

Undergraduate Students' Value
Orientations and Attitudes towards
Civic Education

A Case Study in the Chinese Context

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Summary

Along with China's rapidly economic development since Deng Xiaoping's open-door policy in 1978, concerns of Chinese political transformation and democratization have been dramatically increasing. As the civic education is regarded to have a significant power in shaping students' democratic awareness and political activism, it will accordingly have an intimate connection with China's political reform and national development in the coming years. With such a consideration, the objective of this study is to find out to what extent the civic education in Chinese universities has been sufficiently, effectively and efficiently corresponding with the undergraduates' value orientations and ideological constructs. More specifically, by conducting a survey design in the form of a self-completion questionnaire, this study presents and discusses Chinese undergraduate students' value orientations as well as their evaluation of the civic education's impact in promoting different values. In the end, students have shown a deeper concern for familial, social and personal values rather than national and religious ideas in their value orientations. On the other hand, students have perceived a very strong emphasis of civic education on cultivating nation-oriented values, making political consensus, and fostering national attachment. Therefore, with regard to the distance between students' ideological constructs and their undergraduate civic education, the dislocation of levels of importance in nation-oriented values may be worth noticing and questioning very much.

Foreword

I would like to sincerely express my gratitude to all those people who have given me the possibility to complete this thesis. I am first of all deeply indebted to the informants, without whom this study could not be deployed and accomplished. Then, I am very grateful to my supervisor Associate Professor Heidi Biseth at Buskerud University Colledge. It is her enormous support, professional suggestions and consistent encouragements guiding me all the way during my research and writing of this thesis. Her great knowledge, profound academic attainment and experienced background all have deeply motivated me to keep researching Chinese students' value orientations and civic education in the higher education sector. I am truly grateful to her for enlightening me with both her knowledge and personality.

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Chapter One: Introduction and Contextualization of Research

1.1 Introduction

This chapter has basically two parts. First of all, it starts with a brief introduction to this study, including research objective, research questions and the construct of contents in this thesis. Then, in order to better understand the status quo of the researched issue, namely the civic education in Chinese higher education sector, the later part of this chapter will contextualize this research through a historical review of Chinese civic education in different stages.

Along with China's rapidly economic development since Deng Xiaoping's open-door policy in 1978, concerns of Chinese political transformation and democratization have been dramatically increasing. As the civic education is regarded to have a significant power in shaping students' democratic awareness and political activism, it will accordingly have an intimate connection with China's political reform and national development in the coming years. Besides, to know students' value orientations and attitudes towards civic education can also be a good way to observe their enthusiasm in democratic politics and civic life. So, deriving from such considerations, the objective of this study is to find out to what extent the undergraduates' value orientations and ideological characteristics have been sufficiently, effectively and efficiently corresponded by the civic education in Chinese universities. More specifically, it mainly looks at the relationship between Chinese students' values orientations and the impact of civic education in promoting these values. So, on the one hand, it relies on analyzing students' appreciations to different values. On the other hand, it tries to perceive how contemporary civic education has been properly met the students' needs in transmitting these values. In the end, by correlating these two sides of opinions and findings, this study expects to clarify how and to what

extent the youth's ideological situation and the state's (or universities') relevant intentions are in accordance with each other. Accordingly, the research questions of this study include:

- How do Chinese university students view the importance of different Chinese values?
- How do Chinese students view the role and impact of civic education in promoting different values?
- To what extent do the students' value-oriented needs and expectations correspond with related governmental intentions and university practices?

Furthermore, in the form of a case study, this research has chosen a quantitative research approach and a questionnaire was used as a tool to map the students' attitudes towards different values and towards civic education activities. More specifically, the questionnaire was created on the basis of a Chinese Value Survey; and it also got improved with an inclusion of civic education-related questions. So, the following contents will try to explain the construct of this thesis, including the developments of this Chinese Value Survey, the theoretical perspectives to conceptualize civic education in this study, as well as the concrete research methods. First of all, Chapter Two reviews earlier Chinese value surveys among university students. Since 1956, there have been at least five studies discussing the Chinese university students' ideological and behavioral characteristics. The Chinese Value Survey has become a useful tool to see students' value orientations in relation to different issues, ranging from behavioral science and the Chinese worldview (The Chinese Culture Connection, 1987), performance in learning foreign language (Garrott, 1995), cross-cultural comparison of students' enthusiasm in online and in-class discussions (Warden, Chen & Caskey, 2005), as well as the youth's psychological characteristics and life orientation in contemporary China (Yang, 2009). Then, from theoretical perspectives, Chapter Three focuses on clarifying how civic education is conceptualized in this study. By absorbing theoretical essentials from

political education, citizenship education as well as human rights education, this study gives civic education a multi-dimensional and multi-layered definition. Generally, it touches upon notions of patriotism, morality, political enthusiasm, civic responsibility, human rights and nationalism. Meanwhile, civic education is expected to embrace wider visions, including on a personal level, at a local level, at a national level and at a global level. In the end, by contextualizing such an all-encompassing concept into the selected university in this study, three types of courses and activities are in focus:

- Indoors compulsory courses mainly teaching political and ideological theories,
- Experience-based education mostly training students with practical skills and relevant knowledge,
- Extracurricular practices activating students in a larger sense of civic life.

Moreover, Chapter Four gives an explanation of the research method. It covers topics about the elaboration of research design, its corresponding reliability and validity, the generation of questionnaire, the technique of sampling as well as a brief review of fieldwork. Further, Chapter Five works on data presentation and data analysis. It starts with the discussion of students' evaluation on different values from five perspectives. Then, it continues with students' evaluation of various civic education activities. Lastly, by comparing students' value orientations and their evaluation of civic education, Chapter Six measures the correlation between students' ideological characteristics and civic education's response in conforming these characteristics.

1.2 Contextualization of China's Civic Education

1.2.1 Introduction

In order to better understand the status quo of Chinese civic education, the following paragraphs will introduce its history and development in different stages. To begin with, section one will review its tradition in ancient times and its transformations in

both the Republican and Communist periods before 1978. Then, section two will depict its new contexts today. The new phenomena of marketization and massification as well as their possible outcomes will be discussed. In the end, section three will illustrate several related policies prescribed by the Chinese Communist Party. Accordingly, the expected role of civic education in the eyes of the Party-state will be discussed.

1.2.2 A Historical Review of Civic Education in China

This part will chronologically review the transformations of civic education in China, from the ancient era to the Communist regime before 1978. According to a Chinese proverb, history is a mirror to know a country's rise and fall. So, to briefly know what the Chinese civic education has been through in different stages is supposed to be a good channel for contextualizing it today.

A. The Confucian Tradition of China's Civic Education (pre1912)

In ancient times, China had no corresponding terms to the Western conception of democracy, nor similar understandings about “citizen”, “citizenship” and “civic education”. Instead, China has a long history of civilization and citizenship education in its own ways – featured within the discourse of Confucianism dominating the Chinese society at that time. Specifically, Confucian morality demanded people to have five basic ethical codes: benevolence (仁, *ren*), righteousness (义, *yi*), propriety (礼, *li*), wisdom (智, *zhi*) and fidelity (信, *xin*). In accordance with such virtues, the ancient and imperial Chinese civic education largely highlighted people's loyalty to leading powers as well as their absolute obedience to existing hierarchical structure. In this way, the majority of people were trained into subjects of the ruling class with a very low awareness of independent citizenship. The civic education, accordingly, became an ideological tool for political indoctrination in favor of the leaders.

However, this does not mean that citizens were completely manipulated and uneducated subjects. As Gu Yanwu¹ has advocated: “everybody has an obligation for the well-being under Heaven”. In fact, individual learning, personal self-cultivation and public engagement were still praised under the dominance of Confucianism. Civic education at that time required citizens to improve themselves with spiritual and moral maturity and self-reflective personality. But, such a personal development has to go along with people's obligations as a member in the whole society. In this sense, compared with the Western culture of individualism, it might be more accurate to name the Chinese ways of individual development as individuality with a balanced self-society relationship (Lee, 2004). Compared with the individualism that is relatively political and bureaucratic, the Chinese individuality seems more apolitical. It concentrated on self-enrichment that may and may not end up with political outcomes (Lee, 2004). In short, instead of trying to meet intellectual needs and rights of individuals, the traditional Chinese civic education emphasized citizens' responsibility and self-awareness in a wider sense of collective civic life.

B. Civic Education in China's Republican Years (1912-1949)

As being continuously invaded and defeated by foreign countries from 1840s, China's revival and rebuilding of a modern Chinese citizenry with new trends of civic education had been increasingly linked with political needs in Republican time (Law, 2011). Particularly, due to the outbreak of 1919 May 4th New Culture Movement, the significance in democracy and science attracted an unprecedented high-level of attention. For the first time, the Chinese people publicly appealed for mutual respect and an independent identity. As a result, imported capitalist terms and concepts, such as citizenship, liberty and equality, gradually received widespread attention from Sun Yat-sen's Republican government. Changes simultaneously occurred in then civic education system. In general, core contents of civic and moral education at this time

1. Gu Yanwu (1613-1682) is one of the most outstanding Confucian scholars and philologists in the late Ming and early Qing Dynasty.

were following Sun's "Three Principles of the People (三民主义, *Sanmin Zhuyi*)" – "nationalism (民族, *Minzu*)", "democracy (民权, *Minquan*)" as well as "people's livelihood (民生, *Minsheng*)". Particularly, under a New School System from 1922, Citizen Curriculum (公民科, *Gongmin ke*) replaced the former Morality Cultivation Curriculum (修身科, *Xiushen ke*). To a certain degree, this step indicated government's intention to educate students with civic virtues and to build a modern China with democratic ideas (Wang, 2008). But then, along with Sun's death and Chiang Kai-shek's succession, the Republican civic education no longer put priority on enhancing people's civil rights but on fighting against the Communist Party (Liu, 1998). As a result, in a very unstable socio-political situation, the Chinese civic education did not develop quite much until the Chinese Communist Party took power in 1949.

C. Civic Education in Mao's Communist Regime (1949-1978)

After 1949, the Mao-led Chinese Communist Party (CCP) established a new nation and chose Marxist ideology in socialism. Copying both political and economic system models from the Union of Soviet Socialist Republics (USSR) in the beginning, China gradually became a highly centralized country. Mao did not lose his control over the whole country until he died in 1976. During these years, civic education was mostly practiced in a primitive form of indoctrination. Its main target was to foster unchangeable loyalty to Mao, to maintain intensive attention to class struggle, and to develop China from "socialism" to the Marxist Nirvana "Communism" (Liu, 1998: 2). In practice, civic education was implemented with different names, ranging from ideological-political education (思想政治教育, *sixiang zhengzhi jiaoyu*), moral education (道德教育, 德育, *daode jiaoyu* or *deyu*) to patriotic education (爱国主义教育, *aiguo zhuyi jiaoyu*). All these strategies demonstrated the government's motivations and determinations to use civic education to unify the youth's political

attitudes in accordance with the interests of Communist Party. If the emphasis of citizen moral perfection and ethical growth was viewed to be a tradition of China's civic education from ancient times (Lee, 2000; Li, 1998), the CCP's ideological-political education (or other similar forms of education) has largely overshadowed this tradition (Li, 2009). In reality, by advocating new socialist behavior and values in elementary school textbooks, the government indeed attempted to erase the pre-1949 Confucian traditions (Martin, 1975). Moreover, the CCP had also given considerable thoughts about the content adaptation in relation to its changing political leadership and political culture during and after the Cultural Revolution (Kwong, 1985). In short, under Mao's rule, the role of civic education was manipulated according to the Party's interest. The tradition of self-cultivation from ancient times as well as the desire for modern citizenship education from the 1900s onwards both had been weakened (Culp, 2007). To a large degree, the Communist civic education turned to be an instrument of political control during 1949 to 1978.

1.2.3 Contexts of Civic Education Today: Marketization and Massification of Chinese Universities

The Third Plenum of the 11th Chinese Communist Party Central Committee in 1978 marked a brand new age of political and economic development in China. Following Deng Xiaoping's guidance of “socialist democracy” and open-door policy, decentralization of governmental control and a socialist market economy emerged from 1980s. As a result, the national structure got widely re-arranged; and a new understandings of Chinese citizenship occurred. For example, along with the decentralized decision-making process, the power of local bureaucratic agencies and the so-called localism ascended (Goodman, 2002). As the recognition of local identity and individual competitiveness became more visible, a reform in education sector with more civility-related values took place. Furthermore, the process of urbanization and massive inflow of rural citizens to urban areas also changed the original relationship among citizens. As the growing amount of rural students have flooded

into universities in big cities, how higher education has cultivated them with a new identity and different civic awareness became very decisive for national stability and rural-urban harmony. In short, new social relationship has created new contexts of civic education. The following paragraphs will take a deeper look at two important phenomena in universities: marketization and massification.

A. Marketization of Chinese Higher Education

In 1993, the Central Committee of the Chinese Communist Party and the State Council jointly issued a new program to encourage all sectors of society to run higher education institutions as long as it was within the law. So, along with the afflux of enterprises, institutions, public organizations and individual citizens, both privatized colleges and marketized institutional management appeared in China. Marketization, as a really big change in Chinese educational structure, might have exerted quite divided influences on achievements of higher education.

On the one hand, economic autonomy may enhance universities' managerial independence and academic freedom. According to a research in UK, the local schools' development in management style and performance-based input-output models has indeed resulted in a growth of community-oriented and socially active citizenship and (Ahier, Beck & Moore, 2003). In this sense, by cooperating with private sectors, China's reformed higher education institutions might have also obtained a stronger role in decision-making process and in raising civic awareness about different values. Through making collaborative relations with various stakeholders, marketization may create a diversified teaching and learning environment for the practice of civic education, which may also end up with an enhancement of students' social concerns and engagement.

On the other hand, economic autonomy may also attract institutions' attention from

academic improvements to financial performances. Education quality may get degraded and civic education sacrificed. Plantan (2002, in Barrera & Soares, 2009) argues that the challenge of creating universities as sites of citizenship comes from the tension between their fundamental mission of developing human capital and their devotion to promote moral values and functionality of democratic citizenship. Accordingly, if the majority of Chinese marketized institutions no longer treat students as citizens pursuing capabilities in independent citizenship but as customers shopping around for certificates and career-building competency, to what extent the curriculum emphasizes values in civic education becomes highly questionable. Particularly, in China, many of these marketized institutions are actually founded by a public university or municipal government. As they quite often need to share faculties and facilities with this parent organization, a regular commissions paid back to their founder is not uncommon (Zhao & Sheng, 2010). In this case, profitable returns are financial burdens under certain circumstances. Anyhow, marketization brings along various forms of customer-ship, such as credit transfer and modularization of programs. But, it also occupies the once-to-be ivory tower. Therefore, marketization of Chinese higher education possibly has divided influences on the practice of civic education.

B. Massification of Chinese Higher Education

The massification of Chinese higher education is also a significant context either improving or cumbering the civic education in reality. On the one hand, massification may provide a growing amount of well-educated students who can arouse a higher level of civic engagement and political enthusiasm. In general, post-secondary students are more likely to be civically engaged than their peers without higher education (Barrera & Soares, 2009). In this sense, the more people enjoy higher education, the greater possibility for a state to have more citizens being able to get civically engaged. Especially, with the help of mass media and diverse forms of civic education, such as the extracurricular activities, students will get more opportunities

to get involved in public affairs. Hence, from the bright side, the massification of Chinese higher education, and civic education with it, may bring along more and more young people with civic virtues and democratic awareness. They may then become important participants in China's civil society.

On the other hand, massification of higher education does not necessarily mean an equivalent improvement of educational quality or a balanced development in all academic disciplines. For instance, by and large, the Chinese expansion of higher education has been very much driven by an immediate concern about providing an alternative for young unemployed graduates. According to the Chinese Ministry of Education, compared with less than 4% of the 18-22 age groups being recruited in higher education institutions in 1990, the college enrollment had risen to 22% by the end of 1990s. However, the quantity of students accelerated much quicker than the quality of faculties and universities. Such a rapid expansion of the section had little to do with the long-term plan to develop higher education (Zhao & Sheng, 2010). Accordingly, how this quantitative expansion would bring along a qualified civic education is uncertain yet. Furthermore, in the process of massification, the subjects and disciplines related to social sciences and ideological education have been lower emphasized than natural sciences. Both traditional universities and the newly established ones regard their teaching and research in economy-enhancing fields more important than achievements in liberal arts and humanities. For example, according to the *Academic Ranking of World Universities* issued by Shanghai Jiaotong University, the Chinese definition of world-class universities are the ones with higher “quantity and quality of research output, particularly in the fields of science and technology which have direct impact on economic development” (Zhao & Sheng, 2010: 84-85). Meanwhile, the government's main initiative of “Project 211” is to select 100 universities to promote the knowledge economy. In these selected universities, different levels of government invested 602 courses with almost US\$ 20 billion during 1995 to 2000. Among them, 483 (80%) were in engineering sciences and natural sciences; but only 119 (20%) were in humanities and social sciences (Zhao & Sheng, 2010). In this case, in order to attract more governmental investment,

universities and researchers may have put much more efforts on economy-enhancing researches and studies in technical or natural sciences. As the compulsory courses on civics may more directly reply on researches in the humanities and social sciences, the exploration and innovation of civic education seem to live with limited attention and resources.

In conclusion, both the marketization and massification of Chinese universities have magnificent and twisted impacts on performances of higher education. When discussing and analyzing the outcomes of civic education, such phenomena are important background information.

1.2.4 Policies and Roles of Civic Education Advocated by Contemporary Chinese Government

The following paragraphs will focus on policies and roles of Chinese civic education under control of the CCP after 1978. It tries to understand how civic education has been viewed and implemented from the official side.

A. Policies of Civic Education Advocated by Contemporary Chinese Government

By and large, since 1978, there have been three stages in the history of Chinese civic education. They refer to the initial stage (1985-2001) as preparation period for civic education in higher education institutions, the medium term (2001-2006) faced with the beginning of the 21st century, and the most recent stage (2006-) characterized with the issue of “socialist core value system (社会主义核心价值体系, *shehui zhuyi hexin jiazhi tixi*)”.

To begin with, the first stage started from 1985 when China's law of compulsory education became valid. During this time, contents of civic education were mainly put

into the ideological and political curriculum in secondary schools rather than higher education sector. Under the influence of Deng's open-door policy, foreign cultures and lifestyles entered China and proper patriotic education became inevitable. So, in May of 1986, the State Education Commission issued an education document under the name of “Teaching Outline of Ideological-moral Education in Whole Day Primary School”. This document has especially underlined the necessity of moral/ideological-political education, comprising the teaching of patriotism, collectivism, communist theories and ideas of socialist democracy (Liu, 1998). Accordingly, in middle schools and primary schools in the 1990s, the core aim was to educate successors to socialism, heading for the communist society in the end. Then, until the emergence of the “Higher Education Law” on 29 August 1998, civic education in Chinese universities received an increasing emphasis. In accordance with Article 53 in this law, students should “build up their physiques and the concepts of patriotism, collectivism and socialism, diligently study Marxism-Leninism, Mao Zedong Thought and Deng Xiaoping Theory”, and “have sound ideology and moral character” (China Education and Research Network, 2005). Besides, the “Guideline for the Implementation of Civic and Moral Construction (公民道德建设实施纲要, *Gongmin Daode Jianshe Shishi Gangyao*)”, issued on 20 September 2001, was also worth mentioning. It made elements of Confucian classics into key learning resources for Chinese citizenship education. In this way, together with education in patriotism and socialism, traditional Chinese values got a specific attention. In all, these policies issued from 1985 to the beginning of 21st century set a fundamental tone for future development of civic education. This period accordingly was a preparatory stage.

In the second stage, several notices were particularly prescribed along with the approach of 21st century. For instance, the “Opinions on further strengthening and improving the university students' ideological and political education (关于进一步加强和改进大学生思想政治教育的意见, *Guanyu Jinyibu Jiaqiang he Gaijin Daxuesheng Sixiang Zhengzhi Jiaoyu de Yijian*, hereinafter referred to as Opinion

2004)” were announced in 2004 by the State Council of the Central Committee of the Communist Party. The “Notice on further strengthening college students' education in current situation and policy (关于进一步加强高等学校学生形势与政策教育的通知, *Guanyu Jinyibu Jiaqiang Gaodeng Xuexiao Xuesheng Xingshi yu Zhengce Jiaoyu de Tongzhi*, hereinafter referred to as Notice 2004)” and the “Opinions on further strengthening and improving the college courses of ideological and political theories (关于进一步加强和改进高等学校思想政治理论课的意见, *Guanyu Jinyibu Jianqiang he Gaijin Gaodeng Xuexiao Sixiang Zhengzhi Lilunke de Yijian*, hereinafter referred to as Opinion 2005)” were jointly publicized by the Propaganda Department of the Central Committee of the Communist Party and the Ministry of Education respectively in 2004 and 2005. Generally, these documents have viewed the ideological-political education as the top task of civic education to university students. Meanwhile, admitting students' positivity in campus and in social affairs, they also advocated a higher level of combination among ideological theories and participatory activities. As a result, both contents and concrete approaches of civic education were presented. As for contents, Marxism Theory, Mao Zedong's Theory and the Thought of Three Represents² composed the fundamental ideal and beliefs; and students were expected to have “four talents” (Guangming Daily, 2004).³ As for concrete plans, the Opinion 2004 confirmed the importance of good textbooks and teaching materials. Various fields of studies, especially the ones related to philosophy and social science (e.g. political science, law, history and literature) were believed to be substantial materials. Besides, the Opinion 2004 required promoting civic education in flexible ways, such as offering social practice, building friendly campus culture, making use of the Internet for networking and caring students' mental health and political

2. Thought of Three Represents (三个代表, *Sange Daibiao*) is a socio-political ideology propounded by China's General Secretary Jiang Zemin. This thought then became a guiding ideology of the Communist Party at the Sixteenth Party Congress in 2002. Specifically, the “Three Represents” means the Party represents “the development trend of China's advanced productive forces”, “the orientation of China's advanced culture”, as well as “the fundamental interests of the overwhelming majority of the Chinese people” (People.com, 2006).

3. The concept of “four talents” is known as “Four hases (四有, *Si You*)” in China, including lofty ideals, moral integrity, good education and strong sense of discipline. On May 4, 1982, the editorial on People's Daily crystalized this idea according to Deng Xiaoping's inscriptions on two youth magazines on May 26, 1980. From then on, it became the state's essential requirements on Chinese citizenship.

consciousness. Further, the Notice 2004 provided very precise instructions about how civic education courses should be deployed. There should be one hour a week of teaching during a 16-week semester in the 4-year undergraduate education. Students got annually assessed by means of an open-book exam or a written paper; and marks were recorded in each student's own result books (Ministry of Education, 2004). Eventually, in the Opinion 2005, Marxism Theory Principle, General Introduction to Mao Zedong's Theory and Deng Xiaoping's Theories and The Significant Thoughts of Three Represents, Modern Chinese History, as well as Ideological and Moral Cultivation and Legal Basis were for the first time declared as four compulsory courses in Chinese undergraduate schooling (Ministry of Education, 2005). In this way, the Chinese civic education has received a relatively practical and viable framework by the end of the second stage.

Lastly, after being publicized at the 6th Plenum of the 16th CPC (Communist Party of China) Central Committee in 2006, the concept of “socialist core value system (社会主义核心价值体系, *shehui zhuyi hexin jiazhi tixi*)” turned to be the latest fundamental guidelines for civic education in China. It also represented the beginning of the third stage. There have been a great amount of Chinese articles discussing possible impacts of this core value system on civic education. Searching “社会主义核心价值体系 (socialist core value system)” as key words in the section of higher education on CNKI.com (i.e. China National Knowledge Infrastructure, a key national e-publishing project of China started in 1996), more than 10,000 articles would appear as results.⁴ Generally speaking, with essentials from Marxism, socialism with Chinese characteristics and patriotism, this system is a powerful ideological weapon for the Party-state to consolidate China's social harmony (People.com, 2007). It gives moral and ideological principles for civic education and cultural construction in universities. Values, such as patriotism, hard-working, thrift,

4. Results are available at: <http://acad.cnki.net/Kns55/brief/result.aspx?dbPrefix=CJFQ> [Last accessed: 23 April 2012].

trustworthiness, harmony with others, respect for others and self-respect are highly advocated (Liaoning Daily, 2011). Afterwards, along with the opening of the 6th Plenum of the 17th CPC Central Committee in 2011, a deeper merge of university civic education and this system was also discussed and advocated (Guangming Daily, 2012; Zhejiang Daily, 2012). As the latest ideological principle, this core value system possibly will guide China's civic education in the coming years.

All in all, going through three stages, the CCP has paid enhancing attentions to civic education's influence in training socialist successors; and the Chinese civic education in higher education sector has gradually obtained its systematic and sophisticated guidelines from the Party-state since 1978. At all times, the government is playing the leading role in key decision-making processes. The following paragraphs will analyze how the CCP has viewed the civic education during these years.

B. Roles of Civic Education Advocated by Contemporary Chinese Government

On the basis of earlier mentioned national strategies and policies, Chinese civic education has generally been characterized with two main trends since 1978. Firstly, both the contents and the forms of civic education have been altered and improved in accordance with the needs of economic decentralization and political democratization. The second trend is that, in spite of the development in civic education, the Communist nation-state is still dominant as an irresistible power in the whole process of legislation and implementation. So, in general, Chinese civic education is democratizing, but very slowly. Its role has been diversified and strengthened, but never running away from the Party-state's political needs.

On the one hand, Chinese civic education's contents and forms have largely expanded. Combining features from ideological-political education, moral education, patriotic education and citizenship education, the civic education today has become more

comprehensive and multi-facet. Accordingly, the ways to practice civic education have been variedly explored too. Instead of indoor teacher-centric methods and indoctrinatory memorization, the Opinion 2004 and Notice 2004 have somehow standardized and diversified the approaches of civic education. Hence, not only aiming at political indoctrination and mass mobilization, civic education today also starts to think about meeting the demands from developments in culture, morality and social harmony as a whole. It serves for various sectors of Chinese society now. Values, ranging from patriotism, collectivism, hard-working, trustworthiness, interpersonal respect, solidarity and responsible citizenship are advocated by the government. More importantly, as the Guidelines 2001, Opinion 2004 and socialist core value system have presented, traditional Confucian values, such as peace-loving, thrift and harmony with others have regained attentions. In this sense, the Chinese civic education has both regained its ancient roots and obtained its new modern image fitting in with China's socio-political contexts today. In short, after 1978, China's civic education has transformed from a purely ideological indoctrination to a flexible and multi-dimensional system in favor of the country's various developments. It performs its role not only in political sphere, but also in cultural, moral and social spheres.

On the other hand, in spite of the diversification of stakeholders in higher education sector, the Party-state has always been the leading actor in the reform of civic education. Although the pedagogic practices are more democratic than before, the Communist Party still has a political bottom line in its revisions of the curriculum and textbooks. Many politically sensitive topics are not allowed to appear. As Law (2011) argues, ever since assuming power in 1949, the state's persistent intention to use education as an ideological weapon for social stability and political legitimacy has not changed. When state sovereignty remains so strong in China, it is still not realistic for non-governmental stakeholders to appeal for different principles of civic education across jurisdictions. In this case, with a relatively lower emphasis on local and global levels, Chinese civic education has mainly a nation-oriented role. In other words, as the nation-state still has the power to reselect elements from the multi-leveled polity

and to reconfigure civic education, China's case is actually “against globalists' convergence tenets of the receding state and the denationalization and de-territorialization of citizenship” (Law, 2011: 221). In short, no matter how diversified the roles could be, its central role is still controlled by the CCP.

In conclusion, the state has allowed a wider space to improve the multi-leveled and dynamic civic education in China. But, the Party has never forgotten its bottom line nor lost its dominance. Civic education prescribed by the government today is playing its major role in making political consensus, national attachment and loyalty to the Communist authority. So, when it comes to cultivating citizenship with social responsibilities and civic awareness, Chinese civic education seems “inadequate, ineffective, or insufficient” (Li, 2009: 396). This study, by allowing students to evaluate civic education's impact on their value orientations, is actually looking forwards to seeing to what extent these governmental initiatives are far away from being adequate, effective and sufficient in connection to students' expectations.

Chapter Two: Chinese Value Surveys Among University Students

2.1 Introduction

Since 1956, there have been at least five different studies discussing university students' value orientations in China. The following content will present them in a chronological order. Specifically, Morris' early Ways of Live survey in 1948 will be introduced first. Then, other four studies using the Chinese Value Survey will be reviewed. In general, for my research, these prior studies have given a high level of academic inspirations; and more importantly they have provided a great deal of theoretical and systematical orientations. In the end, I adopt the Chinese Value Survey and slightly adjust the instrumentation and methodology in a way that make this study better contextualized.

2.2 Individualism in the West versus Collectivism in the East

In 1948, an American semiotician and philosopher, Charles W. Morris conducted a cross-sectional survey of values among Chinese college students (Garrott, 1995). It included 13 ways in which persons throughout the history have more or less chosen to orient their lives, such as the Way 1 – Preserve the best that man has attained and Way 12 – Chance adventuresome deeds (Garrott, 1995). Accordingly, Morris called this instrument as “Ways of Live”. In practice, 523 men and 220 women were involved in database. Morris conducted individual interviews with selected students; and he asked information about students' sex, age, early childhood experience as well as their parents' economic and religious data (Garrott, 1995). Generally speaking, Morris' survey plays a crucial role in conducting comparative research about students' value orientation between the East and the West. With a conclusion that “the distinctive feature of the Chinese material” is highly associated with the Way 13 – Obey the cosmic purposes – as well as the Way 5 – Act and enjoy life through group

participation (Garrott, 1995), Morris drew the contrast between a more self-centered orientation of the Western students and a more society-based orientation of the Asiatic students. In this way, he became a pioneer dealing with issues of Individualism versus Collectivism in cultural studies (Garrott, 1995). His findings have somehow set a fundamental tone to understand the East-West difference in the fields of ideology, psychology and behavioral science. So, for my study, Morris' conclusion becomes an interesting incentive and a thought-provoking suspicion – if the Chinese university students are still society-oriented and largely occupied by collective value orientations as their precedents did more than 50 years ago; or if their features of collectivism have been somehow diluted in accordance with China's dramatic socio-political reforms these years.

2.3 The Creation of Chinese Value Survey

Social psychologist Michael Bond and his associates created an instrument with basic Chinese values in 1987. In practice, Bond's team asked Chinese social scientists to list out values; and they eventually selected values believed to “reflect indigenous themes and concerns of Chinese culture” (Chinese Culture Connection, 1987: 145). In this research, 40 basic values were chosen and grouped into four dimensions: integration, human-heartedness, moderation and Confucian work dynamism (Chinese Culture Connection, 1987). After inviting correspondents of 22 countries to measure these 40 items' importance on a 9-point scale within 5 minutes, Bond's team found out that, by giving an emphasis on maintaining group integrity against self-seeking, the spirit of collectivism was very significant in China. Besides, only certain Confucian values were predictive of the economic vitality in the Oriental neo-Confucian societies in mid-20th century (Chinese Culture Connection, 1987). In general, Bond's Chinese Value Survey has given an increasing credence in a scientific hypothesis -- the Confucian and collective values in the East distinctively contrast to the ideas of self-seeking and individualism in the West. In this case, Bond's survey gives my research a fundamental instrument and strong scientific insights.

2.4 From Collectivism to Individualism since 1970s

Garrott's (1995) study is a cross-sectional and descriptive investigation about cultural values and attitudes towards English-language study among Chinese college students. Firstly, by designing a one-page questionnaire of demographics and questions concerning English-learning, Garrott looked at the field of foreign language education and gave suggestions to the improvement of pedagogic methods on the basis of the respondents' attitude towards their learning experience. Then, with a slightly revised Chinese Value Survey of Chinese Culture Connection (1987), Garrott also paid attention to the Chinese worldview at that time. According to Garrott (1995), when putting the data analysis on culture-level, the values of Knowledge, Trustworthiness and Self-Cultivation turned out to be the top three with supreme importance among students, and Patriotism was located on the fourth place. It seemed that Chinese college students indicated a much deeper degree of individualism at the cultural level than earlier studies had displayed. Moreover, giving the Respect for tradition at a low 33 out of 40, students had also shown relatively little appreciation for the collective family and social life. Lastly, on the demographic level, besides the Patriotism ranked as the fourth most important value, it was not until Solidarity with others – located as number 15 – showing a directed implication of social orientation. In all, these analyses significantly differed from Morris' and Bond's results in that students were antithetic to a self-centered mode of life and individual value orientations. In this case, the outbreak of the Cultural Revolution (1966-1976) might be a possible explanation of such a huge ideological change. When the Cultural Revolution was believed to be a turning point of destruction of the “four olds” (Garrott, 1995) – old ideas, old customs, old habits and old culture – it might be an important factor for students to move away from traditional collectivism and to embrace more individualistic ideas. So, to sum up, Garrott's (1995) two-part survey gives my research two new insights. Firstly, it proved the possibility of creating “connections among language, culture and world view of students in typical Chinese classrooms” (Garrott, 1995: 223). Therefore, for my study, the Chinese Value Survey as an instrument might also serve well when connecting students' value orientations with civic education's evaluation. Furthermore,

in contrary to Morris' and Bond's results, Garrott has perceived a brand new trend of values from being society-oriented to more self-centered since the end of 1970s. I intend to see if this trend is still present in my study.

2.5 Traditional Chinese Values and Inactive Learning Behavior

As researchers have paid much attention to distinctions of values between Western and Asian societies (Hall, 1976; Hofstede, 1980, 1997; Triandis, 2004), Warden, Chen and Caskey (2005) deployed an investigation to recognize differences of values within Asian cultural groups. With a student sample consisting of Chinese, non-Chinese Southeast Asian and non-Asian Westerners, their research focused on the impact of different values on participating in online discussions. So, apart from observing two classes of MBA students' online posting behaviors, Warden's team also invited them to complete the Chinese Value Survey. Then, students' preferences of Chinese values could be linked with corresponding learning behaviors.

As for the results, on the one hand, it turned out to be that the Southeast Asian students contributed the most postings, the Western students followed, and the Chinese students had the least (Warden, Chen & Caskey, 2005). On the other hand, these two Asian groups did not differentiate clearly enough in their answers to the Chinese Value Survey. So, to a certain degree, the Chinese Value Survey in this study seemed not sophisticated enough to be an interpretative tool explaining the large differences of online performances between the Chinese and the Southeast Asian students. Nonetheless, the Chinese Value Survey still gave valuable hints to understand why the Chinese students had the fewest posts. For instance, the values of moderation, adaptability, being conservative, respect for tradition and cultural superiority might make Chinese students more inclined to follow established methods and to adjust themselves in collective environment. In order to save face and avoid unnecessary embarrassment, Chinese students would mostly prefer to minimize their self-expression and to refuse controversial actions.

In all, this study demonstrated students' diversity in value orientations; and it discussed the correlation between values and learning behaviors. Due to certain traditional Chinese value orientations and psychological considerations, Chinese students might be less active both in in-class and off-class participations. In this case, with certain questions asking for students' impression and expectation about teaching/learning methods in civic education activities today, my research also expects to see if contemporary Chinese undergraduates still prefer inactive learning behavior or if they have appreciated more active modes of learning process along with changes in value orientations.

2.6 Increasingly Individualistic and Pragmatic Value Orientations

Along with the deepening involvement of globalization and marketization, worries about the diminution of Chinese traditional values and Chinese identities were growing. Instead, the Chinese students were increasingly assumed to be more individualistic, pragmatic and realistic. With such assumptions, Yang deployed a new survey to investigate students' value orientations in 2009. The original Chinese Value Survey got slightly revised – only 30 values⁵ were kept out of the original 40 items and students simply needed to tick ten most important items rather than to give a 9-point scale. Meantime, Yang (2009) used a representative sample including normal Chinese students in a key state university under the direct administration of China's Ministry of Education. They were not the richer few; instead, they “come from different socioeconomic backgrounds and different districts of Mainland China” (Yang, 2009: 150). In the end, Yang (2009) concluded that the introduction of Western culture and market economy has indeed influenced students' value

5. The 30 values include Religion, Family, Filial Piety, Face, Content with one's position, Thrift, Chastity in women, Wealth, Achievement, Knowledge, Hard-working, A comfortable life, Patience, Happiness, Freedom, Privacy, Competition, Self-respect, Harmony with others, Courtesy, Respect for others, Equality, Friendship, Love, Trustworthiness, Modesty, Power, Authority, Collective and Patriotism. I adopted the same 30 values as Yang (2009) did; and I will clarify about how I have grouped them in Section 4.2.1 of chapter of methodology.

orientations, behavior and worldview. They have become “more individualistically oriented or pragmatically oriented in outlook” (Yang, 2009: 160-161); and students from different majors did not show quite clear differences in value orientations. In this way, Yang (2009) adopted the Chinese Value Survey to see university students' value orientations at a very recent time. My research expects to find out to what extent the findings of this study will accord with Yang's (2009) conclusion – if Chinese undergraduates have more individualistic, pragmatic and realistic value orientation than before and how they present it in relation to civic education activities.

Chapter Three: Theoretical Perspectives

3.1 Introduction

By presenting theoretical perspectives, this chapter will provide a theoretical framework and a definition to the concept of civic education in my research. Basically, the core concept of “civic education” is a relatively comprehensive, dynamic and multidimensional one. Its understanding has absorbed essential elements and characteristics from political education, value education, citizenship education, moral education, patriotic education, and human rights education. As a result, civic education in this study shares overlapping features with these forms. After specifying what kinds of courses and activities have been viewed as civic education in this study, the following content will then discuss civic education's relationship with three specific forms, namely political education, citizenship education and human rights education. In this way, the criteria to include and to categorize relevant courses and activities are expected to gain more solid justification. In accordance with classes and activities in currently researched university, civic education is understood into three categories:

- Indoors compulsory courses teaching political and ideological theories, such as classes in Marxism Theory Principle, General Introduction to Mao Zedong's Theory, Deng Xiaoping's Theories and The Significant Thoughts of Three Represents, The Ideological and Moral Cultivation and Legal Basis, The Current Situation and Policy, The Adjusting and Development of Undergraduate Psychology, and Modern Chinese History;
- Experience-based education training students with practical skills and relevant knowledge through educational activities, such as Military Training, Social Survey and Practice, Academic Research and Innovation, Social Investigation and Fieldwork-related Lectures;
- Extracurricular practices activating students in a larger sense of civic life, including voluntary or donation activities in natural disaster or national events, student-led activities, such as student associations' cultural festivals or students' art festival, voluntary tree-planting, public figures' lectures invited by university president, afternoon tea time with university president (providing opportunities of off-class conversation and consultation with university leaders), and the

selection of university president's assistant from students.⁶

3.2 The Relationship Between Political Education and Civic Education

By attending compulsory courses, such as Marxism Theory Principle and The Ideological and Moral Cultivation and Legal Basis, students are expected to better understand political life both locally and globally. These courses can be claimed to constitute political education with the leading power's value orientations. Accordingly, national history, political economy, political philosophy and political culture all become necessary components under the large category of so-called ideological-political education. More importantly, courses like this may also bring along valuable political competencies and democratic awareness to the students. In many places, political education is defined in a standard way as “the development of competencies in thinking about and acting in political arenas” (Gillespie, 1981: 19). This definition gives three emphases -- to develop competencies as the first, to involve political thinking as the second, and to involve acting as the third. The first emphasis is related to the target of education that competencies need to be developed when the teaching goes on. But, the other two emphases may give a more nuanced and significant meaning to political education. So to say, no matter rote thinking or divergent thinking, the competencies in critical thinking are very useful when inquiring into social and political problems and then figuring out alternative solutions. Moreover, no matter formal or informal activities, taking actions in groups is believed to have greater impact on the political system. Therefore, developing competencies in political thinking as well as acting in and through collective practices are indeed quite important parts of the political education (Gillespie, 1981). Whether students have opportunities to develop their abilities in critical thinking and in collaborating with others are decisive for measuring the quality of political education. Simple

6. The first two categories of activities are clearly stated in the researched university's teaching plan for each department/college on its official website. On the teaching plan, every course item has been given both a Chinese name and a corresponding English translation. So this study simply adopted these existing names for the sake of accuracy and convenience. Activities belonging to the third category were also collected and generalized from the News section of university official website. I did the English translation of each activity.

communication for creating political consensus and transmitting political information is not enough. Instead, the active and independent thinking as well as the team spirit are both highly needed for a prosperous political life. In addition, Harber (1991) offers three broad forms of political learning, namely the political indoctrination, political socialization and political education. Specifically, political indoctrination is intentionally inculcating values and beliefs as truths; and it is very possible that true evidence gets falsified and biased for the sake of desired political outcomes. Then, although political socialization allows other viewpoints to appear in teaching processes, what political education really needs is “an underlying democratic ideology of political choice” (Harber, 1991: 247). Political education should be very unique as being an “attempt to create critical awareness of political phenomenon by open, balanced discussion and analysis of a range of evidence and opinions” (Harber, 1991: 247). In this sense, education and democracy are interdependent. Democracy is an attitude rather than a law; and it requires knowledge, information and proper education. Meanwhile, education needs the spirit of democracy as a necessary shelter for teaching, researching and human development in schools (Huber & Harkavy, 2007). Accordingly, activities in civic education in this study are expected to touch upon such core perspectives in political education. They should not only try to manipulate citizens' political attitudes with unilateral governmental values. They also need to be richly characterized with encouragement to think and to act, with democratic considerations and with great concerns about human worth and dignity. In short, “democratic societies and higher education share the values of tolerance, inclusion, respect for differences and a strong disposition to honor and celebrate human creativity” (Huber & Harkavy, 2007: 25). Although such ideas may be not exactly in line with the Chinese government's notions, this study cherishes them as deeper political and democratic implications to the concept of civic education. This study also expects to see to what extent the governmental notions have corresponded with such ideas along with the development of civic education since 1978.

3.3 The Relationship Between Citizenship Education and Civic Education

The understanding of civic education in this study is closely connected to ideas of citizenship education. In spite of different interpretations, the understandings of citizenship in different societies share similar contents and ingredients. For instance, citizenship can commonly present the membership of people who are living “within the border of the same political community” (Giddens, 1993 in Law, 2011: 4). With a unified identity, this membership is filled with “a set of common rights and duties”; and it is controlling the “extent of citizen's participation in civil, political, social, and economic affairs” (Jary & Jary, 1999 in Law, 2011: 4). In this sense, citizenship presents the “system of values, efforts and institutionalized practices required for creating and maintaining conditions for living together in a complex society” (Dimitrov & Boyadjieva, 2009: 156). Accordingly, citizenship education in school may refer to a kind of political-socialization project that promotes rights, duties and collective identity. It has at least two key concerns – “nation-state's political sovereignty and legitimacy” as the first, and “citizen's membership, rights, and responsibilities within their national borders” as the second (Law, 2011: 5). The first key content gives more considerations at a macro national level; whereas the second content more looks at the micro individual level. In this way, citizenship education keeps a balance between two levels and let them supplement each other. Ideally, contents of civic education not only focus on building collective identity and political phenomena at a national level; and they also pay attention to how to meet the needs on an individual level. Students’ diversified requirement and expectation to civic education should be considered; and students’ engagement in university governance and in voluntary public service should also be respected. Then, through ample engagements with off-campus communities and with civil society, knowledge of civic education will expand into collective capacities in favor of participatory politics. In short, universities are no longer an isolated ivory tower or an “island surrounded by society as an ocean” (Huber & Harkavy, 2007: 67). They are usually hubs of civic engagement. Hence, such a combined outlook on both macro national level and micro individual level is very crucial when conceptualizing civic education in this study.

3.4 The Relationship Between Human Rights Education and Civic Education

Ideas from human rights education, particularly relevant programs initiated by the Council of Europe (CoE) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) are very insightful when conceptualizing civic education in this study. In the following paragraphs, I will give brief introductions to the CoE's (Council of Europe, 2010) projects of *Education for democratic citizenship* and *Human rights education*, and to the UNESCO's (2010) plan on *Human rights education*.

With regard to the Council of Europe, it has been putting much effort to projects of “*Education for democratic citizenship*” and “*Human rights education*” since 1997.

Their definitions of these projects are understood as follows:

Education for democratic citizenship, refers to “education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behavior, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law” (Council of Europe, 2010: 7).

Human rights education means “education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behavior, to empower learners to contribute to the building and defense of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms” (Council of Europe, 2010: 7).

By and large, these projects differ in focus and scope rather than in goals and practices; and they have shared principles and objectives (Council of Europe, 2010). For instance, to promote social cohesion and intercultural dialogue and to value diversity and equality are essential elements in both projects (Council of Europe, 2010). Both consider abstract knowledge and people's readiness to take real actions as equally important for learners. Besides, in order to achieve educational goals, both

accept various formal and informal means of teaching. Last but not least, in the process of education, they both encourage collaborations among various kinds of actors, ranging from international agencies and NGOs, national policy makers and educational institutions, to local youth organizations and media.⁷ In this study, the concept of civic education embraces these ideas from the CoE's programs.

UNESCO has also strategically elaborated promotion of *human rights education*. With a definition as “any learning, education, training and information efforts aimed at building a universal culture of human rights”, UNESCO views “knowledge and skills”, “values, attitudes and behavior”, as well as “action” as three key perspectives of *human rights education* (UNESCO, 2010: 4-5). Especially, after prioritizing the primary and secondary school systems during the first phase (from 2005 to 2009), UNESCO shifted its plan emphasis to *human right education* in the higher education sector during its second phase (2010-2014). Specifically, with the core functions in research, teaching and community service, universities are expected to practice the ideas of “human rights *through* education” and “human rights *in* education” (UNESCO, 2010: 10). Relevant concerns touch upon the implemented curriculum and also encompass “educational processes, pedagogical methods and environment within which education takes place” (UNESCO, 2010: 10).⁸ In practice, strategies are provided from five perspectives: “policies and related implementation measures”, “teaching and learning processes and tools”, “research”, “the learning environment”, as well as “education and professional development of higher education teaching” (UNESCO, 2010: 9-16). Among them, “teaching and learning processes and tools” and “the learning environment” have intimate connections with the understanding of civic education in this study. As for the “teaching and learning processes and tools”, human rights values are concerned into all higher-education disciplines. Related courses, learning materials, practical methods as well as accessibility of necessary

7. All 10 objectives and principles in detail are clarified on Council of Europe's (2010) *Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education*, page 8 to 10.

8. As noted on UNESCO's (2010: 10) plan for human rights education: the citation is from Committee on the Rights of the Child, general comment No. 1 (2001) on the aims of education, para 8.

resources should all aim at students' equally cognitive (knowledge and skills) and social/affective (values, attitudes, behaviors) development in human rights values (UNESCO, 2010: 12-14). As for “the learning environment”, higher education institutions are also expected to embrace human rights values in various ways, ranging from protecting teaching personnel and administrators’ rights, to ensuring students' freedom of expression, and to making collaborative relations with youth groups and civil society (UNESCO, 2010: 14-15).

To a large degree, both CoE's and UNESCO's projects have provided blueprint-like strategies to the promotion of human rights education in the higher education. Although contents and emphases of civic education may slightly differ from human rights education, both of them are concerned with people's political knowledge and competencies in public life. Through continuity of both forms of education, learners are expected to achieve a harmonious relationship between their inner and outer worlds. In this sense, regardless which name is preferred – education for democratic citizenship, human rights education or civic education – values, goals and practices are basically the same. Therefore, as civic education shares core values with human rights education, existing strategies from CoE and UNESCO become very significant guidelines for understanding civic education in this study.

In conclusion, by absorbing essential ideas from political education, citizenship education and human rights education, civic education in this study spans various arenas. It looks at the enhancement of students’ knowledge and competencies in questioning, comparing and contrasting, inferring, analyzing, hypothesizing and generalizing as well. In brief, civic education’s objective is to empower students to live a better public life through raising their civic awareness and interactive participation, regardless of being politically related or non-politically related. In theory, civic education is an all-encompassing, multi-dimensional and long-lasting enterprise -- vertically, it comprises issues on global, national, local as well as personal levels; horizontally, it covers knowledge and values in fields of politics, morality, democracy, patriotism, human rights, personal identity and social rituals.

Meanwhile, the transmission of abstract knowledge and the opportunity of experiential learning are equally crucial in civic education. As a result, in accordance with this conceptualization of civic education, my study has chosen and categorized three groups of civic education courses and activities. They may touch upon the key features in this study's concept of civic education. As this study focuses on students' evaluation of civic education, it accordingly becomes concerned with students' impression of and expectation to these courses and activities.

Chapter Four: Research Method

4.1 Introduction

This chapter will clarify relevant issues of research method in this study. To begin with, I will explain how I have planned to answer my research questions. Meanwhile, I will also justify this specific research design with its reliability, validity and sampling. Secondly, I will continue to discuss this study's specific research method, namely the self-completion questionnaire. How it has been structured and what its strengths and weaknesses are will be discussed. Thirdly, as the fieldwork went on slightly different from the original design, I will also give the fieldwork a general review in a separate section. At last, I will clarify my ethical considerations too.

4.2 Elaboration of the Research Design

According to Bryman (2012: 46), a research design “provides a framework for the collection and analysis of data”. In other words, it is functioning as a bridge from research questions to the research process. Hence, when elaborating the research design, a good coordination of the purpose of the research, theoretical framework, context of research as well as the techniques to collect and analyze data becomes very decisive for the realization of design validity and design coherence. This study, bearing in mind such principles, has chosen a quantitative research design in the end. More specifically, it adopts a survey design with a method of a self-completion questionnaire. Thus, the content below will state how I have planned to answer the three research questions. Then, I will also justify this research design on the basis of the criteria in social research, namely its reliability and validity. Lastly, it is the explanation of sampling.

4.2.1 How Research Questions Answered

To begin with, for research question 1 – How do Chinese university students view different importance in different Chinese values – this study needs to find an existing or to build up a new Chinese value-centered tool to let the undergraduate students measure different importance in values. As clarified in Chapter Two, I found the potential and applicability of the Chinese Value Survey as suitable to this objective. Especially, in Yang's (2009) research, the Chinese Value Survey has been altered and updated in a way that is believed to be abreast of the times in contemporary China. As a result, I decided to use Yang's 30-item value as the fundamental elements in my survey. Generally considering these values' main emphasis and functions in different aspects of people's life and relations, I have also categorized them into 5 groups as follows:

- the religious value: Religion;
- the familial values: Family and Filial Piety;
- the personally oriented values (or referred to as personal values): Face, Content with one's position, Thrift, Chastity in women, Wealth, Achievement, Knowledge, Hard-working, A comfortable life, Patience, Happiness, Freedom, Privacy, Competition and Self-respect;
- the socially oriented values (or referred to as social/interpersonal/local values): Harmony with others, Courtesy, Respect for others, Equality, Friendship, Love, Trustworthiness and Modesty;
- the nation-oriented values (or referred to as national values): Power, Authority, Collective and Patriotism.

In this way, with one section in the questionnaire (i. e. Section Two of the Questionnaire in Appendices) inviting students to use 5-point scale to measure 30 values' importance from various perspectives, this study's first research question will then receive quantifiable data.⁹

9. See Chapter Two giving more detailed introduction of the Chinese Value Survey as a reference to this issue of answering research question 1.

Then, as for research question 2 and 3 – How do Chinese students view the role and impact of civic education in universities; and to what extent does the students' value-oriented needs and expectations correspond with the governmental intentions and university practices – there are also several reasons for the preference of a quantitative survey design in the form of self-completion questionnaire. In theory, survey, as a design, entails the collection of data on more than one case and at a single point in time in order to collect a body of quantitative and quantifiable data in connection with two or more variables, which are then examined to detect patterns of association (Bryman, 2012). Firstly, the choice of Chinese Value Survey has become the starting point when considering a method to collect and analyze data to answer these two research questions. Since this study makes use of a quantitative survey design to answer research question 1, a survey design seems more convenient and coherent to answer research question 2 and 3. Secondly, apart from the consideration of convenience and consistency in research method, the adoption of a quantitative survey is also believed to have ample ability to access data and to generate findings for research questions 2 and 3. The purpose of this study is to unravel the distance between the Chinese undergraduate students' value-oriented expectations to civic education and the implemented civic education they have received in higher education institutions. Thus, rather than inviting students into an experimental or longitudinal design to see their behavioral changes under the influence of any educational activities, this study more aims at inviting them to evaluate their civic education on the basis of their retrospective and prospective viewpoints “at a single point in time” (Bryman, 2012: 59). By letting students comparatively measure both their preferred ways and their factual impression of civic education-related activities, a survey design with a body of quantifiable data will be able to offer answers to the last two research questions. Thirdly, a survey design could also suit the theoretical constructs of this thesis. As earlier discussed in Chapter Three about this study's theoretical perspectives, civic education is conceptualized as a multi-leveled and multi-faceted system. In currently researched university, civic education practices comprise theory-centered compulsory courses, various experience-based trainings and extracurricular activities

in a wider range of civic life. By entailing the collection of data on more than one case, a survey design is expected to provide consistent quantification and measurement on the basis of this measurable and identifiable theoretical construct. It will then allow me to perceive variation between cases and to examine associations between variables. In short, being characterized with certain elements, such as “at a single point of time”, “more than one case” and “quantitative or quantifiable data” (Bryman, 2012: 59), a survey design should be applicable and adequate when answering research question 2 and 3 of this study. In all, this study sees the potential of a quantitative survey design in answering three research questions. But of course, this design has limitations too. In fact, as quantitative researches just result in causal description rather than causal interpretations, it is too restrictive and difficult for this design to do inductive and explorative research about Chinese students’ value orientations and civic education. In other words, due to its reliance on questionnaire as an instrument, the internal validity and ecological validity have somehow been jeopardized. I will make more detailed clarification about this drawback in following content of reliability and validity.

4.2.2 Reliability and Validity Issues in this Study

In the following paragraphs I discuss issues of reliability and validity. First of all, reliability “refers to the consistency of a measure of a concept” (Bryman, 2012: 169). It has three prominent factors: stability, internal reliability and inter-observer consistency. Specifically, stability asks whether a measure is so stable over time that we can be confident of receiving highly correlated findings from both a test and a retest on the same respondents (Bryman, 2012). In my study, the measures are Chinese values and impact of civic education activities. The meanings of Chinese values and the opinions to civic education activities may change randomly according to different student’s understandings and experience. So, the measures of this study are not very stable. Highly correlated results from different tests on the same group of students are uncertain; and the stability of this study may be in doubt. Internal reliability concerns the consistency in indicators of a measure (Bryman, 2012). In

other words, with a multi-indicator measure, an internal reliability means that respondents give affiliated and related scores on all indicators. As for this study, the indicators of each measure seem related and coherent with each other. For instance, when students evaluating the statements concerning Teaching/Learning Methods in civic education practices, their score on each statement tend to be related to their scores on other statements – students preferring freedom of expression will correspondingly like the teachers who encourage them to freely express views and dislike the ones who force them to accept specific opinions. In this sense, the internal reliability of this study is upheld. Thirdly, inter-observer consistency is damaged “when a great deal of subjective judgment is involved in such activities as the recording of observations or the translation of data into categories and where more than one 'observer' is involved in such activities” (Bryman, 2012: 169). Since I am the single “observer” or data collector, this actually cannot be used in my study. The reliability can be accordingly hampered. So, as a means to remedy this shortcoming, I have tried to describe as thoroughly as possible my data collection and analysis process. In all, this study has highly concerned and appreciated the three prominent factors of reliability. But, as this study is small-scaled with limited resources, this desirable reliability test is not possible in practice.

Cook and Campbell's validity system has been generally accepted with the quantitative tradition (Kleven, 2007). There are three types of validity in this system: construct validity, external validity and internal validity. First of all, construct validity is about “to what extent are the constructs of theoretical interest successfully operationalized in the research” (Judd, Smith & Kidder, 1991, in Kleven, 2007: 224). In other words, the issues of construct validity are about to “draw inferences from observed indicators to abstract constructs” (Kleven, 2007: 223), or about how well the concept is represented by the indicators (Kleven, 2007). Most constructs of interests in educational research are not directly visible or measurable (Kleven, 2007), as is also the case with the theoretical construct in my study -- they are abstract and invisible. So, in order to avoid systematic measurement errors, namely the construct

underrepresentation and construct irrelevance, this study has paid much attention to conceptualizing theoretical constructs of civic education. Scholarly literature and the researched university's own civic education practices have both been mulled over in the process of conceptualization. The study has been trying to go back and forth between its abstract theories and its measurable indicators. In this way, civic education is expected to obtain a specific and explicit definition, on the basis of which this study's theoretical construct can become operationalized and measurable. In all, making inferences from students' observable judgment to abstract impacts of civic education, the construct validity is considered very important by this quantitative study. As the process of operationalization and measurement is consistently theory-laden, this study should have put a damper on problems of construct validity.¹⁰ Secondly, quantitative methodology views internal validity as “validity of inferences from an observed covariation to a causal interpretation” (Kleven, 2007: 227). As earlier mentioned, due to a reliance on questionnaire instrument, this design has in a way hindered “the connection between research and everyday life” (Bryman, 2012: 179). By simply inviting students to fill in a questionnaire, it is still uncertain if they have the expected knowledge to answer a question or if they consider the researched topic similarly important in their everyday lives. Meanwhile, being restrained by fixed questions, it might be difficult for students to express their own opinions about the specific topic. Its ecological validity¹¹ may be jeopardized; and this study will have a lack of rational assessment of alternative possibilities and interpretations. Accordingly, covariance between variables gives no basis for causality in this quantitative research; and it results in causal description instead of causal explanation as from qualitative researches. So, its internal validity may be weak. Probably a follow-up qualitative research will pave way for more accurate and deeper inferences (Kleven, 2007). Thirdly, external validity means the “validity of inferences from the context of the study to a wider context or to other contexts” (Kleven, 2007: 229). This is the issue of

10. See Chapter Three about the theoretical perspectives and the conceptualization of civic education in this study as detailed references to issues of construct validity.

11. Ecological validity asks whether the results of a study can be applied to different settings. More accurately, it is concerned more with settings than population; and it focuses on the validity of the results in other places (Nolan & Behi, 1995).

generalization or transferability, having direct connection with how a representative sample is created. But as for my research design with a convenient sampling, it does not have external validity and I cannot generalize the findings to a larger population. However, this study can still be seen as a contribution in adding to the pool of knowledge within this field.

4.2.3 Convenient Sampling Procedures

Contents in this part will introduce which technique of sampling was originally mulled over according to this study's research design. To begin with the selection of site, I have considered to choose a university being both diverse and typical. In reality, the chosen site shows its diversity in three aspects. Firstly, it has diverse major fields of study. With 19 colleges and departments, it offers majors in liberal arts, natural science, foreign language and art. Meanwhile, with recruitment of students all over China, their backgrounds are also multifarious. Secondly, as a normal university with the speciality in teacher training programs, students can be grouped under the heads of “pedagogic students” and “non-pedagogic students”. In reality, on the undergraduate level of most faculties, even studying a same major, students are classified into two types and receiving different courses and trainings. Supposedly, this distinction may create distinctive evaluation of civic education from two groups of students. Thirdly, as this university provides Chinese training programs and enrolls overseas students, local Chinese students may obtain greater opportunities to communicate with their foreign counterpart on campus. Supposedly, such a dynamic and increasingly internationalized environment may also bring along diversity in open thoughts and worldviews.

Meanwhile, this university remains a typical institution in Mainland China. Although it is a municipality-level key figure covered by “Project 211 (a national project aims at selecting and strengthening about 100 universities and disciplinary areas as a national priority for the 21st century)”, it is not an elite one as a matter of fact.

Compared with students in Peking University (北京大学, *Beijing Daxue*) and Tsinghua University (清华大学, *Qinghua Daxue*), students in this selected site may be more representative of normal youth and twenty-year-old Chinese today. It means that they are not special elite students nor below the average; and they are as common undergraduate students in the majority of Chinese higher education institutions. In this regard, this study is somehow similar to Yang's (2009: 150) sample were students “come from different socioeconomic backgrounds and different districts of Mainland China” and they are not the “richer few” in this country. This university is likely to be a symbolic figure for many other middle-ranked higher education institutions in Mainland China today.

Last but not least, since the students could not experience some of the civic education activities until they have finished first year of schooling, the sophomores, juniors and seniors were believed to be more eligible to this study. Besides, emphasizing the importance of diversity, this study expects students from different majors, including social sciences (i.e. College of Literature, College of Politics and Laws, College of Foreign Languages, and School of Educational Sciences), natural sciences (i. e. Department of Maths, College of Information Engineering, and College of Life Science), as well as arts (i.e. College of Music and College of Fine Arts). Further, taking the teacher training program into consideration, this study should have at least two classes engaged from these departments and colleges – one class of “pedagogic students” and the other class of “non-pedagogic students”. In order to efficiently send out the questionnaire to targeted groups of students, it would be easier to locate their faculty office rather than to randomly invite individual students. So, in the original research design, this study planned to directly contact each of the mentioned departments and colleges. With approval and introduction of student affair office (or other similar offices or organs as mediator), this design expected to accomplish the data collection during a relatively short period of time. However, as my fieldwork went on slightly different from this design, there will be a brief fieldwork review in section 4.4 of this chapter.

4.3 Questionnaire as a Research Method

This section will discuss the self-completion questionnaire used in this study. It starts with an introduction and explanation of the questionnaire's construct. Then, certain practical considerations when designing the questionnaire will be clarified.

4.3.1 Construct of the Self-completion Questionnaire

This study uses a 7-page (in Chinese, and 9 pages in English) questionnaire with five sections of questions in total. Section One asks for students' personal information, including sex, year of birth, religion, being only child or not, parents' political status,¹² length of living in Beijing, grade, registered faculty and major subject, being student leader or not, economic status as well as working or voluntary experience in society. These demographic data can be used to group the respondents in accordance with specific characteristics. Supposedly, different groups of students may have different impression and expectation to different Chinese values and civic education activities. As this study looks at Chinese students' value orientations, to see the dynamic correlations between their background and preferences of different values may give a more sophisticated and comprehensive description to young people's ideological characteristics today.

With the help of the Chinese Value Survey, Section Two looks at the importance of values from different perspectives. In detail, students had to evaluate 30 value items from five points of view, which successively are (a.) the values' importance for the

12. The consideration to have "parents' political status" as an aspect of students' personal information is that, parents' different political status and ideology may make them concern and look for differently with their children's upbringing and education at home. Probably, with having scored higher on nationally and politically related values via communication at home, the politically or socially active parents may exert influence on children's interest in politics or social issues. So, considering such an assumption and asking if the students' parents are CCP members or not, this study expects to see if the difference exists when students from different family backgrounds are evaluating 30 values and civic education activities.

students themselves; (b.) the values' importance for being qualified citizens in China; (c.) the values' importance prescribed by implemented curricula in higher education; (d.) the values' expected importance in students' preferred higher education curricula; and (e.) the values' importance promoted by three forms of university civic education (i.e. compulsory courses, experience-based education and extracurricular activities). By letting students use a 5-point scale to score values' importance, this section makes it possible to understand the general tendency of Chinese undergraduate students' value orientation. In this way, together with the demographic data from Section One, this section plays a vital role in answering research question 1 both from a general and a more demographic perspective.

Further, Section Three in the questionnaire brings forwards questions connecting civic education and Chinese values. In accordance with conceptualization of civic education in Chapter Three, various activities have been categorized into three groups: compulsory courses, experience-based education and extracurricular activities. As for compulsory courses and experience-based education, the questionnaire invites students to consider if they see these educational activities' impact on enhancing Chinese values. As for extracurricular activities, students also need to tell their value-centered attitudes. Moreover, civic education in this study is conceptualized as a complex enterprise, touching upon issues of implemented curriculum as well as “educational processes, pedagogical methods and environment within which education takes place” (UNESCO, 2010: 10). So, some questions also invite students to express opinions about certain teaching and learning methods in both of their compulsory courses and experience-based education. Students' opportunity of bilateral communication with teachers, their freedom of expression and engagement in educational processes are concerned in the questionnaire. Relevant answers are expected to depict a vivid picture of civic education. Furthermore, also according to the conceptualization, civic education is expected to be multi-layered. Its impact should be exerted on personal, local, national and global levels. Hence, at the end of this section, certain questions let students measure civic education's general impact on

deepening their civic awareness. With ten statements, students evaluate civic education's influence on creating good citizenship and identity in a larger sense of socio-political meaning. Thus, in general, questions in this section expect to see civic education's impact on promoting Chinese values and Chinese citizenship among young people. These questions make up the major part of this questionnaire; and this section plays a very important role in answering research question 2 and 3.

At the end of this questionnaire, Section Four leaves space for students to voluntarily and freely state their opinion or relevant comments to related issues. This is a section where students are allowed to explain and share their personal viewpoints without restriction of any preset questions. One consideration of setting up such a section is to make up for this quantitative survey design's lack of ecological validity to a certain degree. Considering “the unnaturalness of the fact of having to answer a questionnaire” (Bryman, 2012: 48), this research's heavy reliance on instrument may have less restrictiveness and rigidity with the inclusion of this section. This section expects to come across unexpected arguments, criticism, praise or anticipations from students; and in fact this is also a subtle way to peek students' enthusiasm in talking about civic education-related topics.

To sum up, attaching importance to the ideas of validity, the development of this questionnaire has tried to follow the theoretical construct and to ensure the construct validity on the one side. It also has tried to make up the shortage of internal validity and ecological validity on the other side. Civic education's characteristics of being teacher-student bilateral and being multi-layered have been taken into consideration. More importantly, the questions are very tightly connected with three research questions of this study.

4.3.2 Designing the Self-completion Questionnaire

When designing this questionnaire, apart from Bryman's (2012) suggestions, such as to make the presentation clear, to build up a friendly layout and to provide clear instructions about how to respond questions, one practical issue in my study is about the Chinese-English translation. In fact, the questionnaire was originated in English. However, in order to create better understanding and communication with the Chinese students, it got translated into a Chinese version. It was this Chinese version that was distributed among students. Practically, this study has used two methods to keep the translation as faithful a representation of the English as possible. Firstly, in respect of the 30 values, the study of Chinese Culture Connection (1987) has listed out the values they researched and has given these values Chinese and English equivalents in their article. So, I simply used Chinese Culture Connection's (1987) translations if I have the same values. Then, I made translations to other values by myself. Secondly, the final translation of Chinese and English questionnaire was once sent and approved by another person who speaks both Chinese and English fluently. In this way, this study dealt with the problem of translation, trying to present two versions as coherent and accurate as possible.

In all, this study's self-completion questionnaire clearly aims at finding answers to the research questions. In practice, it has both advantages and disadvantages compared with the structured interview. For instance, speaking of strengths, without expensive and time-consuming interviewing, it is cheaper and quicker to administer this study. With absence of interviewer effects and interviewer variability, it is easier and better structured for respondents to simply answer fixed questions. At the same time, as this study has given ample time for students to reply, they can complete questionnaire whenever they want and how fast they prefer. This is convenient and considerate for them as well (Bryman, 2012). However, the way of self-completion questionnaire has shortcomings as well. For example, it is not very realistic for me to prompt students if they have difficulty answering questions. Besides, as it is hard for me to control if students consider questionnaire not salient, there also exists a risk of low response

rates. Last but not least, a few respondents indeed said that they thought the questionnaire was relatively long. So, I have the risk of “respondent fatigue” and “missing data” if they feel tired or unwilling to answer all of the questions (Bryman, 2012). In this regard, I do see a necessity of restructuring the questions and of condensing the questionnaire in my future study.

4.4 Review of the Fieldwork

As the process of data collection got slightly altered when fieldwork was carried out in practice, following content will give the fieldwork a general review. The fieldwork took place in Beijing during the 20th of February to the 13th of March 2012. Obtaining less support from the side of university, it ended up with fewer copies of the questionnaire distributed and collected than expected. Certain unexpected boundaries took place so that the process of data collection was adjusted accordingly. For instance, only the student affair office in the College of Politics and Laws agreed to help with distributing 10 copies of questionnaire to their students. Students from other majors were accessed by me rather than via any official organs. Specifically, speaking of the College of Literature, the staff working in the student affair office agreed to help at first. But, they called me to get the questionnaires back one day after. The explanation for their refusal referred to some of the politically sensitive questions in the questionnaire. So, in order to avoid unnecessary problems to the college, they returned empty questionnaires and suggested me to do the research independently. Further, the College of Foreign Languages and the Department of Maths have also rejected to help but showed their approval to my private conduct of the survey. As a result, I decided to directly talk to the students. For example, some of the copies were given to students when they were studying in reading room or in the library. On such occasions, they normally filled in the questionnaire and returned it instantly. Other questionnaires were given to students who (as a contact student) agreed to take more copies back to dormitory or to classmates. In this case, the questionnaires were not immediately accomplished on the spot. Instead, this contact student's mobile number got recorded, and I needed to wait and to fetch the finished copies a few days later. In

the end, 49 copies of questionnaires were collected. Except the questionnaires finished by students in the College of Politics and Laws, all the other copies were collected either under my face-to-face invitation on campus or through the assistance of other participating students. Although fieldwork slightly differed from the initial research design and this study had fewer respondents than it planned, the process of data collection has still tried to stick to its insistent concerns about diversity. As the research design required and anticipated, respondents were students from majors of social science (i.e. College of Literature, College of Politics and Laws, College of History, College of Foreign Languages, and School of Educational Sciences), natural science (i. e. Department of Maths and College of Life Science) and arts (College of Fine Arts) as well. The sampling included “pedagogic students” and “non-pedagogic students” too.

4.5 Data Analysis Approaches

All the data of this study are recorded, calculated and analyzed on the basis of using Excel application. First of all, for analyzing data about students’ view of importance of 30 values, I calculated the average scores that values have received. Since students have used a 5-point scale to measure values’ importance, I would be able to rank these 30 values according to their average score ranging from minimum 1 to maximum 5. Besides, as I have grouped 30 values into 5 different aspects of functions in life, I would basically discuss the findings based on these 5 categories. In this way, by clarifying the average scores and ranks of values in contents, I expected to analyze and debate how students have evaluated the 30 values in 5 different perspectives. Secondly, for analyzing the data about students’ view of impact of civic education on different values, this study used not only the average score but also other ways of calculation. Specifically, as for the promotion of 30 values in different compulsory and experience-based civic education courses, I calculated how many times that each value has been mentioned when students were considering each course’s value-transmitting impact. So, it would be able to see, what values have got the most

or the least recognition in each of the compulsory and experiential civic education course. Meanwhile, I also calculated the times that each value has been mentioned respectively in all compulsory and all experiential courses. In this way, I would be able to see and analyze how the compulsory and experience-based civic education have promoted different values. Then, as for the data about the teaching and learning methods in these two kinds of civic education, I calculated the median, frequency, maximum, minimum and average scores of students' measurement on different statements. Since these statements emphasize on different teaching and learning styles, the results in different ways of calculation would then give interesting implications to understand how students preferred or rejected different ways of teaching and learning in compulsory and experiential civic education. Moreover, analyzing data about students' viewpoints of extracurricular civic education activities, I calculated how many students among the 49 informants have heard of, have considered participating in and have really taken action in participation in accordance to their replies to the questionnaire. Therefore, with presenting the student percentage in such aspects, I expected to find out and to discuss students' different levels of enthusiasm and activism in different kinds of extracurricular civic activities. In other words, I looked forwards to seeing how different extracurricular activities have different degrees of attraction to students. Last but not least, in order to analyzing civic education's power on raising multi-leveled civic awareness, I also calculated the median, frequency, maximum, minimum and average scores of students 5-scale measurement on statements about globally, nationally, locally and personally oriented civic awareness. Thus, the various ways of calculation were expected to offer a relatively sophisticated depiction about civic education's power on enhancing different levels of civic awareness. At the same time, relying on the ranking of average score of students' measurement on these statements, it would be able to analyze students' different levels of attainment of civic awareness – which level has received the highest recognition under the influence of civic education and which level has got the lowest. To sum up, I relied on various ways of calculation in Excel to analyze the data from this survey. The contents in Chapter Five: Data Presentation and Analysis will then specifically report the results of the calculations and discuss relevant implications.

4.6 Consideration of Research Ethics

The consideration of research ethics is very crucial in the process of research design. The following content will start with clarifying concept, principles and importance of research ethics. Then, I will illustrate certain issues that are highly relevant to my study in accordance with the ethical guidelines for Norwegian Master's degree students to comply with.

To begin with, research ethics refers to “a complex set of values, standards and institutional schemes that help constitute and regulate scientific activity” (National Committees for Research Ethics in Norway, 2006: 5). It ultimately is “a codification of ethics of science in practice” (National Committees for Research Ethics in Norway, 2006: 5). Topics, such as what the relationship between researchers are, how researcher should treat the participants in research and how researchers should protect the confidentiality of participants' data, are all related to ethical issues. In general, there are four ethical principles in social research:

- whether there is harm to participants;
- whether there is a lack of informed consent;
- whether there is an invasion of privacy;
- whether deception is involved (Diener & Crandall, 1978 in Bryman, 2012).

To a large degree, researcher's appreciation and realization of these principles have very influential impact on research process. One of the most interesting developments of research ethics may be its increasingly tight entanglement with matters of research quality (Bryman, 2012). Therefore, as Bryman (2012: 130) has pointed out, “ethical issues cannot be ignored, as they relate directly to the integrity of a piece of research and of the disciplines that are involved”. Bearing in mind with such an importance, I have also paid attention to relevant issues in connection with the ethical guidelines for Norwegian Master's degree students. In next paragraph, I will specify these issues and explain how I have tried to deal with them in my research.

With a survey design in the form of a self-completion questionnaire, I needed to ask participants to spend time on answering questions in my questionnaire. How I should treat the respondents and my relationship with them became an important ethical issues. Hence, due to inevitable contacts with individual students, I regarded the section of Respect for Individuals in National Committees for Research Ethics in Norway's (2006) guideline highly related to my study. Accordingly, I have tried to hold my research process to three standards:

- ensure freedom and self-determination;
- safeguard against harm and unreasonable suffering;
- protect privacy and close relationships (National Committees for Research Ethics in Norway, 2006: 11).

Specifically, I first of all appreciated the human dignity and self-determination of my participants. I respected their integrity and freedom to participate or to refuse my survey. With a reasonable description introducing the field, the consequences and the purpose of my research, I tried to let the participants clearly understand my research before they made decisions about involvement or not. Meanwhile, I tried to secure my participants' free and informed consent. With no enforcement, they had the right to skip questions that they felt unwilling to answer and they were also entitled to withdraw from participation at any time. Moreover, I have tried to avoid making any harm and suffering to my participants. In a way, my research's intention of evaluating civic education in university might be sensitive and critical for the undergraduate participants. So, for the sake of their private development in school, I noticed the importance in securing their data against unwanted exposure to third parties. They had the right to check whether confidential information about themselves and their answers was (or was not) accessible to others too. Thirdly, I understood my obligation to guarantee the participants' privacy. I indeed followed the rules of confidentiality. There was no question asking for students' name; and I prevented the use and dissemination of information harmful to them. At the same time, I have considered

issues about storage and re-use of their data. Because the data may become a starting point for me to do further research about Chinese values and civic education in the near future, I have stored them responsibly. But, they will not be kept any longer than what is needed to attain the objectives in next step.¹³ To sum up, issues of research ethics are very important to the research; and I have tried to comply with relevant guideline when conducting my research. However, as it is almost impossible to have a completely inclusive description of my research to all participants when they were invited – especially when some of the participants were actually invited by their schoolmates as contact student – I am actually uncertain if the participants have a full understanding of my research as well as an ample awareness of their task when accomplishing the questionnaire. In this sense, the desirable standards of research ethics were a little bit problematic in practice.

13. Refer to the full content of Respect for Individuals on National Committees for Research Ethics in Norway (2006), 11-21.

Chapter Five: Data Presentation and Analysis

5.1 Introduction

This chapter will mainly present the data and make relevant discussions. Specifically, after a brief demographic summary of all the student respondents as section two, data presentation and discussion in later part will precisely follow the construct of the questionnaire. To begin with, section three will start with analyzing data (mainly collected from Section Two of the questionnaire) about students' value orientations. Moreover, as the student respondents were asked to measure the values from five different perspectives, I will organize the discussion in the same consistency. Then, section four of this chapter will show data (mainly collected from Section Three of the questionnaire) to reveal students' evaluation of civic education. As the civic education has been categorized into three groups, the data presentation and analysis in this section will accordingly process in the order of compulsory courses, experience-based education and then extracurricular activities. Lastly, this section will have a look at how civic education has influenced students' civic awareness.

5.2 Demographic Summary of the Student Respondents

This section gives a brief demographic summary to the student respondents in sampling. There have been in total 49 students taking part in this survey. They were born between the years of 1988 and 1992. Among them, 39 students are female and 10 are male; and only 4 of them are religious. 26 of them are the only child; and the other 23 students are not the only one in their family. Students are from grade 2 to 4 in the university; and their fields of major cover arts (4 students), natural science (21 students) and social science (24 students). Moreover, 22 of these students are enrolled in teaching training programs; and the other 27 respondents are not pedagogic students. As the teaching training programs in the university are free of tuition, 16 of the 22 pedagogic students are tuition-free and the other 6 have also scholarship. The

other 27 participants are self-financed students. When it comes to the length of stay in Beijing, apart from 20 students coming to Beijing after entering university, 27 students have been living in Beijing since they went to primary school. Meanwhile, majority of their parents do not belong to the CCP¹⁴. Only 5 students' families have both the father and mother as Party members. Further, compared with 21 students being neither student union member nor class leader, 6 students play both roles in university. Lastly, in terms of students' enthusiasm in social engagement, only 2 of them have not considered a part-time job or a voluntary work in society; and 28 have considered or have had both experiences. A full statistics of students' personal information is presented in Appendices 3. Generally seeing, these student participants are diverse and have various features in different perspectives. To a large degree, this sampling fulfills the requirement of diversity as in the original research design. Of course, due to limited resources and time for data collection, it is almost unrealistic to have a balanced amount of students between different demographic groups. Female students are much more than the male students; and the students majoring in arts are fewer than students studying natural science and social science. This might be an aspect in need of improvement in future researches. So to say, in order to give a more sophisticated and comprehensive description to young people's value orientations, a betterment of the diverse and balanced sampling including all the above characteristics is in need.

5.3 Data Analysis and Discussion about Value Orientations

5.3.1 Introduction

This section will analyze data and discuss students' evaluation of 30 values. As the importance of values is researched from five perspectives, the following content will process in accordance with these five aspects. First of all, from the perspective of students themselves, next part analyzes the importance of values for their personal interest. Secondly, supposing that students may have slightly different perceptions of

14. Refer to Footnote 12 to see the consideration of having this aspect of parents' political status in data.

the values for themselves and for qualified citizens, part three will present the data showing how students understand the values' importance for being a qualified citizen. Thirdly, part four deals with data that indicate to what extent the values have been highlighted in the implemented curricula of higher education. Then, part five refers to students' preference of values if they were invited to design university curricula. Further, part six demonstrates how students understand the importance of values in three categories of civic education activities as a whole. Last but not least, as I am also interested in diversity of students, the connection between their value orientations and demographic characteristics will be briefly discussed in these five parts. As a result, the following parts will all have two components – the first one giving a general result including all participants and the second one arguing in certain demographic dimensions.

5.3.2 Importance of Values for Students Themselves

The rank of Values for Yourself in Table 1¹⁵ shows the average score of each value's importance for students themselves. With an average of 2.82, Religion receives the lowest attention. Then, although Patriotism is at the middle of the queue, other nation-oriented values (i.e. Authority, Power and Collective) do not have big importance. Moreover, to see values referring to familial relations, Family and Filial Piety both have a high score. Especially for the Filial Piety, with an average score of 4.80, it is ranked on the top together with the value of Self-respect. Further, with regard to other two groups of values, the social values are mostly ranked higher than personal values. Respect for others, Equality, Friendship, Love, Courtesy and Trustworthiness respectively get a high average at 4.63, 4.65, 4.67, 4.69, 4.71 and 4.78; and they occupy top positions from 3 to 8 among 30 values. Meanwhile, most personal values (e.g. Competition, A comfortable life, Patience, Knowledge, Hard-working, Freedom and Privacy) are located in the middle of the list. Supposedly, for students, a harmonious environment and an equal interaction with other people are

15. All tables in Chapter Five: Data Presentation and Analysis have been presented in Appendices 4.

more appreciated than personal needs and individual enrichment. In other words, students may regard a society with features of equality, mutual respect, love and trustworthiness as the premise for individual development. So, in general, compared with values presenting goodness on a personal level, the participants in this study have given less preference on a national level but a heavier consideration on a social level. Seemingly, students' adherence and recognition to the official authority and power is weaker than their appreciation to an orderly and credibility-based society. Meanwhile, as the ideas of Face, Collective and Content with ones' position are relatively low ranked, it seems that young students are different from older generations under the influence of ancient Chinese civic education – they no longer see the obedience of collective interests and the acceptance of existing hierarchy as crucial virtues.¹⁶ Instead, values of Privacy and Self-respect have achieved relatively high importance. This result accords with Garrott (1995) and Yang's (2009) argument – the undergraduates have become more individualistically oriented with the introduction of Western culture and market economy since 1970s. But, the point is, such a sense of individualism is actually built on their prior concerns about social relations. In this sense, Morris (Garrott, 1995) and Bond's (Chinese Culture Connection, 1987) way to understand the East-West difference in accordance to a distinction between the Collectivism and Individualism may become questionable – as the increasing self-seeking of the young students today is not totally against their concerns of social integrity, the rise of individualism does not necessarily lead to the disappearance of traditional collectivism. In short, although individualism and collectivism differentiated each other in Morris (Garrott, 1995) and Bond's (Chinese Culture Connection, 1987) studies, they seem to be co-existing orientations to the young students today.

When it comes to the demographic differences, students' evaluation of values has several interesting outcomes. Generally viewing, most of the values are ranked similarly between female and male students. But, as Table 2 indicates, values of

16. About the old generation's value orientation and behavior, refer to A: The Confucian Tradition of China's Civic Education (pre 1912) in Section 1.2.2.

Wealth, Achievement, Patience, Hard-working and Competition have received a higher average rate from the males. Concepts of Chastity in women, Harmony with others, A comfortable life, Respect for others, Courtesy, Happiness and Self-respect are more cherished by the females. It seems that the male respondents have paid more attention to individual successfulness; and female students have more appreciated spiritual satisfaction (e.g. Self-respect and Happiness) rather than material achievement. However, this does not necessarily mean that the male participants only pursue material wealth. In Table 2, the ideas of Respect for others, Family, Friendship, Trustworthiness, Love and Filial Piety are as important for the males as for the females. Supposedly, male students have a deeper desire for personal achievement; but they still have as a high desire for good interpersonal relationship as the females do. Again, the male students' result presents the possibility of co-existence of individualism and collectivism today – the individual pursuit is enhancing but is not definitely replacing the needs of group cohesion.

Secondly, Table 3 shows the result after making comparisons between students' religious background. Ideas of Religion, Collective, Thrift, Patriotism and Chastity in women have got a higher average score from religious students; and Patience, A comfortable life, Knowledge, Happiness, Love, Courtesy and Self-respect are more preferable for the non-religious ones. It seems that religious believers do highly respect their beliefs and are more concerned with traditional virtues, such as Chastity in women and Thrift. Meanwhile, giving personal values a higher appreciation, the non-religious students seem to think more about personal happiness and enjoyments.

Thirdly, comparing on the basis of parental political status, students in different groups seem to have a similar value orientation. As Table 4 displays, although two sides have put values Modesty, Knowledge and Privacy on slightly different places, the appreciation of Authority, Power, Collective, Patriotism are almost equal. In a way, it implies that parental political status may not have a direct impact on children's nation-oriented values. At least, according to the result from these 49 students, the assumption that politically active parents may exert an influence on children's interest

in politics or national values has not been presented. Students with different family backgrounds have not evaluated the national values very differently.¹⁷

Fourthly, with regard to the comparison between different grades, students from grade 2 to grade 4 have shown an interesting trend. In Table 5, the Modesty, Patriotism, Privacy, Love and Trustworthiness do see a linear growth from grade 2 to grade 4. This kind of linear growth does not happen on other values. In a way, it may express that older students are somehow more patriotic (i.e. Patriotism) and having a higher level of appreciation to personal (i.e. Privacy and Modesty) and interpersonal (i.e. Love and Trustworthiness) values.

Fifthly, students playing different roles in university also indicate an interesting difference in value orientation. Table 6 shows a comparison between student leaders (as both student union members and class leaders) and ordinary students (being neither student union members nor class leaders). In result, the former group has higher appreciations to the values like Power, Achievement, Hard-working, Knowledge and Competition; and the latter group regards Collective, Content with one's position, Harmony with others, Respect for others and Trustworthiness more preferable. In this way, with a more self-centered motivation, the student leaders seemingly yearn more for personal realization and success. On the contrary, the ordinary students appreciate equal and balanced interpersonal relationship, on the social level. However, with a greater self-centered motivation, the student leaders' still highly concern social and familial relationship. For them, values Love and Friendship still respectively deserve as a high average rate as 4.67 and 4.83; and Filial Piety and Courtesy both get a full mark of 5. Similarly as the argument about the result of the male students, the individual pursuit co-exists with the needs of collaborative relations; and the co-existence of individualism and collectivism is possible.

17. Refer to Footnote 12 to see the assumption about the influence of parents' political status on children's value orientations.

To sum up, on the one hand, demographic comparisons have provided several interesting findings about students' value orientations. Different personal backgrounds have brought along different visions when evaluating the values. On the other hand, several values do have a relatively stable position in most of the ranking lists, namely those who are at the two ends. For instance, the ideas of Religion, Face, Power, Authority, Wealth, Collective and Content with ones' position are mostly low-ranked with small average scores; but the notions of Family, Love, Respect for others, Equality, Friendship, Filial Piety, Trustworthiness and Self-respect are usually high-ranked as the top values. Somehow, this divide indicates that, students are less restricted by certain traditional Confucian values (e.g. Face, Collective and Content with ones' position) but more open to relatively modern concepts (e.g. Equality, Friendship and Trustworthiness). But, as they still highly – if not the highest – appreciate the virtues of Family and Filial Piety, traditional Chinese values tightening up family ties are pervasive. In this case, I would argue that students are likely to be more individualistically oriented; but they are not absolutely self-centered. In fact, the once-to-be conflicting individualism and collectivism simultaneously present today. But the point is, as the national values (i.e. Power and Authority) have given way to interpersonal and familial values (i.e. Equality, Friendship, Trustworthiness and Filial Piety), the current sense of collectivism right now is actually different from the ancient nation-centric sentiments. It is now very much social, local and family-oriented. In this sense, it might be more accurate to say that students' value orientation is getting pragmatic and realistic -- the orientation has just come down from a macro national level to a rather micro (social and individual) level.

5.3.3 Importance of Values for Being Qualified Citizens

This part looks at how 49 participants have regarded the importance of values for being a qualified citizen. First of all, the Values for Qualified Citizens in Table 1 presents that, Religion gets the lowest average score at 3.20 and becomes the most unimportant value. Then, with regard to nation-oriented values, Power and Authority have received a lower appreciation than most of the other values. However, Collective

and Patriotism have achieved bigger average scores and higher ranks than they performed in the Values for Yourself. Especially, Patriotism has climbed up from the middle of the rank to top three this times. Moreover, staying stable in this rank, the familial values are continuously influential. Particularly, Filial Piety is still the most important value. Furthermore, the personal and social values have had a small change. Thrift and Harmony with others have slightly better positions than in Values for Yourself; but Competition, Knowledge and Chastity in women are less scored and ranked. It seems that students are more concerned with qualified citizens' good traditional virtues (i.e. Thrift) and social relationship (i.e. Harmony with others), rather than individual abilities and intellectual level (i.e. Competition and Knowledge). It implies that, when thinking about the criteria of being qualified citizens, certain Confucian and collective values in the East seem more favorable than idea of self-cultivation. But, not all traditional Eastern values are appreciated – although the ideology of Chastity in women is relatively important for students themselves, it is less important when judging a qualified citizen. Seemingly, students now have been aware of the importance of distinguishing different traditional values – they no longer unconditionally obey the established cultural superiority to be qualified citizens. Different from the ancient people, students today have the intention to select favorable values and ignore unfavorable ones according to their own viewpoints. Meanwhile, values at the two ends continue -- Face, Power, Authority, Wealth and Achievement are still low-ranked; and Self-respect, Equality, Courtesy, Trustworthiness and Filial Piety keep outstanding. Similarly as judging values for student themselves, most nation-centric values have given way to personal and social ideas. Even when viewing qualified citizens, students' value orientation has become less on a macro national level but more on a micro level. In this sense, it accords with Yang's (2009) finding of the undergraduates' increasingly pragmatic and realistic value orientations. However, as students have regarded Patriotism more crucial for being qualified citizens than for themselves, they actually do see the importance of being patriotic. Supposedly, students may not express a great sense of patriotism in daily life; but they will cherish and pursuit Patriotism under certain circumstances, especially when they need to (or want to) behave like qualified citizens. During some

nationwide events, such as the Beijing 2008 Olympic Games (Yang, 2009) and the 2012 China anti-Japan Demonstrations (Los Angeles Times, 2012), young people's patriotic sentiment somehow got easily triggered. This rapidly agitated patriotism or even nationalism might partly derive from young people's quick choice of being qualified citizens for big national issues. In this case, their ideological-political education from school may play an important role in creating such a political consensus. But, I doubt this ideological-political education to be the conceptualized civic education in this study – without rationalized political thinking before taking action, it may be simply developed at the stage of political socialization but not genuine political education according to Gillespie (1981) and Harber's (1991) ideas.

Secondly, the demographic differences in ranks of Values for Qualified Citizens is not far away from the result in the Values for Yourself. On the basis of Table 7, male students show a deeper concern for material successfulness (e.g. Competition, Knowledge, Patience, Hard-working); and simultaneously they pay high attention to familial and social interplay (e.g. Filial Piety, Family, Love, Trustworthiness and Friendship). Furthermore, when making comparison between religious and non-religious students in Table 8, the former ones continuously treat the religious and relatively traditional beliefs (i.e. Religion, Chastity in women, Collective and Thrift) as more important features for being qualified citizens. On the contrary, non-religious students more appreciate relatively modern values like A comfortable life, Self-respect, Courtesy and Trustworthiness. Lastly, Table 9 indicates that students playing leading roles in university have kept a greater attention to individual development (i.e. Wealth, Achievement, A comfortable life and Competition). It means that, no matter evaluating values for themselves or for being qualified citizens, socially active students are more individualistically concerned than students without leading role in campus. But, as this sense of individualism still goes along with student leaders' collaborative spirits, it may be more accurate to say that their outlook is more pragmatic but not completely self-centered.

5.3.4 Importance of Values in University Curricula

The Values by Implemented Curricula in Table 1 helps to discuss how the students have seen different importance of values in university curricula. Firstly, receiving the lowest average of 2.78, Religion is considered to be the most unimportant value. This result implies that, most of the students do not see the importance of Religion for themselves; and they do not see a great importance of Religion in curricula either. Furthermore, with regard to familial ideas, Family and Filial Piety get lower average scores and ranks than they did in Values for Yourself. Students seem to have a higher appreciation to familial relationship than these values are actually promoted in curricula. Then, about nation-oriented values, Power, Authority, Collective and Patriotism come into two blocs. On the one side, students do not think the Power and Authority are heavily promoted in curricula. As these values are not very much appreciated for students themselves either, promotion of these values in curricula somehow accords with students' value orientation. On the other side, with respectively getting the average score at 4.16 and 4.41, students have seen a great importance of Collective and Patriotism in curricula. Especially, Patriotism is regarded as the most promoted value. Therefore, the implemented curricula seem to give these two values a greater amount of importance than they are in the eyes of the students. Last but not least, by and large, the other personal and social values do not change overly from earlier ranking lists. It seems that university curricula are more or less sufficient and corresponding to students' value orientations on the personal and interpersonal levels. More importantly, as the social values (e.g. Love, Respect for others, Equality, Trustworthiness) have higher average scores and ranks than most of the personal values, it indicates that curricula may have given a higher level of importance on the social level. This is then in accordance with students' personal orientation, which also presents social relations prior to individual concerns. In general, current civic education curricula seem to give a higher emphasis on national, social and personal values than on familial and religious values. Without completely manipulating political attitudes, the curricula have become more inclusive than the mostly primitive form of political indoctrination in Mao's era. In other words, with

the embrace of social and individual aspects, contemporary curricula are better at caring human worth and dignity than before. So, according to the conceptualization of civic education from the viewpoint of political education,¹⁸ this should be regarded as an improvement of curricula. However, as the curricula are still far from keeping a balanced appreciation on different levels – the macro national values of Collective and Patriotism are higher than most of the micro individual and familial values – the curricula may need more sophisticated improvement to better serve the civic education in reference to this study’s conceptualization.¹⁹

As for the demographic diversity, Table 10 firstly tells that female and male students seem to have very similar understandings about the importance of values (e.g. Power, Wealth, Chastity in women, Self-respect, Freedom, Trustworthiness and Patriotism) in curricula. Secondly, between religious and non-religious students, Table 11 shows that religious students have seen a heavier importance of Religion in curricula. Without giving this value the lowest average as the non-religious students did, religious students confirmed it in front of A comfortable life, Knowledge, Family and Power. So interestingly, although the Religion is the least promoted value when all 49 students were evaluating the curricula’s impact, it is not the least promoted one in the eyes of the religious students. This finding may give a very slight credit to the curricula’s impact on respecting religious ideas. Thirdly, Table 12 illustrates, compared with students from Communist families, their peers without politically active parents more recognize curricula’s influence on interpersonal and patriotic values (i.e. Friendship, Love, Respect for others, Trustworthiness and Patriotism). So, the assumption that politically active parents may exert great influence on children’s national concerns is not presented in this case, at least when it comes to the patriotic spirits. Fourthly, in Table 13, different from the sophomore seeing curricula’s deeper connection with individualistic values (e.g. Self-respect, Hard-working and Happiness), the senior students have heavier confirmed curricula’s power on

18. To see the conceptualization of civic education from the viewpoint of political education, refer to Section 3.2 The Relationship Between Political Education and Civic Education.

19. Refer to the conceptualization of civic education in Chapter Three.

developing social and familial ideas (e.g. Friendship and Filial Piety). In a way, this contrast may imply the different importance of values in the curricula of grade 2 and grade 4. In another way, this may also imply the younger and older students' different attention and attainment of values in curricula. Lastly, Table 14 tells, students as both student union members and class leaders do recognize curricula's connection with values like Achievement, Competition and Happiness. On the contrary, students having no leading roles heavier appreciated the influence of curricula on promoting Collective, Content with one's position, Equality, Respect for others and Trustworthiness. This result, somehow accords with the different personal value orientations between these two groups of students – the socially active students are more concerned with personal values and they do confirm the curricula's impact on such values; and the socially inactive students care more about social value and they see the curricula's power on relevant values too. In this case, the implemented curricula are able to correspond with different expectations from these two groups of students, especially for improving personally and socially oriented values.

5.3.5 Importance of Values in Students' Preferred Curricula

This part presents data and analyzes how students have designed the importance of values in preferred curricula. Based on the Values in Preferred Curricula in Table 1, first of all, students have given the Familial values a little bit higher average scores and ranks in preferred curricula than in implemented curricula. But by and large, the results of Family and Filial Piety have not had a big change. Secondly, with regard to nation-oriented values in preferred curricula, Power and Authority have maintained low positions with even smaller average scores than in implemented curricula. Meanwhile, Collective and Patriotism have got relatively high scores and ranks in preferred curricula. However, although Collective's average score stays at 4.16 as it did in implemented curricula, the average of Patriotism has decreased from 4.41 to 4.27. Compared with results in implemented curricula, the ranks of Collective and Patriotism have obviously been lowered in preferred curricula. This outcome, implying students' expectations for curricula to practice a lower importance in these

two values, indeed corresponds to their personal value orientation. Thirdly, considering other values either presenting personal or social features, their changes from the implemented curricula to the preferred curricula is not high. Values like Wealth, Competition, Happiness, Friendship and Equality have maintained their ranking positions with a very little increase in average scores. Meanwhile, certain social values (i.e. Trustworthiness, Respect for others and Equality) are continuously appreciated as the most important ones in both implemented curricula and preferred curricula. This high expectation of social values in preferred curricula proves again that, students' value orientation now is built on their prior concerns about social order and collaborative relations.

Furthermore, the demographic differences in students' preferred curricula is also worth mentioning. First, Table 15 shows females' social concerns and males' relatively individualistic orientations when they are designing the curricula. Especially, seeing three most important values, the females have chosen Equality, Respect for others and Trustworthiness; but the males have selected Hard-working, Freedom and Knowledge. This result indeed accords with earlier findings of their contrary personal value orientations -- females are more socially oriented; and males are more self-centered. But, as males still highly look forwards to values good for social relations (e.g. Love and Trustworthiness) in preferred curricula, they are by no means totally individualistic. As earlier argued, male students have desires for both good personal and interpersonal relations; and their outlooks may indicate the possibility of co-existence of individualism and collectivism today.²⁰ Besides, as shown in Table 16, students without Party member parents may more look for interactive values in curricula (e.g. Filial Piety, Friendship and Trustworthiness); but students with both parents as Party members have more preferred personal values like Happiness, Privacy and Self-respect. This outcome is similar to earlier results of demographic comparison – it denies the assumption that politically active parents may

20. About male students' value orientation, refer to the demographic comparison in Section 5.3.2 Importance of Values for Students Themselves.

exert an influence on children's interest in politics or national values.²¹

Lastly, the Collective has become an interesting value to see different preference of curricula between students being socially active and not. For students as neither student union member nor class leader, Collective has been highly ranked as the 7th most preferred value with a high average of 4.33. But, for students playing both roles in university, Collective has simply received an average of 3.67 and ranks as the 7th most unimportant value. Further, for students showing no intention of any social activities, Collective has been preferred as the very top value with an average of 4.50. However, for students showing enthusiasm in both part-time job and voluntary opportunities, Collective has just got an average of 3.93 and kept in the middle of the rank. Seemingly, students with a higher level of social engagement have less appreciated the value of collectivism in curricula; and students being inactive in social engagement have preferred a heavier emphasis of Collective in curricula. In a way, this result reminds me of the connection between traditional Chinese values and inactive learning behavior in Warden, Chen and Caskey's (2005) study – supposedly, the intention of being collective and minimizing unnecessary actions can indeed make students less active in life, no matter for personal studies or for social engagements.

5.3.6 Importance of Values in University Civic Education

Content in this part presents data and explains how students have perceived the general role of civic education on promoting values. Values by Civic Education in General in Table 1 shows 49 students' evaluation to three categories of civic education activities. First of all, with an average of 2.86, the idea of Religion has continued to be the least promoted value among 30 options. It is not very much emphasized in implemented curricula or in civic education activities as a whole. Moreover, students seem to confirm the role of civic education on promoting familial values (i.e. Family and Filial Piety). Especially for idea of Filial Piety, with an

21. About earlier results of demographic comparison between these two groups of students, refer to Section 5.3.2 Importance of Values for Students Themselves and Section 5.3.4 Importance of Values in University Curricula.

average score of 4.39, students have viewed it as the most enhanced value through entire civic education. Further, concerning nation-oriented values, Power and Authority have not significantly changed and they are still relatively low-ranked. Meanwhile, Collective has been ranked as the 14th most promoted value with an average of 4.12; and Patriotism has been evaluated as the 7th most practiced value with an average of 4.23. If compared with their results in implemented curricula, both Collective and Patriotism's scores and ranks are lower in evaluation of civic education. In other words, students have observed a lower importance of Collective and Patriotism in civic education than in implemented curricula. In this sense, the diversified civic education activities are probably able to depoliticize the ideological education – students' strong recognition of collective and patriotic spirits in curricula has been somehow diluted by the promotion of other values through civic education activities. Last but not least, majority of the personally and socially oriented values have not met very obvious changes from their results in implemented curricula. Face, Wealth, Chastity in women, Content with one's position, Harmony with others, Achievement, A comfortable life as well as Thrift still belong to the relatively low-ranked group; and Privacy, Love, Self-respect, Happiness, Equality, Friendship, Courtesy, Trustworthiness and Respect for others are highly recognizable in entire civic education. Meanwhile, the social values are still more significant than the personal ones. In this aspect, similarly as the implemented curricula, three categories of civic education are also in accordance with students' personal orientation -- social relations are prioritized in front of individual concerns. So to say, students' socially and personally oriented concerns are more or less well appreciated in both the implemented curricula and in civic education as a whole.

Concerning demographic perspectives, Table 17 shows the ranks of female and male students. By and large, civic education seems to have a more diversified transmission of values to females than to males. The females have given 20 values average scores higher than 4.00. They have more confirmed civic education's influence on different values, from traditional ideology (e.g. Family, Thrift, Collective and Filial Piety), to relatively modern notions of self-awareness (e.g. Self-respect, Privacy and

Competition), and to interpersonal ideas (e.g. Equality and Trustworthiness). Meanwhile, males have only more recognized certain personal and interpersonal values (i.e. Patience, Love, Knowledge and Friendship). Seemingly, with both high individualistic and social concerns in personal value orientation, males may be less satisfied with the implementation of current civic education activities. When females have somehow confirmed civic education's promotion on diverse values, their male peers have only seen its impact on several micro levels of values. Furthermore, Table 18 indicates the different results by comparing parental political status. The students having no parents as Party members are more interpersonally concerned; and the students from Communist families are more personally oriented. Especially looking at the 3 highest promoted values on both sides, students in former group have chosen Trustworthiness, Respect for others and Filial Piety; and the ones in latter group have selected Respect for others, Hard-working and Knowledge. Thus, similarly as the results from evaluation of students' personal value orientations and of curricular impact, students with Party member parents seem more self-centered. Again, the politically active parents have not exerted direct influence on children's national and collective ideologies. Moreover, making comparison between students in different grades, an interesting trend is the growth of a self-centered orientation from grade 2 to grade 4. In Table 19, Values of Knowledge, Competition and Self-respect have got both the lowest average scores and ranks in grade 2, but they have had the highest results in grade 4. Meanwhile, as Love and Respect for others have had best results in grade 2, they have been lowest-ranked by students in grade 4. In this case, from younger to elder students, civic education seems to have exerted an increasing impact on personally oriented values. In the end, Table 20 presents student leaders' lower evaluation of civic education than their counterparts did. For them, only four values, Patriotism, Achievement, Knowledge and Friendship, deserve average scores higher than 4.00. But, for students without leading roles, just eight values have average scores lower than 4.00. Probably, like the male students' low degree of satisfaction to civic education, student leaders with high personal and social expectations have also less recognized the impact of civic education on promoting diverse values.

5.4 Data Analysis and Discussion about Civic Education

5.4.1 Introduction

The following paragraphs deal with data and discuss findings about students' evaluation of civic education. Following the same construct of Section Three in questionnaire, the discussions refer to three different categories of civic education. In detail, it is firstly about students' evaluation of compulsory civic education courses, including their recognition of specific compulsory courses' impact on values as well as their attitudes towards certain teaching and learning methods. Secondly, I will focus on students' evaluation of experience-based civic education, ranging from its connection with values to students' impression and expectation to relevant teaching and learning methods. Thirdly, it is data presentation and discussion concerning the extracurricular activities. Lastly, I will look at students' attainment of civic awareness through civic education activities.

5.4.2 The Compulsory Courses in Civic Education

This part concentrates on the evaluation of compulsory civic education courses from two perspectives: (1) different courses' power in attracting students' attention to different values and (2) related teaching and learning methods in practice.

Concerning courses' power in raising the importance of values to students, there are in total 7 different compulsory courses being researched. First of all, the Marxism Theory Principle is a course mainly introducing the Marxism as an economic and social-political worldview from a materialist interpretation of historical development. Table 21 indicates how many times each value has been mentioned by 49 students when considering this course's impact. It firstly tells that, personally and socially oriented values have been scattered in the whole ranking list. Particularly, Competition, Freedom and Knowledge, with respectively 8, 9 and 13 votes, are considered as the most recognized values in this group. Seemingly, different from

students' socially oriented value orientation, this course has much more emphasized the personal values than social values. Meanwhile, the familial values have not got many votes (3 to Filial Piety and 4 to Family) and have not heavily promoted in this course. With regard to nation-oriented values, the Power, Authority, Collective and Patriotism have actually become a group of most-voted values. With 9, 12, 13 and 19 times of being mentioned, these four values respectively become the 6th, 4th, 2nd and 1st recognizable values in this course. In this way, losing a balanced appreciation to different levels of values, this course is very much politically oriented. Secondly, Table 22 and Table 23 display the results of other two compulsory courses -- General Introduction to Mao Zedong's Theory and Deng Xiaoping's Theories and the Significant Thoughts of Three Represents. Generally seeing, the recognitions and ranks of 30 values are similar in two columns; and these two courses also have political and national values prior to values on other levels. For instance, when Collective, Authority and Patriotism continuously occupy the highest ranks with most votes, majority of the personal, interpersonal, familial and religious values are much less visible. Therefore, I would argue, these three courses have a rather high emphasis on national values and Chinese political philosophy. So, as compulsory contents in current civic education, they have largely played the role of political socialization rather than genuine political education (Harber, 1991). Thirdly, Table 24 and Table 25 present the promotion of values in courses Ideological and Moral Cultivation and Legal Basis, and Adjusting and Development of Undergraduate Psychology. For these two courses -- mainly concerning about students' moral, behavioral and psychological issues -- students have relatively less mentioned values such as Religion, A comfortable life, Wealth, Competition and Patience. Meanwhile, the recognition of Family and Filial Piety has improved in these two courses than in three former ones. More importantly, non-national values have replaced national values' dominant position. Except Patriotism is still ranked as the 3rd most promoted value in the Moral Cultivation and Legal Basis, the ranks of Power, Collective and Authority have reduced in these two courses. Instead, students have largely noticed the promotion of personal and social values (e.g. Trustworthiness, Hard-working, Thrift, Equality, Self-respect, Respect for others and Courtesy). Especially for Respect for others and

Courtesy, they are among the three most voted values in both courses. Moreover, an interesting result in the course of Undergraduate Psychology is the students' increasing attention to values like Happiness, Face and Privacy. Especially for Happiness, it has been ranked as the very least recognizable value in all other four courses; but it has become the 12th most visible one in this course for students' psychological development. In this way, compared with three earlier courses, these two courses are less politicalized and more related to students' issues. As they view both nation-state's political legitimacy and citizens' rights and psychology, they may be one step closer to the concept of citizenship education. In other words, with concerns both on a macro national level and a micro individual level, these two compulsory courses are more coherent to the conceptualization of civic education in this study.²² Fourthly, Table 26 and Table 27 give results of courses Current Situation and Policy as well as Modern Chinese History. By and large, these are two courses generally looking at Chinese society and development from historical perspectives. In result, the attention to familial values is low; and Religion is simply middle-ranked. Personally and socially oriented values like Happiness, A comfortable life, Privacy, Patience, Friendship, Harmony with others and Trustworthiness have been mentioned very little. In fact, compared with nation-oriented values, majority of these values have obtained very few votes. Only the ideas of Knowledge, Freedom and Competition have got a relatively high level of attention from the students. Seemingly, in these two courses focusing on China's social and historical issues, the nation-oriented values are very dominant. As it views creating political consensus and transmitting political information as its major role, these two courses may bring more political socialization than democratic thinking and participatory activities to students. Last but not least, I have also tried to count all the votes that each value has received in all 7 courses. Table 28 presents the result and it gives another angle to see how compulsory courses as a whole have promoted different values. On the one side, 7 compulsory courses have raised students' attention to personal and social values (e.g. Knowledge, Freedom, Courtesy, Respect for others and Equality). On the other side,

22. About the concept of citizenship education and the conceptualization of civic education in this study, refer to Chapter Three: Theoretical Perspectives.

the nation-oriented values have indeed dominated the list. Especially, with 30 more votes than the 2nd ranked value of Knowledge, the idea of Patriotism has become the very leading value transmitted via compulsory courses. Accordingly, it confirms the dominance of national values in compulsory courses; and it presents the image of current in-class civic education as a powerful tool of ideological-political socialization.

As for the teaching and learning methods in compulsory courses, Table 29 displays the results of students' evaluation in different statistical ways. In all, students were invited to express their impression and expectation to 7 (i.e. A to G in Table 29) different statements, including:

- A. Teachers mostly talk, while students mostly take notes.
- B. Students can select topics to discuss in class.
- C. Speaking of topics discussed in class, students can freely express their views.
- D. Teachers provide students with different views on topics discussed in class.
- E. Teachers encourage students to express their own views.
- F. In discussions, students must accept the teachers' views.
- G. Memorizing materials from class or textbooks can help in getting high scores.

Firstly, about students' *impression* in Table 29, the statement F (i.e. In discussions, students must accept the teachers' views) has got a lower median than other statements. Besides, with a result as 2.00 in the row of "MODE of Impression", it means that statement F also has 2.00 (meaning "slightly disagree") as the most repeated scale. It seems that, the majority of the students slightly disagree with the statement F. On the contrary, with the scale of 4.00 (meaning "slightly agree") or 5.00 (meaning "strongly agree") in the row of "MODE of Impression", most of the students slightly or strongly agree with other statements. In addition, most statements have had a wide range of evaluation from a minimum scale 1.00 (or 2.00) to a maximum 5.00. It means that, for each statement, there are students disagreeing with it; and there are also students strongly agreeing with it. Seemingly, students have very different impressions to each method. Further, concerning the average scale for each

statement, only statement F has the result lower than 3.00 (meaning “neither agree nor disagree”). It proves, on average, students have only disagreed with the statement that “students must accept the teachers' views”. In contrast, statements C, D and E have their average score higher than 4.00. Therefore, 49 students have commonly agreed that, “students can freely express their views”, “teachers provide students with different views” and “teachers encourage students to express their own views”. So, with confirming students' freedom of self-expression and teachers' encouragement of independent thinking, this result actually shows a favorable learning environment in compulsory courses for cultivating students' civic competencies and democratic awareness. In this case, by giving up manipulation of political attitudes, current civic education is no longer political indoctrination as it once was during Mao's era. To a certain degree, this improvement in learning environment should be regarded as development of Chinese civic education.

Secondly, considering students' *expectation* in Table 29, statement F has got a scale of 2.00 (meaning “little expect”) in “MEDIAN of Expectation” and 1.00 (meaning “not expect at all”) in “MODE of Expectation”. It seems that, the majority of students do not expect “students must accept the teachers' views”. Contrarily, statements C, D and E have received the highest scale of 5.00 (meaning “strongly expect”) in both “MEDIAN of Expectation” and “MODE of Expectation”. Accordingly, the majority of students strongly expect that, “students can freely express their views”, “teachers provide different views on topics discussed in class” and “teachers encourage students to express their own views”. Then, with regard to the minimum and maximum scales, most of the statements have met a wide range from 1.00 (or 2.00) to 5.00. In this sense, for each method, there are students little expecting it and there are also students strongly expecting it. Looking at the average score of each statement, only statements A and F have got a scale lower than 3.00 (meaning “undecided”). In this sense, on average, 49 students have not shown expectations to methods like “teachers mostly talk and students mostly take notes” and “students must accept the teachers' views”. Besides, probably because it is still exam-oriented educational system in China today, students have “undecided” attitudes to statement G -- memorizing materials is helpful

to get a high score. Meanwhile, statements B, C, D and E have the average scale higher than 4.00 (meaning “expect”). It implies that, basically, students have expected methods like “students can freely express their views”, “teachers provide different views on topics discussed in class”, “teachers encourage students to express their own views” and “teachers encourage students to express their own views”. Consequently, students’ inactive learning behaviors found in Warden, Chen and Caskey’s (2005) study may have changed nowadays.

5.4.3 The Experience-based Activities in Civic Education

This part concentrates on the evaluation of experience-based education from two perspectives: (1) different experiential activities’ power in attracting students’ attention to values and (2) related teaching and learning methods in practice.

There are in total three types of experience-based civic education in my research, referring to Social Survey and Practice or Academic Research and Innovation, Fieldwork-related Lectures as well as Military Training. The first two activities mainly aim at improving students’ academic knowledge and professional skills; and the last one is intent on building students’ strength, perseverance and discipline through preliminarily physical training as military. Table 30 and Table 31 indicate how many times the 30 values have been mentioned respectively in first two activities. Generally, the whole amount of votes to values is fewer than in the compulsory courses; and the majority of values have been mentioned less than 10 times. The nation-oriented values have met a decreasing recognition; but personal and social values have become more visible instead. With 4 more votes than Collective, Respect for other is actually the most significant value through activities like social survey or academic research. The Hard-working is also the 1st recognizable value in lectures for fieldwork. In this way, such experience-based academic activities seem favorable for promoting students’ personal and social value orientations. So, in order to help students live a better public life through comprehensive civic awareness, experiential education becomes very crucial by giving the equally cognitive and affective

development to students. Then, Table 32 shows the result of activities like Military Training. Ideas of Content with one's position, Respect for others, Hard-working, Patience, Friendship and Courtesy are highly promoted. But more importantly, national values are still dominant -- Authority, Patriotism and Collective are the top three promoted thoughts in Military Training. Lastly, Table 33 presents the number of votes to 30 values in three experience-based education as a whole. It proves that, compared with religious and familial values, certain personal and social values (i.e. Competition, Knowledge, Patience, Courtesy, Hard-working and Respect for others) are better transmitted through attending experiential activities. However, it is still the nation-oriented values receiving the highest importance. So to say, in experience-based civic education, political and national concerns continuously overshadow the interests of other levels.

Table 34 displays the results of students' evaluation about teaching and learning methods in experience-based education, In all, students were invited to express their impression and expectation to 8 (i.e. A to H in Table 34) different statements, including:

- A. Relevant theories are well clarified, analyzed and taught together with students' personal practice.
- B. Relevant skills are well taught and improved in practice.
- C. Relevant theories become easier to understand with the help of personal experience, compared with learning in classroom.
- D. The teachers and instructors pay attention to students' instant reflection and they adjust teaching activities accordingly.
- E. Students are allowed and encouraged to be innovative and independently thinking in practice.
- F. Teachers create opportunities for students to enhance intellectual abilities in questioning, inferring, hypothesizing, problem-solving and other similar abilities.
- G. Students are encouraged to communicate and discuss with different kinds of people, such as instructors, tutors and other partners.
- H. Students have the chance to learn to work in team and take care of each other.

Accordingly, seeing students' measurement of *impression* in Table 34, the 8 statements all have the scale of 4.00 (meaning "slightly agree") in "MEDIAN of Impression" and "MODE of Impression". It means that the score of 4.00 is the median scale in students' measurement; and it is also the scale that mostly repeated. So, the majority of students slightly agree with all these statements. Further, with a wide range of scales from minimum 1.00 (or 2.00) to maximum 5.00 (meaning "strongly agree"), students have shown divided impressions of the description in 8 statements. For each method, there are students being strongly impressed; there are also students having no impression. Lastly, as for the average scale, only statement H has got a score as 4.00. The others all have their average score between 3.00 (meaning "neither agree nor disagree") and 4.00. In this sense, on average, 49 students only slight agree that, "students have the chance to learn to work in team and take care of each other". But, for other methods described in statements A to G, students have a quite weak impression. This may imply students' relatively low appreciation to the learning environment of experiential education.

When it comes to students' *expectation*, 8 statements have all received the scale of 5.00 (meaning "strongly expect") in "MODE of Impression". It means that, most of the students have shown a very strong expectation to all 8 methods. But, as they also have given a minimum scale of 1.00 (or 2.00) and a maximum scale of 5.00, it seems that their expectations to each method are divided. Last but not least, all 8 statements have met an average higher than 4.00 (meaning "expect"). It indicates that, these 49 students have commonly expected these teaching and learning methods in 8 statements. This result accords with students' expectation to active teaching and learning styles in compulsory courses. Especially, it indeed indicates students' high expectation to flexible, student-centric and innovative learning methods in collaborative and participatory activities.

5.4.4 The Extracurricular Activities in Civic Education

Content in this part is about the data and discussion of students' attitudes to 7 different extracurricular activities, including:

- Natural disaster, such as voluntary activity or donations in 2008 *Wenchuan* or 2010 *Yushu* Earthquake;
- National events: such as voluntary activity in Beijing 2008 Olympic Games or Paralympic Games;
- Student-led activities: such as student associations' cultural festivals or students' art festival;
- Voluntary tree-planting;
- University president invites you to public figures' lectures;
- Afternoon tea time with university president;
- Selection of university president's assistant from students.

Table 35 shows the statistics in different aspects. Firstly, seeing the percentage of how many students have actually heard of these activities, as high as 85.71% of the 49 students have known about the opportunities of being volunteers or money donors in the national disasters. This activity accordingly becomes the most well-known one among the 7 options. With percentage respectively as 81.63% and as 75.51%, the student-led movements and national events are also relatively widespread. Then, 73.47% of the 49 students have heard of the news about having communication with the president during afternoon teatime; 69.39% of them have got information about the president inviting them to public figure's lectures in the university; and 57.14% of them have been informed of the selection of president's student assistants. In this sense, compared with activities mostly engaging students into campus life or institutional management, student union activities and the national events seem to spread more widely among students, especially for national disasters. Meanwhile, about 55.10% of the 49 students have been aware of the activity of voluntary tree-planting. Such a socially oriented activity then becomes the least popular one in campus. Hence, compared with national and institutional activities, it seems social

affairs are less broadcasted and known in campus.

In addition, only seeing the students that have heard of each of the activities, I investigated how many of them that had actually considered participating in it. In this way, I expect to know students' different enthusiasm in different affairs. In result, as Table 35 tells, as high as 97.62% of the students being aware of the national disaster have indeed thought about joining in the voluntary works or money donation in relation to earthquakes. Next to it, 86.49% of the students have considered taking part in the national events as volunteers. So, for these two nation-oriented activities, students have expressed their most enthusiasm. Further, with the percentage respectively as 80.00% and as 77.78%, students have shown a little lower degree of interests in student-led issues and socially oriented tree-planting activity. Interestingly, although the tree-planting activity is less known in university, the students who have heard of it are very much interested in this chance. In the end, giving relatively low score to the last three activities, students seem most unenthusiastic in institutional issues. Especially for the selection of president's assistants, only 28.57% of the students being aware of such an activity have really thought about joining in it. In this sense, students have somehow presented their low passion for getting engaged in institutional management or student governance.

Thirdly, only seeing the students that have heard of each of the activities, I also researched how many of them have actually participated. In this way, I expect to understand how actively students have taken action in different affairs. According to Table 35, respectively 72.50% and 71.43% of the students have really participated after they heard of activities in student-led associations and in national disasters. They have shown the highest capability of taking action in this kind of student-centered movements and national difficulties. Furthermore, the activities of public figure's lectures, of voluntary tree-planting and of national celebrations (e.g. Beijing 2008 Olympic Games) are middle-ranked. As more than one third of the students being aware of these activities have indeed participated in, their activism in such issues should not be considered very low. Lastly, with a percentage lower than 20%,

students have taken the least action in activities about institutional management or student governance. Of course, whether the students could participate in these activities is influenced by other factor, not only depending on their own willingness. The high rate of their participation may imply they have a high degree of willingness and activism to take action. But, the low rate of their participation in certain activities is not necessarily because of their reluctance to act in such issues.

Lastly, I will mention about student' evaluation of these 7 extracurricular activities' impact on enriching the civic education. Viewing the column of "Average of Impact" in Table 35, both activities about national disasters and national events have received an average score equal to or higher than 4.00 (meaning "of great impact"). In this sense, students do recognize these nationwide occasions' intimate connection with civic education. In a way, it confirms such national issues' great impact on raising students' civic awareness and national identity. Especially, students have most acknowledged the role of national events, referring to Beijing 2008 Olympic Games and Paralympic Games. This finding accords with Yang's (2009) result when it comes to the increasing patriotism during nationwide events. Moreover, giving the average score as 3.82 (3.00 meaning "of moderate impact"), students have measured the student-led activities with a slightly lower level of impact. Seemingly, students recognize this kind of activities' power on promoting values and on supplementing civic education. But, it is just a little bit weaker than the impact from attending national events. Meanwhile, students also consider the activities of voluntary tree-planting, of attending public lectures and of consulting with president as influential to civic education. In the end, giving an average score as 3.00, students have least confirmed the impact from activity like selection of president's assistant. This is, in this way, accordant with the earlier finding of students' least activism in institutional management or student governance. Students' low evaluation of joining this sort of activities is worth noticing.

5.4.5 The Attainment of Civic Awareness in Civic Education

In questionnaire, students were invited to use a 5-point scale to express to what extent they agree or disagree with 10 statements concerning civic education's impact on enhancing their civic awareness. I will mainly present the data and make relevant discussions in this part. The 10 statements are as follows:

- Due to civic education at the university, I have realized the necessity of being engaged in social activities.
- Due to civic education at the university, I feel I need to and want to be engaged in society.
- Due to civic education at the university, I have become more interested in social, national and global issues.
- Due to civic education at the university, I have gained a deeper understanding of personal issues, so that I have become more confident in taking action to solve personal problems.
- Due to civic education at the university, I have gained a deeper understanding of local and national issues, so that I have become more confident in taking action to solve social problems.
- Due to civic education at the university, I have gained a deeper understanding of global issues, so that I have become more confident in analyzing, understanding and even solving current international problems.
- Due to civic education at the university, I have learnt how to protect the culture of my country in addition to respecting other cultures and living with diversity.
- Due to civic education at the university, I have become more proud of my Chinese national identity, so that I am willing to present China to foreigners.
- Due to civic education at the university, I understand the importance of preventing other countries from interfering with my country's policy and traditional cultures.
- Due to civic education at the university, I have gained a deeper understanding of China as a significant country in the world which can not be ignored by other countries.

Table 36 gives the result of students' evaluation in different statistical ways. First of all, seeing the minimum score of each statement, 6 statements (3, 5, 6, 7, 8, and 10) have received the smallest scale as 1.00 (meaning "strongly disagree"); and 4 statements (1, 2, 4 and 9) with the lowest scale as 2.00 (meaning "slightly disagree"). Accordingly, students do not strongly deny civic education's impact on making them "have realized the necessity of being engaged in social activities", "feel need to and want to be engaged in society", "more confident in taking action to solve personal problems", and "understand the importance of preventing other countries from interfering with my country's policy and traditional cultures". Meanwhile, looking at the maximum score, all of the 10 statements have the scale 5.00 (meaning "strongly agree") in result. It means that, there are students strongly agreeing with all of the 10 descriptions about civic education's impact. Moreover, the scale of 4.00 (meaning "slightly agree") is the median score for all statements. Seeing the column of "MODE", except statement 9, other statements also have 4.00 as the most frequent score. It means that, for these 9 statements, the majority of the students slightly agree with civic education's impact on the relevant issues. As for the only exception, with the most repeated scale as 5.00, most of the students have strongly agreed the description in statement 9. In other words, the majority of students have agreed that civic education makes them to understand the importance of preventing other countries from interfering with China's policy and traditional cultures. This finding, in a way, confirms the civic education's unique power on promoting patriotism or even nationalism. Finally, all of the 10 statements have their average score higher than 3.00 (meaning "neither agree nor disagree"). So, on average, no statement has met students' disagreement. This result can somehow confirm the impact of civic education on enhancing students' civic awareness. In addition, the statements 1, 3, 4, 5 and 6 have their average score lower than 4.00. So, compared with others with the average higher than 4.00, these statements actually have met a slighter sense of agreement from the students. It means that, students very slightly agree civic education can make them "realize the necessity of being engaged in social activities", "become more interested in social, national and global issue", "gain a deeper

understanding of personal issues”, “gain a deeper understanding of local and national issues” and “gain a deeper understanding of global issues”. Generally, these sayings refer to a relatively slight impact of civic education in enhancing personally, socially and globally oriented civic awareness. On the contrary, with the average score higher than 4.00, statements 2, 7, 8, 9 and 10 are most confirmed by the students. Therefore, students have most agreed with the saying that “I feel I need to and want to be engaged in society”, “I have learnt how to protect the culture of my country in addition to respecting other cultures and living with diversity”, “I have become more proud of my Chinese national identity”, “I understand the importance of preventing other countries from interfering with my country's policy” and “I have gained a deeper understanding of China as a significant country in the world”. Mostly, statements in this group refer to China’s national issues, ranging from its culture, identity, policy to significant status in the world. Consequently, although civic education seems influential for improvement of civic awareness on different levels, it still has the most power at a national level. In short, students’ attainment of civic awareness confirms that civic education’s greatest impact is nationally and politically oriented, largely making the students more proud of and loyal to China.

Chapter Six: Conclusion

6.1 Introduction

In this chapter I intend to further link the students' responses to the three research questions posed for this study. Specifically, it starts with students' value orientation. Then, it continues to summarize how students have viewed the role of civic education in promoting different values. Lastly, comparing findings of two sides, I will look at how students' value orientations have corresponded with the values promoted in civic education.

6.2 Students' View of the Importance of Different Values

This section will focus on the research question 1: how do Chinese university students view the importance of different Chinese values. Table 37 is presenting the increasing importance of the 30 values (into 5 categories) in students' value orientations.


The Increasing Importance of Values in Students' Value Orientations	
The Familial Values	
The Social/Interpersonal/Local Values	
The Personal Values	
The National Values	
The Religious Value	
NB: the importance of national values might get enhanced as highly as the social or even familial values under certain circumstances, such as during big national events or disasters.	

Table 37

Accordingly, compared with other values, students seem to pay the lowest level of attention to Religion. Marxism -- which interprets the historical development from a materialist interpretation -- is still the dominant social-political worldview in China, to what extent the students will have opportunities to acquaint themselves with religious ideas is really uncertain. So, I put it at the lowest position in the rank of importance in students' value orientation. Then, by and large, students have not given a very high measurement on national values in their personal orientation. Only the idea of Patriotism has met an interesting outcome and has become a tricky value. Seemingly, students have changing appreciations of patriotic spirits in different occasions. Under certain circumstances when students need to (or want to) behave as qualified citizens, their sense of Patriotism or even nationalism may be easily agitated. However, during daily life, the national and patriotic values are not very visible in students' value orientation. In this way, I put the national values as the second least appreciated group. Further, with regard to personal values, they have dispersed in the ranking lists. But, there are indeed certain values being repeatedly low-ranked and high-ranked. In general, the traditional Confucian morality of keeping oneself as a subject in the collective society (e.g. Face and Content with one's position) has been challenged by modern and self-centric ideas (e.g. Happiness, Freedom, Privacy and Self-respect). In this sense, as Garrott's (1995) and Yang's (2009) studies have argued, students have become increasingly individualistic and pragmatic. They concern more about the micro personal level than the macro national level. I then put this group of personal values on the 3rd place. Additionally, being quite often among the top 10 most evaluated values, social values (e.g. Respect for others, Equality, Friendship, Love, Courtesy and Trustworthiness) are very outstanding in students' outlook. When compared with personal values, social values seem more meaningful for most of the students, even for the increasingly pragmatic and realistic male students and student leaders. Therefore, the group of social values is located higher than the group of personal values. More importantly, I also found the co-existence of individualism and collectivism in students' value orientation. So, similarly as in the ancient times, the personal development today still goes along with people's obligations as a responsible and self-reflective individual in the whole society. As a result, it might be more

accurate to call such a way of individualism as the *individuality* (Lee, 2004). Lastly, the familial values are quite significant. Especially for Filial Piety, in both of the value ranks for students themselves and for being qualified citizens, it has become the most appreciated one. It seems that, the traditional Confucian value of being dutiful to parents still prevails today; and I regard it as the most appreciated group of value in students' orientation.

6.3 Students' View of the Impact of Civic Education on Different Values

This section focuses on answering research question 2: how do Chinese students view the role and impact of civic education in promoting different values. Table 38 illustrates how students have perceived the increasing importance of values under the influence of civic education.

The Increasing Importance of Values in Civic Education	
The National Values	↑
The Social/Interpersonal/Local Values	
The Personal Values	
The Familial Values	
The Religious Value	

Table 38

To begin with the value of Religion, it is the least promoted one both in the curricula (see the Values by Implemented Curricula in Table 1) and in a larger sense of civic education with 3-categorized activities (see the Values by Civic Education in General in Table 1). It has not received a big emphasis in compulsory courses and experience-based activities. As the transmission of religious beliefs through civic education is questionable, the religion value is located at the bottom of the rank.

Secondly, from a general point of view, the familial values are moderately underlined in civic education. On the one side, the ideas of Family and Filial Piety have both had a higher appreciation than the value of Religion in the implemented curricula; and students have also recognized civic education's impact on promoting Filial Piety (see the Values by Implemented Curricula in Table 1). On the other side, the familial values seem simply middle-ranked (or even low-ranked) in most compulsory courses and experience-based activities. Since they are still less widespread than key values on other levels (e.g. Knowledge, Freedom, Self-respect, Respect for others, Courtesy and Patriotism), I suppose the promotion of familial values in civic education is better than the religious value but relatively weaker than personal, social and national values. Thirdly, about the improvement of personal and social values, the popular social values (e.g. Courtesy, Trustworthiness and Respect for others) have mostly been ranked higher than key personal values (e.g. Knowledge, Competition and Self-respect). As the importance of social values seem more visible in civic education, I give the group of social values a higher importance than personal values. Lastly, the importance of national values is very strong. The dominance of Authority, Collective and especially Patriotism in civic education is undeniable. Meanwhile, from students' attitudes to extracurricular activities and their attainment of civic awareness, civic education's unique role in transmitting national values is also significant. Since civic education seemingly has put an extremely strong emphasis on national values, I put the group of national value on the top.

6.4 The Correspondence between Students' value-oriented Needs and Governmental Intentions and University Practices

This section deals with the research question 3: to what extent the students' value-oriented needs and expectations correspond with related governmental intentions and university practices. On the basis of Table 37 and Table 38, Table 39 shows the differences on two sides.

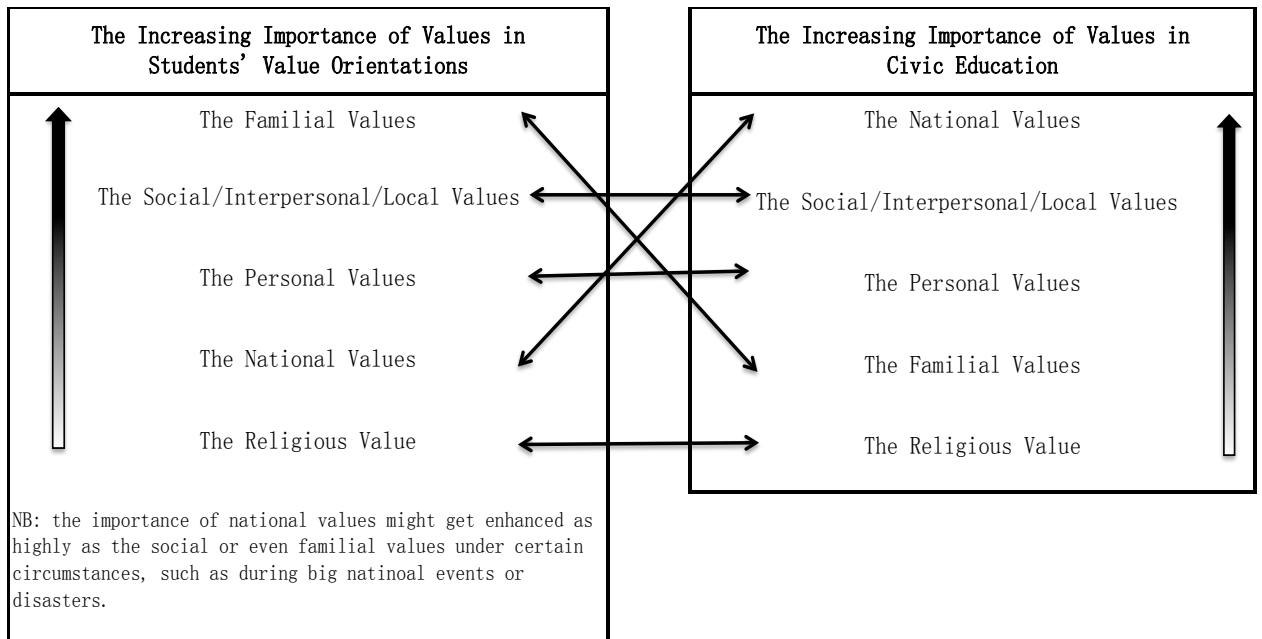


Table 39

On the one side, seeing the positions of 5 value groups on two sides, the religious value, the personal values and the social values have basically had a paralleled level of importance between students' value orientations and their civic education. So to say, the value of Religion has received the lowest degree of attention from both sides; and personal and social values have got middle-ranked importance. In this sense, for these three groups of values, students' ideological needs and expectations can more or less correspond with related governmental intentions and university practices. In other words, when it comes to transmitting values in favor of religious beliefs, personal development and interpersonal relations, the current civic education seems able to sufficiently, effectively and efficiently meet undergraduates' ideological demands. So, the civic education's role in such aspects is worth noticing and encouraging in the future. On the other side, the importance of familial and national values has met a disconnection between students' value orientation and civic education. Specifically, students have shown a quite high level of expectation to familial values; but these values are weakly underscored in their civic education. Meanwhile, students have expressed a low degree of expectation to national values; but these values have got the leading importance in civic education. In this way, for the national and familial values, students' ideological needs may not get corresponding and proper concerns from the related governmental intentions and university practices. Thus, in order to

create the correspondence for these two groups of values, the related governmental intentions and university practices may need to consider reducing the nationally oriented ideology and simultaneously increasing the familial concept in civic education. In reality, although the civic education at this stage has presented multi-layered concerns, the dominance of national interest and ideological-political socialization still largely hampers the development in other aspects. Therefore, the current civic education needs to keep a more balanced relation between the values on a macro national level and on a micro individual level. As pointed out in the conceptualization of civic education in this study, civic education should be an all-encompassing, multi-dimensional and long-lasting enterprise. Besides protecting nation-state's sovereignty and legitimacy, it also entails encouragement to students' collaborative competencies, to democratic thinking, to participatory politics, and to human dignity. Along with students' increasingly individualistic and pragmatic value orientation, the Chinese civic education should consider students' attainment of knowledge and readiness to take real actions as equally significant. More importantly, the co-existence of individualism and collectivism in students' value orientation has actually made the transformation of civic education necessary and promising – as students still prioritize social integrity and interactive relations in front of self-seeking, the collective Chinese identity will play a crucial role in agglomerating the country with a harmonious social order. In this sense, it is both possible and favorable for Chinese civic education to embrace the “underlying democratic ideology of political choice” (Harber, 1991: 247). Only with this spirit of democracy, the civic education will then be able to sufficiently, effectively and efficiently meet students' value-oriented needs and expectations in the near future.

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Appendices

1. Questionnaire in English

Questionnaire of Chinese Undergraduate Students' Value Orientations and Attitudes towards Civic Education

Section One: Personal Information

Sex: Male _____ Female _____ **Year of Birth:** _____

Religion: No _____ Yes _____ which one _____ **The Only Child:** Yes _____ No _____

Father's Political Status: Communist Party Member : Yes _____ No _____

Mother's Political Status: Communist Party Member: Yes _____ No _____

Length of Living in Beijing: Before Primary School _____

Since Primary School _____

Since Junior Middle School _____

Since Senior Middle School _____

Since University _____

Which grade in University: 1st Year _____ 2nd Year _____ 3rd Year _____ 4th Year _____

Faculty in University: _____ **Major:** _____

Being Enrolled in Teacher Training Program: Yes _____ No _____

Being a Student Union Member in University: Yes _____ No _____

Being a Monitor or Student Leader in Class: Yes _____ No _____

Economic Status: Self-Financed Student _____

Scholarship Student _____

Tuition-Free Teacher Training Program Student _____

Having or Considering to Have a Part-time Job: Yes _____ No _____

Having or Considering to Have Voluntary Experience in Society: Yes _____ No _____

Section Two: Importance of Values in Different Perspectives

Description of this table:

One: Vertically, there are 30 values in a random order on the left side of this table.

Two: Horizontally, there are 5 different perspectives to view each value's importance in the eyes of undergraduate students.

(The one “In Chinese” gives corresponding Chinese translation to each of the values. Since I will eventually make this questionnaire completely in Chinese, this “In Chinese” column will be moved to replace the values written in English on the left side.)

Three: Clarifications for these five perspectives are as follows:

1. For Yourself: What is your personal perception of importance of this value.
2. For Qualified Citizen: To what extent do you think this value is important for being a qualified citizen in today's China.
3. University Curricular: In your opinion, how important this value is prescribed in implemented curricular.
4. Preferred Curricular: If you could select, how importantly do you think this value should be promoted in curricular.
5. Impact of Civic Education: In general, what is your impression about the impact of university civic education on promoting this value in practice.

Note: “Civic Education” here refers to all three different kinds of civic education activities in the university, namely *the compulsory courses* (i.e. Marxism Theory Principle, General Introduction to Mao Zedong's Theory, Deng Xiaoping's Theories and The Significant Thoughts of Three Represents, The Ideological and Moral Cultivation and Legal Basis, The Current Situation and Policy, The Adjusting and Development of Undergraduate Psychology, and Modern Chinese History), *the experience-based education* (i.e. Military Training, Social Survey and Practice or Academic Research and Innovation, Social Investigation and Fieldwork-related Lectures) and *the extracurricular activities* (i.e. voluntary or donation activities in natural disaster or national events, student-led activities, such as student associations' cultural festivals or students' art festival, voluntary tree-planting, public figures' lectures invited by university president, afternoon tea time with university president, and the selection of university president's assistant from students).

To present the importance:

A 5-point scale will be used to measure the value's importance in 5 perspectives. Specifically, a score of “1”

represents “of no importance at all”; a score of “2” represents “of little importance”; a score of “3” represents “of moderate importance”; a score of “4” represents “of great importance” and a score of “5” represents “of supreme importance”.

Values	Perspectives	In Chinese	1. For Yourself	2. For Qualified Citizen	3. University Curricular	4. Preferred Curricular	5. Impact of Civic Education
	1. Hard-working		勤勉努力				
2. Knowledge		学识教育					
3. Courtesy		有礼貌					
4. Self-respect		自尊自重					
5. Competition		竞争力					
6. Filial piety		孝					
7. Thrift		俭					
8. Family		重家庭					
9. Happiness		愉快高兴					
10. A comfortable life		生活舒适					
11. Privacy		尊重隐私					
12. Equality		平等					
13. Trustworthiness		信用					
14. Patience		耐心					
15. Wealth		财富					
16. Friendship		友谊					
17. Patriotism		爱国					
18. Harmony with others		随和					
19. Love		爱					
20. Authority		权威威信					
21. Freedom		自由					
22. Religion		宗教					
23. Achievement		成功成就					
24. Modesty		谦虚					
25. Power		权力					
26. Collective		集体主义					
27. Face		面子					
28. Respect for others		尊重他人					
29. Chastity in women		贞洁					
30. Content with ones' position		安分守己					

Section Three: Civic Education-related Questions

One: The Compulsory Courses

1. Relationship between the Compulsory Courses and Values

If the following classes have somehow raised your attention to any of the values which are written in Section Two, please write down the number (1-30) of the values. If there is no value having been promoted or concerned under the influence of the courses, please leave the line blank. If you have not studied one or some of these courses for some reason, please leave the line blank and also put a cross (X) in the bracket.

- A. Marxism Theory Principle: _____.()
- B. General Introduction to Mao Zedong's Theory: _____.()
- C. Deng Xiaoping's Theories and The Significant Thoughts of Three Represents: _____.()
- D. The Ideological and Moral Cultivation and Legal Basis: _____.()
- E. The Current Situation and Policy: _____.()
- F. The Adjusting and Development of Undergraduate Psychology: _____.()
- G. Modern Chinese History: _____.()

2. Students' Impression and Expectation concerning the Teaching/Learning Methods in Compulsory Courses

Please use a 5-point scale to indicate your preference. First, use a number from 1 (strongly disagree), 2 (slightly disagree), 3 (neither agree nor disagree), 4 (slightly agree) to 5 (strongly agree) in the “Impression” section to indicate if this statement corresponds with your impression; and secondly choose a number from 1 (not expect at all), 2 (little expect), 3 (undecided), 4 (expect) to 5 (strongly expect) in the “Expectation” section to show to what extent this statement is in correspondence with your expectation.

Teaching/Learning Methods	Impression	Expectation
A. Teachers mostly talk, while students mostly take notes.		
B. Students can select topics to discuss in class.		
C. Speaking of topics discussed in class, students can freely express their views.		
D. Teachers provide students with different views on topics discussed in class.		
E. Teachers encourage students to express their own views.		
F. In discussions, students must accept the teachers' views.		
G. Memorizing materials from class or textbooks can help in getting high scores.		

Two: The Experience-based Education

1. Relationship between the Experience-based Education and Values

If the following activities have somehow promoted or raised your attention to any of the values which are written in Section Two, please write down the number (1-30) of the values. If there is no value having been promoted or concerned under the influence of the class, please leave the line blank. If you have not participated one or some of experience-based activities for some reason, please leave the line blank and also put a cross (X) in the bracket.

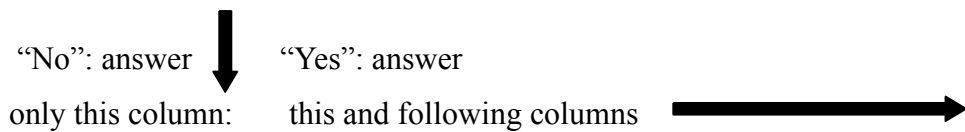
- A. Military Training: _____ . ()
- B. Social Survey and Practice or Academic Research and Innovation: _____ . ()
- C. Fieldwork-related Lectures: _____). ()

2. Students' Impression and Expectation concerning the Teaching/Learning Methods of Experience-based Education.

Please use a 5-point scale to indicate your preference. First, use a number from 1 (strongly disagree), 2 (slightly disagree), 3 (neither agree nor disagree), 4 (slightly agree) to 5 (strongly agree) in the “Impression” section to indicate if this statement corresponds with your impression; and secondly choose a number from 1 (not expect at all), 2 (little expect), 3 (undecided), 4 (expect) to 5 (strongly expect) in the “Expectation” section to show to what extent this statement is in correspondence with your expectation.

Teaching/Learning Methods	Impression	Expectation
A. Relevant theories are well clarified, analyzed and taught together with students' personal practice.		
B. Relevant skills are well taught and improved in practice.		
C. Relevant theories become easier to understand with the help of personal experience, compared with learning in classroom.		
D. The teachers and instructors pay attention to students' instant reflection and they adjust teaching activities accordingly.		
E. Students are allowed and encouraged to be innovative and independently thinking in practice.		
F. Teachers create opportunities for students to enhance intellectual abilities in questioning, inferring, hypothesizing, problem-solving and other similar abilities.		
G. Students are encouraged to communicate and discuss with different kinds of people, such as instructors, tutors and other partners.		
H. Students have the chance to learn to work in team and take care of each other.		

Three: The Extracurricular Activities



Items Activities	I have heard of this activity: Yes/No	If I had known about this activity, I might have participated: Yes/No/Not Sure	How I got to know this activity the first time:*	I used to consider participating in this activity: Yes/No	I have participated in this activity at least once: Yes/No	This is my impression about this activity's impact on civic education: **
1. Natural disaster: voluntary activity or donations in 2008 Wenchuan or 2010 Yushu Earthquake						
2. National events: voluntary activity in Beijing 2008 Olympic Games or Paralympic Games						

3. Student-led activities: student associations' cultural festivals or students' art festival						
4. Voluntary tree-planting						
5. University president invites you to public figures' lectures						
6. Afternoon tea time with university president						
7. Selection of university president's assistant from students						

Note: *: For instance, answers could be: from teachers, classmates, roommates, university official website, student unions and associations, information blackboard in campus, university newspaper, university radio and etc. Please clarify your access to this activity information as clear as possible.

** : Please use a 5-point scale to present to what degree, in your opinion, this activity has impact on raising your concern of the 30 values in Section Two. Accordingly, a score of “1” represents “of no impact at all”; a score of “2” indicates “of little impact”; a score of “3” indicates “of moderate impact”; a score of “4” indicates “of great impact”; and a score of “5” indicates “of supreme impact”.

Four: The impact of University Civic Education on enhancing Students' Civic Awareness

Please use a 5-point scale to indicate to which extent you agree or disagree to the following statements. Specifically, a score of “1” represents “strongly disagree”; a score of “2” represents “slightly disagree”; a score of “3” represents “neither agree nor disagree”; a score of “4” represents “slightly agree”; and a score of “5” means “strongly agree”.

Impact of civic education:	Impression
1. Due to civic education at the university, I have realized the necessity of being engaged in social activities.	
2. Due to civic education at the university, I feel I need to and want to be engaged in society.	
3. Due to civic education at the university, I have become more interested in social, national and global issues.	
4. Due to civic education at the university, I have gained a deeper understanding of personal issues, so that I have become more confident in taking action to solve personal problems.	
5. Due to civic education at the university, I have gained a deeper understanding of local and national issues, so that I have become more confident in taking action to solve social problems.	
6. Due to civic education at the university, I have gained a deeper understanding of global issues, so that I have become more confident in analyzing, understanding and even solving current international problems.	
7. Due to civic education at the university, I have learnt how to protect the culture of my country in addition to respecting other cultures and living with diversity.	
8. Due to civic education at the university, I have become more proud of my Chinese national identity, so that I am willing to present China to foreigners.	
9. Due to civic education at the university, I understand the importance of preventing other countries from interfering with my country's policy and traditional cultures.	
10. Due to civic education at the university, I have gained a deeper understanding of China as a significant country in the world which can not be ignored by other countries.	

2. Questionnaire in Chinese

中国本科大学生的价值取向以及对大众公民教育的态度 调查问卷

第一部分：个人信息

性别： 男 _____ 女 _____ 生于哪年： _____

宗教信仰： 无 _____ 有 _____ 具体为哪种 _____ 是否为独生子女： 是 _____ 否 _____

父亲的政治面貌： 是否为中国共产党党员： 是 _____ 否 _____

母亲的政治面貌： 是否为中国共产党党员： 是 _____ 否 _____

在北京生活时间： 在小学以前 _____
从小学开始 _____
从初中开始 _____
从高中开始 _____
从大学开始 _____

大学年级： 1 年级 _____ 2 年级 _____ 3 年级 _____ 4 年级 _____

所属院系： _____ 专业： _____

是否为师范专业学生： 是 _____ 否 _____

是否为大学学生会成员： 是 _____ 否 _____

是否为班长或班级学生干部： 是 _____ 否 _____

经济状况： 自费学生 _____
奖学金学生 _____
免学费师范生 _____

是否考虑或已经有兼职工作： 是 _____ 否 _____

是否考虑或已经有过在社会中的志愿者工作经历： 是 _____ 否 _____

第二部分：不同角度衡量各价值重要性

表格描述：

第一：纵向看，在表格最左栏有 30 个随机排序的价值。

第二：横向看，由 5 个不同的角度来衡量每一个价值在大学本科学生眼中的重要性。

第三：对于 5 个角度的解释，分别如下：

1. 对于自己：你自身认为应如何衡量该价值的重要性。
2. 对于合格公民：对于成为今日中国的合格公民，你认为该价值重要性应如何衡量。
3. 大学课程：你认为，在目前大学所设置的课程中，该价值的重要性得到何种程度的体现。
4. 首选课程：若你可选择，你认为在大学所设置的课程中，该价值的重要性应当得到何种程度的体现。
5. 公民教育影响：总体而言，你如何评价目前大学公民教育提升该价值重要性的影响力。

注释：此“公民教育”涉及大学中三种不同的公民教育活动。其中包括：必修课（即：马克思主义基本原理概论，毛泽东思想、邓小平理论与“三个代表”重要思想概论，思想道德修养与法律基础，形势与政策，大学生心理适应与发展，以及中国近现代史纲要）。实践教学（即包括：军训，社会实践与实践，学术研究与创新，社会调查，以及田野调查相关系列讲座）。课外活动（即：学校组织的在自然灾害或国家事务中的志愿者和捐款活动，学生社团组织的活动，如社团文化节或学生艺术节，义务植树活动，校长邀你听社会公众人士讲座和校长邀你喝下午茶活动；以及“校长助手”选拔活动）。

衡量重要性：

请用数字 1—5 来衡量每个价值重要性在五个不同角度的体现。数字 1 代表“一点也不重要”；数字 2 代表“几乎不重要”；数字 3 代表“中等重要”；数字 4 代表“相当重要”；数字 5 代表“无比重要”。

价值 \ 角度	1. 对于自己	2. 对于合格公民	3. 大学课程	4. 首选课程	5. 公民教育影响
1. 勤勉努力					
2. 学识教育					
3. 有礼貌					
4. 自尊自重					
5. 竞争力					
6. 孝					
7. 俭					
8. 重家庭					
9. 愉快高兴					
10. 生活舒适					
11. 尊重隐私					
12. 平等					
13. 信用					
14. 耐心					
15. 财富					
16. 友谊					
17. 爱国					
18. 随和					
19. 爱					
20. 权威威信					
21. 自由					
22. 宗教					
23. 成功成就					
24. 谦虚					
25. 权力					
26. 集体主义					
27. 面子					
28. 尊重他人					
29. 贞洁					
30. 安分守己					

第三部分：公民教育的相关问题

第一：必修课

1. 必修课与价值之间的关系

若以下课程在某种程度上提高了你对第二部分表格中某一种或几种价值重要性的认识，请将该价值所对应的数字1—30写在下面的横线上。若没有，此横线处可为空白。若你出于某种原因没有学习其中一门或几门课程，请在后面的括号中用叉号(X)标出。

- A. 马克思主义基本原理概论：_____。()
- B. 毛泽东思想概论：_____。()
- C. 邓小平理论与“三个代表”重要思想概论：_____。()
- D. 思想道德修养与法律基础：_____。()
- E. 形势与政策：_____。()
- F. 大学生心理适应与发展：_____。()
- G. 中国近现代史纲要：_____。()

2. 学生对于必修课教学方法的印象与期许

请用数字1—5表示你对以下各说法的认同程度。第一，在纵向“印象”一栏中，从当前课堂教学的角度出发，用数字1（强烈不同意），2（轻度不同意），3（不确定），4（轻度同意）至5（强烈同意）表示该说法是否与你的印象相符。第二，在纵向“期许”一栏中，从未来课堂教学改进的角度出发，用数字1（一点不期待），2（基本不期待），3（不确定），4（期待）至5（强烈期待）表示该说法多大程度上符合你的期许。

教学方法：	印象	期许
A. 教师多以授课为主，而学生以做笔记为主。		
B. 学生可以选择在课堂上讨论的话题。		
C. 对于课堂上所讨论话题，学生可以自由表达其观点和态度。		
D. 教师针对课堂上所讨论的话题给予学生不同角度的分析和见解。		
E. 教师鼓励学生表达自己的观点和态度。		
F. 在讨论中，学生必须接受教师的观点和态度。		
G. 背诵记忆课堂或课本内容有助于学生取得好成绩。		

第二：实践教学

1. 实践教学与价值之间的关系

若以下教学活动在某种程度上提高了你对第二部分表格中某一种或几种价值重要性的认识，请将该价值所对应的数字 1—30 写在下面的横线上。若没有，此横线处可为空白。若你出于某种原因没有参加其中一项或几项实践教学活动的，请在后面的括号中用叉号 (X) 标出。

- A. 军训：_____。()
- B. 社会研究与实践或学术研究与创新：_____。()
- C. 田野调查相关系列讲座：_____。()

2. 学生对于实践教学方法的印象与期许

请用数字 1—5 表示你对以下各说法的认同程度。第一，在纵向“印象”一栏中，从当前课堂教学的角度出发，用数字 1（强烈不同意），2（轻度不同意），3（不确定），4（轻度同意）至 5（强烈同意）表示该说法是否与你的印象相符。第二，在纵向“期许”一栏中，从未来课堂教学改进的角度出发，用数字 1（一点不期待），2（基本不期待），3（不确定），4（期待）至 5（强烈期待）表示该说法多大程度上符合你的期许。

教学方法：	印象	期许
A. 通过学生亲自实践，相关理论知识得到很好的阐释和传授。		
B. 相关操作技巧在实践活动中得到很好的学习与完善。		
C. 与课堂学习相比，通过学生亲自实践，相关理论知识更易理解和掌握。		
D. 老师和教员注意学生的即时反应，从而能对教学活动做适当的调整。		
E. 在实践中，学生们可以并且被鼓励去创新和独立思考。		
F. 老师注重制造机会来培养学生的质疑、推论、假设、解决问题等智力能力。		
G. 学生被鼓励与不同类型的人群交流学习，例如教员、导师以及其他合作伙伴。		
H. 学生有机会学习如何集体合作，并且相互照顾。		

第三：课外活动

若否，
仅回答此列 ↓

若是，
回答此列及之后问题： →

活动 \ 选项	我听说过此类活动：是/否	若听说过此类活动，我可能会参加：是/否/不确定	我通过以下方式第一次得知此类活动：*	我曾考虑参加此类活动：是/否	我已经至少参加过一次此类活动：是/否	我对此类活动的公民教育意义整体评价和印象为：**
1. 自然灾害：2008汶川地震和2010玉树地震中志愿者或捐款活动						
2. 国家事务：北京2008奥运会或残奥会志愿者活动						
3. 学生社团组织的活动：社团文化节或学生艺术节						
4. 义务植树活动						
5. 校长邀你听讲座						
6. 校长邀你喝下午茶 — 与校领导面对面交流						
7. “校长助手”选拔活动						

注释：

*：例如，答案可能为：老师、同学、室友、学校网站、学生社团、校园信息板报、校报以及校广播台等。请将该渠道尽可能写清楚。

**：请用数字1—5表示，该活动在多大程度上提高了你对第二部分30个价值中某一个或多个价值的理解和重视。其中，数字1表示“毫无任何影响”；数字2表示“几乎无影响”；数字3表示“些许影响”；数字4表示“较大影响”；数字5表示“极大影响”。

第四：大学公民教育对提高学生公民意识所起的作用

请用数字1—5表示你在多大程度上同意或不同意以下的说法。其中，数字1表示“强烈不同意”；数字2表示“轻度不同意”；数字3表示“不确定”；数字4表示“轻度同意”；数字5表示“强烈同意”。

公民教育的作用：	评价
1. 因为大学公民教育，我意识到了参与社会活动的必要性。	
2. 因为大学公民教育，我感到需要且愿意参与社会活动。	
3. 因为大学公民教育，我变得更加关心社会、国家和全世界的事务。	
4. 因为大学公民教育，我更了解我自己，从而在解决个人问题的时候变得更自信。	
5. 因为大学公民教育，我更了解当地和国家事务，从而在解决社会问题的时候变得更自信。	
6. 因为大学公民教育，我更了解全球事务，从而在分析、理解和解决当前国际问题的时候变得更自信。	
7. 因为大学公民教育，我学会了如何保护自己的本国文化，同时尊重其他文化以及文化多样性。	
8. 因为大学公民教育，我为做作为一名中国人而更加自豪，从而愿意向外国人展示中国。	
9. 因为大学公民教育，我意识到保护本国政策与传统文化，使其不受其他国家外来干预的重要性。	
10. 因为大学公民教育，我更加意识到中国是一个伟大的国家，不应被其他国家忽视。	

第四部分：其他评价和反映

若有其他任何关于当今大学公民教育的影响、质量、不足或改进之处的建议或意见，请写出。

第五部分：追踪调查

在今后可能有机会邀请你参加针对大学公民教育的进一步面对面采访。若对此感兴趣，请考虑留下以下至少一种联系方式。

1. Email: _____ (首选推荐) 2. 电话: _____ 3. MSN 或 Skype: _____

3. Demographic Statistics of Students' Personal Information

Sex	Students
Male	10
Female	39
In total	49

Year of Birth	Students
1988	2
1989	11
1990	14
1991	11
1992	11
In total	49

Religion	Students
Yes	4
No	45
In total	49

The Only Child	Students
Yes	26
No	23
In total	49

Parent's Political Status	Students
Both Communist Party members	5
Only father is Party member	9
Only mother is Party member	4
None	31
In total	49

Length of Living in Beijing	Students
Before Primary School	27
Since Primary School	0
Since Junior Middle School	1
Since Senior Middle School	1
Since University	20
In total	49

Enrolled in Teacher Training Program	Students
Yes	22
No	27
In total	49

Fields of Major	Students
Arts	4
Natural Science	21
Social Science	24
In total	49

Grade in University	Students
Grade 2	20
Grade 3	11
Grade 4	18
In total	49

Being Student Union Member/Class Monitor	Students
Both	6
Only Monitor in Class	8
Only Student Union Member	14
Neither	21
In total	49

Economic Status	Students
Tuition-free pedagogic student	16
Scholarship Student	6
Self-financed Student	27
In total	49

Part-time Jobs/Voluntary Experience	Students
Neither	2
Only Part-time Jobs	6
Only Voluntary Experience	13
Both	28
In total	49

4. Tables in Chapter Five: Data Presentation and Analysis

Values for Yourself

22 Religion	2.82
27 Face	3.20
25 Power	3.55
20 Authority	3.67
15 Wealth	3.88
23 Achievement	4.00
26 Collective	4.02
30 Content with one's position	4.04
18 Harmony with others	4.16
7 Thrift	4.18
24 Modesty	4.24
5 Competition	4.31
10 A comfortable life	4.31
14 Patience	4.31
17 Patriotism	4.35
2 Knowledge	4.39
29 Chasity in women	4.45
1 Hard-working	4.47
9 Happiness	4.49
21 Freedom	4.49
8 Family	4.59
11 Privacy	4.59
28 Respect for others	4.63
12 Equality	4.65
16 Friendship	4.67
19 Love	4.69
3 Courtesy	4.71
13 Trustworthiness	4.78
4 Self-respect	4.80
6 Filial piety	4.80

Values for Qualified Citizens

22 Religion	3.20
25 Power	3.20
27 Face	3.29
20 Authority	3.61
15 Wealth	3.69
23 Achievement	3.73
5 Competition	4.08
30 Content with one's position	4.08
29 Chasity in women	4.12
2 Knowledge	4.14
14 Patience	4.14
10 A comfortable life	4.16
18 Harmony with others	4.16
24 Modesty	4.16
26 Collective	4.16
1 Hard-working	4.24
7 Thrift	4.29
9 Happiness	4.33
21 Freedom	4.37
8 Family	4.39
16 Friendship	4.47
28 Respect for others	4.47
19 Love	4.49
4 Self-respect	4.57
11 Privacy	4.57
12 Equality	4.57
3 Courtesy	4.61
17 Patriotism	4.63
13 Trustworthiness	4.67
6 Filial piety	4.71

Values by Implemented Curricula

22 Religion	2.78
27 Face	3.02
25 Power	3.20
15 Wealth	3.27
7 Thrift	3.53
20 Authority	3.57
29 Chasity in women	3.59
8 Family	3.63
10 A comfortable life	3.71
23 Achievement	3.71
18 Harmony with others	3.76
1 Hard-working	3.84
6 Filial piety	3.84
14 Patience	3.88
24 Modesty	3.90
30 Content with one's position	3.92
5 Competition	3.94
9 Happiness	3.94
16 Friendship	4.00
2 Knowledge	4.08
4 Self-respect	4.08
21 Freedom	4.08
3 Courtesy	4.12
19 Love	4.12
26 Collective	4.16
11 Privacy	4.20
28 Respect for others	4.20
12 Equality	4.27
13 Trustworthiness	4.31
17 Patriotism	4.41

Values in Preferred Curricula

22 Religion	2.76
25 Power	2.84
27 Face	3.12
15 Wealth	3.41
20 Authority	3.49
7 Thrift	3.73
18 Harmony with others	3.73
23 Achievement	3.76
29 Chasity in women	3.76
8 Family	3.79
10 A comfortable life	3.84
24 Modesty	3.84
30 Content with one's position	3.90
6 Filial piety	3.96
14 Patience	3.98
1 Hard-working	4.04
5 Competition	4.04
9 Happiness	4.08
16 Friendship	4.12
4 Self-respect	4.16
26 Collective	4.16
19 Love	4.22
21 Freedom	4.22
3 Courtesy	4.27
17 Patriotism	4.27
2 Knowledge	4.29
11 Privacy	4.29
12 Equality	4.41
28 Respect for others	4.47
13 Trustworthiness	4.51

Values by Civic Education in General

22 Religion	2.86
25 Power	3.22
27 Face	3.33
20 Authority	3.65
15 Wealth	3.69
29 Chasity in women	3.80
24 Modesty	3.82
18 Harmony with others	3.90
21 Freedom	3.92
23 Achievement	3.92
8 Family	3.98
30 Content with one's position	3.98
7 Thrift	4.00
10 A comfortable life	4.02
14 Patience	4.06
1 Hard-working	4.08
26 Collective	4.12
2 Knowledge	4.14
11 Privacy	4.14
19 Love	4.14
4 Self-respect	4.20
9 Happiness	4.20
12 Equality	4.22
17 Patriotism	4.23
5 Competition	4.24
16 Friendship	4.27
3 Courtesy	4.29
13 Trustworthiness	4.31
28 Respect for others	4.31
6 Filial piety	4.39

Table 1

Values	Female
22 Religion	2.74
27 Face	3.21
25 Power	3.56
20 Authority	3.59
15 Wealth	3.79
23 Achievement	3.95
30 Content with one's position	4.05
26 Collective	4.10
5 Competition	4.18
18 Harmony with others	4.21
14 Patience	4.23
7 Thrift	4.31
24 Modesty	4.31
2 Knowledge	4.36
10 A comfortable life	4.36
17 Patriotism	4.38
1 Hard-working	4.44
21 Freedom	4.51
9 Happiness	4.54
29 Chasity in women	4.54
8 Family	4.59
11 Privacy	4.64
19 Love	4.64
28 Respect for others	4.67
12 Equality	4.69
16 Friendship	4.69
6 Filial piety	4.74
3 Courtesy	4.77
13 Trustworthiness	4.79
4 Self-respect	4.87

Values	Male
22 Religion	3.10
27 Face	3.20
25 Power	3.50
7 Thrift	3.70
26 Collective	3.70
18 Harmony with others	4.00
20 Authority	4.00
24 Modesty	4.00
30 Content with one's position	4.00
10 A comfortable life	4.10
29 Chasity in women	4.10
15 Wealth	4.20
17 Patriotism	4.20
23 Achievement	4.20
9 Happiness	4.30
11 Privacy	4.40
21 Freedom	4.40
2 Knowledge	4.50
3 Courtesy	4.50
4 Self-respect	4.50
12 Equality	4.50
28 Respect for others	4.50
1 Hard-working	4.60
8 Family	4.60
14 Patience	4.60
16 Friendship	4.60
13 Trustworthiness	4.70
5 Competition	4.80
19 Love	4.90
6 Filial piety	5.00

Table 2

Values	Without Religion
22 Religion	2.67
27 Face	3.18
25 Power	3.53
20 Authority	3.69
15 Wealth	3.89
26 Collective	3.98
23 Achievement	4.02
30 Content with one's position	4.04
7 Thrift	4.16
18 Harmony with others	4.16
24 Modesty	4.24
5 Competition	4.33
17 Patriotism	4.33
14 Patience	4.36
10 A comfortable life	4.38
2 Knowledge	4.42
29 Chasity in women	4.42
1 Hard-working	4.49
21 Freedom	4.49
9 Happiness	4.56
8 Family	4.58
11 Privacy	4.60
28 Respect for others	4.62
12 Equality	4.67
16 Friendship	4.71
19 Love	4.73
3 Courtesy	4.76
6 Filial piety	4.80
13 Trustworthiness	4.80
4 Self-respect	4.82

Values	With Religion
10 A comfortable life	3.50
20 Authority	3.50
27 Face	3.50
9 Happiness	3.75
14 Patience	3.75
15 Wealth	3.75
23 Achievement	3.75
25 Power	3.75
2 Knowledge	4.00
5 Competition	4.00
30 Content with one's position	4.00
1 Hard-working	4.25
3 Courtesy	4.25
16 Friendship	4.25
18 Harmony with others	4.25
19 Love	4.25
24 Modesty	4.25
4 Self-respect	4.50
7 Thrift	4.50
11 Privacy	4.50
12 Equality	4.50
13 Trustworthiness	4.50
17 Patriotism	4.50
21 Freedom	4.50
22 Religion	4.50
26 Collective	4.50
6 Filial piety	4.75
8 Family	4.75
28 Respect for others	4.75
29 Chasity in women	4.75

Table 3

Values	No CPC Members	Values	Both CPC Members
22 Religion	2.65	25 Power	3.20
27 Face	3.26	27 Face	3.20
20 Authority	3.52	22 Religion	3.80
25 Power	3.52	26 Collective	3.80
15 Wealth	3.87	15 Wealth	4.00
23 Achievement	4.00	29 Chasity in women	4.00
26 Collective	4.03	30 Content with one's position	4.00
7 Thrift	4.10	20 Authority	4.20
24 Modesty	4.10	23 Achievement	4.20
30 Content with one's position	4.13	7 Thrift	4.40
18 Harmony with others	4.19	17 Patriotism	4.40
2 Knowledge	4.26	18 Harmony with others	4.40
14 Patience	4.32	5 Competition	4.60
10 A comfortable life	4.35	9 Happiness	4.60
17 Patriotism	4.35	10 A comfortable life	4.60
5 Competition	4.39	12 Equality	4.60
21 Freedom	4.48	14 Patience	4.60
9 Happiness	4.52	19 Love	4.60
11 Privacy	4.52	21 Freedom	4.60
29 Chasity in women	4.52	24 Modesty	4.60
1 Hard-working	4.55	1 Hard-working	4.80
8 Family	4.58	2 Knowledge	4.80
16 Friendship	4.65	3 Courtesy	4.80
28 Respect for others	4.65	6 Filial piety	4.80
12 Equality	4.71	8 Family	4.80
3 Courtesy	4.74	13 Trustworthiness	4.80
19 Love	4.74	16 Friendship	4.80
13 Trustworthiness	4.77	28 Respect for others	4.80
4 Self-respect	4.81	4 Self-respect	5.00
6 Filial piety	4.84	11 Privacy	5.00

Table 4

Values	Grade 2	Values	Grade 3	Values	Grade 4
22 Religion	3.25	22 Religion	2.82	22 Religion	2.33
27 Face	3.60	27 Face	3.00	27 Face	2.89
20 Authority	3.70	25 Power	3.36	25 Power	3.33
25 Power	3.85	15 Wealth	3.55	20 Authority	3.56
26 Collective	3.90	23 Achievement	3.64	15 Wealth	3.94
15 Wealth	4.00	20 Authority	3.82	23 Achievement	3.94
30 Content with one's position	4.00	26 Collective	4.00	7 Thrift	4.06
18 Harmony with others	4.15	5 Competition	4.09	30 Content with one's position	4.06
24 Modesty	4.15	7 Thrift	4.09	26 Collective	4.17
17 Patriotism	4.20	10 A comfortable life	4.09	18 Harmony with others	4.22
23 Achievement	4.25	14 Patience	4.09	5 Competition	4.28
10 A comfortable life	4.30	18 Harmony with others	4.09	1 Hard-working	4.33
7 Thrift	4.35	30 Content with one's position	4.09	2 Knowledge	4.33
14 Patience	4.35	2 Knowledge	4.18	14 Patience	4.39
21 Freedom	4.35	24 Modesty	4.18	24 Modesty	4.39
29 Chasity in women	4.35	17 Patriotism	4.27	10 A comfortable life	4.44
5 Competition	4.45	1 Hard-working	4.36	8 Family	4.50
9 Happiness	4.50	9 Happiness	4.36	29 Chasity in women	4.50
2 Knowledge	4.55	8 Family	4.45	9 Happiness	4.56
11 Privacy	4.55	28 Respect for others	4.45	17 Patriotism	4.56
19 Love	4.60	11 Privacy	4.55	21 Freedom	4.56
1 Hard-working	4.65	16 Friendship	4.55	3 Courtesy	4.61
12 Equality	4.65	29 Chasity in women	4.55	28 Respect for others	4.61
13 Trustworthiness	4.65	12 Equality	4.64	6 Filial piety	4.67
16 Friendship	4.65	21 Freedom	4.64	11 Privacy	4.67
3 Courtesy	4.70	13 Trustworthiness	4.73	12 Equality	4.67
4 Self-respect	4.75	19 Love	4.73	4 Self-respect	4.78
8 Family	4.75	3 Courtesy	4.91	16 Friendship	4.78
28 Respect for others	4.75	4 Self-respect	4.91	19 Love	4.78
6 Filial piety	4.85	6 Filial piety	4.91	13 Trustworthiness	4.94

Table 5

Values	Not Student Leaders
22 Religion	2.71
27 Face	3.38
25 Power	3.52
20 Authority	3.76
15 Wealth	3.86
23 Achievement	3.95
26 Collective	4.14
30 Content with one's position	4.19
7 Thrift	4.33
10 A comfortable life	4.33
18 Harmony with others	4.38
1 Hard-working	4.43
2 Knowledge	4.43
5 Competition	4.43
17 Patriotism	4.43
24 Modesty	4.48
8 Family	4.52
14 Patience	4.52
21 Freedom	4.52
9 Happiness	4.62
19 Love	4.62
3 Courtesy	4.71
29 Chasity in women	4.71
6 Filial piety	4.76
12 Equality	4.76
28 Respect for others	4.76
16 Friendship	4.81
4 Self-respect	4.86
11 Privacy	4.86
13 Trustworthiness	4.90

Values	Student Leaders
22 Religion	3.00
27 Face	3.00
30 Content with one's position	3.50
15 Wealth	3.67
26 Collective	3.67
18 Harmony with others	3.83
20 Authority	3.83
25 Power	3.83
7 Thrift	4.17
24 Modesty	4.17
11 Privacy	4.33
17 Patriotism	4.33
23 Achievement	4.33
8 Family	4.50
10 A comfortable life	4.50
12 Equality	4.50
13 Trustworthiness	4.50
14 Patience	4.50
28 Respect for others	4.50
29 Chasity in women	4.50
2 Knowledge	4.67
5 Competition	4.67
9 Happiness	4.67
19 Love	4.67
21 Freedom	4.67
1 Hard-working	4.83
16 Friendship	4.83
3 Courtesy	5.00
4 Self-respect	5.00
6 Filial piety	5.00

Table 6

Values	Female
22 Religion	3.31
25 Power	3.44
27 Face	3.44
20 Authority	3.72
15 Wealth	3.77
23 Achievement	3.79
5 Competition	4.10
2 Knowledge	4.18
14 Patience	4.18
30 Content with one's position	4.18
24 Modesty	4.21
1 Hard-working	4.23
26 Collective	4.23
29 Chasity in women	4.23
18 Harmony with others	4.28
7 Thrift	4.33
10 A comfortable life	4.33
21 Freedom	4.36
8 Family	4.41
9 Happiness	4.46
16 Friendship	4.46
19 Love	4.46
28 Respect for others	4.54
11 Privacy	4.59
4 Self-respect	4.62
12 Equality	4.62
17 Patriotism	4.64
3 Courtesy	4.69
13 Trustworthiness	4.69
6 Filial piety	4.72

Values	Male
25 Power	2.30
27 Face	2.70
22 Religion	2.80
20 Authority	3.20
15 Wealth	3.40
10 A comfortable life	3.50
23 Achievement	3.50
18 Harmony with others	3.70
29 Chasity in women	3.70
30 Content with one's position	3.70
9 Happiness	3.80
26 Collective	3.90
2 Knowledge	4.00
5 Competition	4.00
14 Patience	4.00
24 Modesty	4.00
7 Thrift	4.10
28 Respect for others	4.20
1 Hard-working	4.30
3 Courtesy	4.30
8 Family	4.30
4 Self-respect	4.40
12 Equality	4.40
21 Freedom	4.40
11 Privacy	4.50
16 Friendship	4.50
13 Trustworthiness	4.60
17 Patriotism	4.60
19 Love	4.60
6 Filial piety	4.70

Table 7

Values	Without Religion	Values	With Religion
22 Religion	3.13	14 Patience	3.50
25 Power	3.18	15 Wealth	3.50
27 Face	3.27	23 Achievement	3.50
20 Authority	3.56	25 Power	3.50
15 Wealth	3.71	27 Face	3.50
23 Achievement	3.76	10 A comfortable life	3.75
5 Competition	4.09	24 Modesty	3.75
29 Chasity in women	4.09	1 Hard-working	4.00
30 Content with one's position	4.09	2 Knowledge	4.00
26 Collective	4.11	5 Competition	4.00
2 Knowledge	4.16	21 Freedom	4.00
18 Harmony with others	4.16	22 Religion	4.00
10 A comfortable life	4.20	30 Content with one's position	4.00
14 Patience	4.20	3 Courtesy	4.25
24 Modesty	4.20	4 Self-respect	4.25
7 Thrift	4.24	8 Family	4.25
1 Hard-working	4.27	9 Happiness	4.25
9 Happiness	4.33	16 Friendship	4.25
8 Family	4.40	18 Harmony with others	4.25
21 Freedom	4.40	20 Authority	4.25
28 Respect for others	4.47	12 Equality	4.50
16 Friendship	4.49	13 Trustworthiness	4.50
19 Love	4.49	17 Patriotism	4.50
11 Privacy	4.56	19 Love	4.50
12 Equality	4.58	28 Respect for others	4.50
4 Self-respect	4.60	29 Chasity in women	4.50
3 Courtesy	4.64	7 Thrift	4.75
17 Patriotism	4.64	11 Privacy	4.75
6 Filial piety	4.69	26 Collective	4.75
13 Trustworthiness	4.69	6 Filial piety	5.00

Table 8

Values	Not Student Leader	Values	Student Leader
22 Religion	3.05	20 Authority	3.17
25 Power	3.24	25 Power	3.17
27 Face	3.33	27 Face	3.33
15 Wealth	3.62	22 Religion	3.50
23 Achievement	3.67	30 Content with one's position	3.83
20 Authority	3.81	18 Harmony with others	4.00
10 A comfortable life	4.10	24 Modesty	4.00
2 Knowledge	4.14	26 Collective	4.00
5 Competition	4.19	11 Privacy	4.17
18 Harmony with others	4.24	13 Trustworthiness	4.17
24 Modesty	4.24	14 Patience	4.17
1 Hard-working	4.29	15 Wealth	4.17
7 Thrift	4.29	23 Achievement	4.17
8 Family	4.29	28 Respect for others	4.17
29 Chasity in women	4.29	29 Chasity in women	4.17
14 Patience	4.33	5 Competition	4.33
30 Content with one's position	4.33	7 Thrift	4.33
9 Happiness	4.38	9 Happiness	4.33
21 Freedom	4.43	10 A comfortable life	4.33
26 Collective	4.43	21 Freedom	4.33
16 Friendship	4.48	2 Knowledge	4.50
19 Love	4.52	3 Courtesy	4.50
28 Respect for others	4.57	4 Self-respect	4.50
12 Equality	4.62	8 Family	4.50
17 Patriotism	4.62	12 Equality	4.50
4 Self-respect	4.67	16 Friendship	4.50
3 Courtesy	4.71	19 Love	4.50
11 Privacy	4.76	1 Hard-working	4.67
13 Trustworthiness	4.76	6 Filial piety	4.67
6 Filial piety	4.81	17 Patriotism	4.67

Table 9

Values	Female
22 Religion	2.85
27 Face	3.21
15 Wealth	3.33
25 Power	3.38
7 Thrift	3.59
8 Family	3.64
20 Authority	3.64
29 Chasity in women	3.72
10 A comfortable life	3.77
23 Achievement	3.77
18 Harmony with others	3.82
6 Filial piety	3.85
1 Hard-working	3.87
9 Happiness	3.87
14 Patience	3.87
5 Competition	3.92
30 Content with one's position	3.92
24 Modesty	3.95
16 Friendship	4.00
19 Love	4.03
2 Knowledge	4.05
4 Self-respect	4.08
21 Freedom	4.08
11 Privacy	4.10
3 Courtesy	4.13
26 Collective	4.21
28 Respect for others	4.23
13 Trustworthiness	4.28
12 Equality	4.31
17 Patriotism	4.38

Values	Male
27 Face	2.30
22 Religion	2.50
25 Power	2.50
15 Wealth	3.00
29 Chasity in women	3.10
7 Thrift	3.30
20 Authority	3.30
10 A comfortable life	3.50
18 Harmony with others	3.50
23 Achievement	3.50
8 Family	3.60
1 Hard-working	3.70
24 Modesty	3.70
6 Filial piety	3.80
14 Patience	3.90
30 Content with one's position	3.90
5 Competition	4.00
16 Friendship	4.00
26 Collective	4.00
3 Courtesy	4.10
4 Self-respect	4.10
12 Equality	4.10
21 Freedom	4.10
28 Respect for others	4.10
2 Knowledge	4.20
9 Happiness	4.20
13 Trustworthiness	4.40
17 Patriotism	4.50
19 Love	4.50
11 Privacy	4.60

Table 10

Values	Without Religion
22 Religion	2.71
27 Face	2.98
25 Power	3.20
15 Wealth	3.22
7 Thrift	3.53
20 Authority	3.56
29 Chasity in women	3.60
8 Family	3.67
23 Achievement	3.71
18 Harmony with others	3.76
10 A comfortable life	3.78
6 Filial piety	3.80
1 Hard-working	3.84
24 Modesty	3.89
14 Patience	3.91
5 Competition	3.93
30 Content with one's position	3.93
9 Happiness	3.98
16 Friendship	4.00
21 Freedom	4.09
4 Self-respect	4.11
19 Love	4.11
2 Knowledge	4.16
3 Courtesy	4.16
26 Collective	4.20
28 Respect for others	4.22
11 Privacy	4.24
12 Equality	4.29
13 Trustworthiness	4.36
17 Patriotism	4.44

Values	With Religion
10 A comfortable life	3.00
2 Knowledge	3.25
8 Family	3.25
25 Power	3.25
7 Thrift	3.50
9 Happiness	3.50
14 Patience	3.50
22 Religion	3.50
27 Face	3.50
29 Chasity in women	3.50
1 Hard-working	3.75
3 Courtesy	3.75
4 Self-respect	3.75
11 Privacy	3.75
13 Trustworthiness	3.75
15 Wealth	3.75
18 Harmony with others	3.75
20 Authority	3.75
23 Achievement	3.75
26 Collective	3.75
30 Content with one's position	3.75
5 Competition	4.00
12 Equality	4.00
16 Friendship	4.00
17 Patriotism	4.00
21 Freedom	4.00
24 Modesty	4.00
28 Respect for others	4.00
6 Filial piety	4.25
19 Love	4.25

Table 11

Values	No CPC Members	Values	Both CPC Members
22 Religion	2.84	27 Face	2.40
27 Face	3.19	6 Filial piety	2.80
25 Power	3.29	15 Wealth	2.80
15 Wealth	3.35	25 Power	2.80
20 Authority	3.42	7 Thrift	3.00
7 Thrift	3.55	8 Family	3.00
29 Chasity in women	3.55	22 Religion	3.00
8 Family	3.71	29 Chasity in women	3.40
23 Achievement	3.77	10 A comfortable life	3.60
18 Harmony with others	3.84	16 Friendship	3.60
1 Hard-working	3.87	23 Achievement	3.60
5 Competition	3.87	24 Modesty	3.60
30 Content with one's position	3.87	1 Hard-working	3.80
10 A comfortable life	3.90	28 Respect for others	3.80
14 Patience	3.90	13 Trustworthiness	4.00
6 Filial piety	3.94	18 Harmony with others	4.00
24 Modesty	3.94	19 Love	4.00
2 Knowledge	3.97	30 Content with one's position	4.00
9 Happiness	4.03	5 Competition	4.20
26 Collective	4.10	9 Happiness	4.20
3 Courtesy	4.13	11 Privacy	4.20
21 Freedom	4.13	14 Patience	4.20
16 Friendship	4.16	17 Patriotism	4.20
19 Love	4.16	20 Authority	4.20
4 Self-respect	4.23	21 Freedom	4.20
11 Privacy	4.23	2 Knowledge	4.40
12 Equality	4.26	4 Self-respect	4.40
28 Respect for others	4.29	12 Equality	4.40
13 Trustworthiness	4.32	26 Collective	4.40
17 Patriotism	4.52	3 Courtesy	4.60

Table 12

Values	Grade 2	Values	Grade 3	Values	Grade 4
25 Power	3.00	22 Religion	2.55	22 Religion	2.61
27 Face	3.00	27 Face	2.64	27 Face	3.28
22 Religion	3.05	7 Thrift	2.73	15 Wealth	3.39
29 Chasity in women	3.35	15 Wealth	2.82	20 Authority	3.50
15 Wealth	3.40	25 Power	3.00	25 Power	3.56
8 Family	3.55	6 Filial piety	3.09	1 Hard-working	3.67
20 Authority	3.60	8 Family	3.27	18 Harmony with others	3.72
30 Content with one's position	3.60	23 Achievement	3.36	10 A comfortable life	3.78
10 A comfortable life	3.65	29 Chasity in women	3.36	7 Thrift	3.83
7 Thrift	3.70	1 Hard-working	3.45	23 Achievement	3.83
6 Filial piety	3.80	18 Harmony with others	3.55	9 Happiness	3.89
23 Achievement	3.80	5 Competition	3.64	8 Family	3.94
24 Modesty	3.80	9 Happiness	3.64	14 Patience	4.00
14 Patience	3.85	16 Friendship	3.64	24 Modesty	4.00
18 Harmony with others	3.90	20 Authority	3.64	29 Chasity in women	4.00
5 Competition	4.00	10 A comfortable life	3.73	4 Self-respect	4.06
16 Friendship	4.00	14 Patience	3.73	5 Competition	4.06
26 Collective	4.00	4 Self-respect	3.82	2 Knowledge	4.11
19 Love	4.05	3 Courtesy	3.91	21 Freedom	4.11
28 Respect for others	4.05	24 Modesty	3.91	3 Courtesy	4.17
2 Knowledge	4.10	2 Knowledge	4.00	19 Love	4.17
21 Freedom	4.10	21 Freedom	4.00	11 Privacy	4.22
9 Happiness	4.15	30 Content with one's position	4.00	16 Friendship	4.22
1 Hard-working	4.20	13 Trustworthiness	4.09	30 Content with one's position	4.22
3 Courtesy	4.20	17 Patriotism	4.09	12 Equality	4.28
11 Privacy	4.20	26 Collective	4.09	6 Filial piety	4.33
4 Self-respect	4.25	11 Privacy	4.18	28 Respect for others	4.33
12 Equality	4.25	19 Love	4.18	26 Collective	4.39
13 Trustworthiness	4.25	12 Equality	4.27	13 Trustworthiness	4.50
17 Patriotism	4.35	28 Respect for others	4.27	17 Patriotism	4.67

Table 13

Values	Not Student Leaders	Values	Student Leaders
22 Religion	2.38	25 Power	3.17
27 Face	2.95	28 Respect for others	3.17
15 Wealth	3.00	30 Content with one's position	3.17
25 Power	3.19	7 Thrift	3.33
8 Family	3.29	14 Patience	3.33
7 Thrift	3.48	22 Religion	3.33
10 A comfortable life	3.52	29 Chasity in women	3.33
20 Authority	3.52	15 Wealth	3.50
6 Filial piety	3.62	18 Harmony with others	3.50
23 Achievement	3.67	20 Authority	3.50
18 Harmony with others	3.76	24 Modesty	3.50
5 Competition	3.86	27 Face	3.50
29 Chasity in women	3.86	8 Family	3.67
1 Hard-working	3.95	10 A comfortable life	3.67
9 Happiness	3.95	12 Equality	3.67
14 Patience	4.00	13 Trustworthiness	3.67
16 Friendship	4.00	19 Love	3.67
24 Modesty	4.00	26 Collective	3.67
3 Courtesy	4.05	1 Hard-working	3.83
19 Love	4.05	3 Courtesy	3.83
4 Self-respect	4.10	4 Self-respect	3.83
21 Freedom	4.14	6 Filial piety	3.83
2 Knowledge	4.19	11 Privacy	3.83
26 Collective	4.19	16 Friendship	3.83
17 Patriotism	4.29	21 Freedom	3.83
30 Content with one's position	4.29	23 Achievement	3.83
11 Privacy	4.38	2 Knowledge	4.00
12 Equality	4.38	5 Competition	4.00
28 Respect for others	4.38	9 Happiness	4.17
13 Trustworthiness	4.48	17 Patriotism	4.33

Table 14

Values	Female	Values	Male
22 Religion	2.87	25 Power	2.00
25 Power	3.05	22 Religion	2.30
27 Face	3.26	27 Face	2.60
15 Wealth	3.41	10 A comfortable life	3.00
20 Authority	3.62	20 Authority	3.00
23 Achievement	3.72	24 Modesty	3.00
29 Chasity in women	3.72	18 Harmony with others	3.20
7 Thrift	3.74	15 Wealth	3.40
8 Family	3.79	30 Content with one's position	3.60
18 Harmony with others	3.87	7 Thrift	3.70
6 Filial piety	3.92	8 Family	3.80
1 Hard-working	3.95	9 Happiness	3.90
14 Patience	3.95	16 Friendship	3.90
30 Content with one's position	3.97	23 Achievement	3.90
5 Competition	4.00	26 Collective	3.90
10 A comfortable life	4.05	29 Chasity in women	3.90
24 Modesty	4.05	4 Self-respect	4.00
9 Happiness	4.13	6 Filial piety	4.10
16 Friendship	4.18	11 Privacy	4.10
21 Freedom	4.18	14 Patience	4.10
4 Self-respect	4.21	5 Competition	4.20
19 Love	4.21	28 Respect for others	4.20
2 Knowledge	4.23	3 Courtesy	4.30
26 Collective	4.23	12 Equality	4.30
3 Courtesy	4.26	13 Trustworthiness	4.30
17 Patriotism	4.26	17 Patriotism	4.30
11 Privacy	4.33	19 Love	4.30
12 Equality	4.44	1 Hard-working	4.40
28 Respect for others	4.54	21 Freedom	4.40
13 Trustworthiness	4.56	2 Knowledge	4.50

Table 15

Values	No CPC Members
22 Religion	2.71
25 Power	2.77
27 Face	3.06
20 Authority	3.26
15 Wealth	3.48
29 Chasity in women	3.58
8 Family	3.61
7 Thrift	3.68
24 Modesty	3.68
30 Content with one's position	3.68
18 Harmony with others	3.77
10 A comfortable life	3.87
23 Achievement	3.87
14 Patience	3.90
1 Hard-working	4.00
9 Happiness	4.03
5 Competition	4.06
26 Collective	4.10
11 Privacy	4.13
4 Self-respect	4.16
6 Filial piety	4.16
2 Knowledge	4.19
3 Courtesy	4.26
17 Patriotism	4.26
16 Friendship	4.29
19 Love	4.29
21 Freedom	4.29
12 Equality	4.42
28 Respect for others	4.48
13 Trustworthiness	4.52

Values	Both CPC Members
25 Power	2.40
15 Wealth	2.80
22 Religion	2.80
6 Filial piety	3.20
27 Face	3.20
7 Thrift	3.40
10 A comfortable life	3.60
23 Achievement	3.60
8 Family	3.80
16 Friendship	3.80
24 Modesty	3.80
29 Chasity in women	3.80
1 Hard-working	4.00
18 Harmony with others	4.00
21 Freedom	4.00
14 Patience	4.20
17 Patriotism	4.20
20 Authority	4.20
26 Collective	4.20
5 Competition	4.40
13 Trustworthiness	4.40
19 Love	4.40
30 Content with one's position	4.40
2 Knowledge	4.60
3 Courtesy	4.60
9 Happiness	4.60
11 Privacy	4.60
12 Equality	4.60
28 Respect for others	4.60
4 Self-respect	4.80

Table 16

Values	Female
22 Religion	2.95
25 Power	3.54
27 Face	3.54
20 Authority	3.77
24 Modesty	3.79
29 Chasity in women	3.90
15 Wealth	3.92
18 Harmony with others	3.95
23 Achievement	3.95
21 Freedom	4.00
30 Content with one's position	4.03
14 Patience	4.05
8 Family	4.08
2 Knowledge	4.10
1 Hard-working	4.13
7 Thrift	4.13
19 Love	4.13
9 Happiness	4.21
10 A comfortable life	4.21
17 Patriotism	4.24
4 Self-respect	4.26
11 Privacy	4.26
12 Equality	4.26
16 Friendship	4.26
26 Collective	4.26
3 Courtesy	4.28
5 Competition	4.28
28 Respect for others	4.28
13 Trustworthiness	4.36
6 Filial piety	4.46

Values	Male
25 Power	2.00
22 Religion	2.50
27 Face	2.50
15 Wealth	2.80
20 Authority	3.20
10 A comfortable life	3.30
29 Chasity in women	3.40
7 Thrift	3.50
8 Family	3.60
21 Freedom	3.60
26 Collective	3.60
11 Privacy	3.70
18 Harmony with others	3.70
23 Achievement	3.80
30 Content with one's position	3.80
1 Hard-working	3.90
24 Modesty	3.90
4 Self-respect	4.00
5 Competition	4.10
6 Filial piety	4.10
12 Equality	4.10
13 Trustworthiness	4.10
14 Patience	4.10
9 Happiness	4.20
17 Patriotism	4.20
19 Love	4.20
2 Knowledge	4.30
3 Courtesy	4.30
16 Friendship	4.30
28 Respect for others	4.40

Table 17

Values	No CPC Members	Values	Both CPC Members
22 Religion	2.84	27 Face	2.80
25 Power	3.13	10 A comfortable life	3.00
27 Face	3.42	15 Wealth	3.00
20 Authority	3.55	22 Religion	3.00
15 Wealth	3.74	25 Power	3.00
29 Chasity in women	3.74	13 Trustworthiness	3.40
30 Content with one's position	3.84	29 Chasity in women	3.40
24 Modesty	3.87	6 Filial piety	3.60
23 Achievement	3.90	7 Thrift	3.60
2 Knowledge	3.97	8 Family	3.60
8 Family	3.97	12 Equality	3.60
7 Thrift	4.00	20 Authority	3.60
18 Harmony with others	4.00	21 Freedom	3.60
1 Hard-working	4.03	24 Modesty	3.60
21 Freedom	4.06	9 Happiness	3.80
14 Patience	4.10	14 Patience	3.80
11 Privacy	4.13	30 Content with one's position	3.80
26 Collective	4.13	11 Privacy	4.00
4 Self-respect	4.16	16 Friendship	4.00
5 Competition	4.19	17 Patriotism	4.00
19 Love	4.19	23 Achievement	4.00
10 A comfortable life	4.29	3 Courtesy	4.20
17 Patriotism	4.29	18 Harmony with others	4.20
3 Courtesy	4.32	4 Self-respect	4.40
9 Happiness	4.32	5 Competition	4.40
12 Equality	4.35	19 Love	4.40
16 Friendship	4.39	26 Collective	4.40
13 Trustworthiness	4.42	28 Respect for others	4.40
28 Respect for others	4.42	1 Hard-working	4.60
6 Filial piety	4.55	2 Knowledge	4.60

Table 18

Values	Grade 2	Values	Grade 3	Values	Grade 4
25 Power	2.90	22 Religion	2.82	22 Religion	2.72
22 Religion	3.00	27 Face	3.18	25 Power	3.44
27 Face	3.20	25 Power	3.45	27 Face	3.56
29 Chasity in women	3.45	20 Authority	3.55	20 Authority	3.67
30 Content with one's position	3.50	11 Privacy	3.64	15 Wealth	3.78
24 Modesty	3.55	10 A comfortable life	3.73	23 Achievement	3.89
15 Wealth	3.60	15 Wealth	3.73	18 Harmony with others	3.94
8 Family	3.70	7 Thrift	3.82	19 Love	4.00
20 Authority	3.70	12 Equality	3.82	21 Freedom	4.00
7 Thrift	3.85	18 Harmony with others	3.82	24 Modesty	4.06
2 Knowledge	3.90	21 Freedom	3.82	26 Collective	4.06
5 Competition	3.90	23 Achievement	3.82	29 Chasity in women	4.06
10 A comfortable life	3.90	13 Trustworthiness	3.91	1 Hard-working	4.17
14 Patience	3.90	14 Patience	3.91	8 Family	4.18
18 Harmony with others	3.90	24 Modesty	3.91	7 Thrift	4.28
21 Freedom	3.90	2 Knowledge	4.00	28 Respect for others	4.28
4 Self-respect	3.95	3 Courtesy	4.00	17 Patriotism	4.29
26 Collective	3.95	29 Chasity in women	4.00	10 A comfortable life	4.33
1 Hard-working	4.00	1 Hard-working	4.09	14 Patience	4.33
23 Achievement	4.00	9 Happiness	4.09	16 Friendship	4.39
9 Happiness	4.05	16 Friendship	4.09	30 Content with one's position	4.39
11 Privacy	4.10	19 Love	4.09	9 Happiness	4.44
17 Patriotism	4.10	4 Self-respect	4.18	2 Knowledge	4.50
3 Courtesy	4.20	8 Family	4.18	4 Self-respect	4.50
6 Filial piety	4.20	30 Content with one's position	4.18	11 Privacy	4.50
12 Equality	4.20	5 Competition	4.27	12 Equality	4.50
13 Trustworthiness	4.25	6 Filial piety	4.27	3 Courtesy	4.56
16 Friendship	4.25	17 Patriotism	4.36	5 Competition	4.61
19 Love	4.30	28 Respect for others	4.36	13 Trustworthiness	4.61
28 Respect for others	4.30	26 Collective	4.55	6 Filial piety	4.67

Table 19

Values	Not Student Leaders
22 Religion	2.52
27 Face	3.14
25 Power	3.24
15 Wealth	3.62
20 Authority	3.71
8 Family	3.81
23 Achievement	3.81
24 Modesty	3.86
10 A comfortable life	4.05
19 Love	4.05
21 Freedom	4.05
18 Harmony with others	4.14
17 Patriotism	4.19
16 Friendship	4.24
7 Thrift	4.29
29 Chasity in women	4.29
30 Content with one's position	4.29
9 Happiness	4.33
26 Collective	4.33
1 Hard-working	4.38
2 Knowledge	4.38
5 Competition	4.38
4 Self-respect	4.43
11 Privacy	4.43
14 Patience	4.48
28 Respect for others	4.48
3 Courtesy	4.52
6 Filial piety	4.57
12 Equality	4.57
13 Trustworthiness	4.62

Values	Student Leader
9 Happiness	3.17
10 A comfortable life	3.17
11 Privacy	3.17
22 Religion	3.17
29 Chasity in women	3.17
30 Content with one's position	3.17
18 Harmony with others	3.33
20 Authority	3.33
24 Modesty	3.33
26 Collective	3.33
8 Family	3.50
14 Patience	3.50
1 Hard-working	3.67
3 Courtesy	3.67
4 Self-respect	3.67
5 Competition	3.67
7 Thrift	3.67
12 Equality	3.67
13 Trustworthiness	3.67
15 Wealth	3.67
25 Power	3.67
27 Face	3.67
6 Filial piety	3.83
19 Love	3.83
21 Freedom	3.83
28 Respect for others	3.83
17 Patriotism	4.00
23 Achievement	4.00
2 Knowledge	4.17
16 Friendship	4.17

Table 20

Marxism Theory Principle	Times
9 Happiness	0
10 A comfortable life	0
18 Harmony with others	1
29 Chasity in women	1
11 Privacy	2
14 Patience	2
23 Achievement	2
24 Modesty	2
27 Face	2
6 Filial piety	3
15 Wealth	3
16 Friendship	3
30 Content with one's position	3
7 Thrift	4
8 Family	4
13 Trustworthiness	4
19 Love	4
3 Courtesy	7
4 Self-respect	7
22 Religion	7
1 Hard-working	8
5 Competition	8
28 Respect for others	8
21 Freedom	9
25 Power	9
12 Equality	10
20 Authority	12
2 Knowledge	13
26 Collective	13
17 Patriotism	19

Table 21

General Introduction to Mao Zedong's Theory	Times
9 Happiness	0
10 A comfortable life	0
15 Wealth	1
18 Harmony with others	1
24 Modesty	1
27 Face	1
14 Patience	2
5 Competition	3
16 Friendship	3
25 Power	3
29 Chasity in women	3
30 Content with one's position	3
6 Filial piety	4
11 Privacy	4
19 Love	4
22 Religion	4
23 Achievement	4
13 Trustworthiness	5
4 Self-respect	6
8 Family	6
3 Courtesy	7
7 Thrift	7
12 Equality	10
1 Hard-working	11
2 Knowledge	11
21 Freedom	12
26 Collective	12
28 Respect for others	12
20 Authority	13
17 Patriotism	20

Table 22

Deng Xiaoping's Theories and the Significant Thoughts of Three Represents	Times
9 Happiness	2
11 Privacy	3
16 Friendship	3
18 Harmony with others	3
24 Modesty	3
29 Chasity in women	3
6 Filial piety	4
10 A comfortable life	4
14 Patience	4
15 Wealth	4
25 Power	4
27 Face	4
30 Content with one's position	4
1 Hard-working	6
4 Self-respect	6
5 Competition	6
19 Love	6
22 Religion	6
7 Thrift	7
8 Family	7
13 Trustworthiness	7
20 Authority	7
23 Achievement	7
3 Courtesy	8
12 Equality	8
21 Freedom	9
28 Respect for others	9
26 Collective	14
2 Knowledge	15
17 Patriotism	16

Table 23

The Ideological and Moral Cultivation and Legal Basis	Times
9 Happiness	2
10 A comfortable life	2
15 Wealth	2
23 Achievement	2
27 Face	2
29 Chasity in women	2
22 Religion	3
5 Competition	5
25 Power	5
11 Privacy	6
14 Patience	6
30 Content with one's position	6
16 Friendship	7
21 Freedom	8
18 Harmony with others	9
20 Authority	9
13 Trustworthiness	10
19 Love	10
24 Modesty	10
26 Collective	10
1 Hard-working	11
2 Knowledge	11
8 Family	12
6 Filial piety	13
7 Thrift	13
12 Equality	13
4 Self-respect	14
17 Patriotism	14
28 Respect for others	14
3 Courtesy	20

Table 24

The Adjusting and Development of Undergraduate Psychology	Times
10 A comfortable life	5
22 Religion	5
24 Modesty	5
15 Wealth	6
26 Collective	6
5 Competition	7
14 Patience	7
16 Friendship	7
18 Harmony with others	7
19 Love	7
20 Authority	7
23 Achievement	7
25 Power	7
29 Chasity in women	7
30 Content with one's position	7
6 Filial piety	8
13 Trustworthiness	8
1 Hard-working	9
9 Happiness	9
12 Equality	9
17 Patriotism	9
27 Face	9
7 Thrift	10
8 Family	10
11 Privacy	11
21 Freedom	11
4 Self-respect	12
28 Respect for others	13
2 Knowledge	14
3 Courtesy	15

Table 25

The Current Situation and Policy	Times
9 Happiness	0
10 A comfortable life	0
4 Self-respect	1
6 Filial piety	1
11 Privacy	1
14 Patience	1
16 Friendship	1
18 Harmony with others	1
24 Modesty	1
29 Chasity in women	1
7 Thrift	2
13 Trustworthiness	2
19 Love	2
3 Courtesy	3
8 Family	3
22 Religion	3
23 Achievement	3
27 Face	3
28 Respect for others	3
30 Content with one's position	3
1 Hard-working	4
12 Equality	4
2 Knowledge	5
15 Wealth	5
25 Power	6
21 Freedom	9
5 Competition	10
20 Authority	10
26 Collective	10
17 Patriotism	16

Table 26

Modern Chinese History	Times
9 Happiness	0
10 A comfortable life	0
6 Filial piety	1
7 Thrift	1
11 Privacy	1
14 Patience	1
16 Friendship	1
18 Harmony with others	1
27 Face	1
29 Chasity in women	1
13 Trustworthiness	2
19 Love	2
30 Content with one's position	2
8 Family	3
24 Modesty	3
1 Hard-working	4
15 Wealth	4
23 Achievement	4
28 Respect for others	4
4 Self-respect	5
22 Religion	5
3 Courtesy	6
12 Equality	6
25 Power	8
5 Competition	9
21 Freedom	9
26 Collective	9
20 Authority	10
2 Knowledge	11
17 Patriotism	22

Table 27

ALL Compulsory Courses	Times
10 A comfortable life	11
9 Happiness	13
29 Chasity in women	18
27 Face	22
14 Patience	23
18 Harmony with others	23
15 Wealth	25
16 Friendship	25
24 Modesty	25
11 Privacy	28
30 Content with one's position	28
23 Achievement	29
22 Religion	33
6 Filial piety	34
19 Love	35
13 Trustworthiness	38
25 Power	42
7 Thrift	44
8 Family	45
5 Competition	48
4 Self-respect	51
1 Hard-working	53
12 Equality	60
28 Respect for others	63
3 Courtesy	66
21 Freedom	67
20 Authority	68
26 Collective	74
2 Knowledge	80
17 Patriotism	116

Table 28

Teaching and Learning Methods in Compulsory Civic Education Courses	A. Teachers mostly talk, while students mostly take notes.	B. Students can select topics to discuss in class.	C. Speaking of topics discussed in class, students can freely express their views.	D. Teachers provide students with different views on topics discussed in class.	E. Teachers encourage students to express their own views.	F. In discussions, students must accept the teachers' views.	G. Memorizing materials from class or textbooks can help in getting high scores.
MEDIAN of Impression	4.00	4.00	4.00	4.00	4.00	2.00	4.00
MODE of Impression	4.00	4.00	4.00	5.00	4.00	2.00	4.00
MIN of Impression	1.00	1.00	2.00	1.00	2.00	1.00	1.00
MAX of Impression	5.00	5.00	5.00	5.00	5.00	5.00	5.00
AVERAGE of Impression	3.78	3.57	4.16	4.06	4.04	2.59	3.49
MEDIAN of Expectation	3.00	4.00	5.00	5.00	5.00	2.00	3.00
MODE of Expectation	2.00	4.00	5.00	5.00	5.00	1.00	4.00
MIN of Expectation	1.00	1.00	2.00	1.00	2.00	1.00	1.00
MAX of Expectation	5.00	5.00	5.00	5.00	5.00	5.00	5.00
AVERAGE of Expectation	2.90	4.06	4.39	4.47	4.49	2.55	3.13

Table 29

Social Survey and Practice or Academic Research and Innovation	Times
10 A comfortable life	0
22 Religion	0
25 Power	0
6 Filial piety	1
7 Thrift	1
27 Face	1
12 Equality	2
29 Chasity in women	2
4 Self-respect	3
8 Family	3
15 Wealth	3
17 Patriotism	3
21 Freedom	3
9 Happiness	4
11 Privacy	4
16 Friendship	4
18 Harmony with others	4
19 Love	4
24 Modesty	4
30 Content with one's position	4
3 Courtesy	5
20 Authority	6
5 Competition	7
13 Trustworthiness	7
14 Patience	8
1 Hard-working	9
23 Achievement	9
2 Knowledge	10
26 Collective	10
28 Respect for others	14

Table 30

Fieldwork-related Lectures	Times
6 Filial piety	0
7 Thrift	0
8 Family	0
9 Happiness	0
12 Equality	0
13 Trustworthiness	0
15 Wealth	0
16 Friendship	0
19 Love	0
21 Freedom	0
23 Achievement	0
24 Modesty	0
25 Power	0
26 Collective	0
27 Face	0
28 Respect for others	0
29 Chasity in women	0
30 Content with one's position	0
14 Patience	1
18 Harmony with others	1
22 Religion	1
2 Knowledge	2
3 Courtesy	2
4 Self-respect	2
5 Competition	2
10 A comfortable life	2
11 Privacy	2
17 Patriotism	2
20 Authority	3
1 Hard-working	4

Table 31

Military Training	Times
22 Religion	3
23 Achievement	3
24 Modesty	3
27 Face	3
29 Chasity in women	3
6 Filial piety	4
15 Wealth	4
19 Love	4
11 Privacy	5
18 Harmony with others	5
25 Power	5
10 A comfortable life	6
13 Trustworthiness	6
7 Thrift	7
9 Happiness	7
21 Freedom	7
12 Equality	8
2 Knowledge	9
4 Self-respect	9
5 Competition	9
8 Family	9
30 Content with one's position	10
28 Respect for others	11
1 Hard-working	12
14 Patience	12
16 Friendship	13
3 Courtesy	16
20 Authority	17
17 Patriotism	21
26 Collective	21

Table 32

All Experience-based Education	Times
22 Religion	4
27 Face	4
6 Filial piety	5
25 Power	5
29 Chasity in women	5
15 Wealth	7
24 Modesty	7
7 Thrift	8
10 A comfortable life	8
19 Love	8
12 Equality	10
18 Harmony with others	10
21 Freedom	10
9 Happiness	11
11 Privacy	11
8 Family	12
23 Achievement	12
13 Trustworthiness	13
4 Self-respect	14
30 Content with one's position	14
16 Friendship	17
5 Competition	18
2 Knowledge	21
14 Patience	21
3 Courtesy	23
1 Hard-working	25
28 Respect for others	25
17 Patriotism	26
20 Authority	26
26 Collective	31

Table 33

Teaching and Learning Methods in Experience-based Education	A. Relevant theories are well clarified, analyzed and taught together with students' personal practice.	B. Relevant skills are well taught and improved in practice.	C. Relevant theories become easier to understand with the help of personal experience, compared with learning in classroom.	D. The teachers and instructors pay attention to students' instant reflection and they adjust teaching activities accordingly.	E. Students are allowed and encouraged to be innovative and independently thinking in practice.	F. Teachers create opportunities for students to enhance intellectual abilities in questioning, inferring, hypothesizing, problem-solving and other similar abilities.	G. Students are encouraged to communicate and discuss with different kinds of people, such as instructors, tutors and other partners.	H. Students have the chance to learn to work in team and take care of each other.
MEDIAN of Impression	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
MODE of Impression	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
MIN of Impression	1.00	1.00	1.00	1.00	2.00	1.00	1.00	2.00
MAX of Impression	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
AVERAGE of Impression	3.63	3.57	3.86	3.59	3.80	3.51	3.63	4.00
MEDIAN of Expectation	4.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
MODE of Expectation	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
MIN of Expectation	1.00	1.00	1.00	1.00	1.00	1.00	2.00	1.00
Max of Expectation	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
AVERAGE of Expectation	4.24	4.37	4.39	4.33	4.39	4.43	4.53	4.37

Table 34

Students' Enthusiasm in Extracurricular Activities	Have NOT heard of this activity	Have heard of this activity	Percentage of students that have heard of this activity	Have heard of and considered participating in this activity	Percentage of students that have considered participating in this activity	Have heard of and participated in this activity	Percentage of students that have participated in this activity	Average of Impact
1 Natural disaster: voluntary activity or donations in 2008 Wenchuan or 2010 Yushu Earthquake	7	42	85.71%	41	97.62%	30	71.43%	4.00
2 National events: voluntary activity in Beijing 2008 Olympic Games or Paralympic Games	12	37	75.51%	32	86.49%	13	35.14%	4.30
3 Student-led activities: student associations' cultural festivals or students' art festival	9	40	81.63%	32	80.00%	29	72.50%	3.82
4 Voluntary tree-planting	22	27	55.10%	21	77.78%	13	48.15%	3.67
5 University president invites you to public figures' lectures	15	34	69.39%	22	64.71%	18	52.94%	3.67
6 Afternoon tea time with university president	13	36	73.47%	16	44.44%	6	16.67%	3.67
7 Selection of university president's assistant from students	21	28	57.14%	8	28.57%	2	7.14%	3.00

Table 35

Impact of Civic Education on Enhancing Civic Awareness		MIN	MAX	MODE	MEDIAN	AVERAGE	RANK of AVERAGE
1	Due to civic education at the university, I have realized the necessity of being engaged in social activities.	2	5	4	4	3.88	6
2	Due to civic education at the university, I feel I need to and want to be engaged in society.	2	5	4	4	4.10	3
3	Due to civic education at the university, I have become more interested in social, national and global issues.	1	5	4	4	3.77	7
4	Due to civic education at the university, I have gained a deeper understanding of personal issues, so that I have become more confident in taking action to solve personal problems.	2	5	4	4	3.64	9
5	Due to civic education at the university, I have gained a deeper understanding of local and national issues, so that I have become more confident in taking action to solve social problems.	1	5	4	4	3.75	8
6	Due to civic education at the university, I have gained a deeper understanding of global issues, so that I have become more confident in analyzing, understanding and even solving current international problems.	1	5	4	4	3.56	10
7	Due to civic education at the university, I have learnt how to protect the culture of my country in addition to respecting other cultures and living with diversity.	1	5	4	4	4.00	5
8	Due to civic education at the university, I have become more proud of my Chinese national identity, so that I am willing to present China to foreigners.	1	5	4	4	4.10	3
9	Due to civic education at the university, I understand the importance of preventing other countries from interfering with my country's policy and traditional cultures.	2	5	5	4	4.23	1
10	Due to civic education at the university, I have gained a deeper understanding of China as a significant country in the world which can not be ignored by other countries.	1	5	4	4	4.17	2

Table 36