [*sic*] even though one’s merits are unrecognised by others, is that not after

²³ 仁 (*ren*)

all what is expected of a gentleman?²⁴ (*The Analects* 1938, translated by Waley, p. 83, Book I, paragraph 1; footnotes omitted)

The Master said: “To know something is not as good as loving it; to love something is not as good as rejoicing in it.”²⁵ (*The Analects* 1997a, translated by Leys, p. 27, Chapter 6, paragraph 6.20)

The Master heard the shao in Qi²⁶ and for three months did not notice the taste of the meat he ate. He said, “I never dreamt that the joys of music could reach such heights.”²⁷ (*The Analects* 2009, translated by Yang and Lau, pp. 86-87, Book 7, paragraph 14; footnote omitted)

The Duke of Shê asked Tsū Lu²⁸ what he thought about Confucius, but Tsū Lu returned him no answer. ‘Why did you not say’, said the Master, ‘he is simply a man so eager for improvement that he forgets his food, so happy therein that he forgets his sorrows, and so does not observe that old age is at hand?’²⁹ (*The Analects* 1937, translated by Soothhill, p. 64, Book VII, Chapter XVIII; Arabic paragraph numbers and an endnote omitted)

The Master said, authoritative words – one can fail to heed them? But what is important is that they bring about a change in you. Words of friendly advice – can one fail to delight in them? But what is important is to interpret them correctly. To delight but not interpret, to heed but not change – I can do nothing with those who take that approach.³⁰ (*The Analects* 2007, translated by Watson, p. 63, Book Nine, paragraph 24)

²⁴ 子曰：「學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不慍，不亦君子乎？」

²⁵ 子曰：「知之者不如好之者，好之者不如樂之者。」

²⁶ 齊 (qi); the State of Ch'i (or the State of Qi).

²⁷ 子在齊聞韶，三月不知肉味。曰：「不圖為樂之至於斯也！」

²⁸ 子路 (zilu); a student of Confucius.

²⁹ 葉公問孔子於子路，子路不對。子曰：「女奚不曰，其為人也，發憤忘食，樂以忘憂，不知老之將至云爾。」

³⁰ 子曰：「法語之言，能無從乎？改之為貴。巽與之言，能無說乎？繹之為貴。說而不繹，從而不改，吾末如之何也已矣。」

With reference to the above scholarly works and the texts from *The Analects*, the following working definition for this study was proposed:

Confucian happiness is people's perceived internal peace attained through self-fulfilment, self-improvement, and harmonious relationship with others, and is free from others' views, the external environment, and other materialistic attributes of the external world.

1.10 Structure of the Thesis

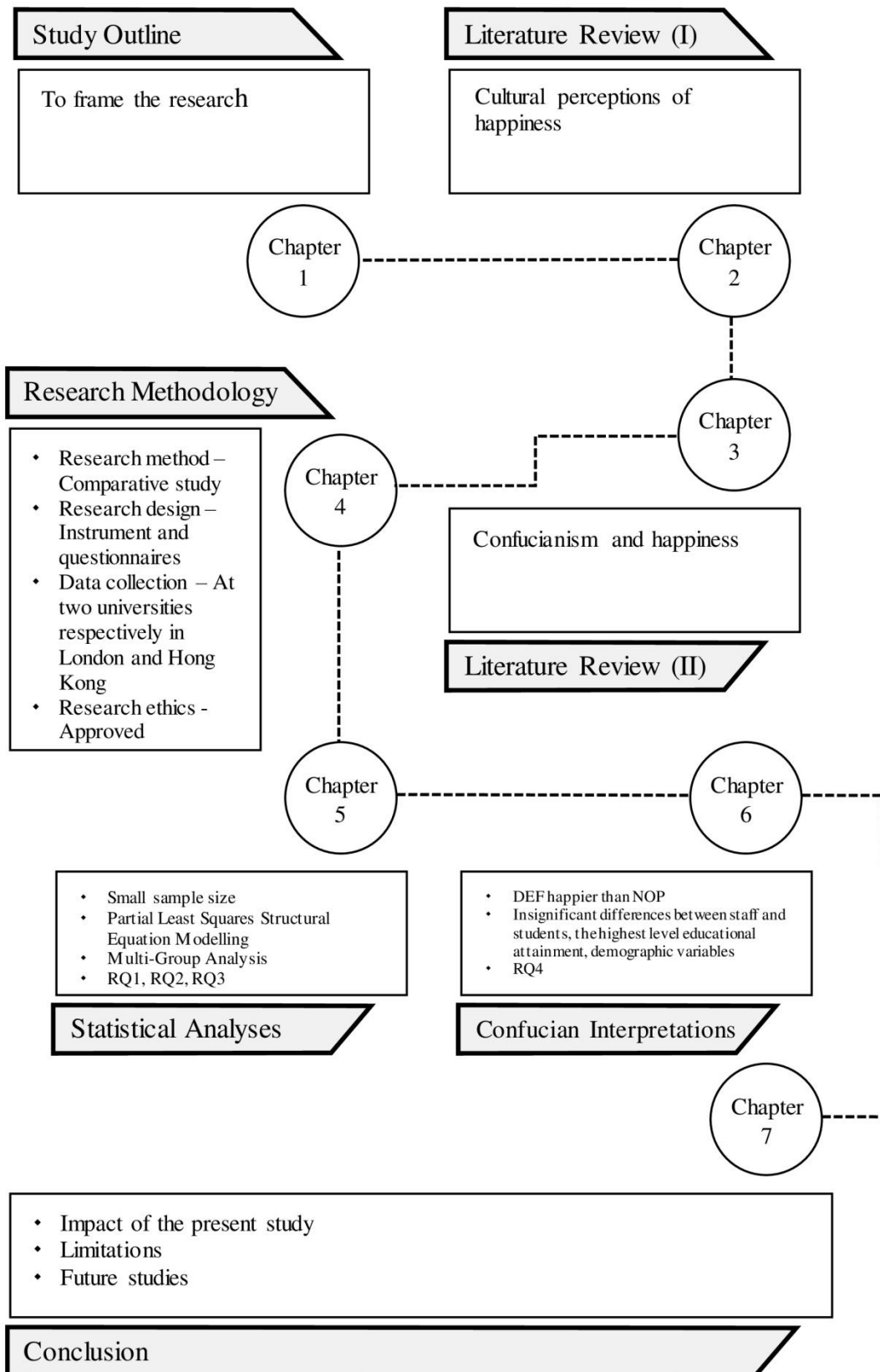
The skeleton of this thesis is composed of seven chapters. Chapter One gives an outline of the study. Chapter Two is a literature review of cultural perceptions of happiness. Chapter Three examines happiness from the Confucian perspective. Chapter Four discusses the research methodology and design, data collection, as well as ethical issues in research. Chapter Five analyses the data collected and examines research results. Chapter Six interprets the findings from the Confucian perspective. Chapter Seven is the concluding chapter, which reviews the research background, remarks the impact of this study, highlights its limitations, suggests future studies, and concludes the thesis. Following the last chapter are a list of bibliography and four appendices. In particular, Appendices A-C were authored by the researcher of the present study as background information:

- (a) Appendix A: literature review on Confucius, Confucianism, Neo-Confucianism, and contemporary Confucianism,
- (b) Appendix B: A brief review on *The Analects of Confucius*, and
- (c) Appendix C: Neo-Confucians' responses to "Happiness of Confucius and Yan Hui" (*Kong Yan Lechu*).³¹

Appendix D is an abridged sample of the questionnaire. A glossary of Chinese terms and transliteration has also been prepared as one of the front matters for reference. An outline of the structure of the thesis is shown in Figure 1.1.

³¹ 「孔顏樂處」(*kǒng yán lè chǔ*)

Figure 1.1 Sketch Outline of the Thesis



1.11 Translations

There are different translations in English of Chinese teachings such as *The Analects*. For instance, there have been over 40 English versions of *The Analects* and a study comparing the versions of James Legge and Ku Hungming concluded that these versions stand for different style-heterisation and naturalisation and it is “impossible for [the author] to tell which one is better” (Yang 2014, p. 68). In this thesis, translated versions which, according to the views of the researcher of the present study, provide clear teachings are referred to.

1.12 *The Analects*

*The Analects*³² is one of the authoritative books of Confucianism and its impact is prevalent on people’s living in China, Taiwan, Hong Kong, Japan, Vietnam, Singapore, South Korea, and North Korea (Chau 1996, p. 45), in addition to other societies in East and Southeast Asia and other territories in the globe (Chong, written in C. Tan 2014, Foreword, p. xi). *The Analects* is mainly referred to in this thesis in the discussion of Confucianism and Confucian happiness. A brief discussion of *The Analects* is annexed in Appendix B.

1.13 Chapter Conclusion

Chapter One is an introductory chapter providing a blueprint of the present research. It justifies this study by explaining the importance of happiness and its relationship with education, the reasons for choosing the Confucian perspective, the need for a comparative study, and the ideas behind the focus on universities. It highlights that culture has had impact on happiness, but the trend of contemporary happiness studies has been broadly oriented by a Western perspective of happiness. In view of this bias, this research presents a study on happiness from the perspective of Confucianism, and this is important in at least three respects: Confucian happiness, its relevance to education, and its global impact. The purpose and nature of the study is presented and its originality explained, namely investigating the perceived happiness of students as well as a few management / administrative staff and academics at the two universities, and it is a happiness survey from the Confucian perspective. A working definition of happiness is offered before sharing the thesis structure towards the end of the chapter.

³² 《論語》 (*lúnyǔ*)

There are seven chapters in this thesis. In the coming Chapters Two and Three, findings of the literature review, which is “a synthetic review and summary of what is known and unknown regarding the topic of a scholarly body of work, including the current work’s place within the existing knowledge” (Maggio, Sewell and Artino 2016, p. 297), are distilled to provide a knowledge context on which the knowledge claims of this research can be validated.

CHAPTER TWO

Literature Review: Cultural Perceptions of Happiness

2.1 Chapter Summary

This chapter discusses cultural impact on happiness. It reviews conceptions of happiness briefly in Western and Chinese cultures.

2.2 Introduction

Happiness has been a theme that remains prominent in philosophical discourse for centuries, where Plato, Aristotle, and Augustine, for example, saw happiness as a universal desire of people (Stones and Kozma 1980, p. 273). Despite the ubiquitous wish for happiness, what people desire actually is not universal (Lu, Gilmour and Kao 2001, p. 477). They see the nature of happiness diversely, and what constitutes happiness may be subject to their perceptions of happiness, for instance, an elusive emotion, a transient moment, distinctive individual feelings, an instinctive personal responsibility, a duty through positive thinking, or a biological or chemical process within a body (Ott 2017, p. 315). In addition, happiness may rise and fall within individuals and between people and occasionally become inert (Howell and Rodzon 2009, p. 435). Apart from dissimilarly perceived natures of happiness, people have had various concepts of happiness that may lie along a continuum with two polar extremes – subjective and objective (Frey and Stutzer 2002, p. 4). There are different terms to classify happiness, e.g. subjective or objective well-being, positive emotion, life satisfaction, and the absence of negative emotions or psychological distress (Lu and Shih 1997b, pp. 181-182). To complicate the issue more, research has shown that happiness is not an antonym of unhappiness (Bradburn 1969). Joshanloo and colleagues (2014) even validated statistically a fear of happiness scale to measure happiness across cultures.

2.3 Cultural Impact on Happiness

Culture has been regarded a significant determinant influencing happiness (Ye, Ng and Lian 2015). Happiness has been an area of concern for generations across cultures and time (Oishi et al. 2013). In a book chapter discussing subjective well-being, Diener and Suh (1999, pp. 443-444) had some observations on the cultural impact:

[In] the Latin nations, such as Colombia, there is a tendency to view pleasant emotions as desirable ... In contrast, in Confucian cultures, such as China, there tends to be relatively more acceptance of unpleasant emotions and relatively less acceptance of pleasant emotions ... In China the ideal level of life satisfaction was considered to be neutrality – neither satisfied nor dissatisfied.

Hajdu and Hajdu (2016) conducted a controlled study on the effect of culture on life satisfaction. They used data from a European survey and found that migrants coming from countries with high levels of life satisfaction had higher life satisfaction than those from countries with low levels of life satisfaction. In a comparative study, Shin (2010) reported both cross-cultural differences and similarities in the conceptions of happiness. In English speaking countries consisting of the United States, Russia and Australia, people's conceptions were more multidimensional than those from Confucian countries comprising Japan, China and India. On the other hand, all of them perceived similarly that their most pervasive and powerful influence on happiness came from their psychological sense of relative achievement or deprivation, suggesting that financial resources such as expansion of goods and services alone could not cause happiness.

People usually discuss happiness from the perspective of Western cultures (Selin and Davey 2012, p. 1) and most studies on happiness are culturally biased towards the Western conceptions as discussed in section 1.2.1, but this does not mean that people in other cultures conform to a Western conception of happiness. As Lu and Gilmour (2006, pp. 37-38) pointed out, people in the Western cultures tend to perceive happiness as a personal right and responsibility to attain one's own happiness, whilst people in the East Asian culture take social responsibility and harmony into account, on top of individuals' happiness. It is under this context that the current study was conducted. In the following sections, a brief account of happiness is given from the conceptions of Western cultures and Chinese culture. Chapter Three discusses Confucianism and happiness.

2.4 Western Conceptions of Happiness

What is happiness? This is an old question “probably as old as mankind itself” (Frey and Stutzer 2002, p. 3) and the debate about it goes endlessly for ages (Seligman 2003, p. 127). Western philosophers such as Plato (Fox 1987, p. 200), Aristotle (Kesebir and Diener 2008, p. 117) and Jeremy Bentham (Shin and Johnson

1978, p. 475), psychologists and therapists (e.g. Graham 2008, p. 72), as well as scientists and academicians (e.g. Diener 2009, pp. 1-2) have been examining various concepts of happiness and exploring differences and similarities of happiness with other concepts such as well-being and flourishing (e.g. Seligman 2011).

2.4.1 Historic Review of Western Conceptions of Happiness

Happiness has been a topic of concern in moral philosophy since the ancient Greek period (Cahn and Vitrano 2008, p. vii). Democritus, Socrates, Plato, Aristotle, the Stoics, and Epicureans were among the first Western philosophers who deliberated over the pursuit of happiness (Szentagotai and David 2013, p. 121). Others such as Seneca, Michel de Montaigne, Arthur Schopenhauer, and Friedrich Nietzsche (Rustomjee 2007, p. 528) also attempted to answer questions about happiness like what it is and how people could achieve it. A brief introduction of a selected few Western philosophers' works is given below as examples.

Socrates (469-399 B.C.E.) is a central figure in the philosophy of happiness, but he did not leave a coherent system of thought or any manuscripts about happiness, and most of his teachings came from his student, Plato (McMahon 2006, p. 24). To Socrates, happiness does not come from external factors like health, beauty, wealth, and good birth (Dimas 2002, p. 3), but from living a virtuous life with honesty and openheartedness, no matter whether there are difficulties and troubles in living or whether there are achievements or successes (Thompson 2004, p. 143). In his philosophy, living a virtuous, happier, and good life with virtues like moderation, justice, courage, wisdom, and knowledge is indispensable for nourishing a good character and a balanced lifestyle (Yacobi 2015, p. 85).

Plato's happiness is closely knitted with justice (Götz 1995, p. 116). Justice was once considered as virtue (O'Neill 1996, p. 9) and the latter was regarded a basic component of happiness for both individuals and the City (Morrison 2001, p. 7). In *Republic*, Plato provided a defence to demonstrate the preference of justice over injustice (Singpurwalla 2006, p. 263). A number of scholars treated this defence as primarily eudaimonist for a just life being happier than an unjust life (Butler 2002, p. 1). However, Plato's happiness has been challenged and considered fallacious (e.g. Sachs 1963) because of his failure to explain satisfactorily and philosophically, for example, the relation between justice and happiness (Beatty 1976, p. 545), the difference between justice in individuals and justice in a state, whether philosophers are the most competent judges to decide pleasure, whether pleasure is a process, and whether the most pleasant life is equivalent to the happiest life, etc. (Dahl 1991, p. 812).

In Aristotle's teachings, there are two perspectives of happiness: eudaimonia and intellectualist view (Noddings 2003, p. 10). Being one of the principal representatives of eudaimonism (Wood 1996, p. 142), Aristotle did not entirely agree with Plato, as he believed that the possession of virtue alone was not sufficient for a happy life and the key to success lies in the exercise of virtue (Morrison 2001, p. 20). In his view, people experience eudaimonia through living virtuously (Ng et al. 2003, p. 320). In addition to virtue, other spiritual goods were also important, including, for instance, corporeal goods such as strength, good health, and beauty, as well as external goods such as fortune, good children and heredity, and prestige (S. Bok 2010, p. 47). With respect to Aristotle's second perspective, the intellectualist view regarded happiness as theoretical or contemplative thought, which surpasses wisdom and activities (Noddings 2003, p. 10). Such two teachings of Aristotle however led to some controversies. According to Boroş (2014), Aristotle's eudaimonia being the highest good as mentioned in the first book of *Nicomachean Ethics* contradicts his intellectualist view in the tenth book where contemplation would equal happiness. Bartlett (2008, p. 685) argued that such contradiction could be cleared up if people realise that the word "virtue" is an ambiguous term in *Nicomachean Ethics* bearing two meanings: intellectual (contemplative) and moral. Rivals of Platonism also criticised that it being developed from Plato's philosophy, Aristotle's happiness is "not so useful as an ethical concept" (Greene 1953, p. 55).

Immanuel Kant (1724-1804) defined happiness as "the state of a rational being in the world in the whole of whose existence *everything goes according to his wish and will* [emphasis added], and rests, therefore, on the harmony of nature with his whole end as well as with the essential determining ground of his will" (1996, p. 240). Kant did not discuss happiness much in his ethical theories (Hughes 2004, p. 61), but insistently regarded happiness as an essential part of the highest good (cited in Denis 2006, p. 524). The happiness contained in the highest good is the unselfish end of happiness not limited to oneself but of all (Guyer 2000, p. 406). Kant's perspectives of happiness are subject to disputes, although Hill (1999, p. 175) noted that only some of them are indefensible and others may arise from misunderstanding or are not controversial at all. One possible misunderstanding may come from the relationship between happiness and virtue, where S. Bok observed (2010, pp. 49-50) that Kant, in his *Groundwork of the Metaphysics of Morals* published in 1780, disposed of philosophical and long-discussed contributors to happiness such as virtues, talents, courage, and gifts of fortune and argued that without a good will, no happiness exists. In fact, Kant (1996, p. 229) wrote in *Practical Philosophy* explicitly that happiness joins virtue together to establish the highest good.

Jeremy Bentham (1748-1832) is the father of utilitarianism (Faure 2013, p. 61). He outlined a principle of greatest happiness or greatest felicity in *Introduction to the Principles of Morals and Legislation* (1822, cited in Burns and Hart 1996, p. 11, Chapter I, Note a), where a government functions to direct “men’s actions to the production of the greatest possible quantity of happiness” (p. 282, Chapter XVII, paragraph 2) and to measure whether actions are right and wrong (Burns 2005, p. 46). Mill (1806-1873), a successor supporting Bentham’s theory (Schofield 2013, p. 241), wrote in *Utilitarianism*,

The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure (Mill 1962, p. 257, Chapter II).

Despite his support, Mill departed from Bentham to some extent as he accepted that in terms of the quantity of happiness, it is not the sum of unrelated happy encounters but an orderly entirety; also, the mere consideration of the quantity is not sufficient and one has to take the quality of happiness into account (Norman 1995, p. 332).

There were in fact objections to Bentham’s views. There was criticism that happiness being undefined, unmeasurable, and fleeting makes the philosophy meaningless, inconsequential, and unrealistic to gain endurance of happiness (Smart and Williams 1973, cited in Veenhoven 2003a, p. 128). The use of political means to boost happiness is also controversial (de Prycker 2010, p. 594). The utilitarian approach may suggest that it is justifiable for any loss to a particular person, irrespective of the size of loss, if the collective gain in happiness for other people is larger than the individual loss (Brülde and Bykvist 2010, p. 547). However, D. Bok (2010, p. 5) argued,

Neither [Bentham] nor his supporters could explain how to measure the intensity and the duration of pleasures and pains let alone how to aggregate the myriad sensations experienced by millions of citizens in order to determine the net effect of legislative proposals. As a result, his felicific calculus remained for many decades a subject suitable only for abstract discussions by political scientists, philosophers and their students.

Rawls (1958) also alerted that the utilitarian principle of justice does not apply to a scenario where the greater advantages of people in one position would outweigh others' disadvantages in another position (p. 168), unless everyone has had a fair opportunity to gain advantages or suffer from disadvantages attached to each position (p. 165). Bentham's principle is also subject to review in contemporary societies. In England, there were debates as to whether policy-making should be based on scientific data about happiness and happiness indicators (e.g. Donovan, Halpern and Sargeant 2002; Dolan, Peasgood and White 2006).

There are other views on happiness. Horace Fletcher (1849-1919) in his book, *Happiness as Found in Forethought Minus Fear-thought*, regarded happiness as "the evidence and fruit of growth" (1898, cited in Carlin and Capps 2012, p. 6). Jean Finot (1858-1922) in *The Science of Happiness* noted the existence of numerous but contradictory definitions of happiness and suggested that its primary attributes are that "it is *elevated* and *permanent* [emphasis added]" (1914, cited in Carlin and Capps 2012, p. 35). McGill in *The Idea of Happiness* said that happiness is "a lasting state of affairs in which the most favo[u]rable ratio of satisfied desires to desires is reali[s]ed" (1967, cited in Bok, S. 2010, p. 37). Ryff saw happiness as "short-term affective well-being" (1989, p. 1077). The set-point theorists added that the long-term subjective well-being of individual adults is stable, as it depends on personality traits and other stable genetic factors (Headey et al. 2010, p. 73).

2.4.2 Contemporary Views of Happiness

Happiness nowadays has "fuzzy and somewhat different meanings" (Diener 1984, p. 543) and it is elusive as people may not know entirely what happiness is (Hyman 2014, p. 32). People may therefore have their own definitions of happiness (Woller and Patterson 1997, p. 108). A perfectionist and an optimalist may perceive happiness in a significantly different manner (Ben-Shahar 2011). There is no guarantee that one's own definition of happiness is accurate (Chittister 2011, p. x) and it is difficult to differentiate a "good" theory of happiness from a "bad" one (Haybron 2003, p. 305). Any trial to tackle the ambiguity of the conceptions of happiness may result in controversies (Kingwell 1998, p. 99). Diener (1984, p. 543), for example, defined happiness with three components: (a) external criteria such as virtue or holiness, (b) subjective perspectives such as life satisfaction and personal standards of what amounts to good life, and (c) positive affect such as pleasant emotional experience; whereas Seligman, Parks and Steen (2004) believed happiness to be a condition more than just the absence of unhappiness (p. 1379) and pinpointed three elements of happiness, namely pleasure (or positive emotion), engagement, and

meaning (p. 1380). It is not easy, if not impossible, to tell and explain which definition in these two examples is “more accurate”. There have been surveys with special foci on lay people’s conceptions of happiness such as eudaimonic or hedonistic perspectives (Bojanowska and Zalewska 2016, p. 794). As expected, there are criticisms like “the eudaimonic approach [of measurement] is too prescriptive in its specifying of human potential” (Dewe and Cooper 2012, p. 71) and “hedonism is a simple view, but it turns out to be too simple” (Kupperman 2006, p. 22). Luo (2021) added recently that there are three representative theories of happiness: hedonism, desire satisfaction theory defining happiness with respect to desire fulfilment, and objective list theory with happiness being consisted of important goods. The debates will continue.

2.4.2.1 Confused Concepts of “Happiness”

Happiness may sometimes be confused with other concepts. For instance, happiness may conflate with satisfaction (Gibbs and Dean 2014), as exemplified by Simon (1974, p. 64, Footnote 1), who used happiness, utility, welfare, and satisfaction interchangeably. Kekes (1982, p. 360) argued that whilst happiness embraces satisfactions, there is no peculiar satisfaction considered crucial to happiness and dissatisfaction will not necessarily forbid happiness. People may also confuse happiness and good life as well.

2.4.2.2 Terminologies of “Happiness”

There are different semantic views on the word “happiness” itself. Helliwell and colleagues (2013, p. 3) said in the *World Happiness Report 2013* that the word “happiness” should not be used casually, as it is “an aspiration of every human being, and can also be a measure of social progress”. Diener (2000, p. 34) argued that happiness may be regarded as a colloquial term and “subjective well-being” should be used instead to analyse people’s cognitive and affective evaluations of their lives. Kim-Prieto and colleagues (2005) added that subjective well-being changes over time and time-sequential components should be taken into consideration in discussing the definitions of happiness. Nonetheless, happiness could involve both subjective and objective aspects. Subjective well-being alone only covers part of the story, and there are other factors such as psychological resilience in the face of adversity as well as potential cultural and linguistic influences affecting how people experience their lives (Organisation for Economic Co-operation and Development 2013, p. 3). Philosophers may see happiness in a different manner (Kesebir and Diener 2008). Raibley (2012),

for example, argued that happiness is “conceptually, metaphysically, and empirically” not the same as well-being. Haybron (2000) also contended that “happiness” in philosophical writings contained three essentially different and confusing senses, namely perfectionist (i.e. a desirable, enviable, and admirable life without qualification), prudential (i.e. well-being), or psychological, and queried about the significance of survey results if there was confusion in any empirical research on happiness which concerned only one of these senses. Deci and Ryan (2008, p. 1) categorised research on well-being into two streams: (a) hedonistic tradition with a focus on happiness, which bears a general definition of “the presence of positive affect and the absence of negative affect”, and (b) the eudaimonic tradition targeting at “living life in a full and deeply satisfying way”.

In addition to the terminologies of “happiness” and “well-being”, another term “flourishing” has also aroused researchers’ interests in its psychometric assessment, and different scholars have had different conceptions of what constitutes flourishing (Hone et al. 2014). For instance, Keyes (2002) employed different indicators to measure mental illness, emotional well-being, psychological well-being, and social well-being and said that flourishing adults are those with complete mental health and high levels of well-being (p. 210). Huppert and So (2013, p. 842) identified ten features of flourishing, namely, competence, emotional stability, engagement, meaning, optimism, positive emotion, positive relationships, resilience, self-esteem, and vitality. In Haybron’s view, flourishing is usually an evaluative word whilst happiness is a psychological vocable (2008 p. 31, Footnote 25).

2.4.2.3 Happiness Subject to Changes

Happiness is temporal. It may change over time even on a day-by-day or an hour-by-hour basis (Csikszentmihalyi and Hunter 2003). It may often make sense to say, “Have faith in your abilities! Without a humble but reasonable confidence in your own powers you cannot be ... happy” (Peale 2008, p. 1), but a change in standards of evaluating lives, say, from one’s subjective standards to objective standards, may change happiness (Kraut, 1979). Individuals’ attitudes of competition and degrees of positional concerns may also have impacts on happiness (Grasseni and Origo, 2018). External environments such as living conditions in a country (Bowling and Windsor 2001, p. 74) and personal beliefs such as religiosity (Myers, 2013) may also influence happiness. What seems to be unchanged is that a majority of people may continue to look for happiness in life even at a painful cost (Aristotle, 2001b, Book III, Part VI, paragraph 3), as happiness exists too in substantial adversity (Veenhoven 2003b). In fact, the pursuit of happiness is considered one of the human rights stipulated in, for

instance, the Preamble of the *Declaration of Independence 1776* of the United States. That said, not everyone looks for happiness. Some people may be sceptical about happiness (Rehberg 2000) and query, for example, whether happiness should be the ultimate end of life as put forward by Aristotle (Wienand 2014). Others may have negative feelings towards happiness (Joshanloo 2013b) for different reasons in different nations. Japanese gives a demonstration as they may consider happiness hazardous for the fear of the resultant suffering arising from happiness (Minami 1971, cited in Joshanloo et al. 2014, p. 247). Chinese may also believe that extreme happiness leads to tragedy (Bryant and Veroff 2007, cited in Joshanloo et al. 2014, p. 247).

2.4.2.4 Relativity of Happiness

Happiness may be relative. Some people may be “chronically” happier or unhappier than others (Lyubomirsky 2001). *World Happiness Reports* published that the top ten happiest countries in the periods of 2010-12, 2012-2014, 2014-2016, and 2015-2017 remained largely similar throughout the years, though these countries went up and down among the top positions (Helliwell et al. 2013, p. 22, Figure 2.3; 2015, p. 26, Figure 2.2; 2017, p. 20, Figure 2.2; 2018, pp. 19-20 and Figure 2.2). From the perspective of marketing research, Hsee and colleagues (2009) found that happiness is relative to both money and acquisition and it could be absolute or relative if happiness and consumption are examined together, dependent on whether people intrinsically appreciate the consumption or not. Pérez-Asenjo (2011) found that while relative income is an important variable to influence individual happiness, it also affects labour supply decisions significantly, as social comparisons make a person work more hours if one’s income is lower than others. Veenhoven (1991, p. 32) argued that one’s happiness would only be partially influenced by comparison but is largely subject to the fulfilment of “innate bio-psychological needs” and happiness in this sense is not relative. Paradoxically on the other hand, because of people’s reliance on relative comparisons, ones’ level of happiness may possibly become a risk factor for others’ suicide, as illustrated in a study that the rates of suicide tended to be the highest in the happiest states in the United States (Daly et al., 2011), despite that researchers in a subsequent study could not trace any significant relationship between the happiness of places and the rates of suicide in both absolute and relative senses (Pendergast, Wadsworth and Kubrin, 2019).

Personal attributes like gender may also impact the perception of happiness, but the impact has not been congruent. Francis et al. (1998), for instance, employed the Oxford Happiness Inventory as the measurement tool and they did not find

significant gender differences in scores of happiness from a sample of English-speaking students in the UK, the United States, Australia and Canada. On the other hand, Gerdtham and Johannesson (2001) involved 5,000 Swedish adults and found that happiness decreased with male gender. Hori and Kamo (2018) used the East Asian Social Survey Health Module to study factors influencing individuals' happiness in China, Japan, South Korea and Taiwan and they identified that marital status was a strong indicator of happiness for respondents who were identified as male, but not for respondents who were identified as female in East Asia, whereas full time employment was correlated positively with happiness of Chinese male gender but associated negatively with Japanese female gender. Social support was positively related to personal happiness, especially for female respondents. Chen and colleagues (2020) covered 46 empirical surveys in the period of 1980-2017 and carried out a meta-analysis to check gender differences in life satisfaction among children and adolescents. They reported that four dimensions led to the inconsistent findings of the surveys, namely geographical region, population type, age, and domain specific life satisfaction measurements.

Another example of personal attributes affecting perceived happiness is number of children. In the United States, it was reported in the early 1980s that children had a tendency to reduce their parents' marital and global happiness (Glenn and McLanahan 1982). In Europe, a survey using four waves of the European Values Survey (EVS) from 1981 to 2008 found that children had negative impact on the happiness of single and full-time working parents (Ugur 2020). In Japan, a recent study compared self-identified housewives and self-reported working wives and revealed that the happiest group was housewives with no children, then working wives with no children, followed by housewives with children, and working wives with children (Sato 2021). In China, a survey found that children had a significant contribution to elderly parents' life satisfaction, for instance, reducing their chance of depression by over 3% and increasing their satisfaction by providing financial support, etc. (Gao and Qu 2019).

2.4.2.5 Happiness and Good Life

“What is life?” is a classic question comprising only three simple words but it has aroused heated debate among scholars in different disciplines for centuries (Holden 2005, p. 651). Compared with the definition of life, the wish for good life is essentially less controversial, as the pursuit of goodness or living well has been considered by philosophical and religious traditions for generations as a common ground in interpreting the purpose of life (Park and Peterson 2009, p. 422). Only

knowing what constitutes a good life may not allow people to achieve it successfully, but knowing how to achieve a good life may facilitate them to make personal life choices (Scollon and King 2004, p. 127).

Good life is a huge concept (Chekola 2007, p. 55) subject to different interpretations. The hedonistic theory regards good life as identical with pleasant life; the desire-fulfilment theory advocates that people will not have a good life unless they have the kind of life personally wanted; and the objective list theory elaborates that besides happiness or pleasure, there are objective values such as knowledge, friendship, love, freedom, personal development, meaningful work, and rational activity, etc. that can make people's life good, regardless of what they think (Brülde 2007a, pp. 3-4). There are also fundamental differences in the cultural conceptualisations of good life (Joshanloo 2014, p. 475). Fowers (2003) added that to live virtuously is far from simple and it requires practical wisdom to select the best way to enact particular virtues in peculiar circumstances.

The interpretation of good life may be classified at two broad levels, namely national and personal. At the national level, Aristotle (2001b) said in *Politics* (Book III, Part IX, paragraph 1) that the existence of a country is for the sake of a good life and not for the sake of life alone. In fact, the concept of good or better life has been declared in international and national contexts, e.g. *the Universal Declaration of Human Rights* (United Nations 1948, Preamble, paragraph 5), *Declaration of the United Nations Conference on the Human Environment* (United Nations 1972, Preamble, paragraph 6), *Constitution of the Republic of the Ecuador 2008* (Article 3(5)), and *Bolivia (Plurinational State of)'s Constitution of 2009* (Preamble, paragraph 3). At the personal level, different cultures may construct different definitions of good life, and good life is achievable when the goals representing one's good-life cultural values are met (Ferriss 2002, p. 210). To give a few examples, personal relationships have a strong bearing with a good life (Twenge and King 2005). Religiosity provides an ultimate goal for people to strive for in their lives (Pargament and Park 1995, p. 15). In addition to subjective life conditions experienced by people, objective factors such as wealth, employment, health, education, and social disorganisation like crime rates may also affect quality of life (Schneider 1975, p. 502, Table II). Veenhoven (2013) added four qualities of life, namely (a) livability of the environment, (b) life-ability of the individual, (c) external utility of life, and (d) inner appreciation of life to differentiate between life chances and life results, and between outer and inner qualities.

Happiness and good life are closely related, but they may be conceptually confused (Bowling and Windsor 2001, p. 55). They are two concepts that have ever been understood in the Western history of thought as the same thing (Chekola 2007, p.

51). Aristotle (2001a) in *Nicomachean Ethics* (Book I, Part 8, paragraph 1) said that eudaimonia is defined practically as “a sort of good life and good action”. Augustine (1993, Book One, p. 23) said that good and happy people are not happy simply because of their will to live happily, as those who are evil will hunger the same; rather, they will to live rightly while wicked people do not. In contemporary societies, there are also other different views on the relationship between these two terms. The pure happiness theory, for instance, denotes that the quality of one’s life is exclusively dependent on how happy that person is – the happier the person is, the better the personal life is and vice versa (Brülde 2007b, pp. 16-17). Others may see good life and happiness as non-equivalent concepts, and they consider happiness a major constituent but not the only component of good life (Chekola 2007, p. 52). To cite a study involving 104 college students and 264 community adults in the United States as an example, it found a general perception that happiness and meaning in life were both essential to good life (King and Napa 1998).

2.5 Happiness in the Chinese Philosophy – Confucian, Daoist and Buddhist Views

In the East Asian cultures, the beliefs about what constitute happiness are divergent. Among them, Daoism, Buddhism, and Confucianism are the three significant philosophical pillars building up the traditional Chinese culture (Barry 2007, p.117). These three philosophies do not differentiate happiness from a good life (Zhang and Veenhoven 2008, p. 426), but their views on happiness are not identical (Lu 2001, p. 410). They provide diverse advice on how people attain a good life (Zhang and Veenhoven 2008, p. 426). Relatively speaking, Daoism and Buddhism are more emphatic on contentedness and Confucianism more on achievement (Ng 2002, p. 57).

2.5.1 Confucianism

Confucianism has established a foundation to help understand the Chinese perception of happiness (Lu and Shih 1997b, p. 183). “Confucianism” and “Confucius” were two neologisms coined by the Jesuits missionary-scholars in the 16th century, with reference to one of the titles of Master Kong, *Kong Fuzi*³³, for the designation of his philosophy as Confucianism (Berthrong 2014, p. 44). Confucius (551-479 B.C.E.) is an influential philosopher in China. He developed an “earthbound thought system” (Lu 2001, p. 410) and provided a basis for people to learn the Chinese perception of

³³ 孔夫子 (*kǒng fūzǐ*)

happiness (Lu and Shih 1997b, p. 183). At ancient time, Confucianism was one of the first Chinese philosophical schools trying to explain happiness (Ballas and Dorling 2014, p. 466).

The ethical dimension of Confucian happiness makes it different to the Western conceptions of happiness (Luo 2021, p. 186). In Confucianism, there are two levels of happiness: (a) personal satisfaction of basic needs and (b) contribution to the social society at large (Zeng and Guo 2012, pp. 987-988). In the pursuit of happiness, the Confucian concept is considered essential to differentiate if individual happiness or the happiness of a society is looked for (Bauer 1976, p. x), as “[m]en cannot be forced to be happy ... They can be made happy only by a government that is good by their own standard” (Creel 1949, pp. 155-156).

Confucianism educates people the secret of happiness through the finding of one’s inner peace, as their inner space influences happiness more (Yu 2009, p. 21) than external factors like living environment (Bowling and Windsor 2001, p. 74), and people may achieve Confucian happiness through wisdom, humaneness, and harmony of the society (Wu 1992, cited in Lu 2001, p. 411). In addition, Confucian loyalty to one’s own ideals gives rise to a clear conscience, which in turns generates happiness (Berthrong, 2005, pp. 88-89). Confucian happiness may not be found in personal satisfaction or fulfilment of material needs, but rather, inner peace is a prerequisite for happiness, as evident in “the most reliable” anthology of Confucius’s teaching, *The Analects* (Chan 1963, p. 14), with the following Confucius’s sayings as an example:

With coarse food to eat, water for drink, and a bent arm for a pillow, — even in such a state I could be happy, for wealth and honour obtained unworthily are to me as a fleeting cloud.³⁴ (*The Analects* 1937, translated by Soothill, p. 63, Book VII, Chapter XV)

Whilst living a simple and even poor life could lead to genuine happiness, Confucius did not neglect people’s material needs and wants like food and sex as human nature (Ip 2011, p. 466). What Confucius required was the practice of humaneness or compassion (*ren*³⁵), in addition to gentleman (*junzi*³⁶), ritual propriety (*li*³⁷), filial piety (*xiao*³⁸) and government (Chan 1995, Volume 4, p. 19); or in modern

³⁴ 子曰：「飯疏食飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，於我如浮雲。」

³⁵ 仁 (*rén*)

³⁶ 君子 (*jūnzǐ*)

³⁷ 禮 (*lǐ*)

³⁸ 孝 (*xiào*)

terms, the practice of “ethical happiness” through ethical measures, rather than “unethical happiness” obtained by unethical means (Luo 2021). The Master said,

Wealth and rank are what men desire: If you come by them undeservingly, you should not abide in them. Poverty and lowliness are what men loathe: If you come by them undeservingly, you should not abandon them. If a gentleman abandons humanity, how can he fulfil that name? A gentleman will not, for the space of a meal, depart from humanity. In haste and flurry, he always adheres to it; in fall and stumble, he³⁹ always adheres to it.⁴⁰ (*The Analects* 1997b, translated by Huang, p. 67, Book Four, paragraph 4.5; annotations omitted)

Confucius equated good life with virtue and saw the rules of ritual propriety (*li*⁴¹) as a prerequisite of living well (Ng et al. 2003, p. 320). “Doing the right thing at the right time in the right way” is one of the Confucian beliefs to enable people to live a good life (Chen and Fan 2010, p. 583). Mencius⁴² (372-289 B.C.E.), another important Confucian philosopher after Confucius, believed that the greatest happiness came from living a life of sincerity and reflection (Tai 1997, p. 59). Happiness in the eyes of Confucians, in simple terms, is people’s psychological state or spiritual world, particularly “an eternal, deeply meaningful world of reason” (Lu 2001, p. 411). A brief account of Confucius, Confucianism, Neo-Confucianism, and Contemporary Confucianism is attached in Appendix A.

2.5.2 Daoism

In the beliefs of Daoism, people become happy when they follow “Dao”, the “law” of Nature, as ones’ limited life and knowledge restrains them from the truths of the world and human beings themselves (Zhang and Veenhoven 2008, p. 429). Daoism was established in the 6th century B.C.E., with Laozi⁴³ as its founder, a Chinese philosopher probably living at the time of Confucius (Barry 2007, p. 117).

³⁹ The uses of “he”, “his”, “him”, “himself”, “man”, “men”, “woman”, and “women” in the teachings of Confucius, Mencius and other Chinese scholars are the direct translations from the Chinese texts.

⁴⁰ 子曰：「富與貴，是人之所欲也；不以其道得之，不處也。貧與賤，是人之惡也；不以其道得之，不去也。君子去仁，惡乎成名。君子無終食之間違仁，造次必於是，顛沛必於是。」

⁴¹ 禮 (*li*)

⁴² 孟子 (*mèngzǐ*)

⁴³ 老子 (*lǎozǐ*)

Laozi produced *Dao De Jing*,⁴⁴ or *The Book of Dao*⁴⁵ as translated, one of the most influential books in China in addition to *The Analects* (Soccio 2004, p. 24), and he stated the following Daoist guidance in the first paragraph of Chapter 49 (Lao Tzu 2009, p. 98),

Sages have no mind of their own
their mind is the mind of the people
to the good they are good
to the bad they are good
until they become good
to the true they are true
to the false they are true
until they become true
in the world sages are withdrawn
with the world they merge their mind
people open their ears and eyes
sages cover theirs up.⁴⁶

Unlike the Western conceptions of happiness as a personal right and responsibility to attain one's own happiness (Lu and Gilmour 2006, pp. 37-38), in Daoism, people enjoy happiness if they reduce their personal desire, having a harmonious and peaceful mindset towards others and Nature through practising simplicity and minimising self-interest, so that they do not have too much trouble on their mind and are able to decelerate the pace of living, breathe deeply and leisurely, and understand afresh themselves and the world (Low 2011, p. 114). Sustained happiness will then come after they refuse material gains and are contented with their lives (Wang and Stringer 2000, p. 35), and *Jing Jie*⁴⁷ is the uppermost target in life that leads to everlasting happiness through experiencing a form of leisure (p. 40).

2.5.3 Buddhism

Buddhism advises a doctrine of process with psychological instructions to facilitate people to explore their minds deeply and to live well (Watson 2008, p. 49).

⁴⁴ 《道德經》 (*dào dé jīng*)

⁴⁵ 道 (*dào*)

⁴⁶ 聖人無常心，以百姓心為心。善者吾善之，不善者吾亦善之，德善矣。信者吾信之，不信者吾亦信之，德信矣。聖人在天下，孳孳為天下渾其心。百姓皆注其耳目，聖人皆孩之。

⁴⁷ 境界 (*jìng jiè*)

It appeared 500 years after Confucianism and Daoism (Zhang and Veenhoven 2008, p. 426) and is one essentially meant “only for the happy few [and] for those prepared to hear” (Zimmer 1993, p. 65). In the notion of Buddhist happiness, *Sukha*, a word standing for genuine and enduring happiness, may be defined as follows (Ekman et al. 2005, p. 60):

[A] state of flourishing that arises from mental balance and insight into the nature of reality. Rather than a fleeting emotion or mood aroused by sensory and conceptual stimuli, *sukha* is an enduring trait that arises from a mind in a state of equilibrium and entails a conceptually unstructured and unfiltered awareness of the true nature of reality.

The conception of Buddhist happiness echoes but goes beyond that of eudaimonic happiness, as genuine happiness is only traceable in “a balanced, compassionate and wise mind” and is not identifiable in the external world (Dorjee 2014, p. 8). In Buddhism, happiness is a positive quality of the mind, including helping but not to harm others, as well as being contented with one’s life (Taishi 2004, p. 483). It is able to find Buddhist happiness through spiritual practices in the heart (Joshano 2014, p. 479).

2.5.4 The Three Chinese Philosophies

For these three philosophies, Buddhism and Daoism are relatively speaking more insistent on contentedness and Confucianism more on achievement (Ng 2002, p. 57). Buddhism emphasises the emptiness in human life and the pursuit of happiness through helping others to get into *nirvana*⁴⁸ (Zeng and Guo 2012, p. 986). Daoist philosophy focuses on Nature, whilst Confucianism on people (Chichao 2000, cited in Zhang and Veenhoven 2008, p. 428). Daoism does not emphasise the need to take care of external reality (Yang and Zhou 2017, p. 183) It considers the personal oneness with Nature to attain happiness, the optimism about escaping from society, the happiness of spiritual freedom, as well as letting things take the lead to free one’s human desire, whereas Confucianism believes in the unity of personal and social happiness through inner peace, people’s ethical and positive involvements in society (e.g. practising family ethics and engaging in moral career), the happiness acquired through morality, and personal efforts to achieve happiness (Shao 2019; Yang and Zhou 2017, pp. 184-185).

⁴⁸ 涅槃 (*niè pán*).

In comparing these three philosophies, Zhang and Veenhoven (2008) suggested that Confucianism provide the most appropriate advice on searching happiness in contemporary societies as people should be involved in real life, followed by Daoism on its advice against too much social conformism and bookishness, with the Buddhist views being the least applicable on modern days. The researcher of the current study supported their views of the present-day applicability, thus using the Confucian perspective in the present investigation.

2.6 Western and Chinese Conceptions of Happiness

It is difficult to match practically conceptions of Chinese happiness and Western happiness (Morris 2012, p. 444). People in the Western cultures use separate concepts of body and soul to see happiness, whilst Chinese people tend to take a holistic view by combining body and soul together and valuing more about “heart” and “mind” (Yang and Zhou 2017, p. 187). The integral ethical dimension of Confucian happiness also makes it not readily fit into the Western conceptual frameworks (Luo 2021, p. 186). What adds to the difficulties in comparison is that “happiness” is not a word itself with an unambiguous definition and people use different words to describe various types of happiness, e.g. pleasure, excitement, enthusiasm, interest, relief, and peace (de Bono 1979, pp. 110-113). Others may consider “joy” or “contentment” as equivalent to happiness (Wong 2013, p. 82). In Chinese, words close to the meanings of Western happiness may include 樂 (*lè*⁴⁹; joy) (Berthrong 2014, p. 62), 喜 (*xǐ*⁵⁰; joy), and 福 (*fú*⁵¹; good fortune) (Zhang 2018, p. 40), etc. However, translations of the word “happiness” into Chinese are not meticulous, as happiness, translated commonly as 幸福 (*xìngfú*⁵²) and 快樂 (*kuàilè*⁵³) in positive psychology (Chien et al. 2017, p. 98), each with two Chinese characters, is not a concept in the Chinese philosophy. In ancient Chinese, there has been 幸 (*xìng*; synonymous to “lucky” and “fortunately” in English) and 福 (*fú*; equivalent to “blessing”), but there was no nomenclature bearing the modern meaning of 幸福 (*xìngfú*) (Chen 2010, p. 194). 幸福 (*xìngfú*) in Chinese as a translation of happiness in English was in fact transmitted from Japan in the late 19th century (Madsen 2019, p. 156).

⁴⁹ 樂 (*lè*)

⁵⁰ 喜 (*xǐ*)

⁵¹ 福 (*fú*)

⁵² 幸福 (*xìng fú*)

⁵³ 快樂 (*kuài lè*)

That said, there are commonalities between the two. Courage, justice, humanity, temperance, wisdom, and transcendence are the six core virtues recurring for the questions of moral behaviour and good life in the philosophical and religious traditions in Confucianism, Daoism, and Buddhism, in addition to Hinduism, Athenian philosophy, Judaism, Christianity and Islam (Dahlsgaard, Peterson and Seligman 2005). Also, Western and Chinese ideas may be amalgamated in such a way that people could attain a good life by first learning the Confucian ideas about how to become compassionate and respectful towards one another before they earn certain human rights in a community (Chang, no date, cited in Choi 1999, p. 526).

2.7 Chapter Conclusion

Chapter Two reports the findings of literature review on cultural perceptions of happiness. Happiness has been a theme subject to philosophical discourse for centuries. Although the wish for happiness is ever-present, what people desire in reality is not universal. It is a word without a worldwide definition and its meaning may probably be subject to continuous debates. Happiness is culturally sensitive and philosophers in different cultures across generations have had different notions of it. In this chapter, firstly a historic review of Western conceptions of happiness has been presented, with notions of prominent philosophers such as Socrates, Plato, Aristotle, Kant and Bentham as examples. Contemporary views of happiness are found to have confused conceptions of happiness, as there are different semantic views on the word “happiness” itself. More than that, the conception of happiness may sometimes be mixed up or conflated with other concepts. One closely related conception to happiness is good life but again it bears various meanings. Even with diverse discourses on happiness and good life, a number of people strive for happiness in order to make life good and worth living (Brülde 2007a, p. 1), although some others may refuse to do so (Rehberg 2000). It is not surprising that people from different cultures may not think equally about happiness and good life. Happiness is also temporal, subject to changes, it is relative, and it may be influenced by personal attributes such as gender and number of children. In another section of this chapter, three Chinese philosophies of happiness, namely Confucian, Daoist and Buddhist, are briefed and compared. It is challenging, if not impossible, to match the conceptions of Chinese happiness and Western happiness practically. The current bias of scholarly research on happiness from a Western perspective has left a significant gap in the study of happiness. This is why the current study has been proposed from the perspective of Confucianism, hoping that it may make some contribution to the

intellectual debates. Chapter Three gives a summary of the literature review on happiness from the Confucian perspective.

CHAPTER THREE

Literature Review: Confucianism and Happiness

3.1 Chapter Summary

As outlined in Chapter Two, happiness bears different meanings to different people (Diener 1984, p. 543) and it is difficult to tell if a particular definition is more accurate (Chittister 2011, p. x) or better than others (Haybron 2003, p. 305). It is also evident that words borrowed from the Western cultures may not catch the Confucian meaning precisely. The current Chapter examines happiness briefly from the perspective of Confucianism.

3.2 Introduction

The Chinese character “樂” appears in *The Analects* with two meanings. When the Master said, for example, 「興於詩，立於禮，成於樂」, with a translation as follows: “[b]e stimulated by the *Odes*, take your stand through the help of the rites and be perfected by music” (*The Analects* 2008, translated by Yang and Lau, p. 131, Book 8, paragraph 8; footnote omitted), “樂” (*yu*⁵⁴) means music. When the Master said, 「知之者不如好之者，好之者不如樂之者」, translated as “[t]o be fond of it is better than merely to know it, and to find joy in it is better than merely to be fond of it” (p. 95, Book 6, paragraph 20), “樂” (*le*⁵⁵) means happiness. When Confucius referred to “樂” (*le*) as happiness, it comprised “a special feeling that comes to those who follow the Way (*dao*⁵⁶)”, which is never a moral pleasure arising from individuals’ enjoyment of certain matters, but “an ethical response to certain features of the world and primarily about how one is living one’s life” (Ivanhoe 2013, p. 266). In the forthcoming paragraphs of this Chapter, “樂” means happiness, unless specified otherwise.

3.3 Confucian Happiness

Confucius’s great ideal was to bring universal happiness (Creel 1929, p. 77). The Confucian concept of happiness is rooted from people’s moral values and

⁵⁴ 樂 (*yuè*)

⁵⁵ 樂 (*lè*)

⁵⁶ 道 (*dào*)

standards in life, where one's perfection in self virtues is the fundamental approach for people to achieve happiness (Wang and Su 2018, p. 72).

Confucius believed that happiness came from enhancement of virtuous self-cultivation and enrichment of spiritual life (Chu 1997, p. 128). Adversity like poverty could not influence his happiness (Chang 2013, p. 32), as the Master said,

He who seeks only coarse food to eat, water to drink and a bent arm for pillow, will without looking for it find happiness to boot. Any thought of accepting wealth and rank by means that I know to be wrong is as remote from me as the clouds that float above.⁵⁷ ... This is the character of the man: so intent upon enlightening the eager that he forgets his hunger, and so happy in doing so, that he forgets the bitterness of his lot and does not reali[s]e that old age is at hand.⁵⁸ (*The Analects* 1938, translated by Waley, p. 126, Book VII, paragraph 15; p. 127, Book VII, paragraph 18; footnote omitted)

Confucius liked happiness but not over-enjoyment and he preferred sharing happiness with others to personal happiness (Zheng 2014, p. 186). In terms of having no over-enjoyment, here comes a little story from *The Analects*:

The Master asked Gongming Jia⁵⁹ about Gongshu Wenzhi⁶⁰, saying, "Is it really true that your master did not speak, did not laugh, and did not take?"

Gongming Jia answered, "Whoever told you that was exaggerating. My master only spoke when the time was right, and so people never grew impatient listening to him. He only laughed when he was genuinely full of joy, and so people never tired of hearing him laugh. He only took what was rightfully his, and so people never resented his taking of things."

The Master said, "Was he really that good? Could he really have been that good?"⁶¹ (*The Analects* 2003, translated by Slingerland, p. 159, Book Fourteen, paragraph 14.13)

⁵⁷ 子曰：「飯疏食飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，於我如浮雲。」

⁵⁸ 「其為人也，發憤忘食，樂以忘憂，不知老之將至云爾。」

⁵⁹ 公明賈 (gong-míng jiǎ)

⁶⁰ 公叔文子 (gong-shū wén zǐ)

The focus of the above dialogue is not on whether Confucius believed the rumours about Gongshu Wenzhi, but he approved similar behaviours such as laughters with happiness, speaking at the right time, and taking things in an appropriate manner.

In respect of Confucius's preference of sharing happiness with others, one may draw inference from the dialogue below.

When Yüan Ssü⁶² was made governor of a certain place, the Master allowed him nine hundred of measures of grain, which he declined. 'Do not decline it,' said the Master. 'Can you not bestow it in your courts and hamlets, parishes, and villages?'⁶³ (*The Analects* 1937, translated by Soothill, p. 49, Book VI, Chapter III, paragraphs 3-4; paragraph numbers omitted)

Confucius's preference of happiness with others has influenced his scholarly followers like Mencius and *Fan Zhongyan*⁶⁴ (989-1052) (Zheng 2014, p. 186). Mencius said in *King Hui of Liang Part II*:

When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the kingdom; a sympathy of sorrow will do the same: — [*sic*] in such as state of things, it cannot be but that the ruler attain to the royal dignity.⁶⁵ (*Mencius* 1970, translated by Legge, p. 158, *King Hui of Liang Part II*, Chapter IV, paragraph 3)

*Fan Zhongyan*⁶⁶, a Neo-Confucian scholar in the Song Dynasty⁶⁷ of China, took a further magnanimous approach to the Confucian happiness and worries and gave one

⁶¹ 子問公叔文子於公明賈曰：「信乎夫子不言、不笑、不取乎？」公明賈對曰：「以告者過也。夫子時然後言，人不厭其言；樂然後笑，人不厭其笑；義然後取，人不厭其取。」子曰：「其然，豈其然乎？」

⁶² 原思 (*yuán sī*); a student of Confucius.

⁶³ 原思為之宰，與之粟九百，辭。子曰：「毋！以與爾鄰里鄉黨乎！」

⁶⁴ 范仲淹 (*fàn zhòng yān*)

⁶⁵ 樂民之樂者，民亦樂其樂，憂民之憂者，民亦憂其憂。樂以天下，憂以天下；然而不王者，未之有也。

⁶⁶ 范仲淹 (*fàn zhòng yān*)

⁶⁷ 宋代 (*song dài*)

of his famous quotes in his article entitled *Record of the Yueyang Pavilion*,⁶⁸ “[being] the first to worry about the world’s troubles and the last to take pleasure in its happiness”⁶⁹ (S.-y. Yang 2016, p. 1). To lay people, happiness and worries live on both sides of a coin, but to Confucius, he thought otherwise, as recorded in the book, *The Xunzi*⁷⁰:

Zilu⁷¹ asked Confucius, “Does a gentleman have worries?”

Confucius said, “When the gentleman has not yet succeeded, then he takes joy in his ideals, and when he has succeeded, then he takes joy in bringing good order to affairs. Thus, he has joy to the end of his life, without a single day of worry. As for the petty man⁷², when he has not yet succeeded, then he worries that he will never succeed, and when he has succeeded, then he fears that he will lose it. Thus, he has worry to the end of his life, without a single day of joy.”⁷³ (*Xunzi* 2014, translated by Hutton, pp. 328-329, Chapter 29, rows 140-147)

Confucius did not define happiness in *The Analects* (Chen 2013, p. 262). He lived in the Way (*dao*⁷⁴), which made him happy (Chang 2013, p. 30). He pursued the realm of spiritual happiness with positive optimism and hard work, irrespective of whether he was rich or poor, young or old (Zhao et al. 1995, p. 595), as “[w]hat the gentleman worries about is the Way and not poverty”⁷⁵ (*The Analects* 1997b, translated by Huang, p. 157, Book Fifteen, paragraph 15.32). Happiness in the eyes of Confucius may come from things in daily living, irrespective of how simple they are

⁶⁸ 《岳陽樓記》(*yuè yáng lóu jì*)

⁶⁹ 「先天下之憂而憂，後天下之樂而樂。」

⁷⁰ 《荀子》(*xún zǐ*)

⁷¹ 子路 (*zǐlù*); a student of Confucius.

⁷² “Petty man” is another translation of “small man”. In the Confucian perspective, Confucius said, “The gentleman is versed in what is moral. The small man is versed in what is profitable” (子曰：「君子喻於義，小人喻於利。」) (*The Analects* 2008, translated by Yang and Lau, pp. 58-60, Book 4, paragraph 16).

⁷³ 子路問於孔子曰：「君子亦有憂乎？」孔子曰：「君子其未得也，則樂其意，既已得之，又樂其治。是以有終生之樂，無一日之憂。小人者其未得也，則憂不得；既已得之，又恐失之。是以有終身之憂，無一日之樂也。」

⁷⁴ 道 (*dào*)

⁷⁵ 「君子憂道不憂貧」

(Zhang 2018, pp. 40-41). That is why the Master found happiness at the time of studies and meeting friends and said at the very first paragraph of *The Analects*,

“Is it not indeed a pleasure to acquire knowledge and constantly to exercise oneself therein? And is it not delightful to have men of kindred spirit come to one from afar? But is not he a true philosopher who, though he be unrecogni[s]ed of men, cherishes no resentment?”⁷⁶ (*The Analects* 1937, translated by Soothill, p. 1, Book I, paragraph 1)

In Confucianism, virtue (*de*⁷⁷) is the source of happiness. Humaneness (*ren*⁷⁸) as one of the Confucian virtues facilitates individuals’ attainment of harmonious relationship with others towards a final target to cause peace to reach others and the society in general (Schwartz 1985, pp. 80-81). Confucius said in *The Analects* (1997b, translated by Huang),

“[T]he man of humanity is free from anxiety”⁷⁹ (p. 107, Book Nine, paragraph 9.29),

“The gentleman is free from anxiety and fear”⁸⁰ (p. 126, Book Twelve, paragraph 12.4), and

“An inhumane man cannot long abide in privation, nor can he long abide in comfort”⁸¹ (p. 67, Book Four, paragraph 4.2).

From these teachings, it sees that humaneness (*ren*⁸²) is a prerequisite of Confucian happiness (Zeng and Guo 2012, p. 988). Humaneness (*ren*) and ritual propriety (*li*⁸³) work together to cause happiness, as people flourish through practising rituals in society (Lobel 2017, p. 58) when they live in harmony with others and are committed

⁷⁶ 子曰：「學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不慍，不亦君子乎？」

⁷⁷ 德 (*dé*)

⁷⁸ 仁 (*rén*)

⁷⁹ 「仁者不憂」

⁸⁰ 「君子不憂不懼」

⁸¹ 子曰：「不仁者不可以久處約，不可以長處樂。」

⁸² 仁 (*rén*)

⁸³ 禮 (*lǐ*)

to the pursuit of virtue (*de*) through humaneness (*ren*) and ritual propriety (*li*⁸⁴) (p. 55). Confucian happiness arises then from such orderly family and social life (Cooney 2016, p. 10). A paragraph in *Daxue*⁸⁵ or *The Great Learning* provides an illustration of how humaneness (*ren*) guides a social life:

The *Odes*⁸⁶ says: “The yellow bird comes to rest in the hill foliage.”
The Master said: “As for coming to rest, the bird knows where to do this. Can we take a man to be less than a bird?”⁸⁷ (*Daxue* 2012, translated by Johnston and Wang, p. 67)

If a bird knows how to choose a peaceful and tranquil place for rest, a man should also know how to choose a place of ritual propriety (*li*⁸⁸), righteousness (*yi*⁸⁹), and happiness (*le*⁹⁰) to live (Annotations of Johnston and Wang; see *Daxue* 2012, p. 67, Notes to TX6, [2]). This implies the significance of humaneness (*ren*) in daily living and is in line with what Confucius said in *The Analects*, “To live among humane men is beautiful. Not to reside among humane men – how can one be considered wise?”⁹¹ (*The Analects* 1997b, translated by Huang, p. 67, Book Four, paragraph 4.1). On top of humaneness (*ren*), ritual propriety (*li*), and righteousness (*yi*), Mencius added sincerity (*cheng*⁹²) and reciprocity (*shu*⁹³) to the virtue (*de*⁹⁴) as means for the pursuit of happiness. He said,

‘All things are already complete in us.
‘There is no greater delight than to be conscious of sincerity on self-examination.
‘If one acts with a vigorous effort at the law of reciprocity, when he seeks for *the reali[s]ation of perfect virtue*, nothing could be closer

⁸⁴ 禮 (*lǐ*)

⁸⁵ 大學 (*dàxué*)

⁸⁶ 《詩經》 (*shī jīng*)

⁸⁷ 《詩》云：「緡蠻黃鳥，止于丘隅。」子曰：「於止，知其所止，可以人而不如鳥乎？」

⁸⁸ 禮 (*lǐ*)

⁸⁹ 義 (*yì*)

⁹⁰ 樂 (*lè*)

⁹¹ 子曰：「里仁為美。擇不處仁，焉得知？」

⁹² 誠 (*chéng*)

⁹³ 恕 (*shù*)

⁹⁴ 德 (*dé*)

than his approximation to it.’⁹⁵ (*Mencius* 1970, translated by Legge, pp. 450-451, Book VII, Part I, Chapter IV; emphasis added by the translator)

To achieve Confucian happiness, friends and families are important and it requires a person to maintain self-discipline and take apart individuated self (Kumar 2017, p. 592). Confucianism sees a happy life as the result of living in harmony internally and externally which is attainable through a person’s practising virtues and self-disciplines, as well as having pleasant relationship with others, even with sacrifice (Joshnloo 2014, p. 481). In *The Analects*, the Master said, “The resolute scholar and the virtuous man will not seek life at the expense of virtue. Some even sacrifice their lives to crown their virtue.”⁹⁶ (*The Analects* 1937, translated by Soothill, p. 165, Book XV, Chapter VIII). In contemporary societies, Confucius’s art of living above is “the royal road to the general happiness and eternal peace in the age of globali[s]ation” (Fellmann 2018, pp. 90 and 92).

Age may also be a factor influencing Confucian happiness. As discussed in section 3.2, Confucius’s referral to “樂” (*le*⁹⁷; joy) as happiness comprised “a special feeling that comes to those who follow the Way” (*dao*⁹⁸), which is not an individual moral enjoyment as a result of having taken pleasure in something, but “an ethical response to certain features of the world and primarily about how one is living one’s life” (Ivanhoe 2013, p. 266). In relation to the happiness and the practice of the Way (*dao*), there were arguments as to whether Confucius stopped practising the Way when he was aged. Such arguments arose from the following saying of the Master in *The Analects*,

“At fifteen I set my heart on learning; at thirty I took my stand; at forty I was never in two minds; at fifty I understood the Decree of Heavens; at sixty my ear was attuned; at seventy I followed my heart’s desire without stepping the line”⁹⁹ (*The Analects* 2008, translated by Yang and Lau, pp. 15-17, Book 2, paragraph 4; footnotes omitted).

⁹⁵ 孟子曰：「萬物皆備於我矣。反身而誠，樂莫大焉。強恕而行，求仁莫近焉。」

⁹⁶ 子曰：「志士仁人，無求生以害仁，有殺身以成仁。」

⁹⁷ 樂 (*lè*)

⁹⁸ 道 (*dào*)

⁹⁹ 子曰：「吾十有五而志于學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩。」

Hattori (1936, pp. 105-106), in contrast to other commentaries, argued that when Confucius said that he “understood the Decree of Heavens” at the age of fifty, it meant his deep belief that the Heaven had bestowed on him a mission to practise the Way (*dao*). If Confucian happiness follows the practice of the Way (*dao*), age has had a bearing on individuals’ happiness as supported by the above saying of Confucius.

3.3.1 Classifications of Confucian Happiness

There are different classifications of Confucian happiness. Examples may include (a) beneficial and injurious happiness, (b) happiness of gentleman (*jūnzi*¹⁰⁰) and petty man (*xiao ren*¹⁰¹), (c) happiness of wise people and humane people, as well as (d) happiness of the poor and the rich (Zheng 2014, pp. 181-183). In addition, Mencius also distinguished personal happiness which is shared and not shared with others (Weingarten 2015, pp. 290-292).

3.3.1.1 Beneficial and Injurious Happiness

Confucius mentioned various types of happiness (Chu 1997, p. 128) which may result in benefits or harms (Fu 2013, pp. 178-179). The Master said,

There are three sorts of pleasures that are profitable, and three sorts of pleasure that are harmful. The pleasure got from the due ordering of ritual and music, the pleasure got from discussing the good points in the conduct of others, the pleasure of having many wise friends is profitable. But pleasure got from profligate enjoyments, pleasure got from idle gadding about, pleasure got from comfort and ease is harmful.¹⁰² (*The Analects* 1938, translated by Waley, p. 205, Book XVI, paragraph 5)

¹⁰⁰ 君子 (*jūnzi*)

¹⁰¹ 小人 (*xiǎo rén*)

¹⁰² 孔子曰：「益者三樂，損者三樂；樂節禮樂，樂道人之善，樂多賢友，益矣。樂驕樂，樂佚遊，樂宴樂，損矣。」

3.3.1.2 Happiness of Gentleman (*junzi*¹⁰³) and Petty Man (*xiao ren*¹⁰⁴)

In Confucian perspective, only gentleman (*junzi*) can stay happy for a long time (Zeng and Guo 2012, p. 987). The Master said,

The gentleman is easy to serve but hard to please. Try to please them with what does not accord with the Way, and he will not be pleased. But when he employs others, he thinks of their particular capabilities. The petty man is hard to serve but easy to please. Try pleasing him with what does not accord with the Way, and he will be pleased. But when he employs others, he expects them to be able to do anything.¹⁰⁵ (*The Analects* 2007, translated by Watson, p. 93, Book Thirteen, paragraph 25)

Mencius also discussed the happiness of gentleman (*junzi*). He said,

‘The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.

‘That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety; – [*sic*] this is one delight.

‘That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men; – [*sic*] this is a second delight.

‘That he can get from the whole kingdom the most talented individuals, and teach and nourish them; – [*sic*] this is the third delight.

‘The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.’¹⁰⁶ (*Mencius* 1970, translated by Legge, pp. 458-459, Book VII, Part I, Chapter XX)

¹⁰³ 君子 (*jūnzǐ*)

¹⁰⁴ 小人 (*xiǎo rén*)

¹⁰⁵ 子曰：「君子易事而難說也：說之不以道，不說也；及其使人也，器之。小人難事而易說也：說之雖不以道，說也；及其使人也，求備焉。」

¹⁰⁶ 孟子曰：「君子有三樂，而王天下不與存焉。父母俱存，兄弟無故，一樂也。仰不愧於天，俯不作於人，二樂也。得天下英才而教育之，三樂也。君子有三樂，而王天下不與存焉。」

3.3.1.3 Happiness of Wise People and Humane People

Confucius made a difference between people with happiness now and those who work hard to attain future happiness, as whilst humaneness (*ren*¹⁰⁷) helps people to achieve a higher and enhanced level, for those who are humane and have lived in a heavenly life, no further improvement is required (Rudebusch 2011, p. 347). Such differentiation reflects the characteristics of wise persons and humane people when the Master said, “The wise delight in water; the humane delight in mountains. The wise move; the humane are still. The wise are happy; the humane live long”¹⁰⁸ (*The Analects* 2007, translated by Watson, p. 45, Book Six, paragraph 23). Confucius also said, “The wise are never perplexed; the humane, never anxious”¹⁰⁹ (p. 64, Book Nine, paragraph 30).

3.3.1.4 Happiness of the Poor and the Rich

In Confucius’s ideal, every person has the capacity to become a gentleman (*junzi*¹¹⁰), irrespective of his being poor or rich (Yu 2009, p. 23). A gentleman (*junzi*) “considers righteousness his major principle: he practices it in accordance with the rituals, utters it in modest terms, and fulfils it with truthfulness”¹¹¹ and what he “worries about is the Way [*dao*¹¹²] and not poverty”¹¹³ (*The Analects* 1997b, translated by Huang, pp. 155 and 157, Book Fifteen, paragraphs 15.18 and 15.32). Confucian happiness comes from the practice of the Way (*dao*):

Zigong¹¹⁴ said, Poor but free of obsequiousness, rich but free of arrogance — how would that do? The Master said, All right. But not as good as poor but happy in the Way, rich but a lover of rites. Zigong said, When the *Odes*¹¹⁵ says:

¹⁰⁷ 仁 (*rén*)

¹⁰⁸ 子曰：「知者樂水，仁者樂山；知者動，仁者靜；知者樂，仁者壽。」

¹⁰⁹ 「知者不惑，仁者不憂」

¹¹⁰ 君子 (*jūnzǐ*)

¹¹¹ 「君子義以為質，禮以行之，孫以出之，信以成之。」

¹¹² 道 (*dào*)

¹¹³ 「君子憂道不憂貧」

¹¹⁴ 子貢 (*zīgòng*); a student of Confucius.

¹¹⁵ 《詩經》 (*shī jīng*)

*As something cut, something filed, something ground,
something polished*

is that what it's talking about? The Master said, Si [i.e. Zigong], now I can begin to talk to you about the *Odes*. Someone tells you the first step, and you understand the step that comes after!¹¹⁶ (*The Analects* 2007, translated by Watson, p. 18, Book One, paragraph 15; footnote omitted; format of the paragraph re-arranged)

3.3.1.5 Happiness Sharing and Without Sharing with Others

Mencius, who advocated that all people are born good and happy (Hofmann 2013, p. 95), made a deliberate differentiation between being happy by oneself and sharing happiness with others (Chen 2010, p. 182). To Mencius, sharing happiness with others is a bright idea to maintain people's contentment and loyalty (Weingarten 2015, p. 291). In his dialogue with *Emperor Xuan* of the State of Qi¹¹⁷, Mencius discussed happiness alone, sharing happiness with a few, and sharing happiness with many.

Chuang Po¹¹⁸ went to see Mencius and said: "I went to see the emperor, and he told me that he loves music. I didn't know what to say. *Loving music* – what do you think of that?"

"If the emperor truly loves music," replied Mencius, "there may be hope for Ch'i¹¹⁹."

Some days later, Mencius went to see the emperor and asked: "Is it true you told Chuang that you love music?"

The emperor blushed and said: "I cannot claim to love the music of ancient emperors, only our own trifling music."

"If you truly love music," said Mencius, "there may be hope for Ch'i. And it makes no difference if it's today's music or the music of ancient times."

¹¹⁶ 子貢曰：「貧而無諂，富而無驕，何如？」子曰：「可也。未若貧而樂，富而好禮者也。」
子貢曰：「《詩》云：『如切如磋，如琢如磨。』其斯之謂與？」子曰：「賜也，始可與言詩已矣！告諸往而知來者。」

¹¹⁷ 齊宣王 (*qí xuān wáng*)

¹¹⁸ 莊暴 (*zhuāng bào*); a minister of the State of Ch'i (or the State of Qi).

¹¹⁹ 齊 (*qi*); the State of Ch'i (or the State of Qi).

“Please – [sic] can you tell me more about this?” asked the emperor.
“To enjoy music alone or to enjoy it with others,” began Mencius,
“which is the greater pleasure?”

“With others, of course,” replied the emperor.

“And to enjoy music with a few or to enjoy it with many – which is the greater pleasure?”

“With many, of course.”

“Can I tell you about enjoyment? Suppose there was a performance of beautiful music here. Suppose the people heard the sound of their emperor’s bells and drums, pipes and flutes, and turning faces furrowed with worry toward each other, they said: *Why does our emperor let his love of music make our lives so desperate – father and son, brother and brother, mother and child all separated and scattered apart?* Suppose there was a hunt ranging through the fields here. Suppose the people heard the sound of your carriages and horses, saw the beauty of your banners and streamers, and turning faces furrowed with worry toward each other, they said: *Why does our emperor let his love of hunting make our lives so desperate – father and son, brother and brother, mother and child all separated and scattered apart?*

“There could be only one explanation for all this: never sharing pleasure with the people.

“But suppose there was a performance of beautiful music here. Suppose the people heard the sound of their emperor’s bells and drums, pipes and flutes, and turning happy faces full of delight toward each other, and said: *Listen – they’re making music, so our emperor must be feeling fine!* And suppose there was a hunt ranging through the fields here. Suppose the people heard the sound of your carriages and horses, saw the beauty of your banners and streamers, and turning happy faces full of delight toward each other, and said: *Look – they’re hunting, so our emperor must be feeling fine!*

“There could be only one explanation for all this: sharing pleasure with the people. Sharing pleasure with the people – that’s what makes an emperor an emperor.”¹²⁰ (Mencius 1998, translated by

¹²⁰ 莊暴見孟子，曰：「暴見於王，王語暴以好樂，暴未有以對也。」曰：「好樂何如？」

孟子曰：「王之好樂甚，則齊國其庶幾乎！」

他日，見於王曰：「王嘗語莊子以好樂，有諸？」王變乎色，曰：「寡人非能好先王之樂也，直好世俗之樂耳。」

Hinton, pp. 21-23, Chapter II, Book Two, paragraph 1; emphases added by the translator)

In the above teaching of Mencius, sharing happiness with others is of the utmost importance as it will “make an emperor an emperor”.

3.3.2 Attainment of Confucian Happiness

Confucians see happiness as a state of psychology and it is spiritual and moral in nature as determined by one (Yang and Zhou 2017, p. 183). Confucian happiness is a measurement of virtue (*de*¹²¹) and Confucius put emphasis on the importance of (a) virtue in oneself, (b) virtuous relationships with others, and (c) virtuous relationship with the culture in one’s attempt to attain happiness (Chen 2013, pp. 262-263). The Master said,

“Wealth and position – that’s what people want. But if you enjoy wealth and position without following the Way, you’ll never dwell at ease. Poverty and obscurity – that’s what people despise. And if you endure poverty and obscurity without following the Way, you’ll never get free. [*sic*]

“If you ignore Humanity [*sic*], how will you gain praise and renown? The noble-minded don’t forget Humanity for a single moment, not even in the crush of confusion and desperation.”¹²² (*The Analects* 1998a, translated by Hinton, pp. 33-34, Chapter IV, paragraph 5)

曰：「王之好樂甚，則齊其庶幾乎！今之樂猶古之樂也。」曰：「可得聞與？」

曰：「獨樂樂，與人樂樂，孰樂？」曰：「不若與人。」曰：「與少樂樂，與眾樂樂，孰樂？」曰：「不若與眾。」

「臣請為王言樂：今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉疾首蹙頰而相告曰：『吾王之好鼓樂，夫何使我至於此極也？父子不相見，兄弟妻子離散。』今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉疾首蹙頰而相告曰：『吾王之好田獵，夫何使我至於此極也？父子不相見，兄弟妻子離散。』此無他，不與民同樂也。」

「今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與？何以能鼓樂也？』今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與？何以能田獵也？』此無他，與民同樂也。今王與百姓同樂，則王矣。」

¹²¹ 德 (*dé*)

¹²² 子曰：「富與貴，是人之所欲也；不以其道得之，不處也。貧與賤，是人之惡也；不以其道得之，不去也。君子去仁，惡乎成名。君子無終食之間違仁，造次必於是，顛沛必於是。」

In Confucius's views, happiness is attainable through diverse means at two levels:

- (a) The fundamental level concerns fulfilment of basic needs such as safety, comfort, or other cheerful experiences like pleasure arising from music (Yang and Zhou 2017, pp. 182-183), as the Master said, “Draw inspiration from the *Poems*, steady your course with the ritual, find your fulfilment in music”¹²³ (*The Analects* 1997a, translated by Leys, p. 36, Chapter 8, paragraph 8.8; emphasis added by the translator); and
- (b) The second level is rational happiness based on humaneness (*ren*¹²⁴) or virtue (*de*¹²⁵) through societal contributions and kindness to others, where virtue (*de*) plays a more important role in achieving happiness even when there is any insufficiency at the basic level (Yang and Zhou 2017, pp. 182-183).

The second level of happiness is important in Confucianism because one's virtue (*de*) creates “the greatest source of joy” (Lobel 2017, p. 78). With continuous practices of virtuous and moral living, a person gains happiness and self-sufficiency through his self-understanding and self-realisation, irrespective of whether he has had “external material satisfaction” (Gao 2020, p. 98). The Master said, “How admirable was Yan Hui! A handful of rice to eat, a gourd of water for drink, a hovel for your shelter — no one would ensure such misery, yet Yan Hui's joy remained unaltered. How admirable was Yan Hui!”¹²⁶ (*The Analects* 1997a, translated by Leys, pp. 25-26, Chapter 6, paragraph 6.11). When Confucius said this, he praised Yan Hui's moral happiness as Yan Hui had been “cheerful and optimistic” to face the personal hardship (Luo 2021, p. 182). This passage also demonstrates the virtuous happiness of Confucius and Yan Hui, where the former lived in a life full of misery and the latter died young in poverty, and such happiness ever aroused a heated intellectual discussion among Neo-Confucians in the Song Dynasty about the sense of their moral happiness (Shan 2012, p. 213). Yan Hui was one of Confucius's most beloved

¹²³ 子曰：「興於詩，立於禮。成於樂。」

¹²⁴ 仁 (*rén*)

¹²⁵ 德 (*dé*)

¹²⁶ 子曰：「賢哉回也！一簞食，一瓢飲，在陋巷。人不堪其憂，回也不改其樂。賢哉回也！」

students, as “Hui hears one point and from it apprehends the whole ten”¹²⁷ (*The Analects* 1937, translated by Soothill, p. 39, Book V, Chapter VIII, paragraph 2) and “he was fond of learning, he never visited his anger on another, and he never repeated a fault”¹²⁸ (pp. 48-49, Book VI, Chapter II). Yan Hui was clever, diligent, perseverant in learning despite living in financial difficulty, and keen on virtuous self-cultivation (Lao and Sheng 1995, p. 212).

3.4 Unhappiness in Confucianism

Confucian happiness does not mean total elimination of unhappiness, worries, sadness, sorrow, and other negative feelings (Chen 2010, p. 184). Though Confucius was “the type of person ... whose joy render[ed] him free of worries”¹²⁹ (*The Analects* 2003, translated by Slingerland, p. 70, Book Seven, paragraph 7.19) and he said that “the humane are not melancholy”¹³⁰ (*The Analects* 1951, translated by Pound, p. 58, Book Nine, paragraph XXIX), he did allow himself to feel unhappy and sad to grieve for his students when Bo-niu¹³¹ suffered from heavy illness, Zilu died unusually, and Yan Hui passed away early.

Bo-niu was ill. The Master visited him and, holding his hand through the window, said, “We are going to lose him. It must be Destiny [*sic*]. Why else should such a man be stricken with such a disease? Why else should such a man be stricken with such a disease?”¹³² (*The Analects* 2008, translated by Yang and Lau, p. 91, Book 6, paragraph 10)

Confucius was wailing for Zze-lû¹³³ [i.e. Zilu] in his courtyard. When any came to condole with him, he bowed to them. When the wailing was over, he made the messenger in, and asked him all about (Zze-lû’s death). ‘They have made him into pickle,’ said the messenger; and forthwith Confucius ordered the pickle (in the house)

¹²⁷ 「回也，聞一以知十。」

¹²⁸ 「有顏回者好學，不遷怒，不貳過。」

¹²⁹ 「其為人也，... 樂以忘憂。」

¹³⁰ 「仁者不憂」

¹³¹ 伯牛 (*bó niú*); a student of Confucius.

¹³² 伯牛有疾，子問之，自牖執其手，曰：「亡之，命矣夫！斯人也而有斯疾也！斯人也而有斯疾也！」

¹³³ Another transcription of Zilu (*zílù*), a student of Confucius.

to be thrown away.¹³⁴ (*The Book of Rites* 1967, translated by Legge, Volume I, pp. 123-124, Book II, Section I, Part I, paragraph 7)

When Yan Hui passed away, the Master lamented, “Oh! Heaven has bereft me! Heaven has bereft me!”¹³⁵ (*The Analects* 2003, translated by Slingerland, p. 114, Book Eleven, paragraph 11.9)

When Yan Hui passed away, the Master cried for him excessively. The disciples reproved him, saying, “Master, surely you are showing excessive grief!”

The Master replied, “Am I showing excessive grief! Well, for whom *would* I show excess grief, if not for this man?”¹³⁶ (*The Analects* 2003, translated by Slingerland, p. 114, Book Eleven, paragraph 11.10; emphasis added by the translator)

When Yan Hui passed away, the disciples wished to give him a lavish burial.

The Master said, “That would not be proper.”

The disciples nonetheless went ahead and buried Yan Hui lavishly.

The Master remarked, “Hui looked upon me as a father, and yet in this case I was unable to treat him as a son. This was not my choice, but rather yours, you disciples.”¹³⁷ (*The Analects* 2003, translated by Slingerland, pp. 114-115, Book Eleven, paragraph 11.11)

In particular, the death of Yan Hui may have caused Confucius’s grievance lasting possibly for some time, as when others asked about his students’ learning, he repeatedly mentioned Yan Hui’s death.

Ji Kang Zi¹³⁸ asked which of his disciples was eager to learn.

Confucius said, “There was one. Yan Hui who was eager to learn, but unfortunately his allotted span was a short one and he died. Now

¹³⁴ 孔子哭子路於中庭。有人吊者，而夫子拜之。既哭，進使者而問故。使者曰：「醢之矣。」遂命覆醢。

¹³⁵ 顏淵死。子曰：「噫！天喪予！天喪予！」

¹³⁶ 顏淵死，子哭之慟。從者曰：「子慟矣。」曰：「有慟乎？非夫人之為慟而誰為！」

¹³⁷ 顏淵死，門人欲厚葬之，子曰：「不可。」門人厚葬之。子曰：「回也視予猶父也，予不得視猶子也。非我也，夫二三子也。」

¹³⁸ 季康子 (jì kāng zǐ); a minister of the State of Lu.

there is no one.”¹³⁹ (*The Analects* 2008, translated by Yang and Lau, p. 181, Book 11, paragraph 7)

Duke Ai¹⁴⁰ asked which of his disciples was eager to learn. Confucius answered, “There was one Yan Hui who was eager to learn. He never transferred the anger he felt towards one person to another. Nor did he make the same mistake twice. Unfortunately his allotted span was short one and he died. Now there is no one. No one eager to learn has come to my notice.”¹⁴¹ (*The Analects* 2008, translated by Yang and Lau, p. 85, Book 6, paragraph 3)

Liang Qichao¹⁴² (Liang 1936, p. 9) argued in his book entitled *Confucius* that among Confucius’s three thousand students, Yan Hui could not have been the only one with eagerness to learn. It is the submission of the researcher of the current study that Yan Hui was Confucius’s beloved student and that his bereavement following Yan Hui’s death had not been resolved when he faced others’ questions as mentioned above, notwithstanding his being a gentlemen (*junzi*) who had been “free from anxiety”¹⁴³ (*The Analects* 1997b, translated by Huang, p. 126, Book Twelve, paragraph 12.4). Wang Yangming,¹⁴⁴ an influential and renowned Neo-Confucian philosopher, echoed the existence of bereavement within Confucian happiness in a dialogue with one of his students, Huang Shengzeng¹⁴⁵ (1496-1546),

[The student] said, “You said that ‘joy is characteristic of the original substance of the mind.’ When one’s parent dies and one cries sorrowfully, is this joy still present?

The Teacher said, “There is real joy only if the son has cried bitterly. If not, there won’t be any joy. Joy means that in spite of crying, one’s mind is at peace. The original substance of the mind has not

¹³⁹ 季康子問：「弟子孰為好學？」孔子對曰：「有顏回者好學，不幸短命死矣！今也則亡。」

¹⁴⁰ 哀公 (*āi gōng*); an emperor of the State of Lu.

¹⁴¹ 哀公問：「弟子孰為好學？」孔子對曰：「有顏回者好學，不遷怒，不貳過。不幸短命死矣！今也則亡，未聞好學者也。」

¹⁴² 梁啟超 (*liáng qǐchāo*)

¹⁴³ 「君子不憂」

¹⁴⁴ 王陽明 (*wáng yángmíng*)

¹⁴⁵ 黃省曾 (*huáng shěngzēng*); a student of Wang Yangming.

been perturbed.”¹⁴⁶ (Wang 1963, translated by Chan, Part III, Conversations Recorded by Huang Mien-chih, p. 230, paragraph 292; footnote omitted)

A brief on Neo-Confucians’ responses to “the happiness of Confucius and Yan Hui” (*Kong Yan Lechu*)¹⁴⁷ is attached in Appendix C.

3.5 Contemporary Views on Confucian Happiness

Contemporary views on Confucian happiness may not strictly follow those Neo-Confucians as shared above, and a few examples are given here. *Liang Qichao*¹⁴⁸ (1873-1929), once a student and an associate of *Kang Youwei*¹⁴⁹, was a scholar, journalist and reformer in the late Qing Dynasty, who shared classical Confucian scholars’ concerns on the well-being and survival of China (Chou 2003, p. 388). He echoed the Confucian view that happiness attained through enhancing one’s virtuous consciousness and spiritual realm is the greatest and highest true happiness (Chu 1997, p. 128). In one of his books with a literal translation in English as *Book of Freedom*¹⁵⁰, *Liang Qichao* said in a chapter with a translated title of “No Desires and Plenty of Desires”¹⁵¹, “It is a worry to have too many materialistic desires; and it is a worry to have too few spiritual desires”¹⁵² (Liang 1960, p. 74). In his another book, *Evaluation of Moral Education*¹⁵³, he mentioned firstly and briefly Jeremy Bentham’s use of happiness to judge whether a government action is right or wrong, and he then added, “True bitterness and happiness will not exist in one’s body, but in his heart and soul; if his body is bitter but the soul is happy, it is real happiness; if his body is happy but the soul is bitter, it is true bitterness”¹⁵⁴ (Liang 2011, Chapter 4, pp. 93-94). *Liang Shuming*¹⁵⁵ (1893-1988), who is labelled as “the last Confucian” in the title of Alitto’s book (1986), said that Confucius’s happiness was self-induced and absolute

¹⁴⁶ 問：「樂是心之本體，不知遇大故，於哀哭時，此樂還在否？」先生曰：「須是大哭一番了方樂，不哭便不樂矣；雖哭，此心安處是樂也；本體未嘗有動。」

¹⁴⁷ 「孔顏樂處」(*kǒng yán lè chǔ*)

¹⁴⁸ 梁啟超 (*liáng qǐchāo*)

¹⁴⁹ 康有為 (*kāng yǒuwéi*)

¹⁵⁰ 《自由書》(*zìyóu shū*)

¹⁵¹ 無欲與多欲 (*wú yù yǔ duō yù*)

¹⁵² 「物質上之欲，唯患其多。精神上之欲，惟患其少。」

¹⁵³ 《德育鑑》(*dé yù jiàn*)

¹⁵⁴ 「真苦真樂，必不存於軀殼，而存於心魂。軀苦而魂樂，真樂也；軀樂而魂苦，真苦也。」

¹⁵⁵ 梁漱溟 (*liáng shù míng*)

happiness, as he cared nothing other self-interests or external achievements, but just followed the Heavenly Principle (*tian li*¹⁵⁶), where the Master said, “If you do not understand the will of Heaven, you will have no way to become a gentleman.”¹⁵⁷ (*The Analects* 2007, translated by Watson, p. 142, Book Twenty, paragraph 5) and “[one] rejoices in Heaven and knows its ordinations; — [*sic*] and hence he has no anxieties”¹⁵⁸ (cited in Sung 1975, The Great Appendix, Section I, Chapter IV, p. 279); on the other hand, general people may not always feel happiness and even if they were happy, their happiness were relative and attached to external materialistic concerns (Liang 1900, pp. 137-139). Xu Fuguan¹⁵⁹ (1903-1982), one of the preminent scholars of the second generation of the ideational current of Modern Confucianism in the 20th century (Sernelj 2021, p. 1), said that Confucian happiness and worries co-exist; in terms of oneself, Confucianism put high regards on happiness; but in respect of a state, Confucians have had a sense of responsibility to worry about it, arising from their deep understanding of righteousness (*yi*¹⁶⁰) and humaneness (*ren*¹⁶¹) (Xu 2001, p. 35). S.-h. Tan (2014b, p. 190) viewed that on top of spiritual happiness, Confucians may also aim at materialistic benefits and wealth, as far as they understand what lead to an ethical life; or else, Confucianism will become “hopelessly impractical and therefore obsolete in modern market economies driven by materialistic consumption and the profit motive”. In fact, Confucius did not object to materialist benefits and wealth from the perspective of social responsibility as per his teaching in *The Analects*:

When the Master went to Wei¹⁶², Ran You¹⁶³ acted as his carriage driver. The Master said, A sizable population!
 Ran You said, Once you have a sizable population, what should you do next?
 The Master said, Make them rich!
 And once they are rich?
 The Master said, Instruct them!¹⁶⁴ (*The Analects* 2007, translated by Watson, p. 90, Book Thirteen, paragraph 9)

¹⁵⁶ 天理 (*tiān lǐ*)

¹⁵⁷ 子曰：「不知命，無以為君子也。」

¹⁵⁸ 「樂天知命，故不憂」

¹⁵⁹ 徐復觀 (*xú fùguān*)

¹⁶⁰ 義 (*yì*)

¹⁶¹ 仁 (*rén*)

¹⁶² 衛 (*wèi*); the State of Wei.

¹⁶³ 冉有 (*rǎn yǒu*); a student of Confucius.

3.6 Chapter Conclusion

The Chinese character “樂” appears in *The Analects* with two meanings, namely music and happiness. Confucius did not give a definition of happiness in *The Analects*. It was Mencius and contemporary scholars who have distinguished different classifications of Confucian happiness. In contrast to the Western cultural notions of happiness, Confucian happiness carries a special meaning (Fu 2013, p. 178) and it does not eliminate unhappiness and other negative feelings (Chen 2010, p. 184). Confucian happiness is “spiritual, not material; moral, not circumstantial; self-identified, not other-judged” (Lu 2001, p. 411). Confucius’s goal was to bring universal happiness (Creel 1929, p. 77), but not over-enjoyment (Zheng 2014, p. 186), through nourishing one’s virtuous self-cultivation and enrichment of spiritual life (Chu 1997, p. 128). There are two levels of Confucian happiness, namely personal needs and one’s contribution to the society at large (Zeng and Guo 2012, pp. 987-988). In Confucius’s views, happiness is achievable through different means at these two levels: the fundamental level, personal basic needs such as safety, comfort or other cheerful experiences are satisfied; and more importantly and at the second level, humaneness (*ren*¹⁶⁵) or virtue (*de*¹⁶⁶) is practised through social contributions and kindness to others and such practice is considered necessary even when personal basic needs are not met, as adversity like poverty could not influence the attainment of Confucian happiness (Chang 2013, p. 32). Confucius emphasised living in the Way (*dao*¹⁶⁷) as a prerequisite for happiness (Chang 2013, p. 30). In order to live in the Way (*dao*), people need both humaneness (*ren*¹⁶⁸) and ritual propriety (*li*¹⁶⁹) in practice in three contexts: (a) virtue in oneself, (b) virtuous relationships with others, and (c) virtuous relationship with the culture (Chen 2013, pp. 262-263) to strengthen self-discipline and minimise individuated self (Kumar 2017, p. 592), so that they live virtuously in harmony with others (Lobel 2017, p. 55). This requires not only enjoyment of personal happiness, but sharing one’s happiness with others as well (Zheng 2014, p. 186), even in adversity (Zhao et al. 1995, p. 595). The orderly family and social life leads to happiness (Cooney 2016, p. 10). It is the ethical considerations

¹⁶⁴ 子適衛，冉有僕。子曰：「庶矣哉！」冉有曰：「既庶矣。又何加焉？」曰：「富之。」
曰：「既富矣，又何加焉？」曰：「教之。」

¹⁶⁵ 仁 (*rén*)

¹⁶⁶ 德 (*dé*)

¹⁶⁷ 道 (*dào*)

¹⁶⁸ 仁 (*rén*)

¹⁶⁹ 禮 (*lǐ*)

of Confucian happiness differentiating the individualistic cultures of happiness (Luo 2021, p. 186). Chapter Four discusses research methods, research design, data collection and research ethics of this study.

CHAPTER FOUR

Research Methods, Research Design, Data Collection, and Research Ethics

4.1 Chapter Summary

This chapter provides justifications for a comparative study and for the selection of two universities respectively in Hong Kong and London for comparison purpose. It outlines the research methodology and the selection of an instrument to measure happiness, in addition to the questionnaire design and its collection process. It addresses issues of research ethics before ending this chapter.

4.2 Introduction

Educational researchers conduct empirical studies to examine theoretical thoughts in education, as well as inform and improve educational policy and practice (Freebody 2003, p. 20). There are dozens of approaches available for educational research. In theory, the paradigms of different research methods may imply opposite conceptions such as positivist vs. interpretivist, interventionist vs. non-interventionist, experimental vs. naturalistic, case studies vs. surveys, and qualitative vs. quantitative (Wellington 2015, p. 25). In the case of positivists and interpretivists, for instance, a positivist may act as an independent outsider and employ quantitative methods such as surveys, experiments, case-controlled studies, and/or statistical records to test hypotheses, while an interpretivist may act as an insider to interact with participants involved in a study and use qualitative approaches such as participant observations, in-depth interviews, action research, and/or focus groups to generate hypotheses (briefly adapted from Oakley 2000, pp. 26-27, Table 2.1). To compare case studies with surveys, the former involves in-depth understanding of a particular case or a small number of cases at the cost of being unable to make generalisations to a larger population (Thomas 2009, p. 115), whereas the latter is not confined to a particular study approach but exists in different research methods such as questionnaires and interviews to collect data from a various number of target respondents to inform some social situations (p. 135). In practice, it is not unusual for research methods to go across paradigm boundaries (Mackenzie and Knipe 2006). For example, it is arguable whether the link between positivism and quantitative research has been misconceived (C. H. Yu 2006, pp. 23-43). Mackenzie and Knipe has helpfully and succinctly

prepared a brief summary as follows (adapted from Mackenzie and Knipe (2006, Table 2)):

<u>Paradigms</u>	<u>Predominant methods</u>	<u>Examples of data collection tools</u>
• Positivist / Post-positivist	• Quantitative, but qualitative methods may be used	• Experiments, quasi-experiments, tests, scales
• Interpretivist / Constructivist	• Qualitative, but quantitative methods may be used	• Interviews, observations, document reviews, visual data analysis
• Transformative	• Qualitative, quantitative, and mixed methods	• Diverse range of tools
• Pragmatic	• Qualitative and/or quantitative; • Choice of methods to match the specific goals and questions of a study	• Possible research tools from both positivist and interpretivist paradigms, e.g. interviews, observations, testing, and experiments

4.2.1 Quantitative and Qualitative Research Methods

Among various types of educational research (McMillan 2016, p. 17, Table 1.2), quantitative and qualitative research methods are the two major approaches (Muijs 2004, p. 1). Creswell and others (2011, pp. 4-5) briefly explained the quantitative approach as follows:

Quantitative research is a mode of inquiry used often for deductive research, when the goal is to test theories or hypotheses, gather descriptive information, or examine relationships among variables. These variables are measured and yield numeric data that can be analyzed statistically. Quantitative data have the potential to provide measurable evidence, to help to establish (probable) cause and effect, to yield efficient data collection procedures, to create the possibility of replication and generalization to a population, to facilitate the comparison of groups, and to provide insight into a breadth of experiences.

Quantitative research uses mathematically-based and usually statistical methods to describe phenomena numerically (Yilmaz 2013, p. 311). The definition of quantitative research may change from discipline to discipline. For instance, Henning (1986) tried to clarify the definition of quantitative research in the study of language acquisition. Examples of quantitative research include the census, large-scale polling, evaluations, studies on relationship of variables, etc. (Alston and Bowles 2003, p. 9).

Qualitative research is different from quantitative studies. An investigator using qualitative research methods puts an emphasis on holistic explanation by giving details of what have happened or are happening in a selected circumstance (Fraenkel and Wallen 2003, p. 430), with characteristics such as direct sources of data with the investigator as the major instrument in the research, data collection of words or pictures instead of numbers, concern on both process and product, data analysis in an inductive manner, and a main concern on how people get on their lives (pp. 431-432). There is no universal definition of qualitative research (Salmani-Nodoushan 2006, p. 158), and one of them is extracted as follows (Martella et al. 2013, p. 294):

[Q]ualitative research ... is defined as research whose concern is understanding the context in which behavio[u]rs occurs, not just the extent to which it occurs; the assessment may be more subjective, in that the dependent variables are not necessarily defined in observable terms; the data are collected in the natural setting; meanings and understandings are reached by studying cases intensively; and inductive logic is used to place the resulting data in a theoretical context.

A number of qualitative research designs are in existence, e.g. ethnographic studies, case studies, phenomenological studies, grounded theory studies, critical studies, and narrative inquiry (McMillan 2016, pp. 311-322). As far as qualitative research is concerned, interview has been widely used in social science studies (Freebody 2003, p. 136). There are various types of interviews such as structured and unstructured, where an investigator using the former will ask each respondent a list of pre-set questions with a limited number of responses (Fontana and Frey 1994, p. 363) and a researcher employing the latter approach allows respondents to give responses of greater breadth (p. 365). As regards format, interviews can be conducted individually or in a focus-group setting (Sommer and Sommer 2002, p. 131), aiming at obtaining personal views or information, collecting aggregate information from a group of people, and

finding out something about a research question that a researcher is difficult to identify otherwise (Stake 2010, p. 95).

In designing all study approaches, a researcher has to take into account a number of considerations. One of them is potential respondents' educational levels, for example, and the use of self-completed questionnaires may not be appropriate for target respondents of low literacy level (Mertens 2010, p. 182).

4.2.2 A Mixed-Method Approach

There is enhanced attention to mixed-method surveys, as qualitative and quantitative approaches “often [should] be used together” (Fraenkel and Wallen 2003, p. 443). There are many definitions of mixed-method research. Johnson, Onwuegbuzie and Turner (2007), for example, studied nearly 20 definitions and suggested the following general definition (p. 123):

Mixed methods research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration.

A mixed-method approach employs both quantitative and qualitative research methods in the same survey to produce an objective and neutral report of findings and it is becoming a widely adopted study mode in educational studies (Lichtman 2011, p. 209). A mixed-method approach may be a practical option for educational research, as it was criticised for the failure of educational studies in properly providing evidence on educational policy and practice (Brown and Baker 2007, p. 121). While quantitative techniques are highly praised for educational research, it is not mutually exclusive with qualitative research methods. The distinction between quantitative and qualitative techniques lies on the different emphases on whether findings come from the aggregate of a number of individual responses or from experiential data, and there is no discrete wall between the two approaches (Stake 2010, p. 19).

4.3 Justifications for a Comparative Study

The present study aimed at conducting a comparative quantitative research. The justifications are presented below.

4.3.1 Comparative Study

Culture is considered to be a determining factor of happiness by a number of commentators (e.g. Ye et al. 2015; Lu, Gilmour and Kao 2001), but some research results have shown that people coming from different cultures may or may not interpret happiness in a different manner, as exemplified by the studies of Hajdu and Hajdu (2016), as well as Shin (2010). In this regard, a comparative approach is considered appropriate to address phenomena in research of high education involving more than one culture or a society (Teichler, 1996).

Another consideration on the need of a comparative study is that while Confucian values are generally believed to have embedded in people of “Confucian Asia”, which involves Hong Kong, China, Taiwan, Japan, North Korea, South Korea, Singapore and Vietnam (Inoguchi and Shin 2009, pp. 183-184), survey results may advise otherwise. In South Korea, a “Confucian Asian” country (Inoguchi and Shin 2009), the investigation of Park, Rehg and Lee (2005) involving 343 public officials revealed that Confucian ethics and collectivism may impact an individual’s whistleblowing intentions in different degrees and directions, and it was challenging to make blanket predictions about cultural effects on whistleblowing. In China, a fast changing country mixed with both conventional Chinese culture and Western cultures’ value conceptions, Kolstad and Gjesvik (2014) conducted a qualitative survey to see how such values influenced the perception of well-educated Chinese living in cities on minor mental health problems. They found that respondents with traditional and collectivistic Chinese values did not tend to classify the problems from the Western medical model of psychiatric disorders or illnesses but as challenges in daily life and relationships strain, whereas those with a stronger bicultural sense of Chinese and Western values were more inclined to use the Western points of view to label minor mental health problems as a form of illness. Qian and Qian (2015, p. 62) also pointed out that owing to globalisation and other impact arising from, for instance, social changes, Chinese people have been increasingly influenced by Western cultures. It is interesting to know whether such changes would affect how they perceive happiness, and one of the research questions is therefore whether culture is a significant factor determining the perceived happiness of respondents at a university in London and at another university in Hong Kong.

A further justification is that comparative studies of happiness from the Confucian perspective are rare. As shown in section 1.7 (Table 1.2), the researcher of the present study checked 900 publications in the two periods of basic research, respectively in late February 2017 and August 2020. There were only nine journal papers which may be relevant to the current research. Within these nine papers, two were not comparative investigations. For the remaining seven, the study scopes of five articles are not comparable to the present doctoral study. Only Lu, Gilmour and Kao (2001) as well as Lu and Gilmour (2004) are similar to the present study, but these two studies were published around two decades ago. As people's definition of happiness may change over time (Kim-Prieto et al. 2005) and in consideration of globalisation and social changes, the current doctoral study appears timely to investigate the respondents' perception of happiness from the perspective of Confucianism.

In view of the above considerations, the current research is designed to be a comparative study. There is neither a universally agreed definition of "comparative studies in education", nor agreed purposes for conducting a comparative study, not to mention any agreed comparative methods or frameworks for educational research (Watson 1996, pp. 360-362). In general, people recognise reform of educational systems, identification of educational trends, as well as understanding and explanation of the differences and similarities among various educational systems as some of the main purposes of comparative educational studies (p. 362).

The current study is about how students and staff at two selected universities in London and Hong Kong respectively perceived happiness. It is comparative in nature but its focus is not directly on traditional comparisons of educational systems in different countries through which governments in the globalised wave may benefit when they know more about others' education (United Nations Educational Scientific and Cultural Organisation 1993, cited in Watson 1996, p. 361). Instead, it is a study to explore respondents' perceptions of happiness, where culture is generally regarded as a determining factor (Ye et al. 2015).

4.3.2 Selection of Jurisdictions for Comparison Purpose

With the history of Hong Kong as a British colony for over a century and its heritage of a common law system (Dobinson and Roebuck 1998, p. 1) and an educational system (Deng 2009, p. 586) similar to the British counterparts, Hong Kong and London was selected for comparison. Another justification is that both cities are modern cities and in particular, approximately 90% of Hong Kong citizens are of Chinese nationality (Census and Statistics Department of Hong Kong 2017,

paragraph 3.14), who are supposed to be under the influence of traditional Confucian philosophy (Aryee et al. 1999, pp. 260-261). This selection was also made out of pragmatic considerations, such as the city where the researcher lives, his personal networks, as well as the practicality of successful collection of data (see section 1.4.3).

4.3.3 Selection of Universities for Comparison Purpose

DEF in London and NOP in Hong Kong were chosen for comparison. One of the justifications to choose these two universities is that they share great similarities. DEF was previously a polytechnic and was developed into a public university in the early 1990s. NOP, before it became a public university in the mid-1990s, was also a polytechnic.

Another justification is their connections with the researcher. He has been teaching on a part-time basis for years at NOP. He has also had a network with DEF. Although his close connections with NOP, a list of universities in Hong Kong was indeed considered before a decision was made. In the list, it comprised another two universities, X and Y, on top of NOP. The researcher has had personal networks to a certain extent with these three universities and all of which were established in the 1990s. They have unanimously had a history of being institutes of higher education before they became universities. X was upgraded to a university in the 1990s. Likewise, Y was transformed into a university in the 1990s, too. Priority was then accorded based on the degree of their similarities with DEF, and the result in a descending order was NOP, X, and Y.

A further justification is the population sizes of both universities. One of the goals of the present research is to examine the perception of happiness of students and staff of DEF and NOP. The population sizes at both DEF and NOP were respectively estimated at around 20,000, where the number of students in the London campus of DEF in 2015-16 was approximately 19,500, comprising local (UK and the European Union) and international students (DEF 2016), and that at NOP in the same academic year was close to 20,000, inclusive of postgraduate and doctoral students, undergraduates, and students taking associate degree programmes (NOP 2016, p. 43). Although the corresponding number of staff at the two universities may not be readily traceable, as far as population size is concerned, the numbers of staff at each university may not have significant impact to the estimated number of 20,000.

4.4 Research Method of the Present Study

Happiness is a difficult subject to study (Haybron 2000). In connection with research methodology, there are numerous approaches such as quantitative, qualitative, experimental, quasi-experimental, and non-experimental methods (Suter 2006, pp. 40-41). In particular, there are “paradigm wars” in relation to strengths, weaknesses, and assumptions of quantitative and qualitative methods (Wyse et al. 2017, p. 13). Quantitative research uses mathematically-based and usually statistical methods to describe phenomena numerically (Yilmaz 2013, p. 311). Quantitative surveys are replicable and able to reach a larger sample of respondents, but its weaknesses include over-simplifying complex issues and with less flexibility than interviews (Alston and Bowles 2003, p. 205; Mason and Bramble 1997, p. 316). On the other hand, qualitative research methods are of higher flexibility and ability to meet the fast changing social phenomena (Grady 1998, p. 4), but they are labour intensive in data collection when compared to quantitative studies (Damico et al. 1999, p. 658). Lancy (1993, p. 2, Table 1.1) helpfully gave a concise comparison of these two approaches:

<u>Qualitative Method</u>	<u>Quantitative Method</u>
<ul style="list-style-type: none">• Discovery; emergence of hypotheses• The sites/individuals governed by a topic• A researcher being the “principal” instrument for data collection• To minimise as far as possible any impact on the natural and ongoing lives of research subjects• A researcher being mindful of personal biases• Use of “wide-angle lens” to survey the context of surrounding phenomena under investigation• Relatively longer length of study, lasting for months or even years• Narrative-format reporting	<ul style="list-style-type: none">• Hypotheses stated in advance• Sample size governed by statistics• A researcher being anonymous and neutral to research subjects• Possible extreme intrusion, e.g. paid subjects in an investigation occurred in a laboratory• A researcher assumed to be unbiased• Context potentially contaminating the integrity of study, thus using procedures to minimise irrelevant factors• Relatively shorter length of study, lasting for hours or days• Expository reports with interlocking arguments

In terms of interview as a qualitative method, there is no consensus on its minimum number in a study. Baker and Edwards (2012) gathered the advice of fourteen social scientists and five early career researchers on the question of “how many interviews is enough?”, and one of the experts, Harry Wolcott, gave a practical reply (cited on pp. 3-4):

That is, of course, a perennial question if not a great one. The answer, as with all things qualitative, is “it depends.” It depends on your resources, how important the question is to the research, and even to how many respondents are enough to satisfy committee members for a dissertation. For many qualitative studies one respondent is all you need – your person of interest. But in general the old rule seems to hold that you keep asking as long as you are getting different answers, and that is a reminder that with our little samples we can’t establish frequencies but we should be able to find the RANGE of responses [emphasis added]. Whatever the way the question is handled, the best answer is to report fully how it was resolved.

Bertaux (1981, cited in Guest, Bunce and Johnson 2006, p. 61) suggested that the minimum number of sample size in a qualitative study is fifteen. Ritchie, Lewis and Elam (2003, p. 84) said that the number of qualitative samples in a study with interviews as the methodology is generally under fifty. Mason (2010, p. 9) reviewed 560 PhD studies with qualitative methods and found that the median and mean of sample sizes were respectively 28 and 31. Dworkin (2012, p. 1320) noted that the policy of a journal, *Archives of Sexual Behavior*, requires a minimum sample size of 25-30 for studies involving grounded theory by the use of in-depth interviews. Bryman (2012, p. 425) reported that the minimum size falls within a range of 20-60 as put forward by different scholars.

In general, the issue on how to select an appropriate method for a particular research is subject to different considerations, including but not limited to what study a researcher is going to undertake (Suter 2006, p. 264). In practice, a substantial number of researchers use either quantitative or qualitative methods (Mackey and Gass 2016, p. 284). Research workers have to consider pragmatic issues on how best they could collect data and information (Epstein and King 2002, pp. 201-202).

After deliberation on the practical difficulty in conducting interviews in London while the researcher of the current study was physically in Hong Kong, he chose a comparative quantitative approach, as surveys with a quantitative and comparative approach are seen as “most valuable” (Brown and Baker 2007, p. 122).

Questionnaire was employed as a quantitative method because it could be distributed to people living abroad in an economical manner (Leedy and Ormrod 2016, p. 142). It was considered appropriate for the current comparative study involving respondents in London and Hong Kong.

4.4.1 Questionnaires

As discussed in section 1.7, there are not many studies on happiness of people working or studying at universities from the Confucian perspective. The availability of proven research methodology and valid measurement instruments is also very limited.

4.4.1.1 Instrument for Measurement of Happiness

In theory, researchers may make use of analytical frameworks to consider their research questions and decide the best research methodologies, or alternatively, they may map a particular research method onto a framework to see if it fits each element of the framework well, but in practice, it is not uncommon that only a portion of a framework may be relevant to a particular study, subject to considerations such as the objectives of the study, constraints like time and resources, personal competencies and commitment of the research, and the research methods relevant to the study (Mingers 2001, p. 251). Other pragmatic concerns such as the practicality of a researcher's collecting data and information have to be taken into account (Epstein and King 2002, pp. 201-202). It is important for a researcher not to base on a very limited scope of view but to choose consciously an analytical framework after taking into account all possibilities (Mingers 2001, p. 251).

There are a number of models in existence to measure happiness and well-being, for example, the dynamical model (Song, Xu and Yang 2010), the set-point model (e.g. Lucas 2007), the multilevel models (Ballas and Tranmer 2012), and the positive-university model (Oades et al. 2011). Joshanloo and colleagues (2014) even validated statistically a fear of happiness scale to measure happiness across cultures. However, as discussed in section 1.2.1, happiness research has been culturally biased. The models above were developed from the Western perspectives and may not be appropriate for this study.

The current research involves measurement of happiness from a Confucian perspective. Although there are not many relevant references, scale development is not justifiably necessary if there are still suitable instruments from other surveys (DeVellis 2003, p. 154). As reported in section 1.7, nine articles were identified from

900 articles after two rounds of basic research respectively in February 2017 and August 2020. In these nine articles, a 48-item Chinese Happiness Inventory (CHI) in Lu, Gilmour and Kao (2001, p. 482) was found highly relevant to this doctoral study. The CHI contains the following:

- (a) 20 Chinese culture aspects from the qualitative study of Lu and Shih (1997b), involving six Subscales:
 - (i) Harmony of interpersonal relationships,
 - (ii) Praise and respect from others,
 - (iii) Satisfaction of material needs,
 - (iv) Achievement at work,
 - (v) Downward social comparisons, and
 - (vi) Peace of mind.

- (b) 28 Western dimensions from the Oxford Happiness Inventory (Argyle, Martin and Crossland 1989), containing seven Subscales (Lu, Gilmour and Kao 2001, p. 482):
 - (i) Optimism,
 - (ii) Social commitment,
 - (iii) Positive affect,
 - (iv) Contentment,¹⁷⁰
 - (v) Fitness,¹⁷¹
 - (vi) Self-satisfaction, and
 - (vii) Mental alertness.

Each Subscale above contains different number of items (or questions), e.g. 4 items in the Subscale of “harmony of interpersonal relationships” and 6 items in “optimism”. There are a group of four options in each item, representing different levels of subjective experience of happiness in a variety of life domains and situations. Lu and Shih (1997a, pp. 251-252) “blended” the above 20 items of Chinese culture with 28

¹⁷⁰ “Sense of control” (instead of “contentment”) is used in the Subscale version of the CHI received by the researcher of the current study in an email correspondence dated 11 May 2017 with an assistant of the first author of Lu and Shih (1997a).

¹⁷¹ “Physical fitness” (instead of “fitness”) is used in the Subscale version of the CHI received by the researcher of the current study in an email correspondence mentioned in the footnote immediately above.

items out of the original 29-item Oxford Happiness Inventory (Argyle, Martin and Crossland 1989) to develop the 48-item CHI. The CHI involves not only Western dimensions of individuality but also Chinese components of community. It was considered a culturally-balanced tool to measure happiness in the present study. Good reliability and validity of the CHI were reported (Lu and Lin 1998; Lu and Shih 1997a; Lu et al., 1997).

The full version of the 48-item CHI is not contained in the journal article of Lu, Gilmour and Kao (2001), but some examples are given in its appendix (pp. 491-493). Upon additional searches, a 48-item online document bearing a title of “Chinese Happiness Inventory” developed and validated by Lu and Shih (1997a) was identified, which matched perfectly with the examples given in the appendix of Lu, Gilmour and Kao (2001, pp. 491-493). After further checks with a published journal article written by Lu (2010) which bears a title of “Who is happy in Taiwan? The demographic classifications of the happy person”, examples of a shortened version of the CHI were found in its appendix. It was anticipated that the aforesaid online document is the 48-item CHI developed by Lu and Shih (1997a). For formality and courtesy, the first author of Lu and Shih (1997a) at the National Taiwan University was contacted in accordance with the instruction stated in their article (p. 249). The first author’s consent was sought on the use of the CHI for this doctoral research. The first author’s approval was granted in late August 2017.

In the 48-item CHI, there are both Western and Chinese elements (Lu and Shih 1997a). Each item contain four multiple choices, with bilingual versions in English and Chinese. The first author of Lu and Shih (1997a) also sent Subscales of the CHI upon granting the approval for the use of the CHI in this study. As the researcher of the present study did not seek the approval of the first author of Lu and Shih (1997a) to publish the full version of the CHI, this measurement instrument has not been included in this thesis.

In the 48-item CHI, happiness is measured using the above-mentioned thirteen Subscales. The questions in each Subscale are shown in Tables 4.1. The conceptual framework is illustrated in Figure 4.1.

4.4.1.2 Preparation of Questionnaire

A bilingual questionnaire using Google Form as an online template was prepared, incorporating the 48-item CHI. The questionnaire consisted of eight parts:

- (a) An invitation letter
- (b) Section A – Consent of respondents to participate in this survey
- (c) Section B – Responses’ status at university (DEF or NOP), i.e. as a student or a staff, and if the latter, staff rank and role(s)
- (d) Section C – Exclusively for staff, asking their modes of work and working years at university
- (e) Section D – Solely for students, soliciting their data such as mode of study and years of study
- (f) Section E – Questions of the 48-item CHI
- (g) Section F – Demographic questions, including gender, age, educational level, marital status, number of children (if applicable), nationality, ethnic group, and religion
- (h) Section G – Respondents’ willingness to join subsequent interviews*

* The finally chosen research method of the present study was quantitative.

4.4.1.3 Pre-Trial

The first bilingual draft of the questionnaire template was sent to fifteen academics with doctoral degrees (eleven Hong Kong citizens and two Australians) and two university students in London for trials to check if it was good and clear from a respondent’s angle. All of them had no connection with DEF or NOP. The researcher of the current study also sought his supervisor’s advice after the trials. In the trial run, suggestions were received on changing particular Chinese words in the questionnaire not relevant to the CHI and there were different opinions as to whether “serendipity” or “fortune” was the appropriate word in the cultural context.

Table 4.1 Subscale Items of the CHI

Subscale	Item No.*	48 Items of the CHI (English / Chinese)	
W-1. Optimism 樂觀	E13	Beauty in things	我認為世上 ____ 事情是美好的
	E15	I think the world is a ____ place	我認為這個世界是個 ____ 地方
	E21	Life is ____	我 ____ 我的生活
	E22	I ____ sense of meaning and purpose in my life	我覺得生命 ____
	E28	I feel that life is ____	我認為生活是 ____
	E38	I feel ____	我對未來感到 ____
W-2. Social Commitment 社會承諾	E2	I ____ have fun with other people	我和別人在一起的時候 ____ 感到幸福
	E18	I am ____ in other people ____	我 ____ 興趣關心其他人的事
	E29	I ____ committed and involved	我對我生活中發生的事 ____ 投入感及參與感
	E31	I ____ warm feelings towards others	我對別人 ____
W-3. Positive Affect 正向情感	E4	I find ____ things amusing	我發現生活中 ____
	E27	I ____ happy memories of the past	過去生活中發生的 ____
	E30	I ____ happy	我覺得 ____
	E39	I ____ joy or elation	我 ____ 感到喜悅興奮
	E44	I ____	我 ____
W-4. Sense of Control 掌控感	E5	I feel I am ____ in control of my life	我能夠控制我生活的 ____
	E14	I ____ have a good influence on events	我 ____ 對生活中的每件事產生好的影響
	E20	I ____ have a cheerful effect on others	我 ____ 帶給別人幸福
	E45	I can organise my time ____	我 ____ 可以好好安排時間，完成我想做的事

Table 4.1 Subscale Items of the CHI

Subscale	Item No.*	48 Items of the CHI (English / Chinese)	
W-5. Physical Fitness 身體健康	E9	Health	健康
	E12	I ____ wake up feeling more rested than I used to	早上睡醒的時候 ____ 感覺比以前舒服
	E37	I feel ____	我感到 ____ 有活力
W-6. Satisfaction with Self 自我滿足	E11	I have done ____ of the things I wanted	我已經完成 ____ 我想作的事
	E34	I am ____ satisfied with ____	我對現在生活中 ____ 事感到滿意
	E47	I am ____ with the way I am	我 ____ 我自己
	E48	I think I look ____ attractive	我認為自己 ____ 吸引力
W-7. Mental Alertness 心理警覺	E17	I find it ____ decisions	對生活的大小事件下決定是
	E35	Work	工作
C-1. Harmony of Interpersonal Relationships 和諧的親 友關係	E7	I ____ feel interested in being with family members	和家人相處在一起 ____
	E16	I get on ____ with friends	我和朋友相處得 ____
	E24	I ____ good friends who care for me	我 ____ 關心我的好朋友
	E40	I ____ feel interested in being with friends	和朋友在一起 ____ 讓我覺得有趣
C-2. Being Praised and Respected by Others 他 人讚賞	E8	I have ____ respect from others	我 ____ 受到別人的尊重與敬重
	E41	I am ____ praised by others	我 ____ 被別人誇獎
C-3. Satisfaction of Material Needs 物 質滿足	E25	I ____ have enough money to do what I like to do	我 ____ 做我想做的事
	E33	I ____ enough money	我賺的錢 ____

Table 4.1 Subscale Items of the CHI

Subscale	Item No.*	48 Items of the CHI (English / Chinese)	
C-4. Achievement at Work 工作成就	E23	My job ____ give(s) me a sense of achievement	我的工作 ____ 帶給我成就感
	E26	My work performance is ____ recognised	我的工作表現 ____ 別人肯定
	E46	I ____ commit to my job	我 ____ 專注於工作上
C-5. Downward Social Comparisons 活得比別人好	E1	My chance in life is ____	我生命中的機會 ____
	E6	I feel I have ____	我覺得我的日子過得 ____
	E43	I am ____ found out when making mistakes	我作錯事 ____ 被人發現
C-6. Peace of Mind 樂天知命	E3	My life is ____ as I wished	我的生活 ____ 如意
	E10	I ____ sense of security in life	對生活，我 ____ 安全感
	E19	My life is ____	我的生活 ____
	E32	I can ____ live the life as I wished, as I have ____ burdens in life	我的生活 ____ 過我想過的生活
	E36	My life ____ worries (worry)	我的生活 ____ 令人煩惱的事
	E42	I ____ understand the meaning of life	我 ____ 理解生活的意義

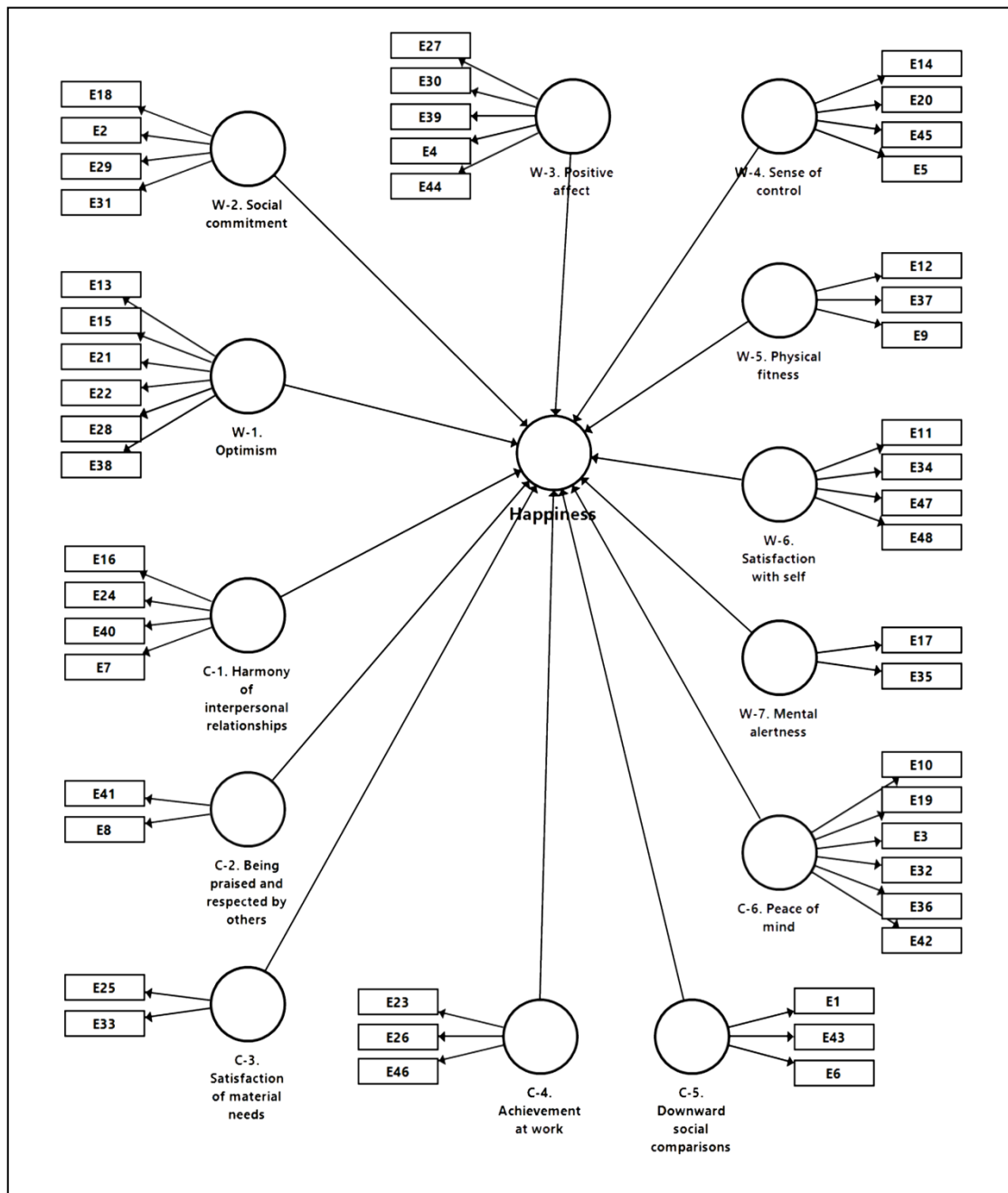
Legend

W-1 to W-7: The Western sources of happiness from the Oxford Happiness Index

C-1 to C-6: The Chinese sources of happiness

* Question numbers in Section E of the questionnaire for the purpose of the current study

Figure 4.1 Conceptual Framework of Happiness in the CHI



4.4.2 Responses

In Hong Kong, both the online version and hard copies of questionnaires were distributed to staff and students at NOP. In London, the story was a bit different. Others' help was solicited to distribute the questionnaires at DEF. Respondents at the following three levels were invited from both universities: (a) administrators responsible for management of a school, a department, a faculty or a university, e.g. university presidents, provosts, deans, associate/assistant deans, administrators, etc.;

(b) teaching staff including all ranks of professors, lecturers, tutors, instructors, and demonstrators, etc.; and (c) students studying full-time and part-time at all undergraduate and postgraduate levels.

Subsequently, a total of 213 duly completed questionnaires were collected from DEF and NOP, including 33 online returns and 180 hard copies. Online responses were spontaneously saved in a Microsoft Excel file. Data from the hard-copy questionnaires were fed into the same Microsoft Excel file manually. The data file was converted into appropriate formats, e.g. saving it as a CSV file, to enable subsequent data analyses.

4.5 Research Ethics

Confucius and Socrates established respectively the groundwork of Chinese and Western ethics through their ethical inquiries (J. Yu 2005). In Confucianism, a gentleman (*junzi*¹⁷²) practises the Way (*dao*¹⁷³), which is considered the final source of normativity (Wong 2012, p. 77), when he is willing to work at the roots and has established the roots as exemplified in his filial piety to parents and siblings (Csikszentmihalyi 2020). You Ruo,¹⁷⁴ one of the 72 disciples of Confucius, said,

A man filial to his parents, a good brother, yet apt to go against his superiors – few are like that! The man who doesn't like to go against his superiors but likes to plot rebellion – no such kind exists! The gentleman operates at the root. When the root is firm, then the Way may proceed. Filial and brotherly conduct – these are the root of humaneness, are they not?¹⁷⁵ (*The Analects* 2007, translated by Watson, p. 4, Book One, paragraph 2; footnote omitted)

Using the same word “root”, the European Commission published that the root of ethical research rests on the concern for the rights and well-being of subjects who participate in a study (Iphofen 2013, p. 32). What is the “way” or “*dao*” of research for researchers to practise then? Duesbery and Twyman (2020, pp. 33-34) put succinctly three words at the forefront for researchers before they commence educational research and action research: respect, beneficence and justice. Fisher and

¹⁷² 君子 (*jūnzǐ*)

¹⁷³ 道 (*dào*)

¹⁷⁴ 有若 (*yǒu ruò*)

¹⁷⁵ 有子曰：「其為人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其為仁之本與！」

Anushko (2008, p. 97) alerted that a trust between researchers and participants in studies, the scientific community, and the public is crucial, and researchers should take ethical steps to avoid any conflict of interests, be it professional, personal, financial, legal or others, so as not to undermine the research objectivity in the process of data collection, analysis or interpretation, or to jeopardise the trust and the research validity.

In practice, the standard of research ethics is not universally recognised. With respect to quantitative research, Panter and Sterba (2011 pp. 1-2) had an observation on the ethical standards:

[A] researcher has access to widely available ethical standards that are quantitatively vague and widely available quantitative standards that are disseminated without an ethical imperative. It is not surprising then that there has been little explicit linkage between ethics and methodological practice in the social sciences to date.

In management and organisational surveys, Zyphur and Pierides (2017) and Edwards (2020) held different views as to whether quantitative studies had been divorced from ethics. In clinical trials, there were debates on the reasonable and ethical standard of care for people from developing countries who participated in HIV studies that they were given placebos only, but not “the best proven treatment” for those in developed countries (Benatar and Singer 2000, p. 824). In another case, the media in the UK reported in late 2020 that a British surgeon well-known for hip resurfacing was alleged to have kept unethically bones from over 5,000 patients without their consent and breached purportedly the Human Tissue Act 2004 (*AWH Solicitors* 2020; Herbert 2020). In response to the allegation involving this surgeon, Paton, chair of a research ethics approval committee at the Aston University, said,

[C]onsent and research ethics can sometimes be shirked by those who view them as unnecessary, even cumbersome blocks to research. They are not. While it may be a lot of paperwork, ethical approval for research is an important check to ensure that legal and moral boundaries are not crossed in the quest for new knowledge. (*The Independent* (1 October 2020))

In the current study, the research ethics was not shirked and respondents’ consent was sought in due course. For compliance with the ethical requirements, the university code of practice for research was followed. The concerned ethics committee approved the present study on 27 January 2016 (application number:

ED29). Before collecting respondents' data, the researcher of this study attached an invitation letter to each questionnaire. In the letter, the purpose of the research was detailed, the respondents' purely voluntary participation was iterated, the appropriate time to complete a questionnaire was estimated, the use of all data collected from questionnaires for statistical and research purpose only was specified, and the strict confidence of data management was emphasised. In addition, it spelt out that the respondents' privacy and confidentiality would be respected and maintained and any results and reports would be kept anonymous. As this survey was conducted in both London and Hong Kong, it was further written in the letter that all data would be stored, analysed and reported in compliance with the data protection law in the UK and Hong Kong. Details for enquiry were contained in the letter. Subsequently the respondents gave their informed consent to participate in the study. The invitation letter in English and Chinese is shown in Appendix D.

While protection of personal privacy and confidentiality in research seems to be uncontroversial, it is debatable if organisational anonymity is a must. To make organisational names anonymous is one of the academic strategies to negotiate access for studies inside the organisations, but in doing so, the research results will not be fully visible to the public for debates and challenges (Taylor and Land 2014). On the other hand, there is another view that to open organisational names in research is desirable but not necessary, and what is more important is the quality of data and knowledge (Liebenau and Smithson 1994). In this thesis, pseudonyms are used to represent the two universities involved.

Another ethical issue concerns the CHI. As mentioned above, approval was granted in August 2017 by the first author of Lu and Shih (1997a) to use the CHI in the present study. However, her approval was not sought for the publication of the full version of the CHI in this thesis. In view of this, an abridged sample of questionnaire is annexed in Appendix D.

4.6 Chapter Conclusion

Chapter Four discusses research methods in educational research. Among different paradigms of research methods, a researcher has to take various factors into consideration in the stage of research design. The researcher of the current study has explained why quantitative method was used for this investigation and provided further justifications for the comparison of respective perceptions of happiness of students and staff at DEF in London and NOP in Hong Kong. This chapter also details the search for an appropriate and relevant instrument for measurement in the course of the literature review. With the approval of the first author of Lu and Shih (1997a) at the National Taiwan University, the 48-item CHI was employed as the measurement

instrument for this doctoral study, as it covers both items of Chinese culture and Western dimensions. It outlines the preparation of a questionnaire embedding the CHI and describes the processes of pre-trial and how the questionnaire was distributed in this survey. The researcher of the present study has also addressed ethical issues in research, such as the approval of the university ethics committee and the protection of personal privacy and confidentiality, at the end of this chapter. Chapter Five analyses the statistical data collected and gives a summary of the interpretations of the research results with respect to the first three research questions, i.e. RQ1, RQ2 and RQ3 as depicted in Table 1.1.

CHAPTER FIVE

Data Analyses and Research Results

5.1 Chapter Summary

This chapter reports the research results and interprets the data analyses. The sample size of the current study, together with the use of partial least squares structural equation modeling, is discussed. This is followed by the analytical sections, including the checking of the reliability and validity of the measurement model (CHI), the assessment of the path relationships between latent variables in this hypothesised model, the measurement of any statistical differences between online questionnaires received and paper questionnaires collected, and the findings from descriptive analyses. The results of multi-group analyses are also detailed. In particular, comparing the results of a previous study similar to the present one, namely Lu, Gilmour and Kao (2001) is made, where appropriate. Responses to the first three research questions, namely respective perceptions of happiness of students and staff at DEF and NOP (RQ1), comparison of responses from the respondents of the respective universities (RQ2), and the impact of culture on the perceived happiness (RQ3), if any, are made before this chapter ends, leaving the last research question on the interpretations from the Confucian perspective (RQ4) to be discussed in Chapter Six.

5.2 Introduction

There is a proverb in China, “To know that it is so but not why it is so”.¹⁷⁶ It is human curiosity that drives researchers to inquire about the world, so as to better understand “why it is so”. Research is a process to turn raw data into information, then knowledge, and ultimately wisdom (Ackoff 1989, cited in Rowley 2007). Data analysis is one of the very first and important steps in this transformation process.

¹⁷⁶ 知其然而不知其所以然

5.3 Data Analysis

5.3.1 Sample Size

In theory, with a larger sample size, the survey analysis would be less biased (Kelley and Rausch 2006, p. 364) and more generalised (Tinsley and Tinsley 1987, p. 415). It is however a misconception that the larger the size of a sample is, the higher the precision of the sample is, as a large sample size does not definitely guarantee precision (pp. 197-198). In fact, there is no absolute answer as to the size of a sample. It should be large enough so that there is a higher probability to detect a result of practical significance from a study, but on the other hand, it should not be too large to cause inessential financial and social costs to a study, such as potential risks to an unnecessarily increased number of participants in a drug survey (Ryan 2013, p. xv).

In practice, the sample size of a study is a compromise between different factors such as time, cost, and the need for precision (Bryman 2012, p. 197). For quantitative studies, scholars' views on the minimum sample size vary. Tinsley and Tinsley (1987, p. 415) gave a simple rule of thumb to use 5 or 10 subjects per variable in a survey, subject to a sample size of approximately 300. Nunnally (1978, cited in DeVellis 2003, p. 88) also suggested a sample size of 300 be adequate to eliminate subject variance. There are in fact different formulae such as those developed by Cochran (1977, cited in Bartlett, Kotrlik and Higgins 2001, p. 44) as well as Krejcie and Morgan (1970, cited in Bartlett, Kotrlik and Higgins 2001, p. 44). Hair and colleagues (2016, p. 185) provided a pragmatic advice that statistical-theory based formulae and other ad hoc approaches out of considerations like budget and time constraints are acceptable, as far as the sample is of sufficient size and quality to produce credible, accurate, and consistent results. Comrey (1988, p. 759) pointed out that a sample size of 200 is reasonably sufficient if there are 40 or less variables in a general factor-analytic study. In the present study, the number of questionnaires collected is 213.

5.3.2 Partial Least Squares Structural Equation Modelling

Latent variables in research such as happiness (Kalmijn 2014; Gudmundsson et al. 2016, p. 143) and familial harmony and cohesion (Astrachan, Patel and Wanzanried 2014, p. 117) cannot be measured directly. Observable indicators or variables are employed as proxy measures to assess latent variables (Knoke 2005, p. 689). An example is to ask questions of subjective well-being like how

respondents are satisfied with their lives for happiness research in economics (Frey and Stutzer 2010, pp. 3-4).

In view that measurement errors may be observed in assessing latent variables, researchers have used structural equation modelling (SEM) as a multivariate statistical analysis technique, which combines factor analysis and multiple regression analysis to assess the structural relationships between measured variables and latent constructs (Deng, Yang and Marcoulides 2018, p. 1; Setiawan et al. 2021, p. 1), as SEM “provides a flexible and powerful means of simultaneously assessing the quality of measurement [model] and examining causal relationships among constructs [in a structural model]” (Wang and Wang, 2020, p. 2). SEM involves a two-step procedure: (a) to evaluate the construct validity in the measurement model to check if the observable indicators or variables sufficiently represent a latent construct; and (b) to test the hypothesised relationships among latent constructs in a structural model (Lee and Kyle 2012, p. 92). In a survey to analyse individual happiness as a latent variable, Moeinaddini and colleagues (2020) used SEM to evaluate the contribution of the 29-item Oxford Happiness Questionnaire, which was developed from the aforesaid 29-item Oxford Happiness Inventory (Hills and Argyle 2002, p. 1073). As the instrument employed in the current research, namely the 48-item CHI, was designed by combining 28 items from the Oxford Happiness Inventory and 20 new Chinese items (Lu and Shih 1997a, pp. 251-252), SEM was considered an appropriate technique for data analysis.

There are different approaches to measure SEM. Covariance-based SEM (CBSEM) is the first-generation path modelling widely used for research (Khamis et al. 2017, p. 20). However, if the sample size is limited and the number of variables is large, SEM may generate misleading results or lead to unattainable parameter estimates (Deng, Yang and Marcoulides 2018, p. 1). Among other considerations, partial least squares SEM (PLS-SEM), also known as variance-based SEM, is one of the alternatives when the sample size is small (Mohamad et al. 2019). Reinartz, Haenlein and Henseler (2009) conducted an empirical study to compare PLS analysis and the conventional CBSEM method. They concluded that the long-established approach of CBSEM outperformed PLS in parameter consistency if the sample size exceeds 250; on the other hand, PLS analysis is a preferred choice for prediction and theory development, and small sample sizes at even 100 are sufficient for acceptable levels of power. Wilden and Gudergan (2015, p. 189) wrote that PLS-SEM “exhibits higher statistical power than [CBSEM] for complex models with limited sample sizes”. Ong and Puteh (2017) supported that in quantitative data analysis, the PLS-SEM approach is more robust than SPSS (Statistical Package for Social Science) to test all variables for a theory at the same time and it is appropriate to examine the relationship among a number of dependent and independent variables, even when the

sample size is small. In a review of 53 articles published between January 2009 and August 2019 using PLS-SEM, Lin et al. (2020) also pointed out that small sample size was one of the two major reasons for using PLS-SEM.

5.3.3 Statistical Software – SPSS and SmartPLS

Confucius said, “A craftsman who wishes to practise his craft well must first sharpen his tools”¹⁷⁷ (*The Analects* 2008, translated by Yang and Lau, p. 283, Book 15, paragraph 10). His teaching is also applicable to the selection of software, as differences in methods, implementations across software, and even different versions of software may impact the results of data analysis (Bowring, Maumet and Nichols 2019, p. 3362).

For the current research, the CHI is a complex 48-item instrument, but the sample size was small at 213. Instead of using the CBSEM approach, both SPSS and the PLS-SEM technique were employed as statistical tools. Purwantol, Asbari and Santoso (2021) carried out a study on data processing in quantitative education management research for a small sample of 32 respondents. They obtained three research variables from questionnaires and tested different software for small samples, namely SmartPLS, WarpPLS, GSCA, SPSS, Lisrel, Tetrad, and AMOS. They found that the results of data analyses using SPSS and the PLS-SEM method (represented by software with brand names of SmartPLS, WarpPLS and GSCA) for the set of small samples had no significant differences in *p*-value, *t*-value, determination value, and the correlation value in the resulting structural equation, whereas software with brand names of Lisrel, Tetrad and AMOS representing the traditional CBSEM could not process data with a small sample size. In the present study, SPSS (version 28.0.1.1 (14)) and SmartPLS (version 3.3.7) for the PLS-SEM technique were used to analyse the data collected.

5.4 Results

5.4.1 Measurement Model

The reliability and validity of the measurement model were assessed first. The results are reported below.

¹⁷⁷ 子曰：「工欲善其事，必先利其器。」

5.4.1.1 Reliability

For reliability, Cronbach's Alpha is a conventional index to check internal consistency (Vellnagel 2019, p. 81). Hinton et al. (2004, p. 364) suggest four levels for reliability, namely excellent reliability ($\alpha \geq .90$), high reliability (.70 - .90), moderate reliability (.50 - .70), and low reliability ($\alpha \leq .50$).

The acceptable value of Chronbach's Alpha ($> .70$) was used to check for reliability (Sauro and Lewis 2016, p. 187). The results produced by SPSS illustrated that the respective Chronbach's Alpha values of the following Subscales were less than .70 (see Table 5.1):

- C-1 to C-5
- W-2
- W-4 to W-7

In other words, the reliability of these Subscales was not acceptable statistically.

As shown in Table 5.1, each Subscale of the CHI contains different numbers of questions. In this regard, these Subscales were examined one by one. By the use of the statistical function "Cronbach's Alpha if Item Deleted" embedded in SPSS, further checking was carried out to see if the reliability of these Subscales could be enhanced by deleting some of the questions in each Subscale.

Table 5.1 Reliability of the Measurement Model

Subscales	SPSS Results	
	Cronbach's Alpha	CHI Item No.
C1. Harmony of Interpersonal Relationships	.598	E7
		E16
		E24
		E40
C-2. Being Praised and Respected by Others	.487	E8
		E41
C-3. Satisfaction of Material Needs	.630	E25
		E33
C-4. Achievement at Work	.635	E23
		E26
		E46
C-5. Downward Social Comparisons	.523	E1
		E6
		E43
C-6. Peace of Mind	.730	E3 E10

Table 5.1 Reliability of the Measurement Model

Subscales	SPSS Results	
	Cronbach's Alpha	CHI Item No.
W-1. Optimism	.845	E19
		E32
		E36
		E42
		E13
		E15
		E21
		E22
		E28
		E38
W-2. Social Commitment	.560	E2
		E18
		E29
		E31
W-3. Positive Affect	.720	E4
		E27
		E30
		E39
		E44
W-4. Sense of Control	.585	E5
		E14
		E20
		E45
W-5. Physical Fitness	.596	E9
		E12
		E37
W-6. Satisfaction with Self	.649	E11
		E34
		E47
		E48
W-7. Mental Alertness	.447	E17
		E35

Subsequent to the above SPSS computation, the following were carried out to ensure the data reliability:

- (a) Item no. E43 was taken out from Subscale C-5. After this deletion, there was an increase in Cronbach's alpha value for C-5 from .523 to .705 (> .70). It means that Subscale C-5 was reliable or internally consistent (Nunnally and Bernstein 1994).

- (b) Other Subscales concerned (C-1 to C4, W-2, and W-4 to W-7) did not achieve the least value of .70 in Cronbach's alpha and were discarded in further analyses.

The Reduced Happiness Model after the reliability check as discussed above is tabulated in Table 5.2.

Table 5.2 Reduced Happiness Model After Reliability Check

Subscales	SPSS Results	
	Cronbach's Alpha (α)	CHI Item No.
C-5. Downward Social Comparisons*	.705	E1 E6
C-6. Peace of Mind	.730	E3 E10 E19 E32 E36 E42
W-1. Optimism	.845	E13 E15 E21 E22 E28 E38
W-3. Positive Affect	.720	E4 E27 E30 E39 E44

* After deletion of E43 from Subscale C-5

5.4.1.2 Validity

After the aforesaid deletions, a validity check of the Reduced Happiness Model was conducted. The construction of an inter-item correlation matrix enables the display of the correlation of each item with other items, and the coefficients between these items will be interpreted by Pearson correlation coefficients (McIntire and Miller 2007, p. 395), which is a measure of the linear dependency between two random variables (Ly, Marsman and Wagenmakers 2018, p. 4). Pearson correlation coefficients were computed by the use of SPSS to assess the relationship between variables. The results showed that all correlations between variables E1-E48 were valid, with an exception that the correlation coefficient between E19 and E42 read .072 (highlighted in Table 5.3).

Table 5.3 Inter-Item Correlation Matrix (*r*)

		C-5		C-6						W-1						W-3				
		E1	E6	E3	E10	E19	E32	E36	E42	E13	E15	E21	E22	E28	E38	E4	E27	E30	E39	E44
C-5	E1	1																		
	E6	.544**	1																	
C-6	E3	.509**	.516**	1																
	E10	.384**	.443**	.390**	1															
	E19	.260**	.378**	.450**	.483**	1														
	E32	.229**	.379**	.296**	.342**	.353**	1													
	E36	.353**	.383**	.427**	.430**	.337**	.394**	1												
	E42	.175*	.244**	.208**	.215**	.072	.173*	.302**	1											
W-1	E13	.356**	.366**	.342**	.362**	.284**	.259**	.303**	.227**	1										
	E15	.203**	.228**	.225**	.235**	.305**	.205**	.175*	.080	.454**	1									
	E21	.453**	.569**	.507**	.426**	.360**	.361**	.468**	.335**	.450**	.445**	1								
	E22	.489**	.511**	.353**	.365**	.228**	.178**	.317**	.482**	.533**	.390**	.564**	1							
	E28	.377**	.394**	.357**	.360**	.275**	.328**	.397**	.281**	.474**	.356**	.527**	.455**	1						
	E38	.480**	.493**	.345**	.459**	.402**	.359**	.379**	.273**	.459**	.422**	.597**	.577**	.457**	1					
W-3	E4	.272**	.338**	.296**	.311**	.183**	.240**	.326**	.184**	.443**	.307**	.457**	.386**	.364**	.371**	1				
	E27	.342**	.450**	.323**	.374**	.404**	.384**	.323**	.151*	.322**	.201**	.446**	.333**	.395**	.453**	.250**	1			
	E30	.478**	.596**	.508**	.538**	.460**	.465**	.490**	.300**	.432**	.380**	.661**	.415**	.508**	.594**	.367**	.466**	1		
	E39	.308**	.298**	.248**	.329**	.230**	.319**	.436**	.292**	.345**	.298**	.400**	.365**	.322**	.506**	.295**	.288**	.379**	1	
	E44	.234**	.314**	.225**	.236**	.155*	.328**	.274**	.144*	.374**	.242**	.415**	.308**	.247**	.508**	.307**	.277**	.441**	.424**	1

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

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

r: Pearson Coefficient

Table 5.4 Reliability and Factor Loadings of Constructs in the Reduced Happiness Model

Subscales	CHI Item No.	Cronbach's Alpha (α)	Reliable? ($\alpha > .70$)	Mean of Path Coefficients (Bootstrap Samples)	Standard Deviation (SD) (Bootstrap Samples)	T Statistics ($t > 1.65$)	p -values ($p < .05$)	Factor Loadings	Significant? (Factor Loading > 0.7)	Path Coefficient
C1. Harmony of Interpersonal Relationships	E7	.598	X							
	E16									
	E24									
	E40									
C-2. Being Praised and Respected by Others	E8	.487	X							
	E41									
C-3. Satisfaction of Material Needs	E25	.630	X							
	E33									
C-4. Achievement at Work	E23	.635	X							
	E26									
	E46									
C-5. Downward Social Comparisons	E1	.705	✓	0.172	0.064	2.750	0.006	0.847	✓	C-5 → Happiness
	E6							0.904		
	E43*							-		
C-6. Peace of Mind	E3	.730	✓	0.351	0.059	5.899	0.000	0.715	✓	C-6 → Happiness
	E10							0.744		
	E19							0.696		
	E32							0.646		
	E36							0.731		
	E42							0.417		
W-1. Optimism	E13	.845	✓	0.262	0.064	4.120	0.000	0.721	✓	W-1 → Happiness
	E15							0.645		
	E21							0.827		
	E22							0.767		
	E28							0.729		
	E38							0.799		

Table 5.4 Reliability and Factor Loadings of Constructs in the Reduced Happiness Model

Subscales	CHI Item No.	Cronbach's Alpha (α)	Reliable? ($\alpha > .70$)	Mean of Path Coefficients (Bootstrap Samples)	Standard Deviation (SD) (Bootstrap Samples)	T Statistics ($t > 1.65$)	p-values ($p < .05$)	Factor Loadings	Significant? (Factor Loading > 0.7)	Path Coefficient	
W-2. Social Commitment	E2	.560	X								
	E18										
	E29										
	E31										
W-3. Positive Affect	E4	.720	✓	0.110	0.068	1.500	0.134	0.634		W-3 → Happiness 0.102	
	E27							0.689			
	E30							-			
	E39							0.704			✓
	E44							0.735			✓
W-4. Sense of Control	E5	.585	X								
	E14										
	E20										
	E45										
W-5. Physical Fitness	E9	.596	X								
	E12										
	E37										
W-6. Satisfaction with Self	E11	.649	X								
	E34										
	E47										
	E48										
W-7. Mental Alertness	E17	.447	X								
	E35										

* E43 was taken out from Subscales C-5

5.4.1.3 The Reduced Happiness Model

It was reported that the reliability and validity of the CHI were good (Lu and Lin 1998; Lu and Shih 1997a; Lu et al., 1997). In the current study, the examination of the CHI measurement instrument presented another picture. As discussed in section 5.4.1.1, the values of Cronbach's Alpha of the following Subscales were all smaller than the acceptable value of reliability ($\alpha > .70$) (Sauro and Lewis 2016, p. 187) (see Table 5.2):

- (a) C-1. Harmony of Interpersonal Relationships ($\alpha = .598$)
- (b) C-2. Being Praised and Respected by Others ($\alpha = .487$)
- (c) C-3. Satisfaction of Material Needs ($\alpha = .630$)
- (d) C-4. Achievement at Work ($\alpha = .635$)
- (e) W-2. Social Commitment ($\alpha = .560$)
- (f) W-4. Sense of Control ($\alpha = .585$)
- (g) W-5. Physical Fitness ($\alpha = .596$)
- (h) W-6. Satisfaction with Self ($\alpha = .649$)
- (i) W-7. Mental Alertness ($\alpha = .447$)

The link between reliability and validity of a measurement instrument is also very important. It is not sufficient for an instrument to be just reliable, it has to be valid as well to sustain the credibility of a study (Sullivan 2011, p. 119), as a survey "that is reliable but not valid can be likened to a thermometer that consistently gives an incorrect reading" (Karras 1997, p. 64). As detailed in section 5.4.1.1, the above statistically unreliable Subscales were deleted from the CHI model, leaving the following in the Reduced Happiness Model:

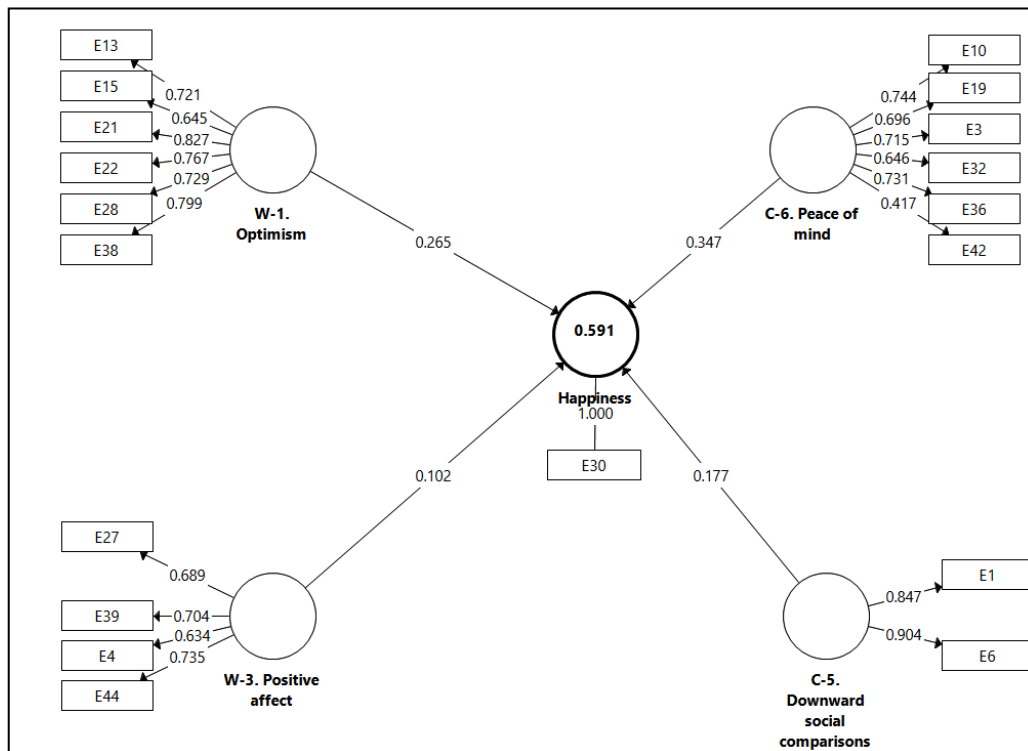
- (a) C-5. Downward Social Comparisons
- (b) C-6. Peace of Mind
- (c) W-1. Optimism
- (d) W-3. Positive Affect

The validity test of the Reduced Happiness Model using Pearson correlation coefficients (r) showed valid correlations between variables E1-E48, except the one between E19 and E42 ($r = .072$; Table 5.3). It was the only figure in Table 5.3 that was not lower than the diagonal correlation coefficients. This is considered a limitation in the current study.

5.4.2 Structural Model – Path Relationship between Latent Variables

Path coefficient is an estimated path relationship in a structural model to measure the association between latent variables (Hair et al. 2014, pp. 93 and 116). p -Value ($p \leq .05$) will be checked before the statistical assessment to examine if a path coefficient is significant (Hair et al. 2014, p. 202; Hair et al. 2019, p. 15). The value of a path coefficient is usually considered significant if it is > 0.20 and insignificant if it is < 0.10 , but its significance is subject further to its t -value obtained through “bootstrapping” (Hair et al. 2014, p. 171), where the critical t -values for significance levels of 1%, 5% and 10% are respectively 2.57, 1.96 and 1.65 (p. 203). Bootstrap is a statistical procedure to estimate the accuracy of correlation coefficient by “giving rise to many other samples” from the original sample to measure the probability that the values of correlation coefficients fall within various levels (Diaconis and Efron 1983, p. 120). SmartPLS was used to run the PLS algorithm and the bootstrap algorithm for the Reduced Happiness Model, with 5,000 bootstrap re-samples in accordance with the guideline stated in Hair, Ringle and Sarstedt (2011, p. 145). Figure 5.1 shows the structural paths. The results are summarised in Table 5.4.

Figure 5.1 Path Coefficients and Structural Loadings of the Reduced Happiness Model



With the results as shown in Figure 5.1 and Table 5.4:

- (a) “C-5 Downward Social Comparisons → Happiness” (path coefficient = 0.177; $t = 2.750$, $p = .006$ ($< .05$)),
- (b) “C-6 Peace of Mind → Happiness” (path coefficient = 0.347; $t = 5.899$, $p = .000$ ($< .05$)), and
- (c) “W-1 Optimism → Happiness” (path coefficient = 0.265; $t = 4.120$, $p = .000$ ($< .05$)),

the analysis supported that the above three relationships in the Reduced Happiness Model were statistically significant ($t > 2.57$ for the significance level of 1%) (Hair et al. 2014). The path of “C-6 Peace of Mind → Happiness” with a path coefficient at 0.347 (> 0.20) was relatively the “strongest” construct in the Reduced Happiness Model to explain happiness. The path of “W-1 Optimism → Happiness” at 0.265 (> 0.20) in W-1 was a “strong” construct, whereas “C-5 Downward Social Comparisons → Happiness” at 0.177 ($0.10 <$ and < 0.20) was a significant but relatively less strong construct in the Reduced Happiness Model.

The only exception was the path “W-3. Positive Affect → Happiness” ($t = 1.500 < 1.65$ for the significance level of 10%; $p = .134$ ($> .05$)). In other words, there is no significant relationship in W-3 between positive affect and happiness, and the hypothesised relationship between positive affect and happiness in the path was not supported.

Figure 5.1 and Table 5.4 also contain the factor loading of each item in each Subscale of the Reduced Happiness Model. If a construct is measured against a number of factors, each factor measures the construct not from the exact but slightly different aspect (Knekta, Runyon and Eddy 2019, pp. 10-11). Factor loading is the correlation between a construct and its factors and it facilitates researchers to understand the nature of a specific factor (Hair et al. 2010, p. 92). There is no universal agreement as to the threshold value of a factor loading. For instance, Guadagnoli and Velicer (1988, p. 274) considered a factor reliable if there are four or more variables with loadings > 0.60 , no matter what the sample size is. Hair et al. (2010, p. 117, Table 3-2) gave a practical suggestion that for a sample over 200, the factor loading cut-off value is larger than 0.40 in order to treat it as significant. Hair et al. (2011, pp. 145-146) advised that the structural loading of each factor has to be more than 0.70, that researchers should only delete a factor with a loading between 0.40 and 0.70 from the scale if such deletion could lead to an increase in composite reliability above the threshold value, and that deletion of a factor from a scale is necessary if its loading is 0.40 or lower.

As shown in Table 5.4, the factor loadings of Item nos. E1, E3, E6, E10, E13, E21, E22, E28, E36, E38, E39 and E44 are all over 0.70 and are considered reliable. E4, E15, E19, E27 and E32 have factor loadings lower than 0.70 but above 0.60. They are still considered significant as per the advice of Guadagnoli and Velicer (1988), taking into consideration that there are four variables in each item of the CHI. Though E42 has the lowest factor loading at 0.417, it may not be necessary to delete it in accordance with Hair et al. (2010) and Hair et al. (2011) when the sample size of the present study is 213. The factor loading of Item no. E30 was not measured and the rationale behind it is presented in the next paragraph in section 5.4.3.

5.4.3 Online Questionnaires and Paper Questionnaires

A total of 33 online questionnaires (15.5%) and 180 paper questionnaires (84.5%) were collected. SPSS was used for an independent samples *t*-test (also known as unrelated *t*-test), which examines if the mean value of one variable is significant statistically different from the mean value of another variable (Howitt and Cramer 2014, p. 142). In practice, Item no. E30 of the CHI, namely “I ____ happy” with four choices (“do not feel”, “feel fairly”, “am very”, “am incredibly”), was used as the single-score variable (p. 154) to compare happiness of people who submitted the online questionnaires and those who returned the paper questionnaires.

The null and alternative hypotheses were as follows:

$$H_0: \mu_{\text{online}} = \mu_{\text{paper}}$$

$$H_1: \mu_{\text{online}} \neq \mu_{\text{paper}}$$

where μ_{online} was the mean value of online questionnaires and μ_{paper} was that of paper questionnaires. The descriptive statistical data are shown in Table 5.5.

Table 5.5 Group Statistics (Online / Paper Questionnaires)

Questionnaires	<i>N</i>	Mean (<i>M</i>)	<i>SD</i>	Std. Error Mean
Online	32	2.03	0.647	0.114
Paper	178	2.24	0.705	0.053

The result showed that there was not a significant difference in happiness between people who submitted the questionnaires online (Mean (*M*) = 2.03, standard deviation (*SD*) = 0.647) and people who returned the paper questionnaires (*M* = 2.24, *SD* = 0.705); $t(208) = -1.529$, $p = .128$ (Table 5.6). The null hypothesis of no difference

was not rejected as there was not adequate evidence to support the alternative hypothesis.

Table 5.6 Independent Samples *t*-Test (Online / Paper Questionnaires)

<i>t</i> -test for Equality of Means			
	<i>t</i>	Degree of Freedom (df)	Significance Two-Sided (<i>p</i>)
Equal variances assumed	-1.529	208	.128
Equal variances not assumed	-1.625	45.315	.111

5.4.4 Descriptive Analyses

A total of 213 questionnaires were collected, comprising 33 online questionnaires (15.5%) and 180 paper questionnaires (84.5%). The descriptive statistics are tabulated in Table 5.7. The descriptive analysis is in Table 5.8.

Among all the respondents, as shown in Table 5.41, the age ranges of 20-24 ($n = 74$, 34.9%) and 25-29 ($n = 46$, 21.7%) constituted the two largest groups. Collectively a majority ($n = 180$, 84.9%) were at or under the age of 39, and in particular, 158 respondents (65.1%) were at or below 29 years' old, whereas 20 (9.4%) and 22 (10.4%) belonged respectively to the age groups of 30-34 and 35-39. The number of respondents in the age range of 15-19 was 18 (8.5%). The remaining comprised 10 at the age of 40-44 (4.7%), 8 at 45-49 (3.8%), 5 at 50-54 (2.4%), 4 at 55-59 (1.9%) and 4 over 60 (1.9%). There is one missing data. The average age was 29.2 years' old.

The numbers of student respondents and university staff respondents were respectively 179 (84.0%) and 27 (12.7%), whereas 7 chose the answer "Others" (3.3%) in their questionnaire returns (Table 5.13). The respondents included 134 NOP students (63.8%) and 43 DEF students (20.4%), with 16 university staff from NOP (0.08%) and 11 from DEF (0.05%) (Table 5.16).

Most of the student respondents were undergraduates ($n = 159$, 85.0%). 15 were postgraduates (8.0%) and 9 studied diplomas, associate degrees or equivalent (4.8%). 1 answered "Others" (0.5%) and 3 were university staff respondents (1.6%) (Table 5.22, with 26 missing data). Full-time and part-time modes constituted the two major modes of study (respectively $n = 112$, 60.2% and $n = 71$ 38.2%; totally $n = 183$, 98.4%) (Table 5.26). A large portion of students studied in the first three years ($n = 159$, 85.0%) and 25 (13.3%) were students studying the 4th - 6th years. (Table 5.30, with 26 missing data).

For the 27 staff respondents, 8 were management and administrative staff (29.6%), 14 were teaching staff (51.9%) and 5 played a dual role (18.5%) (Table 5.12). As presented in section 5.4.4.2 below, there were no significant differences in happiness between staff and student groups and within staff groups.

Table 5.7 Demographic Statistics

Item		Frequency	Valid Percent
Gender	Male ¹⁷⁸	75	35.2
	Female ¹⁷⁹	134	62.9
	Preferred not to answer	4	1.9
Age	15 - 19	18	8.5
	20 - 24	74	34.9
	25 - 29	46	21.7
	30 - 34	20	9.4
	35 - 39	22	10.4
	40 - 44	10	4.7
	45 - 49	8	3.8
	50 - 54	5	2.4
	55 - 59	4	1.9
	60 - 64	3	1.4
	65 - 69	1	0.5
	Preferred not to answer	1	0.5
Highest educational level attained	Below upper secondary or equivalent	6	2.8
	Upper secondary (non-tertiary) or equivalent	17	8.1
	Tertiary – bachelor-degree level or equivalent	93	44.1
	Tertiary – postgraduate-diploma level or equivalent	5	2.4
	Tertiary – master-degree level or equivalent	20	9.5
	Tertiary – doctoral-degree level or equivalent	9	4.3
	Others	9	4.3
	Preferred not to answer	8	3.8

¹⁷⁸ Self-identified gender in the questionnaire.

¹⁷⁹ Ibid.

Table 5.7 Demographic Statistics

Item		Frequency	Valid Percent
Marital status	Single (never married)	143	67.5
	Married	44	20.8
	Living together as a couple (without marriage)	14	6.6
	Civil partnered	2	0.9
	Divorced	3	1.4
	Widowed	2	0.9
	Preferred not to answer	4	1.9
Number of children	0	170	80.6
	1	14	6.6
	2	13	6.2
	3	6	2.8
	4	4	1.9
	6	1	0.5
	7	1	0.5
	Preferred not to answer	2	0.9
Nationality	American	1	0.5
	Australian	1	0.5
	Barbadian	1	0.5
	Batswana	1	0.5
	British	40	18.9
	Burkinabe	1	0.5
	Canadian	1	0.5
	Chinese (Hong Kong)	140	66.0
	Chinese (Macau)	1	0.5
	Chinese (Mainland China)	9	4.2
	Dominican	1	0.5
	French	2	0.9
	Irish	1	0.5
	Italian	1	0.5
	Lithuanian	2	0.9
	Slovenian	1	0.5
	Somali	1	0.5
Turkish	1	0.5	
Preferred not to answer	6	2.8	

Table 5.7 Demographic Statistics

Item	Frequency	Valid Percent
Ethnic group	Asian / Asian British	
	• Bangladeshi	1 0.5
	• Chinese (Hong Kong)	120 62.8
	• Chinese (Mainland China)	10 5.2
	• Indian	2 1.0
	• Japanese	1 0.5
	• Any other Asian background	2 1.0
	Black / African / Caribbean / Black British	
	• African	4 2.1
	• Caribbean	5 2.6
	• Any other Black / African / Caribbean background	2 1.0
	Mixed / Multiple ethnic groups	
	• White and Black African	1 0.5
	• White and Black Caribbean	5 2.6
	• Any other Mixed / Multiple ethnic background	3 1.6
	White	
	• English / Welsh / Scottish / Northern Irish / British	19 9.9
	• Irish	1 0.5
	• Any other White background	5 2.6
	Other ethnic group – Any other ethnic group	3 1.6
	Others	1 0.5
	Preferred not to answer	6 3.1
Religion	Buddhism	7 3.6
	Christianity (e.g. Catholic, Protestant, Orthodox, etc.)	62 31.8
	Hinduism	1 0.5
	Islam	6 3.1
	Judaism	1 0.5
	Taoism	3 1.5
	Other religion	3 1.5
	No religion	104 53.3
	Preferred not to answer	8 4.1

Table 5.8 Descriptive Analysis

	Missing	Mean (<i>M</i>)	Median	Min	Max	<i>SD</i>	Excess Kurtosis	Skewness
University	0		1	0	1	0.45	-1.054	-0.978
Role at the university	0		4	1	5	0.776	5.206	-2.357
Staff position (for management / administration)	152		4	2	4	0.506	6.143	-2.629
Staff position (for dual roles as management / administration and teaching)	170		4	2	4	0.428	7.654	-2.768
Percentage in staff's dual role	173	7.75	11	1	11	3.878	-1.406	-0.576
Mode of work (for staff)	151		3	1	5	1.786	-1.82	0.065
Years of work experience at university (for staff)	156	11.386	10	1	18	6.761	-1.806	-0.178
Level of study (for students)	26		2	1	5	0.484	10.614	2.205
Mode of study (for students)	27		1	1	4	0.565	2.658	1.29
Year of study (for students)	26	3.283	3	1	7	1.119	-0.322	0.346
E1	0	2.394	2	1	4	0.813	-0.499	0.055
E2	0	2.638	3	1	4	0.696	-0.486	0.294
E3	0	2.324	2	1	4	0.746	0.005	0.415
E4	0	2.465	2	1	4	0.593	-0.267	0.612
E5	0	2.502	3	1	4	0.633	-0.241	-0.121
E6	1	2.33	2	1	4	0.815	-0.234	0.428
E7	1	2.991	3	1	4	0.765	-0.128	-0.43
E8	0	2.751	3	1	4	0.539	0.366	-0.471
E9	0	1.521	1	1	4	0.853	1.402	1.554
E10	0	2.465	3	1	4	0.661	-0.302	-0.46

Table 5.8 Descriptive Analysis

	Missing	Mean (<i>M</i>)	Median	Min	Max	<i>SD</i>	Excess Kurtosis	Skewness
E11	0	2.164	2	1	4	0.562	1.47	0.664
E12	0	1.812	2	1	4	0.789	0.117	0.752
E13	1	2.5	2	1	4	0.61	-0.321	0.188
E14	1	2.387	2	1	4	0.584	-0.029	0.522
E15	1	2.297	2	1	4	0.715	-0.023	0.272
E16	1	2.877	3	1	4	0.696	-0.377	-0.081
E17	1	1.995	2	1	4	0.78	-0.57	0.309
E18	1	2.382	2	1	4	0.714	-0.222	0.07
E19	1	2.009	2	1	4	0.916	-1.258	0.241
E20	0	2.451	2	1	4	0.721	-0.155	0.363
E21	1	2.132	2	1	4	0.87	-0.371	0.477
E22	0	2.254	2	1	4	0.776	0.135	0.556
E23	1	2.349	2	1	4	0.765	-0.261	0.201
E24	0	2.892	3	1	4	0.727	-0.123	-0.274
E25	0	2.023	2	1	4	0.734	-0.01	0.393
E26	3	2.376	2	1	4	0.674	-0.19	0.036
E27	3	2.29	2	1	4	0.549	0.542	0.716
E28	3	2.114	2	1	4	0.659	0.962	0.576
E29	3	2.438	2	1	4	0.689	-0.002	0.576
E30	3	2.205	2	1	4	0.698	0.091	0.288
E31	3	2.381	2	1	4	0.631	-0.284	-0.059
E32	1	2.264	2	1	4	0.684	-0.475	-0.127

Table 5.8 Descriptive Analysis

	Missing	Mean (<i>M</i>)	Median	Min	Max	<i>SD</i>	Excess Kurtosis	Skewness
E33	1	1.887	2	1	4	0.799	-0.189	0.599
E34	0	2.324	2	1	4	0.645	-0.23	-0.007
E35	2	1.967	2	1	4	0.884	-0.303	0.646
E36	1	2.024	2	1	4	0.625	0.658	0.333
E37	0	1.93	2	1	4	0.685	0.331	0.444
E38	2	2.213	2	1	4	0.777	-0.334	0.218
E39	2	2.322	2	1	4	0.525	0.041	0.753
E40	2	2.829	3	1	4	0.708	-0.381	-0.064
E41	2	2.194	2	1	4	0.627	0.118	0.175
E42	2	2.351	2	1	4	0.809	-0.447	0.141
E43	2	2.171	2	1	4	0.645	0.23	0.248
E44	0	2.507	3	1	4	0.897	-0.75	-0.002
E45	1	2.193	2	1	4	0.743	0.263	0.504
E46	0	2.681	3	1	4	0.829	-0.662	0.009
E47	0	2.197	2	1	4	0.78	-0.243	0.295
E48	0	1.967	2	1	4	0.701	1.071	0.704

5.4.4.1 Responses from DEF and NOP

As discussed previously, two universities respectively in London and Hong Kong, namely DEF and NOP, were chosen for the current comparative study. According to the responses collected in Question B1, 28.2% of the respondents came from DEF and 71.8% from NOP (Table 5.9).

Table 5.9 University (B1)

University	Frequency	Valid Percent
DEF	60	28.2
NOP	153	71.8
Total	213	100.0

An independent samples *t*-test was performed to compare respondents' happiness at DEF and NOP. The null and alternative hypotheses were as follows:

$$H_0: \mu_{DEF} = \mu_{NOP}$$

$$H_1: \mu_{DEF} \neq \mu_{NOP}$$

where μ_{DEF} was the mean value of responses from DEF and μ_{NOP} was that from NOP.

The descriptive data are shown in Table 5.10. The independent samples *t*-test results in Table 5.11 revealed a statistical difference between the mean value of respondents' happiness from DEF ($M = 2.52$, $SD = 0.725$) and NOP ($M = 2.08$, $SD = 0.650$), $t(99.080) = 4.059$, $p = .000$ ($< .05$). This finding gave a hint that universities where the respondents came from did have an effect on happiness. In particular, the *t*-test results suggested that DEF respondents were happier than those from NOP. The null hypothesis was rejected.

Table 5.10 Group Statistics (University) (B1)

University	<i>N</i>	Mean (<i>M</i>)	<i>SD</i>	Std. Error Mean
DEF	60	2.52	0.725	0.094
NOP	150	2.08	0.650	0.053

Table 5.11 Independent Samples *t*-Test (University)

<i>t</i> -test for Equality of Means			
	<i>t</i>	Degree of Freedom (df)	Significance Two-Sided (<i>p</i>)
Equal variances assumed	4.252	208	.000
Equal variances not assumed	4.059	99.080	.000

5.4.4.2 Roles at University – Staff and Students

Students and staff at both DEF and NOP were the target respondents of the current research. In the questionnaire design, university staff in Question B2 were classified into three categories: (a) management / administration (non-academic); (b) teaching (academic) and (c) dual role (management / administration as well as teaching). The general data are presented in Table 5.12.

Table 5.12 Roles at University (B2)

Role at University	Frequency	Valid Percent
University management / administration (non-academic)	8	3.8
University teaching staff (academic)	14	6.6
Dual role – university management / administration and a teaching staff	5	2.3
University student	179	84.0
Others	7	3.3
Total	213	100.0

An independent samples *t*-test was carried out to compare happiness of people who played different roles. The null and alternative hypotheses were as follows:

$$H_0: \mu_{\text{staff}} = \mu_{\text{students}}$$

$$H_1: \mu_{\text{staff}} \neq \mu_{\text{students}}$$

where μ was the mean number.

Table 5.13 Staff and Students (B2)

Role	Frequency	Valid Percent
Staff	27	12.7
Students	179	84.0
Others	7	3.3
Total	213	100.0

The descriptive statistics are available in Table 5.13 and the group statistics for staff and students are in Table 5.14.

Table 5.14 Group Statistics (Staff and Students)

Staff and Students	<i>N</i>	Mean (<i>M</i>)	<i>SD</i>	Std. Error Mean
Staff	27	2.26	0.656	0.126
Students	176	2.19	0.707	0.053

According to the results of the independent samples *t*-test, there was not a significant difference in happiness between staff group ($M = 27$, $SD = 0.656$) and student group ($M = 176$, $SD = 0.707$); $t(201) = 0.456$, $p = .649$ ($> .05$) (Table 5.15). The null hypothesis was not rejected as there was not adequate evidence to support the alternative hypothesis.

Table 5.15 Independent Samples *t*-Test (Staff and Students)

<i>t</i> -test for Equality of Means			
	<i>t</i>	Degree of Freedom (df)	Significance Two-Sided (<i>p</i>)
Equal variances assumed	0.456	201	.649
Equal variances not assumed	0.482	35.920	.633

For the purpose of checking statistical differences, if any, between the means of the respective staff groups and student groups from DEF and NOP, staff and students were regrouped as follows:

- DEF staff
- DEF students
- DEF others
- NOP staff
- NOP students
- NOP others

Table 5.16 shows the descriptive results. The null and alternative hypotheses were as follows.

$$H_0: \mu_{\text{all}} = \mu_{\text{NOP_students}}$$

$$H_1: \mu_{\text{all}} \neq \mu_{\text{NOP_students}}$$

where μ_{all} was the population mean of all staff and students at both universities and $\mu_{\text{NOP_students}}$ was the mean of students at NOP.

Table 5.16 Descriptive Statistics Report (University_Staff and Students)

	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
NOP_staff	2.13	16	0.619
NOP_students	2.07	134	0.656
DEF_staff	2.45	11	0.688
DEF_students	2.53	43	0.767
DEF_others	2.50	6	0.548
Total	2.20	210	0.699

To check the statistical significance of the overall analysis of variance, one-way analysis of variance (ANOVA) test is used, instead of the above-mentioned *t*-test, when there are more than two groups of respondents (Howitt and Cramer 2014, pp. 215-216). ANOVA is a means to estimate group differences by the use of *F* statistics (Nunnally and Bernstein 1994, p. 274). One-way ANOVA is a common technique in research to check group differences if it involves three groups or above (T. K. Kim 2017, p. 22).

For further assessment to see if students and/or staff drove the significant differences in happiness between the two universities, a one-way ANOVA test was performed to compare the effect of identities, as staff or students at either NOP or DEF, on happiness. It revealed a statistically significant difference between at least

two groups ($F(4, 205) = [4.510]$, $p = .002$) (Table 5.17). As $p < .05$, the null hypothesis $\mu_{\text{all}} = \mu_{\text{NOP_students}}$ was rejected in favour of the alternative hypothesis H_1 : $\mu_{\text{all}} \neq \mu_{\text{NOP_students}}$.

Table 5.17 One-way ANOVA (University_Staff and Students)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	8.267	4	2.067	4.510	.002
Within Groups	93.929	205	0.458		
Total	102.195	209			

Tukey’s honestly significant difference (HSD) test, which is a frequently used pairwise comparison technique for multiple comparisons to measure any significant difference between two means (Abdi and Williams 2010), found that the mean values of happiness were significantly different between students at NOP and students at DEF ($p = .001$, 95% confidence level = [-0.79, -0.13]). No significance differences are identified between other groups. See Table 5.18.

Table 5.18 Multiple Comparisons (University_Staff and Students)

Dependent Variable:
Tukey HSD

(I) University_staff_students		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
NOP_staff	NOP_students	0.050	0.179	.999	-0.44	0.54
	DEF_staff	-0.330	0.265	.726	-1.06	0.40
	DEF_students	-0.410	0.198	.238	-0.96	0.14
	DEF_others	-0.375	0.324	.776	-1.27	0.52
NOP_students	NOP_staff	-0.050	0.179	.999	-0.54	0.44
	DEF_staff	-0.380	0.212	.382	-0.96	0.20
	DEF_students	-0.460*	0.119	.001	-0.79	-0.13
	DEF_others	-0.425	0.282	.560	-1.20	0.35
DEF_staff	NOP_staff	0.330	0.265	.726	-0.40	1.06
	NOP_students	0.380	0.212	.382	-0.20	0.96
	DEF_students	-0.080	0.229	.997	-0.71	0.55
	DEF_others	-0.045	0.344	1.000	-0.99	0.90

Table 5.18 Multiple Comparisons (University_Staff and Students)

Dependent Variable:					95% Confidence Interval	
Tukey HSD						
(I) University_staff_students		Mean Difference (I-J)	Std. Error	Sig. (p)	Lower Bound	Upper Bound
DEF_students	NOP_staff	0.410	0.198	.238	-0.14	0.96
	NOP_students	0.460*	0.119	.001	0.13	0.79
	DEF_staff	0.080	0.229	.997	-0.55	0.71
	DEF_others	0.035	0.295	1.000	-0.78	0.85
DEF_others	NOP_staff	0.375	0.324	.776	-0.52	1.27
	NOP_students	0.425	0.282	.560	-0.35	1.20
	DEF_staff	0.045	0.344	1.000	-0.90	0.99
	DEF_students	-0.035	0.295	1.000	-0.85	0.78

* The mean difference is significant at the 0.05 level.

5.4.4.3 University Staff

University staff ($n = 27$) comprised three groups: management and administrative staff, teaching staff, and staff playing a dual role (Table 5.12). In the questionnaire, staff's percentage of work in university management was asked if they played a dual role. Data about staff's positions in the hierarchy of the respective universities, their modes of work, and years of experience were also collected (Table 5.19).

Table 5.19 Descriptive Statistics of Staff (B3a, B3b, B4, C1 and C2)

Management / Administration (B3a)		Dual Role – Management / Administration / Teaching (B3b)		Dual Role – Percentage as Management (B4)		Mode of Work (C1)		Work Experience (C2)	
Level	Frequency (Valid %)	Level	Frequency (Valid %)	Percentage	Frequency (Valid %)	Mode	Frequency (Valid %)	Years	Frequency (Valid %)
Middle-level – 3 (4.9), Junior-level – 6 (9.8), Not applicable (as students) – 52 (85.2)		Middle-level – 1 (2.3), Junior-level – 5 (11.6), Not applicable (as students) – 37 (86.0)		Below 10% – 4 (10.0), 11-20% – 2 (5.0), 21-30% – 1 (2.5), 31-40% – 5 (12.5), 41-50% – 3 (7.5), 51-60% – 1 (2.5), 61-70% – 1 (2.5), 81-90% – 1 (2.5), Not applicable (as students) – 22 (55.0)		Full-time – 25 (40.3), Full-time under a time-limited contract – 3 (4.8), Part-time – 8 (12.9), Hourly rate – 3 (4.8), Not applicable (as students) – 23 (37.1)		Below one year – 3 (5.3), One to Three – 2 (3.5), Four to Six – 4 (7.0), Seven to Nine – 3 (5.3), Ten to Twelve – 8 (14.0), Thirteen to Fifteen – 2 (3.5), Sixteen to Eighteen – 1 (1.8), Nineteen to Twenty-one – 1 (1.8), Twenty-two to Twenty-four – 3 (5.3), Twenty-five to Twenty-seven – 2 (3.5), Not applicable (as students) – 28 (49.1)	
Sub-total	61 (100.0)	Sub-total	43 (100.0)	Sub-total	40 (100.0)	Sub-total	62 (100.0)	Sub-total	57 (100.0)
Missing data	152	Missing data	170	Missing data	173	Missing data	151	Missing data	156
Total	213	Total	213	Total	213	Total	213	Total	213

Table 5.20 Staff Statistics Reports (B3a, B3b, B4, C1 and C2)

Item	Descriptive Statistics Report				One-way ANOVA					
	Re-grouping	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)	
Staff level (B3a & B3b)	Mgt_Adm_middle-level	2.00	3	1.000	Between Groups	2.276	4	0.569	0.859	.494
	Mgt_Adm_junior-level	2.33	6	0.516	Within Groups	40.391	61	0.662		
	Dual_middle-level	3.00	1		Total	42.667	65			
	Dual_junior-level	1.75	4	0.500						
	Not applicable (as students)	2.38	52	0.844						
Dual Role – Percentage as Management (B4)	0-20%	2.29	7	0.951	Between Groups	0.990	4	0.248	0.336	.852
	21-40%	2.17	6	0.408	Within Groups	25.785	35	0.737		
	41-60%	2.75	4	0.500	Total	26.775	39			
	61-80%	2.00	1							
	Not applicable	2.32	22	0.945						
	Total	2.33	40	0.829						

Table 5.20 Staff Statistics Reports (B3a, B3b, B4, C1 and C2)

Item	Descriptive Statistics Report				One-way ANOVA					
	Re-grouping	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)	
Mode of Work (C1)	Full-time	2.36	25	0.700	Between Groups	0.404	4	0.101	0.164	.956
	Full-time under a time-limited contract	2.33	3	1.155	Within Groups	35.144	57	0.617		
	Part-time	2.25	8	0.463	Total	35.548	61			
	Hourly rate	2.00	3	0.000						
	Not applicable (as students)	2.35	23	0.935						
	Total	2.32	62	0.763						
Work Experience (C2)	Below 1 year	1.67	3	0.577	Between Groups	3.243	5	0.649	1.138	.353
	1-3 years	2.00	2	0.000	Within Groups	29.073	51	0.570		
	4-6 years	2.50	4	0.577	Total	32.316	56			
	7-9 years	1.67	3	0.577						
	10 years and above	2.35	17	0.606						
	Not applicable (as students)	2.43	28	0.879						
	Total									

Table 5.21 Hypotheses for Staff Statistics (B3a, B3b, B4, C1 and C2)

Item	Null and Alternative Hypotheses	Legend	One-way ANOVA (See Table 5.20)		Rejection of Null Hypotheses?
			<i>F</i>	Sig. (<i>p</i>)	
Staff level (B3a & B3b)	$H_0: \mu_{\text{all_levels}} = \mu_{\text{dual_middle-level}}$ $H_1: \mu_{\text{all_levels}} \neq \mu_{\text{dual_middle-level}}$	$\mu_{\text{all_levels}}$: The population mean of all staff at various levels. $\mu_{\text{dual_middle-level}}$: The mean of staff who played dual role at the middle level.	0.859	.494	$p > .05$; H_0 not rejected
Dual Role – Percentage as Management (B4)	$H_0: \mu_{\text{all_}} = \mu_{\text{dual_0-20\%}}$ $H_1: \mu_{\text{all_}} \neq \mu_{\text{dual_0-20\%}}$	$\mu_{\text{all_}}$: The population mean of all dual-role staff's percentage of playing management role. $\mu_{\text{dual_0-20\%}}$: The mean of dual-role staff who played the management role by using 0-20% of their time.	0.336	.852	$p > .05$; H_0 not rejected
Mode of Work (C1)	$H_0: \mu_{\text{all_modes}} = \mu_{\text{part-time}}$ $H_1: \mu_{\text{all_modes}} \neq \mu_{\text{part-time}}$	$\mu_{\text{all_modes}}$: The population mean of staff in all modes of work. $M_{\text{part-time}}$: The mean of part-time staff.	0.164	.956	$p > .05$; H_0 not rejected
Work Experience (C2)	$H_0: \mu_{\text{all_years}} = \mu_{1-3_years}$ $H_1: \mu_{\text{all_years}} \neq \mu_{1-3_years}$	$\mu_{\text{all_years}}$: The population mean of staff with all work experience. μ_{1-3_years} : The mean of staff who had a work experience of 1-3 years.	1.138	.353	$p > .05$; H_0 not rejected

For the measurements of the respective effects of staff's work level, the percentage of work for university management if they played dual role, their mode of work and experience of work on happiness, staff's responses were regrouped, and one-way ANOVA tests were conducted (Table 5.20). Null and alternative hypotheses were made in each category (Table 5.21). The test results revealed that the respective significance values in each of these categories were larger than 0.05 and there was no statistically significant difference in happiness between these groups. In this regard, the null hypothesis in each category was not rejected as there was no statistical evidence to support the alternative hypothesis.

As pointed out in section 1.4.4, more and more attention has been paid on happiness of the university staff, as supported by a series of reports on the degree of happiness of university staff published by *Times Higher Education* in the UK (Parr 2014, 2015; Grove 2016, 2017; Bothwell 2018), in addition to other academic works such as the survey of Yetim (2003) on life satisfaction involving both students and academia of a Turkish university, the study of Packer (2013) measuring faculties' changes in gross personal happiness, and the research of Aziz and colleagues (2014) on the relationship between personality and happiness among academicians in Malaysia. It was under this observation that university staff were included in the research design, as Lu, Gilmour and Kao (2001) as well as Lu and Gilmour (2004) involved students in their investigations only.

The failure to detect any significant differences may be due to the small sample size of the current study, where the number of questionnaires returned by staff was 27, including 16 from NOP (0.08%) and 11 from DEF (0.05%) (Table 5.16). The difference in staff's conceptions of happiness at DEF and NOP, if any, is a question worthy of further exploration, but it is not possible to analyse them statistically in this thesis.

5.4.4.4 University Students

Results of the same Tukey's HSD test as presented in Table 5.18 identified that the mean score of happiness of NOP student group ($n = 134$, $M = 2.07$, $SD = 0.656$) differed significantly from that of DEF student group ($n = 43$, $M = 2.53$, $SD = 0.767$) at $p = .001$ ($< .05$). Similar to the overall comparison between the two universities, it illustrated that students at DEF were happier than those at NOP. This result was in line with the finding of Lu, Gilmour and Kao (2001) that British students and Taiwanese students had a significant difference in subjective well-being and the former had higher scores for happiness than the latter.

Additional tests were performed to zoom in the student groups at DEF and NOP to analyse their levels of study, modes of study and years of study. The results are reported below.

5.4.4.4.1 Level of Study

The general descriptive data of students' level of study collected from Question D1 are tabulated in Table 5.22.

Table 5.22 Students' Level of Study (D1)

Level of Study	Frequency	Valid Percent
Diploma, associate degree, or equivalent	9	4.8
Undergraduate	159	85.0
Postgraduate	15	8.0
Not applicable (as university staff)	3	1.6
Others	1	0.5
Sub-total	187	100.0
Missing	26	
Total	213	

Students' responses were regrouped according to their levels of study to facilitate a one-way ANOVA test.

- DEF undergraduate level
- DEF postgraduate level
- DEF others
- NOP undergraduate level
- NOP postgraduate level
- NOP others

New codes were given to different groups for computation purpose. The null hypothesis was that the mean value of NOP undergraduates was the same as those of other students at both universities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_levels}} = \mu_{\text{NOP_undergraduate}}$$

$$H_1: \mu_{\text{all_levels}} \neq \mu_{\text{NOP_undergraduate}}$$

where $\mu_{\text{all_levels}}$ was the population mean of all students studying at various levels and $\mu_{\text{NOP_undergraduate}}$ was the mean of undergraduate students at NOP. See Table 5.23 for the descriptive results.

Table 5.23 Descriptive Statistics Report (University_Students' Level of Study)

E30				
University Level	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>	
DEF undergraduate level	2.46	41	0.778	
DEF postgraduate Level	2.63	8	0.744	
DEF Others	2.50	12	0.674	
NOP undergraduate level	2.09	115	0.670	
NOP postgraduate level	2.00	7	0.577	
NOP Others	2.11	27	0.577	
Total	2.20	210	0.699	

The results of a one-way ANOVA test pointed out that there was a statistically significant difference in happiness between at least two groups ($F(5, 204) = [3.152], p = .009$) (Table 5.24). That is to say, while staff had no or little influence on happiness in this study, students' levels of study had impact on happiness. The null hypothesis was rejected.

Table 5.24 One-way ANOVA (University_Students' Level of Study)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	7.328	5	1.466	3.152	.009
Within Groups	94.867	204	0.465		
Total	102.195	209			

A Tukey's HSD test for multiple comparisons was arranged to find out which levels of study were statistically significant. It revealed that the mean values of happiness were significantly different between undergraduates at DEF ($n = 41, M = 2.46, SD = 0.778$) and undergraduates at NOP ($n = 115, M = 2.09, SD = 0.670$) ($p = .032, 95\%$ confidence interval = [0.02, 0.73]). No significance differences were identified between other groups ($p > .05$) (see Table 5.25).

In the study of Lu, Gilmour and Kao (2001, p. 482), the authors recruited undergraduate students studying at different class levels and in various majors from Taiwan and the UK. They did not report the statistical differences, if any, between students at various levels from different universities. No comparisons in this regard are made between their study and the current research.

Table 5.25 Multiple Comparisons (University_Students' Level of Study)

Dependent Variable:						
Tukey HSD						
(I) University Level						
		Mean Difference (I-J)	Std. Error	Sig. (p)	95% Confidence Interval	
					Lower Bound	Upper Bound
DEF_undergraduate	DEF_postgraduate	-0.162	0.264	.990	-0.92	0.60
	DEF_others	-0.037	0.224	1.000	-0.68	0.61
	NOP_undergraduate	.376*	0.124	.032	0.02	0.73
	NOP_postgraduate	0.463	0.279	.559	-0.34	1.27
	NOP_others	0.352	0.169	.300	-0.13	0.84
DEF_postgraduate	DEF_undergraduate	0.162	0.264	.990	-0.60	0.92
	DEF_others	0.125	0.311	.999	-0.77	1.02
	NOP_undergraduate	0.538	0.249	.262	-0.18	1.26
	NOP_postgraduate	0.625	0.353	.487	-0.39	1.64
	NOP_others	0.514	0.275	.422	-0.28	1.30
DEF_others	DEF_undergraduate	0.037	0.224	1.000	-0.61	0.68
	DEF_postgraduate	-0.125	0.311	.999	-1.02	0.77
	NOP_undergraduate	0.413	0.207	.348	-0.18	1.01
	NOP_postgraduate	0.500	0.324	.638	-0.43	1.43
	NOP_others	0.389	0.237	.571	-0.29	1.07
NOP_undergraduate	DEF_undergraduate	-.376*	0.124	.032	-0.73	-0.02
	DEF_postgraduate	-0.538	0.249	.262	-1.26	0.18
	DEF_others	-0.413	0.207	.348	-1.01	0.18
	NOP_postgraduate	0.087	0.265	.999	-0.68	0.85
	NOP_others	-0.024	0.146	1.000	-0.44	0.40
NOP_postgraduate	DEF_undergraduate	-0.463	0.279	.559	-1.27	0.34
	DEF_postgraduate	-0.625	0.353	.487	-1.64	0.39
	DEF_others	-0.500	0.324	.638	-1.43	0.43
	NOP_undergraduate	-0.087	0.265	.999	-0.85	0.68
	NOP_others	-0.111	0.289	.999	-0.94	0.72
NOP_others	DEF_undergraduate	-0.352	0.169	.300	-0.84	0.13
	DEF_postgraduate	-0.514	0.275	.422	-1.30	0.28
	DEF_others	-0.389	0.237	.571	-1.07	0.29
	NOP_undergraduate	0.024	0.146	1.000	-0.40	0.44
	NOP_postgraduate	0.111	0.289	.999	-0.72	0.94

* The mean difference is significant at the 0.05 level.

5.4.4.2 Mode of Study

Students' modes of study were then examined. Similar to the previous exercise, students' responses from the two universities were regrouped pursuant to their modes of study, including full-time and part-time students at each university. Other modes of study were categorised as "Others". New codes were given to these new groups to facilitate subsequent tests.

- NOP_full-time
- NOP_part-time
- DEF_full-time
- DEF_part-time
- Others

The general descriptive data of students' modes of study are shown in Table 5.26.

Table 5.26 Students' Mode of Study (D2)

Mode of Study	Frequency	Valid Percent
Full-time	112	60.2
Part-time	71	38.2
Distance-learning	1	0.5
Not applicable (as university staff)	2	1.1
Sub-total	186	100.0
Missing	27	
Total	213	

The null hypothesis was that the mean value of NOP full-time students was the same as that of all students at both universities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_modes}} = \mu_{\text{NOP_full-time}}$$

$$H_1: \mu_{\text{all_levels}} \neq \mu_{\text{NOP_full-time}}$$

where $\mu_{\text{all_modes}}$ was the population mean of all students studying at various levels and $\mu_{\text{NOP_full-time}}$ was the mean of full-time students at NOP. See Table 5.27 for the descriptive results.

Table 5.27 Descriptive Statistics Report (University_Students' Mode of Study)

University Mode of Study	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
NOP_full-time	2.18	66	0.630
NOP_part-time	1.98	65	0.673
DEF_full-time	2.57	46	0.750
DEF_part-time	2.00	4	0.816
Others	2.00	3	0.000
Total	2.20	184	0.707

A one-way ANOVA test was conducted to check the effect of students' modes of study on happiness. It illustrated that there was a statistically significant difference in happiness between at least two groups ($F(4, 179) = [5.152]$, $p = .001$ ($< .05$)). In other words, students' modes of study did have an effect on happiness. The null hypothesis was rejected. See Table 5.28.

Table 5.28 One-way ANOVA (University_Students' Mode of Study)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	9.453	4	2.363	5.152	.001
Within Groups	82.107	179	0.459		
Total	91.560	183			

A Tukey's HSD test for multiple comparisons found that the mean values of happiness were significantly different between the following student groups:

- (a) Full-time students at NOP ($n = 66$, $M = 2.18$, $SD = 0.630$) and full-time students at DEF ($n = 46$, $M = 2.57$, $SD = 0.750$) ($p = .029$, 95% confidence interval = [-0.74, -0.02]); and
- (b) Part-time students at NOP ($n = 65$, $M = 1.98$, $SD = 0.673$) and full-time students at DEF ($n = 46$, $M = 2.57$, $SD = 0.750$) ($p = .000$, 95% confidence interval = [-0.94, -0.22])

The results above revealed that full-time students at DEF were happier than both full-time and part-time students at NOP. No statistically significant differences were found between students groups of other modes of study ($p > .05$) (Table 5.29).

Table 5.29 Multiple Comparisons (University_Students' Mode of Study)

Dependent Variable:
Tukey HSD
(I) University Mode of Study

		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
NOP_full-time	NOP_part-time	0.197	0.118	.457	-0.13	0.52
	DEF_full-time	-.383*	0.130	.029	-0.74	-0.02
	DEF_part-time	0.182	0.349	.985	-0.78	1.14
	Others	0.182	0.400	.991	-0.92	1.28
NOP_part-time	NOP_full-time	-0.197	0.118	.457	-0.52	0.13
	DEF_full-time	-.581*	0.130	.000	-0.94	-0.22
	DEF_part-time	-0.015	0.349	1.000	-0.98	0.95
	Others	-0.015	0.400	1.000	-1.12	1.09
DEF_full-time	NOP_full-time	.383*	0.130	.029	0.02	0.74
	NOP_part-time	.581*	0.130	.000	0.22	0.94
	DEF_part-time	0.565	0.353	.499	-0.41	1.54
	Others	0.565	0.404	.628	-0.55	1.68
DEF_part-time	NOP_full-time	-0.182	0.349	.985	-1.14	0.78
	NOP_part-time	0.015	0.349	1.000	-0.95	0.98
	DEF_full-time	-0.565	0.353	.499	-1.54	0.41
	Others	0.000	0.517	1.000	-1.43	1.43
Others	NOP_full-time	-0.182	0.400	.991	-1.28	0.92
	NOP_part-time	0.015	0.400	1.000	-1.09	1.12
	DEF_full-time	-0.565	0.404	.628	-1.68	0.55
	DEF_part-time	0.000	0.517	1.000	-1.43	1.43

* The mean difference is significant at the 0.05 level.

Lu, Gilmour and Kao (2001) did not report results with respect to students' modes of study. It is not able to compare the two studies in this regard.

5.4.4.4.3 Year of Study

The focus then turned to students' years of study. The general descriptive data are tabulated in Tables 5.30 and 5.31. Their years of study were regrouped to facilitate the one-way ANOVA test.

- NOP students in Years 1-2
- NOP students in Years 3-4
- NOP students in Year 5 and above
- DEF students in Years 1-2
- DEF students in Years 3-4
- DEF students in Year 5 and above
- Others – students studying other years ($n = 2$, both universities inclusive)
- Not applicable (respondents were staff)

Table 5.30 Students' Year of Study (D3)

Year of Study	Frequency	Valid Percent
Foundation year or equivalent	3	1.6
1 st year	53	28.3
2 nd year	49	26.2
3 rd year	57	30.5
4 th year	21	11.2
5 th year	3	1.6
6 th year	1	0.5
Sub-total	187	100.0
Missing	26	
Total	213	

The null hypothesis was that the mean value of Years 1-2 NOP students was the same as the mean values of other students at both universities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_years}} = \mu_{\text{NOP_Years_1-2}}$$

$$H_1: \mu_{\text{all_years}} \neq \mu_{\text{NOP_Years_1-2}}$$

where $\mu_{\text{all_years}}$ was the population mean of all students studying in various years and $\mu_{\text{NOP_Years_1-2}}$ was the mean of Years 1-2 students at NOP. See Table 5.31 for the descriptive results.

Table 5.31 Descriptive Statistics Report (University_Students' Year of Study)

University_Year of Study	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
NOP_1-2_years	2.06	90	0.660
NOP_3-4_years	2.15	40	0.622
NOP_5_years_and above	1.75	4	0.957
DEF_1-2_years	2.70	10	0.823
DEF_3-4_years	2.53	38	0.725
Others	2.00	2	0.000
Total	2.20	184	0.707

A one-way ANOVA test was carried out to compare the effect of years of study on happiness. The results showed that there was a statistically significant difference in happiness between at least two groups ($F(5, 178) = [4.080]$, $p = .002$ ($< .05$). The null hypothesis was rejected in favour of the alternative hypothesis. See Table 5.32.

Table 5.32 One-way ANOVA (University_Students' Year of Study)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	9.414	5	1.883	4.080	.002
Within Groups	82.146	178	0.461		
Total	91.560	183			

A Tukey's HSD test for multiple comparisons found that the mean values of happiness were significantly different between students who studied Years 1-2 at NOP and students who studied Years 3-4 at DEF ($p = .006$, 95% confidence interval = $[-0.85, -0.09]$). There was no statistically significant difference between other groups ($p > .05$). See Table 5.33. The test result indicated that Years 3-4 students at DEF ($M = 2.53$) were happier than Years 1-2 at NOP ($M = 2.06$).

Table 5.33 Multiple Comparisons (University_Students' Year of Study)

Dependent Variable:					95% Confidence Interval	
Tukey HSD					Lower Bound	Upper Bound
(I) University_Year of Study		Mean Difference (I-J)	Std. Error	Sig. (p)		
NOP_1-2_years	NOP_3-4_years	-0.094	0.129	.978	-0.47	0.28
	NOP_5_years_and above	0.306	0.347	.951	-0.69	1.31
	DEF_1-2_years	-0.644	0.226	.055	-1.30	0.01
	DEF_3-4_years	-.471*	0.131	.006	-0.85	-0.09
	Others	0.056	0.486	1.000	-1.34	1.45
NOP_3-4_years	NOP_1-2_years	0.094	0.129	.978	-0.28	0.47
	NOP_5_years_and above	0.400	0.356	.871	-0.63	1.43
	DEF_1-2_years	-0.550	0.240	.204	-1.24	0.14
	DEF_3-4_years	-0.376	0.154	.147	-0.82	0.07
	Others	0.150	0.492	1.000	-1.27	1.57
NOP_5_years_and above	NOP_1-2_years	-0.306	0.347	.951	-1.31	0.69
	NOP_3-4_years	-0.400	0.356	.871	-1.43	0.63
	DEF_1-2_years	-0.950	0.402	.175	-2.11	0.21
	DEF_3-4_years	-0.776	0.357	.255	-1.81	0.25
	Others	-0.250	0.588	.998	-1.94	1.44
DEF_1-2_years	NOP_1-2_years	0.644	0.226	.055	-0.01	1.30
	NOP_3-4_years	0.550	0.240	.204	-0.14	1.24
	NOP_5_years_and above	0.950	0.402	.175	-0.21	2.11
	DEF_3-4_years	0.174	0.241	.979	-0.52	0.87
	Others	0.700	0.526	.768	-0.82	2.22
DEF_3-4_years	NOP_1-2_years	.471*	0.131	.006	0.09	0.85
	NOP_3-4_years	0.376	0.154	.147	-0.07	0.82
	NOP_5_years_and above	0.776	0.357	.255	-0.25	1.81
	DEF_1-2_years	-0.174	0.241	.979	-0.87	0.52
	Others	0.526	0.493	.893	-0.89	1.95

Table 5.33 Multiple Comparisons (University_Students' Year of Study)

Dependent Variable:					95% Confidence Interval	
Tukey HSD					Lower Bound	Upper Bound
(I) University_Year of Study		Mean Difference (I-J)	Std. Error	Sig. (p)		
Others	NOP_1-2_years	-0.056	0.486	1.000	-1.45	1.34
	NOP_3-4_years	-0.150	0.492	1.000	-1.57	1.27
	NOP_5_years_and above	0.250	0.588	.998	-1.44	1.94
	DEF_1-2_years	-0.700	0.526	.768	-2.22	0.82
	DEF_3-4_years	-0.526	0.493	.893	-1.95	0.89

* The mean difference is significant at the 0.05 level.

In the study of Lu, Gilmour and Kao (2001), the authors did not report details with respect to students' years of study and only wrote that the student respondents came from various levels (p. 482). It is not able to make a comparison.

5.4.4.4 Interim Summary of Findings about Students

After comparisons of the overall responses from both universities and students' levels, modes and years of study, a consistent difference between students at DEF and at NOP was observed. The former had higher values for happiness than the latter in the current research. Such results echoed the general observation in Lu, Gilmour and Kao (2001) that students in the UK had higher scores of happiness than those in Taiwan. They also tallied with, though arguably, the observations of Myers and Diener (1995) and Yetim (2003) that collectivist cultures had a weaker score for subjective well-being than individualistic cultures.

5.4.4.5 Gender

Among the respondents, 74 were self-identified as male ($M = 2.00$, $SD = 0.682$) and 132 were self-reported as female ($M = 2.31$, $SD = 0.667$). 4 respondents chose the option of "preferred not to answer". The general descriptive data of gender are tabulated in Tables 5.34 and 5.35.

Table 5.34 Gender (F1)

Gender	Frequency	Valid Percent
Male	74	35.2
Female	132	62.9
Preferred not to answer	4	1.9
Total	210	100.0

Table 5.35 Descriptive Statistics Report (Gender)

Gender	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
Male	2.00	74	0.682
Female	2.31	132	0.667
Preferred not to answer	2.50	4	1.291
Total	2.20	210	0.699

A one-way ANOVA test was performed to compare the effect of gender on happiness. A statistically significant difference was reported between at least two groups ($F(2, 97.265) = [5.246]$, $p = .006$) (Table 5.36).

Table 5.36 One-way ANOVA (Gender)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	4.930	2	2.465	5.246	.006
Within Groups	97.265	207	0.470		
Total	102.195	209			

A Tukey's HSD test for multiple comparisons found that the mean values of happiness were significantly different between the two groups who are respectively male and female ($p = .006$, 95% confidence interval = [-0.55, -0.08]). There was no statistically significant difference between the group who "preferred not to answer" and the male and female groups ($p > .05$). See Table 5.37.

Table 5.37 Multiple Comparisons (Gender)

Dependent Variable:						
Tukey HSD						
(I) Gender		Mean	Std.	Sig.	95% Confidence	
		Difference	Error	(<i>p</i>)	Interval	
		(I-J)			Lower	Upper
					Bound	Bound
Male	Female	-.311*	0.100	.006	-0.55	-0.08
	Preferred not to answer	-0.500	0.352	.332	-1.33	0.33
Female	Male	.311*	0.100	.006	0.08	0.55
	Preferred not to answer	-0.189	0.348	.849	-1.01	0.63
Preferred not to answer	Male	0.500	0.352	.332	-0.33	1.33
	Female	0.189	0.348	.849	-0.63	1.01

* The mean difference is significant at the 0.05 level.

The above results gave a general picture of gender differences in the present study. Responses were regrouped to facilitate further examination of the mean values of gender respectively at DEF and NOP to check if there were any statistical differences:

- (a) DEF male ($n = 14$, $M = 2.36$, $SD = 0.745$)
- (b) DEF female ($n = 44$, $M = 2.52$, $SD = 0.698$)
- (c) NOP male ($n = 60$, $M = 1.92$, $SD = 0.645$)
- (d) NOP female ($n = 88$, $M = 2.20$, $SD = 0.628$)

See Table 5.38 for the descriptive results.

Table 5.38 Descriptive Statistics Report (University_Gender)

University Gender	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
DEF male	2.36	14	0.745
DEF female	2.52	44	0.698
NOP male	1.92	60	0.645
NOP female	2.20	88	0.628
Total	2.20	206	0.687

The above new groups were recoded. The responses of people who “preferred not to answer” were not included in the subsequent test. The null hypothesis was that the mean value of NOP male was the same as those of other respondents at both universities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_gender}} = \mu_{\text{NOP_male}}$$

$$H_1: \mu_{\text{all_gender}} \neq \mu_{\text{NOP_male}}$$

where $\mu_{\text{all_gender}}$ was the population mean of all respondents at the two universities and $\mu_{\text{NOP_male}}$ was the mean of male respondents at NOP.

The result of a one-way ANOVA test showed that there was a statistically significant difference in happiness between at least two groups ($F(4, 205) = [5.622]$, $p = .000$). The null hypothesis was rejected in favour of the alternative hypothesis. See Table 5.39.

Table 5.39 One-way ANOVA (University_Gender)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	9.747	3	3.249	7.535	.000
Within Groups	87.093	202	0.431		
Total	96.840	205			

As shown in Table 5.40, a Tukey’s HSD test for multiple comparisons found that the mean values of happiness were significantly different between the following groups:

- (a) NOP male group and NOP female group ($p = .046$, 95% confidence interval = [-0.57, 0.00]).
- (b) NOP male group and DEF female group ($p = .000$, 95% confidence interval = [-0.94, -0.27]).
- (c) NOP female group and DEF female group ($p = .046$, 95% confidence interval = [-0.63, 0.00]).

There was no statistically significant difference between DEF male group and other groups ($p > .05$).

Table 5.40 Multiple Comparisons (University_Gender)

Dependent Variable:
Tukey HSD

(I) University Gender		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval Lower Bound Upper Bound	
NOP_male	NOP_female	-.288*	0.110	.046	-0.57	0.00
	DEF_male	-0.440	0.195	.111	-0.95	0.06
	DEF_female	-.606*	0.130	.000	-0.94	-0.27
NOP_female	NOP_male	.288*	0.110	.046	0.00	0.57
	DEF_male	-0.153	0.189	.851	-0.64	0.34
	DEF_female	-.318*	0.121	.046	-0.63	0.00
DEF_male	NOP_male	0.440	0.195	.111	-0.06	0.95
	NOP_female	0.153	0.189	.851	-0.34	0.64
	DEF_female	-0.166	0.201	.844	-0.69	0.36
DEF_female	NOP_male	.606*	0.130	.000	0.27	0.94
	NOP_female	.318*	0.121	.046	0.00	0.63
	DEF_male	0.166	0.201	.844	-0.36	0.69

* The mean difference is significant at the 0.05 level.

To compare the responses from the two universities, female respondents at DEF ($M = 2.52$) were statistically different from both male respondents ($M = 1.92$) and female respondents ($M = 2.20$) at NOP. Relative speaking, female respondents at DEF with a mean value of 2.52 were the “happiest” one among all the gender groups.

The mean value of male respondents at DEF was 2.36. Although it was the second highest score among the mean values of the four gender groups, this male group did not show any statistically significant differences between other groups ($p > .05$).

For intra-university comparisons, male and female respondents at NOP had a statistical difference in happiness. Similar to female respondents at DEF, female respondents at NOP ($M = 2.20$) were happier than their male counterparts at NOP ($M = 1.92$). It is unable to contrast the male and female groups at DEF, as there was no statistical difference identified.

Lu, Gilmour and Kao (2001, pp. 486-487) published a general observation that students from the UK ($n = 344$) had statistically significant higher happiness scores than the students from Taiwan ($n = 439$), which is consistent with the finding in the current research. In the same study, they also revealed that in 8 out of the 13

Subscales of the CHI, women were happier than men.¹⁸⁰ As discussed in section 2.4.2.4, the impact of gender on individuals' happiness has not been proven as a consistent phenomenon. Inter-country studies may or may not show similar results across borders (Francis et al. 1998; Hori and Kamo 2018). Chen et al. (2020) meta-analysed that parameters including geographical region, population type, age, and specific measurement tools may attribute to the different results in various studies.

5.4.4.6 Age

Question F2 collected data of the respondents' ages. See Table 5.41 for the general statistics.

Table 5.41 Age Groups (F2)

Age	Frequency	Valid Percent
15 - 19	18	8.5
20 - 24	74	34.9
25 - 29	46	21.7
30 - 34	20	9.4
35 - 39	22	10.4
40 - 44	10	4.7
45 - 49	8	3.8
50 - 54	5	2.4
55 - 59	4	1.9
60 - 64	3	1.4
65 - 69	1	0.5
Preferred not to answer	1	0.5
Sub-total	212	100.0
Missing data	1	
Total	213	

A one-way ANOVA was carried out to compare the effect of age on happiness and it revealed that there was no statistically significant difference in happiness between at least two groups ($F(9, 198) = [1.746], p = .081 (> .05)$). See Table 5.42.

¹⁸⁰ "women" and "men" are the exact wording in the cited reference.

Table 5.42 One-way ANOVA (Age Groups)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	7.466	9	0.830	1.746	.081
Within Groups	94.054	198	0.475		
Total	101.519	207			

In view that age may be a factor of influencing Confucian happiness (see section 3.3), the age groups were reclassified with new codes:

- (a) Under or at the age of 19 ($n = 18$, $M = 2.39$, $SD = 0.608$)
- (b) 20-29 ($n = 118$, $M = 2.12$, $SD = 0.694$)
- (c) 30-39 ($n = 41$, $M = 2.07$, $SD = 0.721$)
- (d) 40-49 ($n = 18$, $M = 2.67$, $SD = 0.686$)
- (e) 50-59 ($n = 9$, $M = 2.44$, $SD = 0.527$)
- (f) 60-69 ($n = 4$, $M = 2.50$, $SD = 0.577$)

There were no respondents whose age was equal to 70 or above. See Table 5.43 for the descriptive results.

Table 5.43 Descriptive Statistics Report (New Age Groups)

E30				
Age groups	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>	
Under or at the age of 19	2.39	18	0.608	
20-29	2.12	118	0.694	
30-39	2.07	41	0.721	
40-49	2.67	18	0.686	
50-59	2.44	9	0.527	
60-69	2.50	4	0.577	
Total	2.20	208	0.700	

Another round of one-way ANOVA test was conducted, without including the responses of people who “preferred not to answer”. It was reported that there was a statistically significant difference in happiness between at least two groups ($F(5, 202) = [2.946]$, $p = .014 (< .05)$) (see Table 5.44).

Table 5.44 One-way ANOVA (New Age Groups)

E30					
	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	6.900	5	1.380	2.946	.014
Within Groups	94.619	202	0.468		
Total	101.519	207			

A Tukey's HSD test for multiple comparisons found that the mean values of happiness were significantly different between the following groups:

- (a) The age group of 20-29 and the age group of 40-49 ($p = .022$, 95% confidence interval = [-1.05, -0.05]); and
- (b) The age group of 30-39 and the age group of 40-49 ($p = .029$, 95% confidence interval = [-1.15, -0.04]).

There were no statistically significant differences between other age groups ($p > .05$). See Table 5.45.

Table 5.45 Multiple Comparisons (New Age Groups)

Dependent Variable:						
Tukey HSD						
(I) Age range		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
Under or at the age of 19	20-29	0.270	0.173	.626	-0.23	0.77
	30-39	0.316	0.194	.579	-0.24	0.87
	40-49	-0.278	0.228	.828	-0.93	0.38
	50-59	-0.056	0.279	1.000	-0.86	0.75
	60-69	-0.111	0.378	1.000	-1.20	0.98
20-29	Under or at the age of 19	-0.270	0.173	.626	-0.77	0.23
	30-39	0.045	0.124	.999	-0.31	0.40
	40-49	-.548*	0.173	.022	-1.05	-0.05
	50-59	-0.326	0.237	.741	-1.01	0.36
	60-69	-0.381	0.348	.883	-1.38	0.62
30-39	Under or at the age of 19	-0.316	0.194	.579	-0.87	0.24
	20-29	-0.045	0.124	.999	-0.40	0.31
	40-49	-.593*	0.194	.029	-1.15	-0.04
	50-59	-0.371	0.252	.681	-1.10	0.35
	60-69	-0.427	0.359	.841	-1.46	0.60

Table 5.45 Multiple Comparisons (New Age Groups)

Dependent Variable:					95% Confidence Interval	
Tukey HSD					Lower Bound	Upper Bound
(I) Age range		Mean Difference (I-J)	Std. Error	Sig. (p)		
40-49	Under or at the age of 19	0.278	0.228	.828	-0.38	0.93
	20-29	.548*	0.173	.022	0.05	1.05
	30-39	.593*	0.194	.029	0.04	1.15
	50-59	0.222	0.279	.968	-0.58	1.03
	60-69	0.167	0.378	.998	-0.92	1.26
50-59	Under or at the age of 19	0.056	0.279	1.000	-0.75	0.86
	20-29	0.326	0.237	.741	-0.36	1.01
	30-39	0.371	0.252	.681	-0.35	1.10
	40-49	-0.222	0.279	.968	-1.03	0.58
	60-69	-0.056	0.411	1.000	-1.24	1.13
60-69	Under or at the age of 19	0.111	0.378	1.000	-0.98	1.20
	20-29	0.381	0.348	.883	-0.62	1.38
	30-39	0.427	0.359	.841	-0.60	1.46
	40-49	-0.167	0.378	.998	-1.26	0.92
	50-59	0.056	0.411	1.000	-1.13	1.24

* The mean difference is significant at the 0.05 level.

To further examine the age data at the two universities, the following age groups were re-classified:

- (a) NOP_under or at the age of 19 ($n = 18, M = 2.39, SD = 0.608$)
- (b) NOP_20-29 ($n = 96, M = 2.03, SD = 0.656$)
- (c) NOP_30-39 ($n = 24, M = 1.88, SD = 0.612$)
- (d) NOP_40-49 ($n = 7, M = 2.57, SD = 0.535$)
- (e) NOP_50 or above ($n = 3, M = 2.00, SD = 0.000$)
- (f) DEF_under or at the age of 19 ($n = 0$)
- (g) DEF_20-29 ($n = 22, M = 2.50, SD = 0.740$)
- (h) DEF_30-39 ($n = 17, M = 2.35, SD = 0.786$)
- (i) DEF_40-49 ($n = 11, M = 2.73, SD = 0.786$)
- (j) DEF_50 or above ($n = 10, M = 2.60, SD = 0.516$)

New codes were given to the above age groups. The descriptive statistics are depicted in Table 5.46. The null hypothesis was that the mean value of NOP students in the age

of 20-29 was the same as those of other students at both universities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_ages}} = \mu_{\text{NOP_age_20-29}}$$

$$H_1: \mu_{\text{all_ages}} \neq \mu_{\text{NOP_undergraduate}}$$

where $\mu_{\text{all_ages}}$ was the population mean of the ages of all students and $\mu_{\text{NOP_age_20-29}}$ was the mean of NOP students at the age of 20-29.

Table 5.46 Descriptive Statistics Report (University_Age Groups)

University_Age Groups	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
NOP_under or at the age of 19	2.39	18	0.608
NOP_20-29	2.03	96	0.656
NOP_30-39	1.88	24	0.612
NOP_40-49	2.57	7	0.535
NOP_50 or above	2.00	3	0.000
DEF_20-29	2.50	22	0.740
DEF_30-39	2.35	17	0.786
DEF_40-49	2.73	11	0.786
DEF_50 or above	2.60	10	0.516
Total	2.20	208	0.700

An additional one-way ANOVA test was conducted to compare the effect of age groups by university on happiness. It was found that there was a statistically significant difference in happiness between at least two groups ($F(8, 199) = [3.990]$, $p = .000 (< .05)$) (Table 5.47). The null hypothesis was rejected.

Table 5.47 One-way ANOVA (University_Age Groups)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	14.032	8	1.754	3.990	.000
Within Groups	87.487	199	0.440		
Total	101.519	207			

A Tukey's HSD test for multiple comparisons exhibited that the mean values of happiness were significantly different between the following groups:

- (a) NOP_20-29 ($M = 2.03$) and DEF_40-49 ($M = 2.73$) ($p = .031$, 95% confidence interval = [-1.36, -0.03]).
- (b) NOP_30-39 ($M = 1.88$) and DEF_20-29 ($M = 2.50$) ($p = .042$, 95% confidence interval = [-1.24, -0.01]).
- (c) NOP_30-39 ($M = 1.88$) and DEF_40-49 ($M = 2.73$) ($p = .015$, 95% confidence interval = [-1.61, -0.10]).

There was no statistically significant difference between other age groups at the two universities ($p > .05$). See Table 5.48.

In the study of Lu, Gilmour and Kao (2011, p. 482), the average ages of the respondents (Taiwanese students at 21.49 years; British students at 20.44 years) were younger than those in the present research (29.2 years). The authors did not report if there were differences in happiness among different age groups of students. It is not possible to make any comparisons.

Table 5.48 Multiple Comparisons (University_Age Groups)

Dependent Variable:

Tukey HSD

(I) University_Age Groups

		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
NOP_under or at the age of 19	NOP_20-29	0.358	0.170	.476	-0.18	0.89
	NOP_30-39	0.514	0.207	.245	-0.13	1.16
	NOP_40-49	-0.183	0.295	.999	-1.11	0.74
	NOP_50 or above	0.389	0.413	.990	-0.91	1.69
	DEF_20-29	-0.111	0.211	1.000	-0.77	0.55
	DEF_30-39	0.036	0.224	1.000	-0.67	0.74
	DEF_40-49	-0.338	0.254	.920	-1.13	0.46
	DEF_50 or above	-0.211	0.262	.997	-1.03	0.61
NOP_20-29	NOP_under or at the age of 19	-0.358	0.170	.476	-0.89	0.18
	NOP_30-39	0.156	0.151	.982	-0.32	0.63
	NOP_40-49	-0.540	0.260	.489	-1.35	0.27
	NOP_50 or above	0.031	0.389	1.000	-1.19	1.25
	DEF_20-29	-0.469	0.157	.075	-0.96	0.02
	DEF_30-39	-0.322	0.174	.653	-0.87	0.23
	DEF_40-49	-.696*	0.211	.031	-1.36	-0.03
	DEF_50 or above	-0.569	0.220	.201	-1.26	0.12

Table 5.48 Multiple Comparisons (University_Age Groups)

Dependent Variable:

Tukey HSD

(I) University_Age Groups

		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
NOP_30-39	NOP_under or at the age of 19	-0.514	0.207	.245	-1.16	0.13
	NOP_20-29	-0.156	0.151	.982	-0.63	0.32
	NOP_40-49	-0.696	0.285	.266	-1.59	0.20
	NOP_50 or above	-0.125	0.406	1.000	-1.40	1.15
	DEF_20-29	-.625*	0.196	.042	-1.24	-0.01
	DEF_30-39	-0.478	0.210	.363	-1.14	0.18
	DEF_40-49	-.852*	0.241	.015	-1.61	-0.10
	DEF_50 or above	-0.725	0.250	.094	-1.51	0.06
NOP_40-49	NOP_under or at the age of 19	0.183	0.295	.999	-0.74	1.11
	NOP_20-29	0.540	0.260	.489	-0.27	1.35
	NOP_30-39	0.696	0.285	.266	-0.20	1.59
	NOP_50 or above	0.571	0.458	.944	-0.86	2.01
	DEF_20-29	0.071	0.288	1.000	-0.83	0.97
	DEF_30-39	0.218	0.298	.998	-0.72	1.15
	DEF_40-49	-0.156	0.321	1.000	-1.16	0.85
	DEF_50 or above	-0.029	0.327	1.000	-1.05	1.00

Table 5.48 Multiple Comparisons (University_Age Groups)

Dependent Variable:

Tukey HSD

(I) University_Age Groups

		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
NOP_50 or above	NOP_under or at the age of 19	-0.389	0.413	.990	-1.69	0.91
	NOP_20-29	-0.031	0.389	1.000	-1.25	1.19
	NOP_30-39	0.125	0.406	1.000	-1.15	1.40
	NOP_40-49	-0.571	0.458	.944	-2.01	0.86
	DEF_20-29	-0.500	0.408	.950	-1.78	0.78
	DEF_30-39	-0.353	0.415	.995	-1.66	0.95
	DEF_40-49	-0.727	0.432	.756	-2.08	0.63
	DEF_50 or above	-0.600	0.436	.906	-1.97	0.77
DEF_20-29	NOP_under or at the age of 19	0.111	0.211	1.000	-0.55	0.77
	NOP_20-29	0.469	0.157	.075	-0.02	0.96
	NOP_30-39	.625*	0.196	.042	0.01	1.24
	NOP_40-49	-0.071	0.288	1.000	-0.97	0.83
	NOP_50 or above	0.500	0.408	.950	-0.78	1.78
	DEF_30-39	0.147	0.214	.999	-0.52	0.82
	DEF_40-49	-0.227	0.245	.991	-1.00	0.54
	DEF_50 or above	-0.100	0.253	1.000	-0.89	0.69

Table 5.48 Multiple Comparisons (University_Age Groups)

Dependent Variable:

Tukey HSD

(I) University_Age Groups

		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
DEF_30-39	NOP_under or at the age of 19	-0.036	0.224	1.000	-0.74	0.67
	NOP_20-29	0.322	0.174	.653	-0.23	0.87
	NOP_30-39	0.478	0.210	.363	-0.18	1.14
	NOP_40-49	-0.218	0.298	.998	-1.15	0.72
	NOP_50 or above	0.353	0.415	.995	-0.95	1.66
	DEF_20-29	-0.147	0.214	.999	-0.82	0.52
	DEF_40-49	-0.374	0.257	.873	-1.18	0.43
	DEF_50 or above	-0.247	0.264	.991	-1.08	0.58
DEF_40-49	NOP_under or at the age of 19	0.338	0.254	.920	-0.46	1.13
	NOP_20-29	.696*	0.211	.031	0.03	1.36
	NOP_30-39	.852*	0.241	.015	0.10	1.61
	NOP_40-49	0.156	0.321	1.000	-0.85	1.16
	NOP_50 or above	0.727	0.432	.756	-0.63	2.08
	DEF_20-29	0.227	0.245	.991	-0.54	1.00
	DEF_30-39	0.374	0.257	.873	-0.43	1.18
	DEF_50 or above	0.127	0.290	1.000	-0.78	1.04

Table 5.48 Multiple Comparisons (University_Age Groups)

Dependent Variable:

Tukey HSD

(I) University_Age Groups

		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
DEF_50 or above	NOP_under or at the age of 19	0.211	0.262	.997	-0.61	1.03
	NOP_20-29	0.569	0.220	.201	-0.12	1.26
	NOP_30-39	0.725	0.250	.094	-0.06	1.51
	NOP_40-49	0.029	0.327	1.000	-1.00	1.05
	NOP_50 or above	0.600	0.436	.906	-0.77	1.97
	DEF_20-29	0.100	0.253	1.000	-0.69	0.89
	DEF_30-39	0.247	0.264	.991	-0.58	1.08
	DEF_40-49	-0.127	0.290	1.000	-1.04	0.78

* The mean difference is significant at the 0.05 level.

5.4.4.7 Highest Educational Level Attained

The general descriptive data of respondents' highest level of educational attainment ($n = 211$) are tabulated in Table 5.49.

Table 5.49 Highest Educational Level Attained (F3)

Highest Educational Level	Frequency	Valid Percent
Below upper secondary or equivalent	6	2.8
Upper secondary (non-tertiary) or equivalent	17	8.1
Tertiary – bachelor-degree level or equivalent	93	44.1
Tertiary – postgraduate-diploma level or equivalent	5	2.4
Tertiary – master-degree level or equivalent	20	9.5
Tertiary – doctoral-degree level or equivalent	9	4.3
Others	9	4.3
Preferred not to answer	8	3.8
Not applicable (as university staff)	44	20.9
Sub-total	211	100.0
Missing data	2	
Total	213	

A one-way ANOVA was performed to compare the effect of highest educational level attained on happiness. The null hypothesis was that the mean value of bachelor-degree holders was the same as the mean values of others at both universities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_levels}} = \mu_{\text{bachelor}}$$

$$H_1: \mu_{\text{all_levels}} \neq \mu_{\text{bachelor}}$$

where $\mu_{\text{all_levels}}$ was the population mean of all educational levels attained and μ_{bachelor} was the mean of bachelor-degree holders as the highest educational level. See Table 5.50 for the descriptive results.

Table 5.50 Descriptive Statistics Report (Highest Educational Level Attained)

Highest Educational Level Attained	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
Below upper secondary or equivalent	2.00	6	0.632
Upper secondary (non-tertiary) or equivalent	2.29	17	0.588
Tertiary - bachelor-degree level or equivalent	2.13	91	0.653
Tertiary - postgraduate-diploma level or equivalent	2.60	5	0.894
Tertiary - master-degree level or equivalent	2.25	20	0.639
Tertiary - doctoral-degree level or equivalent	2.67	9	0.707
Others	2.33	9	0.707
Preferred not to answer	2.25	8	0.707
Not applicable (as students)	2.12	43	0.823
Total	2.20	208	0.698

The one-way ANOVA results revealed that there was no statistically significant difference in happiness between at least two groups ($F(8, 199) = [1.054]$, $p = .397 (> .05)$). The null hypothesis was not rejected as there was no statistical evidence to support the alternative hypothesis. See Table 5.51.

Table 5.51 One-way ANOVA (Highest Educational Level Attained)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	4.103	8	0.513	1.054	.397
Within Groups	96.816	199	0.487		
Total	100.918	207			

The responses were regrouped in accordance with DEF and NOP, including “upper secondary or below”, “bachelor”, “postgraduate/master”, “doctoral”, and “Others” (Table 5.52), and they were tested again:

- (a) NOP - Upper secondary or below
- (b) NOP - Bachelor-degree level or equivalent
- (c) NOP - Postgraduate-diploma or master-degree level
- (d) NOP - Doctoral-degree level or equivalent
- (e) NOP - Others
- (f) Not applicable (as students)
- (g) DEF - Upper secondary or below
- (h) DEF - Bachelor-degree level or equivalent
- (i) DEF - Postgraduate-diploma or master-degree level

- (j) DEF - Doctoral-degree level or equivalent
- (k) DEF - Others
- (l) Not applicable (as students)

New codes were given to these groups. The responses of people from both universities who “preferred not to answer” were not included in this test. The null hypothesis was that the mean value of bachelor-degree holders at NOP was the same as those of others at both universities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_levels}} = \mu_{\text{NOP_bachelor}}$$

$$H_1: \mu_{\text{all_levels}} \neq \mu_{\text{NOP_bachelor}}$$

where $\mu_{\text{all_levels}}$ was the population mean of all educational levels attained and $\mu_{\text{NOP_bachelor}}$ was the mean of bachelor-degree holders as the highest educational level at NOP. The statistical report is in Table 5.52.

Table 5.52 Descriptive Statistics Report (University_Highest Educational Level Attained)

University_Highest Educational Level	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
NOP - Upper secondary or below	2.08	13	0.494
NOP - Bachelor-degree level or equivalent	2.08	78	0.619
NOP - Postgraduate-diploma or master-degree level	2.15	13	0.555
NOP - Doctoral-degree level or equivalent	2.50	2	0.707
NOP - Others	2.00	2	0.000
DEF - Upper secondary or below	2.44	9	0.726
DEF - Bachelor-degree level or equivalent	2.43	14	0.756
DEF - Postgraduate-diploma or master-degree level	2.50	12	0.798
DEF - Doctoral-degree level or equivalent	2.71	7	0.756
DEF - Others	2.43	7	0.787
Not applicable (as students)	2.12	43	0.823
Total	2.20	200	0.700

A further one-way ANOVA test was carried out for the above groups. However, the results revealed that there was no statistically significant difference in happiness between at least two groups, either ($F(10, 189) = [1.358], p = .203 (> .05)$).

The null hypothesis was not rejected as there was no statistical evidence to support the alternative hypothesis. See Table 5.53.

Table 5.53 One-way ANOVA (University_Highest Educational Level Attained)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	6.529	10	0.653	1.358	.203
Within Groups	90.866	189	0.481		
Total	97.395	199			

This finding here shows no statistical significance between happiness and educational level. In fact, the discussion in section 1.2.2 points out that the relationship between happiness and education has not been clear. Studies in the past found results diverse at one time and congruent at another time, which were exemplified by different observations of Hartog and Oosterbeek (1998) in the Netherlands, Gerdtham and Johannesson (2001) in Sweden, and Oreopoulos (2007) in the UK. The same phenomenon was not only noted in European countries, but in Asian countries as well. In China, Shu and Zhu (2009) found that the level of education had only indirect impact on subjective well-being, but Lam and Liu (2014) revealed that the level of education had a positive effect on happiness. The survey of W.-c. Chen (2012) echoed in general with the findings of Lam and Liu (2014).

It is worth noting that while the scholarly works cited above did not have consistent results, they reported significant differences between various groups. However, the findings of the present study in the attribute of “highest educational level attained” did not reveal any statistically significant differences between groups.

5.4.4.8 Marital Status

The general descriptive data of respondents’ marital status are tabulated in Table 5.54. With the exception of the responses of “single (never married)” and “married”, the numbers of responses in other marital statuses have been small. In this regard, the respondents’ marital statuses were regrouped to facilitate additional assessments (Table 5.55):

- (a) Single (never married) ($n = 140$, $M = 2.14$, $SD = 0.681$)
- (b) Married ($n = 44$, $M = 2.18$, $SD = 0.582$)
- (c) Others ($n = 21$, $M = 2.71$, $SD = 0.784$), including those living together as a couple (without marriage), civil partnered, divorced, and widowed

New codes were assigned to the groups above for computational purposes.

Table 5.54 Marital Status (F4)

Marital Status	Frequency	Valid Percent
Single (never married)	143	67.5
Married	44	20.8
Living together as a couple (without marriage)	14	6.6
Civil partnered	2	0.9
Divorced	3	1.4
Widowed	2	0.9
Preferred not to answer	4	1.9
Sub-total		
Missing data	1	
Total	213	

Table 5.55 Descriptive Statistics Report (Marital Status)

Marital Status_Group	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
Single (never married)	2.14	140	0.681
Married	2.18	44	0.582
Others	2.71	21	0.784
Preferred not to answer	2.00	4	1.155
Total	2.20	209	0.699

The null hypothesis was that the mean value of happiness of people who were single and never married is the same as the ones of other people. The alternative hypothesis was that they are not the same:

$$H_0: \mu = \mu_{\text{single}}$$

$$H_1: \mu \neq \mu_{\text{single}}$$

where μ was the population mean and μ_{single} was the mean of single people who have never married.

After the one-way ANOVA check, the results ($F = 4.525, p = .004 (< .05)$) pointed out significant differences between at least two groups (Table 5.56). The null hypothesis was rejected.

Table 5.56 One-way ANOVA (Marital Status)

	Sum of Squares	df	Mean Square	F	Sig. (p)
Between Groups	6.307	3	2.102	4.525	.004
Within Groups	95.253	205	0.465		
Total	101.560	208			

A Tukey's HSD test for multiple comparisons showed that the mean values of happiness were significantly different between the following groups:

- (a) Those single (never married) and others ($p = .002$, 95% confidence interval = [-0.99, -0.17]):
- (b) Married respondents and others ($p = .019$, confidence interval = [-1.00, -0.06]).

No statistically significant differences were detected between other groups ($p > .05$). See Table 5.57.

Table 5.57 Multiple Comparisons (Marital Status)

Dependent Variable:						
Tukey HSD						
(I) Marital Status_Group		Mean Difference (I-J)	Std. Error	Sig. (p)	95% Confidence Interval	
					Lower Bound	Upper Bound
Single (never married)	Married	-0.046	0.118	.980	-0.35	0.26
	Others	-.579*	0.160	.002	-0.99	-0.17
	Preferred not to answer	0.136	0.346	.979	-0.76	1.03
Married	Single (never married)	0.046	0.118	.980	-0.26	0.35
	Others	-.532*	0.181	.019	-1.00	-0.06
	Preferred not to answer	0.182	0.356	.956	-0.74	1.10
Others	Single (never married)	.579*	0.160	.002	0.17	0.99
	Married	.532*	0.181	.019	0.06	1.00
	Preferred not to answer	0.714	0.372	.223	-0.25	1.68
Preferred not to answer	Single (never married)	-0.136	0.346	.979	-1.03	0.76
	Married	-0.182	0.356	.956	-1.10	0.74
	Others	-0.714	0.372	.223	-1.68	0.25

* The mean difference is significant at the 0.05 level.

To facilitate further examination of the data of marital status at DEF and NOP, the responses were regrouped and recoded:

- (a) NOP_single (never married) ($n = 117, M = 2.09, SD = 0.664$)
- (b) NOP_married ($n = 26, M = 2.04, SD = 0.528$)
- (c) NOP_others* ($n = 4, M = 2.50, SD = 0.577$)
- (d) DEF_single (never married) ($n = 23, M = 2.39, SD = 0.722$)
- (e) DEF_married ($n = 18, M = 2.39, SD = 0.608$)
- (f) DEF_others* ($n = 17, M = 2.76, SD = 0.831$)

* Including those living together as a couple (without marriage), civil partnered, divorced, and widowed.

The general descriptive data of respondents' marital statuses at the two universities are tabulated in Table 5.58.

Table 5.58 Descriptive Statistics Report (University_Marital Status)

University_Marital Status	Mean (M)	N	SD
NOP_single (never married)	2.09	117	0.664
NOP_married	2.04	26	0.528
NOP_others	2.50	4	0.577
DEF_single (never married)	2.39	23	0.722
DEF_married	2.39	18	0.608
DEF_others	2.76	17	0.831
Total	2.20	205	0.691

The responses of people from both universities who “preferred not to answer” were not included in the subsequent tests. The null hypothesis was that the mean value of NOP undergraduates was the same as those of other students at both universities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_marital_status}} = \mu_{\text{NOP_single}}$$

$$H_1: \mu_{\text{all_marital_status}} \neq \mu_{\text{NOP_single}}$$

where $\mu_{\text{all_marital_status}}$ was the population mean of all respondents' marital statuses and $\mu_{\text{NOP_single}}$ was the mean of respondents at NOP who were single (never married).

A one-way ANOVA was performed to compare the effect of marital status on happiness. It illustrated that there was a statistically significant difference in happiness between at least two groups ($F(5, 199) = [4.288]$, $p = .001 (< .05)$) (Table 5.59). The null hypothesis was rejected.

Table 5.59 One-way ANOVA (University_Marital Status)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	9.473	5	1.895	4.288	.001
Within Groups	87.922	199	0.442		
Total	97.395	204			

A Tukey’s HSD test for multiple comparisons found that the mean values of happiness were significantly different between the following groups:

- (a) NOP_single (never married) and DEF_others ($p = .002$, 95% confidence interval = [-1.18, -0.18]); and
- (b) NOP_married and DEF_others ($p = .007$, 95% confidence interval = [-1.32, -0.13]).

There was no statistically significant difference between other groups ($p > .05$) (see Table 5.60).

The findings of this study in terms of marital status were interesting. Both groups of never-married and married respondents at NOP had significant differences with the group of “Others” at DEF, but not with their respective never-married and married counterparts at DEF. In fact, the group of “Others” at DEF was composed of various statuses, including cohabitating without marriage, civil partnered, divorced, and widowed. The mean value of this group of “Others” at DEF ($M = 2.76$) was the highest among all the marital-status groups at both the universities, whilst the groups of married and never-married respondents at NOP had respectively the lowest ($M = 2.04$) and the second lowest mean values ($M = 2.09$) among all groups. Such findings were not consistent with the Confucian points of view that married people were happier than those who were single, never-married singles and those divorced and widowed (Zhang and Veenhoven 2008, p. 433, Table 1, and p. 437).

Lu, Gilmour and Kao (2011) did not report if there were differences in happiness between their respondents with different marital statuses. It is unable to make comparisons in this context.

Table 5.60 Multiple Comparisons (University_Marital Status)

Dependent Variable:

Tukey HSD

(I) University_Marital Status		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
NOP_single (never married)	NOP_married	0.047	0.144	1.000	-0.37	0.46
	NOP_others	-0.415	0.338	.823	-1.39	0.56
	DEF_single (never married)	-0.306	0.152	.336	-0.74	0.13
	DEF_married	-0.303	0.168	.466	-0.79	0.18
	DEF_others	-.679*	0.173	.002	-1.18	-0.18
NOP_married	NOP_single (never married)	-0.047	0.144	1.000	-0.46	0.37
	NOP_others	-0.462	0.357	.789	-1.49	0.57
	DEF_single (never married)	-0.353	0.190	.433	-0.90	0.19
	DEF_married	-0.350	0.204	.521	-0.94	0.24
	DEF_others	-.726*	0.207	.007	-1.32	-0.13
NOP_others	NOP_single (never married)	0.415	0.338	.823	-0.56	1.39
	NOP_married	0.462	0.357	.789	-0.57	1.49
	DEF_single (never married)	0.109	0.360	1.000	-0.93	1.14
	DEF_married	0.111	0.367	1.000	-0.95	1.17
	DEF_others	-0.265	0.369	.980	-1.33	0.80

Table 5.60 Multiple Comparisons (University_Marital Status)

Dependent Variable:

Tukey HSD

(I) University_Marital Status

		Mean Difference (I-J)	Std. Error	Sig. (<i>p</i>)	95% Confidence Interval	
					Lower Bound	Upper Bound
DEF_single (never married)	NOP_single (never married)	0.306	0.152	.336	-0.13	0.74
	NOP_married	0.353	0.190	.433	-0.19	0.90
	NOP_others	-0.109	0.360	1.000	-1.14	0.93
	DEF_married	0.002	0.209	1.000	-0.60	0.60
	DEF_others	-0.373	0.213	.496	-0.99	0.24
DEF_married	NOP_single (never married)	0.303	0.168	.466	-0.18	0.79
	NOP_married	0.350	0.204	.521	-0.24	0.94
	NOP_others	-0.111	0.367	1.000	-1.17	0.95
	DEF_single (never married)	-0.002	0.209	1.000	-0.60	0.60
	DEF_others	-0.376	0.225	.552	-1.02	0.27
DEF_others	NOP_single (never married)	.679*	0.173	.002	0.18	1.18
	NOP_married	.726*	0.207	.007	0.13	1.32
	NOP_others	0.265	0.369	.980	-0.80	1.33
	DEF_single (never married)	0.373	0.213	.496	-0.24	0.99
	DEF_married	0.376	0.225	.552	-0.27	1.02

* The mean difference is significant at the 0.05 level.

5.4.4.9 Number of Children

The general descriptive data of respondents' number of children collected from Question F5 are tabulated in Table 5.61. 80.6% of the respondents did not have children. A total of 18.5% had at least one child, ranging from 1 to 7.

Table 5.61 Number of Children (F5)

Number of Children	Frequency	Valid Percent
0	170	80.6
1	14	6.6
2	13	6.2
3	6	2.8
4	4	1.9
6	1	0.5
7	1	0.5
Preferred not to answer	2	0.9
Sub-total	211	100.0
Missing data	2	
Total	213	

Before further analysis through the use of SPSS, the respondents were regrouped according to the number of children. The descriptive results are in Table 5.62.

- (a) No child ($n = 167$, $M = 2.13$, $SD = 0.645$)
- (b) One child or above ($n = 39$, $M = 2.56$, $SD = 0.788$)
- (c) Preferred not to answer ($n = 2$, $M = 1.50$, $SD = 0.707$)

Table 5.62 Descriptive Statistics Report (Number of Children)

Children_Group	Mean (M)	N	SD
No child	2.13	167	0.645
One child or above	2.56	39	0.788
Preferred not to answer	1.50	2	0.707
Total	2.21	208	0.695

A one-way ANOVA test was performed to compare the effect of number of children on happiness. The null hypothesis was that the mean happiness value of people with no child was the same as the mean values of the population and the alternative hypothesis was that they are not the same:

$$H_0: \mu = \mu_{\text{no_child}}$$

$$H_1: \mu \neq \mu_{\text{no_child}}$$

where μ was the population mean and $\mu_{\text{no_child}}$ was the mean of people having no child.

The results of the one-way ANOVA test revealed that there was a statistically significant difference in happiness between at least two groups ($F(2, 205) = [7.610], p = .001 (< .05)$) (Table 5.63). The null hypothesis was rejected in favour of the alternative hypothesis

Table 5.63 One-way ANOVA (Number of Children)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	6.919	2	3.460	7.610	.001
Within Groups	93.192	205	0.455		
Total	100.111	207			

A Tukey's HSD test for multiple comparisons was further conducted. It was found that the mean values of happiness were significantly different between no-child group and the group with one child or above ($p = .001$, 95% confidence interval = [-0.72, -0.15]). See Table 5.64.

To continue to check if there were significant differences between the two universities with respect to respondents' number of children, the following groups were arranged with new codes (Table 5.65):

- (a) DEF_No child ($n = 27, M = 2.33, SD = 0.620$)
- (b) DEF_One child or above ($n = 33, M = 2.67, SD = 0.777$)
- (c) NOP_No child ($n = 140, M = 2.09, SD = 0.645$)
- (d) NOP_One child or above ($n = 6, M = 2.00, SD = 0.632$)

The responses of people from both universities who "preferred not to answer" were not included in the subsequent tests. Significant differences, if any, between the responses of the two universities were then checked. The null and alternative hypotheses were as follows:

$$H_0: \mu_{\text{NOP},0} = \mu$$

$$H_1: \mu_{\text{NOP},0} \neq \mu$$

where μ was the population mean and $\mu_{\text{NOP},0}$ was the mean of people having no child at NOP.

Table 5.64 Multiple Comparisons (Number of Children)

Dependent Variable:
Tukey HSD
(I) Children_Group

		Mean	Std.	Sig.	95% Confidence	
		Difference	Error	(<i>p</i>)	Interval	
		(I-J)			Lower	Upper
					Bound	Bound
No child	One child or above	-.432*	0.120	.001	-0.72	-0.15
	Preferred not to answer	0.632	0.480	.387	-0.50	1.76
One child or above	No child	.432*	0.120	.001	0.15	0.72
	Preferred not to answer	1.064	0.489	.078	-0.09	2.22
Preferred not to answer	No child	-0.632	0.480	.387	-1.76	0.50
	One child or above	-1.064	0.489	.078	-2.22	0.09

* The mean difference is significant at the 0.05 level.

The descriptive statistical results are tabulated in Table 5.65. A one-way ANOVA was performed to compare the effect of number of children on happiness. It illustrated that there was a statistically significant difference in happiness between at least two groups ($F(3, 202) = [7.159]$, $p = .000 (< .05)$) (Table 5.66). The null hypothesis $H_{\text{NOP},0}$ was rejected.

Table 5.65 Descriptive Statistics Report (University_Number of Children)

University_Children	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
DEF_No child	2.33	27	0.620
DEF_One child or above	2.67	33	0.777
NOP_No child	2.09	140	0.645
NOP_One child or above	2.00	6	0.632
Total	2.21	206	0.694

Table 5.66 One-way ANOVA (University_Number of Children)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	9.476	3	3.159	7.159	.000
Within Groups	89.126	202	0.441		
Total	98.602	205			

It was further found after a Tukey's HSD test for multiple comparisons that the mean values of happiness were significantly different between respondents at DEF with one child or above and respondents at NOP with no child ($p = .000$, 95% confidence interval = [0.24, 0.91]). No statistically significant difference between other groups ($p > .05$) (Table 5.67).

Table 5.67 Multiple Comparisons (Number of Children)

Dependent Variable:

Tukey HSD

(I) University_Children

		Mean	Std.	Sig.	95%	
		Difference	Error	(<i>p</i>)	Confidence	
		(I-J)			Lower	Upper
					Bound	Bound
DEF_No child	DEF_One child or above	-0.333	0.172	.217	-0.78	0.11
	NOP_No child	0.240	0.140	.315	-0.12	0.60
	NOP_One child or above	0.333	0.300	.683	-0.44	1.11
DEF_One child or above	DEF_No child	0.333	0.172	.217	-0.11	0.78
	NOP_No child	.574*	0.129	.000	0.24	0.91
	NOP_One child or above	0.667	0.295	.111	-0.10	1.43
NOP_No child	DEF_No child	-0.240	0.140	.315	-0.60	0.12
	DEF_One child or above	-.574*	0.129	.000	-0.91	-0.24
	NOP_One child or above	0.093	0.277	.987	-0.62	0.81
NOP_One child or above	DEF_No child	-0.333	0.300	.683	-1.11	0.44
	DEF_One child or above	-0.667	0.295	.111	-1.43	0.10
	NOP_No child	-0.093	0.277	.987	-0.81	0.62

* The mean difference is significant at the 0.05 level.

Lu, Gilmour and Kao (2011) did not report if their respondents had children or not. It is not able to make comparisons in this regard.

5.4.4.10 Nationality

With reference to the principles published in *Harmonised Concepts and Questions for Social Data Sources: Primary Principles – Ethnic Group* (Office for National Statistics, UK 2015) and a website of the UK Government (Companies House of the UK Government, 2017), the researcher of the present study prepared a list of 196 nationalities in the questionnaire, on top of the option “preferred not to answer”. The general descriptive data of nationality collected from Question F6 are tabulated in Table 5.68. As reasonably expected, the highest frequency and the second highest frequency were respectively Chinese (Hong Kong) ($n = 140$) and the British nationality ($n = 40$). There were also 9 Chinese from the Mainland China and 1 Chinese from Macau. Others ($n = 14$) were scattered across a diverse range of nationalities.

Table 5.68 Nationality (F6)

Nationality	Frequency	Valid Percent
American	1	0.5
Australian	1	0.5
Barbadian	1	0.5
Batswana	1	0.5
British	40	18.9
Burkinabe	1	0.5
Canadian	1	0.5
Chinese (Hong Kong)	140	66.0
Chinese (Macau)	1	0.5
Chinese (Mainland China)	9	4.2
Dominican	1	0.5
French	2	0.9
Irish	1	0.5
Italian	1	0.5
Lithuanian	2	0.9
Slovenian	1	0.5
Somali	1	0.5
Turkish	1	0.5
Preferred not to answer	6	2.8
Sub-total	212	100.0
Missing data	1	
Total	213	

As the current study involved students and staff at DEF and NOP and it is comparative in nature, the respondents' nationalities were regrouped as follows to facilitate further tests (Table 5.69):

- (a) British ($n = 39, M = 2.38, SD = 0.673$)
- (b) Chinese ($n = 146, M = 2.10, SD = 0.640$)
- (c) Nationalities other than British and Chinese ($n = 19, M = 2.84, SD = 0.765$)

New codes were assigned to the above groups. The responses of “preferred not to answer” were not included in the tests. Table 5.69 shows the descriptive results. The null hypothesis was that the mean value of Chinese nationality was the same as that of all nationalities. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_nationality}} = \mu_{\text{Chinese}}$$

$$H_1: \mu_{\text{all_nationality}} \neq \mu_{\text{Chinese}}$$

where $\mu_{\text{all_nationality}}$ was the population mean of all nationalities and μ_{Chinese} was the mean of Chinese nationality.

Table 5.69 Descriptive Statistics Report (Nationality)

Nationality_Group	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
British	2.38	39	0.673
Chinese	2.10	146	0.640
Other nationalities	2.84	19	0.765
Total	2.23	204	0.693

A one-way ANOVA was performed to compare the effect of nationality on happiness. It pointed out that there was a statistically significant difference in happiness between at least two groups ($F(2, 201) = 11.997, p = .000 (< .05)$). The null hypothesis $H_0: \mu_{\text{all_nationality}} = \mu_{\text{Chinese}}$ was rejected in favour of the alternative hypothesis. See Table 5.70.

Table 5.70 One-way ANOVA (Nationality)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	10.411	2	5.206	11.997	.000
Within Groups	87.216	201	0.434		
Total	97.627	203			

A Tukey's HSD test for multiple comparisons found that the mean values of happiness were significantly different between the following groups (see Table 5.71):

- (a) British and Chinese ($p = .048$, 95% confidence interval = [0.00, 0.56]);
- (b) British and other nationalities ($p = .037$, 95% confidence interval = [-0.89, -0.02]); and
- (c) Chinese and other nationalities ($p = .000$, 95% confidence interval = [-1.12, -0.36]).

Table 5.71 Multiple Comparisons (Nationality)

Dependent Variable:
Tukey HSD

(I) Nationality_Group		Mean	Std.	Sig.	95% Confidence	
		Difference (I-J)	Error	(<i>p</i>)	Lower	Upper
					Bound	Bound
British	Chinese	.282*	0.119	.048	0.00	0.56
	Other nationalities	-.457*	0.184	.037	-0.89	-0.02
Chinese	British	-.282*	0.119	.048	-0.56	0.00
	Other nationalities	-.739*	0.161	.000	-1.12	-0.36
Other nationalities	British	.457*	0.184	.037	0.02	0.89
	Chinese	.739*	0.161	.000	0.36	1.12

* The mean difference is significant at the 0.05 level.

In brief, all the three groups of nationalities were found statistically and significantly different. In particular, respondents of “nationalities other than British and Chinese” had the highest mean value ($M = 2.84$), followed by British ($M = 2.38$). Chinese had the lowest value ($M = 2.10$). It may not be easy, if not impossible, to address the happiness of the group of “nationalities other than British and Chinese”, as there were a total of 14 nationalities in this group and the respective number of

respondents in each of these nationalities was at most 2. As regards the other two groups, British was happier than Chinese. The difference in individualistic Western cultures and collectivist cultures may arguably be a possible explanation to address this issue (Myers and Diener 1995; Yetim 2003).

Lu, Gilmour and Kao (2011) did not report any findings with respect to nationality. No comparison with their study is made.

5.4.4.11 Ethnic Group

With reference to the principles as contained in *Harmonised Concepts and Questions for Social Data Sources: Primary Principles – Ethnic Group* (Office for National Statistics, UK 2015), the researcher of the current study included a total of 28 responses in the question of ethnic group (F7), on top of the option of “preferred not to answer”. In return, responses to 17 ethnic groups were received. No responses were received from the following 11 groups (see Table 5.72):

- (a) Asian / Asian British – Chinese (Macau)
- (b) Asian / Asian British – Chinese (Taiwan)
- (c) Asian / Asian British – Filipino
- (d) Asian / Asian British – Indonesian
- (e) Asian / Asian British – Nepalese
- (f) Asian / Asian British – Pakistani
- (g) Asian / Asian British – Thai
- (h) Mixed / Multiple ethnic groups – White and Asian
- (i) White – Gypsy or Irish Traveller
- (j) White – Polish
- (k) Other ethnic group – Arab

Table 5.72 Ethnic Group (F7)

Ethnic Group	Frequency	Valid Percent
Asian / Asian British – Bangladeshi	1	0.5
Asian / Asian British – Chinese (Hong Kong)	120	62.8
Asian / Asian British – Chinese (Mainland China)	10	5.2
Asian / Asian British – Indian	2	1.0
Asian / Asian British – Japanese	1	0.5
Asian / Asian British – Any other Asian background	2	1.0
Black / African / Caribbean / Black British – African	4	2.1
Black / African / Caribbean / Black British – Caribbean	5	2.6
Black / African / Caribbean / Black British – Any other Black / African / Caribbean background	2	1.0
Mixed / Multiple ethnic groups – White and Black African	1	0.5
Mixed / Multiple ethnic groups – White and Black Caribbean	5	2.6
Mixed / Multiple ethnic groups – Any other Mixed / Multiple ethnic background	3	1.6
White – English / Welsh / Scottish / Northern Irish / British	19	9.9
White – Irish	1	0.5
White – Any other White background	5	2.6
Other Ethnic Group – Any other ethnic group	3	1.6
Others	1	0.5
Preferred not to answer	6	3.1
Sub-total	191	100.0
Missing data	22	
Total	213	

With regard to the sample size for computation and the ethnic diversities in London and Hong Kong, the ethnic groups were regrouped and recoded (Table 5.73):

- (a) Asian / Asian British – Chinese ($n = 127$, $M = 2.11$, $SD = 0.645$)
- (b) Asian / Asian British – Others ($n = 6$, $M = 2.83$, $SD = 0.983$)
- (c) Black / African / Caribbean / Black British – All ($n = 11$, $M = 3.18$, $SD = 0.751$)

- (d) Mixed / Multiple ethnic groups – All ($n = 9, M = 2.33, SD = 0.500$)
- (e) White – English / Welsh / Scottish / Northern Irish / British ($n = 19, M = 2.26, SD = 0.653$)
- (f) White – Others ($n = 6, M = 2.50, SD = 0.548$)
- (g) Other ethnic groups – All ($n = 4, M = 2.00, SD = 0.000$)

The responses of people from both universities who “preferred not to answer” were not included in the subsequent tests.

The null hypothesis was that the mean value of Chinese nationality was the same as that of the population. The alternative hypothesis was that they were not the same:

$$H_0: \mu_0 = \mu_{\text{Chinese}}$$

$$H_1: \mu_0 \neq \mu_{\text{Chinese}}$$

where μ_0 was the population mean of all ethnic groups and μ_{Chinese} was the mean of “Asian / Asian British – Chinese”.

Table 5.73 Descriptive Statistics Report (Ethnic Group)

Ethnic Group	Mean (M)	N	SD
Asian / Asian British – Chinese	2.11	127	0.645
Asian / Asian British – Others	2.83	6	0.983
Black / African / Caribbean / Black British – All	3.18	11	0.751
Mixed / Multiple ethnic groups – All	2.33	9	0.500
White - English / Welsh / Scottish / Northern Irish / British	2.26	19	0.653
White – Others	2.50	6	0.548
Other Ethnic Groups – All	2.00	4	0.000
Total	2.24	182	0.701

A one-way ANOVA test was performed to compare the effect of ethnic groups on happiness. Its report showed that there was a statistically significant difference in happiness between at least two groups ($F(6, 175) = [5.797], p = .000$) (Table 5.74). The null hypothesis was rejected.

Table 5.74 One-way ANOVA (Ethnic Group)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	14.730	6	2.455	5.797	.000
Within Groups	74.111	175	0.423		
Total	88.841	181			

A Tukey's HSD test for multiple comparisons indicated that the mean values of happiness were significantly different between the following ethnic groups:

- (a) "Black / African / Caribbean / Black British – All" and "Asian / Asian British – Chinese" ($p = .000$, 95% confidence interval = [0.46, 1.68]);
- (b) "Black / African / Caribbean / Black British – All" and "White – English / Welsh / Scottish / Northern Irish / British" ($p = .005$, 95% confidence interval = [0.18, 1.65]); and
- (c) "Black / African / Caribbean / Black British – All" and "Other Ethnic Groups – All" ($p = .035$, 95% confidence interval = [0.05, 2.32])

There were no statistically significant differences between other ethnic groups ($p > .05$) (Table 5.75).

The article of Lu, Gilmour and Kao (2011) did not contain the findings of ethnic groups. It is unable to make comparisons in this regard.

Among all the ethnic groups, "Black / African / Caribbean / Black British – All" had the highest mean value of happiness at 3.18, suggesting that respondents in this group were the "happiest" ones. It was this group having statistically significant differences with other three groups, namely "Other Ethnic Groups – All" with the lowest mean value at 2.00, "Asian / Asian British – Chinese" with the second lowest value at 2.11, and "White – English / Welsh / Scottish / Northern Irish / British" with a mean value at 2.26. The mean values of the latter three groups were close to each other, and in other words, the degrees of happiness of these three groups, though different, were similar.

The findings in this study do not tally perfectly with the results of another happiness study conducted by the UK Government. It was reported that the average happiness scores by ethnicity of Black, White and Chinese in the UK were very close to each other, respectively at 7.52, 7.54 and 7.53 (Race Disparity Unit of the UK Government 2019). It is not clear why the mean value of "Black / African / Caribbean / Black British – All" in the present study was exceptionally high, whereas the ethnic

group of Black as reported by the UK Government had a similar happiness score as the ethnic groups of White and Chinese in the UK. Apart from the use of different measurement instruments and the differences in sample size, one possible explanation may be the different definitions of “Black” in this research and in the study by the Race Disparity Unit of the UK Government (2019). Table 5.72 detailed that the respondents in “Black / African / Caribbean / Black British – All” in the present study comprised 4 Africans, 5 Caribbeans and 2 others.

Table 5.75 Multiple Comparisons (Ethnic Group)

Dependent Variable:						
Tukey HSD						
(I) Ethnic Group		Mean Difference (I-J)	Std. Error	Sig. (p)	95% Confidence Interval Lower Bound Upper Bound	
Asian / Asian British – Chinese	Asian / Asian British - Others	-0.723	0.272	.115	-1.53	0.09
	Black / African / Caribbean / Black British - All	-1.072*	0.205	.000	-1.68	-0.46
	Mixed / Multiple ethnic groups - All	-0.223	0.224	.955	-0.89	0.45
	White - English / Welsh / Scottish / Northern Irish / British	-0.153	0.160	.963	-0.63	0.32
	White - Others	-0.390	0.272	.783	-1.20	0.42
	Other ethnic groups - All	0.110	0.330	1.000	-0.88	1.10
Asian / Asian British – Others	Asian / Asian British - Chinese	0.723	0.272	.115	-0.09	1.53
	Black / African / Caribbean / Black British - All	-0.348	0.330	.940	-1.33	0.64
	Mixed / Multiple ethnic groups - All	0.500	0.343	.769	-0.52	1.52
	White - English / Welsh / Scottish / Northern Irish / British	0.570	0.305	.502	-0.34	1.48
	White - Others	0.333	0.376	.974	-0.79	1.45
	Other ethnic groups - All	0.833	0.420	.429	-0.42	2.09
Black / African / Caribbean / Black British - All	Asian / Asian British - Chinese	1.072*	0.205	.000	0.46	1.68
	Asian / Asian British - Others	0.348	0.330	.940	-0.64	1.33
	Mixed / Multiple ethnic groups - All	0.848	0.292	.062	-0.02	1.72
	White - English / Welsh / Scottish / Northern Irish / British	.919*	0.247	.005	0.18	1.65
	White - Others	0.682	0.330	.379	-0.30	1.67
	Other ethnic groups - All	1.182*	0.380	.035	0.05	2.32
Mixed / Multiple ethnic groups - All	Asian / Asian British - Chinese	0.223	0.224	.955	-0.45	0.89
	Asian / Asian British - Others	-0.500	0.343	.769	-1.52	0.52
	Black / African / Caribbean / Black British - All	-0.848	0.292	.062	-1.72	0.02
	White - English / Welsh / Scottish / Northern Irish / British	0.070	0.263	1.000	-0.72	0.86
	White - Others	-0.167	0.343	.999	-1.19	0.86
	Other ethnic groups - All	0.333	0.391	.979	-0.83	1.50

Table 5.75 Multiple Comparisons (Ethnic Group)

Dependent Variable:						
Tukey HSD						
(I) Ethnic Group		Mean Difference (I-J)	Std. Error	Sig. (p)	95% Confidence Interval Lower Bound Upper Bound	
White - English / Welsh / Scottish / Northern Irish / British	Asian / Asian British - Chinese	0.153	0.160	.963	-0.32	0.63
	Asian / Asian British - Others	-0.570	0.305	.502	-1.48	0.34
	Black / African / Caribbean / Black British - All	-.919*	0.247	.005	-1.65	-0.18
	Mixed / Multiple ethnic groups - All	-0.070	0.263	1.000	-0.86	0.72
	White - Others	-0.237	0.305	.987	-1.15	0.67
White – Others	Other ethnic groups - All	0.263	0.358	.990	-0.80	1.33
	Asian / Asian British - Chinese	0.390	0.272	.783	-0.42	1.20
	Asian / Asian British - Others	-0.333	0.376	.974	-1.45	0.79
	Black / African / Caribbean / Black British - All	-0.682	0.330	.379	-1.67	0.30
	Mixed / Multiple ethnic groups - All	0.167	0.343	.999	-0.86	1.19
Other ethnic groups – All	White - English / Welsh / Scottish / Northern Irish / British	0.237	0.305	.987	-0.67	1.15
	Other ethnic groups - All	0.500	0.420	.897	-0.75	1.75
	Asian / Asian British - Chinese	-0.110	0.330	1.000	-1.10	0.88
	Asian / Asian British - Others	-0.833	0.420	.429	-2.09	0.42
	Black / African / Caribbean / Black British - All	-1.182*	0.380	.035	-2.32	-0.05
	Mixed / Multiple ethnic groups - All	-0.333	0.391	.979	-1.50	0.83
	White - English / Welsh / Scottish / Northern Irish / British	-0.263	0.358	.990	-1.33	0.80
	White - Others	-0.500	0.420	.897	-1.75	0.75

* The mean difference is significant at the 0.05 level.

5.4.4.12 Religion

In the questionnaire design, there was 9 religions, in addition to the options of “no religion” and “preferred not to answer”, in which Buddhism, Confucianism Taoism have in general been considered “Chinese religions” (Ho 2018, p. 176). Upon the collection of questionnaires, no respondents reported their religious beliefs in “Confucianism” and “Sikhism”. The general descriptive data of religions collected from Question F8 are presented in Table 5.76.

Table 5.76 Religion (F8)

Religion	Frequency	Valid Percent
Buddhism	7	3.6
Christianity (e.g. Catholic, Protestant, Orthodox, etc.)	62	31.8
Hinduism	1	0.5
Islam	6	3.1
Judaism	1	0.5
Taoism	3	1.5
Other religion	3	1.5
No religion	104	53.3
Preferred not to answer	8	4.1
	Sub-total	195
	Missing data	18
	Total	213

The respondents’ religions were re-arranged to facilitate further tests:

- (a) No religion ($n = 103$, $M = 2.09$, $SD = 0.658$)
- (b) Christianity ($n = 61$, $M = 2.33$, $SD = 0.701$)
- (c) Buddhism, Taoism ($n = 9$, $M = 2.44$, $SD = 0.527$)
- (d) Other religions ($n = 12$, $M = 2.75$, $SD = 0.965$)

New codes were assigned to the above groups. See Table 5.77 for the descriptive statistics. The responses of people from both universities who “preferred not to answer” were not include in the tests.

The null hypothesis was that the mean value of Christianity was the same as that of the population. The alternative hypothesis was that they were not the same:

$$H_0: \mu_{\text{all_religions}} = \mu_{\text{Christianity}}$$

$$H_1: \mu_{\text{all_religions}} \neq \mu_{\text{Christianity}}$$

where $\mu_{\text{all_religions}}$ was the population mean of the population and $\mu_{\text{Christianity}}$ was the mean of Christianity.

Table 5.77 Descriptive Statistics Report (Religion)

Religion_Group	Mean (<i>M</i>)	<i>N</i>	<i>SD</i>
No religion	2.09	103	0.658
Christianity	2.33	61	0.701
Buddhism, Taoism	2.44	9	0.527
Other religions	2.75	12	0.965
Total	2.23	185	0.709

A one-way ANOVA test was conducted to compare the effect of religion on happiness. It illustrated that there was a statistically significant difference in happiness between at least two groups ($F(3, 181) = [4.439]$, $p = .005 (< .05)$) (Table 5.78). The null hypothesis was rejected.

Table 5.78 One-way ANOVA (Religion)

	Sum of Squares	df	Mean Square	<i>F</i>	Sig. (<i>p</i>)
Between Groups	6.336	3	2.112	4.439	.005
Within Groups	86.128	181	0.476		
Total	92.465	184			

A Tukey's HSD test for multiple comparisons reported that the mean values of happiness were significantly different between the group of "no religion" and the group of "other religions" ($p = .010$, 95% confidence interval = [-1.21, -0.12]). There was no statistically significant difference between other groups of religion ($p > .05$) (Table 5.79).

Lu, Gilmour and Kao (2001) did not address issues in relation to religions. No comparisons can be made in this context.

Table 5.79 Multiple Comparisons (Religion)

Dependent Variable:

Tukey HSD

(I) Religion_Group		Mean	Std.	Sig.	95% Confidence	
		Difference (I-J)	Error	(<i>p</i>)	Interval	
					Lower	Upper
					Bound	Bound
No religion	Christianity	-0.240	0.111	.139	-0.53	0.05
	Buddhism, Taoism	-0.357	0.240	.446	-0.98	0.26
	Other religions	-.663*	0.210	.010	-1.21	-0.12
Christianity	No religion	0.240	0.111	.139	-0.05	0.53
	Buddhism, Taoism	-0.117	0.246	.965	-0.76	0.52
	Other religions	-0.422	0.218	.216	-0.99	0.14
Buddhism, Taoism	No religion	0.357	0.240	.446	-0.26	0.98
	Christianity	0.117	0.246	.965	-0.52	0.76
	Other religions	-0.306	0.304	.747	-1.09	0.48
Other religions	No religion	.663*	0.210	.010	0.12	1.21
	Christianity	0.422	0.218	.216	-0.14	0.99
	Buddhism, Taoism	0.306	0.304	.747	-0.48	1.09

* The mean difference is significant at the 0.05 level.

5.5 Multi-Group Analyses

For further examination of the respective responses from DEF and NOP, SmartPLS was used to carry out multi-group analysis (MGA). It is a tool to assess whether a model which fits statistically a particular sample is also fit for other sample populations (Pan, Diao and Li 2018, p. 573). MGA test is useful to compare path coefficients between two or more groups of data and allows researchers to examine differences by analysing observable characteristics like gender or ethnicity (Hair et al. 2014, p. 244). Further MGA tests were conducted for the concerned sub-groups of the attributes which were found having statistical differences between groups through SPSS as reported in the preceding section 5.4. The test results are reported below.

5.5.1 University – DEF and NOP

In order to explore if there were any significant differences between the two university groups, an MGA using SmartPLS was conducted to examine the path coefficients between all respondents from NOP and DEF. As shown in Tables 5.80 and 5.93, the path coefficient difference of “NOP minus DEF” in the path of “C-5. Downward Social Comparisons → Happiness” was -0.312 ($t = |2.198|$, $p = .031$ ($< .05$)), revealing that the path coefficient of happiness in C-5 with DEF was stronger than that with NOP. Overall speaking, respondents at DEF were happier than those at NOP.

The results also showed that there was a significant statistical difference between the responses from NOP and DEF in the path of “W-3. Positive Affect → Happiness”. However, it is worth noting that the hypothesised relationship between positive affect and happiness in the path of W-3 was not supported statistically in the present research (see section 5.4.2). The above reported “significance” in the path of W-3 is not addressed in this thesis.

Table 5.80 Differences in Path Coefficients between All Responses from NOP and DEF

	Path Coefficient Differences (NOP minus DEF)	t -Value (NOP vs DEF)	p -Value (NOP vs DEF)	Significant? ($p < .05$)
C-5. Downward Social Comparisons → Happiness	-0.312	2.198	0.031	✓
C-6. Peace of Mind → Happiness	0.026	0.204	0.839	X
W-1. Optimism → Happiness	0.018	0.125	0.901	X
W-3. Positive Affect → Happiness	0.26	2.083	0.041	✓

MGA tests were further run for other attributes. The results are depicted in Tables 5.81-5.90.

5.5.2 Students of DEF and NOP

The findings of an MGA test to examine the differences in path coefficients between students at NOP and at DEF did not show any statistical differences in any paths in the Reduced Happiness Model, except one. The only exception was “W-3.

Positive Affect → Happiness” (Table 5.81). As explained in section 5.4.2, the hypothesised relationship between positive affect and happiness in the path of W-3 was not supported in the current study. The reported “significance” in this path is not taken into account.

5.5.3 Level of Study

An MGA test was conducted to check undergraduates’ responses at the two universities in the Reduced Happiness Model. No path coefficients between the undergraduate student groups indicated any statistical differences. See Table 5.82.

5.5.4 Mode of Study

An MGA test was performed to see if there were differences in path coefficients between student groups who studied at various modes at the two universities. The path coefficient difference of full-time students at NOP and full-time students at DEF was -0.401 in the path “C-5. Downward Social Comparisons → Happiness” ($t = |2.463|$, $p = .015 < .05$). In other words, the path coefficient of happiness in C-5 with DEF was stronger than that with NOP and full-time students at DEF were happier than their counterparts at NOP. See Table 5.83.

5.5.5 Year of Study

An MGA analysis was also carried out to examine if there were differences in path coefficients between the respective two groups of students who studied Years 1-2 at NOP and students who studied Years 3-4 at DEF. No statistical difference was found (Table 5.84).

5.5.6 Gender

An MGA was conducted to test if there were differences in path coefficients between gender at DEF and NOP. The results showed that the path coefficient of happiness in “W-3. Positive Affect → Happiness” between female respondents at NOP and female respondents at DEF was significantly different (Table 5.85(a)). As discussed above, the hypothesised relationship between positive affect and happiness in the path of W-3 was not supported statistically in the present research (see section 5.4.2). The above reported “significance” in the path of W-3 is not addressed in this thesis.

5.5.7 Age

The result of an MGA test supported a path coefficient difference of “age groups at NOP minus age groups at DEF” in the path of “C-5. Downward Social Comparisons → Happiness” (Tables 5.86 and 5.93) and it read -0.33 ($t = |2.214|$, $p = .0028$ ($< .05$)). This finding indicated that the path coefficient of happiness in C-5 with DEF was stronger than that with NOP. In other words, respondents at DEF were happier than those at NOP. This may arguably be consistent with the previous findings that happiness were reported stronger in Western cultures than in collectivist cultures with an emphasis on the group needs rather than individual needs (Myers and Diener 1995; Yetim 2003).

5.5.8 Marital Status

An MGA test did not identify any significant differences in path coefficients between marital statuses, namely those who were single (never married), married and “Others” (including those living together as a couple (without marriage), civil partnered, divorced, and widowed) respectively at DEF and NOP. See Table 5.87.

5.5.9 Nationality

There was no significant difference in path coefficients identified through an MGA test. See Table 5.88.

5.5.10 Ethnic Group

There was no significant difference in path coefficients between “White - English / Welsh / Scottish / Northern Irish / British” and “Asian / Asian British – Chinese”, either, after an MGA test was carried out. See Table 5.89.

Table 5.81 Differences in Path Coefficients between Students at NOP and DEF

Path	Path Coefficient Differences (NOP students minus DEF students)	<i>t</i> -Value (NOP students vs DEF students)	<i>p</i> -Value (NOP students vs DEF students)	Significant? (<i>p</i> < .05)
C-5. Downward Social Comparisons → Happiness	-0.237	1.442	0.151	X
C-6. Peace of Mind → Happiness	-0.036	0.241	0.810	X
W-1. Optimism → Happiness	-0.069	0.419	0.676	X
W-3. Positive Affect → Happiness	0.308	2.072	0.040	✓

Table 5.82 Differences in Path Coefficients between Undergraduates at NOP and DEF

Path	Path Coefficient Differences (NOP Undergraduate minus DEF Undergraduate)	<i>t</i> -Value (NOP Undergraduate vs DEF Undergraduate)	<i>p</i> -Value (NOP Undergraduate vs DEF Undergraduate)	Significant? (<i>p</i> < .05)
C-5. Downward Social Comparisons → Happiness	-0.256	1.692	0.093	X
C-6. Peace of Mind → Happiness	0.037	0.259	0.796	X
W-1. Optimism → Happiness	-0.048	0.285	0.776	X
W-3. Positive Affect → Happiness	0.279	1.884	0.061	X

Table 5.83 Differences in Path Coefficients between Modes of Study at NOP and DEF

Path	Path Coefficient Differences* (NOP Full-time minus DEF Full-time)	<i>t</i> -Value (NOP Full-time vs DEF Full-time)	<i>p</i> -Value (NOP Full-time vs DEF Full-time)	Significant? (<i>p</i> < .05)	Path Coefficient Differences* (NOP Part-time - DEF Full-time)	<i>t</i> -Value (NOP Part-time vs DEF Full-time)	<i>p</i> -Value (NOP Part-time vs DEF Full-time)	Significant? (<i>p</i> < .05)
C-5. Downward Social Comparisons → Happiness	-0.401	2.463	0.015	✓	-0.124	0.669	0.505	X
C-6. Peace of Mind → Happiness	0.089	0.548	0.585	X	-0.09	0.496	0.621	X
W-1. Optimism → Happiness	0.042	0.228	0.820	X	0.038	0.193	0.847	X
W-3. Positive Affect → Happiness	0.277	1.553	0.123	X	0.149	0.835	0.405	X

* The sample size of responses from DEF Part-time students and other responses (non full-time and non part-time) was too small to run MGA.

Table 5.84 Differences in Path Coefficients between Years 3-4 Students at DEF and Years 1-2 students at NOP

Path	Path Coefficient Differences (DEF 3-4 years minus NOP 1-2 years)	<i>t</i> -Value (DEF 3-4 years vs NOP 1-2 years)	<i>p</i> -Value (DEF 3-4 years vs NOP 1-2 years)	Significant? (<i>p</i> < .05)
C-5. Downward Social Comparisons → Happiness	0.166	0.945	0.346	X
C-6. Peace of Mind → Happiness	0.098	0.610	0.543	X
W-1. Optimism → Happiness	0.023	0.124	0.902	X
W-3. Positive Affect → Happiness	-0.254	1.412	0.160	X

Table 5.85(a) Differences in Path Coefficients between Gender at DEF and NOP

Path	Path Coefficient Differences (NOP female minus DEF female)	t-Value (NOP female vs DEF female)	p-Value (NOP female vs DEF female)	Significant? (p < .05)	Path Coefficient Differences (NOP female - DEF male)	t-Value (NOP female vs DEF male)	p-Value (NOP female vs DEF male)	Significant? (p < .05)
C-5. Downward Social Comparisons → Happiness	-0.124	0.746	0.457	X	-0.079	n/a	0.500	X
C-6. Peace of Mind → Happiness	-0.071	0.46	0.647	X	-0.295	n/a	0.500	X
W-1. Optimism → Happiness	-0.102	0.607	0.545	X	0.078	n/a	0.500	X
W-3. Positive Affect → Happiness	0.367	2.249	0.026	✓	0.272	n/a	0.500	X

Table 5.85(b) Differences in Path Coefficients between Gender at DEF and NOP

Path	Path Coefficient Differences (NOP male minus DEF female)	t-Value (NOP male vs DEF female)	p-Value (NOP male vs DEF female)	Significant? (p < .05)	Path Coefficient Differences (NOP male - DEF male)	t-Value (NOP male vs DEF male)	p-Value (NOP male vs DEF male)	Significant? (p < .05)
C-5. Downward Social comparisons → Happiness	-0.244	1.356	0.178	X	-0.198	n/a	0.500	X
C-6. Peace of Mind → Happiness	-0.099	0.553	0.582	X	-0.323	n/a	0.500	X
W-1. Optimism → Happiness	0.064	0.314	0.754	X	0.244	n/a	0.500	X
W-3. Positive Affect → Happiness	0.195	0.962	0.338	X	0.101	n/a	0.500	X

Table 5.86 Differences in Path Coefficients between Age Groups of Respondents at NOP and DEF

Path	Path Coefficient Differences (Age_NOP minus Age_DEF)	t-Value (Age_NOP vs Age_DEF)	p-Value (Age_NOP vs Age_DEF)	Significant? (<i>p</i> < .05)
C-5. Downward Social Comparisons → Happiness	-0.33	2.214	0.028	✓
C-6. Peace of Mind → Happiness	0.021	0.162	0.871	X
W-1. Optimism → Happiness	0.041	0.274	0.785	X
W-3. Positive Affect → Happiness	0.267	2.017	0.045	✓

Table 5.87 Differences in Path Coefficients between Marital Statuses at DEF and NOP

Path	Path Coefficient Differences*						t-Value						p-Value				Significant? (<i>p</i> < .05)			
	M_o minus C_m	M_o minus C_s	M_m minus C_m	M_m minus C_s	M_s minus C_m	M_s minus C_s	M_o vs C_m	M_o vs C_s	M_m vs C_m	M_m vs C_s	M_s vs C_m	M_s vs C_s	M_o vs C_m	M_o vs C_s	M_m vs C_m	M_m vs C_s		M_s vs C_m	M_s vs C_s	
C-5. → Happiness	0.257	0.275	0.305	0.323	0.318	0.336	n/a	1.055	n/a	1.140	n/a	n/a	0.500	0.294	0.500	0.256	0.500	0.500	0.500	X
C-6. → Happiness	-0.345	-0.018	-0.637	-0.310	-0.285	0.043	n/a	0.072	n/a	1.235	n/a	n/a	0.500	0.943	0.500	0.219	0.500	0.500	0.500	X
W-1. → Happiness	0.416	0.100	0.173	-0.143	0.306	-0.010	n/a	0.367	n/a	0.517	n/a	n/a	0.500	0.714	0.500	0.606	0.500	0.500	0.500	X
W-3. → Happiness	-0.168	-0.206	0.066	0.028	-0.230	-0.268	n/a	0.962	n/a	0.121	n/a	n/a	0.500	0.338	0.500	0.904	0.500	0.500	0.500	X

Legend

M_m: DEF married respondents

M_o: DEF others (including those living together as a couple (without marriage), civil partnered, divorced, and widowed)

M_s: DEF respondents who were single (never married)

C_m: NOP married respondents

C_o: NOP others (including those living together as a couple (without marriage), civil partnered, divorced, and widowed)

C_s: NOP respondents who were single (never married)

* The sample size of NOP Others (including those living together as a couple (without marriage), civil partnered, divorced, and widowed) was too small to run MGA.

Table 5.88 Differences in Path Coefficients between Nationalities

Path	Path Coefficient Differences (Chinese minus British)	Path Coefficient Differences (Chinese – Other Nationalities*)	<i>t</i> -Value (Chinese vs British)	<i>t</i> -Value (Chinese vs Other Nationalities*)	<i>p</i> -Value (Chinese vs British)	<i>p</i> -Value (Chinese vs Other Nationalities*)	Significant? (<i>p</i> < .05)
C-5. Downward Social Comparisons → Happiness	-0.266	-0.113	1.668	n/a	0.097	0.500	X
C-6. Peace of Mind → Happiness	0.094	-0.402	0.651	n/a	0.516	0.500	X
W-1. Optimism → Happiness	-0.223	0.413	1.312	n/a	0.191	0.500	X
W-3. Positive Affect → Happiness	0.266	0.205	1.659	n/a	0.099	0.500	X

* Other nationalities: Nationalities excluding Chinese and British

Table 5.89 Differences in Path Coefficients between Ethnic Groups – “White - English / Welsh / Scottish / Northern Irish / British” and “Asian / Asian British – Chinese”

Path	Path Coefficient Differences* (White** minus Chinese***)	t-Value White** vs Chinese***)	p-Value (White** vs Chinese***)	Significant? ($p < .05$)
C-5. Downward Social Comparisons → Happiness	0.041	0.18	0.857	X
C-6. Peace of Mind → Happiness	0.209	0.984	0.327	X
W-1. Optimism → Happiness	0.159	0.621	0.536	X
W-3. Positive Affect → Happiness	-0.442	1.959	0.052	X

* The sample sizes of other ethnic groups were too small to run MGA tests.

** White: English / Welsh / Scottish / Northern Irish / British

*** Asian / Asian British – Chinese

Table 5.90 Differences in Path Coefficients between Religions

Path	Path Coefficient Differences (No religion minus Others*)	t-Value (No religion vs Others*)	p-Value (No religion vs Others*)	Significant? ($p < .05$)
C-5. Downward Social Comparisons → Happiness	0.445	n/a	0.500	X
C-6. Peace of Mind → Happiness	0.453	n/a	0.500	X
W-1. Optimism → Happiness	-1.157	n/a	0.500	X
W-3. Positive Affect → Happiness	0.432	n/a	0.500	X

* Others: Religions other than Buddhism, Confucianism, Taoism and Christianity

5.5.11 Religion

No significant differences in path coefficients were found through an MGA test, either. See Table 5.90.

5.6 Summary of Findings

5.6.1 The Happiness Model

The present study found that the respective Chronbach's Alpha values of the following Subscales were lower than the threshold 0.70 (see Table 5.1). They were not considered in this thesis discussion.

- (a) C-1 to C-5
- (b) W-2
- (c) W-4 to W-7

In the measurement model, each construct was internally consistent or reliable (see Figure 5.1 and Table 5.4 for the summary of the reliability and factor loadings of the constructs) and exhibited both convergent validity and discriminant validity (except the correlation coefficient between E19 and E42; see Table 5.3), where convergent validity demonstrates high correlations between two measures that are believed to measure the same construct, and discriminant validity presents low correlations between two measures that are not foreseen to measure the same construct (Sauro and Lewis 2016, p. 187).

In the analysis of the structural model, the following structural paths of the Reduced Happiness Model were found statistically significant in the present study:

- (a) C-5. Downward Social Comparisons → Happiness
- (b) C-6. Peace of Mind → Happiness
- (c) W-1. Optimism → Happiness

For the path of "W-3. Positive Affect → Happiness", its *t*-value was found to be 1.500 ($p = .134 (> .05)$), which did not pass the critical *t*-value at 1.65 for the significance level of 10% (Hair et al. 2014, p. 203). In other words, no significant relationship was identified between positive affect and happiness, and the hypothesised relationship between positive affect and happiness in W-3 was not supported in this research. The path of W-3 is therefore not addressed in this thesis,

even if a significant statistical difference was reported after an MGA test of a particular attribute.

Further to the reliability and validity tests of the Reduced Happiness Model, SmartPLS were used to conduct MGA tests to compare path coefficients between the mean values of respondents' happiness of two or more groups in different attributes like gender or ethnicity, so as to check if there were statistically significant differences between various groups (Hair et al. 2014). After running MGA tests, as discussed in section 5.4.2, the "false significant" results of the path of "W-3 Positive Affect → Happiness" were deleted, as it was not a valid path.

Despite that "C6 Peace of Mind → Happiness" with a path coefficient at 0.347 (> 0.20) was relatively the "strongest" construct in the Reduced Happiness Model to explain happiness and "W-1 Optimism → Happiness" at 0.265 (> 0.20) was also a "strong" construct (section 5.4.2, Figure 5.1 and Table 5.4), the only three significant results were found in the "less strong" path of "C-5. Downward Social Comparisons → Happiness" (a path coefficient at 0.177 ($0.10 < \text{and} < 0.20$); see Table 5.93):

- (a) NOP vs DEF (Table 5.80)
- (b) NOP full-time students vs DEF full-time students in the context of the mode of study (Table 5.83)
- (c) Age groups at NOP vs age groups at DEF (Table 5.86)

5.6.2 Demographic Variables

Further summaries of (a) the findings of significant differences in demographic variables and (b) the groups showing no significant differences in demographic variables are presented in Tables 5.91-5.92. As far as demographic variables are concerned, different student groups at DEF and NOP demonstrated various statistically significant differences in happiness in their roles, level of study, mode of study, and year of study. Respondents comprising students and staff had also significant differences in attributes of gender, age, marital status, number of children, nationality, ethnic groups, and religions. There was no statistically significant difference in happiness between staff from DEF and those from NOP.

5.6.3 Summary of Multi-Group Analyses

Upon the findings of significant differences in demographic variables, SmartPLS was employed to run MGA tests for those demographic variables with statistical differences between groups as tabulated in Table 5.91 and to check if there were significant differences between respondents with demographic differences (Hair et al. 2014, p. 38). Occasionally, a few MGA tests could not be successfully run, possibly owing to the small sample sizes of particular responses. After the tests, statistical differences were identified from a few subgroups in different paths:

- (a) NOP vs DEF in the paths of “C-5. Downward Social Comparisons → Happiness” and “W-3. Positive Affect → Happiness” (Table 5.80)
- (b) NOP students vs DEF students in the path of W-3 (Table 5.81)
- (c) NOP full-time students vs DEF full-time students in the path of C-5 (Table 5.83)
- (d) NOP female and DEF female in the path of W-3 (Table 5.85(a))
- (e) Age groups at NOP vs age groups at DEF in the paths of C-5 and W-3 (Table 5.86)

It is worth noting that four statistically significant results were found in Subscale W-3. As discussed above, there is no significant relationship between positive affect and happiness in the path of W-3 ($t = 1.500$; $p = .134$ ($> .05$)). A reliable but insignificant path like W-3 is like an instrument which “consistently [measures] the wrong thing” (Hsu and Sandford 2010). The so-called “significant” results in Subscale W-3 were subsequently taken out from the significant results of MGA tests, making the final list as follows:

- (a) NOP vs DEF in the path of C-5 (Table 5.80)
- (b) NOP full-time students vs DEF full-time students in the path of C-5 (Table 5.83)
- (c) Age groups at NOP vs age groups at DEF in the path of C-5 (Table 5.86)

In other words, all the significant results of MGA tests were found in the path of C-5. A summary of the significant MGA results is depicted in Table 5.93.

5.7 Responses to the Research Questions

With regard to the four research questions as listed in Table 1.1, the following responses are given to the first three questions in this section. The fourth question will be addressed in Chapter Six.

5.7.1 RQ1 – How Would Students and Staff at DEF and at NOP Perceive Happiness Respectively?

The processes and results of data analyses are reported above. In sum, staff respondents and student respondents in this study did not have any significant difference. The highest educational level did not reveal any statistically significant difference between staff groups and student groups at DEF and at NOP.

5.7.2 RQ2 – In What Ways Would Responses at DEF be Different from Those at NOP?

University was a determining factor influencing respondents' happiness in the present study. In general, respondents at DEF were happier than those at NOP. This was observable from various tests in different attributes. In the context of gender, female students at DEF were statistically different from both male and female students at NOP. In terms of age, respondents at the age of 40-49 at DEF had a higher mean value of happiness than those aged 20-29 and 30-39 at NOP. Another finding showed similarly that respondents aged 20-29 at DEF were also happier than those aged 30-39 at NOP. Students' level, mode and year of study also influenced happiness. In particular, the current investigation found that undergraduate students at DEF were happier than their counterparts at NOP. Full-time students at DEF were happier than both full-time and part-time students at NOP. Students who studied Years 3-4 at DEF were happier than students who studied Years 1-2 at NOP.

The 48-item CHI was examined in details to dig deeper into the general observation that respondents at DEF were happier than those at NOP. The CHI consists of two major components, with 20 Chinese culture items from the qualitative study of Lu and Shih (1997b) forming six Subscales and 28 Western dimensions from the Oxford Happiness Inventory (Argyle, Martin and Crossland 1989) with seven Subscales. Each Subscale comprises different numbers of items (see Table 4.1), and in each item there are four options for respondents to choose. The Chinese Subscales are relational and prone to the Chinese values, whereas the Western Subscales are more individual and internal (Lu, Gilmour and Kao 2001, pp. 487-488).

In particular, the path analyses in the present research supported the reliability and significance of the following paths:

- (a) C-5. Downward Social Comparisons
- (b) C-6. Peace of Mind
- (c) W-1. Optimism

That said, the results of MGA tests demonstrated so far only three significant differences in the path “C-5. Downward Social Comparisons → Happiness” (Table 5.93), namely

- (a) Respondents at DEF were happier than those at NOP (Table 5.80);
- (b) Students studying full-time at DEF were happier than those studying both full-time at NOP (Table 5.83); and
- (c) Age groups at DEF were happier than those at NOP (Table 5.86).

In other words, even in Subscale C-5 of the Reduced Happiness Model, consisting of two items¹⁸¹ which are more relational and close to the Chinese values (Lu, Gilmour and Kao 2001), i.e.

- (a) Item no. E1 – My chance in life is ____ (options: “worse than others”, “about the same as others”, “good”, “excellent”), and
- (b) Item no. E6 – I feel I have ____ (options: “a worse life than others”, “a little better life than others”, “much better life than others”, “a wonderful life”),

the MGA results still supported stronger happiness of respondents at DEF. The findings in the present study tallied with the general observation in Lu, Gilmour and Kao (2001) that students in the UK had higher scores of happiness than those in Taiwan. They were also arguably in line with the observations of Myers and Diener (1995) and Yetim (2003) that the score for subjective well-being of collectivist cultures was weaker than individualistic cultures. More discussion will be made in Chapter Six.

¹⁸¹ In the CHI, there are originally three items (E1, E6 and E43) in Subscale C-5. Item no. E43 was taken out to increase the value of Cronbach’s alpha from 0.523 to 0.705 (> 0.70) in the Reduced Happiness Model. See section 5.4.1.1.

Table 5.91 Summary of Findings of Significant Differences in Demographic Variables

Attributes	Groups Tested	<i>t</i> -test	One-way ANOVA	Groups with Significant Differences in Happiness Tukey's HSD Test (Sig. (<i>p</i>), 95 Confidence Level)
University	<ul style="list-style-type: none"> • DEF • NOP 	$t(99.080) = 4.059,$ $p = .000$		DEF / NOP
Roles at University – Staff and Students	<ul style="list-style-type: none"> • DEF staff, students, others • NOP staff, students, others 		$F(4, 205) = [4.510],$ $p = .002$	NOP, students / DEF, students 0.001, [-0.79, -0.13]
Students' Level of Study	<ul style="list-style-type: none"> • DEF undergraduates, postgraduates, others • NOP undergraduates, postgraduates, others 		$F(5, 204) = [3.152],$ $p = .009$	DEF ,undergraduates / NOP, undergraduates 0.032, [0.02, 0.73]
Students' Mode of Study	<ul style="list-style-type: none"> • DEF full-time, part-time, and other students • NOP full-time, part-time, and other students 		$F(4, 179) = [5.152],$ $p = .001$	(a) NOP, full-time students / DEF, full-time students 0.029, [-0.74, -0.02] (b) NOP, part-time students / DEF, full-time students 0.000, [-0.94, -0.22]
Students' Year of Study	<ul style="list-style-type: none"> • DEF students - Years 1-2, 3-4, 5 and above • NOP students - Years 1-2, 3-4, 5 and above • Others • Not applicable (respondents: staff) 		$F(5, 178) = [4.080],$ $p = .002$	NOP, Years 1-2 students / DEF, Years 3-4 students 0.006, [-0.85, -0.09]
Gender	<ul style="list-style-type: none"> • DEF male, female • NOP male, female 		$F(4, 205) = [5.622],$ $p = .000$	(a) NOP, male / NOP, female 0.046, [-0.57, 0.00] (b) NOP, male / DEF, female 0.000, [-0.94, -0.27] (c) NOP, female / DEF, female 0.046, [-0.63, 0.00]
Age	<ul style="list-style-type: none"> • DEF aged < 19, 20-29, 30-39, 40-49, 50 or above • NOP aged < 19, 20-29, 30-39, 40-49, 50 or above 		$F(8, 199) = [3.990],$ $p = .000$	(a) NOP, aged 20-29 / DEF, aged 40-49 0.031, [-1.36, -0.03] (b) NOP, aged 30-39 / DEF, aged 20-29 0.042, [-1.24, -0.01] (c) NOP, aged 30-39 / DEF, aged 40-49 0.015, [-1.61, -0.10]

Table 5.91 Summary of Findings of Significant Differences in Demographic Variables

Attributes	Groups Tested	<i>t</i> -test	One-way ANOVA	Groups with Significant Differences in Happiness Tukey's HSD Test (Sig. (<i>p</i>), 95 Confidence Level)
Marital Status	<ul style="list-style-type: none"> • DEF – single (never married), married*, others • NOP – single (never married), married*, others 		$F(5, 199) = [4.288]$, $p = .001$	(a) NOP, single (never married) / DEF, others* 0.002, [-1.18, -0.18] (b) NOP, married / DEF, others* 0.007, [-1.32, -0.13]
Number of Children	<ul style="list-style-type: none"> • DEF – no child, one child or above • NOP – no child, one child or above 		$F(3, 202) = [7.159]$, $p = .000$	DEF, one child or above / NOP, no child 0.000, [0.24, 0.91]
Nationality	<ul style="list-style-type: none"> • British • Chinese • Nationalities other than British and Chinese 		$F(2, 201) = 11.997$, $p = .000$	(a) British / Chinese 0.048, [0.00, 0.56] (b) British / Other nationalities 0.037, [-0.89, -0.02] (c) Chinese / Other nationalities 0.000, [-1.12, -0.36]
Ethnic Groups	<ul style="list-style-type: none"> • Asian / Asian British – Chinese • Asian / Asian British – Others • Black / African / Caribbean / Black British – All • Mixed / Multiple ethnic groups – All • White – English / Welsh / Scottish / Northern Irish / British • White – Others • Other ethnic groups – All 		$F(6, 175) = [5.797]$, $p = .000$	(a) “Black / African / Caribbean / Black British – All” / “Asian / Asian British – Chinese” 0.000, [0.46, 1.68] (b) “Black / African / Caribbean / Black British – All” / “White – English / Welsh / Scottish / Northern Irish / British” 0.005, [0.18, 1.65] (c) “Black / African / Caribbean / Black British – All” / Other ethnic groups – All 0.035, [0.05, 2.32]
Religions	<ul style="list-style-type: none"> • No religion • Christianity • Buddhism, Taoism • Other religions 		$F(3, 181) = [4.439]$, $p = .005$	No religion / Other religions (excluding Christianity, Buddhism, Taoism) 0.010, [-1.21, -0.12]

* Including those living together as a couple (without marriage), civil partnered, divorced, and widowed

Table 5.92 Attributes Showing No Significant Differences in Demographic Variables

Attributes	Groups Tested	One-way ANOVA	Significant?	
University Staff	<ul style="list-style-type: none"> • Staff level: <ul style="list-style-type: none"> • Management / administration role – middle-level, junior-level, not applicable (respondents: students) • Dual role (including teaching) – middle-level, junior-level, not applicable (respondents: students) 	$F = 0.859,$ $p = .494$	No	
	<ul style="list-style-type: none"> • Dual role (percentage as management) <ul style="list-style-type: none"> • 0-20%, 21-40%, 41-60%, 61-80%, not applicable (respondents: students) 	$F = 0.336,$ $p = .852$	No	
	<ul style="list-style-type: none"> • Modes of work <ul style="list-style-type: none"> • full-time, full-time under a time-limited contract, part-time, hourly rate, not applicable (respondents: students) 	$F = 0.164,$ $p = .956$	No	
	<ul style="list-style-type: none"> • Work experience <ul style="list-style-type: none"> • < 1 year, 1-3, 4-6, 7-9, ≥ 10 years, not applicable (respondents: students) 	$F = 1.138,$ $p = .353$	No	
	Highest Educational Level Attained	<ul style="list-style-type: none"> • DEF – upper secondary or below, bachelor, postgraduate/master, doctoral, others 	$F = 1.358,$ $p = .203$	No
		<ul style="list-style-type: none"> • NOP – upper secondary or below, bachelor, postgraduate/master, doctoral, others 		
<ul style="list-style-type: none"> • Not applicable (as students) 				

Table 5.93 Summary of Significant Findings of Multi-Group Analyses

Attributes	Particulars	Path Coefficient Differences	t-Value	p-Value	Significant? (p < .05)	
University (Table 5.80)	NOP minus DEF	C-5. Downward Social Comparisons → Happiness	-0.312	2.198	0.031	✓
Students' Mode of Study (Table 5.83)	NOP full-time students minus DEF full-time students	C-5. Downward Social Comparisons → Happiness	-0.401	2.463	0.015	✓
Age (Table 5.86)	Age groups at NOP minus age groups at DEF	C-5. Downward Social Comparisons → Happiness	-0.33	2.214	0.028	✓

5.7.3 RQ3 – Would Culture be a Significant Factor Determining the Respondents’ Perceived Happiness?

Various findings have been reviewed to address RQ3. In this survey, nationality was a strong parameter affecting respondents’ happiness. This is supported by the statistically significant differences among the three groups of British, Chinese and nationalities other than British and Chinese (section 5.4.4.10). Another parameter is ethnicity. In particular, the ethnic group of “Black / African / Caribbean / Black British – All” had an exceptional high mean value of happiness than the other three groups with significant differences, namely “Other Ethnic Groups – All”, “Asian / Asian British – Chinese” and “White – English / Welsh / Scottish / Northern Irish / British”, where the mean values of happiness of the latter three groups were close to each other. To have a religious belief or not also influenced respondents’ happiness. Respondents without religion were less happy than respondents with religions other than Christianity, Buddhism and Taoism. In sum, cultural factors including nationality, ethnic groups and religions had different degrees of impact on happiness in the present study. More about the concerns on culture will be discussed in Chapter Six.

5.8 Chapter Conclusion

Chapter Five conducts statistical analyses and interprets the research results. Happiness is a latent variable and it cannot be measured directly. To minimise measurement errors in examining latent variables such as happiness, SEM is used as a multivariate statistical analysis technique. Various approaches are available to measure SEM. In view that the CHI is a complex 48-item instrument but the number of questionnaires collected in this survey is small at 213, the researcher of the current study has justified the use of SPSS and PLS-SEM (with SmartPLS as the software brand name) for data analyses. A series of statistical assessments has been carried out to examine the data collected, including the reliability and validity of the CHI, the path relationships between latent variables in this hypothesised model, the statistical differences between online questionnaires and paper questionnaires collected, and the descriptive analyses. The MGA results have also been presented. In addition, where appropriate, an attempt has been made to compare the statistical results of this survey with those reported in Lu, Gilmour and Kao (2001), which was a study similar to the present one.

With respect to the results of data analyses, overall speaking, three out of the thirteen Subscales of the theoretical CHI Model were supported as being

consistent with hypotheses. In summary, there are a few observations from the findings in the present study:

- (a) There was no significant difference between respondents who were staff and students respectively at DEF and NOP;
- (b) The level of highest educational attainment did not reveal any statistically significant difference between groups;
- (c) University was a determining factor influencing the respondents' perceived happiness, with respondents at DEF being happier in general than those at NOP, and students' level of study, mode of study, and year of study had statistical bearings on their perceived happiness at the two universities;
- (d) Demographic variables including gender, age, marital status, and number of children affected their perceived happiness; and
- (e) Cultural factors including nationality, ethnic groups and religions had different but statistically significant degrees of impact on happiness.

This chapter addresses the first three research questions as presented in Table 1.1, namely RQ1, RQ2 and RQ3. With respect to RQ1, there was no statistically significant difference between the perceptions of happiness of staff respondents and student respondents at DEF and at NOP. Turning to RQ2, it concerns the differences between the respective responses from DEF and NOP, where respondents at DEF were in general happier than those at NOP. Such a general finding was generally in line with the observations in Lu, Gilmour and Kao (2001), Myers and Diener (1995), as well as Yetim (2003). RQ3 is a question on the impact of culture on respondents' perceived happiness. This study has revealed that nationality, ethnic groups and religions had different degrees of impact on perceived happiness.

Chapter Six is also about interpretation of findings in the present study. It places interpretations from the perspective of Confucianism on the findings to address the last research question RQ4, namely, how the findings could be analysed and interpreted from the Confucian perspective.

CHAPTER SIX

Interpretations of Findings from the Confucian Perspective

6.1 Chapter Summary

This chapter interprets the findings of the present study from the perspective of Confucianism. Confucius's teachings and the philosophy of Confucianism are quoted as supporting references, where appropriate.

6.2 Introduction

Statistical data analyses reported in Chapter Five and the interpretations of research findings from the Confucian perspective as presented in this chapter are entirely from different schools. Statistical analytical methods have been well developed with the assistance of different software. That said, even the findings of statistical insignificance in a set of sample data may still be interpretable from other schools of thought, as per the words of Altman and Bland (1995, p. 485), “[a]bsence of evidence is not evidence of absence”.

On the other hand, it has been well known that there are no universal or authoritative interpretations of Confucius's teachings. Confucianism is subject to different interpretations at different times by different persons (Liu and Stening 2016). Scholars have not had the same understandings of Confucius's teachings, as his “thoughts and speeches did not always follow strict logic” (Nansen 1997, p. 541). The scattered chapters of Confucius's teachings in *The Analects*, for instance, and the use of ancient Chinese have set up impediments for people in contemporary societies to understand his philosophy (Wang, Wei and Wang 2022, p. 1). There have been occasional debates as to the authenticity of interpretations of Confucianism (see, for example, Tan 2010; Lai 2012).

That said, attempts are made to interpret the findings of the present research from the perspective of Confucianism. There are four research questions listed in Table 1.1. The first three have been discussed in Chapter Five. The last research question is addressed below, i.e. how could the findings be analysed and interpreted from the Confucian perspective?

6.3 Interpretations of Findings from the Perspective of Confucianism

6.3.1 No Significance between Staff and Students

6.3.1.1 In General

In this study, no significant differences in the mean values of happiness were found between staff respondents and student respondents at DEF and NOP as illustrated in Table 5.15. This insignificant result will not be taken into account from the angle of statistical analysis. However, if the analytical focus is shifted from a numeric approach to a viewpoint of daily living experience, it may be interpretable from the Confucian perspective.

Confucius attained happiness through the practice of the Way (*dao*)¹⁸² (Chang 2013, p. 30). As discussed in section 3.3, he took no account of whether he was rich or poor, young or old (Zhao et al. 1995), as the Master said, “[w]hat the gentleman worries about is the Way and not poverty”¹⁸³ (*The Analects* 1997b, translated by Huang, p. 157, Book Fifteen, paragraph 15.32). It is the Confucian philosophy to educate people to practise the Way (*dao*), through self-cultivation, to attain Confucian happiness.

To Confucius, people are not born to know the practice of the Way (*dao*) through self-cultivation (Li 2003). Continuous education plays a paramount role in people’s self-cultivation, as indicated in the following paragraph of *Daxue*¹⁸⁴ or *The Great Learning*:

The ancients, in wishing to manifest luminous virtue in the world, first brought good order to their states. In wishing to bring good order to their states, they first regulated their households. In wishing to regulate their households, they first cultivated themselves. In wishing to cultivate themselves, they first rectified their minds. In wishing to rectify their minds, they first made their intentions *cheng* 誠¹⁸⁵ [*sic*] (true, genuine, sincere). In wishing to make their intentions *cheng* 誠, they first extended their knowledge to the

¹⁸² 道 (*dào*)

¹⁸³ 「君子憂道不憂貧」

¹⁸⁴ 大學 (*dàxué*)

¹⁸⁵ 誠 (*chéng*)

limit.¹⁸⁶ (*Daxue* 2012, translated by Johnston and Wang, p. 135).

The Confucian philosophy puts emphasis on people's having educational chances to cultivate themselves (Zhang 1999), through which the Way (*dao*¹⁸⁷) is to be practised and Confucian happiness is to be realised. Such emphasis follows Confucius's teachings on universal educability. The Master said, "*In instruction there is no grading into categories*"¹⁸⁸ (*The Analects* 2008, translated by Yang and Lau, pp. 296-297, Book 15, paragraph 39; emphasis added by the translators). In Confucianism, education for people to practise the Way (*dao*) and attain happiness is not confined to selected groups of people, as everyone is educable.

In realisation of this practice, Confucian happiness comes from simple daily living (Zhang 2018). The attainment of Confucian happiness, as discussed in section 1.4.1.1, rests with living harmoniously and virtuously with others (Lobel 2017) and sharing happiness with others (Zheng 2014), irrespectively of one's living in affluence or not, with good health or not (Zhao et al. 1995). One's desire to live harmoniously and virtuously necessitates self-cultivation, and Confucius emphasised people's commitments to personal cultivation (Ames 2011), as perfect self-cultivation is not achievable (Li 2003). Self-cultivation is essential to harmonise people's relationship and any relations without harmonisation are superficial and impracticable (Tu 1985). The ultimate goal of self-cultivation is to enable people to live a nourishing life and to help them to love other fellows more through humaneness (*ren*¹⁸⁹) (Chan 2003, p. 106), where humaneness (*ren*) is one of the Confucian virtues (*de*¹⁹⁰) facilitating people to establish a harmonious relationship with others for the ultimate goals of peace in personal relationships and in the society (Schwartz 1985).

To interpret the finding from the Confucian perspective that perceptions of happiness of staff and student respondents in the present study did not show significant differences (Table 5.15), one has to consider the Confucian philosophy of continuous education for self-cultivation and the doctrine of universal educability. The university settings of both DEF and NOP provide abundant educational and learning opportunities for both staff and students, which lay the cornerstone for them to excel in the achievement of happiness. In fact, a happiness study from a Western individualistic perspective also echoed that the perceptions of opportunities for

¹⁸⁶ 「古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先修其身；欲修其身者，先正其心；欲正其心者，先誠其意；欲誠其意者，先致其知，致知在格物。」

¹⁸⁷ 道 (*dào*)

¹⁸⁸ 子曰：「有教無類。」

¹⁸⁹ 仁 (*rén*)

¹⁹⁰ 德 (*dé*)

learning and personal development had a positive relationship with high affective well-being (Rego and Cunha 2009). In the current survey, it showed that there were genuine educational opportunities, more than just perceived opportunities, of such learning and practices for both university staff and students at DEF and NOP, and this has been a realisation of universal educability.

In the matter of living a simple daily life, the tertiary educational environment allows staff and students to learn and practise how to live a harmonious and virtuous life in a humane manner in such a mini- but complex university society, where people of different nationalities come from a diverse range of ethnic backgrounds, with different religious beliefs, and at different ages (occasionally students may even be older than teaching staff). Staff and students at DEF and NOP in the current study were under similar contextual atmospheres, this may explain why they showed no statistically significant differences in happiness.

6.3.1.2 Highest Educational Level Attained

The findings in the current study did not show statistical significance between staff and students at DEF and NOP with respect to the highest level of educational attainment, either. While it meant no statistical association or relationship between them, like the discussion in the previous section, it may be interpretable differently from the Confucian perspective.

It is a lifelong process to learn how to achieve happiness, as put forward by Chang (no date, cited in Choi 1999, p. 526) that people of various cultures could attain happiness by learning Confucian humaneness (*ren*¹⁹¹) and showing respect to others. Confucian teachings presented in section 6.3.1.1 involve a proactive mindset and the long-lasting process of education. Confucius said, “Even when I spurred myself on in my studies as though I were lagging behind, *my fear was that I might not make it in time.*”¹⁹² (*The Analects* 2008, translated by Yang and Lau, pp. 136-137, Book 8, paragraph 17; emphasis added by the translators). In the eyes of Confucius, no matter how old or how well-educated people are, they are required to cultivate and develop themselves continuously in order to practise humaneness (*ren*) and become gentlemen (*jūnzǐ*¹⁹³) (Li 2003).

While people’s understanding the importance of education is one thing, how they practise it is another thing. This requires, in contemporary terms, both positive interventions to reinforce good behaviours and negative interventions to stop

¹⁹¹ 仁 (*rén*)

¹⁹² 子曰：「學如不及，猶恐失之。」

¹⁹³ 君子 (*jūnzǐ*)

negative behaviours. In Confucius's teaching, a positive intervention transforms one's mindset from "knowing" the importance of education to "rejoicing" education. The Master said, "To know something is not as good as loving it; to love something is not as good as rejoicing in it."¹⁹⁴ (*The Analects* 1997a, translated by Leys, p. 27, Chapter 6, paragraph 6.20). On top of the change of mindset, self-evaluation is treated in Confucianism as a negative intervention to practise how one may improve personal behaviours. The Master said from a teacher's perspective,

It is these things that cause me concern: failure to cultivate virtue, failure to go deeply into what I have learned, inability, when I am told what is right, to go over to where it is, and inability to reform myself when I have defects.¹⁹⁵ (*The Analects* 2008, translated by Yang and Lau, pp. 104-105, Book 7, paragraph 3)

Master Zeng¹⁹⁶, a student of Confucius, also said similarly from a student's perspective, "Every day I examine myself on three counts. ... Have I failed to practise repeatedly what has been passed on to me?"¹⁹⁷ (*The Analects* 2008, translated by Yang and Lau, pp. 2-4, Book 1, paragraph 4). According to Confucius's teachings, everyone is able to pass learning experiences on to others. The Master said,

Even when walking in the company of two other men, I am bound to be able to learn from them. The good points of the one I copy; the bad points of the other I correct in myself.¹⁹⁸ (*The Analects* 2008, translated by Yang and Lau, pp. 114-115, Book 7, paragraph 22)

To mirror the conception of lifelong learning in Confucianism, continuous professional development has been common worldwide, with no exception in higher education in the UK (King 2004) and in schools and various professional disciplines in Hong Kong. It is irrefutably justified for the need of continuous professional development for university students. It is also similarly indisputable for university academicians to have continuous professional development, regardless of their age and experience. In this regard, the so-called "highest" level of educational attainment has been considered less impactful on happiness, as whatever levels of education the

¹⁹⁴ 子曰：「知之者不如好之者，好之者不如樂之者。」

¹⁹⁵ 子曰：「德之不修，學之不講，聞義不能徙，不善不能改，是吾憂也。」

¹⁹⁶ 曾子 (*zēngzǐ*); a student of Confucius.

¹⁹⁷ 曾子曰：「吾日三省吾身——為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」

¹⁹⁸ 子曰：「三人行，必有我師焉；擇其善者而從之，其不善者而改之。」

respondents have attained, they still face the need of lifelong learning and continuous professional development. From the Confucian perspective, this may explain the observation that both staff and students at DEF and NOP did not have significant differences in happiness with respect to the highest educational level attained.

6.3.2 Demographic Variables

6.3.2.1 DEF and NOP

Confucian happiness is not the same as the Western conceptions of happiness. Confucian culture differs from the individualist Western cultures and is characterised by values such as submissiveness to authority, strong group adherence, and prioritising collective identity over individual identity (Englehart 2000). Confucian happiness is also collectivist, as it is a measurement of virtue (*de*¹⁹⁹), with emphasis on virtuous relationships with others and with one's culture, on top of virtue in oneself (Chen 2013). Confucian happiness is achievable through societal contributions and kindness to others, apart from fulfilment of basic needs, and it is attainable even at times of insufficiency to meet basic needs, where virtue (*de*) plays a more important role in achieving happiness (Yang and Zhou 2017), as one's sacrifice to the society through virtue (*de*) creates "the greatest source of joy" (Lobel 2017, p. 78), albeit in lack of "external material satisfaction" (Gao 2020, p. 98).

The comparisons between university respondents in the present study painted a general picture that DEF respondents in London were happier than their NOP counterparts in Hong Kong. Some scholars also observed the differences between the East Asian and the Euro-American conceptions of happiness and they identified that the former emphasised happiness from the perspective of social obligations and relationships, group welfare, and social harmony, whereas the latter was highly individualist (Lu and Gilmour 2006), which may be owing to the long-term impact of Confucianism on the cultural values of people in the "Confucian Asia", comprising Hong Kong, China, Taiwan, Japan, North Korea, South Korea, Singapore and Vietnam (Inoguchi and Shin 2009).

However, the collectivistic view of Confucian happiness cannot sufficiently interpret the findings in the current study. It is a highlight in the observations that the mean values of happiness between the respondents of DEF and NOP in various aspects were not distant from each other much. More than that, the MGA test results also supported stronger happiness of respondents at DEF in the path of C-5, despite the fact that Subscale C-5 is considered a component more relational and close to the

¹⁹⁹ 德 (*dé*)

Chinese values (Lu, Gilmour and Kao 2001). On the other hand, respondents who were married at NOP had the lowest mean values of happiness among all groups of marital status, which was in a sharp contrast to the Confucian expectation that married people were happier than people of other marital statuses (Zhang and Veenhoven 2008). While Hong Kong being one of the jurisdictions in the “Confucian Asia” has been traditionally considered having a Confucian culture (Inoguchi and Shin 2009) and literature suggested that individualist Western cultures be happier than collectivist cultures (Myers and Diener 1995; Yetim 2003), what would be the possible explanation(s) of the narrow score differences between the various groups at DEF and at NOP?

The narrow differences in the scores between DEF and NOP in the present study could be indicative of the increasing influence of Western cultures to respondents in Hong Kong. A plausible explanation comes from a broader context, as illustrated in the study of Park et al. (2005) in South Korea, together with the findings of Kolstad and Gjesvik (2014) as well as Qian and Qian (2015) in China, that Western values have been impacting the traditional Confucian values through globalisation and socioeconomic changes. This explanation also echoes the study of Steele and Lynch (2013) that people in China more and more gave a priority over individualist considerations for their personal happiness, and on the other hand, they saw collectivist factors relatively unimportant.

A further explanation attributes to the unique and historical context of Hong Kong. It was a colony of the UK before 1997, where students grew up with “a conception of Hong Kong society that [has been] much at the periphery of its dual cent[re]s of China and Britain” (Luk 1991, p. 668).

Schooling may be another consideration to explain the narrow differences. R. H. M. Cheng (2004, p. 535) observed that in 2003/04, out of 1,190 primary and secondary schools in Hong Kong, almost one half (593, 49.8%) were Christian schools and the numbers of other religious schools were small: Buddhist (44, 3.7%), Taoist (17, 1.43%), Confucian (4, 0.34%), Muslim (3, 0.25%) and other religious schools (12, 1.01%). The author regarded this as a mix of sources influencing the beliefs and values of Hong Kong people that while most of the Chinese lived in a Confucian culture, nearly 50% of them sent children to Christian schools. The viewpoint of R. H. M. Cheng (2004) may still be true today, as reported in the 2016 official statistics that 54.7% of primary students and 51.8% of secondary students studied in schools with a Christian background (Protestant and Catholic), only 2.5% of primary students and 3.6% of secondary students studied in schools with a background of Buddhism, and the percentages of primary and secondary students who studied in other religious schools (i.e. Taoism, Confucianism, Islam, Judaism,

Confucianism/Buddhism/Taoism) were approximately 1% or lower (Census and Statistics Department of Hong Kong 2016, paragraph 6.3). In other words, Christian beliefs, rather than Confucian values, may have influenced a large portion of students inherently through socialisation, though they may not practise Christianity in a religious manner. On the other hand, while people in the UK may self-designate the UK as a Christian country, a study revealed that it may be more accurate to describe it between Christian and “no religion” (Woodhead 2016). This may have also narrowed the differences between the responses to the attribute of “religion” from DEF and NOP.

Changing parenting style may also contribute to the narrow differences between the findings. In Confucianism, the Five Cardinal Relationships (*wu lun*²⁰⁰) construe important social relationships: father/children, sovereign/subordinate, husband/wife, older/younger brothers, and between friends (Yan and Sorenson 2004). The rationale behind the introduction of the Five Cardinal Relationships was to cultivate people after they met the basic needs for living (Tu 1998). Mencius elaborated this teaching,

Hou Ji²⁰¹ taught the people to sow and to reap and to cultivate the five grains. When the grains ripened, the people had their nourishment. It is the way of human beings that when they have sufficient food, warm clothing, and comfortable dwellings, but are without education, they become little more than birds and beasts. It was the part of the sage [i.e. Shun²⁰²] to grieve anxiously over this. He appointed Xie²⁰³ minister of education in order to teach people about human relations: that between parents and children there is affection; between ruler and minister, rightness; between husband and wife, separate functions; between older and young, proper order; and between friends, faithfulness.²⁰⁴ (Mencius 2009, translated by Bloom, pp. 56-57, Book 3A, paragraph 3A4)

²⁰⁰ 五倫 (*wǔ lún*)

²⁰¹ 后稷 (*hòu jì*), a minister accountable for agriculture at the time of Shun’s government.

²⁰² 舜 (*shùn*), Emperor Shun (successor of Emperor Yao), a legendary highly praised leader in ancient China.

²⁰³ 契 (*qì*); a subordinate of the Emperor Shun.

²⁰⁴ 「后稷教民稼穡。樹藝五穀，五穀熟而民人育。人之有道也，飽食、煖衣、逸居而無教，則近於禽獸。聖人有憂之，使契為司徒，教以人倫：父子有親，君臣有義，夫婦有別，長幼有序，朋友有信。」

From the teaching of Mencius above, it is noticeable that out of the Five Cardinal Relationships (*wu lun*²⁰⁵), three are familial, i.e. parents and children, married couples, and siblings. In Confucianism, family is the basic unit of a society (Zhao, Kong and Yang 2022). The Confucian philosophy emphasises family and education, thus maintaining a harmonious parent-child relationship, where parents' humaneness (*ren*²⁰⁶) and righteousness (*yi*²⁰⁷) are balanced with children's respect and obedience (Kim and Park 2000). Humaneness (*ren*) and righteousness (*yi*) establish the inner ingredients of morality for parents to practice the Way (*dao*²⁰⁸), and ritual propriety (*li*²⁰⁹) such as respect and obedience is the outer foundation of morality for children to follow social practices (Tsai 2005).

In Hong Kong, Lam, Ho and Wong (2002) reported that parents respected their children's schools, that they had a high degree of responsibility of and willingness to sacrifice for educating their children, that they perceived children's success in education dependent on the youngsters' perseverance and efforts, and that they understood a clear division of responsibility and work between schools and them. In about two decades' time, the Hong Kong Institute of Family Education (2019) conducted a survey involving 539 parent respondents. It presented another picture: (a) more than 90% of respondents' children who studied in kindergartens, primary and secondary schools would refute or scold seniors in the family, (b) exceeding 80% of the children would not say "thank you" proactively, (c) over 70% of parents thought that it was not family's primary responsibility in children's moral education, but rather, it should be schools' (54.8%) or the government's (18.4%), and (d) nearly 10% of parents never corrected their children when they behaved rudely. Comparing these two studies, one may have a perception that the Confucian emphasis on family and education has been ignored, with parents' shift from a high degree of responsibility in children's education to the unwillingness to shoulder the primary responsibility in moral education, not to mention the damaged parent-child relationship in the family.

²⁰⁵ 五倫 (*wú lún*)

²⁰⁶ 仁 (*rén*)

²⁰⁷ 義 (*yì*)

²⁰⁸ 道 (*dào*)

²⁰⁹ 禮 (*lǐ*)

6.3.2.2 Students' Level, Mode and Year of Study

6.3.2.2.1 Level and Mode of Study

In terms of the levels and modes of study, the following were found to be significantly different:

- (a) Full-time students at DEF ($M = 2.57$) were happier than both full-time ($M = 2.18$) and part-time students ($M = 1.98$) at NOP (see section 5.4.4.4.2), where the differences in their mean values of happiness were not far apart; and
- (b) The mean values of happiness were significantly different between undergraduates at DEF ($M = 2.46$) and undergraduates at NOP ($M = 2.09$) (see section 5.4.4.4.1), where the difference in the mean values was narrow.

Apart from the general observation that respondents at DEF were happier than those at NOP, the finding (a) above may be indicative of an age gap between the two groups, in addition to work experience. These will be discussed in section 6.3.2.4 below. For the finding (b), the impact of globalisation, socioeconomic changes, as well as schooling and parenting style in Hong Kong, as discussed in section 6.3.2.1, may likely be applicable and it is not repeated here.

6.3.2.2.2 Year of Study

Another result in the current research pointed out that students who studied Years 3-4 at DEF in London ($M = 2.53$) were happier than Years 1-2 students at NOP in Hong Kong ($M = 2.06$) (see section 5.4.4.4.3). Upon further examination, it was found that the difference in their mean values of happiness was not large. This finding may involve two considerations: (a) the general observation that respondents at DEF were happier than those at NOP; and (b) the age discrepancy between the two groups. The first consideration has been discussed in section 6.3.2.1. For the second observation, there was an age gap of 3-4 years between the two groups of students respectively at DEF and NOP. Apart from their different years of study, the age discrepancy may be owing to different educational systems in the UK and Hong Kong. Secondary students in the UK commonly take 7 years to complete the 5-year General Certificate of Secondary Education and the 2-year Advanced-Level examinations before they enter into the university (The Royal School 2022), whereas those in Hong

Kong are required to complete the 6-year Hong Kong Diploma of Secondary Education Examination before the commencement of the tertiary educational life (Education Bureau of Hong Kong 2021, p. 1).

In academic studies, there may not be consistent results about the relationship between happiness and age. In India, for instance, Deb et al. (2020) recruited 414 postgraduate students and surveyed the relationship between their psychological well-being, spirituality as well as demographic and socioeconomic circumstances. Students aged 18-20 were found to have more satisfaction in life, followed by those aged 23-24 and then 21-22 (p. 2478). In Taiwan, Hsu et al. (2016) made reference to the data from the 2011 Taiwan Social Change Survey and they did not find any differences in happiness across the three age groups, i.e. young (aged 18 to 39), middle-aged (aged 40 to 64), and elderly (aged 65 and above). In China, Jiang et al. (2022) conducted a nation-wide cross-sectional study in 2020 with the use of the Oxford Happiness Questionnaire²¹⁰ and they reported that, among others, the level of happiness of university students decreased with their ages. In Hong Kong, To, Yang and Yan (2022) involved 1,292 mothers and examined the association between happiness and the meaning of motherhood as well as mothers' perceived social support. They revealed that mothers aged 24 and above were happier than others at 24 years old and below. More about age from the Confucian perspective is to be addressed in section 6.3.2.4 below.

6.3.2.3 Gender

According to Clark and Wang (2004), there has been criticism that Confucianism has suppressed female Chinese. This may be due to some of Confucius's sayings like the following one:

In one's household, it is the women and the small men that are difficult to deal with. If you let them get too close, they become insolent. If you keep them at a distance, they feel badly done by.²¹¹ (*The Analects* 2008, translated by Yang and Lau, pp. 334-335, Book 17, paragraph 25).

²¹⁰ It is the submission of the researcher of the current study that it is academically debatable if it is culturally appropriate to use the Oxford Happiness Questionnaire to measure happiness of Chinese students.

²¹¹ 子曰：「唯女子與小人為難養也，近之則不孫，遠之則怨。」

Lee (2020, pp. 104-105) added that in Confucian societies, women were expected to get married and give births to a male heir and played a role restricted to the territory inside a family only, leaving the external public domain for men to discuss political issues, to serve in a government, and to maintain social relationship. Li (2000, p. 187) also gave a comment on this gender inequality, “Confucianism has an infamous past of oppressing women, which today’s Confucians cannot feel proud of.”

On the other side of the coin, Gao (2003, pp. 114-115) explained that Confucianism was not the first one to treat female as “subhuman beings”, as such prejudice had been in existence in China well before the emergence of Confucianism, but it was Confucianism to have transformed the marriage system into bondage of female Chinese, making them male Chinese’s possessions. Rosenlee (2021, p. 310) noticed that Western feminists’ criticisms of Confucianism and other oppressions towards female in the Third World have mainly been subject to liberal individualist conceptions. The author argued (pp. 311-312) that incorporation of non-Western conceptions such as Confucianism helped enhance feminist theorising and furnished feminists with useful cultural frameworks to understand gender-based oppression from a cross-country perspective and it also equipped all women with conceptual options to pave their liberatory future. The author furthered (p. 312) that a hybridised Confucian feminism with care ethics, in particular, served as opportunities for women to re-examine down-to-earth issues like filial responsibilities, spousal inequality and apathy to caring dependents through Confucian values of humaneness (*ren*²¹²), filial piety (*xiao*²¹³), and ritual propriety (*li*²¹⁴), etc.

Equal human rights have attracted the international spotlight after the World War II. The *United Nations Charter* has reaffirmed the equal rights of different genders (United Nations 1945, Preamble). In practice, however, various countries may not resonate with the United Nations to the same extent in respect of equal rights for all, as exemplified by the observations of K. C. Lee (1995, p. 481) that Confucian ethics was still influential in the judiciary of South Korea near the end of the 20th century, resulting in discrimination against women in divorce cases. Nowadays, changes are evident to varied degrees. For instance, as revealed by the glass-ceiling index published by *The Economist* (2022), which measures female workers’ roles and influence in the workforce across 29 countries, female Japanese and female South Koreans, who had to make a choice between a family and a career, occupied the 28th and 29th bottom places in six years in a row from 2016 to 2021. On the other hand, the respect for married women in China has been enhanced, especially for those in the

²¹² 仁 (*rén*)

²¹³ 孝 (*xiào*)

²¹⁴ 禮 (*lǐ*)

cities, as they have become family-income earners to attain equal family status (Liu 2018, p. 79)

The findings of the current study may point out that the alleged “oppressive” Confucian value may not be a determining value influencing the happiness of female. As detailed in section 5.4.4.5, it has been shown that the respondents who identified themselves as female at DEF were the “happiest” one among all the gender groups and similarly, self-reported female at NOP were also happier than their counterparts at the same university. The findings here, though, may not be over-generalised, as per the discussion in section 2.4.2.4, inter-country studies did not provide consistent results across borders with regard to the impact of gender on happiness (Francis et al. 1998; Hori and Kamo 2018).

6.3.2.4 Age

Age may be a factor influencing Confucian happiness as discussed in section 3.3. If Confucian happiness is “a special feeling that comes to those who follow the Way” (Ivanhoe 2013, p. 266), the arguments on whether Confucius practised the Way (*dao*²¹⁵) at and after fifty (Hattori 1936), as arisen from different interpretations on the following saying in *The Analects*, embedded the impact of age on the achievement of happiness. Confucius said,

“At fifteen I set my heart on learning; at thirty I took my stand; at forty I was never in two minds; at fifty I understood the Decree of Heavens; at sixty my ear was attuned; at seventy I followed my heart’s desire without stepping the line²¹⁶ (*The Analects* 2008, translated by Yang and Lau, pp. 15-17, Book 2, paragraph 4; footnotes omitted).

While the milestones of age mentioned by Confucius above were personal to him, his life stages may provide a reference to discuss the results in this study, albeit the general discussion in section 6.3.2.2.2 that there have been inconsistent findings about the association of happiness with age in scholarly works.

In the present research, as reported in Table 5.41, a majority of respondents (74.5%) were aged below 29 and cumulatively 89.6% were under 39 years old. The

²¹⁵ 道 (*dào*)

²¹⁶ 子曰：「吾十有五而志于學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩。」

findings also showed that respondents aged 40-49 at DEF were the “happiest” age group.

With reference to Confucius’s life stages above, respondents aged 40-49 may have been at the stages of “never in two minds” and of understanding “the heavenly decree”. The respondents in this age group at DEF as shown in Table 5.46 were either university staff or students. They may have enjoyed a relatively less pressurised life, as university staff got a stable income and people at the age of 40-49 with family or other commitments may less likely have become university students. Their maturity and experience in life may have strengthened their inner space (Yu 2009), rather than perceived happiness just subject to external factors (Bowling and Windsor 2001). This fits well with the working definition of the present study discussed in section 1.9:

Confucian happiness is people’s perceived internal peace attained through self-fulfilment, self-improvement, and harmonious relationship with others, and is free from others’ views, the external environment, and other materialistic attributes of the external world.

As per Table 5.46, the mean value of happiness of respondents aged 40-49 at NOP was 2.57 , which was also the highest among the age groups at NOP and this may further support the above Confucian interpretation with regard to one’s inner peace in happiness, though no statistically significant difference was proven for this group.

The groups aged 20-29 at DEF and NOP respectively took a middle position among the three age groups with statistical differences. The reason why they were less happy than those at the age of 40-49 but were happier than those at the age of 30-39 may be due to the fact that they had not yet entered the stage of “taking one’s stand” as per Confucius’s saying above. It was likely that these respondents were largely undergraduate students or postgraduate students in their early careers. They were in the process of attaining self-fulfilment and self-improvement, as well as learning how to establish harmonious relationship with others.

The group aged 30-39 at NOP had the lowest mean value ($M = 1.88$) among all the statistically significant age groups at both universities. It may be that the “honeymoon” period in their twenties ended and they had to face the reality in life, such as playing the role as breadwinners, but not yet reaching the maturity threshold of “never in two minds”. They may need to chase after materialistic attributes to, say, meet family and other commitments and this may overwhelm their inner peace. Likewise, it is also observed that the group aged 30-39 at DEF had the lowest mean value among all the age groups at DEF, though no statistical significance was attached

to this group in the previous tests.

The age-cohort interpretations from the Confucian perspective above appear to be in line with the Western scholarly observations that the level of happiness may appear U-shaped through people's lifespan. In the present study, respondents at the age of 30-39 at both DEF and NOP were the unhappy groups. In other surveys, the age ranges reaching the minimum level of happiness may not be the same. Blanchflower and Oswald (2008, p. 1746), for example, found that the minimum levels of happiness occurred at the respective ages of early 50s and late 30s for male and female Americans and at the mid 40s for both genders of Europeans. Fukuda (2013, p. 145) examined the happiness data from the General Social Survey for 1972-2008 in the United States and reported that happiness went downward for people aged from 18 to 55, with a subsequent upward U-turn for the age group of 56-69, reaching a plateau at the ages of 70-79 and then changing downward again for persons aged 80-89. Blanchflower (2020) studied 132 countries and revealed that people's happiness in developing countries reached the lowest level at the age of 48.2 and that in developed countries was 47.2 years old.

6.3.2.5 Marital Status

From the Confucian perspective, marriage is a legitimate means to nourish future generations for the fulfilment of filial piety (*xiao*²¹⁷) (Bessey 2015, p. 22), as having children as many as possible to prosper the ancestral chain fits well the central theme of Confucian familialism (Cheng and Yang 2021, p. 145). Marriage is of the utmost importance with regard to relationship with others (He and Sun 2021, p. 538) and filial piety (*xiao*) facilitates people's attainment of Confucian virtue (*de*²¹⁸) (Fan 2007, pp. 507-508). Married people are therefore considered to be happier than those who are single, never-married singles, divorced and widowed (Zhang and Veenhoven 2008).

However, the current findings as reported in Table 5.58 were not consistent with this Confucian philosophical expectation. The present results showed that respondents in the group of "Others" (including cohabitating without marriage, civil partnered, divorced, and widowed) at DEF were the "happiest" ($M = 2.76$) among all groups at both universities and the group of "Others" at NOP ($M = 2.50$) was also the happiest group at NOP, though it did not have any statistical significance with other groups. Respondents who were single (never married) at NOP had the second lowest mean value of happiness among all groups. The group of single (never married)

²¹⁷ 孝 (*xiào*)

²¹⁸ 德 (*dé*)

respondents at DEF had the same mean value as the group of married respondents at DEF ($M = 2.39$), notwithstanding the lack of statistical significance of these two groups with others. Married respondents at NOP had the lowest mean value. This is a sign that even respondents at NOP, who lived in Hong Kong at the time of questionnaire collection, departed from the conventional Confucian belief that marriage brought happiness.

While the current research obtained results to the contrary, it is still not inclusive as to whether the impact of Confucian values on marriage is diminishing in “Confucian Asians”. In Taiwan, one of the “Confucian Asian” jurisdictions (Inoguchi and Shin 2009), Cheng and Yang (2021, p. 139) had also observations in line with the findings of the present study that Taiwanese changed their attitudes towards marriage, who no longer thought that marriage naturally led to more happiness. The authors explained that this change may arise from female’s enhanced bargaining power for the quest of more autonomy in marriage because of their better economic positions, as well as their emphases on personal freedom and different life paths, in contrast to the traditional Confucian values on marriage (p. 143). However, another study presented different results. Hori and Kamo (2018) investigated data from the Health Module of the East Asian Social Survey in 2010 to test the relationship between gender differences and individuals’ happiness in connection with marriage and other social considerations in China, Japan, South Korea, and Taiwan, where Inoguchi and Shin (2009) considered them all as “Confucian Asian” territories. Hori and Kamo (2018, p. 848) reported that marriage had a strong correlation with men’s happiness in the four countries, and in China, in particular, marriage had a positive correlation with both men and women. However, no statistical significance was found between marriage and the happiness of married women in South Korea and Taiwan. The status of never-married was negatively correlated to the happiness of Japanese women.

In the UK and other Western countries, the past perception of marriage as an indicator of happiness may also be changing. Approximately two decades ago, Stack and Eshleman (1998) conducted a study on marriage-happiness relationship to examine if it was consistent across 17 jurisdictions, including Japan and 16 Western countries. They reported that with the exception of Northern Ireland, married people in Britain and other 15 nations were substantially happier than those unmarried, irrespective of the resultant economic- and health-related benefits arising from marriage and other considerations like socio-demographic factors and nation-specific characters. Lee and Ono (2012) carried out another cross-country study on the relationship between happiness, marriage and cohabitation, involving the UK, Taiwan and other 25 countries. They revisited the data from the Family and Changing Gender Roles Module of the 2002 International Social Survey Programme and revealed that

the levels of happiness of married persons, cohabitating people and singletons were sequenced in the descending order. Blekesaune (2018) also examined the associations of happiness with cohabitation and marriage through a longitudinal analysis by studying the data from the British Household Panel Survey gathered between 1997 and 2009. The author concluded that happiness attained through cohabitation was comparable to that acquired from marriage, regardless of gender, age and cohorts. In another survey, Perelli-Harris et al. (2019) also found similarly that after taking selection and relationship satisfaction into consideration, there were little differences in general between marriage and cohabitation in the UK, Australia, Germany, and Norway.

6.3.2.6 Number of Children

Having at least one child or not has had impact on Confucian happiness in this study. As reported in Table 5.65, while respondents at DEF were in general happier than those at NOP, the statistically significant finding also indicated a higher mean value of the respondents at DEF with one child or above ($M = 2.67$) in contrast to those at NOP with no child ($M = 2.09$). This echoes the filial piety (*xiao*²¹⁹) as advocated in Confucianism, where parents have had a duty of righteousness (*yi*²²⁰). Confucius explained righteousness (*yi*) through ten duties²²¹ in *Li Chi*²²² (or *The Book of Rites*),

What are ‘the things which men consider right?’ Kindness on the part of the father, and filial duty on that of the son; gentleness on the part of the elder brother, and obedience on that of the younger; righteousness on the part of the husband, and submission on that of the wife; kindness on the part of elders, and deference on that of juniors; with benevolence on the part of the ruler, and loyalty on that of the ministers; — [*sic*] these ten are things which men consider to be right.²²³ (*The Book of Rites* 1967, translated by Legge, Volume I, pp. 379-380, Book VII (Chapter IX), Section II, paragraph 19)

²¹⁹ 孝 (*xiào*)

²²⁰ 義 (*yì*)

²²¹ 十義 (*shí yì*)

²²² 《禮記》 (*lǐ jì*)

²²³ 「何謂人義？父慈、子孝、兄良、弟弟、夫義、婦聽、長惠、幼順、君仁、臣忠十者，謂之人義。」

Eight duties out of the ten parents' duty of righteousness (*yi*²²⁴) from the above quote are related to family. Filial duties are not confined to parents but children as well, as per the teaching of Mencius. He said,

There are three contraventions of the rules of filial piety, and of these the greatest is to have no progeny. It was for this reason that Shun married, even at the cost of failing to inform his parents. The True Gentleman would regard the reasons which prompted Shun²²⁵ to marry as cancelling out his obligation to inform his parents first.²²⁶ (*Mencius* 1963, translated by Dobson, p. 140, paragraph 6.18)

In the passage cited above, Emperor Shun's failure to inform his parents was considered not filial, but Mencius still praised the emperor as this unfilial disobedience was surpassed by his filial concern with the highest priority on not having an heir (Nichols 2013, p. 209). In the philosophy of Confucianism, the survival and eternal sustainability of family bloodline is dependent on each generation's fulfillment of their filial duty to have male²²⁷ descendants (Q. K. Wang 2011, p. 86).

In Confucianism, filial piety (*xiao*²²⁸) is one of the practices of virtue (*de*²²⁹), and as mentioned above, it allows people to achieve virtue (*de*) through familial and social routines to cultivate their deep human affection, such as love towards children and parents, to help them build harmonious and peaceful relationship with others (Fan 2007, pp. 507-508). To do virtuous matters like filial piety (*xiao*) will result in a happier virtuous person, as people understand that virtue (*de*) helps them transform into a gentleman (*jūnzǐ*²³⁰) (Huang 2010(a), p. 18). This Confucian conception may explain why respondents with one child or above at DEF were happier than those without children at NOP.

²²⁴ 義 (*yì*)

²²⁵ 舜 (*shùn*), Emperor Shun (successor of Emperor Yao), a legendary highly praised leader in ancient China.

²²⁶ 孟子曰：「不孝有三，無後為大。舜不告而娶，為無後也，君子以為猶告也。」

²²⁷ "male" is the exact wording of the cited reference.

²²⁸ 孝 (*xiào*)

²²⁹ 德 (*dé*)

²³⁰ 君子 (*jūnzǐ*)

6.3.2.7 Nationality, Ethnic Groups and Religions

The third research question (RQ3) in Table 1.1 is a question asking whether culture would be a significant factor affecting respondents' perceptions of happiness at DEF and NOP. In this survey, nationality, ethnic groups and religions had different degrees of impact on happiness. Before the researcher of the present study develops any interpretations with regard to Confucianism, it is desirable to clarify if these variables are cultural factors.

There are different scholarly views as to the relationships between culture as well as nationality, ethnic groups and religions. In a cross-sectional study on cultural differences involving 273 American, British, Mexican, and Polish students, it revealed that British participants related the term "ethnic group" frequently to "race" and more frequently to "common culture" and "customs/traditions", whereas the understanding of this term in the United States and Poland were not identical (Hamer et al. 2020). The relationship between religion and culture has also been a debate over centuries (Beyers 2017, p. 1). Song (2009, p. 177) put forward that nationality, ethnicity, religion, together with language and race, have been generally considered categories of culture, though the author argued that "[c]ulture is a notoriously overbroad concept".

As the present study is not one focusing on different cultural understandings of certain words or phrases, the general understanding suggested by Song (2009) would be adopted. That is to say, culture with respect to nationality, ethnic groups and religions is considered in this thesis a significant factor influencing the respondents' perceived happiness. The findings about these cultural factors are discussed below.

For nationality, three groups were found statistically significantly different (see section 5.4.4.10 and Table 5.69). They were "nationalities other than British and Chinese" with the highest happiness score ($M = 2.84$), followed by British, and then Chinese. It is difficult to interpret the happiness of the group of "nationalities other than British and Chinese", as there were 14 nationalities in this group. The British nationality ($M = 2.38$) was happier than Chinese ($M = 2.10$), but the difference in happiness value is small. While the general explanation about the differences in happiness in individualistic cultures and collectivist cultures may help explain this observation (Myers and Diener 1995; Yetim 2003), the discussion on the uniqueness of Hong Kong in section 6.3.2.1 may provide further reference to this finding.

In ethnic groups, the following were found statistically different:

- (a) “Black / African / Caribbean / Black British – All” and
 - (i) “Asian / Asian British – Chinese”
 - (ii) “White – English / Welsh / Scottish / Northern Irish / British”
 - (iii) “Other ethnic groups – All”

It is noteworthy that the ethnic groups of “Asian / Asian British – Chinese” and “White – English / Welsh / Scottish / Northern Irish / British” had no significant differences. The discussion in section 6.3.2.1 may also be applicable to this finding.

With regard to religion, the current study found a significant difference between the group of “no religion” ($M = 2.09$) and the group of “other religions” (i.e. religions other than Christianity, Buddhism and Taoism) ($M = 2.75$). The latter group was found to be happier than the former group. This finding echoes the study results of Sander (2017, p. 261) in the United States that people without religion were less happy than others who were Protestants, Catholic and Jews, but it is not consistent with the report of an earlier study in Illinois that Protestants and people with no religion had the lowest distress levels, followed by Catholics, and then by Jews and others (Ross 1990, p. 239).

In the current study, no respondents described their religious beliefs as “Confucianism”, though it is controversial if Confucianism is a religion (Goossaert 2006, p. 308, Footnote 4). In China, Lu and Gao (2017) used the data from the 2007 Spiritual Life Study of Chinese Residents to investigate into the relationship between religious faith and happiness, covering Confucianism, Buddhism, Daoism, Protestantism, Catholicism, and Islam. The authors revealed an insignificant relationship between happiness and a religious identity as well as a negative relationship between happiness and religious belief and practice. In particular, respondents with Confucian beliefs were associated with lower self-rated feeling of “somewhat happy” instead of unhappy (pp. 283-284). Zhang, Zou and Jiang (2019) also employed the same 2007 database as reported in Lu and Gao (2017) and included the same six religions in their survey in China. They found a strong positive relationship of happiness and religion among Chinese living in the rural areas, an insignificant relationship for the group of Chinese citizens residing in the urban territories, and mixed results among Chinese people in town. Confucianism was not particularly reported in this survey because of the small sample size (p. 5).

In Confucianism, the relationship between happiness and religion may be a theme worthy of further studies, as Confucius did not speak of topics that were

“prodigies, force, disorder and gods”²³¹ (*The Analects* 2008, translated by Yang and Lau, pp. 114-115, Book 7, paragraph 21). However, Confucius did talk about ghosts and spirits when he answered a question about wisdom from a student named Fan Chi²³², where the Master said,

To work for the things the common people have a right to and to keep one’s distance from the gods and spirits of the dead while showing them reverence can be called wisdom.²³³ (*The Analects* 2008, translated by Yang and Lau, pp. 96-97, Book 6, paragraph 22)

Huang et al. (2012, p. 3) said that Confucius’s statement to ask his student to keep “a distance from ghosts and spirits” in the quote above stemmed from “a secular, moralistic and rational component of *society, human relations, and guiding ethics*” (with emphasis by the authors). Yi (2019) explained Confucius’s inconsistent sayings differently that while Confucius did not speak of ghosts, he realised that the assumed existence of ghosts in rituals would bring changes to people and reform their political and moral life. M. V. Yang (2016, pp. 355 and 359) thought otherwise that Confucius only paid “lip service” to gods and ghosts and he had subverted the then tradition to swear allegiance to gods, as reflected in Confucius’s dialogue with another student, Ji-lu²³⁴,

Ji-lu asked how the spirits of the dead and the gods should be served. The Master said, “You are not able even to serve man. How can you serve the spirits?”
“May I ask about death?”
“You do not understand even life. How can you understand death?”²³⁵ (*The Analects* 2008, translated by Yang and Lau, pp. 184-185, Book 11, paragraph 12)

B. Chen (2012, p. 1039) was of the opinion that there were two aspects of Confucians’ seeing gods and ghosts. In the first place, Confucians realised the existence of gods and ghosts, but they kept a respectful distance from them and were reluctant to discuss them. Secondly, Confucians separated gods and ghosts from people and led the latter

²³¹ 「子不語怪、力、亂、神。」

²³² 樊遲 (*fán chí*); a student of Confucius.

²³³ 子曰：「務民之義，敬鬼神而遠之，可謂知矣。」

²³⁴ 季路 (*jì lù*); a student of Confucius.

²³⁵ 季路問事鬼神。子曰：「未能事人，焉能事鬼？」敢問死。曰：「未知生，焉知死？」

to pay attention to human issues, as Confucius said, “To offer sacrifice to the spirit of an ancestor not one’s own is obsequious. Seeing what ought to be done, to leave it undone shows a lack of courage”²³⁶ (*The Analects* 2008, translated by Yang and Lau, pp. 28-29, Book 2, paragraph 24).

6.4 Chapter Conclusion

An observation may be explainable from different perspectives. While statistical analysis has been commonly used in quantitative surveys, “[a]bsence of evidence is not evidence of absence” (Altman and Bland 1995, p. 485). In fact, statistical analysis and the Confucian interpretation come from different schools. Findings that were statistically insignificant may be interpretable from the viewpoints of Confucianism. In Chapter Six, the researcher of the present study has attempted to interpret the survey findings not from the statistical angle. With Confucius’s teachings mainly from *The Analects*, he has tried to explain the findings with a view to the Confucian philosophy of the Way (*dao*²³⁷), self-cultivation, continuous education, and universal educability and so on, to address RQ4, i.e. the last research question on how the findings could be analysed and interpreted from the perspective of Confucianism.

Confucian happiness is different to the Western conceptions of happiness. The former is distinguishable by its collective values such as strong group adherence and a higher priority to collective identity than individual identity, whilst the latter is in general considered individualist (Englehart 2000). In the same vein, Confucian happiness is collectivist, favouring virtuous relationships with others and with one’s culture over self virtue (Chen 2013) and it is achievable through virtuous social contributions and relationship with others, even at times of adversity, where virtue (*de*²³⁸) plays an influential role in attaining happiness (Yang and Zhou 2017), as one’s sacrifice to the society through virtue (*de*) creates “the greatest source of joy” (Lobel 2017, p. 78), irrespective of “external material satisfaction” (Gao 2020, p. 98).

In the current study, it is a general finding that respondents at DEF were happier than the ones at NOP, which may echo the previous observations of other scholars such as Lu, Gilmour and Kao (2001). However, the researcher of the present study has pointed out that the earlier interpretation that collective cultures like the Confucian philosophy were less happier than the individualist Western cultures (Myers and Diener 1995; Yetim 2003) cannot explain the current findings satisfactorily, as the difference in the mean values of happiness between the

²³⁶ 子曰：「非其鬼而祭之，諂也。見義不為，無勇也。」

²³⁷ 道 (*dào*)

²³⁸ 德 (*dé*)

respondents of DEF and NOP in various aspects was narrow. With reference to the intellectual views of Park, Rehg and Lee (2005), Kolstad and Gjesvik (2014), Qian and Qian (2015), and Steele and Lynch (2013), this research attributes such a narrowness to the deepening influence of Western cultures to the respondents at NOP in Hong Kong. The researcher of the current survey has further spelt out that in addition to the impact of globalisation and socioeconomic changes, the unique identity of Hong Kong being an ex-colony of the UK, schooling in the local context, and the changing parenting style have had a bearing on this small difference between respondents at the two universities.

Another finding in the present study is the insignificant difference in happiness between staff and students at DEF and NOP. The attainment of the Confucian happiness through the practice of the Way (*dao*²³⁹) (Chang 2013, p. 30) means by way of self-cultivation in the process of continuous education. Self-cultivation aims at facilitating people to live a nourishing life through humaneness (*ren*²⁴⁰) (Chan 2003, p. 106) for a harmonious relationship with others personally and in the society (Schwartz 1985). In fact, DEF and NOP are mini- but complex university societies, furnishing university staff and students with ample and real educational and learning opportunities to experiment and master how to live a harmonious and virtuous life with others in a humane manner and to excel in the achievement of happiness. As staff and students at the two universities in the current study were under a similar context of tertiary educational setting, this may explain why they did not show statistically significant differences in perceived happiness.

A further observation in the current survey is that statistically speaking, the highest level of education attained by staff respondents and student respondents did not significantly influence their perceived happiness. To learn how to attain happiness is a lifelong process (Chang, no date, cited in Choi 1999, p. 526). In Confucianism, all people, whether old or young, well-educated or not, are advised to transform themselves through self-cultivating a persistent practice of humaneness (*ren*²⁴¹), so as to become gentlemen (*junzi*²⁴²) (Li 2003). In contemporary terms, such a self-cultivating process is analogous to the modern requirements of continuous professional development for the university population and other professionals, which makes the so-called highest level of educational qualifications no longer “highest” but less important in the course of seeking happiness. From the Confucian viewpoint, this

²³⁹ 道 (*dào*)

²⁴⁰ 仁 (*rén*)

²⁴¹ 仁 (*rén*)

²⁴² 君子 (*jūnzǐ*)

may explain the failure to detect any statistical differences between staff respondents and student respondents in the attribute of the highest level of educational attainment.

The researcher of the present study has also made effort to review the findings with regard to other demographic variables from the Confucian perspective, including students' level, mode and year of study, gender, age, marital status, number of children, as well as cultural factors of nationality, ethnic groups and religions, before ending this chapter. Chapter Seven is the concluding chapter of this thesis.

CHAPTER SEVEN

Conclusion

7.1 Chapter Summary

This chapter gives a summary of the present doctoral study. Its background is reviewed, with a recap of the research questions and the technical issues in data analyses, together with a brief explanation of its findings. The researcher of the current survey also considers its impact and suggests future studies before he ends the thesis with a conclusion. A list of bibliography and four appendices are annexed at the end of the thesis.

7.2 A Review of the Present Study

Happiness is an essential element in life (King and Napa 1998, p. 162) and it correlates with the purpose in life in a positive manner (Robak and Griffin 2000). In addition to being individuals' central lifelong target (Lyubomirsky, Sheldon and Schkade 2005, p. 111), the pursuit of happiness has also become a universal objective as promulgated by the United Nations (2011). More and more scholars have developed their research interests in happiness and the number and diversity of empirical studies of happiness have been growing (Veenhoven 2003b, paragraph 1.3; 2009). It was projected that studies of happiness as well as medical and biological sciences would adjoin gradually (Blanchflower and Oswald 2011). Nowadays, the study of happiness has been developed into an independent academic field (Ahmed 2007/2008, p. 8), as evidenced by the inclusion of the index word "happiness" in the *Psychological Abstracts International* in 1973 (Diener 1984, p. 542). An international peer-reviewed *Journal of Happiness Studies* has also been published since 2000 (Springer Link, no date).

Confucius said, "To learn and at due times to repeat what one has learnt, is that not after all a pleasure?"²⁴³ (*The Analects* 1938, translated by Waley, p. 83, Book I, paragraph 1; footnotes omitted). The association of happiness and education is however uncertain. Various studies have reported inconsistent results in European countries (e.g. Hartog and Oosterbeek 1998; Gerdtham and Johannesson 2001;

²⁴³ 子曰：「學而時習之，不亦說乎？」

Oreopoulos 2007, p. 2223) and in Asian countries (e.g. Shu and Zhu 2009; Lam and Liu 2014; W.-c. Chen 2012).

On the other hand, culture has been considered having impact on happiness. People of different cultures may define and predict happiness dissimilarly and such differences may result in various perceptions of happiness (Schyns 1998; Uchida, Norasakkunkit and Kitayama 2004; Bedi and Case 2014; Exton and Smith 2015). Eastern cultures such as the East Asian conception of happiness are different from Western cultures such as the Euro-American conception of happiness, where the East Asian conception is believed to embrace considerations on social obligations and relationships, group welfare, and social harmony, and the Euro-American notion has been considered highly individualist (Lu and Gilmour 2006). Such differences may be arising from the long-established impact of Confucianism on the cultural values of “Confucian Asians”, referring to people in Hong Kong, China and Taiwan, as well as Japanese, North Koreans, South Koreans, Singaporeans, and Vietnamese (Inoguchi and Shin 2009).

Confucian culture differs from the Western individualist cultures and it is characterised by values such as submissiveness to authority, strong group adherence, and prioritising collective identity over individual identity (Englehart 2000). Confucian happiness is also collectivist, as it is a measurement of virtue (*de*²⁴⁴), with emphasis on virtuous relationships with others and with one’s culture, on top of virtue in oneself (Chen 2013). Confucian happiness concerns not only personal basic needs, and it is attainable, even at times of insufficiency, through societal contributions and kindness to others, where virtue (*de*) plays a crucial role in the achievement of happiness (Yang and Zhou 2017). In Confucianism, one’s sacrifice to the society through virtue (*de*) creates “the greatest source of joy” (Lobel 2017, p. 78), albeit in lack of “external material satisfaction” (Gao 2020, p. 98). It is believed that a better world could be attained when more and more people practise the philosophy of Confucian humaneness (*ren*²⁴⁵), where love substitutes hatred and people come together with a family-like relationship (Chang 2013, p. 69).

Despite the cultural differences, happiness studies have been largely biased towards the Western conceptions (Christopher 1999; Joshanloo 2013a). Fiske (2014, p. 278) alerted that if researchers used the Western viewpoints to study happiness of “Confucian Asians”, it would be like “blinding [themselves] to the full spectrum of human behaviour, and hence failing to use human cultural diversity as a source of understanding”. Joshanloo (2014) echoed that it is necessary to understand local

²⁴⁴ 德 (*dé*)

²⁴⁵ 仁 (*rén*)

cultures before researchers decide to put into use Western conceptions of happiness in their surveys.

Under the above cultural bias, happiness research in the Chinese context is not prevalent (Fraser 2013). What is even less is the number of studies on happiness taking the perspective of Confucianism, as evidenced in the two rounds of literature view conducted by the researcher of the present study in late February 2017 and early August 2020 that among 900 articles, only two studies of happiness from the Confucian perspective could be identified as similar to the present study, namely Lu, Gilmour and Kao (2001) as well as Lu and Gilmour (2004). The study of Lu, Gilmour and Kao (2001) was quantitative in nature, using the 48-item CHI to measure and compare happiness of university students from Taiwan and the UK. Lu and Gilmour (2004) took a cultural psychological approach in a qualitative study to contrast conceptions of happiness of Caucasian American undergraduate students with those of Chinese students in a previous study, and the authors discussed the similarities and differences from the Confucian, Taoist, and Buddhist viewpoints. Both articles were published about two decades ago. Confucian values were generally believed to have been instilled in “Confucian Asians” (Inoguchi and Shin 2009), but it was reported otherwise that Western cultures affected Chinese people more and more through globalisation and social changes, etc. (Qian and Qian 2015) and Chinese people commenced to prioritise individualist concerns over collectivist considerations (Steele and Lynch 2013).

7.3 Research Questions

It was under this context that the current comparative study from the perspective of Confucianism was proposed, with a target to fill some intellectual vacuum in the happiness research. In addition to university students, teaching and management / administrative staff were also included in the proposal as research subjects. There are four research questions (Table 1.1), which are copied below.

Table 7.1 Research Questions

Questions	Research Questions
RQ1	How would students and staff at DEF and at NOP perceive happiness respectively?
RQ2	In what ways would responses at DEF be different from those at NOP?
RQ3	Would culture be a significant factor determining the respondents' perceived happiness?
RQ4	How could the findings be analysed and interpreted from the Confucian perspective?

7.4 Data Collection and Analyses

The current research involves measurement of happiness from a Confucian perspective through questionnaires. In addition to general demographic information, the questionnaire is adapted from a 48-item instrument, namely CHI (Lu, Gilmour and Kao 2001, p. 482), containing 20 Chinese culture items (Lu and Shih 1997b) and 28 Western dimensions from the Oxford Happiness Inventory (Argyle, Martin and Crossland 1989). The researcher of the current survey obtained the approval of the first author of Lu and Shih (1997a) at the National Taiwan University for the use of the CHI. He also got the approval of the concerned ethics committee at the MDX on 27 January 2016 to proceed with the investigation (application number: ED29).

Questionnaires were distributed at DEF and NOP. A total of 213 duly completed questionnaires were collected, consisting of 33 online inputs and 180 hard copies. In view of the small number of questionnaires collected, the researcher of the present study has justified the use of PLS-SEM for data analyses, with the assistance of statistical software SPSS and SmartPLS. He has reported the detailed results of various statistical tests in Chapter Five, such as the reliability and validity of CHI, the path relationships between latent variables in this hypothesised CHI, and MGA tests. He has also addressed the first three research questions in the same chapter. In summary, there are a few statistical observations in the present study:

- (a) No significant differences were identified between respondents who were staff and students respectively at the two universities under study;
- (b) The level of highest educational attainment did not reveal any statistically significant differences between groups;

- (c) University was a determining factor influencing the respondents' perceived happiness, where in general, respondents at DEF in London were happier than their counterparts at NOP in Hong Kong, and students' level of study, mode of study, and year of study had statistical influences on their perceived happiness at the two universities;
- (d) Demographic variables including gender, age, marital status, and number of children affected the respondents' perceived happiness; and
- (e) Cultural factors including nationality, ethnic groups and religions had different but statistically significant degrees of impact on happiness.

7.5 Interpretations from the Confucian Perspective

Statistical interpretation is one of the mainstream analytical approaches in research, but it is not the only one. The researcher of the present study has tried in Chapter Six to address the fourth research question by interpreting the research findings from the perspective of Confucianism. With the intellectual support mainly from *The Analects*, he has interpreted the general observation that respondents at DEF were happier than the ones at NOP by making reference to the Confucian practice of the Way (*dao*²⁴⁶), self-cultivation, continuous education, and universal educability, etc. He has also suggested from the Confucian perspective the possible explanations of the insignificant statistical differences between staff and student respondents at the two universities in general and in the particular context of the highest level of educational attainment. Last but not least, he has discussed other demographic variables, including universities, students' study in terms of level, mode and year, gender, age, marital status, number of children, and cultural factors of nationality, ethnic groups and religions.

7.6 Impact of the Present Study

The comparisons between university students in the present study supported a general view that DEF respondents were happier than their NOP counterparts, but it is also a common observation that the mean values of happiness between the respondents at DEF and NOP with regard to university-specific aspects and demographic attributes were not distant from each other much. More than that, the

²⁴⁶ 道 (*dào*)

MGA test results also supported stronger happiness of respondents at DEF in the path of C-5, despite the fact that Subscale C-5 is considered a component more relational and close to the Chinese values (Lu, Gilmour and Kao 2001). On the other hand, respondents who were married at NOP had the lowest mean values of happiness among all groups of different marital statuses, which was in sharp contrast to the Confucian expectation that married people were happier than people of other marital statuses (Zhang and Veenhoven 2008). All the above findings outlined a sketch that the originally anticipated Confucian values of respondents at NOP in Hong Kong may have been influenced by Western cultures.

What would be the plausible explanation(s) of the narrow score differences between the various groups at DEF in London and at NOP in Hong Kong? A possibility is that the cultural influences arising from the history of Hong Kong as a colony of the UK are still impactful, as supported by the fact that approximately 50% of primary and secondary students studied in schools with a Christian background (R. H. M. Cheng 2004; Census and Statistics Department of Hong Kong 2016) and the educational philosophy in these schools may have socialised students with Christian values, rather than the traditional Confucian philosophy. Another clue comes from the study of Park et al. (2005) in South Korea, together with the findings of Steele and Lynch (2013), Kolstad and Gjesvik (2014) as well as Qian and Qian (2015) in China, that the impacts of Western values have been influencing the traditional Confucian values through globalisation and socioeconomic changes. It may be the appropriate time to review the need to introduce the philosophy of Confucian compassion in higher education as put forward by Tong (2017) or even in primary and secondary schools.

7.7 Limitations

Happiness and Confucianism are two profound, crucial but distinct disciplines, having been subject to academic and professional discourses, debates and research for centuries. It would be impractically aggressive if every parameter of happiness and Confucianism ever examined was included in the scope of the present doctoral research. There are several limitations in this study. Firstly it is limited to a quantitative survey and it did not take a mixed-method approach. While quantitative research designs have a high degree of replicability, they may over-simplify complex issues in the real world (Alston and Bowles 2003).

Furthermore, the subjects came only from two universities with a polytechnic background in Hong Kong and London. The findings could not represent

university people respectively in Hong Kong and London or warrant any possibility of generalisation.

Small sample size is another limitation. While the PLS-SEM technique through the use of the software SmartPLS is available to assess the structural relationships between measured variables and latent constructs, only three paths of C-5, C-6 and W-1 of the CHI Model remained in the Reduced Happiness Model after the tests for reliability and validity. In fact, the reliability and validity of the CHI were reported “good” in other surveys (Lu and Lin 1998; Lu and Shih 1997a; Lu et al., 1997). The validity test of the Reduced Happiness Model using Pearson correlation coefficients also identified an invalid correlation between Items no. E1-E48, which was the only figure lower than the diagonal correlation coefficients (Table 5.3). The small sample size of staff responses did not support, either, the research on measuring different staff conceptions of happiness at DEF and NOP, if any.

7.8 Future Studies

The present study is a comparative survey from the Confucian perspective with students and staff at DEF and NOP only. To generate new insights, researchers of future studies may consider adopting a mixed-method approach and enhancing the representativeness by involving more subjects from the “Confucian Asia” (Inoguchi and Shin 2009). It is also proposed to measure the correlations between cultural values and people’s perceptions of happiness. The exceptionally high mean value of happiness of the ethnic group of “Black / African / Caribbean / Black British – All” in the UK as identified in the present study may also be an area worthy of further exploration. The relationship between Confucianism and religion is a theme not commonly studied. The study of staff perceptions of happiness at universities is another suggestion for future studies.

7.9 A Concluding Remark

Happiness is crucial as a positive purpose in life (King and Napa 1998, p. 162; Robak and Griffin 2000). The impact of culture on happiness has been recognised (Myers and Diener 1995; Yetim 2003). That said, a bias is still observed that contemporary happiness studies were conducted broadly from the Western conceptions (Christopher 1999, p. 141; Joshanloo 2013a, p. 1857). Happiness research in the Chinese context is uncommon and happiness studies from the perspective of Confucianism is even less. There is limited availability of reference materials discussing happiness of people at universities from the Confucian perspective.

The scholarly bias is not conducive to the academic studies of happiness and people's pursuit of happiness. A Chinese proverb is about the story of four blind persons touching an elephant,²⁴⁷ where they argued what they had felt was the true descriptions of an elephant. This story is like the metaphorical blind made by Fiske (2014, p. 278), as cited in section 7.2, if a researcher uses a specific cultural angle to study the happiness of people from different cultures, without acknowledging any similarities and dissimilarities of various cultures.

Under this context and arising from this researcher's curiosity, a comparative study on the perceived happiness of staff and student respondents at DEF and NOP was proposed, trying to reveal any differences between the Western-centric conceptions of happiness and the Confucian conception of happiness. Measurements have been carried out of the respondents' perceived happiness from the Confucian perspective through the use of the 48-item CHI (Lu, Gilmour and Kao 2001), which contains 20 Chinese culture items (Lu and Shih 1997b) and 28 Western dimensions originated from the Oxford Happiness Inventory (Argyle, Martin and Crossland 1989). Statistical analyses have been conducted to examine the survey results with quantitative data interpretations through the software SPSS (version 28.0.1.1 (14)) and SmartPLS (version 3.3.7). Informed attempts have been made to interpret the observations from the Confucian perspective. It is a highlight that in the current survey, the mean values of happiness between the respondents of DEF and NOP in different aspects were not distant from each other much, showing that the originally anticipated Confucian values of respondents at NOP in Hong Kong may have already been influenced by Western cultures.

The present study attempts to help unveil a bit the blind mentioned earlier through a comparative study. Its findings may not be perfect, but hopefully it may contribute to the wealth of happiness studies from an unusual angle and add a tiny waterdrop to the vast ocean of knowledge, in addition to arousing the interests of other scholars in building the breadth and depth of research on happiness from the Chinese cultural angle.

²⁴⁷ 「瞎子摸象」(*xiā zi mō xiàng*)

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Literature Review: Confucius, Confucianism, Neo-Confucianism, and Contemporary Confucianism

Introduction

Confucius is the founder of Confucianism (Lai 2008, p. 19), which progressed through three stages of evolution: (a) in the pre-Qin period²⁴⁸ and the Qin-Han²⁴⁹ dynasties, (b) in the Song-Ming²⁵⁰ dynasties (referred to as Neo-Confucianism), and (c) in the 20th century (namely Contemporary Confucianism²⁵¹) (Zhang 1994, p. 94). The aim of this Appendix is to introduce briefly Confucius²⁵², Confucianism²⁵³ and its subsequent developments.

Confucius

Confucius (551-479 B.C.E.) is a magnificent figure in the Chinese philosophy. His notable position in the history of Chinese thought may be resulted from his greatness of character, instead of his intellect (Creel 1929, p. 72). A number of people see Confucius as a sage and some others even idolise him in Chinese temples (K.-S. Lee 1995b, p. 151). Confucius commenced the cultural development of Confucianism (Kapoor and Gupta 1998, pp. 93-94) and is “certainly a flesh-and-blood historical person who lived, taught, and died some twenty-five centuries ago, consolidating in his own time a formidable legacy of wisdom that has passed down and applied through the ages to shape the character of an entire culture” (Ames 2011, p. 1). Some people described him as a “metonym of ‘real’ Chineseness” (Jensen 1997, p. 79). Confucius is the “ultimate sage” of China (Durrant 1995, p. xiv). Chinese

²⁴⁸ 先秦時期 (*xiān qín shí qī*)

²⁴⁹ 秦漢 (*qín hàn*)

²⁵⁰ 宋明 (*sòng míng*)

²⁵¹ 新儒家 (*xīn rújiā*)

²⁵² 孔子 (*kǒngzǐ*)

²⁵³ 儒家 (*rújiā*)

people have been regarding him as “a model teacher for ten thousand generations”²⁵⁴ (Watkins 2003, p. 22) or an eternal paragon.

“Confucius” and “Confucianism” were two neologisms coined in the 16th century. The Jesuits missionary-scholars used one of the titles of Master Kong, *Kong Fuzi*²⁵⁵, for the designation of the tradition as Confucianism (Berthrong 2014, p. 44). In fact, Confucius is a Latinised form of *Kong Fuzi*, which literally means Master Kong (Van Norden 2002a, p. 9), where “Kong” is Confucius’s family name and “Fuzi” was a common term to address a sage in a respectful manner at that time (Jensen 1993, p. 429). Confucius had other names in Chinese, namely *Kong Qiu*²⁵⁶ or *Zhongni*²⁵⁷ (Shen 2008, p. 1).

Confucius lived in a turbulent era in the period of Warring States²⁵⁸ (Harrison-Hall 2017, p. 48). It is a general belief that he was a noble-born in Qufu²⁵⁹ in the State of Lu²⁶⁰, a small state in the present Shangdong Province²⁶¹ in China, but he did not admit his noble state (Ni 2017, pp. 4-5), as he mentioned in *The Analects* that he was poor when he was young:

The *taì zai*²⁶² asked Zi-gong²⁶³, “Surely the Master is a sage, is he not? Otherwise why is it he is skilled in so many things?” Zi-gong said, “It is true, Heaven set him on the path to sagehood. However, he is, in addition, skilled in many things.”

The Master, on hearing of this, said, “How well the *taì zai* knows me! I was of humble station when young. That is why I am skilled in many menial things. Should a gentleman be skilled in many things?”

²⁵⁴ 萬世師表 (*wàn shì shī biāo*)

²⁵⁵ 孔夫子 (*kǒng fūzǐ*)

²⁵⁶ 孔丘 (*kǒng qiū*); another name of Confucius.

²⁵⁷ 仲尼 (*zhòng nǐ*); another name of Confucius.

²⁵⁸ 戰國 (*zhànguó*)

²⁵⁹ 曲阜 (*qū fù*)

²⁶⁰ 魯國 (*lǔ guó*)

²⁶¹ 山東省 (*shāndōng shěng*)

²⁶² According to a translator of *The Analects*, Lau, “*taì zai*” was the title of a high official, but it is not certain who the questioner was in this paragraph (see *The Analects* 2008, translated by Yang and Lau, p. 149, Book 9, paragraph 6).

²⁶³ 子貢 (*zǐ gòng*); a student of Confucius.

No, not at all.”²⁶⁴ (*The Analects* 2008, translated by Yang and Lau, p. 143, Book 9, paragraph 6)

Classifications of Confucius’s life after 15 years old may fall into four stages (Nansen 1997, pp. 535-537):

- (a) at the age of 15-30: learning, as the Master said, “At fifteen, I set my mind upon learning. At thirty, I took my stand. ...”²⁶⁵ (*The Analects* 1997a, translated by Leys, p. 8, Chapter 2, paragraph 2.4);
- (b) 30-55: teaching at his private school and participating into political activities, lastly appointed the acting prime minister of the State of Lu;
- (c) 55-68: travelling to six other states external to the State of Lu with his students, trying to practise his political philosophy therein but in vain; and
- (d) 68-72 (deceased): revising classics and teaching in his home state.

In Confucius’s time, China was in an utterly confused condition that feudal rulers targeted at vanquishing others and unifying the empire again (Kupperman 2001, p. 59). Confucius had objection to never-ending wars, as reflected in a little story that when Duke Ling of Wei²⁶⁶ asked Confucius about military strategies, he replied, “Of ritual affairs, I have heard some; of military affairs, I have learnt nothing” and he left Wei the following day²⁶⁷ (*The Analects* 1997b, translated by Huang, p. 152, Book Fifteen, paragraph 15.1). He did not agree to imposing heavy tax policies and other measures to take people’s advantages, either, and he even expelled a tax collector from his studentship (Gupta 1998, p. 549):

The Ji family were richer than the duke of Zhou, and yet Ran Qiu²⁶⁸, who acted as their tax collector, worked to enrich them even further.

²⁶⁴ 大宰問於子貢曰：「夫子聖者與！何其多能也？」子貢曰：「固天縱之將聖，又多能也。」子聞之曰：「大宰知我乎？吾少也賤，故多能鄙事。君子多乎哉？不多也！」

²⁶⁵ 子曰：「吾十有五而志於學，三十而立。...」

²⁶⁶ 衛靈公 (*wèi líng gōng*)

²⁶⁷ 衛靈公問陳於孔子。孔子對曰：「俎豆之事，則嘗聞之矣；軍旅之事，未之學也。」明日遂行。

²⁶⁸ 冉求 (*rǎn qiú*); a student of Confucius.

The Master said, This man [i.e. Ran Qiu] is no follower of mine! You young men, sound the drum and attack him — you have my permission!²⁶⁹ (*The Analects* 2007, translated by Watson, p. 74, Book Eleven, paragraph 17)

In terms of politics, Confucius believed that the Heaven had assigned a personal task to him to improve the world (Lai 2001b, p. 144). To look for remedies for rectification of the then social and political disorders, he held that it was necessary to restore those long-established values and norms (K.-S. Lee 1995a, p. 149). His ethics lies on the Way of Heaven (*tian dao*²⁷⁰) to set up standards for a government at the top tier of a ruling hierarchy, and the government in turn established behavioural codes for people at the hierarchical bottom (Terkel and Duval 1999, p. 49). He tried therefore to seek political appointments with a target to implement his ideals (K.-S. Lee 1995b, p. 151). Confucius's political influence in the State of Lu was, however, limited and he travelled around different states in neighbourhood with his students, with a continuous hope to put his ideal government model in practice (Ebrey 2010, p. 42). Such a travel lasted for fourteen years but no states had had real interests in Confucius's political philosophy, nor could he get any employment with significant authority to put his theory in practice (Huang in his translation work; see *The Analects* 1997b, p. 195). Being disappointed in politics and having encountered a few dangerous experiences, Confucius returned to his birthplace when he was sixty-eight years old and died five years later (Ni 2013, p. 27). At last, despite his failure to persuade various states to follow this ideal of humane governments, Confucius had no doubt on his own philosophies but presumed that it was the Heaven's arrangement to have failed him (Ding 1997, pp. 184-185):

The Master said, No one understands me — [*sic*] isn't that so?
Zigong²⁷¹ said, Why do you suppose that no one understands you?
The Master said, I bear no grudge against Heaven; I do not blame others. I study affairs close at hand and try to become adept in higher matters. Perhaps it is Heaven that understands me!²⁷² ... If the Way is destined to proceed, that is a matter of fate. And if the Way is

²⁶⁹ 季氏富於周公，而求也為之聚斂而附益之。子曰：「非吾徒也。小子鳴鼓而攻之，可也。」

²⁷⁰ 天道 (*tiān dào*)

²⁷¹ 子貢 (*zīgòng*); a student of Confucius.

²⁷² 子曰：「莫我知也夫！」子貢曰：「何為其莫知子也？」子曰：「不怨天，不尤人。下學而上達。知我者，其天乎！」

destined to fail, that too is fate.²⁷³ ... (*The Analects* 2007, translated by Watson, pp. 101-102, Book Fourteen, paragraphs 37-38)

In the matter of education, Confucius was the founder of the Confucian school (Hamburger 1959, p. 238). He was also the first-ever private educator in the history of China to teach a vast number of students (Fung 1948, p. 39), as before he set up a private school, there were only public schools (Liu et al. 2000, p. 3). According to *Sima Qian*²⁷⁴, the author of *The Records of the Grand Historian*²⁷⁵, Confucius had three thousand students, and among them, seventy-two were brilliant and mastered his teaching of *Six Arts*²⁷⁶ (or *Six Classics*²⁷⁷) (Zhang 2000, Chapter of the “Hereditary House of Confucius”, p. 1184), i.e. ritual, music, archery, driving a chariot, classics, and mathematics (Zhao 2013, p. 13). *The Book of Zhuangzi*²⁷⁸ recorded short dialogues between Confucius and *Laozi*²⁷⁹ about the *Six Classics*:

Confucius said to Lao Tan²⁸⁰ [i.e. *Laozi*], “I have been studying the Six Classics — the Odes, the Documents, the Ritual, the Music, the Changes, and the Spring and Autumn, for what I would call a long time, and I know their contents through and through. But I have been around to seventy-two different rulers with them, expounding the ways of the former kings and making clear the path trod by the dukes of Chou and Shao, and yet not a single ruler has found anything to excite his interest. How difficult it is to persuade others, how difficult to make clear the Way!”

Lao Tzu²⁸¹ [i.e. *Laozi*] said, “It’s lucky you didn’t meet with a ruler who would try to govern the world as you say. The Six Classics are the old-worn paths of the former kings — they are not the thing which walked the path. What you are expounding are simply these paths. Paths are made by shoes that walk them, they are by no means the shoes themselves!

²⁷³ 子曰：「道之將行也與？命也。道之將廢也與？命也。」

²⁷⁴ 司馬遷 (*sīmǎ qiān*)

²⁷⁵ 《史記》(*shǐ jì*)

²⁷⁶ 六藝 (*liù yì*)

²⁷⁷ 六經 (*liù jīng*)

²⁷⁸ 《莊子》(*zhuāng zǐ*)

²⁷⁹ 老子 (*lǎo zǐ*)

²⁸⁰ 老聃 (*lǎo dān*); another name of *Laozi* (老子 *lǎo zǐ*).

²⁸¹ Wade-giles transcription of *Laozi*.

“The white fish hawk has only to stare unblinking as its mate for fertili[s]ation to occur. With insects, the male cries on the wind above, the female cries on the wind below, and there is fertili[s]ation. The creature called *lei* is both male and female and so it can fertilise itself. Inborn nature cannot be changed, fate cannot be altered, time cannot be stopped, the Way cannot be obstructed. Get hold of the Way and there’s nothing that can’t be done; lose it and there’s nothing that *can* be done.”

Confucius stayed home for three months and then came to see Lao Tan once again. “I’ve got it,” he said. “The magpie hatches its young, the fish spit out their milt, the slim-waisted wasp has its stages of transformation, and when baby brother is born, big brother howls. For a long time now I have not been taking my place as a man along with the process of change. And if I do not take my own place as a man along with the process of change, how can I hope to change other men?”

Lao Tzu said, “Good, Ch’iu²⁸² — now you’ve got it!”²⁸³

(*The Book of Zhuangzi* 1968, translated by Watson, Chapter Fourteen, pp. 165-167; footnote omitted; emphases added by the translator)

In fact, Confucius embedded new meanings to the traditional six arts, as he believed that these arts could inculcate his students with capabilities of being leaders in society (Lee 2003, p. 90).

As regards Confucius’s contribution to Chinese classics, Confucius taught not only *Six Arts*. It is a general belief that he also authored or edited a number of classics, including *The Spring and Autumn Annals*²⁸⁴, ten commentaries (or “ten

²⁸² 丘 (*qiū*); another name of Confucius.

²⁸³ 孔子謂老聃曰：「丘治《詩》、《書》、《禮》、《樂》、《易》、《春秋》六經，自以為久矣，孰知其故矣，以奸者七十二君，論先王之道而明周、召之跡，一君無所鈎用。甚矣夫！人之難說也，道之難明邪！」老子曰：「幸矣，子之不遇治世之君也！夫六經，先王之陳跡也，豈其所以跡哉！今子之所言，猶迹也。夫迹，履之所出，而迹豈履哉！夫白鵠之相視，眸子不運而風化；蟲，雄鳴於上風，雌應於下風而風化。類自為雌雄，故風化。性不可易，命不可變，時不可止，道不可壅。苟得其道，無自而不可；失焉者，無自而可。」孔子不出三月，復見，曰：「丘得之矣。烏鵲孺，魚傅沫，細要者化，有弟而兄啼。久矣夫，丘不與化為人！不與化為人，安能化人！」老子曰：「可。丘得之矣。」

²⁸⁴ 《春秋》(*chūn qiū*)

wings”) of *The Book of Changes*²⁸⁵, *The Book of Odes*²⁸⁶ (alternatively *The Book of Songs*, *The Book of Poetry*, *The Book of Poems*, *The Book of Documents*²⁸⁷ (also entitled *Shangshu*²⁸⁸, *The Book of History*²⁸⁹, *Shujing*²⁹⁰), *Li Chi*²⁹¹ (or *The Book of Rites*), and *The Book of Music*²⁹² (S.-h. Tan 2014a, p. 345), though some modern Chinese scholars ever challenged if he had really written or edited these classical manuscripts (Chan 1963, p. 18). *The Records of the Grand Historian* contained a summary about *Six Arts* and these classics as follows:

Confucius said, “All *Six Arts* help to govern. *The Book of Rites* helps to regulate men, the *Book of Music* brings about harmony, the *Book of Documents* guides activities, the *Book of Poems* passes meanings on, the *Book of Change* reveals supernatural transformation, and the *Spring and Autumn Annals* shows what is right.”²⁹³ (Wu 2013, p. 54)

Confucianism

Confucianism in Chinese is 儒家 (*ru jia*²⁹⁴), where 儒 (*ru*) in the period of pre-1,000 B.C.E. was originally referred to those religious priests cum experts in rituals (Nadeau 2013, p. 23). At the time of Confucius, *ru* was a generic name for scholars and educators (Liu et al. 2000, p. 3). *Jia* literally means in Chinese a family and its extended meaning refers to a group of people sharing similar ideals or relationships (Yao 2000, p. 27). *Ru jia* collectively means a school of *ru* (Ni 2017, p. 177). If Confucianism is understood as a school of thought fully established by Confucius, the current translation of Confucianism as *ru jia* in Chinese may be misleading, as Confucius saw himself as a man who transmitted inherited traditions instead of having developed a new school (Chan 2008, p. 63).

²⁸⁵ 《易經》 (*yì jīng*)

²⁸⁶ 《詩經》 (*shī jīng*)

²⁸⁷ 《尚書》 (*shàng shū*)

²⁸⁸ Ditto.

²⁸⁹ 《書經》 (*shū jīng*)

²⁹⁰ Ditto.

²⁹¹ 《禮記》 (*lǐ jì*)

²⁹² 《樂經》 (*lè jīng*)

²⁹³ 「孔子曰：六藝於治一也。禮以節人，樂以發和，書以道事，詩以達意，易以神化，春秋以道義。」

²⁹⁴ 儒家 (*ru jiā*)

Confucianism is a major school of thought in China, treating self-cultivation as the key to social and political orders (K.-S. Lee 1995a, pp. 148-149), where self-cultivation signifies a “self-reflective understanding of the self” (C.-y. Cheng 2004, p. 125). Confucianism has been deeply rooted in the moral teachings of China for over 2,500 years, with impacts not only on students in ancient China who would like to pass civil-service imperial examinations to attain bureaucratic appointments, but also on illiterates like peasants (S. Li 1999, p. 121). Suzuki (1914, p. 49) regarded Confucianism highly and tried to explain this phenomenon:

Whatever influence might have been exercised by other scholars upon Chinese culture, modes of thinking, and social life, they were all out-vied by Confucianism, which has been the choice of the people — especially of the middle, learned, and official classes. The reason — or at least one of the principal reasons — why Confucius came to be so honoured and distinguished by the Chinese as their national teacher was due to his common-sense ethics based on humanism and devoid of any mystical or supernatural agency. The Chinese are a [*sic*] sober-minded people, and liked Confucius in preference to all other philosophers.

Confucianism is the “oldest and most revered philosophy” in China, but it is not a philosophy with a well-defined scope or definition (Goldin 2011, p. 1). Sivin understood this well and wrote vividly in the foreword of a book entitled *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China* (Elman 1984, Foreword, p. xiii), “It is hard to think of any ideas responsible for more fuzziness in writing about China than the notion that Confucianism is one thing. The word is freely to lump together any number of quite different things ...”. Reid (2011, p. 137) described its wide coverage succinctly, “Confucianism is the commingling of religion, of philosophy, of ethics, and of the science of politics”. Though the word “religion” appeared in Reid’s quote, when the Jesuits introduced Confucianism to Europe, they did not present it as a religion but a set of rational and secular ethical codes (Alitto 2015, p. 3). Confucianism is not a religion, despite that its philosophy and ethics have influenced people’s relationships at individual, communal and national levels in especially East Asia for more than twenty centuries (Kapoor and Gupta 1998, p. 93). Some people classify Confucianism into three categories (Mou 2009, p. 31):

- (a) “Philosophical Confucianism” to denote the tradition of Confucian scholars such as Confucius, Mencius, *Xunzi*²⁹⁵ (circa 298-238 B.C.E.), *Zhu Xi*²⁹⁶ (1130-1200), and *Wang Yangming*²⁹⁷ (1472-1529);
- (b) “Politicalised Confucianism” to refer to the official ideology of *Dong Zhongshu*²⁹⁸ and other Confucians which commenced in the Han Dynasty²⁹⁹; and
- (c) “Popular Confucianism” to indicate the public’s general beliefs, e.g. domestic values, perseverance, education, and even superstitions, which may not be easily differentiated with other beliefs such as Buddhism and Daoism.

In Confucianism, it is a belief that people come from heaven and its philosophy focused on the connection between heaven (*tian*³⁰⁰), earth (*di*³⁰¹) and people (*ren*³⁰²), commonly abbreviated as between heaven and human beings (*tian ren*³⁰³), to explain natural and social circumstances (Yao 2003a, p. 5). Heaven and people are not two separate principles but one, referring to as the Unity of Heaven and man (*tian ren he yi*³⁰⁴) (Tang 2015, p. 244). The Way of Heaven (*tian dao*³⁰⁵) governed the Way of Humanity (*ren dao*³⁰⁶) and provided ethics for gentleman (*junzi*³⁰⁷) and petty man (*xiao ren*³⁰⁸) respectively (Hwang 2001). Such a unity is not about secular “humanism” but “cosmo-humanism” (Lai 2001a, p. 133). In the book of *Zhongyong*³⁰⁹, it states,

²⁹⁵ 荀子 (*xúnzǐ*)

²⁹⁶ 朱熹 (*zhū xī*)

²⁹⁷ 王陽明 (*wáng yángmíng*)

²⁹⁸ 董仲舒 (*dǒng zhòngshū*)

²⁹⁹ 漢代 (*hàn dài*)

³⁰⁰ 天 (*tiān*)

³⁰¹ 地 (*dì*)

³⁰² 仁 (*rén*)

³⁰³ 天仁 (*tiān rén*)

³⁰⁴ 天人合一 (*tiān rén hé yī*)

³⁰⁵ 天道 (*tiān dào*)

³⁰⁶ 仁道 (*rén dào*)

³⁰⁷ 君子 (*jūnzǐ*)

³⁰⁸ 小人 (*xiǎo rén*)

³⁰⁹ 《中庸》(*zhōngyōng*); usually translated as *The Doctrine of the Mean* in English, but such translation is contestable (see, for example, Yu 2010a, p. 6797)

What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH *of duty*; the regulation of this path is called INSTRUCTION. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, not till he hears things, to be apprehensive. There is nothing more visible than what is secret, and nothing more than what is minute. Therefore the superior man is watchful over himself, when he is alone. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root *from which grow all the human actions* in the world, and this HARMONY is the universal path *which they all should pursue*. Let the state of equilibrium and harmony exist in perfection, and a happy order will prevail through heaven and earth, and all things will be nourished and flourish.³¹⁰ (see *The Four Books* 1971, translated by Legge, pp. 383-385, *Zhongyong*, Chapter I, paragraphs 1-5; emphases added by the translator)

There are important conceptions in Confucianism. A brief account is given below.

The Way (*dao*³¹¹)

The Way (*dao* or *tao*), a term easily confused with Daoism, is an important conception subject to debates within and between different traditional Chinese philosophies (Wong 2012, pp. 68-69). In Confucianism, the Way (*dao*) is one of the two important concepts, with virtue (*de*³¹²) being the other (K.-S. Lee 1995a, p. 149). The Way (*dao*) bears different meanings: (a) path or road literally, (b) “the right way to do something,” or “the order that comes from doing things in the right way”, (c) “a linguistic account of a way to do something”, or “to give a linguistic account”, and (d)

³¹⁰ 「天命之謂性，率性之謂道，修道之謂教。道也者，不可須臾離也，可離非道也。是故君子戒慎乎其所不睹，恐懼乎其所不聞。莫見乎隱，莫顯乎微。故君子慎其獨也。喜怒哀樂之未發，謂之中；發而皆中節，謂之和；中也者，天下之大本也；和也者，天下之達道也。致中和，天地位焉，萬物育焉。」

³¹¹ 道 (*dào*)

³¹² 德 (*dé*)

“a metaphysical entity responsible for the way things act” (Van Norden 2002a, p. 24). It is also referred to as a way of final concern or the way the cosmos functions (Sommer 2003a, p. 177). *The Great Learning*³¹³ has defined the Way (*dao*) in a practical manner as follows (Pei and Forêt 2018, p. 865):

What is the Great Learning teaches, is — [*sic*] to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in *the Great Learning*.³¹⁴ (*The Four Books* 1971, translated by Legge, pp. 356-357, *The Great Learning*, Chapter II, paragraphs 1-3; emphases added by the translator; paragraph numbers omitted)

It is a Confucian belief that heaven is the origin of all values and has its Way (*dao*³¹⁵), i.e. the Way of Heaven (*tian dao*³¹⁶), to administer the cosmos to fix malpractices and to cultivate things to grow (Wong 2012, pp. 69-70). The heaven (*tian*) would like people to attain the Way (*dao*), and Confucius was a teacher of the Way (*dao*) as recorded in a dialogue in *The Analects* between a few Confucius’s students and a border guardian after Confucius lost his public office (Cline 2009, p. 109). The guardian told the students, “Gentlemen, why worry about the loss? Long indeed has the empire lost the Way! Heaven shall use the Master as a wooden bell”³¹⁷, where the “wooden bell” is a metaphor of a great teacher to edify people (*The Analects* 1997b, translated by Huang, p. 66, Book Three, paragraph 3:24 and Footnote 4). Confucius did not teach things beyond human control but put his efforts on those within human control, as Zigong³¹⁸ said, “The Master’s cultural brilliance is something that is

³¹³ 《大學》 (*dàxué*)

³¹⁴ 「大學之道在明明德，在親民，在止於至善。知止而后有定，定而后能靜，靜而后能安，安而后能慮，慮而后能得。物有本末，事有終始。知所先後則近道矣。」

³¹⁵ 道 (*dào*)

³¹⁶ 天道 (*tiān dào*)

³¹⁷ 「二三子，何患於喪乎？天下之無道也久矣，天將以夫子為木鐸。」

³¹⁸ 子貢 (*zīgòng*); a student of Confucius.

readily heard about, whereas one does not get to hear the Master expounding upon the subjects of human nature or the Way of Heaven”³¹⁹ (*The Analects* 2003, translated by Slingerland, pp. 44-45. Book Five, paragraph 5.13 and the translator’s annotations).

The Way (*dao*) is important in Confucianism, as the Master said, “Hear the Way in the morning, and it won’t matter if you die that evening”³²⁰ (*The Analects* 2007, translated by Watson, p. 33, Book Four, paragraph 8). The Way (*dao*) is a main metaphor for the overriding principle for perfection (Patt-Shamir 2005, p. 137). The word *dao* itself is expanded, not just meaning a road or a path, but as the Way in presence all over the cosmos and the Way (*dao*) is the foundation of Confucianism to sustain the harmony of a society (Yao 2000, pp. 139-140). The Way (*dao*) is not to foreordain thoughts of people, as the Master said, “A person can enlarge the Way, but the Way cannot enlarge a person”³²¹ (*The Analects* 2007, translated by Watson, p. 109, Book Fifteen, paragraph 29). He asked people to “set [their] sights on the Way, base [themselves] on virtue, rely on humaneness, relax with the arts”³²² (*The Analects* 2007, translated by Watson, p. 48, Book Seven, paragraph 6), as the Way (*dao*) brings peace and helps improve a society:

When the Master visited Wucheng, he listened to the music of stringed instruments and a chorus. A smile came to his face, and he said, To cut up a chicken, why use an ox-cleaver?

Ziyou³²³ replied, In the past I have heard you say, Master, that when the gentleman studies the Way, he learns to love others, and when the petty man studies the Way, he becomes easy to employ.

The Master said, You young man, what Yan (Ziyou) says is right. My earlier remark was just meant as a joke.³²⁴ (*The Analects* 2007, translated by Watson, p. 120, Book Seventeen, paragraph 4; footnote omitted)

³¹⁹ 子貢曰：「夫子之文章，可得而聞也；夫子之言性與天道，不可得而聞也。」

³²⁰ 子曰：「朝聞道，夕死可矣！」

³²¹ 子曰：「人能弘道，非道弘人。」

³²² 子曰：「志於道，據於德，依於仁，游於藝。」

³²³ 子游 (*zīyóu*); a student of Confucius.

³²⁴ 子之武城，聞弦歌之聲，夫子莞爾而笑曰：「割雞焉用牛刀？」子游對曰：「昔者，偃也聞諸夫子曰：『君子學道則愛人；小人學道則易使也。』」子曰：「二三子！偃之言是也；前言戲之耳！」

For improvement of a society, Confucius ever taught, “In a state that has the Way, show yourself; if it is not, then go into reclusion”³²⁵ (*The Analects* 2003, translated by Slingerland, p. 82, Book Eight, paragraph 8.13). However, when a government was not good, Confucius had not abandoned the society and enjoyed personal happiness as a recluse in practice, and other contemporary recluses ridiculed him as “the one who knows that what he does is impossible and yet persists anyway”³²⁶ (p. 169, Book Fourteen, paragraph 14.38; see Chen 2010, p. 190).

Virtue (*de*³²⁷)

Virtue (*de*) in general gives a feel of moral excellence and in Confucianism, it is about “moral charisma” as best manifested by gentleman (*junzi*³²⁸) (Chan 2011, p. 134). Confucian virtue (*de*) is an important concept in addition to the Way (*dao*) (K.-S. Lee 1995a, p. 149), with an emphasis on personal cultivation of virtues (Cua 1998, p. 269). Virtue (*de*) is one’s passion and beliefs in the inner life (Wang 1997, p. 646), possibly reflected in three aspects: (a) personal virtue (*pinde*³²⁹), (b) humane virtue (*rende*³³⁰), and (c) graceful virtue (*ende*³³¹) (Zhao et al. 1995, p. 701).

Personal virtue (*pinde*) refers mainly to self-cultivation as per Confucius’s teachings in *The Analects*, where the Master said,

That I failed to cultivate Virtue, that I failed to inquire more deeply into what I have learned, that upon hearing what is right I remain unable to move myself to do it, and that I prove unable to reform when I have something wrong — such potential failings are a source of constant worry in me.³³² (*The Analects* 2003, translated by Slingerland, p.64, Book Seven, paragraph 7.3)

³²⁵ 「天下有道則見，無道則隱。」

³²⁶ 「是知其不可而為之者」

³²⁷ 德 (*dé*)

³²⁸ 君子 (*jūnzǐ*)

³²⁹ 品德 (*pǐndé*)

³³⁰ 仁德 (*réndé*)

³³¹ 恩德 (*ēndé*)

³³² 子曰：「德之不修，學之不講，聞義不能徙，不善不能改，是吾憂也。」

Confucius elaborated that a virtuous person will not be alone, as “Virtue is never solitary, it always has neighbors”³³³ (*The Analects* 2003, translated by Slingerland, p. 37, Book Four, paragraph 4.25). He also added, “Those who possess Virtue will inevitably have something to say, whereas those who have something to say do not necessarily possess Virtue”³³⁴ (p. 155, Book Fourteen, paragraph 14.4). For humane virtue (*rende*³³⁵), Confucius gave an illustration, “One who rules through the power of Virtue is analogous to the Pole Star: it simply remains in its place and receives the homage of the myriad lesser star”³³⁶ (p. 8, Book Two, paragraph 2.1). The Master also added, “The gentleman cherishes virtue, whereas the petty person cherishes physical possessions. The gentleman thinks about punishments, whereas the petty person thinks about exemptions”³³⁷ (p. 33, Book Four, paragraph 4.11). In the sense of graceful virtue (*ende*), the Master said, “With what, then, would one requite kindness? Requite injury with uprightness, and kindness with kindness”³³⁸ (p. 167, Book Fourteen, paragraph 14.34).

To “[p]ut service first and reward last” is a way to practise and accumulate virtue³³⁹ (*The Analects* 2003, translated by Slingerland, p. 135, Book Twelve, paragraph 12.21). Confucius ever ranked his students who had performed excellently in various areas of his teachings:

VIRTUOUS CONDUCT: Yan Yuan³⁴⁰, Min Ziqian³⁴¹, Ran Boniu³⁴²,
 Zhonggong³⁴³
 SKILL IN LANGUAGE: Zai Wo³⁴⁴, Zigong³⁴⁵
 ADMINISTRATIVE ABILITY: Rau You³⁴⁶, Jilu³⁴⁷

³³³ 子曰：「德不孤，必有鄰。」

³³⁴ 子曰：「有德者，必有言。有言者，不必有德。」

³³⁵ 仁德 (*réndé*)

³³⁶ 子曰：「為政以德，譬如北辰，居其所而眾星共之。」

³³⁷ 子曰：「君子懷德，小人懷土；君子懷刑，小人懷惠。」

³³⁸ 子曰：「何以報德？以直報怨，以德報德。」

³³⁹ 「先事後得，非崇德與？」

³⁴⁰ 顏淵 (*yán yuān*), also named ; a student of Confucius.

³⁴¹ 閔子騫 (*mǐn zǐqiān*); a student of Confucius.

³⁴² 冉伯牛 (*rǎn bóniú*); a student of Confucius.

³⁴³ 仲弓 (*zhòng gōng*); a student of Confucius.

³⁴⁴ 宰我 (*zǎi wǒ*); a student of Confucius.

³⁴⁵ 子貢 (*zǐgòng*); a student of Confucius.

³⁴⁶ 冉有 (*rǎn yǒu*); a student of Confucius.

³⁴⁷ 季路 (*jì lù*); a student of Confucius.

CULTURAL ATTAINMENT: Ziyou³⁴⁸, Zixia^{349,350} (*The Analects* 2007, translated by Watson, p. 72, Book Eleven, paragraph 3; emphases added by the translator)

In practice, applications of Confucian virtue (*de*) are diverse. For people with shames, it is more important to help them cultivate an appropriate awareness of shame through the guidance and examples of virtue (*de*), thus nourishing their abilities to harmonise with others, rather than to use negative means such as shaming them (Barret 2015, p. 158), as the Master said,

Guide them with government orders, regulate them with penalties, and the people will seek to evade the law and be without shame. Guide them with virtue, regulate them with ritual, and they will have a sense of shame and become upright.³⁵¹ (*The Analects* 2007, translated by Watson, p. 20, Book Two, paragraph 3)

Filial piety (*xiao*³⁵²) is another example of the practice of virtue (*de*³⁵³), as the achievement of virtue (*de*) is allowable through ones' practising appropriate familial and social routines to cultivate their crucial deep-seated human affection such as love towards children and parents to facilitate them to establish normal relationship with others and live genuinely and peacefully (Fan 2007, pp. 507-508). Doing virtuous matters will make a virtuous person happy, as people understand that virtue (*de*) facilitates their transformation into a gentleman (*junzi*³⁵⁴) (Huang 2010(a), p. 18).

The Gentleman (*junzi*³⁵⁵)

Junzi was a Chinese term with a plain meaning of a ruler's child and such a term had been in existence well before the time of Confucius (Gardner 2003, p. 128). It is Confucius's main belief that every person admires the perfect goal to become a

³⁴⁸ 子游 (*zǐyóu*); a student of Confucius.

³⁴⁹ 子夏 (*zǐxià*); a student of Confucius.

³⁵⁰ 德行：顏淵，閔子騫，冉伯牛，仲弓。言語：宰我，子貢。政事：冉有，季路。文學：子游，子夏。

³⁵¹ 子曰：「道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格。」

³⁵² 孝 (*xiào*)

³⁵³ 德 (*dé*)

³⁵⁴ 君子 (*jūnzǐ*)

³⁵⁵ 君子 (*jūnzǐ*)

gentleman (*junzi*), being greater than the past and present of oneself and even better than others (Dawson 1915, p. 1). In Confucianism, a gentleman (*junzi*) is an ideal person demonstrating humaneness (*ren*³⁵⁶) and righteousness (*yi*³⁵⁷), as well as practising ritual propriety (*li*³⁵⁸) (Cua 2007, pp. 125-126). Gentlemen (*junzi*³⁵⁹) are “the virtuous of the virtuous” who practise the Five Confucian Virtues (*wu chang*³⁶⁰; see the discussion below) and other virtues continuously and persistently in their life time, and with personal attributes such as righteousness, perseverance in carrying out actions and duties, being slow in words, consistency in words and action, being filial to parents, amicable relations for others, not imposing on others what they would not like others to do to themselves, etc. (Ip 2009, p. 465). There are various translations of the term *junzi*, e.g. “exemplary person”, “noble person”, “superior person”, and “gentleman” (Hung 2016, p. 85). Liang Qichao³⁶¹ (1873-1929), a scholar in the late Qing Dynasty (1644-1912), was of the view that “gentleman” has the closest meaning of *junzi* in Chinese (Liang 1936, p. 13).

Confucius discussed a lot about the merits of a gentleman (*junzi*) in *The Analects* (Sommer 2003b, p. 312). For instance,

The Master said of Zichan³⁶², “Of the virtues that constitute the Way of the gentleman, he possessed four: in the way he conducted himself, he displayed reverence; in the way he served his superiors, he displayed respect; in the way he cared for the common people, he displayed benevolence; and in the way he employed the people, he displayed rightness.”³⁶³ (*The Analects* 2003, translated by Slingerland, p. 46, Book Five, paragraph 5.16)

A gentleman (*junzi*) has had a characteristic of being moderate in conduct and opinion, as observed by Waley in the translation work of *The Analects* (1992, p. 36). Confucius said, “It’s as bad to overdo as not to get there”³⁶⁴ (*The Analects* 1951,

³⁵⁶ 仁 (*rén*)

³⁵⁷ 義 (*yì*)

³⁵⁸ 禮 (*lǐ*)

³⁵⁹ 君子 (*jūnzǐ*)

³⁶⁰ 五常 (*wú cháng*)

³⁶¹ 梁啟超 (*liáng qǐchāo*)

³⁶² 子產 (*zǐchǎn*); a student of Confucius.

³⁶³ 子謂子產，「有君子之道四焉：其行己也恭，其事上也敬，其養民也惠，其使民也義。」

³⁶⁴ 「過猶不及。」

translated by Pound, p. 66, Book Eleven, paragraph XV). In the book of *Zhongyong*, this characteristic is elaborated,

Chung-nî³⁶⁵ said, ‘The superior man *embodies* the course of the Mean; the mean man acts contrary to the course the Mean. The superior man’s embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man’s acting contrary to the course of the Mean is because he is a mean man, and has no caution.’³⁶⁶ ... ‘Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it!’³⁶⁷ (*The Four Books* 1971, translated by Legge, p. 386, *Zhongyong*, Chapter II, paragraphs 1-2; p. 387, Chapter III)

Mencius further explained the importance of being moderate and said, “Confucius was a man who never went beyond reasonable limits”³⁶⁸ (*Mencius* 1984, translated by Lau, p. 161, Book IV, Part B, paragraph 10). Mencius thought that every person could become a gentleman (*junzi*³⁶⁹) but the public do not usually realise this potential (Van Norden 2004, p. 149).

People have to learn the Way (*dao*) to become a gentleman (*junzi*). Commitments and efforts are necessary as a gentleman (*junzi*) will face miscellaneous difficulties in life (Li 2003, p. 147). Confucius mentioned personal requirements for a gentleman (*junzi*) in *The Analects*,

A gentleman (*junzi*) takes care in nine circumstances:

- (a) when looking, to see clearly;
- (b) when listening, to hear distinctly;
- (c) in his expression, to be amiable;
- (d) in his attitude, to be deferential;
- (e) in his speech, to be loyal;
- (f) when on duty, to be respectful;
- (g) when in doubt, to question;

³⁶⁵ Chung-nî (仲尼 *zhòng nî*); another name of Confucius.

³⁶⁶ 仲尼曰：「君子中庸，小人反中庸。君子之中庸也，君子而時中；小人之中庸也，小人而無忌憚也。」

³⁶⁷ 子曰：「中庸其至矣乎！民鮮能久矣！」

³⁶⁸ 孟子曰：「仲尼不為已甚者。」

³⁶⁹ 君子 (*jūnzǐ*)

- (h) when angry, to ponder the consequences;
- (i) when gaining an advantage, to consider if it is fair.³⁷⁰

(*The Analects* 1997a, translated by Leys, p. 83, Chapter 16, paragraph 16.10)

More are recorded in the book of *Zhongyong*,

How great is the path proper to the sage!

Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven.

All complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanour.

It waits for the proper man, then it is trodden.

Hence it is said, 'Only by perfect virtue can the perfect path, in all its course, be made a fact.'

Therefore, the superior man honours his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

Thus, when occupying a high situation, he is not proud, and in a low situation, he is not insubordinate. When the kingdom is well-governed, he is sure by his words to rise; and when it is ill-governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the *Book of Poetry*, — [sic] 'Intelligence is he and prudent, and so preserves his person?'³⁷¹ (*The Four Books* 1971, translated by Legge, pp. 422-423, *Zhongyong*, Chapter XXVII)

³⁷⁰ 孔子曰：「君子有九思：視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見得思義。」

³⁷¹ 大哉！聖人之道！洋洋乎，發育萬物，峻極於天。優優大哉！禮儀三百，威儀三千，待其人而後行。故曰：「苟不王德，至道不凝焉。」故君子尊德性而道問學，致廣大而盡精微，極高明而道中庸。溫故而知新，敦厚以崇禮。是故，居上不驕，為下不倍。國有道，其言足以興，國無道，其默足以容。《詩》曰：「既明且哲，以保其身。」其此之謂與！

Just learning is insufficient and it is essential for people to put the Way (*dao*) into practice to become gentlemen (*junzi*³⁷²). Confucius said,

The gentleman schemes for the Way; he does not scheme for food. You might work the fields and still at times encounter hunger; you might study and at times acquire an official stipend. But the gentleman worries about the Way; he does not worry about poverty.³⁷³ (*The Analects* 2007, translated by Watson, p. 110, Book Fifteen, paragraph 32)

Wealth and eminence are what people desire, but if one can't get them by means that accord with the Way, one will not accept them. Poverty and low position are what people hate, but if one can't avoid them by means that accord with the Way, one will not reject them. If the gentleman rejects humaneness, how can he be worthy of the name of gentleman? The gentleman never departs from humaneness even for the space of a meal — in confusion and distress he holds fast to it; stumbling, faltering, he holds fast to it.³⁷⁴ (*The Analects* 2007, translated by Watson, p. 32, Book Four, paragraph 5)

Mencius, who shared Confucius's political philosophy as well as that of mind and human nature (Bloom 2011, p. 58), elaborated the latter's teaching by advising the significance of practising the Way (*dao*³⁷⁵),

Poverty does not constitute grounds for taking office, but there are times when a man takes office because of poverty. To have someone to look after his parents does not constitute grounds for marriage, but there are times when a man takes a wife for the sake of his parents. A man who takes office because of poverty chooses a low office in preference to a high one, an office with a small salary to one with a large salary. In such a case, what would be a suitable position to choose? That of a gatekeeper or of a watchman. Confucius was once a minor official in charge of stores. He said, "All I have to do is to

³⁷² 君子 (*jūnzǐ*)

³⁷³ 子曰：「君子謀道不謀食；耕也，餒在其中矣；學也，祿在其中矣。君子憂道不憂貧。」

³⁷⁴ 子曰：「富與貴，是人之所欲也；不以其道得之，不處也。貧與賤，是人之惡也；不以其道得之，不去也。君子去仁，惡乎成名。君子無終食之間違仁，造次必於是，顛沛必於是。」

³⁷⁵ 道 (*dào*)

keep correct records.” He was once a minor official in charge of sheep and cattle. He said, “All I have to do is to see to it that the sheep and cattle grow up to be strong and healthy.” To talk about lofty matters when in a low position is a crime. But it is equally shameful to take one’s place at the court of a prince without putting the Way into effect.³⁷⁶ (*Mencius* 1984, translated by Lau, pp. 211-213, Book V, Part B, paragraph 5)

To practice the Way (*dao*) to become a gentleman (*junzi*³⁷⁷), individual self-cultivation and virtue is necessary, both as an internal standard for personal conduct and as an external means through which a proper societal order could be achieved (Huff 2016, pp. 428-429), as illustrated in the following teaching in *The Analects*:

Tzu-lu³⁷⁸ asked about the qualities of a true gentleman. The Master said, [*sic*] He cultivates in himself the capacity to be diligent in his tasks. Tzu-lu said, Can he not go further than that? The Master said, He cultivates in himself the capacity to ease the lot of other people. Tzu-lu said, Can he not go further than that? The Master said, He cultivates in himself the capacity to ease the lot of the whole populace. If he can do that, could even Yao³⁷⁹ or Shun³⁸⁰ find cause to criticize him?³⁸¹ (*The Analects* 1992, translated by Waley, pp. 191-192, Book XIV, paragraph 45; footnotes omitted)

³⁷⁶ 孟子曰：「仕非為貧也，而有時乎為貧；娶妻非為養也，而有時乎為養。為貧者，辭尊居卑，辭富居貧。辭尊居卑，辭富居貧，惡乎宜乎？抱關擊柝。孔子嘗為委吏矣，曰『會計當而已矣』。嘗為乘田矣，曰『牛羊茁壯，長而已矣』。位卑而言高，罪也；立乎人之本朝，而道不行，恥也。」

³⁷⁷ 君子 (*jūnzǐ*)

³⁷⁸ 子路 (*zǐlù*); a student of Confucius.

³⁷⁹ 堯 (*yáo*), Emperor Yao, one of the Three Sovereigns and Five Emperors (三皇五帝 (*sān huáng wǔ dì*)) in ancient China.

³⁸⁰ 舜 (*shùn*), Emperor Shun (successor of Emperor Yao), a legendary highly praised leader in ancient China.

³⁸¹ 子路問「君子」。子曰：「修己以敬。」曰：「如斯而已乎？」曰：「修己以安人。」曰：「如斯而已乎？」曰：「修己以安百姓。修己以安百姓，堯舜其猶病諸。」

In addition, people need to know how to choose an appropriate role model if they would like to progress towards sagehood. *Zhu Xi*³⁸² and *Lu Zuqian*³⁸³ quoted the teaching of *Cheng Hao*³⁸⁴ in their edited book, *Reflections on Things at Hand*³⁸⁵,

Mencius' natural endowment is on a very high level. For students who want to learn from him, there is nothing to hold on to. They should learn from [Yan Hui]. As a way to enter into sagehood, his learning is nearer at hand and there are in it definite places for the student [*sic*] to make his efforts.³⁸⁶ (Zhu and Lu, 1967, p. 49, Book II, paragraph 18; footnote omitted)

Five Confucian Virtues (*wu chang*³⁸⁷)

The Way of Heaven (*tian dao*³⁸⁸) and the Way of Humanity (*ren dao*³⁸⁹) in practice mean harmonious practices of five Confucian constant virtues: humaneness (*ren*³⁹⁰), ritual propriety (*li*³⁹¹), righteousness (*yi*³⁹²), wisdom (*zhi*³⁹³), and trustworthiness (*xin*³⁹⁴) (Thacker 2003a, p. 660). These virtues are collectively termed Five Confucian Virtues (*wu chang*³⁹⁵) and they work together to help people reach the status of a gentleman (*junzi*³⁹⁶) (Miles and Goo 2013, p. 30). Two renowned Neo-Confucian brothers in the Northern Song Dynasty³⁹⁷ (960-1127), namely *Cheng*

³⁸² 朱熹 (*zhū xī*)

³⁸³ 呂祖謙 (*lǚ zǔqiān*)

³⁸⁴ 程顥 (*chéng hào*)

³⁸⁵ 《近思錄》 (*jìn sī lù*)

³⁸⁶ 「孟子才高，學之無可依據。學者當學顏子，入聖人為近，有用力之處。」

³⁸⁷ 五常 (*wú cháng*)

³⁸⁸ 天道 (*tiān dào*)

³⁸⁹ 仁道 (*rén dào*)

³⁹⁰ 仁 (*rén*)

³⁹¹ 禮 (*lǐ*)

³⁹² 義 (*yì*)

³⁹³ 智 (*zhì*)

³⁹⁴ 信 (*xìn*)

³⁹⁵ 五常 (*wú cháng*)

³⁹⁶ 君子 (*jūnzǐ*)

³⁹⁷ 北宋 (*běi sòng*); the Northern Song Dynasty was the first era of the Song Dynasty, with the Southern Song Dynasty being the second era.

Hao³⁹⁸ (1032-1085) and Cheng Yi³⁹⁹ (1033-1107), summarised the meaning of these five virtues in a book entitled the *Cheng Brothers' Yishu*⁴⁰⁰ (with a translation as the *Extant Works of the Cheng Brothers*), which is a collection of the brothers' writings compiled by their students,

[Humanness (*ren*)] implies impartiality ...; [righteousness (*yi*)] means what is proper ...; [ritual propriety (*li*)] means to distinguish; wisdom [(*zhi*)] means to know; and trustworthiness [(*xin*)] means 'that is the case.' All ten thousand things have their nature. These five are the constant natures.⁴⁰¹ (Cheng and Cheng 1987, Chapter 9, p. 698-85; translated in Huang 2003, p. 458)

(i) *Humaneness (ren)*⁴⁰²

Humaneness (*ren*) is the cardinal teaching of Confucius, pertaining to relationship among people, the virtue of gentleman (*junzi*⁴⁰³), loyalty to conscience, affection and love (Yeung 2003, p. 108). It is Confucius's belief that humaneness (*ren*) is the most important guide to human actions, facilitating people to become human entirely (Koller 2002, pp. 271-273), as the Master said, "In matters of humaneness, do not defer even to your teacher"⁴⁰⁴ (*The Analects* 2007, translated by Watson, p. 110, Book Fifteen, paragraph 36). Humaneness (*ren*) is the complete embrace of all separate virtues and achievement of human excellence (Schwartz 1985, p. 75), and it is an "inalienable inner necessity" and one of the central social values of Confucianism, as well as the basis of social life (Chan and King 2017, p. 413).

The Chinese character of *ren* is 仁, literally means "two persons", where the strokes on the left, i.e. "亻", symbolise a standing man (Huang's notes in his translation work; see *The Analects* 1997b, p. 16) and are one of the basic structures of Chinese characters representing "persons", and those on the right, i.e. "二" means "two" (He 2007, p. 295). *Ren* was not a common Chinese word until the time of *The Analects* (Di Fiori and Rosemont 2017, p. 97). *Ren* is a Confucian concept with

³⁹⁸ 程顥 (*chéng hào*)

³⁹⁹ 程頤 (*chéng yí*)

⁴⁰⁰ 《二程遺書》(*èr chéng yí shū*)

⁴⁰¹ 「仁者，公也，人此者也；義者，宜也，權量輕重之極；禮者，別也（定分）；知者，知也；信者，有此者也。萬物皆有信，此五常性也。」

⁴⁰² 仁 (*rén*)

⁴⁰³ 君子 (*jūnzǐ*)

⁴⁰⁴ 子曰：「當仁不讓於師。」

various translations in English, with examples like “humaneness”, “benevolence”, “compassion” (Chan and King 2017, pp. 412-413), “love”, “altruism”, “tenderness”, “charity”, “human-heartedness”, “perfect virtue”, “goodness”, and “human excellence” (Li 2008, p. 177), etc. Zhang (2010, p. 55) argued that in respect of personal ethics, *ren* being the highest moral goal “must be understood to mean ‘humanity’” and in terms of government matters, the significance of *ren* was reduced to “benevolence”. In the opinion of Yu (2010b), it is problematic to translate *ren* as “benevolence”, “humanity (or humanness)”, or “good” as *ren* bears different senses in general and in *The Analects*. Rosemont (2016, p. 51, Footnote 33) preferred using “human kindness”, rather than “benevolence”, “human heartedness” or “manhood-at-its-best”, as the translation of *ren* to capture the original Chinese spirit. Ames (2011, p. 177) appreciated that the usual translations of *ren* were “benevolence” and “humaneness”, but he argued that whilst “humaneness” might mean an inborn human attribute, a person’s wish to attain *ren* perfectly is difficult to become reality. Rudebusch (2014, p. 456) thought otherwise that he favoured the use of “humanity” (in the sense of “humaneness”), as interpretations of this English word are as diverse as *ren* itself. In fact, translators have never attained a broad consensus for agreeing on an English word that best describes the concept of *ren* (Ni 2013, p. 29). As the focus of the current research is not about translations of ancient Chinese literature, for consistency, “humaneness” is used as the translation of *ren* in English in this thesis, unless other translations are specified in, for example, direct quotations from literature references.

In Confucianism, enriching in humaneness (*ren*⁴⁰⁵) is a process of spiritual enhancement (Ching 2003, p. 87). Humaneness may be “the virtue of [Confucian] virtues” (Kalton 2004, p. 187). In simple term, humaneness implies “loving men”⁴⁰⁶ (*The Analects* 1951, translated by Pound, p. 77, Book Twelve, Chapter XXII, paragraph 1) and in practice, it may mean helping others to understand and attain virtues, as per Confucius’s teaching below:

Zigong⁴⁰⁷ said, [*sic*] If someone could spread bounty abroad among the people and rescue the populace, how would that be? Could that be called humaneness? The Master said, Why bring humaneness into the discussion? If you must have a label, call the man a sage. Even Yao⁴⁰⁸ and Shun⁴⁰⁹ had trouble doing that much. The human person

⁴⁰⁵ 仁 (*rén*)

⁴⁰⁶ 「愛人」

⁴⁰⁷ 子貢 (*zīgòng*); a student of Confucius.

⁴⁰⁸ 堯 (*yáo*), Emperor Yao, one of the Three Sovereigns and Five Emperors (三皇五帝 (*sān huáng wǔ dì*)) in ancient China.

wants standing, and so he helps others to gain standing. He wants achievement, and so he helps others to achieve. To know how to proceed on the analogy of what is close at hand — this can be called the humane approach.⁴¹⁰ (*The Analects* 2007, translated by Watson, p. 46, Book Six, paragraph 30; with minor amendments to paragraphing)

The essential components of humaneness (*ren*) to form the core of virtue are loyalty (*zhong*⁴¹¹) and *shu*⁴¹² (de Bary 1991, p. 32), the latter being a concept translated diversely in English as empathy, sympathy or reciprocity, etc. (see Appendix B for more discussion). The Master said,

Shen (Master Zeng⁴¹³), my Way has one theme running throughout!

Master Zeng said, Yes.

After the Master left, the disciples asked, What did he mean?

Master Zeng said, The Master's Way consists of loyalty and reciprocity alone.⁴¹⁴ (*The Analects* 2007, translated by Watson, pp.33-34, Book Four, paragraph 15; footnote omitted)

In *The Analects*, Confucius's students asked about humaneness (*ren*⁴¹⁵), in addition to gentleman (*junzi*⁴¹⁶), ritual propriety (*li*), filial piety (*xiao*⁴¹⁷) and government (Chan 1995, Volume 4, p. 19), but Confucius discussed humaneness (*ren*) only in social contexts and for communication purposes (Liu 2017, p. 143):

⁴⁰⁹ 舜 (*shùn*), Emperor Shun (successor of Emperor Yao), a legendary highly praised leader in ancient China.

⁴¹⁰ 子貢曰：「如有博施於民而能濟眾，何如？可謂仁乎？」子曰：「何事於仁！必也聖乎！堯舜其猶病諸！夫仁者，己欲立而立人，己欲達而達人。能近取譬，可謂仁之方也已。」

⁴¹¹ 忠 (*zhōng*)

⁴¹² 恕 (*shù*)

⁴¹³ 曾參 (*zēng cān*); a student of Confucius. Others also named this student respectfully as 曾子 (*zēngzǐ*), i.e. Master Zeng.

⁴¹⁴ 子曰：「參乎！吾道一以貫之。」曾子曰：「唯。」子出。門人問曰：「何謂也？」曾子曰：「夫子之道，忠恕而已矣。」

⁴¹⁵ 仁 (*rén*)

⁴¹⁶ 君子 (*jūnzǐ*)

⁴¹⁷ 孝 (*xiào*)

The Master said: [*sic*] “Artful speech and an ingratiating demeanour rarely accompany virtue.”⁴¹⁸ (*The Analects* 1937, translated by Soothhill, p. 2, Book I, Chapter III)

The Master said: [*sic*] “Wealth and rank are what men desire: If you come by them undeservingly, you should not abide in them. Poverty and lowliness are what men loathe: If you come by them undeservingly, you should not abandon them. If a gentleman abandons humanity, how can he fulfil that name? A gentleman will not, for the space of a meal, depart from humanity. In haste and flurry, he always adheres to it; in fall and stumble, he always adheres to it.”⁴¹⁹ (*The Analects* 1997b, translated by Huang, p. 67, Book Four, paragraph 4.5; annotations omitted)

The scope of humaneness (*ren*⁴²⁰) is actually wide and diverse as recorded in *The Analects*, including but not limited to the following (Zhao et al. 1995, p. 582):

- (a) “Filial piety and brother obedience”⁴²¹ (*The Analects* 1997b, translated by Huang, p. 47, Book One, paragraph 1.2; annotations omitted)
- (b) “[C]hary of speech”⁴²² (*The Analects* 1938, translated by Waley, p. 163, Book XII, paragraph 3)
- (c) “The firm of spirit, the resolute in character, the simple in manner, and the slow of speech”⁴²³ (*The Analects* 1937, translated by Soothhill, p. 141, Book XIII, Chapter XXVII)
- (d) “[C]ourage”⁴²⁴ (*The Analects* 1938, translated by Waley, p. 180, Book XIV, paragraph 5)
- (e) “[S]obriety, magnanimity, sticking by one’s word, promptitude, kindness”⁴²⁵ (*The Analects* 1951, translated by Pound, p. 115, Book Seventeen, Chapter VI)

⁴¹⁸ 子曰：「巧言令色，鮮矣仁！」

⁴¹⁹ 子曰：「富與貴，是人之所欲也；不以其道得之，不處也。貧與賤，是人之惡也；不以其道得之，不去也。君子去仁，惡乎成名。君子無終食之間違仁，造次必於是，顛沛必於是。」

⁴²⁰ 仁 (*rén*)

⁴²¹ 「孝弟也者，其為仁之本與」

⁴²² 「仁者，其言也訥」

⁴²³ 「剛、毅、木訥，近仁」

⁴²⁴ 「仁者，必有勇」

However, Confucianism did not formally define humaneness (*ren*) and saw it as a gift from the Way of Heaven (*tian dao*⁴²⁶). Confucius gave dissimilar replies occasionally when people asked him about humaneness (*ren*):

The Master said, ‘If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?’⁴²⁷ (*The Four Books* 1971, translated by Legge, p. 155, *The Confucian Analects*, Book III, Chapter III)

Fan Ch’ih⁴²⁸ asked about benevolence. The Master said, ‘It is to love *all* men.’⁴²⁹ (*The Four Books* 1971, translated by Legge, p. 260, *The Confucian Analects*, Book XII, Chapter XXII, paragraph 1; emphases added by the translator)

Zi-zhang⁴³⁰ asked Confucius about benevolence. Confucius said, ‘There are five things and whoever is capable of putting them into practice in the Empire is certainly ‘*benevolent*’.

‘May I ask what they are?’

‘They are respectfulness, tolerance, trustworthiness in word, quickness and generosity. If a man is respectful he will not be treated with insolence. If he is tolerant he will win the multitude. If he is trustworthy in word his fellow men will entrust him with responsibility. If he is quick he will achieve results. If he is generous his fellow men will be willing to do his bidding.’⁴³¹ (*The Analects* 2008, translated by Yang and Lau, p. 319, Book 17, paragraph 6; emphasis added by the translator)

⁴²⁵ 「恭、寬、信、敏、惠」

⁴²⁶ 天道 (*tiān dào*)

⁴²⁷ 子曰：「人而不仁，如禮何？人而不仁，如樂何？」

⁴²⁸ 樊遲 (*fán chí*)

⁴²⁹ 樊遲問「仁」。子曰：「愛人」。

⁴³⁰ 子張 (*zǐzhāng*); a student of Confucius.

⁴³¹ 子張問「仁」於孔子。孔子曰：「能行五者於天下，為仁矣。」「請問之？」曰：「恭、寬、信、敏、惠：恭則不侮，寬則得眾，信則人任焉，敏則有功，惠則足以使人。」（17.5）

In fact, apart from Confucius's not sharing a same meaning of humaneness (*ren*) in *The Analects*, he did not describe consistently the relationship between humaneness (*ren*) and ritual propriety (*li*⁴³²) as two crucial virtues central to Confucianism (Li 2007, p. 311), either. This has led to scholarly debate on which virtue is more important (Luo 2010, p. 127). Some verses from *The Analects* may show the case:

The Master said, "If a man is not humane, what can he do with the rituals? If a man is not humane, what can he do with music?"⁴³³ (*The Analects* 1997b, translated by Huang, pp. 58-59, Book Three, paragraph 3.3; annotations omitted)

The Master said, [*sic*] Courtesy without ritual becomes labo[u]red; caution without ritual becomes timidity; daring without ritual becomes riotousness; directness without ritual becomes obstructiveness.

If the gentleman treats those close to him with generosity, the common people will be moved to humaneness. If he does not forget his old associates, the common people will shun cold-heartedness.⁴³⁴ (*The Analects* 2007, translated by Watson, p. 54, Book Eight, paragraph 2)

The Master said: [*sic*] "If a man's wisdom is equal to it, but his humanity cannot keep it, even if he has acquired it, he will surely lose it. If his wisdom is equal to it and his humanity can keep it, but he does not preside over it with dignity, the people will not be reverent. If his wisdom is equal to it, his humanity can keep it, and he presides over it with dignity, but does not conduct it with the rituals, it is still not good."⁴³⁵ (*The Analects* 1997b, translated by Huang, p. 157, Book Fifteen, paragraph 15.33; annotations omitted)

⁴³² 禮 (*li*)

⁴³³ 子曰：「人而不仁，如禮何？人而不仁，如樂何？」

⁴³⁴ 子曰：「恭而無禮則勞；慎而無禮則蕙；勇而無禮則亂；直而無禮則絞。君子篤於親，則民興於仁。故舊不遺，則民不偷。」

⁴³⁵ 子曰：「知及之，仁不能守之；雖得之，必失之。知及之，仁能守之，不莊以泣之；則民不敬。知及之，仁能守之，莊以泣之，動之以禮；未善也。」

The observation above may arise from the fact that Confucius did not write *The Analects* himself but it was a compilation long after his death by his students with different views and understandings on his teachings (Shun 2002, p. 55).

(ii) *Ritual Propriety (lǐ)*⁴³⁶

Ritual propriety (*li*) in the Confucian philosophy refers to the rule-governed conduct, through which people realise the Way of Heaven (*tian dao*⁴³⁷) and the Way of Humanity (*ren dao*⁴³⁸) (Cua 2003, p. 252). While Confucius saw humaneness (*ren*⁴³⁹) as the most essential guide to human actions, he considered ritual propriety (*li*) the fundamental and practical guidebook in daily living (Koller 2002, p. 273), bearing a significant weight in preparing and nurturing a gentleman (*junzi*⁴⁴⁰) (de Bary 1991, p. 35). Most scholars considered the unity of humaneness (*ren*) and ritual propriety (*li*) as the essence of Confucius's philosophy to establish a social order through the spirit of humaneness (*ren*) (Nansen 1997, p. 537). Ritual propriety (*li*) is not just something superficial and its importance lies in harmony:

The Master said, [*sic*] Ritual, ritual! Does it mean no more than presents of jade and silk? Music, music! Does it mean no more than bells and drums?⁴⁴¹ (*The Analects* 1938, translated by Waley, p. 212, Book XVII, paragraph 11; footnotes omitted)

Master Yu said, [*sic*] In the usages of ritual it is harmony that is prized; the Way of the Former Kings from this got its beauty. Both small matters and great depend upon it. If things go amiss, he who knows the harmony will be able to attune them. But if harmony itself is not modulated by ritual, things will still go amiss.⁴⁴² (*The Analects* 1938, translated by Waley, p. 86, Book I, paragraph 12; footnotes omitted)

⁴³⁶ 禮 (*lǐ*)

⁴³⁷ 天道 (*tiān dào*)

⁴³⁸ 仁道 (*rén dào*)

⁴³⁹ 仁 (*rén*)

⁴⁴⁰ 君子 (*jūnzǐ*)

⁴⁴¹ 子曰：「禮云禮云！玉帛云乎哉！樂云樂云！鍾鼓云乎哉！」

⁴⁴² 有子曰：「禮之用，和為貴。先王之道，斯為美；小大由之。有所不行，知和而和，不以禮節之，亦不可行也。」

Similar to *ren*'s translations, *li* has had a number of translations in English, e.g. "ritual propriety", "ritual", "rite", "ceremony", "ritual action", "propriety", "code of conduct", "decorum", "manners", "courtesy" and "civility" (Tan 2012, p. 157). To avoid confusion, "ritual propriety" means Confucian *li* in this thesis.

Confucius regarded ritual propriety (*li*⁴⁴³) highly in both official issues and personal education. In *The Analects* (2007, translated by Watson, p. 103, Book Fourteen, paragraph 43), he said, "If those in high positions love ritual, the common people will be easy to employ."⁴⁴⁴ Confucius also taught his son, *Boyu*⁴⁴⁵, "If you don't study the rites, you won't have any basis to stand on."⁴⁴⁶ (pp. 117-118, Book Sixteen, paragraph 13). *Li Chi*⁴⁴⁷ (or *The Book of Rites*), a literature of Confucian teachings on ritual propriety (*li*) (Sung 2001, p. 15), documented the following:

Duke Âi⁴⁴⁸ asked Confucius, saying, 'What do you say about the great rites? How is it that superior men⁴⁴⁹, in speaking about them, ascribe so much honour to them?' Confucius said, 'I, *Khiû* [*sic*], am a small man, and unequal to a knowledge of the rites.' 'By no means', said the ruler. 'Tell me what you think, my Master.' Then Confucius replied, 'According to what I have heard, of all things by which the people live the rites are the greatest. Without them they would have no means of regulating the services paid to the spirits of heaven and earth; without them they would have no means of distinguishing the positions proper to father and son, to high and low, to old and young; without them they would have no means of maintaining the separate character of the intimate relations between male and female, father and son, elder brother and younger, and conducting the intercourse between the contracting families in a marriage, and the frequency or infrequency (of the reciprocities between friends). These are the grounds on which superior men have honoured and revered (the rites) as they did.'⁴⁵⁰ (*The Book of*

⁴⁴³ 禮 (*lǐ*)

⁴⁴⁴ 子曰：「上好禮，則民易使也。」

⁴⁴⁵ 伯魚 (*bóyú*)

⁴⁴⁶ 「不學禮，無以立！」

⁴⁴⁷ 《禮記》 (*lǐ jì*)

⁴⁴⁸ 哀公 (*āi gōng*); an emperor of the State of Lu.

⁴⁴⁹ "superior men" here means "gentlemen" in the Confucian sense.

⁴⁵⁰ 哀公問於孔子曰：「大禮何如？君子之言禮，何其尊也？」孔子曰：「丘也小人也，不足以知禮。」君曰：「否！吾子言之也。」孔子曰：「丘聞之，民之所由生，禮為大。非禮無以節事

Rites 1967, translated by Legge, Volume II, pp. 261-262, Book XXIV (Chapter XXVII), paragraph 1)

Waley wrote in his translation of *The Analects* (1938, p. 54) that the earliest ritual documents should not have existed until the fall of the Zhou Dynasty⁴⁵¹ and it is not sure if Confucius learned from any ritual texts or acquired his ritual knowledge through oral teaching only.

There are different understandings on the Confucian rituals and it has led to intellectual diversity among contemporary scholars, possibly arising from their attempts to understand and apply the concept in the modern world (Lai 2006, p. 69). Fan (2010, pp. 167-169) classified rituals into social and natural aspects, holding a view that Confucian rituals are neither natural practices (for natural goals) governed by the law of nature, e.g. people's killing animals for food, nor "open" social practices (without internal goals) ruled by regulative rules; but they are "closed" social practices (with internal goals), e.g. sacrificing animals to ancestors, capping, marriage, and funeral, guided by Confucian constitutive rules. Li (2014) raised challenges to the views of Fan (2010) in aspects of classifications of rituals into social and natural practices, categorisation of Confucian rituals as "closed" practices, the over-emphasis on constitutive functions and the understatement on regulative functions, the exclusion of internal goals from the Confucian achievements of external goals in human life, etc. Liu (1974, p. 149) said that timing was important in practising Confucian rituals, e.g. emperors' sacrifice to heaven only in a particular period in a year. Ames (2003b, p. 173) added that Confucian *li* is not just rites at certain events or times but requires people's attention of every detail and is a process to refine individuals' inclination, demeanour, posture and identity to show ones' values to other people and a society. The following paragraph from *The Analects* may give a practical illustration of Ames's (2003) understanding on the Confucius's *li*:

On entering the palace gate he appeared to stoop, as though the gate were not high enough to admit him. He never stood in the middle of the gateway, nor in going through did he step on the sill. As he passed the throne he wore a constrained expression, his knees appeared to bend, and words seemed to fail him. As he ascended the audience hall, holding up his skirt, he appeared to stoop, and he held his breath as if he dare not breathe. On coming forth from his

天地之神也，非禮無以辨君臣上下長幼之位也，非禮無以別男女父子兄弟之親，昏姻疏數之交也。君子以此之為尊敬然。」

⁴⁵¹ 周朝 (*zhōu zhāo*)

audience, after descending the first step, his expression relaxed into one of the relief; at the bottom of steps he hastened forward as with outstretched wings, and on regaining his place he maintained an attitude of nervous respect.⁴⁵² (*The Analects* 1937, translated by Soothhill, pp. 93-94, Book X, Chapter IV, paragraphs 1-5; paragraph numbers omitted)

(iii) *Righteousness* (*yi*⁴⁵³)

In Confucianism, righteousness (*yi*) complements humaneness (*ren*⁴⁵⁴), and without any clues, it was often Mencius but not Confucius to mention these two virtues simultaneously, though “*yi*” appeared 24 times and ranked the third with regard to frequency in *The Analects*, preceded only by humaneness (*ren*) and ritual propriety (*li*⁴⁵⁵) (Chang 2013, p. 69). The translations of *yi* may include “appropriate conduct”, “appropriateness”, “morality”, “reasonable and fitting” (C. Tan 2014, p. 176, endnote 12), “meaning”, “significance”, “righteousness”, “rightness”, “right”, “principle”, “integrity”, “just”, “justice” (S.-h. Tan 2014c, p. 489), “duty”, and “equity” (Dahlsgaard, Peterson and Seligman 2005, p. 205), etc. For brevity sake, “righteousness” is employed in this thesis.

In the book of *Zhongyong*, it states, “Righteousness is *the accordance of actions with what is right*, and the great exercise of it is in honouring the worthy.”⁴⁵⁶ (*The Four Books* 1971, translated by Legge, pp. 405-406, *Zhongyong*, Chapter XX, paragraph 5; emphases added by the translator). Confucius also said in *The Analects*, “[I]t is by deeds of righteousness that [people] extend the influence of their Way”⁴⁵⁷ (*The Analects* 1938, translated by Waley, p. 207, Book XVI, paragraph 11).

Like humaneness (*ren*⁴⁵⁸), Confucius did not give a precise definition of righteousness (*yi*⁴⁵⁹). One of his teachings in *The Analects* about this word is as follows:

⁴⁵² 「入公門，鞠躬如也，如不容。立不中門，行不履闕。過位，色勃如也，足躩如也，其言似不足者。攝齊升堂，鞠躬如也，屏氣似不息者。出降一等，逞顏色，怡怡如也；沒階趨進，翼如也；復其位，蹐蹐如也。」

⁴⁵³ 義 (*yi*)

⁴⁵⁴ 仁 (*ren*)

⁴⁵⁵ 禮 (*li*)

⁴⁵⁶ 「義者，宜也，尊賢為大。」

⁴⁵⁷ 「行義以達其道」

⁴⁵⁸ 仁 (*ren*)

⁴⁵⁹ 義 (*yi*)

Of Tzu-ch'an⁴⁶⁰ the Master said that in him were to be found four of the virtues that belong to the Way of the true gentleman. In his private conduct he was courteous, in serving his master he was punctilious, in providing for the needs of the people he gave them even more than their due; in exacting service from the people, he was just.⁴⁶¹ (*The Analects* 1938, translated by Waley, pp. 110-111, Book V, paragraph 15)

Confucius explained righteousness (*yi*) through ten duties⁴⁶² in *Li Chi*⁴⁶³ (or *The Book of Rites*),

What are 'the things which men consider right?' Kindness on the part of the father, and filial duty on that of the son; gentleness on the part of the elder brother, and obedience on that of the younger; righteousness on the part of the husband, and submission on that of the wife; kindness on the part of elders, and deference on that of juniors; with benevolence on the part of the ruler, and loyalty on that of the ministers; — [*sic*] these ten are things which men consider to be right.⁴⁶⁴ (*The Book of Rites* 1967, translated by Legge, Volume I, pp. 379-380, Book VII (Chapter IX), Section II, paragraph 19)

Interestingly, unlike humaneness (*ren*⁴⁶⁵), no questions from his students about this important virtue have been recorded in *The Analects*; despite that, Confucius considered righteousness (*yi*⁴⁶⁶) a fundamental attribute for a gentleman (*junzi*⁴⁶⁷) (Cheng 1972, pp. 269-270), as shown in his teachings below.

The Master said, [*sic*] A gentleman in his dealings with the world has neither enmities nor affections; but wherever he sees Right he

⁴⁶⁰ 子產 (*zǐchǎn*); a student of Confucius.

⁴⁶¹ 子謂子產，「有君子之道四焉：其行己也恭，其事上也敬，其養民也惠，其使民也義。」

⁴⁶² 十義 (*shíyì*)

⁴⁶³ 《禮記》(*lǐjì*)

⁴⁶⁴ 「何謂人義？父慈、子孝、兄良、弟弟、夫義、婦聽、長惠、幼順、君仁、臣忠十者，謂之人義。」

⁴⁶⁵ 仁 (*rén*)

⁴⁶⁶ 義 (*yì*)

⁴⁶⁷ 君子 (*jūnzǐ*)

ranges himself beside it.⁴⁶⁸ (*The Analects* 1938, translated by Waley, pp. 104, Book IV, paragraph 10; footnote omitted)

The Master said, [*sic*] A gentleman takes as much as trouble to discover what is right as lesser men⁴⁶⁹ take to discover what will pay.⁴⁷⁰ (*The Analects* 1938, translated by Waley, p. 105, Book IV, paragraph 16)

The Master said, [*sic*] Those who are capable of spending a whole day together without ever once discussing questions of right or wrong, but who content themselves with performing petty acts of clemency, are indeed difficult.⁴⁷¹ (*The Analects* 1938, translated by Waley, pp. 196-197, Book XV, paragraph 16; footnotes omitted)

Tzu-lu⁴⁷² said, [*sic*] Is courage to be prized by a gentleman? The Master said, A gentleman gives the first place to be Right. If a gentleman has courage but neglects Right, he becomes turbulent. If a small man has courage but neglects Right, he becomes a thief.⁴⁷³ (*The Analects* 1938, translated by Waley, p. 216, Book XVII, paragraph 23)

Righteousness (*yi*⁴⁷⁴) and humaneness (*ren*⁴⁷⁵) form the inner essences of morality for people to practice the Way (*dao*⁴⁷⁶), and ritual propriety (*li*⁴⁷⁷) is the outer foundation of morality for them to follow social practices (Tsai 2005, p. 160). The relation among humaneness (*ren*), ritual propriety (*li*), and righteousness (*yi*) may also be described with an outline of personal relationship in two aspects: being close/distant and superior/inferior, where behaviours facilitating a close personal

⁴⁶⁸ 子曰：「君子之於天下也，無適也，無莫也，義之於比。」

⁴⁶⁹ “lesser men” here means “small men” in the Confucian sense.

⁴⁷⁰ 子曰：「君子喻於義，小人喻於利。」

⁴⁷¹ 子曰：「群居終日，言不及義，好行小慧；難矣哉！」

⁴⁷² 子路 (*zǐlù*); a student of Confucius.

⁴⁷³ 子路曰：「君子尚勇乎？」子曰：「君子義以為上。君子有勇而無義為亂，小人有勇而無義為盜。」

⁴⁷⁴ 義 (*yì*)

⁴⁷⁵ 仁 (*rén*)

⁴⁷⁶ 道 (*dào*)

⁴⁷⁷ 禮 (*lǐ*)

relationship are humaneness (*ren*), behaviours following established rituals are termed as ritual propriety (*li*), and in addition to these two behaviours, respecting others with regard to superiority and distributing resources according to the degree of intimacy bear a name of righteousness (*yi*) (Hwang 1999, pp. 166-167). Confucius discussed the relations among humaneness (*ren*), ritual propriety (*li*), and righteousness (*yi*) as recorded in both the book of *Zhongyong* and *The Analects*:

Benevolence is *the characteristic element* of humanity, and the great exercise of it is in loving relatives. Righteousness is *the great of actions with what* is right, and the great exercise of it is in honouring the worthy. The decreasing measures of the love due to relatives, and the steps in the honour due to the worthy, are produced by *the principle of propriety*.⁴⁷⁸ (*The Four Books* 1971, translated by Legge, pp. 405-406, *Zhongyong*, Chapter XX, paragraph 5; emphases added by the translator)

The Master said, [*sic*] The gentleman who takes the right as his material to work upon and ritual as the guide in putting what is right into practice, who is modest in setting out his projects and faithful in carrying them to their conclusion, he indeed is a true gentleman.⁴⁷⁹ (*The Analects* 1938, translated by Waley, p. 197, Book XV, paragraph 17)

(iv) *Wisdom (zhi)*⁴⁸⁰

In the eyes of Confucius, wisdom is a gift from birth given unevenly on different persons, so he put emphasis on its after-birth developments through learning (Sommer 2003c, p. 818). The Master said in *The Analects*, “I am not one who has innate knowledge, but one who, loving antiquity, is diligent in seeking it therein.”⁴⁸¹ (*The Analects* 1937, translated by Soothill, pp. 64-65, Book VII, Chapter XIX). He also explained the shortfalls of not learning:

Love of kindness, without a love to learn, finds itself obscured by foolishness. Love of knowledge, without a love to learn, finds itself

⁴⁷⁸ 「仁者，人也，親親為大；義者，宜也，尊賢為大。親親之殺，尊賢之等，禮所生也。」

⁴⁷⁹ 子曰：「君子義以為質，禮以行之，孫以出之，信以成之；君子哉！」

⁴⁸⁰ 智 (*zhi*)

⁴⁸¹ 子曰：「我非生而知之者，好古，敏以求之者也。」

obscured by loose speculation. Love of honesty, without a love to learn, finds itself obscured by harmful candour. Love of straightforwardness, without a love to learn, finds itself obscured by misdirected judgement. Love of daring, without a love to learn, finds itself obscured by insubordination. And love for strength of character, without a love to learn, finds itself obscured by intractability.⁴⁸² (pp. 191-192, Book XVII, Chapter VIII)

Confucian wisdom (*zhi*⁴⁸³) is one of the three ubiquitously essential virtues (Zhao et al. 1995, p. 677). Such wisdom is elaborated in the book of *Zhongyong*,

The duties of universal obligation are five, and the virtues wherewith they are practi[s]ed are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry *the duties* into practice is singleness.⁴⁸⁴ ... To be fond of learning is to be near to knowledge. To practi[s]e with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.⁴⁸⁵ (*The Four Books* 1971, translated by Legge, pp. 406-407, *Zhongyong*, Chapter XX, paragraphs 8 and 10; emphases added by the translator)

Confucian wisdom (*zhi*) is one's functional application of intellectual acumen to humaneness (*ren*⁴⁸⁶), righteousness (*yi*⁴⁸⁷), and ritual propriety (*li*⁴⁸⁸)

⁴⁸² 「... 好『仁』不好學，其蔽也『愚』；好『知』不好學，其蔽也『蕩』；好『信』不好學，其蔽也『賊』；好『直』不好學，其蔽也『絞』；好『勇』不好學，其蔽也『亂』；好『剛』不好學，其蔽也『狂』。」

⁴⁸³ 智 (*zhì*)

⁴⁸⁴ 「天下之達道五，所以行之者三，曰：君臣也、父子也、夫婦也、昆弟也、朋友之交也。五者，天下之達道也。知、仁、勇，三者，天下之達德也。所以行之者一也。」

⁴⁸⁵ 「好學近乎知。力行近乎仁。知恥近乎勇。」

⁴⁸⁶ 仁 (*rén*)

⁴⁸⁷ 義 (*yì*)

⁴⁸⁸ 禮 (*lǐ*)

(Dahlsgaard, Peterson and Seligman 2005, p. 205). Mencius treated these four virtues as four limbs of a person:

Mencius said, ‘All men have a mind which cannot bear *to see the sufferings of others*.

‘The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practised a commiserating government to rule the kingdom was *as easy a matter as* to make anything to go round in the palm.

‘When I say that all men have a mind which cannot bear *to see the sufferings of others*, my meaning may be illustrated thus: — [*sic*] even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. *They will feel so*, not as a ground on which they may gain the favour of the child’s parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of *having been unmoved by* such a thing.

‘From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man.

‘The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

‘Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develop them*, they play the thief with themselves, and he who says of his prince that he cannot *develop them* plays the thief with his prince.

‘Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all within the

seas. Let them be denied that development, and they will not suffice for a man to serve his parents with.⁴⁸⁹ (*Mencius* 1970, translated by Legge, pp. 201-204, Book II, Part I, Chapter VI; emphases added by the translator)

There is often a linking of wisdom (*zhi*⁴⁹⁰) with humaneness (*ren*⁴⁹¹) but their relationship is not certain (J. Yu 2006, p. 341). For example, on one occasion, the Master said, “The wise delight in water; the humane delight in mountains. The wise move; the humane are still. The wise are happy; the humane live long”⁴⁹² (*The Analects* 2007, translated by Watson, p. 45, Book Six, paragraph 23), and on another occasion, he said, “The humane person rests in humaneness, the wise persons profits from humaneness”⁴⁹³ (p. 32, Book Four, paragraph 2). In both cases, Confucius did not outline clearly the relationship between wisdom (*zhi*) with humaneness (*ren*). That said, together with other virtues, wisdom (*zhi*) facilitates an individual’s personal growth to become a gentleman (*junzi*⁴⁹⁴). The Master said,

The Way of the gentleman has three characteristics that are still beyond me. The humane are never anxious; the wise, never perplexed; the brave, never afraid. Zigong⁴⁹⁵ said, [*sic*] Master, that is your own Way.⁴⁹⁶ (*The Analects* 2007, translated by Watson, p. 101, Book Fourteen, paragraph 30; footnote omitted)

⁴⁸⁹ 孟子曰：「人皆有不忍人之心。先王有不忍人之心，斯有不忍人之政矣。以不忍人之心，行不忍人之政，治天下可運之掌上。所以謂人皆有不忍人之心者，今人乍見孺子將入於井，皆有怵惕惻隱之心。非所以內交於孺子之父母也，非所以要譽於鄉黨朋友也，非惡其聲而然也。由是觀之，無惻隱之心，非人也；無羞惡之心，非人也；無辭讓之心，非人也；無是非之心，非人也。惻隱之心，仁之端也；羞惡之心，義之端也；辭讓之心，禮之端也；是非之心，智之端也。人之有是四端也，猶其有四體也。有是四端而自謂不能者，自賊者也；謂其君不能者，賊其君者也。凡有四端於我者，知皆擴而充之矣，若火之始然，泉之始達。苟能充之，足以保四海；苟不充之，不足以事父母。」

⁴⁹⁰ 智 (*zhì*)

⁴⁹¹ 仁 (*rén*)

⁴⁹² 子曰：「知者樂水，仁者樂山；知者動，仁者靜；知者樂，仁者壽。」

⁴⁹³ 「仁者安仁，知者利仁。」

⁴⁹⁴ 君子 (*jūnzǐ*)

⁴⁹⁵ 子貢 (*zīgòng*); a student of Confucius.

⁴⁹⁶ 子曰：「君子道者三，我無能焉：仁者不憂；知者不惑；勇者不懼。」子貢曰：「夫子自道也！」

(v) *Trustworthiness (xin⁴⁹⁷)*

Trustworthiness (*xin*) is one of the virtues leading to the Confucian ideal life (Ames 2011, p. 205). It is one of Confucius's important conceptions as reflected in the fact that this term has appeared around twenty times in *The Analects* (Wee 2011, p. 516). A Confucian scholar in the Han Dynasty⁴⁹⁸ (206 B.C.E. – 220 A.D.), *Dong Zhongshu*⁴⁹⁹ (179-104 B.C.E.), added trustworthiness (*xin*) to the four virtues above and named all together as the Five Confucian Virtues (*wu chang*⁵⁰⁰) (Thacker 2003c, p. 685). Translations of trustworthiness (*xin*) may include “fidelity”, “faithfulness”, “being trustworthy” (He 2007, p. 296), “honesty”, “integrity”, “sincerity”, and “trustworthiness” (Chen 2018, p. 459), etc.

Trustworthiness (*xin*) is the habit of being trustworthy to friends continually (Zhao 2017, p. 152), as Mencius said, “faith between friends”⁵⁰¹ (*Mencius* 1984, translated by Lau, p. 107, Book III, Part A, paragraph 4). Confucius also talked about its importance in *The Analects*, “If a man cannot be trusted, I wouldn't know what to do with him. How would you pull a wagon without a yoke-bar or a chariot without a collar-bar?”⁵⁰² (*The Analects* 1997a, translated by Leys, p. 9, Chapter 2, paragraph 2.22). Master Zeng⁵⁰³, a student of Confucius, shared how he put trustworthiness (*xin*) into daily practice:

Master Zeng said, [*sic*] Everyday I examine myself on three matters. In making plans for others, am I being loyal to them? In my dealings with friends, am I being trustworthy? Am I passing on to others what I have not carefully thought about myself.⁵⁰⁴ (*The Analects* 2007, translated by Watson, p. 16, Book One, paragraph 4)

Trustworthiness (*xin*) is considered one of the secondary virtues and the practice of it relies on righteousness (*yi*⁵⁰⁵) (see Slingerland's annotations in his translation of *The Analects* (2003, p. 6, annotations to paragraph 1.13)). While Master

⁴⁹⁷ 信 (*xìn*)

⁴⁹⁸ 漢代 (*hàn dài*)

⁴⁹⁹ 董仲舒 (*dǒng zhòngshū*)

⁵⁰⁰ 五常 (*wú cháng*)

⁵⁰¹ 「朋友有信」

⁵⁰² 子曰：「人而無信，不知其可也。大車無輓，小車無軌，其何以行之哉？」

⁵⁰³ 曾子 (*zēngzǐ*); a student of Confucius.

⁵⁰⁴ 曾子曰：「吾日三省吾身——為人謀而不忠乎？與朋友交而不信乎？傳不習乎？」

⁵⁰⁵ 義 (*yì*)

You⁵⁰⁶ said, “Trustworthiness is close to rightness — it ensures that people will live up to their word”⁵⁰⁷ (*The Analects* 2007, translated by Watson, p. 17, Book One, paragraph 13), Mencius elaborated trustworthiness (*xin*⁵⁰⁸) from the perspective of righteousness (*yi*⁵⁰⁹), “A great man need not keep his word nor does he necessarily see his action through to the end. He aims only at what is right”⁵¹⁰ (*Mencius* 1984, translated by Lau, p. 163, Book IV, Part B, paragraph 11). In other words, trustworthiness (*xin*) requires people to do what they have promised to do to support family members and friends, as guided by righteousness (*yi*) and performed in a manner with ritual propriety (*li*⁵¹¹), with a responsibility to remonstrate with others if there is breach of righteousness (*yi*) (Berthrong and Berthrong 2000, p. 58).

At the societal level, Confucius emphasised the importance of trustworthiness (*xin*):

Zigong⁵¹² asked about government. The Master said, [*sic*] You need enough food, enough weaponry, and the trust of the common people. Zigong said, If you had to do without one of these, which of the three would you do without first?

Do without weapons.

And if you had to do without one of the other two, which would it be?

The Master said, Do without food. From times past, everyone has to die. But without the trust of the common people, you get nowhere.⁵¹³ (*The Analects* 2007, translated by Watson, p. 81, Book Twelve, paragraph 7)

⁵⁰⁶ 有子 (*yǒuzǐ*); a student of Confucius.

⁵⁰⁷ 有子曰：「信近於義，言可復也。」

⁵⁰⁸ 信 (*xìn*)

⁵⁰⁹ 義 (*yì*)

⁵¹⁰ 孟子曰：「大人者，言不必信，行不必果，惟義所在。」

⁵¹¹ 禮 (*lǐ*)

⁵¹² 子貢 (*zǐgòng*); a student of Confucius.

⁵¹³ 子貢問「政」。子曰：「足食，足兵，民信之矣。」子貢曰：「必不得已而去，於斯三者何先？」曰：「去兵。」子貢曰：「必不得已而去，於斯二者何先？」曰：「去食；自古皆有死；民無信不立。」

(vi) *Conduct under the Five Confucian Virtues*

People practising the Five Confucian Virtues may become a gentleman (*junzi*⁵¹⁴) (Ip 2009, p. 465). If people are devoted to these virtues, in terms of conduct, they will not impose on others something they do not want to be imposed on themselves; but they will be loyal to the sovereign, observe propriety to the ruled, serve parents with filial piety, love their children, be kind and well-behaved to spouses, respect older siblings, maintain intimacy with younger kinfolks, and be faithful to friends (Chang 2013, p. 400).

Five Cardinal Relationships (*wu lun*⁵¹⁵)

Along with the Five Confucian Virtues (*wu chang*⁵¹⁶), which describe people's relationships, there are also Five Cardinal Relationships (*wu lun*) in Confucianism to construe people's important social relationships: father/children, sovereign/subordinate, husband/wife, older/younger brothers, and between friends (Yan and Sorenson 2004, pp. 8-9), where the first three relationships are collectively named Three Cardinal Guides⁵¹⁷ (Cong 2004, p. 157). With the exception of friends' relationship, the remaining four cardinal relationships are vertically between seniors and juniors (Hwang 2000, p. 170). Confucians consider these five more crucial than others (King 1991, p. 66).

The rationale behind the introduction of the Five Cardinal Relationships was to nourish people after their basic needs for physical comfort were fulfilled (Tu 1998, p. 124). Mencius elaborated this teaching,

Hou Ji⁵¹⁸ taught the people to sow and to reap and to cultivate the five grains. When the grains ripened, the people had their nourishment. It is the way of human beings that when they have sufficient food, warm clothing, and comfortable dwellings, but are without education, they become little more than birds and beasts. It was the part of the sage [i.e. Shun⁵¹⁹] to grieve anxiously over this.

⁵¹⁴ 君子 (*jūnzǐ*)

⁵¹⁵ 五倫 (*wǔ lún*)

⁵¹⁶ 五常 (*wǔ cháng*)

⁵¹⁷ 三綱 (*sān gāng*)

⁵¹⁸ 后稷 (*hòu jì*), a minister accountable for agriculture at the time of Shun's government.

⁵¹⁹ 舜 (*shùn*), Emperor Shun (successor of Emperor Yao), a legendary highly praised leader in ancient China.

He appointed Xie⁵²⁰ minister of education in order to teach people about human relations: that between parents and children there is affection; between ruler and minister, rightness; between husband and wife, separate functions; between older and young, proper order; and between friends, faithfulness.⁵²¹ (*Mencius* 2009, translated by Bloom, pp. 56-57, Book 3A, paragraph 3A4)

The cardinal relationships have established a network of names, with each person with a peculiar name bearing particular duties and respective roles to work jointly with others to achieve the ultimate harmony in a society (Yu 1998, p. 327). In Confucius's eyes, the correct use of names is essential, as a name should reflect correspondingly the reality it is called (Koller 2002, p. 276).

When Duke Ching⁵²² of Ch'i⁵²³ inquired of Confucius the principles of government, Confucius answered saying: [*sic*] 'Let the prince be prince, the minister minister, the father father, and the son son.' 'Excellent!' said the Duke. 'Truly, if the prince be not prince, the minister not minister, the father not father, and the son not son, however much grain I may have, shall I be allowed to eat it?'⁵²⁴ (*The Analects* 1937, translated by Soothill, p. 121, Book XII, Chapter XI)

Confucius considered this doctrine of "rectification of names" or *zhengming*⁵²⁵ important, as an action conforming to a corresponding name will be appropriate when the name with its corresponding attributes is appropriate (Ci 1999, p. 340). The dialogues below provide a clear explanation:

⁵²⁰ 契 (*qi*); a subordinate of the Emperor Shun.

⁵²¹ 「后稷教民稼穡。樹藝五穀，五穀熟而民人育。人之有道也，飽食、煖衣、逸居而無教，則近於禽獸。聖人有憂之，使契為司徒，教以人倫：父子有親，君臣有義，夫婦有別，長幼有序，朋友有信。」

⁵²² 齊景公 (*qi jǐng gōng*); an emperor of the State of Ch'i (or the State of Qi).

⁵²³ 齊 (*qi*); the State of Ch'i (or the State of Qi).

⁵²⁴ 「齊景公問政於孔子。孔子對曰：「君，君；臣，臣；父，父；子，子。」公曰：「善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？」

⁵²⁵ 正名 (*zhèng míng*)

Zilu⁵²⁶ asked, “If the Duke of Wei were to employ you to serve in the government of his state, what would be your first priority?”

The Master answered, “It would, of course, be the rectification of names (*zhengming* 正名) [*sic*].”

Zilu said, “Could you, Master, really be so far off the mark? Why worry about rectifying names?”

The Master replied, “How boorish you are, Zilu! When it comes to matters that he does not understand, the gentleman should remain silent.

“If names are not rectified, speech will not accord with reality; when speech does not accord with reality, things will not be successfully accomplished. When things are not successfully accomplished, ritual practice and music will fail to flourish; when ritual and music fail to flourish, punishments and penalties will miss the mark. And when punishments and penalties miss the mark, the common people will be at a loss as to what to do with themselves. This is why the gentleman only applies names that can be properly spoken and assures that what he says can be properly put into action. The gentleman simply guards against arbitrariness in his speech. That is all there is to it.”⁵²⁷ (*The Analects* 2003, translated by Slingerland, p. 139, Book Thirteen, paragraph 13.3)

*Xunzi*⁵²⁸, a famous and respected Confucian, elaborated the importance of the correct use of names or *zhengming*⁵²⁹ in the book entitled *The Xunzi*⁵³⁰, where he said,

Now the Sage-Kings are dead, terms and realities are carelessly preserved, strange nomenclature arises, terms and realities are confused, and what is right and wrong is not clear, so that even an official who guards the laws or a scholar who chants the Classics is all confused. Should a King arise, he would certainly follow the

⁵²⁶ 子路 (*zǐlù*); a student of Confucius.

⁵²⁷ 子路曰：「衛君待子而為政，子將奚先？」子曰：「必也正名乎！」子路曰：「有是哉？子之迂也！奚其正？」子曰：「野哉，由也！君子於其所不知，蓋闕如也。名不正，則言不順；言不順，則事不成；事不成，則禮樂不興；禮樂不興，則刑罰不中；刑罰不中，則民無所措手足。故君子名之必可言也，言之必可行也。君子於其言，無所苟而已矣！」

⁵²⁸ 荀子 (*xúnzǐ*)

⁵²⁹ 正名 (*zhèng míng*)

⁵³⁰ 《荀子》(*xún zǐ*)

ancient terms and reform the new terms. Then he could not but investigate the reason for having terms, together with the means through which similarities and differences are found, and the fundamental principles in applying terms to things. That various forms, when absent, are understood by others, is because in the case of different things, terms and realities are mutually bound together. When the distinction between noble and base is not evident, when similarities and differences are not distinguished, in this situation a man's mind would certainly suffer from the misfortune of not understanding, and a person's occupation would certainly suffer from the calamity of being hindered or of failure. On that account the man who has knowledge separates what is different; he regulates nomenclature in order to point out the reality, on the one hand in order to make plain the noble and base, and on the other to distinguish similarities and differences. When the distinction between the noble and base is evident and similarities and differences are distinguished, under those circumstances a man's mind will not suffer from the misfortune of not understanding, and his occupation will not suffer from the calamity of being hindered or of failure. This is the reason for having terms.⁵³¹ (*Xunzi* 1983, translated by Dubs, pp. 486-488, Book XXII, paragraphs 3-4; footnotes omitted)

From the cardinal relationships, ten duties⁵³² were developed (Thacker 2003b, p. 664) as explained above. Among these duties, eight concern family relationships to which Confucius accorded a high importance, as he thought that familial harmony could lead to social peace in a country (see Huang's annotations in his translation of *The Analects* (1997b, p. 7)).

⁵³¹ 「今聖王沒，名守慢，奇辭起，名實亂，是非之形不明，則雖守法之吏，誦數之儒，亦皆亂也。若有王者起，必將有循於舊名，有作於新名。然則所為有名，與所緣以同異，與制名之樞要，不可不察也。異形離心交喻，異物名實玄紐，貴賤不明，同異不別；如是，則志必有不喻之患，而事必有困廢之禍。故知者為之分別制名以指實，上以明貴賤，下以辨同異。貴賤明，同異別，如是則志無不喻之患，事無困廢之禍，此所為有名也。」

⁵³² 十義 (*shíyì*)

Development of Classical Confucianism

Confucianism has been evolving over time since the death of Confucius (Hsiao 1975, p. 43) before the beginning of the period of Warring States⁵³³. At first, Confucianism could not get the favour of *Qin Shihuangdi*⁵³⁴ (221-210 B.C.E.), who was named the “First Emperor” of a unified empire in China (Harrison-Hall 2017, p. 48). In the Han Dynasty⁵³⁵ (206 B.C.E. – 220 A.D.), Confucianism had not been regarded highly until the Han government would like to create a benevolent image for it that Confucian philosophy became convenient tools at hand (Goldin 2011, pp. 99-100). With advocacy efforts by Confucian scholars like *Dong Zhongshu*⁵³⁶ (179-104 B.C.E.) during the regime of *Emperor Han Wudi*⁵³⁷ (de Bary, Chan and Watson, 1964, p. 184), the emperor declared that China was a Confucian country and Confucianism became for the first time the official culture (Guo 1995, p. 240) and the national philosophy of a nation (Nansen 1997, p. 543). In the Tang Dynasty⁵³⁸ (618-907 A.D.), traditional Confucian teachings were the main syllabi for *Guo Zi Jian*⁵³⁹, the imperial college or the highest educational institution equivalent to a contemporary university, for children in royal families and the upper class (Min 2004, p. 55). In the Yuan Dynasty⁵⁴⁰, the sovereignty set up a new household registration system for special classes of people performing important and essential functions for the country, where Confucian households, together with Buddhist, Daoist and other households, were classified special classes and they could enjoy some advantages such as immunity from minor lawsuits (Dardess 1983, pp.14-17). In fact, in the few dynasties after the period of Han, Confucianism was still outstanding but had been running a tight race with Buddhism and Daoism (C. Tan 2014, p. 25).

Different Interpretations and Understandings of Confucianism

Confucianism is subject to different interpretations at different times by different persons (Liu and Stening 2016, p. 823). One of the definitions of the term “Confucian” states that it is a thought combining “the various exquisite virtues, and

⁵³³ 戰國 (*zhànguó*)

⁵³⁴ 秦始皇帝 (*qín shǐ huáng dì*)

⁵³⁵ 漢代 (*hàn dài*)

⁵³⁶ 董仲舒 (*dǒng zhòngshū*)

⁵³⁷ 漢武帝 (*hàn wǔ dì*)

⁵³⁸ 唐代 (*táng dài*)

⁵³⁹ 國子監 (*guó zǐ jiān*)

⁵⁴⁰ 元代 (*yuán dài*)

conjoining of the six arts, such that whether in action or repose [one] never loses the core of the Way” (Kong Zigao (312-262 B.C.E.), cited in Berthrong 2003, p. 27). Another scholarly perspective is that Confucianism is an ethic governing people’s relationships, especially relationships of sovereign/subordinate, father/children, and those between spouse, between brothers, and between friends (Ho 1995, p. 116). However, this view was subject to criticism, as it did not take into account the importance of self-cultivation in the Confucian philosophy, where self-cultivation is a prerequisite for harmonising people’s relationship (Tu 1985, p. 55), without which any harmonising relations are superficial and impracticable (pp. 55-56). The ultimate goal of self-cultivation is to facilitate people to live a nourishing life and enable them to love other fellows more through humaneness (*ren*⁵⁴¹) (Chan 2003, p. 106). As a specific philosophical ideology developed across religions, conduct of life, societal beliefs and state ideology, Confucianism consists of a few fundamental aspects (Rozman 2002, p. 13):

- (a) Familism with foci on solidarity and social mobility;
- (b) Education with emphases on social mobility and ability to master details;
- (c) Advocacy of paternalism for the purpose of restoring humaneness and community;
- (d) State competition confined in market intervention;
- (e) A high degree of virtue as a result of rituals and preservation of society values, and
- (f) Bureaucratic hierarchy.

As Confucianism is not a static but an evolving concept (de Bary 2007, p. 11), it generates further difficulties to understand it, thus carrying different meanings to different people (Liu 2003, p. 23). Mencius and *Xunzi*⁵⁴², two eminent Confucians, had significantly different comprehensions of Confucius’s teachings (Hsiao 1975, p. 43). Mencius was a contemporary of *Xunzi*, who both adored Confucius with a belief that all people could become gentlemen (*jūnzi*⁵⁴³), but their respective doctrines went in opposite directions, where Mencius held that people were good by nature, had innate knowledge of the good and capability to do good, whereas *Xunzi* thought otherwise that people were born evil (*World religions* 1998, p. 305). Mencius emphasised that Confucian social and political norms were the most appropriate

⁵⁴¹ 仁 (*rén*)

⁵⁴² 荀子 (*xúnzǐ*)

⁵⁴³ 君子 (*jūnzi*)

expression of innate aspects of human psychological temperament, whilst *Xunzi* believed in the impact of Confucian ritual training and education on bringing the most preferred state of affairs (Im 2013, p. 37). There were also arguments among Confucians who came from different schools in the broadening perspectives of Confucianism emerged over time (Goldin 2011, p. 2). The debates on the relation of principle (*li*⁵⁴⁴) and material force (*qi*⁵⁴⁵) among Neo-Confucians provide another example (Neville 2013, p. 71), with the perspective of *Zhou Dunyi*⁵⁴⁶ (1017-1073) and *Zhu Xi*⁵⁴⁷ (1130-1200) towards the relationship between *li* and *qi* on the one hand, and that of *Zhang Zai*⁵⁴⁸ (1020-1077) and *Wang Fuzhi*⁵⁴⁹ (1619-1692) on the other (Liu 2005). It was the view of *Zhu Xi* view that *li* and *qi* are not separate matters, with the former being metaphysical and the latter physical, whereas *Zhang Zai* thought otherwise and developed metaphysics with a centre on *qi* (Ma 1997, pp. 54-55).

Neo-Confucianism

Revival of Confucianism as “Neo-Confucianism” could be traced back to a few periods of development (Shen 2008, p. 1):

- (a) The first stage from the five masters of the Northern Song Dynasty⁵⁵⁰ (960-1127), namely *Shao Yong*⁵⁵¹ (1011-1077), *Zhou Dunyi*⁵⁵² (1017-1073), *Zhang Zai*⁵⁵³ (1020-1077) and the *Cheng* brothers (i.e. *Cheng Hao*⁵⁵⁴ (1032-1085) and *Cheng Yi*⁵⁵⁵

⁵⁴⁴ 理 (*lǐ*)

⁵⁴⁵ 氣 (*qì*)

⁵⁴⁶ 周敦頤 (*zhōu dūnyí*)

⁵⁴⁷ 朱熹 (*zhū xī*)

⁵⁴⁸ 張載 (*zhāng zài*)

⁵⁴⁹ 王夫之 (*wáng fūzhī*)

⁵⁵⁰ 北宋 (*běi sòng*); the Northern Song Dynasty was the first era of the Song Dynasty, with the Southern Song Dynasty being the second era.

⁵⁵¹ 邵雍 (*shào yōng*)

⁵⁵² 周敦頤 (*zhōu dūnyí*)

⁵⁵³ 張載 (*zhāng zài*)

⁵⁵⁴ 程顥 (*chéng hào*)

⁵⁵⁵ 程頤 (*chéng yì*)

- (1033-1107)) to *Zhu Xi*⁵⁵⁶ (1130-1200) in the Southern Song Dynasty⁵⁵⁷;
- (b) The second one from *Lu Jiuyuan*⁵⁵⁸ (also named *Lu Xiangshan*⁵⁵⁹) (1139-1193) to *Wang Yangming*⁵⁶⁰ (1472-1529); and
- (c) The third one with philosophers from late Ming Dynasty⁵⁶¹ to mid Qing Dynasty⁵⁶², including, for example, *Wang Fuzhi*⁵⁶³ (1619-1692), *Yan Yuan*⁵⁶⁴ (1635-1704), *Li Gong*⁵⁶⁵ (1659-1733), and *Dai Zhen*⁵⁶⁶ (1723-1777), etc.

Neo-Confucianism was rekindled in the Northern Song Dynasty⁵⁶⁷ under the influences of Buddhism and Daoism (Fung 1942), with an enthusiasm in ontology (Parkes 1995, p. 611), through a group of young scholars inspired by *Fan Zhongyan*⁵⁶⁸ (989-1052) after his failure in promoting a social and philosophical reform (Berthrong 2013b, p. 84). In the two eras of Song Dynasty⁵⁶⁹ (960-1279), Neo-Confucianism was reconceptualised and reconstructed from the traditional Confucianism (Helman 1988, p. 94). Neo-Confucianism is a Western term referring to the revival and renewal of Confucianism in the Song Dynasty (de Bary 1989, p. xiii). It was an intellectual and cultural doctrine throughout the Song⁵⁷⁰, Yuan⁵⁷¹ and

⁵⁵⁶ 朱熹 (*zhū xī*)

⁵⁵⁷ 南宋 (*nán sòng*); the Southern Song Dynasty was the second era of the Song Dynasty, with the Northern Song Dynasty being the first era.

⁵⁵⁸ 陸九淵 (*lù jiǔyuān*)

⁵⁵⁹ 陸象山 (*lù xiàngshān*)

⁵⁶⁰ 王陽明 (*wáng yángmíng*)

⁵⁶¹ 明代 (*míng dài*)

⁵⁶² 清朝 (*qīng zhāo*)

⁵⁶³ 王夫之 (*wáng fūzhī*)

⁵⁶⁴ 顏元 (*yán yuán*); not Yan Yuan (顏淵 *yán yuān*) (i.e. Yan Hui (顏回 *yán huí*), one of Confucius's students).

⁵⁶⁵ 李塿 (*lǐ gōng*)

⁵⁶⁶ 戴震 (*dài zhèn*)

⁵⁶⁷ 北宋 (*běi sòng*); the Northern Song Dynasty was the first era of the Song Dynasty, with the Southern Song Dynasty being the second era.

⁵⁶⁸ 范仲淹 (*fàn zhòng yān*)

⁵⁶⁹ 宋代 (*sòng dài*); the Song Dynasty consisted of the Northern and the Southern stages.

⁵⁷⁰ 宋代 (*sòng dài*)

⁵⁷¹ 元代 (*yuán dài*)

Ming⁵⁷² Dynasties (Bol 2003, p. 241). Neo-Confucians may not be keen in founding a new school of “Neo-Confucianism”, but understanding their times and the *Problematik* latent in the traditional philosophy may help in the comprehension of their thought (B. Schwartz 1975, pp. 3-4). For instance, the equivocal relationship between virtue and the Heaven’s Mandate (*tian ming*⁵⁷³) to sustain a royal dynasty may form part of the Confucian *Problematik* (B. I. Schwartz 1975, p. 60). The failure in conceptually articulating the boundary between an individual and a group with whom the individual has no familial relations may constitute another part (King 1985, pp. 62-65). The early Neo-Confucian scholars strived for a fresh framework for real and practical learning to differentiate the “empty” learning in Buddhism, Daoism, and the classical Confucianism (Li and Hayhoe 2012, p. 444). Neo-Confucianism disposed of traditional annotations of Confucianism, made use of the theoretical frameworks of Buddhists and Daoists to elaborate the moral philosophies of Confucius and Mencius, and established sophisticated systems of thought, thus bringing Neo-Confucianism to a new height (Guo 2004, p. 19). In the period of the Song Dynasty and the subsequent Ming Dynasty⁵⁷⁴ (1368-1644), Neo-Confucian scholars added sincerity (*cheng*⁵⁷⁵) and reverence (*jing*⁵⁷⁶) to the traditional Confucian virtues of humaneness (*ren*)⁵⁷⁷, righteousness (*yi*⁵⁷⁸), ritual propriety (*li*⁵⁷⁹), and wisdom (*zhi*⁵⁸⁰) (Ackerly 2005, p. 556).

Throughout years of development, there were two main streams of Neo-Confucianism developed (Cheng 2010, p. 337). They were the School of Principles⁵⁸¹, represented by *Zhu Xi*⁵⁸² and the *Cheng* brothers (i.e. *Cheng Hao*⁵⁸³ (1032-1085) and *Cheng Yi*⁵⁸⁴ (1033-1107)), and the School of Heart-Mind⁵⁸⁵ or the

⁵⁷² 明代 (*míng dài*)

⁵⁷³ 天命 (*tiān mìng*)

⁵⁷⁴ 明代 (*míng dài*)

⁵⁷⁵ 誠 (*chéng*)

⁵⁷⁶ 敬 (*jìng*)

⁵⁷⁷ 仁 (*rén*)

⁵⁷⁸ 義 (*yì*)

⁵⁷⁹ 禮 (*lǐ*)

⁵⁸⁰ 智 (*zhì*)

⁵⁸¹ 理學 (*lǐ xué*)

⁵⁸² 朱熹 (*zhū xī*)

⁵⁸³ 程顥 (*chéng hào*)

⁵⁸⁴ 程頤 (*chéng yí*)

⁵⁸⁵ 心學 (*xīn xué*)

Lu-Wang School (Lu and Wang 2009, p. xi), with *Lu Jiuyuan*⁵⁸⁶ (also named *Lu Xiangshan*⁵⁸⁷) (1139-1193) and *Wang Yangming*⁵⁸⁸ (1472-1529) as representatives.

The School of Principles⁵⁸⁹ asserted the “extension of knowledge through investigation of things”⁵⁹⁰ that people could “extend knowledge”⁵⁹¹, “become fully conscious of principle”⁵⁹², and “realise the moral nature”⁵⁹³ through “investigating things”⁵⁹⁴ (Bol 2003, p. 249). *Zhu Xi*⁵⁹⁵ wrote commentaries on Confucian classical texts such as *The Four Books*⁵⁹⁶ (Gardner’s note in his translation work, see Chu 1990, p. 3) and annotated in *The Great Learning*⁵⁹⁷ the importance of “investigation of things to the utmost”⁵⁹⁸:

‘The perfecting of knowledge depends on the investigation of things,’ is this: — [*sic*] If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man’s knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent.

⁵⁸⁶ 陸九淵 (*lù jiǔyuān*)

⁵⁸⁷ 陸象山 (*lù xiàngshān*)

⁵⁸⁸ 王陽明 (*wáng yángmíng*)

⁵⁸⁹ 理學 (*lǐ xué*)

⁵⁹⁰ 「格物致知」 (*gé wù zhì zhī*)

⁵⁹¹ 「致知」 (*zhì zhī*)

⁵⁹² 「窮理」 (*qióng lǐ*)

⁵⁹³ 「盡性」 (*jìn xìng*)

⁵⁹⁴ 「格物」 (*gé wù*)

⁵⁹⁵ 朱熹 (*zhū xī*)

⁵⁹⁶ 《四書》 (*sìshū*)

⁵⁹⁷ 大學 (*dàxué*)

⁵⁹⁸ 「窮理」 (*qióng lǐ*)

This is called the investigation of things. This is called the perfection of knowledge.⁵⁹⁹ (*The Four Books* 1971, translated by Legge, pp. 365-366, *The Great Learning*, Chapter V).

In the School of Heart-Mind⁶⁰⁰, *Lu Jiuyuan*⁶⁰¹ had different views to the belief of *Zhu Xi*⁶⁰². He advocated “heart-mind being identical to principles”⁶⁰³ and vice versa that people’s heart-mind is with the universe and people should not separate themselves with the universe (Rainey 2010, p. 172). He maintained that as heart-mind is the same as principles, there is no need to investigate things to the utmost, but it is important to “enlighten one’s innate mind”⁶⁰⁴ before people could achieve Confucius’s humaneness (*ren*⁶⁰⁵) (Xu 2011, p. 61). In the Ming Dynasty⁶⁰⁶, *Wang Yangming*⁶⁰⁷, one of the major thinkers of Neo-Confucianism and also a supporter of *Lu Jiuyuan*’s philosophy, added that the universe is always united itself with people, as the former’s heart-mind fuses together with people’s heart-mind, and that it is people’s being self-centred, ignorant and erroneous thoughts disconnecting themselves from the universe (p. 173).

From the perspective of the School of Principles, the School of Heart-Mind was not far from the “empty learning”⁶⁰⁸ of Buddhism and Daoism; and from the angle of the School of Heart-Mind, the School of Principles was close to the classical explanation of “empty learning” in the Han⁶⁰⁹ and Tang⁶¹⁰ Dynasties (Takehiko 1979, p. 232). In the Southern Song Dynasty⁶¹¹, *Zhu Xi* and *Lu Jiuyuan* ever met face to face

⁵⁹⁹ 「所謂致知在格物者，言欲致吾之知，在即物而窮其理也。蓋人心之靈，莫不有知，天下之物，莫不有理，惟於理有未窮，故其知有不盡也。是以大學始教，必使學者即凡天下之物，莫不因其已知之理而益窮之，以求至乎其極。至於用力之久，而一旦豁然貫通焉，則眾物之表裏精粗無不到，而吾心之全體大用無不明矣。此謂物格，此謂知之至也。」

⁶⁰⁰ 心學 (*xīn xué*)

⁶⁰¹ 陸九淵 (*lù jiǔyuān*)

⁶⁰² 朱熹 (*zhū xī*)

⁶⁰³ 「心即理」 (*xīn jí lǐ*)

⁶⁰⁴ 「發明本心」 (*fā míng běn xīn*)

⁶⁰⁵ 仁 (*rén*)

⁶⁰⁶ 明代 (*míng dài*)

⁶⁰⁷ 王陽明 (*wáng yángmíng*)

⁶⁰⁸ 虛學 (*xū xué*)

⁶⁰⁹ 漢代 (*hàn dài*)

⁶¹⁰ 唐代 (*táng dài*)

⁶¹¹ 南宋 (*nán sòng*); the Southern Song Dynasty was the second era of the Song Dynasty, with the Northern Song Dynasty being the first era.

and engaged in a heated debate on their philosophical differences in learning and wisdom at the historically important Goose-Lake Meeting⁶¹² held at the Goose Lake Monastery in 1175 (Huang 1995, p. 4). *Zhu Xi*⁶¹³ put emphasis on sagehood as a result of learning and personal cultivation in life, and *Lu Jiuyuan*⁶¹⁴ focused on wisdom as the determinant of developing one's virtue, irrespective of learning (Ching 2013, p. 192).

Philosophers in the modern world have had different views on the arguments of the two Schools. *Feng Youlan*⁶¹⁵ (1895-1990) thought that *Zhu Xi*'s assertion had split the world into two sections: metaphysics and physics, based on which *Zhu* emphasised the differences of principles and heart-mind; whereas *Lu Jiuyuan* did not differentiate metaphysics and physics and therefore maintained that heart-mind was equivalent to principles and vice versa (cited in Zhu 1999, p. 20). de Bary (1989, pp. 230-233) reviewed the two Schools as follows:

The Learning of the Mind-and-Heart was a vital element, along with the Learning of Principle, in the [Cheng-Zhu]⁶¹⁶ teaching of the late Sung, Yuan, and Ming periods down to the time of Wang Yang-ming. Its core teaching centered on three closely related concepts: the succession to, or tradition of, the Way [*tao-t'ung*⁶¹⁷]; the message and method of mind [*hsin-fa*⁶¹⁸]; and the transmission of the Sages' mind [*ch'uan-hsin*⁶¹⁹]. Most of its early exponents sharply distinguished this doctrine from the Buddhist "learning of mind." ... Wang Yang-ming's new Learning of the Mind substantially reinterpreted this meaning, but claimed to follow through on the natural and local development of [Zhu Xi's] thought in a way that also brought it close to Lu Hsiang-shan. (p. 230) ... A strong reaction to the new Learning came from defenders of [Zhu Xi's] teaching who challenged Wang's claim to speak for the Learning of the Mind, focusing their attack on Wang's identification of Mind and Principle, which for them meant (among other things) the loss of the

⁶¹² 鵝湖之會 (*é hú zhī huì*)

⁶¹³ 朱熹 (*zhū xī*)

⁶¹⁴ 陸九淵 (*lù jiǔyuān*)

⁶¹⁵ 馮友蘭 (*féng yǒu lán*)

⁶¹⁶ Referring to *Cheng* brothers and *Zhu Xi*.

⁶¹⁷ 道統 (*dào tǒng*), meaning the transmission and succession of the Way (*dao*).

⁶¹⁸ 心法 (*xīn fǎ*)

⁶¹⁹ 傳心 (*chuán xīn*)

distinction between the human mind and the mind of the Way, so important to the “method of the mind” (e.g. Ch’en Chien⁶²⁰, T’ang Po-yüan⁶²¹). (p. 231) ... Meanwhile in this contention and continuing controversy between the so-called [Cheng-Zhu] and Lu-Wang schools, there had developed no clear separation out of ‘Cheng-Zhu Learning of Principle’ versus ‘Lu-Wang Learning or School of Mind.’ The participants in these controversies, on both sides, had reasons of their own for arguing that all along there had been an orthodox Neo-Confucian Learning of the Mind, which affirmed both mind and principle as fundamental values. And for those who looked back at the earlier record, there was plenty of evidence to support this view. (pp. 232-233)

Contemporary Confucianism⁶²² and Post-Contemporary Confucianism

Contemporary Confucianism⁶²³ in the modern era is the Third Wave of Confucianism, with the traditional Confucianism as the first one and Neo-Confucianism in Song⁶²⁴, Yuan⁶²⁵, Ming⁶²⁶ and Qing⁶²⁷ Dynasties the second, as suggested by Tu (no date; cited in Berthrong and Berthrong 2000, p. 21). At the start of the 20th century, Confucian thinkers faced the influx of Western new ideas into China and they tried hard to maintain Confucian values and live in a traditional Chinese manner (Smith 1973, p. 189). Under this context, development of Contemporary Confucianism from Neo-Confucianism commenced in the early 20th century to give response to the modernity in Western societies, pointing out the importance of culture in analysing and revealing the problems posed by such Western modern developments to China and in the solution that it asserts (Tan 2008, p. 142). With a vision to sustain but not to strictly follow Neo-Confucianism (Tang 2007, p. 36), *Feng Youlan*⁶²⁸, an early contemporary Confucian, may have used the term *Xin*

⁶²⁰ 陳建 (*chén jiàn*)

⁶²¹ 唐伯元 (*táng bó yuán*)

⁶²² 新儒家 (*xīn rújiā*)

⁶²³ 新儒家 (*xīn rújiā*)

⁶²⁴ 宋代 (*sòng dài*)

⁶²⁵ 元代 (*yuán dài*)

⁶²⁶ 明代 (*míng dài*)

⁶²⁷ 清朝 (*qīng zhāo*)

⁶²⁸ 馮友蘭 (*féng yǒulán*)

*Ru Jia*⁶²⁹ (literally means “new Confucianism”) for the first time in the Confucian history (Makeham 2003b, p. 25). *Xin Ru Jia* is referred to sometimes as “Contemporary Confucianism”, “New Confucianism”, “Contemporary (modern) New Confucianism” or “Contemporary Neo-Confucianism” in English (Mou 2009, p. 38). In line with the label of “Contemporary Confucianism”, a neologism of “Contemporary Confucians” appeared (or corresponding derivatives of other expressions of “Contemporary Confucianism”), pointing to a group of Chinese scholars with a mission to re-interpreting Confucianism, on the basis of Neo-Confucianism, for the modern world in the 20th and 21st centuries to illustrate that Confucianism has not been out-of-date and could work congruously with science and democracy (Angle 2009, pp. 4-5). Science and democracy were symbols of the May Fourth Movement⁶³⁰, anthropomorphised respectively as “Mr. Science” and “Mr. Democracy” by *Chen Duxiu*⁶³¹ (1879-1942) in January 1911, who was one of the then movement leaders and announced that only these two “misters” were the “saviours” of China (Gu 2001, p. 589) and that they would replace “Mr. Confucius” (Hwang 2016, p. 77). For consistency, “Contemporary Confucianism” and “Contemporary Confucians” are used in this thesis, unless specified otherwise.

The evolution of Contemporary Confucianism was under a turmoil environment in the 20th century. Its development may be categorised broadly in four waves, lasting approximately two decades each (Liu 2013, p. 96):

<u>Waves</u>	<u>Particulars</u>
First	Initiation of Contemporary Confucianism in the 1920s.
Second	Philosophy formulation during the wartime in the 1940s.
Third	A number of important works were proceeded in Hong Kong and Taiwan in the 1960s, including the issuance of a <i>Manifesto to the World on Behalf of Chinese Culture</i> ⁶³² by <i>Tang Junyi</i> ⁶³³ (1909-1978), <i>Mou Zongsan</i> ⁶³⁴ (1909-1995),

⁶²⁹ 新儒家 (*xīn rújiā*)

⁶³⁰ 五四運動 (*wǔ sì yùn dòng*)

⁶³¹ 陳獨秀 (*chén dúxiù*)

⁶³² 《為中國文化敬告世界人士宣言》 (*wéi zhōng guó wén huà jìng gào shì jiè rén shì xuān yán*)

⁶³³ 唐君毅 (*táng jūnyì*)

⁶³⁴ 牟宗三 (*móu zōng sān*)

*Xu Fuguan*⁶³⁵ (1903-1982), and *Zhang Junmai*⁶³⁶ (1886-1969) in January 1958 (Chen 2007, p. 195).

Fourth Contemporary Confucianism entering the international world in the 1980s.

In 1905, the century-old civil-service imperial examination system in China based on Confucian conceptions was abandoned, followed by the overthrow of the last Chinese dynasty, the Qing Dynasty⁶³⁷ (1644-1912), and the induction of a new culture movement in 1915, calling for elemental changes to Chinese values, practices, and the Chinese language itself (Angle 2012, pp. 93-94). At that time, *Kang Youwei*⁶³⁸ (1858-1927) was a political reformer, also well known as “the last of the great traditional Confucian scholars” (Soo 1997, p. 659). In 1912, there was a heated constitutional debate when *Kang*’s supporters requested inclusion of Confucianism into the first constitution of the Republic of China as the state religion; and after compromise, Confucianism was treated as the fundamental principle for ethical discipline in the republic constitution (Fung 1948, p. 325). This first draft had never been put into effect when the then Nationalist and the Communist parties requested more radical changes (Billioud and Thoraval 2008, pp. 93-94). On 4 May 1919, university students initiated the May Fourth Movement⁶³⁹ (Liu 2003, p. 22), where Confucianism was perceived negatively as superstitious and out-of-date (Lai 2001a, p. 132) and a root cause leading to China’s downturn and vulnerability at the time of Western aggression (Yu 2002, p. 127). In response to the May Fourth Movement with a slogan “Smashing Confucius’s Shop”⁶⁴⁰ (Solé-Farràs 2008, p. 15), the seeds of Contemporary Confucianism commenced to grow, with attempts to make radical challenges to the traditional Confucian ethics (Cheng 1999, p. 221). In 1921, Confucius was under attack in China for the sake of iconoclasm (Alitto 2015, p. 1), and after 1949, Contemporary Confucianism spread from China to Hong Kong, Taiwan, and other Chinese populations abroad (p. 4).

However, the development path of Contemporary Confucianism was not smooth. During the Anti-Confucianist Campaign in the Cultural Revolution

⁶³⁵ 徐復觀 (*xú fùguān*)

⁶³⁶ 張君勱 (*zhāng jūnmài*)

⁶³⁷ 清朝 (*qīng zhāo*)

⁶³⁸ 康有為 (*kāng yǒuwéi*)

⁶³⁹ 五四運動 (*wǔ sì yùn dòng*)

⁶⁴⁰ 「打倒孔家店」 (*dǎ dǎo kǒng jiā diàn*)

(1966-1976) launched by *Mao Zedong*⁶⁴¹, revolutionary people destroyed radically almost everything about Confucius, e.g. temples, shrines, relics, statues, monuments and texts, etc. (Zhang and Schwartz 1997, p. 198), and used Confucius's name as a means to attack political leaders such as *Mao's* designated heir, General *Lin Biao*⁶⁴² (p. 200). *Renmin Ribao*⁶⁴³ (literally "People's Daily") published two articles on 10 January 1967 submitted by a pro-Mao red guards regiment of a university, condemning a conference on Confucius with presence of scholars like *Feng Youlan*⁶⁴⁴ and *Lu Zhenyu*⁶⁴⁵ (1900-1980), etc. (Jinggangshan Combat Team of Moism Red Guards of Beijing Normal University 1967a, 1967b). The newspaper editor remarked at the beginning of the articles, "To struggle against Confucius, the feudal mummy, and thoroughly eradicate ... reactionary Confucianism is one of our important tasks in the Great Proletarian Cultural Revolution" (cited and translated in Gregor and Chang 1979, pp. 1075-1076). It was under such a turbulent context that prominent scholars from China, Taiwan, Hong Kong and the United States promoted Contemporary Confucianism in the early 20th century (Makeham 2003a, pp. 1-2).

Similar to Confucianism, the coverage of Contemporary Confucianism is not prescribed well and it may involve intellectuals with diverse backgrounds (Liu 2003, p. 24). It is not easy to tell who is or is not a Contemporary Confucian (Chan 2003, p. 105). In general, *Xiong Shili*⁶⁴⁶ (1885-1968) and *Feng Youlan*⁶⁴⁷ (1895-1990) are considered the most important forerunners in the development of Contemporary Confucianism, with support from different "generations" of leading advocates, including but not limited to *Zhang Junmai*⁶⁴⁸ (1886-1969), *Liang Shuming*⁶⁴⁹ (1893-1988), *Fang Dongmei*⁶⁵⁰ (1899-1977), *Xu Fuguan*⁶⁵¹ (1903-1982), *Tang Junyi*⁶⁵² (1909-1978), *Mou Zongsan*⁶⁵³ (1909-1995), *Yu Yingshih*⁶⁵⁴ (1930-), *Liu*

⁶⁴¹ 毛澤東 (*máo zédōng*)

⁶⁴² 林彪 (*lín biāo*)

⁶⁴³ 人民日報 (*rén mín rì bào*)

⁶⁴⁴ 馮友蘭 (*féng yǒulán*)

⁶⁴⁵ 呂振羽 (*lǚ zhènyǔ*)

⁶⁴⁶ 熊十力 (*xióng shí lì*)

⁶⁴⁷ 馮友蘭 (*féng yǒulán*)

⁶⁴⁸ 張君勱 (*zhāng jūn mài*)

⁶⁴⁹ 梁漱溟 (*liáng shù mǐng*)

⁶⁵⁰ 方東美 (*fāng dōng měi*)

⁶⁵¹ 徐復觀 (*xú fù guān*)

⁶⁵² 唐君毅 (*táng jūn yì*)

⁶⁵³ 牟宗三 (*móu zōng sān*)

⁶⁵⁴ 余英時 (*yú yīng shí*)

*Shuxian*⁶⁵⁵ (1934-), and *Tu Weiming*⁶⁵⁶ (1940-), etc. (Rošker 2015, p. 511 and Endnote 3). There is also disagreement about the timing of inauguration of Contemporary Confucianism. Some argued that evidence was not strong enough to support a general view that the movement before the 1970s was a specific philosophical movement to have created a new school of “Contemporary Confucianism”; and it was not until the early 1980s that “new” Confucian scholars had established a self-identity to differentiate themselves from others influenced by Confucianism (Makeham 2003b, p. 25).

Contemporary Confucians are relatively more open in adopting various theoretical frameworks, irrespective of whether they come from Confucianism, Daoism, Buddhism, Indian philosophy, or Western philosophy, as far as they could use them to consider and deliberate calmly each of the important ancient and modern schools (Guo 2004, pp. 19-20). They have targeted at preserving two classical Confucian themes in the modern world: (a) how to unite the internal virtue (“sageliness within⁶⁵⁷”) and the external merits (“kingliness without⁶⁵⁸”), and (b) how to consolidate the moral order as well as the natural order (Yao 2000, p. 252), and defended that Confucianism is not a hurdle to modernisation, but rather, it can help steer the process of modernisation (p. 270). For instance, Contemporary Confucians like *Zhang Junmai*⁶⁵⁹, *Xu Fuguan*⁶⁶⁰, *Tang Junyi*⁶⁶¹, and *Mou Zongsan*⁶⁶² proposed a theory of establishing democracy from Confucianism and campaigned that China should build a modern democratic system, not borrowing directly practices from the West but through internalising the deep-seated Confucian values and principles (Lee 2017, p. 9).

The rise of Contemporary Confucianism has sparked debates. On the one hand, the role of Contemporary Confucianism is important, as it has provided an intellectual platform to narrow cultural and ideological differences of Chinese scholars in China and other countries (Makeham 2008, p. 48). On the other hand, people like *Li Zehou*⁶⁶³ (1930-) criticised Contemporary Confucianism that its preference on “abstract metaphysics and playing empty words of mind and nature”

⁶⁵⁵ 劉述先 (*liú shùxiān*)

⁶⁵⁶ 杜維明 (*dù wéimíng*)

⁶⁵⁷ 內聖 (*nèi shèng*)

⁶⁵⁸ 外王 (*wài wáng*)

⁶⁵⁹ 張君勱 (*zhāng jūnmài*)

⁶⁶⁰ 徐復觀 (*xú fùguān*)

⁶⁶¹ 唐君毅 (*táng jūnyì*)

⁶⁶² 牟宗三 (*móu zōng sān*)

⁶⁶³ 李澤厚 (*lǐ zéhòu*)

has ignored the study of solid educational issues such as the roles of music in moulding human nature (Z. Li 1999, p. 137). Others also argued that the “modernisation” of Confucianism would at last narrow its scope of scholarly knowledge instead of broadening the typical boundaries of Confucianism (Jenco 2017). de Bary (1991, p. 45) was not optimistic on the “survival” of Confucianism in the contemporary world and he said,

Confucius identifies him with three main values: humaneness, rites and letters (or scholarship). In [the 20th] century Confucianism has been successfully buried (in the May Fourth Movement); disinterred and either desecrated or made a museum piece (during the Mao era); and now revived a live subject of sociological study (for example, the East Asian work ethic) or as a moral philosophy. Confucian humaneness has become easy to sell, if not to practi[s]e. The noble man himself may well find a place in academia or the new world bureaucracy. Rites or riteness, however, seems to have no advocates in the modern world. Indeed a case could be made that the rites have been in decline, if not moribund, for centuries. What does this tell us about the viability of Confucianism, supported by only two feet, moral philosophy and scholarship, of the original tripod? ... Perhaps the trouble with Confucianism is also the trouble with the modern world.

In the 1990s, a new progression appeared as “New New Confucianism”, “Post-Mou Zongsan” Contemporary Confucianism, “*ru jia*”⁶⁶⁴ Protestantism”, “Post-New Confucianism”, “Critical New Confucianism”, or “Boston Confucianism”, where Contemporary Confucians like *Cheng Zhongying*⁶⁶⁵, *Lin Anwu*⁶⁶⁶, *Wei E*⁶⁶⁷, and Robert Neville were representative scholars, trying to advance further the discourse of Contemporary Confucianism to face modern challenges (Solé-Farràs 2014, pp. 34-37). Owing to the scope of the current study, their thoughts will not be elaborated one by one.

⁶⁶⁴ 儒家 (*rújiā*)

⁶⁶⁵ 成中英 (*chéng zhōngyīng*)

⁶⁶⁶ 林安梧 (*lín ānwú*)

⁶⁶⁷ 魏萼 (*wèi è*)

Modern Applications of the Confucian Conceptions

The Confucian conceptions such as the Way (*dao*⁶⁶⁸), gentleman (*junzi*⁶⁶⁹), Five Confucian Virtues (*wu chang*⁶⁷⁰) and Five Cardinal Relationships (*wu lun*⁶⁷¹) are influencing modern practices. Examples include potential applications of these ethical conceptions and values in management (Ruangkanjanases, Posinsomwong and Chen 2014), running business (Sang 2006), facilitating medical decision-making (Chen and Fan 2010), helping architectural landscape design (Zhang and You 2017), and governing the commercialisation of human bodies and body parts (Nie and Jones 2019), in addition to possible integration of Confucian wisdom into education like MBA programmes (Manarungsan and Tang 2012), ecological education (Nuyen 2008), and ethics education for primary and secondary students (Levent and Pehlivan 2017) and professionals such as engineers (Jing and Doorn 2020).

The Confucian conceptions may also be referenced in international affairs. For instance, after the commencement of the US-China Trade War and the subsequent “coincident” arrests of, on the one hand, the chief financial officer of a Chinese IT conglomerate, *Huawei*⁶⁷², in Canada and on the other hand, the detention of a former Canadian diplomat and a Canadian entrepreneur in China in December 2018 (*BBC* 2018), a newspaper editorial in Hong Kong gave a commentary in Chinese as follows,

“To make revenge through a petty man’s approach ... the two countries will face a total loss at last ... China should not take the petty man’s means to deal with a petty man, after all, it is not a gentleman’s behaviour to take revenge ...”⁶⁷³ (*Ming Pao* 2018, p. A2)

Conclusion

There is no controversy that Confucius is an important philosopher in China (Lu 2001, p. 410) and that the impact of his philosophy, Confucianism, has been immense (Ivanhoe 2013, p. 263). The scope of Confucianism is however not

⁶⁶⁸ 道 (*dào*)

⁶⁶⁹ 君子 (*jūnzǐ*)

⁶⁷⁰ 五常 (*wú cháng*)

⁶⁷¹ 五倫 (*wú lún*)

⁶⁷² 華為 (*huá wéi*)

⁶⁷³ 「... 以小人做法冤冤相報 ... 最後損失的是兩國的整體利益。... 中國不應該以小人之舉對付小人，畢竟，晷睡必報並非君子所為 ...」

well-defined (Goldin 2011, p. 1). It is generally agreed that Confucianism has built in important conceptions such as the Way (*dao*⁶⁷⁴), gentleman (*junzi*⁶⁷⁵), Five Confucian Virtues (*wu chang*⁶⁷⁶), and Five Cardinal Relationships (*wu lun*⁶⁷⁷). Confucian scholars may not totally agree to other counterparts' understandings on Confucianism, as exemplified in the emergences of School of Principles⁶⁷⁸ and School of Heart-Mind⁶⁷⁹ during the development of Neo-Confucianism. Confucianism has been evolving over time (Hsiao 1975, p. 43; de Bary 2007, p. 11), as seen in the developments of Neo-Confucianism, Contemporary Confucianism, and the Post-Contemporary Confucianism. Contemporary Confucianism has become a bridge to connect Confucian scholars all over the world in the modern era (Makeham 2008, p. 48).

⁶⁷⁴ 道 (*dào*)

⁶⁷⁵ 君子 (*jūnzǐ*)

⁶⁷⁶ 五常 (*wú cháng*)

⁶⁷⁷ 五倫 (*wú lún*)

⁶⁷⁸ 理學 (*lǐ xué*)

⁶⁷⁹ 心學 (*xīn xué*)

A Brief Review on *The Analects of Confucius*

Introduction

Teachings of Confucius in *The Analects*⁶⁸⁰, one of the authoritative books of Confucianism, are influential in terms of a living tradition not only in China, Taiwan, Hong Kong, Japan, Vietnam, Singapore, South Korea, and North Korea (Chau 1996, p. 45), but also in other societies in East and Southeast Asia, along with its global impact (Chong, written in C. Tan 2014, Foreword, p. xi). The task of this Appendix is to give a brief of *The Analects*. A short summary of other classics of Confucianism like *The Four Books*⁶⁸¹ will also be included at the end of this chapter.

The Analects of Confucius

Confucius's ideas are contained in a legendary Chinese text entitled *Lunyu*⁶⁸², or commonly translated into English as *The Analects of Confucius*, which is believed generally not written by Confucius but assembled by his disciples and followers over an approximate period of seventy years after his death (Lai 2008, p. 19). "Analects" comes from a Greek word, "analekta", meaning the leftovers after a banquet and this translation appropriately represents Confucius's "sagely leftovers" as recorded in *Lunyu* (Ames 2003a, p. 61). Ban Gu⁶⁸³ (32-92) (1972, Chapter 30, p. 1717), a historian in the East Han Dynasty⁶⁸⁴, said in *Hanshu*⁶⁸⁵ or *The Documents of the Han*⁶⁸⁶ that students of Confucius had made individual records of his teachings and dialogues with contemporaries and compiled them into *The Analects* after Confucius's death⁶⁸⁷. In particular, it is a collection of Confucius's sayings and

⁶⁸⁰ 《論語》(lúnyǔ)

⁶⁸¹ 《四書》(sìshū)

⁶⁸² 《論語》(lúnyǔ)

⁶⁸³ 班固 (bān gù)

⁶⁸⁴ 東漢 (dōng hàn)

⁶⁸⁵ 漢書 (hàn shū)

⁶⁸⁶ Ditto.

⁶⁸⁷ 「論語者，孔子應答弟子時人，及弟子相與言而接聞於夫子之語也。當時弟子各有所記，夫子既卒，門人相與輯而論纂，故謂之論語。」

dialogues with his students, others' statements about him, as well as his conversations with other people such as government officials (Van Norden 2002b, p. 158).

The Analects is the most trustworthy record of Confucius's philosophy as acceptable by almost all scholars (Chan 1963, p. 18), the "foundational text of Confucianism" (Olberding and Ivanhoe 2011, p. 10), and "conceivably the most important text of the entire Confucian canon" (Fang 2014, p. 49). Denecke (2010, p. 90) said, "Any history of Masters Literature [in China] must inevitably begin with Confucius and the *Analects*". Slingerland, one of the translators of *The Analects*, described its text as "a genuine representation of the state of the 'School of Confucius' before the innovations of Mencius and Xunzi"⁶⁸⁸ (see Slingerland's annotations in *The Analects* 2006, p. xii). *The Analects* is the "principal source" of Confucius's teachings (Makeham 1996, p. 1). *The Analects* has been regarded as a Confucian scripture as it spells out the main concepts of Confucianism, including humaneness, ritual propriety, righteousness, filial piety, learning, reciprocity, personal-relation development, equalities of friendship, and commitment to public life and service; it also furnishes the direction to a sage's living, trying to improve social habits for betterment (Neville 2010, pp. 150-151).

It is a broad consensus that *The Analects* has been in existence since the pre-Qin Dynasty⁶⁸⁹ of China, around the early to middle period of the Warring States⁶⁹⁰ (475-221 B.C.E.). However, others like Makeham (1996, pp. 2 and 13) may think otherwise, who argued that its existence in a book format could not be earlier than 150-140 B.C.E.

There are various scholarly opinions on the origin of the contemporary version of *The Analects*, though it is commonly acceptable that it came from the Han Dynasty⁶⁹¹ of China (Csikszentmihalyi 2002, p. 144). At that time, different versions of *The Analects* were in existence, and in particular, three were prevalent (Guo 2002, p. 38):

- (a) *Lulun*⁶⁹² ("The Analects in the State of Lu"⁶⁹³);
- (b) *Gulun*⁶⁹⁴ (the "Old Analects"; a version written in ancient "tadpole script"⁶⁹⁵); and

⁶⁸⁸ 荀子 (*xúnzǐ*)

⁶⁸⁹ 先秦時期 (*xiān qín shí qī*)

⁶⁹⁰ 戰國 (*zhànguó*)

⁶⁹¹ 漢代 (*hàn dài*)

⁶⁹² 《魯論》 (*lǔlún*)

⁶⁹³ 魯 (*lǔ*)

⁶⁹⁴ 《古論》 (*gǔlún*)

(c) *Qilun*⁶⁹⁶ (“*The Analects in the State of Qi*”⁶⁹⁷),

where the former two came from the State of Lu and the latter from the State of Qi, and they differed in the number of chapters, with twenty chapters in *Lulun*, twenty-one in *Gulun*, and twenty-two in *Qilun* (*He Yan*⁶⁹⁸ (190-249) and colleagues, cited in Gardner 2003, pp. 15-16). These three versions were compiled in the late Western Han Dynasty⁶⁹⁹ into a single piece of edition by a marquis, *Zhang Hou*⁷⁰⁰, and the edited version was entitled *Zhang Hou Lun*⁷⁰¹ or Marquis Zhang’s *Analects*, which was considered the “predecessor” of the contemporary version of *The Analects* (Li 2010b, p. 26). Tam (2012, pp. 18-28) conducted literature review and compared the three versions, and he argued that *Lulun* is the authentic version of *The Analects* (p. 28) and also the source of the version widespread today (p. 19). Kim and Csikszentmihaly (2014) echoed that comparatively speaking, *Lulun* looks more like the modern version than *Gulun* and *Qilun* (p. 23) and they inferred that *Lulun*, *Gulun* and *Qilun* had the same core material of *The Analects*, with *Gulun* dividing its last chapters in a different manner whilst *Qilun* contained two additional chapters (p. 24). Guo (2002, p. 36) inclined to believe instead that *Qilun* and *Gulun* were inherited from two ancient versions in the early Qin Dynasty and *Lulun* was an edited copy of *Gulun*. It is outside the scope of the present study to explore further the origin of *The Analects*. A less controversial view is that the version of *The Analects* today consists of twenty chapters (or “books” as in some translations) as depicted in Table B1.

Table B1: Table of Content of *The Analects*

Chapters / Books	Titles in Chinese Hanyu Pinyin Transcription
1	Xue er ⁷⁰²
2	Wei zheng ⁷⁰³
3	Ba yi ⁷⁰⁴

⁶⁹⁵ 蝌蚪文 (*kē dǒu wén*)

⁶⁹⁶ 《齊論》 (*qí lún*)

⁶⁹⁷ 齊 (*qí*)

⁶⁹⁸ 何晏 (*hé yàn*); a Confucian scholar of the period of Three Kingdoms (220-280) (三國 (*sān guó*))

⁶⁹⁹ 西漢 (*xī hàn*)

⁷⁰⁰ 張侯 (*zhāng hóu*)

⁷⁰¹ 《張侯論》 (*zhāng hóu lún*)

⁷⁰² 學而 (*xué ér*)

⁷⁰³ 為政 (*wéi zhèng*)

⁷⁰⁴ 八佾 (*bā yì*)

Table B1: Table of Content of *The Analects*

Chapters / Books	Titles in Chinese Hanyu Pinyin Transcription
4	Li ren ⁷⁰⁵
5	Gongye Zhang ⁷⁰⁶
6	Yong ye ⁷⁰⁷
7	Shu er ⁷⁰⁸
8	Taibo ⁷⁰⁹
9	Zihan ⁷¹⁰
10	Xiangdang ⁷¹¹
11	Xian jin ⁷¹²
12	Yanyuan ⁷¹³
13	Zilu ⁷¹⁴
14	<i>Xian wen</i> ⁷¹⁵
15	<i>Wei Linggong</i> ⁷¹⁶
16	<i>Ji shi</i> ⁷¹⁷
17	<i>Yang Huo</i> ⁷¹⁸
18	<i>Weizi</i> ⁷¹⁹
19	<i>Zizhang</i> ⁷²⁰
20	<i>Yao yue</i> ⁷²¹

⁷⁰⁵ 里仁 (*lǐ rén*)

⁷⁰⁶ 公冶長 (*gōng yě zhǎng*)

⁷⁰⁷ 雍也 (*yōng yě*)

⁷⁰⁸ 述而 (*shù ér*)

⁷⁰⁹ 泰伯 (*tài bó*)

⁷¹⁰ 子罕 (*zǐ hǎn*)

⁷¹¹ 鄉黨 (*xiāng dǎng*)

⁷¹² 先進 (*xiān jìn*)

⁷¹³ 顏淵 (*yán yuán*)

⁷¹⁴ 子路 (*zǐ lù*); a student of Confucius.

⁷¹⁵ 憲問 (*xiàn wèn*)

⁷¹⁶ 衛靈公 (*wèi líng gōng*)

⁷¹⁷ 季氏 (*jì shì*)

⁷¹⁸ 陽貨 (*yáng huò*)

⁷¹⁹ 衛子 (*wèi zǐ*)

⁷²⁰ 子張 (*zǐ zhāng*); a student of Confucius.

⁷²¹ 堯曰 (*yáo yuē*)

There are various views on whether there are themes in *The Analects*. Tam (2012) did not agree to the traditional views that *The Analects* had no central theme or system; instead, he said that this book has had a well-planned structure, with the first ten chapters covering Confucius's social philosophy and personal teachings and the latter half addressing his political beliefs in ruling a country (Tam 2012, pp. 16-18). Kong (2009, p. 25) suggested that in *The Analects*, there are two main themes: how education helps people's intellectual growth and moral development, as well as how self-awareness and self-restraint enhance interpersonal relations.

The Analects is influential in the Chinese culture (see Watson's annotations in *The Analects* 2007, p. 1), though Hegel (1955, p. 121) argued that the dialogues between Confucius and his followers were "nothing definite further than a commonplace moral put in the form of good, sound doctrine, which may be found as well expressed and better, in every place and amongst every people". Confucius has transformed the Chinese social ideal from a spiritualistic to a humanistic culture (see Hinton's annotations in *The Analects* 1998a, p. xi), as supported by the fact that Chinese emperors promoted Confucius's cult for over two millennia and that such cult still continues in the modern China (see Leys's annotations in *The Analects* 1997a, p. xv)).

Interpretations of *The Analects*

Scholars now and then have had different dispositions in their understandings of Confucius's teachings, as his "thoughts and speeches did not always follow strict logic", thus resulting in diverse interpretations (Nansen 1997, p. 541). For instance, there were famous School of Principles⁷²² and School of Heart-Mind⁷²³ among Neo-Confucian philosophers, with the *Cheng* brothers (i.e. *Cheng Hao*⁷²⁴ and *Cheng Yi*⁷²⁵) and *Zhu Xi*⁷²⁶ as representative figures for the former school, and *Lu Jiuyuan*⁷²⁷ and *Wang Yangming*⁷²⁸ for the latter, with further debates in Contemporary Confucianism on what the third school would be (Wen 2008, p. 111). More than that, Confucian scholars may not always share the same interpretation on a same text in *The Analects* (Ivanhoe 2002b, p. 119). In a contemporary bilingual

⁷²² 理學 (*lǐ xué*)

⁷²³ 心學 (*xīn xué*)

⁷²⁴ 程顥 (*chéng hào*)

⁷²⁵ 程頤 (*chéng yí*)

⁷²⁶ 朱熹 (*zhū xī*)

⁷²⁷ 陸九淵 (*lù jiǔyuān*)

⁷²⁸ 王陽明 (*wáng yángmíng*)

printed version of *The Analects*, with annotations and translations from two renowned Confucian scholars, namely by Bojun Yang in Chinese and by D. C. Lau in English, the book editor highlighted in the foreword that these two scholars' interpretations may occasionally not be in alignment with each other (see *The Analects* 2008, p. 2, Notes to Publication⁷²⁹ (in Chinese)). Scholarly differences in interpretations of *The Analects* may point to the fact that Confucius did not have only one explanation on a particular issue. Filial piety⁷³⁰ is an example. It is one of the culture-specific values in *The Analects*, and Confucius gave four different replies when pupils asked him in different occasions about how to treat parents:

- (a) “Never disobey” (*The Analects* 1938, translated by Waley, pp. 88-89, Book II, paragraph 5);
- (b) “In such a way that [parents] have no anxiety about [children], except concerning [their] health” (paragraph 6);
- (c) “Feeling of respect” and not just “[getting] enough to eat” (paragraph 7); and
- (d) “The demeanour that is difficult” (paragraph 8).

He did not define filial piety clearly but used different explanations and teaching approaches in view of pupils' characteristics (Xie and Chen 2015, pp. 3-4). In fact, Confucius used a similar approach in another occasion when two pupils, *Zilu*⁷³¹ and *Ran You*⁷³², asked him respectively an identical question and he gave contradictory replies; and upon the further enquiry of a third pupil, *Gongxi Hua*⁷³³, Confucius explained that he gave teachings to pupils according to their personal attributes and temperaments:

Zi-lu asked: “Should I practi[s]e something as soon as I hear it?”

The Master said, “How can you practi[s]e something as soon as you hear it when your father and eldest brother are alive?”

Ran You asked: “Should I practi[s]e something as soon as I hear it?”

The Master said: “Yes, practi[s]e it as soon as you hear it.”

⁷²⁹ 出版說明 (*chūbǎn shuōmíng*) in Chinese.

⁷³⁰ 孝 (*xiào*)

⁷³¹ 子路 (*zǐlù*); a student of Confucius.

⁷³² 冉有 (*rǎn yǒu*); a student of Confucius.

⁷³³ 公西華 (*gōngxī huá*); a student of Confucius.

Gong-xi Hua said: “When Iou⁷³⁴ [i.e. Zi-lu] asked: [*sic*] ‘Should I practi[s]e something as soon as I hear it?’ Master said, ‘Your father and eldest brother are alive.’ But when Qiu⁷³⁵ [i.e. Ran You] asked: ‘Should I practi[s]e something as soon as I hear it?’ Master said, ‘Yes, practi[s]e it as soon as you hear it.’ I am puzzled. May I venture to ask why?”

The Master said: “Qiu tends to hold back; therefore, I urged him on. Iou has the courage of two men; therefore, I held him back.”⁷³⁶ (*The Analects* 1997b, translated by Huang, p. 121, Book Eleven, paragraph 11.20; annotations omitted)

A further example comes from Confucius’s diversified applications of humaneness (*ren*⁷³⁷) (Zhang 2010, p. 55). Confucius explained this important conception differently to three pupils:

- (a) Yan Hui⁷³⁸ asked about humanity. The Master said: [*sic*] “The practice of humanity comes down to this: tame the self and restore the rites. Tame the self and restore the rites for but one day, and the whole world will rally to your humanity. The practice of humanity comes from the self, not from anyone else.”

Yan Hui said: “May I ask which steps to follow?” The Master said: “Observe the rites in this way: don’t look at anything improper; don’t listen to anything improper; don’t say anything improper; don’t do anything improper.”

⁷³⁴ Another name of *Zilu*.

⁷³⁵ Another name of *Ran You*.

⁷³⁶ 子路問：「聞斯行諸？」子曰：「有父兄在，如之何其聞斯行之！」冉有問：「聞斯行諸？」子曰：「聞斯行之！」公西華曰：「由也問『聞斯行諸？』，子曰：『有父兄在』；求也問，『聞斯行諸？』子曰：『聞斯行之』。赤也感，敢問？」子曰：「求也退，故進之；由也兼人，故退之。」

⁷³⁷ 仁 (*rén*)

⁷³⁸ 顏回 (*yán huí*), also named 顏淵 (*yán yuān*); a student of Confucius.

Yan Hui said: “I may not be clever, but with your permission, I shall endeavor to do as you have said.”⁷³⁹ (*The Analects* 1997a, translated by Leys, p. 55, Chapter 12, paragraph 12.1)

- (b) Ran Yong⁷⁴⁰ asked about humanity. The Master said: [sic] “When abroad, behave as if in front of an important guest. Lead the people as if performing a great ceremony. What you do not wish for yourself, do not impose upon others. Let no resentment enter public affairs; let no resentment enter private affairs.”

Ran Yong said: “I may not be clever, but with your permission I shall endeavor to do as you have said.”⁷⁴¹ (*The Analects* 1997a, translated by Leys, p. 55, Chapter 12, Paragraph 12.2)

- (c) Sima Niu⁷⁴² asked about humanity. The Master said: [sic] “He who practi[s]es humanity is reluctant to speak.” The other said: “Reluctant to speak? And you call that humanity?” The Master said: “When the practice of something is difficult, who could one speak about it lightly?”⁷⁴³ (*The Analects* 1997a, translated by Leys, pp. 55-56, Chapter 12, paragraph 12.3)

There may also be other occasions that the meanings of Confucius’s teachings in particular paragraphs are “exceedingly obscure” (see Lau’s comment in *The Analects* 2008, translated by Yang and Lau, p. 145, Book 9, paragraph 8, Remark 4) or “most puzzling” (ditto; see p. 179, Book 11, paragraph 2, Remark 1). More than that, there are arguments on whether early Chinese books such as *The Analects* should be interpreted from historical or scriptural senses of textual meaning (Makeham 2002). Xiao (2007, p. 497) said that at least two methods are available to understand *The Analects*: Confucius’s pragmatic ways and the approach of *Gongxi Hua*⁷⁴⁴ on the

⁷³⁹ 顏淵問「仁」。子曰：「克己復禮，為仁。一日克己復禮，天下歸仁焉。為仁由己，而由仁乎哉？」顏淵曰：「請問其目？」子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」顏淵曰：「回雖不敏，請事斯語矣！」

⁷⁴⁰ 冉雍 (*rǎn yōng*), also named 仲弓 (*zhòng gōng*); a student of Confucius.

⁷⁴¹ 仲弓問「仁」。子曰：「出門如見大賓；使民如承大祭；己所不欲，勿施於人；在邦無怨，在家無怨。」仲弓曰：「雍雖不敏，請事斯語矣！」

⁷⁴² 司馬牛 (*sīmǎ niú*); a student of Confucius.

⁷⁴³ 司馬牛問「仁」。子曰：「仁者，其言也訥。」曰：「斯言也訥，其謂之仁矣乎？」子曰：「為之難，言之得無訥乎？」

⁷⁴⁴ 公西華 (*gōngxī huá*); a student of Confucius.

literal meaning of Confucius's teachings. *Zhu Xi*⁷⁴⁵, an important Confucian scholar in Neo-Confucianism in the Song Dynasty, said that it is necessary to read the intention of a sage, as if the sage was teaching in person⁷⁴⁶ (Zhu 1986, p. 162).

Translations of *The Analects*

Translation of Chinese philosophical texts into English is commonly recognised a tough task as translators have to be well conversant with both philosophies and languages, not to mention the probable inexistence of equivalent vocabularies or phrases between Chinese and Western philosophies (Cheng 1970, p. 423). The difficulty level of translation may even become higher if the text of the Chinese sources is in archaic written Chinese, like *The Analects* and other Confucian classics, as it was, and is still true today, no less difficult for Chinese people to learn archaic Chinese than a foreign language (Gu 2006, p. 346), not to mention the hardship faced by non-Chinese persons. That said, translations of this important text into different languages have been available. In terms of English alone, there have been over fifty renditions (Wei 2016, p. 195). There are also translations from the original classical texts to modern Chinese (Makeham 2002, p. 56).

In those translation works in both English and modern Chinese, scholarly differences in interpreting a same text of *The Analects* may exist (Ivanhoe 2002b, p. 119), as *The Analects* is concise and each Chinese character in a sentence may have multiple meanings (Xu 2014, p. 151). Some translators may have assumed a “more essentialistic and conservative Confucius” with emphasis on constancy rather than changes, and others may focus more on the philosophical significance of *The Analects* (Ames and Rosemont 1998, pp. 279-281). A further difficulty, as mentioned above, is that translations with terminologies borrowed from Western philosophies and religions for some key words in *The Analects* may not precisely reflect the Confucian philosophy (Rosemont and Ames 2016b).

⁷⁴⁵ 朱熹 (*zhū xī*)

⁷⁴⁶ 「讀書以觀聖賢之意；因聖賢之意，以觀自然之理。做好將聖人書讀，見得他意思如當面說話相似。」

Illustrations: Examples of Translations

The third difficulty above is elaborated by means of a paragraph in *The Analects*. In the two translation examples of Table B2, both Legge and Watson interpreted the Chinese character “恕 (*shu*⁷⁴⁷)” as “reciprocity”. A. C. Yu (2005, pp. 210-211) commented that there is no single classical Chinese word perfectly synonymous to the English word “reciprocity”. In other English translations of *shu* of the same paragraph, Soothhill chose “sympathy” (see *The Analects* 1937, translated by Soothhill, p. 169, Book XV, Chapter XXIII). Waley wrote “consideration” (see *The Analects* 1938, translated by Waley, p. 198, Book XV, paragraph 23). Slingerland gave a remark after the interpretation as “‘understanding’ (*shu* 恕)” (see *The Analects* 2003, translated by Slingerland, p. 183, Book Fifteen, paragraph 15.24). Lau used a phrase of “the word ‘shu’” (see *The Analects* 2008, translated by Yang and Lau, p. 289, Book 15, paragraph 24). de Bary (1991, p. 32) used “empathy” or “mutuality” as the translations for another paragraph (4:15) of *The Analects*. Ames and Rosemont annotated in their translation work of *The Analects* (1998, pp. 20-21),

English ... is basically *substantive* and *essentialistic*, where classical Chinese should be seen more as an eventful language. If this be [*sic*] so, then experiencing a world of *events*, seen as persistently episodic, will perhaps be different from experiencing a world of *things*, seen interactively [emphasis added by the translators].

⁷⁴⁷ Shu (*shù*)

Table B2: Examples of translations of a paragraph in *The Analects*

Original text in Chinese	Translators	Translations
子貢問曰：「有一言而 可以終身行之者乎？」 子曰：「其恕乎！己所 不欲，勿施於人。」 (see <i>The Analects</i> 2008, p. 288, Book 15, paragraph 24)	Legge	Tsze-kung ⁷⁴⁸ asked, ‘Is there one word which may serve as a rule of practice for all one’s life?’ The Master said, ‘Is not RECIPROCITY [emphasis added in the translation] such as word? What you do not want done to yourself, do not do to others.’ (<i>The Four Books</i> 1971, translated by Legge, p. 301, <i>The Confucian Analects</i> , Book XV, Chapter XXIII)
	Watson	Zigong ⁷⁴⁹ asked, [<i>sic</i>] Is there a single word that can guide a person’s conduct throughout life? The Master said, That would be reciprocity, wouldn’t it? What you do not want others to do to you, do not do to others (<i>The Analects</i> 2007, translated by Watson, p. 301, Book Fifteen, paragraph 24; footnote omitted)

Another illustration about filial piety is presented. A paragraph in classical Chinese from *The Analects* is examined, which concerns Confucius’s views on filial piety when one’s father was dead. As to Confucius himself, he paid filial mourning for almost three years when his mother, *Yan Zhengzai*⁷⁵⁰ (568-537 B.C.E.), passed away when he was twenty-four years old (Beck 1942, p. 233). A comparison of a few translations of selected Chinese characters of the paragraph above is given in Table B3 below.

⁷⁴⁸ 子貢 (*zǐgòng*); a student of Confucius.

⁷⁴⁹ Ditto.

⁷⁵⁰ 顏徵在 (*yán zhēngzài*)

Table B3: Comparison of Translations of 志 (*zhi*⁷⁵¹), 行 (*xing*⁷⁵²), 道 (*dao*⁷⁵³), and 孝 (*xiao*⁷⁵⁴)

Original text in Chinese	Translators	Translations of the Whole Paragraph	Translations of Key Words			
			志 (<i>zhi</i>)	行 (<i>xing</i>)	道 (<i>dao</i>)	孝 (<i>xiao</i>)
子曰：「父在， 觀其志；父 沒，觀其行； 三年無改於父 之道，可謂孝 矣。」(see <i>The</i> <i>Analects</i> 2008, p. 8, Book 1, paragraph 11)	Soothhill	The Master said: [<i>sic</i>] ‘While a man’s father lives, mark his tendencies; when his father is dead, mark his conduct. If for three years he does not change from his father’s ways, he may be called filial.’ (<i>The Analects</i> 1937, translated by Soothhill, p. 5, Book I, Chapter XI)	Tendencies	conduct	ways	filial
	Waley	The Master said, [<i>sic</i>] While a man’s father is alive, you can only see his intentions; it is when his father dies that you discover whether or not he is capable of carrying them out. If for the whole three years of mourning he manages to carry on the household exactly as in his father’s day, then he is a good son indeed. (<i>The Analects</i> 1938, translated by Waley, p. 86, Book I, paragraph 11; footnote omitted)	Intentions	capable of carrying them out	household	good

⁷⁵¹ 志 (*zhì*)

⁷⁵² 行 (*xíng*)

⁷⁵³ 道 (*dào*)

⁷⁵⁴ 孝 (*xiào*)

Table B3: Comparison of Translations of 志 (*zhi*⁷⁵¹), 行 (*xing*⁷⁵²), 道 (*dao*⁷⁵³), and 孝 (*xiao*⁷⁵⁴)

Original text in Chinese	Translators	Translations of the Whole Paragraph	Translations of Key Words			
			志 (<i>zhi</i>)	行 (<i>xing</i>)	道 (<i>dao</i>)	孝 (<i>xiao</i>)
	Legge	The Master said, ‘While a man’s father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial.’ (<i>The Four Books</i> 1971, translated by Legge, p. 142, <i>The Confucian Analects</i> , Book I, Chapter XI)	The bent of his will	conduct	way	filial
	Lau	The Master said, ‘Observe what a man has in mind to do when his father is living, and then observe what he does when his father is dead. If, for three years, he makes no changes to his father’s ways, he can be said to be a good son.’ (<i>The Analects</i> 1979, translated by Lau, pp. 60-61, Book I, paragraph 11; footnote omitted)	What a man has in mind to do	what he does	ways	good
	Dawson	The Master said, ‘When his father is alive, you observe a man’s intentions. It is when the father is dead that you observe the men’s actions. If for three years he makes no change from the ways of his father, he may be called filial.’ (<i>The Analects</i> 1993, translated by Dawson, p. 4, Book 1, paragraph 11)	Intentions	actions	ways	filial

Table B3: Comparison of Translations of 志 (*zhi*⁷⁵¹), 行 (*xing*⁷⁵²), 道 (*dao*⁷⁵³), and 孝 (*xiao*⁷⁵⁴)

Original text in Chinese	Translators	Translations of the Whole Paragraph	Translations of Key Words			
			志 (<i>zhi</i>)	行 (<i>xing</i>)	道 (<i>dao</i>)	孝 (<i>xiao</i>)
	Leys	The Master said, “When the father is alive, watch the son’s aspiration. When the father is dead, watch the son’s actions. If three years later, the son has not veered from the father’s way, he may be called a dutiful son indeed.” (<i>The Analects</i> 1997a, translated by Leys, p. 5, Chapter 1, paragraph 1.11)	Aspiration	actions	way	dutiful
	Huang	The Master said, “When his father was alive, he observed his aspirations; when his father died, he observed his deeds. If, for three years, he does not change his father’s Way, he may be said to be filial.” (<i>The Analects</i> 1997b, translated by Huang, p. 49, Book 1, paragraph 1.11; annotations omitted)	Aspirations	deeds	Way (capitalised)	filial
	Hinton	The Master said, “Consider your plan when your father is alive, then see what you do when he dies. If you leave your father’s Way unchanged for all three years of mourning, you are indeed a worthy child.” (<i>The Analects</i> 1998a, translated by Hinton, pp. 5-6, Chapter 1, paragraph 11)	Your plan	what you do	Way (capitalised)	worthy

Table B3: Comparison of Translations of 志 (*zhi*⁷⁵¹), 行 (*xing*⁷⁵²), 道 (*dao*⁷⁵³), and 孝 (*xiao*⁷⁵⁴)

Original text in Chinese	Translators	Translations of the Whole Paragraph	Translations of Key Words			
			志 (<i>zhi</i>)	行 (<i>xing</i>)	道 (<i>dao</i>)	孝 (<i>xiao</i>)
	Brooks and Brooks	The Master said, [<i>sic</i>] When his father is living, watch his intentions; when his father is deceased, watch his actions. If for three years he has not changed from the ways of his father, he can be called filial. (<i>The Analects</i> 1998b, translated by Brooks and Brooks, p. 147, paragraph 1.11)	Intentions	actions	ways	filial
	Ames and Rosemont	The Master said, “While a person’s father is still alive, observe what he intends; when his father dies, observe what he does. A person who for three years refrains from reforming the way (<i>dao</i> 道) of his late father can be called a filial son (<i>xiao</i> 孝). (Ames and Rosemont 1998, p. 74; endnotes omitted)	What he intends	what he does	way (<i>dao</i> 道) (with inclusion of the Chinese character 道)	filial
	Watson	The Master said, [<i>sic</i>] While his father is alive, observe his intentions. After his father is dead, observe his actions. If after three years he hasn’t changed his father’s way of doing things, then you can call him filial. (<i>The Analects</i> 2007, translated by Watson, p. 17, Book One, paragraph 11)	Intentions	actions	way of doing things	filial

Table B4: Dictionary Meanings of Words (*Cambridge Advanced Learner's Dictionary* 2003)

Chinese Text	Translations	Meanings in a Dictionary	
		Noun	Verb
志 (<i>zhi</i>)	Aspiration / aspire	Something that you hope to achieve.	To have a strong desire or hope to do or have something.
	In mind to do	-	<ul style="list-style-type: none"> • “To keep something in mind” – to remember a piece of information when you are making a decision or thinking about a matter. • “To do” – to act or take action
	Intention / intend	Something that you want and plan to do.	To have as a plan or purpose.
	Plan	A set of decisions about how to do something in the future.	<ul style="list-style-type: none"> • To think about and decide what you are going to do or how you are going to do something. • To intend to do something or that an event or result should happen.
	Tendency / tend	<ul style="list-style-type: none"> • A likelihood to behave in a particular way or to like a particular thing. • If there is a tendency for something to happen, it is likely to happen or it often happens. • If there is a tendency to do something, it starts to happen more often or starts to increase. 	To be likely to behave in a particular way or have a particular characteristic.
Will	The mental power used to control and direct your thoughts and actions, or a determination to do something, despite any difficulties or opposition.		If you will something to happen, you try to make it happen by the power of your thoughts.

Discussion: Interpretation of Individual Chinese Characters – 志 (*zhi*⁷⁵⁵), 行 (*xing*⁷⁵⁶), 道 (*dao*⁷⁵⁷), and 孝 (*xiao*⁷⁵⁸)

The above translations may look similar but translators’ understanding on *The Analects* may not be the same or may change over time. For instance, different English words were used for the translation of the Chinese character “志 (*zhi*)”, including “aspiration(s)”, “in mind to do”, “intentions (or intend)”, “tendencies”, “will”, and “your plan”. Dictionary meanings of these English words were checked as shown in Table B4.

By simulating the back translation approach, which helps check semantic equivalence of a translation and is useful when a researcher is not familiar with the source language (Tuthill et al. 2014, pp. 5-6), the choices of English word(s) for the Chinese character 志 (*zhi*) in the translation works as tabulated in Table B3 were examined. While different translators had diverse translations of 志 (*zhi*) in English, a few Chinese scholars have interpreted this single Chinese character identically as 志向⁷⁵⁹ (*zhi xiang*) in Chinese in their annotations of *The Analects*, including Qian (1965, p. 19), Wang (1950, p. 8), Wang (1981, p. 26), Yang (1984, p. 7, Book 1, paragraph 1.11, explanatory notes), Yang (see *The Analects* 2008, translated by Yang and Lau, p. 8, Book 1, paragraph 11, explanatory notes), and Yao (1989, p. 15). If 志向 (*zhi xiang*) is a common interpretation of 志 (*zhi*), what are the meanings of 志向 (*zhi xiang*) in English according to dictionaries? A few Chinese-English dictionaries were looked up and the findings are shown in Table B5.

Table B5: Dictionary Meanings of 志向 (*zhi xiang*)

Dictionaries	Meanings of 志向 (<i>zhi xiang</i>)
<i>ABC Chinese-English Dictionary</i> (1997, p. 797)	Aspiration, ideal, ambition
<i>A New Chinese-English Dictionary</i> (1985, p. 1329)	Ideal, aspiration, ambition
<i>New Age Chinese-English Dictionary</i> (2000, p. 2001)	Aspiration, ideal, dream, ambition

⁷⁵⁵ 志 (*zhì*)

⁷⁵⁶ 行 (*xíng*)

⁷⁵⁷ 道 (*dào*)

⁷⁵⁸ 孝 (*xiào*)

⁷⁵⁹ 志向 (*zhì xiàng*)

By comparing the above meanings from dictionaries and various translators' versions, "aspiration" seems to be a more appropriate translation of 志 (*zhi*⁷⁶⁰) in paragraph 11 of Book 1 of *The Analects* (2009, translated by Yang and Lau, p. 8). In Table B3, it shows similarly that the range of translations of another Chinese character 行 (*xing*⁷⁶¹) is diverse. Those of 道 (*dao*⁷⁶²) and 孝 (*xiao*⁷⁶³) are largely the same: "way" (with minor variations in individual publications) and "filial" respectively, though Rosemont and Ames (2016a, p. 59) preferred "family reverence" to "filial piety", as the former contains less Christian sense of the word "piety". In this demonstration, it is reasonable to tell that translators' choices of words in the processes of translation and interpretation will influence non-Chinese readers' understandings of *The Analects*.

Discussion: Interpretation of the Whole Paragraph 11 of Book 1

Apart from diverse word-to-word translations, translators may not have the same understanding on a whole sentence of *The Analects*. Paragraph 11 of its Book 1 (2009, translated by Yang and Lau, p. 8) is about the relationship among the "way" of a father, the time of mourning, and the child's subsequent behaviour after his father's death. Brooks and Brooks explained that the three-year ban for changes reflected 'a seemingly, internalised submission to the father's ways during the psychological "distancing" process after his death' (see the annotations of Brooks and Brooks in *The Analects* 1998b, p. 147, paragraph 1.11). Ames and Rosemont (1998, pp. 280-281) translated that the child is obliged to follow the ritual tradition in a serious manner, and after that, he has to "re-appropriate" and adapt properly this father's ways and internalise them as his own ways. Legge saw this in a different manner and put a remark in his translation work as follows:

On filial duty, 行⁷⁶⁴ is in its 4th tone, explained by 行跡⁷⁶⁵, traces of walking, = conduct [*sic*]. It is to be understood that the way of the father had not been very bad. An old interpretation, that the three years are to be understood of the three years of mourning for the

⁷⁶⁰ 志 (*zhì*)

⁷⁶¹ 行 (*xíng*)

⁷⁶² 道 (*dào*)

⁷⁶³ 孝 (*xiào*)

⁷⁶⁴ 行 (*xíng*)

⁷⁶⁵ 行跡 (*xíng jì*)

father, is now rightly rejected. The meaning should not be confined to that period. (see Legge's annotations in *The Four Books* 1971, pp. 142-143, *The Confucian Analects*, Book I, Chapter XI, Footnote 11)

When Z. Li (1999, pp. 136-137) annotated the following paragraph of *The Analects*, the author shared Legge's understanding that the mourning period is not limited to three years in length as a regulation but it should follow people's internal feeling:

Tsai Yü⁷⁶⁶ asked about the three years' mourning, and said he thought a year would be quite long enough: [*sic*] 'If gentlemen suspend their practice of the rites for three years, the rites will certainly decay; if for three years they make no music, music will certainly be destroyed.' (In a year) the old crops have already vanished, the new crops have come up, the whirling drills have made new fire. Surely a year would be enough?

The Master said, Would you then (after a year) feel at ease in eating good rice and wearing silk brocades? Tsai Yü said, Quite at ease. (The Master said) If you would really feel at ease, then do so. But when a true gentleman is in mourning, if he eats dainties, he does not relish them, if he hears music, it does not please him, if he sits in his ordinary seat, he is not comfortable. That is why he abstains from these things. But if you would really feel at ease, there is no need for you to abstain.

When Tsai Yü had gone out, the Master said, How inhuman Yü is! Only when a child is three years old does it leave its parents' arms. The three years' mourning is the universal mourning everywhere under Heaven. And Yü — was he not the darling of his father and mother for three years?⁷⁶⁷ (*The Analects* 1938, translated by Waley, pp. 214-215, Book XVII, paragraph 21; footnotes omitted)

⁷⁶⁶ 宰我 (zǎi wǒ); also named 宰予 (zǎi yǔ); a student of Confucius.

⁷⁶⁷ 宰我問：「三年之喪期已久矣！君子三年為禮，禮必壞；三年不為樂，樂必崩。舊穀既沒，新穀既升；鑽燧改火，期可已矣。」子曰：「食夫稻，衣夫錦，於女安乎？」曰：「安！」「女安，則為之！夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不為也。今女安，則為之！」宰我出。子曰：「予之不仁也！子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也；予也，有三年之愛於其父母乎？」

*The Four Books*⁷⁶⁸

Zhu Xi⁷⁶⁹ selected four Confucian texts to form a collection with a title of *The Four Books* (Chan 1963, p. 95), in the particular sequence of *The Great Learning*⁷⁷⁰, *The Analects*, *The Mencius*⁷⁷¹, and the book of *Zhongyong*⁷⁷² (see Gardner's annotations in *The Four Books* 2007, translated by Gardner, p. xxv), and he wrote commentaries on these texts (Adler 2017, p. 223). *Zhongyong* and *The Great Learning* were originally the thirty-first and the forty-second chapters of *Li Chi*⁷⁷³ (or *The Book of Rites*), a book of *The Five Classics*⁷⁷⁴ (Wu 2010, p. 17, Footnote 6).

There is a main and common theme of education in *The Four Books* (Kong 2009, pp. ix-x). All Confucian learners had to become proficient in these four texts to facilitate attainment of societal peace and harmony (Berthrong and Berthrong 2000, p. 33).

(i) *The Great Learning*⁷⁷⁵

In the *Preface to The Great Learning by Chapter and Phrase*⁷⁷⁶, Zhu Xi said that *The Great Learning* is a book about the methods to educate people in the greater training in ancient days⁷⁷⁷ (Daxue 2012, translated by Johnston and Wang, p. 127). It teaches prominent virtues to enable people to renovate themselves to attain the highest excellence⁷⁷⁸ (*The Four Books* 1971, translated by Legge, p. 356, *The Great Learning*, paragraph 1). In essence, Confucius's teachings require people's first commitments to personal cultivation (Ames 2011, p. 92), as anchored in the following paragraph of *The Great Learning*:

The ancients, in wishing to manifest luminous virtue in the world,
first brought good order to their states. In wishing to bring good

⁷⁶⁸ 《四書》(sìshū)

⁷⁶⁹ 朱熹(zhū xī)

⁷⁷⁰ 《大學》(dàxué)

⁷⁷¹ 《孟子》(mèng zǐ)

⁷⁷² 《中庸》(zhōngyōng)

⁷⁷³ 《禮記》(lǐ jì)

⁷⁷⁴ 《五經》(wǔ jīng)

⁷⁷⁵ 《大學》(dàxué)

⁷⁷⁶ 《大學章句序》(dà xué zhāng jù xù)

⁷⁷⁷ 「大學之書，古之大學所以教人之法也。」

⁷⁷⁸ 「大學之道在明明德，在親民，在止於至善。」

order to their states, they first regulated their households. In wishing to regulate their households, they first cultivated themselves. In wishing to cultivate themselves, they first rectified their minds. In wishing to rectify their minds, they first made their intentions *cheng* 誠⁷⁷⁹ [*sic*] (true, genuine, sincere). In wishing to make their intentions *cheng* 誠, they first extended their knowledge to the limit. Extending knowledge to the limit lies in investigating things. Investigating things and then knowledge is perfected. When knowledge is perfected, then intentions become *cheng* 誠. When intentions become *cheng* 誠, then the mind is rectified. Rectify the mind and the self is cultivated. Cultivate the self and the household is regulated. Only after the household is regulated is the state well ordered. Only after the state is well ordered is the world at peace. From the Son of Heaven down to the common people, all without exception should take self-cultivation as the root. For the root to be in disorder and yet the branches to be well ordered is not possible. For what is important to be trivialised or what is trivial to be given importance should never be the case⁷⁸⁰ (*Daxue* 2012, translated by Johnston and Wang, p. 135).

The significance of *The Great Learning* in education is undoubtedly vital. Early Confucian teachers perceived it an important means to transmit the orthodoxy views of the Way (*dao*⁷⁸¹) (Plaks 2003, p. 182), as denoted by *Cheng Yi*⁷⁸² (1033-1107),

The Great Learning is a Book [*sic*] transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, *The Analects* and *Mencius* coming after it. Learners must commence

⁷⁷⁹ 誠 (*chéng*)

⁷⁸⁰ 「古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先修其身；欲修其身者，先正其心；欲正其心者，先誠其意；欲誠其意者，先致其知。致知在格物。物格而後知至，知至而後意誠，意誠而後心正，心正而後身修，身修而後家齊，家齊而後國治，國治而後天下平。自天子以至於庶人，壹是皆以修身為本。其本亂而未治者否矣，其所厚者薄，而其所薄者厚，未之有也！」

⁷⁸¹ 道 (*dào*)

⁷⁸² 程頤 (*chéng yì*)

their course with this, and then it may be hoped they will be kept from error.⁷⁸³ (*The Four Books* 1971, translated by Legge, p. 355, *The Great Learning*, the preamble)

(ii) *The Mencius*⁷⁸⁴

The Mencius is a book recording the words of Mencius or *Mengzi*⁷⁸⁵ (372-289 B.C.E.), his students as well as other state leaders and contemporaries (Cheng 2003, p. 423). In this book, Mencius linked Confucius's humaneness (*ren*⁷⁸⁶) with righteousness (*yi*⁷⁸⁷) to explain the essence of moral virtues in a more explicit manner than Confucius's teachings of *ren* (see Giles's annotations in *Mencius* 1993, p. 14). In addition to these two virtues, Mencius also discussed ritual propriety (*li*) and wisdom (*zhi*) in the text:

The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge. Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develop them*, they play the thief with themselves, and he who says of his prince that he cannot *develop them* plays the thief with his prince.⁷⁸⁸ (*Mencius* 1970, translated by Legge, pp. 202-203, Book II, Part I, Chapter VI, paragraphs 5-6; emphases added by the translator).

⁷⁸³ 子程子曰：「大學孔氏之遺書。而初學入德之門也。於今可見古人為學次第者，獨賴此篇之存，而《論》《孟》次之。學者必由是而學焉，則庶乎其不差矣。」

⁷⁸⁴ 《孟子》(*mèng zǐ*)

⁷⁸⁵ 孟子 (*mèngzǐ*)

⁷⁸⁶ 仁 (*rén*)

⁷⁸⁷ 義 (*yì*)

⁷⁸⁸ 「惻隱之心，仁之端也；羞惡之心，義之端也；辭讓之心，禮之端也；是非之心，智之端也。人之有是四端也，猶其有四體也。有是四端而自謂不能者，自賊者也；謂其君不能者，賊其君者也。」

Mencius related the above four ethical attributes to the heart-mind (*xin*⁷⁸⁹) (Shun 1997, p. 48), where the heart-mind, being an affective and cognitive organ with free will, will steer people's direction in life (Ivanhoe 2002a, p. 222):

Mencius said, 'From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good.

'If men do what is not good, the blame cannot be imputed to their natural powers.

'The feelings of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration implies *the principle of* benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and principle of knowledge are not infused into us from without. We are certainly furnished with them. *And a different view* is simply owing to want of reflection. Hence it is said, "Seek and you will find them. Neglect and you will lose them." Men differ from one another in regard to them; — [*sic*] some as much again as others, some five times as much, and some to an incalculable amount; — it is because they cannot carry out fully their *natural* powers.

'It is said in the Book of Poetry,

“Heaven in producing mankind,

Gave them their *various* faculties and relations with *their specific* laws.

These are the invariable rules of nature for all to hold,

And *all* love this admirable virtue.”

Confucius said, “The maker of this ode knew indeed the principle of *our nature!*” We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue.’⁷⁹⁰ (Mencius 1970,

⁷⁸⁹ 心 (*xīn*)

⁷⁹⁰ 孟子曰：「乃若其情，則可以為善矣，乃所謂善也。若夫為不善，非才之罪也。惻隱之心，人皆有之；羞惡之心，人皆有之；恭敬之心，人皆有之；是非之心，人皆有之。惻隱之心，仁也；羞惡之心，義也；恭敬之心，禮也；是非之心，智也。仁義禮智，非由外鑠我也，我固有之也，弗思耳矣。故曰：『求則得之，舍則失之。』或相倍蓰而無算者，不能盡其才

translated by Legge, pp. 402-403, Book VI, Part I, Chapter VI, paragraphs 5-8; emphases added by the translator)

Mencius is named the Second Sage⁷⁹¹ (Berthrong 2013a, p. 304) and Confucius the First Sage⁷⁹² (Liang 2010, p. 209) in China. Mencius being the “first great interpreter” of the philosophy of Confucius (Rainey 2010, p. 87), Bloom (2011, p. 63) had the following observations about the text of *The Mencius*:

In a sense, the *Mencius* is a more public text than the *Analects*. Mencius may have been as complex and multifaceted a personality as the Confucius that we encounter in the *Analects*, but we do not observe him, as we do Confucius, in intimate and personal exchanges with his disciples, nor do we discover him in moments of informality or striking personal candor. Mencius usually appears to us, as in the opening chapters of the work, in direct exchanges with rulers of the contending feudal states of the time or at occasions, apparently rather formal in character, when he is engaged in encounters with memorable antagonists over major philosophical questions. His discussions of *ren* come up first in the context of his conversations with rulers of several of the feudal states of the late Zhou period. In these conversations, Mencius tries to convey to them what constitutes humane government, how the ruler may recogni[s]e in himself the impulse to humaneness, and why a humane government is bound to be effective.

It is a general belief that Mencius did not publish *The Mencius* by himself (see Legge’s annotations in *Mencius* 1875, p. 11). *Zhao Qi*⁷⁹³ (? – 210 A.D.) in the East Han Dynasty⁷⁹⁴ edited an ancient version of *The Mencius* with eleven inseparate chapters to create the current version by getting rid of four chapters carrying a doubt on their authenticity and seemingly not in harmony with the rest (Zhao et al. 1995, p. 405) and split the remaining into fourteen sections (Nivison 1996, p. 123). *Zhao Qi*

者也。《詩》曰：『天生蒸民，有物有則。民之秉夷，好是懿德。』孔子曰：『為此詩者，其知道乎！』故有物必有則，民之秉夷也，故好是懿德。」

⁷⁹¹ 亞聖 (yà shèng)

⁷⁹² 先聖 (xiān shèng)

⁷⁹³ 趙岐 (zhào qí)

⁷⁹⁴ 東漢 (dōng hàn)

(1987, p. 195-8) remarked⁷⁹⁵ in the commentary of his edited book, *The Mencius*, that Mencius followed *Zisi*⁷⁹⁶, Confucius's grandson, to study Confucianism and he was good at *The Five Classics*⁷⁹⁷, especially *The Book of Odes*⁷⁹⁸ and *The Book of Documents*⁷⁹⁹, where the former was cited thirty three times and the latter fourteen times (Huang 2001, p. 15).

(iii) *Zhongyong*⁸⁰⁰

Zhongyong, a Chinese term consisting two characters, *zhong*⁸⁰¹ and *yong*⁸⁰², where *zhong* carries a meaning of equilibrium, *yong* means commonality, and *zhongyong* together means “the norm for all things” (Sim 2015, p. 622). *Zhongyong* is a book with two foci, namely harmony and equilibrium, to iterate the relationship of human with cosmos (Ames 2011, p. 169). Through sustaining the nature by harmony and equilibrium, *zhongyong* enhances the importance of harmony from the moral aspect to the metaphysical realm (Yao 2013, p. 255).

Zhongyong helps people to attain harmony and equilibrium in mind to keep in touch with life and creativity in the cosmos (Ching 2003, pp. 84-85). The term “the Mean⁸⁰³”, a translation of the term *zhongyong* in English, appeared only once in *The Analects*, where the Master said, “The virtue embodied in the doctrine of the Mean is of the highest order. But it has long been rare among people.”⁸⁰⁴ (*The Analects* 2007, translated by Watson, p. 46, Book Six, paragraph 29). Confucius did not explain its meaning therein (Osamu 1996, p. 83). In the book of *Zhongyong*, the relationship between achievement of harmony and equilibrium and the nourishment and flourishing of the nature is elaborated as follows:

While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there

⁷⁹⁵ 「孟子 ... 長師孔子之孫子思，治儒述之道，通五經尤長於《詩》、《書》。」

⁷⁹⁶ 子思 (*zīsī*)

⁷⁹⁷ 《五經》 (*wǔ jīng*)

⁷⁹⁸ 《詩經》 (*shī jīng*)

⁷⁹⁹ 《尚書》 (*shàng shū*)

⁸⁰⁰ 《中庸》 (*zhōngyōng*)

⁸⁰¹ 中 (*zhōng*)

⁸⁰² 庸 (*yōng*)

⁸⁰³ 中庸 (*zhōngyōng*)

⁸⁰⁴ 子曰：「中庸之為德也，其至矣乎！民鮮久矣。」

ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root *from which grow all the human actings* in the world, and this HARMONY is the universal path *which they all should pursue*. Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.⁸⁰⁵ (*The Four Books* 1971, translated by Legge, pp. 384-385, *Zhongyong*, Chapter I, paragraphs 4-5; emphases added by the translator)

A gentleman (*junzi*⁸⁰⁶) and a petty man (*xiao ren*⁸⁰⁷) had different responses to *zhongyong*, where Confucius said in *The Analects*, “The exemplary person (*junzi* 君子) [*sic*] is calm and unperturbed; the petty person is always agitated and anxious.”⁸⁰⁸ (Ames and Rosemont 1998, p. 119, Book 7, paragraph 7.37). In the book of *Zhongyong*, it discusses further their differences:

Chung-ni⁸⁰⁹ said, ‘The superior man⁸¹⁰ *embodies* the course of the Mean; the mean man acts contrary to the course of the Mean.

‘The superior man’s embodying the course of the Mean is because he is a superior man, and so always maintain the Mean. The mean man’s acting contrary to the course of the Mean is because he is a mean man, and has no caution.’⁸¹¹ (*The Four Books* 1971, translated by Legge, p. 386, *Zhongyong*, Chapter II, paragraphs 1-2; emphases added by the translator)

⁸⁰⁵ 「喜怒哀樂之未發，謂之中；發而皆中節，謂之和；中也者，天下之大本也；和也者，天下之達道也。致中和，天地位焉，萬物育焉。」

⁸⁰⁶ 君子 (*jūnzǐ*)

⁸⁰⁷ 小人 (*xiǎo rén*)

⁸⁰⁸ 子曰：「君子坦蕩蕩，小人長戚戚。」

⁸⁰⁹ 仲尼 (*zhòng nǐ*); another name of Confucius.

⁸¹⁰ “superior man” here means “gentleman” in the Confucian sense.

⁸¹¹ 仲尼曰：「君子中庸，小人反中庸。君子之中庸也，君子而時中；小人之中庸也，小人而無忌憚也。」

*The Five Classics*⁸¹²

Apart from *The Four Books*⁸¹³, there are also *The Five Classics*, representing poetic, political, metaphysical, historical, and social visions of Confucianism. A brief summary of *The Five Classics* is depicted below.

<u>Classics</u>	<u>Briefs</u> (Koller 2002, p. 259)	<u>Visions</u> (Kapoor and Gupta 1998, pp. 96-97)
(a) <i>The Book of Odes</i> ⁸¹⁴ (or <i>The Book of Songs</i> , <i>The Book of Poetry</i>)	A compilation of poems from the Zhou Dynasty ⁸¹⁵	Poetic, focusing on Confucian appraisal of human passions.
(b) <i>The Book of Documents</i> ⁸¹⁶ (or <i>Shangshu</i> ⁸¹⁷ , <i>The Book of History</i> ⁸¹⁸ , <i>Shujing</i> ⁸¹⁹)	Records, speeches and national documents (2000-700 B.C.E.)	Political, outlining a government based on humaneness (<i>ren</i> ⁸²⁰).
(c) <i>The Book of Changes</i> ⁸²¹	Oracular canons to help explain nature for the sake of horoscopy; traditionally believed the author to be <i>King Wen</i> ⁸²² of the Zhou Dynasty (1100 B.C.E.), not Confucius	Metaphysical, combining prophetic art with numerological expertise and ethical vision.

⁸¹² 《五經》 (*wǔ jīng*)

⁸¹³ 《四書》 (*sìshū*)

⁸¹⁴ 《詩經》 (*shī jīng*)

⁸¹⁵ 周朝 (*zhōu zhāo*)

⁸¹⁶ 《尚書》 (*shàng shū*)

⁸¹⁷ Ditto.

⁸¹⁸ 《書經》 (*shū jīng*)

⁸¹⁹ Ditto.

⁸²⁰ 仁 (*rén*)

⁸²¹ 《易經》 (*yì jīng*)

⁸²² 文王 (*wén wáng*)

<u>Classics</u>	<u>Briefs</u> (Koller 2002, p. 259)	<u>Visions</u> (Kapoor and Gupta 1998, pp. 96-97)
(d) <i>The Spring and Autumn Annals</i> ⁸²³	An annal of incidents in the period of 722-464 B.C.E.	Historical, pointing out the importance of mass recollection of societal self-identification.
(e) <i>Li Chi</i> ⁸²⁴ (or <i>Book of Rites</i>)	A set of guidelines governing social behaviours	Social, emphasising at trust and communications.

Among others, *The Four Books* and *The Five Classics* had been the fundamental texts for centuries for students to prepare imperial examinations until 1905 when the examination was abandoned (Huang and Brown 2009, p. 645).

Conclusion

The Analects is one of the most important books in Confucianism as it contains trustworthily Confucius's philosophy and teachings. Scholarly understanding on *The Analects* has been always an issue, as the words used in this legendary text are concise and each Chinese character may have multiple meanings (Xu 2014, p. 151). There have been numerous publications of *The Analects* in Chinese with different annotations and in English with dissimilar translations. Issues with examples in relation to different understanding and translations are demonstrated in this chapter. Taking advantage of the researcher of the present study being bilingual in both Chinese and English, various English versions were checked to ensure the discussion in this doctoral thesis would not be impacted owing to different translations, as "some [translations] are written with elegance but marred by inaccuracies [and] others are accurate but less felicitous in their expression." (see Leys's annotations in *The Analects* 1997a, p. i). In addition to *The Analects*, briefs about *The Four Books* and *The Five Classics* are also given.

⁸²³ 《春秋》 (*chūn qiū*)

⁸²⁴ 《禮記》 (*lǐ jì*)

Neo-Confucians' Responses to the “Happiness of Confucius and Yan Hui” (*Kong Yan Lechu*⁸²⁵)

This is an Appendix giving a brief on the views of some Neo-Confucians towards the issues of “Happiness of Confucius and Yan Hui (*Kong Yan Lechu*)”. It is by no means exhaustive.

Introduction

Kong Yan Lechu, means literally the happiness of Confucius and Yan Hui⁸²⁶ (Shan 2010, p. 19). Yan Hui was one of Confucius's beloved students and the Master praised him highly. Confucius commended Yan Hui for his cleverness, as “[Yan Hui] hears one point and from it apprehends the whole ten”⁸²⁷ (*The Analects* 1937, translated by Soothhill, p. 39, Book V, Chapter VIII, paragraph 2).

Confucius also endorsed Yan Hui's attitude of learning. The following dialogue serves as an example:

Duke Ai⁸²⁸ asked which of his disciples was eager to learn.

Confucius answered, “There was one Yan Hui who was eager to learn. He never transferred the anger he felt towards one person to another. Nor did he make the same mistake twice. Unfortunately his allotted span was short one and he died. Now there is no one. No one eager to learn has come to my notice.”⁸²⁹ (*The Analects* 2008, translated by Yang and Lau, p. 85, Book 6, paragraph 3)

More than Yan Hui's attitude of learning, Confucius held his demeanor in high regard. The Master said, “How admirable was Yan Hui! A handful of rice to eat, a gourd of water for drink, a hovel for your shelter — no one would ensure such

⁸²⁵ 「孔顏樂處」(*kǒng yán lè chǔ*)

⁸²⁶ 顏回 (*yán huí*), a student of Confucius.

⁸²⁷ 「回也，聞一以知十。」

⁸²⁸ 哀公 (*āi gōng*); an emperor of the State of Lu.

⁸²⁹ 哀公問：「弟子孰為好學？」孔子對曰：「有顏回者好學，不遷怒，不貳過。不幸短命死矣！今也則亡，未聞好學者也。」

misery, yet Yan Hui's joy remained unaltered. How admirable was Yan Hui!"⁸³⁰ (*The Analects* 1997a, translated by Leys, pp. 25-26, Chapter 6, paragraph 6.11).

Yan Hui died early. When he passed away, Confucius mourned deeply, "Oh! Heaven has bereft me! Heaven has bereft me!"⁸³¹ (*The Analects* 2003, translated by Slingerland, p. 114, Book Eleven, paragraph 11.9). Confucius's love and grief towards Yan Hui is exemplified from the following paragraph of *The Analects*:

When Yan Hui passed away, the Master cried for him excessively. The disciples reproved him, saying, "Master, surely you are showing excessive grief!"

The Master replied, "Am I showing excessive grief! Well, for whom would I show excess grief, if not for this man?"⁸³² (*The Analects* 2003, translated by Slingerland, p. 114, Book Eleven, paragraph 11.10; emphasis added by the translator)

Neo-Confucians' Views on the "Happiness of Confucius and Yan Hui" (*Kong Yan Lechu*⁸³³)

*Zhou Dunyi*⁸³⁴

In the Northern Song Dynasty⁸³⁵, among the five Neo-Confucian masters, *Shao Yong*⁸³⁶ (1011-1077) and *Zhou Dunyi* (1017-1073) were both keen to pursue a happy life (Chen 2010, p. 191). *Shao Yong* claimed in a little song with a title of *Gan Shi Yin*⁸³⁷ (translated as *Song of Feeling*) that his house was an *Anle Wo*⁸³⁸ ("Cozy Net") and also named himself as *Anle Xiansheng*⁸³⁹ ("Mr. Cozy") in another little

⁸³⁰ 子曰：「賢哉回也！一簞食，一瓢飲，在陋巷。人不堪其憂，回也不改其樂。賢哉回也！」

⁸³¹ 顏淵死。子曰：「噫！天喪予！天喪予！」

⁸³² 顏淵死，子哭之慟。從者曰：「子慟矣。」曰：「有慟乎？非夫人之為慟而誰為！」

⁸³³ 「孔顏樂處」(*kǒng yán lè chǔ*)

⁸³⁴ 周敦頤 (*zhōu dūnyì*)

⁸³⁵ 北宋 (*běi sòng*); the Northern Song Dynasty was the first era of the Song Dynasty, with the Southern Song Dynasty being the second era.

⁸³⁶ 邵雍 (*shào yōng*)

⁸³⁷ 感事吟 (*gǎn shì yín*)

⁸³⁸ 安樂窩 (*ānlè wō*)

⁸³⁹ 安樂先生 (*ānlè xiānshēng*)

song entitled *Anle Yin*⁸⁴⁰ (“Cozy Song”) (cited in Lin 2012, p. 2 and Footnote 3; p. 19 and Footnote 112).

Zhou Dunyi, another master of the time and an important precursor of Neo-Confucianism in the Song Dynasty⁸⁴¹ (Wang 2005, p. 307), believed that Yan Hui could maintain his happiness unchanged even in poverty, as he perceived the attainment of ideal humaneness (*ren*⁸⁴²) as great, whilst secular wealth and financial inadequacy as insignificant (Zhao et al. 1995, p. 595). *Zhou Dunyi* elaborated in a chapter entitled *Yanzi*⁸⁴³ (Chapter 23) of his book, *Tongshu*⁸⁴⁴ (or *Penetrating the Scripture of Changes*),

Master Yan⁸⁴⁵ “had only one dish [of rice] to eat, only one gourdful [of water] to drink, and he lived in a squalid lane. Others could not have endured such distress, yet it did not alter his happiness.”

Now, wealth and hono[u]r are what people love. Yet, Master Yan, neither loving nor seeking them, took pleasure in being humble. What was in his mind?

In the world there is extreme hono[u]r and extreme wealth, which can be loved and sought after. Yet he [Master Yan] was the one differed from others in seeking what was great and ignoring what was petty.

Seeing what was great, his mind was at peace. With his mind at peace, nothing was insufficient. With nothing insufficient, then wealth and hono[u]r, poverty and humble station were all the same [to Master Yan]. Being all the same, then he was able to transform and equali[s]e [others, i.e., [sic] regard others as equal]. Thus, Master Yan was second only to the Sage [Confucius].⁸⁴⁶ (cited in Adler 2014, pp. 276-277; footnote omitted)

⁸⁴⁰ 安樂吟 (*ānlè yín*)

⁸⁴¹ 宋代 (*song dài*)

⁸⁴² 仁 (*rén*)

⁸⁴³ 顏子 (*yánzǐ*), referring to Yan Hui (顏回 *yán huí*); a student of Confucius.

⁸⁴⁴ 《通書》 (*tōng shū*)

⁸⁴⁵ Referring to Yan Hui (顏回 *yán huí*); a student of Confucius.

⁸⁴⁶ 顏子「一簞食，一瓢飲，在陋巷。人不堪其憂，回不改其樂。」夫富貴，人所愛也。顏子不愛不求，而樂乎貧者，獨何心哉？天地間有至貴至愛可求，而異乎彼者，見其大，而忘其小焉爾。見其大，則心泰；心泰，則無不足；無不足，則富貴貧賤處之一也；處之一，則能化而齊。故顏子亞聖。

In *Zhou Dunyi's* interpretations, Yan Hui's happiness in poverty arose from a peaceful mind, together with a moral calmness and complacency (Gallinaro 2017, p. 8).

The *Cheng* Brothers: *Cheng Hao*⁸⁴⁷ and *Cheng Yi*⁸⁴⁸

Two Neo-Confucian masters in the Northern Song Dynasty⁸⁴⁹, *Cheng Hao* and *Cheng Yi* recalled *Zhou Dunyi's* teaching in the *Cheng Brothers' Yishu*⁸⁵⁰ (translated as the *Extant Works of the Cheng Brothers*), “Formerly when [we] received instructions from *Zhou Maoshu*⁸⁵¹ [i.e. *Zhou Dunyi*], he often told [us] to find out wherein Confucius and *Yanzi* [i.e. Yan Hui] found their joy”⁸⁵² (Cheng and Cheng 1987, Chapter 2a, p. 698-19; translated in Pan 2010, p. 28). Accordingly, they investigated *Kong Yan Lechu*⁸⁵³. They considered that Yan Hui's happiness was not identical to Confucius's, “Just like speaking of personal wishes, *Zilu*⁸⁵⁴, Yan Hui and Confucius shared the same aspirations, but they differed in levels of their states of mind”⁸⁵⁵ (Cheng and Cheng 1987, Chapter 2a, p. 698-24). They added, “Confucius has reached the realm of humaneness, Yan Hui has been able to do things that do not violate humaneness, and *Zilu* is progressing toward humaneness”⁸⁵⁶ (cited in Zhu 1966, p. 53). The *Cheng* brothers thought that Yan Hui had not entirely comprehended the Heavenly Principle (*tian li*⁸⁵⁷), as he required frequent reminders not to breach humaneness (*ren*⁸⁵⁸), in contrast to Confucius's deep and true understanding of the Heavenly Principle and full compliance with humane practices (Zhao et al. 1995, p. 595). *Cheng Yi* concluded in his *Essay on what Master Yan Hui loved to learn*⁸⁵⁹ that people could learn and accomplish sagehood⁸⁶⁰ (Angle 2009, p.

⁸⁴⁷ 程顥 (*chéng hào*)

⁸⁴⁸ 程頤 (*chéng yí*)

⁸⁴⁹ 北宋 (*běi sòng*); the Northern Song Dynasty was the first era of the Song Dynasty, with the Southern Song Dynasty being the second era.

⁸⁵⁰ 《二程遺書》 (*èr chéng yí shū*)

⁸⁵¹ 周茂叔 (*zhōu màoshū*); another name of *Zhou Dunyi*.

⁸⁵² 「昔受學於周茂叔，每令尋顏子、仲尼樂處，所樂何事。」

⁸⁵³ 「孔顏樂處」 (*kǒng yán lè chǔ*)

⁸⁵⁴ 子路 (*zǐlù*); a student of Confucius.

⁸⁵⁵ 「如『盍各言爾志』，子路、顏淵、孔子皆一意，但有大小之差，皆與物共者也。」

⁸⁵⁶ 程子曰：「夫子安仁，顏淵不違仁，子路求仁。」

⁸⁵⁷ 天理 (*tiān lǐ*)

⁸⁵⁸ 仁 (*rén*)

⁸⁵⁹ 《顏子所好何學論》 (*yán zǐ suǒ hào hé xué lùn*)

⁸⁶⁰ 「學以至聖人之道也。」

17). The learning of sagehood is important for people to understand the spiritual happiness of Confucius and Yan Hui and achieve metaphysical happiness, which is a borderless happiness by soul and not limited by one's physical body (Shan 2012, p. 215).

The *Book of Lie Zi*⁸⁶¹ or alternatively entitled the *Pure Classic of the Perfect Virtue of Simplicity and Vacuity*⁸⁶², an important Daoist classic after *Dao De Jing*⁸⁶³ (or *The Book of Dao*) and *The Book of Zhuangzi*⁸⁶⁴ (Höchsmann 2004, p. 98), may give an example to support the Cheng brothers' observations on the personal differences between Confucius and Yan Hui. In the text, there is a chapter entitled "Confucius", recording a dialogue between Confucius and Yan Hui about happiness:

Confucius was out of office. Tzū-kung⁸⁶⁵ came in to wait on him; Confucius looked careworn. Tzū-kung did not dare to ask questions, but went out and told Yen Hui⁸⁶⁶ [i.e. Yan Hui].

Yen Hui sang plucking the lute. Confucius heard him, and, as Yen Hui was hoping, called him in to inquire.

"Why do you rejoice at a time like this?"

"Why is my Master so careworn?"

"First let me hear what you have to say."

"Master, once I heard you say: 'Rejoice in heaven and know destiny, and so be free of care.' That is why I rejoice."

Confucius looked solemn for a moment.

"Did I say that? But you understand it in too narrow a way. That is merely something I said on a particular occasion; please correct it by what I say now. You know only the careless side of rejoicing in heaven and knowing destiny, and still do not know that they are also the greatest of cares. Now let me tell you the truth of the matter.

"The training of your personal character, indifferent to failure and success; awareness [*sic*] that the events which have happened and will happen to you do not depend on yourself, and should not disturb your thoughts; this is what you understand by the carelessness of rejoicing in heaven and knowing destiny. But not long ago, when I

⁸⁶¹ 《列子》 (*liè zǐ*)

⁸⁶² 《冲虚至德真经》 (*chōng xū zhì dé zhēn jīng*); another title of the *Book of Lie Zi*.

⁸⁶³ 《道德经》 (*dào dé jīng*)

⁸⁶⁴ 《庄子》 (*zhuāng zǐ*)

⁸⁶⁵ i.e. Zigong (子貢 *zǐ gòng*); a student of Confucius.

⁸⁶⁶ i.e. Yan Hui (顏回 *yán huí*); a student of Confucius.

edited the *Songs* and the *History*, and corrected rites and music, my aim was to restore order to the Empire and bequeath this order to future generations; it was not merely to train my personal character and order my own state of Lu. Yet the ministers of Lu daily usurped more of their prince's power, morals steadily deteriorated, the good inclinations in man's nature grew weaker and weaker. If this Way does not work in one state and the present time, what can we expect of the Empire and the generations to come? I knew for the first time that the *Songs* and *History*, rites and music, are of no help in restoring order; but still I did not know any method to replace them. This is what the man who rejoices in heaven and knows destiny has to care about.

“Nevertheless, I have found it. This ‘rejoicing’ and this ‘knowing’ are not what the men of old meant by the two words. Rejoicing in nothing and knowing nothing are the true rejoicing and the true knowledge; and so you rejoice in everything, know everything, care about everything, do everything. Why should we discard the *Songs* and *History*, rites and music, and what is the point in replacing them?”

Yen Hui faced North and bowed, saying:

“I too have found it.”

He went out and told Tzū-kung. Tzū-kung lost himself in thought. He returned home and meditated deeply for seven days, neither eating nor sleeping, until his bones stood out. Yen Hui went a second time to explain to him. Then Tzū-kung went back to follow Confucius again, and to the end of his life never gave up playing the lute, singing and intoning books.⁸⁶⁷ (*Lieh-tzu* 1990, translated by Graham, Chapter 4, pp. 75-77)

⁸⁶⁷ 仲尼閒居，子貢入侍，而有憂色。子貢不敢問，出告顏回。顏回援琴而歌。孔子聞之，果召回入，問曰：「若奚獨樂？」回曰：「夫子奚獨憂？」孔子曰：「先言爾志。」曰：「吾昔聞之夫子曰：『樂天知命故不憂』，回所以樂也。」孔子愀然有閒曰：「有是言哉？汝之意失矣。此吾昔日之言爾，請以今言為正也。汝徒知樂天知命之無憂，未知樂天知命有憂之大也。今告若其實：修一身，任窮達，知去來之非我，止變亂於心慮，爾之所謂樂天知命之無憂也。曩吾修《詩》、《書》，正禮樂，將以治天下，遺來世；非但修一身，治魯國而已。而魯之君臣，日失其序，仁義益衰，情性益薄。此道不行一國與當年，其如天下與來世矣？吾始知《詩》、《書》、禮、樂，無救於治亂，而未知所以革之之方。此樂天知命者之所憂。雖然，吾得之矣。夫樂而知者，非古人之所謂樂知也。無樂無知，是真樂真知；故無所不樂，無所不知，無所不憂，無所不為。《詩》、《書》、禮、樂，何棄之有？革之何為？」顏回北面拜手曰：「回亦

However, the above dialogue must be read with caution, as the *Book of Lie Zi* is subject to controversies over its authorship and authenticity (Xiao 1990, pp. 9-20). In addition, this book may “use Confucius’s mouth” to elaborate Daoist principles, e.g. “the *Songs* and *History*, rites and music, are of no help in restoring order” and “rejoicing in nothing and knowing nothing are the true rejoicing and the true knowledge” (Lee 2015, p. 334). Its text may also “sometimes [made] fun of Confucius, sometimes [claimed] him as an ally” (see Graham’s comments in *Lieh-tzu* 1990, p. 74).

*Zhu Xi*⁸⁶⁸

Later in the Southern Song Dynasty⁸⁶⁹, as inspired by *Zhou Dunyi*’s views on *Kong Yan Lechu*⁸⁷⁰, *Zhu Xi* reviewed the conception of happiness deeply with his students through two issues: (a) reasons why Confucius and Yan Hui were happy, and (b) whether such reasons could reveal Confucius’s true teachings about happiness (Chen 2010, p. 191). *Zhu Xi* discussed the relationship of humaneness (*ren*⁸⁷¹) and the Way (*dao*⁸⁷²) in Yan Hui’s happiness in Chapter 31 of *Zhuzi Yulei*⁸⁷³ or translated as *Classified Selections of Conversations of Master Zhu*, a collection of his teachings edited by his students,

Liu Fu asked: “Yi Chuan (another name of Cheng Yi) thought that ‘if he were pleased of the Dao, he would not have deserved the name of Yanzi [i.e. Yan Hui]’. But he also said that ‘what Yanzi was pleased was nothing but *ren* 仁 [*sic*] (benevolence).’ What’s the [difference] between the Dao and *ren*?” The answer was: [*sic*] “It’s not that he was pleased of *ren*; he was pleased because he was a man of *ren*. As he possessed this *ren*, he could avoid selfishness in his

得之矣。」出告子貢。子貢茫然自失，歸家淫思七日，不寢不食，以至骨立。顏回重往喻之，乃反丘門，弦歌誦書，終身不輟。

⁸⁶⁸ 朱熹 (*zhū xī*)

⁸⁶⁹ 南宋 (*nán sòng*); the Southern Song Dynasty was the second era of the Song Dynasty, with the Northern Song Dynasty being the first era.

⁸⁷⁰ 「孔顏樂處」 (*kǒng yán lè chǔ*)

⁸⁷¹ 仁 (*rén*)

⁸⁷² 道 (*dào*)

⁸⁷³ 《朱子語類》 (*zhū zǐ yǔ lèi*)

daily life, therefore he could be pleased.”⁸⁷⁴ (Translated and cited in Chen 2010, p. 191)

Zhu Xi also remarked that happiness and the Way (*dao*) could not be separated; or else, Yan Hui might have found happiness out of anything other than the Way (*dao*), and *Zhu Xi* used the notion of “[Yan Hui’s being] pleased because he was a man of *ren*” to emphasise that happiness came from practising humaneness (*ren*), not because of other psychologic or external factors (Chen 2010, pp. 191-192). One of *Zhu Xi*’s students said,

“[I]f one is happy in being virtuous, one will never feel any slight degree of tiredness, and therefore one can make daily progresses. If one’s happiness does not lie in being moral, then one can be moral only intermittently and, therefore, cannot not have some artificiality in being moral.” (Translated and cited in Huang 2010(b), pp. 655-656)

Zhu Xi approved the student’s view, as a virtuous person’s love or hatred of a thing is due to his personal sake, not for showing others that he loves or hates that thing (Huang 2010(b), p. 656).

*Wang Yangming*⁸⁷⁵

Wang Yangming (1472-1529) was an influential Neo-Confucian scholar in the Dynasty of Ming (Yang 2017, p. 65). In his views, happiness is not confined to sages, but is available for everyone (Lau, no date). He discussed happiness when he gave a reply to a letter from *Lu Yuanjing*⁸⁷⁶ (? - ?), one of his students, as recorded in a collection of his teachings entitled *Chuan Xi Lu*⁸⁷⁷ (or *Instructions for Practical Living and Other Neo-Confucian Writings*),

⁸⁷⁴ 劉黻問：「伊川以為『若以道為樂，不足為顏子』。又卻云：『顏子所樂者仁而已。』不知道與仁何辨？」曰：「非是樂仁，唯仁故能樂爾。是他有這仁，日用間無些私意，故能樂也。而今卻不要如此論，須求他所以能不改其樂者是如何。緣能『非禮勿視，非禮勿聽，非禮勿言，非禮勿動』，這四事做得實頭工夫透，自然至此。」

⁸⁷⁵ 王陽明 (*wáng yángmíng*)

⁸⁷⁶ 陸原靜 (*lù yuánjìng*); a student of *Wang Yangming*.

⁸⁷⁷ 《傳習錄》 (*chuán xí lù*)

Your letter says, “Chou Mao-shu [Chou Tun-i]⁸⁷⁸ often asked Po-ch’un [Ch’eng Hao]⁸⁷⁹ to find out wherein Confucius and his pupil Yen Hui⁸⁸⁰ found their joy. May I ask whether their joy is the same as the joy in the seven feelings. If it is, when any desire of an ordinary man is satisfied, he, like anyone else, can be joyful. Why should it be limited to sages and worthies? If, aside from this, there is a true story, then is it present when sages and worthies meet with great sorrow, great anger, great terror, and great fear? Furthermore, since the mind of the superior man is constantly occupied with caution and apprehension, he is in sorrow throughout life. How can he have joy? I am often depressed and have not yet experienced true joy. I am eager to find it.”

Joy is the characteristic of the original substance of the mind. Though it is not identical with the joy of the seven feelings, it is not outside of it. Sages and worthies have another true joy, it is true, but it is shared by ordinary people except that these people do not reali[s]e it though they have it. Instead they bring upon themselves a great deal of sorrow and grief and, in addition, confusion and self-abandonment. Even in the midst of all these, the joy is not absent. As soon as a single thought is enlightened, and one examines himself and become sincere, the joy is present right there. I have often discussed with you, Yüan-ching⁸⁸¹, this same idea and you still ask in what way it can be found. This is a case of obscurity like one’s looking for a donkey while riding it.⁸⁸² (Wang 1963, translated by Chan, Part II, Letter in Reply to Lu Yüan-ching, pp. 147-148, paragraph 166; footnotes omitted)

⁸⁷⁸ i.e. Zhou Dunyi (周敦頤 *zhōu dūnyí*)

⁸⁷⁹ i.e. Cheng Hao (程顥 *chéng hào*)

⁸⁸⁰ i.e. Yan Hui (顏回 *yán huí*); a student of Confucius.

⁸⁸¹ i.e. Lu Yuanjing (陸原靜 *lù yuánjìng*); a student of Wang Yangming.

⁸⁸² 來書云：「昔周茂叔每令伯淳尋仲尼，顏子樂處。敢問是樂也，與七情之樂同乎、否乎、若同，則常人之一遂所欲，皆能樂矣，何必聖賢？若別有真樂，則聖賢之遇大憂、大怒、大驚、大懼之事，此樂亦在否乎？且君子之心常存戒懼，是蓋終身之憂也，惡得樂？澄平生多悶，未常見真樂之走，令切願尋之。」樂是心之本體，雖不同於七情之樂，而亦不外於七情之樂；雖則聖賢別有真樂，而亦常人之所同有，但常人有之而不自知，反自求許多憂苦，自加迷棄。雖在憂苦迷棄之中，而此樂又未嘗不存，但一念開明，反身而誠，則即此而在矣。每與原靜論，無非此意，而原靜尚有「何道可得」之問，是猶未免於騎驢覓驢之蔽也。

Wang Yangming further explained the close relationship between innate knowledge and the seven feelings to a different student, *Huang Shengzeng*⁸⁸³ (1496-1546), in another occasion.

[The student] said, “Knowledge may be compared to the sun and desire to the clouds. Though the clouds can obscure the sun, they are natural to heaven as part of the same atmosphere. Are desires also natural to the human mind?”

The Teacher said, “Pleasure, anger, sorrow, fear, love, hate, and desire are the seven feelings. These seven are also natural to the mind. But you should understand innate knowledge clearly. Take, for example, sunlight. We cannot pin it down to any definite direction or place. When even a small crack is penetrated by the brightness of the sun, sunlight is located there. Although clouds and fog fill all space, color and form in the Great Vacuity can still be distinguished. This also shows that sunlight cannot be obliterated. Simply because clouds can obscure the sun, we should not on that account tell heaven not to produce any cloud. When the seven feelings follow their nature courses of operation, they are all functions of innate knowledge, and cannot be distinguished as good or evil. However, we should not have any selfish attachment to them. When there is such an attachment, they become selfish desires and obscurations to innate knowledge. Nevertheless, as soon as there is any attachment, innate knowledge is naturally aware of it. As it is aware of it, the obscuration will be gone and its substance will be restored. It is only when one can penetrate this point that his task becomes simple, easy, and thorough.”⁸⁸⁴ (Wang 1963, translated by Chan, Part III, Conversations Recorded by Huang Mien-chih, pp. 228-229, paragraph 290; footnote omitted)

⁸⁸³ 黃省曾 (*huáng shěngzēng*); a student of *Wang Yangming*.

⁸⁸⁴ 問：「知譬日，欲譬云，雲雖能蔽日，亦是天之一氣合有的，欲亦莫非人心臺有否？」先生曰：「喜、怒、哀、懼、愛、惡、欲，謂之七情，七者俱是人心合有的，但要認得良知明白。比如日光，亦不可指著方所，一隙通明，皆是日光所在。雖雲霧四塞，太虛中色象可辨，亦是日光不滅處，不可以雲能蔽日，教天不要生雲。七情順其自然之流行，皆是良知之目，不可分別善惡；但不可有所著。七情有著，俱謂之欲，俱為良知之蔽。然纔有著時，良知亦自會覺，覺即蔽去，復其體矣。此處能勘得破，方是簡易透徹功夫。」

Conclusion

Confucianism does not perceive happiness in common sense, but it has a deeper meaning (Fu 2013, p. 178). Confucian happiness is spiritual, moral and self-identified, not material, circumstantial or other-judged (Lu 2001, p. 411). In particular, *Kong Yan Lechu*⁸⁸⁵ aroused the attention of renowned Neo-Confucians, with a common understanding that it is a synonym of the realm of one's highest inner happiness brought about by Confucian moral cultivation, representing people's inner pleasure, freedom, and values to pursue moral ideals and spiritual happiness, independent of hardship and bad external environment, thus benefiting others (Huang 2002). The "highest" happiness in *Kong Yan Lechu* does not mean a peculiar happiness dissimilar to happiness of the mass (Chen 2010, p. 186). It does not mean extreme happiness either, but the ideal happiness of gentleman (*junzi*⁸⁸⁶), namely the happiness of *zhongyong* or the Mean, the happiness of the body and mind, the happiness of personal relationship, and the harmonious Unity of Heaven and man (*tian ren he yi*⁸⁸⁷) (Luo and Li 2005, p. 87). *Kong Yan Lechu* involves not only the concept of the Unity of Heaven and man, but humaneness (*ren*⁸⁸⁸) and taking the world as one's responsibility as well, covering Confucian scholars' diligence, peace and happiness (Zhao et al. 1995, p. 595). The essence of *Kong Yan Lechu* is to transcend bitterness and happiness, rather than falsifying grief as joy or taking pleasure in adversity, with an aim to become a sage (Shan 2012). In other words, Confucian happiness as reflected in *Kong Yan Lechu* is beyond materialistic satisfaction or self-interests, but pursuing moral ideals under the guidance of humanness (*ren*) and living in harmony with others and the nature (Wei and Yu 2010, pp. 31-32).

⁸⁸⁵ 「孔顏樂處」 (*kǒng yán lè chǔ*)

⁸⁸⁶ 君子 (*jūnzǐ*)

⁸⁸⁷ 天人合一 (*tiān rén hé yī*)

⁸⁸⁸ 仁 (*rén*)

A Sample of Questionnaires (Abridged Version)

Perception of Happiness 幸福的感覺

24 October 2017

Purpose

The purpose of the current research is to explore and compare the perception of happiness of academia at NOP in Hong Kong and DEF in London from the perspective of Confucianism.

Questionnaire

Your participation in this research is purely voluntary. It may take about 15-20 minutes for you to complete this questionnaire. All data collected from questionnaires would be used for statistical and research purposes only and will be kept in strict confidence. Only collective results will be reported.

Interview

Subject to your consent, we may invite you to attend an interview which may take about one hour. Appointment will be made with you in advance, and if necessary, telephone interviews will be arranged. Your written consent will be solicited before an interview commences and you can quit the interview at any time if you so wish. We will respect your privacy, maintain your confidentiality, and keep any reports of results anonymous. As this survey is conducted in London and Hong Kong, all data will be stored, analysed and reported in compliance with the Data Protection Legislation of the United Kingdom and the Personal Data (Privacy) Ordinance of Hong Kong where this study is being conducted. If you are willing to participate in the interview, please kindly leave your contact details at the end of this questionnaire.

Enquiry

If you have any questions about this research, please forward your enquiry to Kar-wai Tong (Dr.), PhD candidate, DEF (email: XXXX; tel. no.: +852 XXXX; fax no.: +852 XXX).

Thank you very much for your participation and time.

2017 年 10 月 24 日

目的

本研究的目的是從儒家思想角度探索和比較位於香港的 NOP 與位於倫敦的 DEF 的學術界人員對幸福感 (happiness) 的看法。

問卷

參與這項研究純粹是自願性質的。完成此問卷可能需時 15-20 分鐘。從問卷收集的所有數據，僅用於統計和研究目的，並將嚴格保密。研究人員將只報告綜合結果。

訪談

在您同意的情況下，我們可能會邀請您參加一個約一小時的訪談。我們將與您進行預約，並在必要時安排電話採訪。在訪談開始之前，我們將徵求您的書面同意，您隨時可以退出訪談。我們會尊重您的隱私，保護您的保密性，並不會在任何結果報告中披露任何名字。因這項研究在倫敦和香港進行，所有數據將按照英國數據保護法 (Data Protection Legislation) 和香港個人資料 (私隱) 條例 (Personal Data (Privacy) Ordinance) 的規定進行存儲、分析和報告。如果您願意參加訪談，請在本問卷結束時留下您的聯繫資料。

查詢

如果您對本研究有任何疑問，請將您的查詢發給 DEF 的博士候選人 湯嘉偉 (博士) (電子郵件: XXXX; 電話號碼: +852 XXXX; 傳真號碼: +852 XXXX)。

非常感謝您的參與和時間。

- (A) Consent 同意

- (B) Your Status at University 您在大學的身分
 - (B1) University 大學
 - (B2) Your Role at the University 您在大學的角色
 - (B3a) Your Position in the Hierarchy of University Management / Administration 您在大學管理／行政階層的位置
 - (B3b) Your Position in the Hierarchy of University Management / Administration 您在大學管理／行政階層的位置
 - (B4) How would you estimate the percentage of being university management (non-academic) in your dual role? 您如何評估在雙重角色中擔任大學管理 (非學術) 的百分比?

- (C) Your Information at University 您在大學的資料
 - (C1) Mode of Work (for Staff) 工作模式 (職員)
 - (C2) Years of Work Experience at University (for Staff) 在大學的工作年資 (職員)

- (D) Your Information at University 您在大學的資料
 - (D1) Level of Study (for Students) 學習程度 (學生)
 - (D2) Mode of Study (for Students) 學習模式 (學生)
 - (D3) Year of Study (for Students) 學習年份 (學生)

- (E) Questionnaire 問卷

The 48-item Chinese Happiness Inventory (CHI)*

** As the researcher of the present study has not sought the approval of the first author of Lu and Shih (1997a) to publish the full version of the CHI, it will not be attached in this sample of questionnaires.*

(F) Personal Data 個人資料

- (F1) Gender 性別
- (F2) Age 年齡
- (F3) Highest Educational Level Attained 取得最高的教育程度
- (F4) Marital Status 婚姻狀況
- (F5) Number of children you have 您的孩子數目
- (F6) Nationality 國籍
- (F7) Ethnic Group 民族
- (F8) Religion 宗教

(G) Interview 訪談

- (G1) Participation into an Interview? 參加訪談?

(H) Interviewee's Contact Details

- (H1) Designation 稱銜
- (H2) Your Name 您的名字
- (H3) Your Email Address 您的電郵地址
- (H4) Your Telephone Number (including Area Code) (Optional) 您的電話號碼 (包括區號) (可選擇作答與否)

(I) Thank You! 謝謝!

This is the end of the questionnaire. If you have any enquiry, comments or views, please list them below. Thank you very much for your participation and time! 這是問卷的結尾。如果您有任何查詢、意見或看法，請在下面列出。非常感謝您的參與和時間！