

## A Mediation Model of Giving Advice Intention across Two Cultures

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**Abstract:** This study examines how belief-based attitudes and subjective norms mediate the influence of individualism and collectivism on intentions of giving advice. American ( $n = 173$ ) and Chinese college students ( $n = 269$ ) first completed measures of individualism-collectivism, belief-based measures of attitudes and subjective norms of giving advice, and later completed measures of behavioral intentions of giving advice. Results revealed that belief-based attitudes and subjective norms mediated the influence of individualism and collectivism on intentions of giving advice regardless of national culture. Further, there were similarities as well as noteworthy cultural differences with respect to the ratings of individualism, collectivism, attitudes, subjective norms, and intentions of giving advice between Americans and Chinese. An integrated model of individualism-collectivism, attitudes, and subjective norms demonstrated stronger power to capture fine variations in intentions of giving advice within and across cultures.

**Keywords:** Individualism, collectivism, belief, attitude, subjective norm, behavioral intention of giving advice

### 1. Introduction

Among extant research on cultural variations in giving advice or providing problem-focused support of which advice is a component (e.g., Burleson & Mortensen, 2003; Burleson, Liu, Liu & Mortensen, 2006; Chentsova-Dutton & Vaughn, 2012; Goldsmith & Fitch, 1997), national culture or cultural values (e.g., individualism-collectivism) have been used to explain the variations in giving advice or problem-focused support. Using nation to represent culture is sometimes problematic. Nations are political units, which rarely coincide with cultural units and most nations comprise many diverse cultures. Hence, using citizenship as a proxy for sampling culture is not appropriate (Fiske, 2002). On the other hand, cultural values transcend specific situations, are not function specific, and can be activated in a variety of situations such as conflict or social support. These limitations weaken the explanatory power of national culture or cultural values of individualism and collectivism. Thus, it is important to find relevant mediating variables to understand *what* it is in culture that accounts for a larger amount of variance regarding giving advice.

Feng (2015) found that the Theory of Reasoned Action (TRA), (Fishbein & Ajzen, 1975) explained a good amount of variance in giving advice behavioral intentions in the American

and Chinese samples. The TRA provides an alternative framework by focusing on beliefs about giving advice to account for cultural variations in advice giving. The percentage of the variance explained seems bigger than the percentage of the variance explained in Burleson and Mortenson's (2003) study which used the individualism and collectivism framework to predict and explain coping behaviors.

However, it remains a question whether belief-based attitudes and subjective norms are indeed better predictors of giving advice intentions. There is no existing research testing an integrated model of individualism-collectivism, belief-based attitudes and subjective norms of giving advice, and intentions of giving advice. To fill this gap, in this study, we propose a mediation model of individualism-collectivism, attitudes, subjective norms, and intentions of giving advice. Specifically, this study examines (a) how belief-based attitudes and subjective norms mediate the influence of individualism and collectivism on the intentions of giving advice for all participants, American participants, and Chinese participants, and (b) how Americans and Chinese are similar and different in their ratings on individualism-collectivism, attitudes, subjective norms, and intentions of giving advice. In building the rationale for this research, we first define giving advice, document cultural variations in giving advice, assess how the individualism-collectivism framework and belief-based attitudes and perceived subjective norms of giving advice account for those cultural variations, then propose a structural mediation model of individualism-collectivism, belief-based attitudes and subjective norms, and behavioral intentions of giving advice.

## **2. Literature Review**

### **2.1. Defining Giving Advice**

We define advice as messages recommending certain course of (in)action to solve a support seeker's problem. Specifically, messages regarding giving advice on how to solve a problem are statements that include facework supporting the distressed person's face, provide possible ways of responding to a problematic situation, explain why the advised action is useful and feasible, and address possible limitations of the advised action. Among a variety of perspectives of studying advice, research exploring culture and advice or problem-focused support provides evidence for variations in giving advice as a function of culture.

### **2.2. Cultural Variations in Giving Advice**

Culture is an important source of variability in the meanings of giving advice. In Western cultures, giving advice has been found to be a common response to a close relationship partner's disclosure of a problem (Cutrona & Suhr, 1994), yet advice is not always appreciated and it is more often mentioned as an example of an unhelpful attempt at support (e.g., Dunkel-Schetter, Blasband, Feinsterin & Herbert, 1992). Emerging account from the literature demonstrates that giving advice faces the dilemma of being helpful and being intrusive. From the linguistic perspective, Brown and Levinson's (1987) politeness theory places "advice" among those face threatening speech acts that threaten the negative face (i.e., wants of freedom and autonomy)

of the addressee. Leech (1983) similarly regards advice as violating politeness rules because a speaker's superiority in knowledge, experience or judgment to the hearer is taken for granted in advice-giving. From the cultural psychological perspective, research distinguishes the concepts of independent self and interdependent self (Markus & Kitayama, 1991). In Western cultures, the independent view of the self is prevailing, which highlights autonomy, independence, and competence of the individual. Within this cultural context, advice could generate tension between the desire to share information and to help and concerns about threatening the recipient's independence and autonomy (Goldsmith, 2004; Wilson, Aleman & Leatham, 1998).

The prevailing interdependent view of self in collectivistic cultures holds that the self is primarily a relational entity interdependent with others (Markus & Kitayama, 1991). Within this cultural context, advice could be less problematic because involvement in the lives of others is valued. The advice giver sometimes feels obligated to do so when observing a problem from a relational other.

Most existing research about culture and advice use the individualism and collectivism theoretical framework<sup>1</sup> to predict and explain differences in advice giving. Individualism-collectivism (Hofstede, 1991) is the most often used construct to describe, predict, and explain social behavioral differences between national cultures. Different nations are often characterized as being predominantly individualistic or collectivistic; for instance, the U.S. is typically categorized as an individualistic culture where autonomy and independence are emphasized whereas China is normally categorized as a collectivistic culture where relational harmony and conformity to group norms are emphasized (Markus & Kitayama, 1991; Schwartz, 1990).

Despite the reasonable accounts on cultural variations regarding advice giving, Burleson and Mortenson (2003) found that individualism and collectivism explained only a small percentage of difference in the evaluations of comforting message (4.3%) and coping behavior (3.3%). It is not surprising that the explanatory power of individualism-collectivism is limited.

In an effort to go beyond this limitation, Feng (2015) proposed a belief-based framework which focuses on *beliefs* about giving advice to account for cultural variations in giving advice intentions. Feng (2015) argued that individualism-collectivism is relatively more general compared to beliefs which are able to focus on specific situations. Thus, beliefs of giving advice should relate to intentions of giving advice or action of giving advice in a closer manner than individualism-collectivism. Feng (2015) assumed a *belief* framework specified in the Theory of Reasoned Action (Fishbein & Ajzen, 1975).

Feng (2015) found the belief-based attitudes and subjective norms explained 14% of the variance of giving advice behavioral intentions in the American sample and 25% of the variance of giving advice behavioral intentions in the Chinese sample. More specifically, attitudes significantly predicted behavioral intentions of giving advice for the American sample but attitudes did not significantly predict intentions of giving advice for the Chinese sample. On the other hand, subjective norms significantly predicted the intentions of giving advice for the Chinese sample; however, subjective norms of giving advice did not significantly predict

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<sup>1</sup> The social support literature uses the terms individualism and collectivism which are measured at the individual level using independent and interdependent self construal scales. The majority of existing cross-cultural research on supportive communication has focused on comparison of Americans and Chinese.

intentions of giving advice for the American sample.

Observing the numbers in the two studies of Feng (2015) and Burleson and Mortenson (2003), it seems that the percentage of variance explained in giving advice intentions by belief-based attitudes and subjective norms is more than the percentage of variance explained in coping behaviors by individualism-collectivism. However, we are not able to make a conclusion that belief-based attitudes and subjective norms are indeed better predictors than individualism-collectivism. First, we have identified virtually no study focusing on comparing the explanatory power of individualism-collectivism and beliefs-based attitudes and subjective norms. Second, recent research suggests a structural model connecting culture, values, beliefs, and behaviors (Burleson & Mortenson, 2003; Feng & Wilson, 2012; Nisbett, 2003). The cultural environment, both physical and social, shapes perceptual processes of which culture values and beliefs are major portions. Culture apparently exerts influence on values and beliefs, with beliefs having a proximal influence on behaviors and values having a relatively distant influence through the mediation of beliefs. With this reasoning, rather than comparing the predicting power of individualism-collectivism and belief-based attitudes and subjective norms, it would be more reasonable to put all constructs in an integrated mediation model with the expectation that this integrated model would do a better predicting and explaining work than any of them independently. Thus, in this study, within the context of giving advice, we are proposing a mediation model of individualism-collectivism, belief-based attitudes and subjective norms, and intentions of giving advice (see Figure 1).

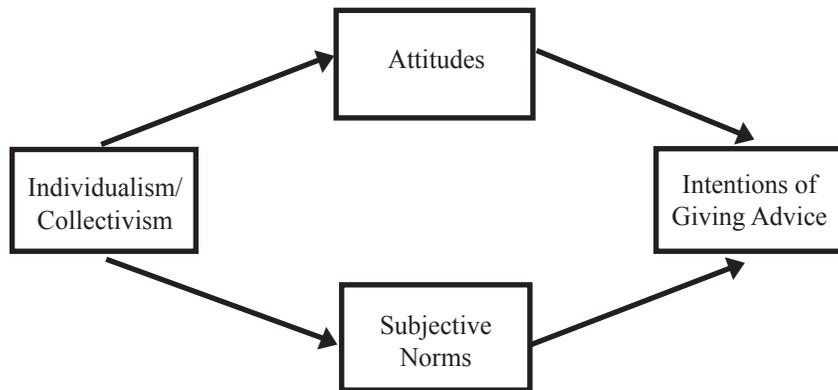


Figure 1. A Cultural Mediation Model of Individualism-Collectivism, Attitudes, Subjective Norms, and Intentions of Giving Advice

As Hayes (2013) suggests, the mediation model has the capacity to (a) estimate the total effects (i.e., sum of direct and indirect effect) of individualism and collectivism on intentions of giving advice, (b) the direct effects of individualism and collectivism on intentions of giving advice with attitudes and subjective norms being held constant, and (c) the indirect effects (i.e., mediation effects) — how individualism and collectivism influence intentions of giving advice through attitudes and subjective norms. Hence, a set of hypotheses is proposed on the indirect

mediation effects (H1 and H2) and direct effects (H3 and H4) of individualism and collectivism on intentions of giving advice regardless of national culture origin:

H1a: Attitudes will mediate the influence of individualism on the intentions of giving advice.

H1b: Subjective norms will mediate the influence of individualism on the intentions of giving advice.

H2a: Attitudes will mediate the influence of collectivism on the intentions of giving advice.

H2b: Subjective norms will mediate the influence of collectivism on the intentions of giving advice.

H3: Individualism will directly influence the intentions of giving advice with attitudes and subjective norms of giving advice being held constant.

H4: Collectivism will directly influence the intentions of giving advice with attitudes and subjective norms of giving advice being held constant.

### **2.3. Cultural Influences on Individualism, Collectivism, Attitudes, Subjective Norms, and Behavioral Intentions**

Besides looking at the mediation effects of attitudes and subjective norms on the influence of individualism and collectivism on intentions of giving advice within and across cultures, we also examine how national culture affects ratings of individualism, collectivism, attitudes, subjective norms, and intentions of giving advice.

Some extant literature has categorized Americans and Chinese into cultural groups by using the culture-level dimensions of individualism-collectivism. In cross-cultural comparisons, assuming value orientations based on country of origin does not provide much *empirical* evidence to explain why observed cultural differences exist. To empirically assess the mechanisms through which culture might influence intentions of giving advice, it is necessary to measure individualism-collectivism at an individual level. Doing so allows us to empirically confirm whether Americans and Chinese differ on the culturally inspired construct of individualism-collectivism. Accordingly, we propose the following hypothesis:

H5: Americans will rate individualism higher than will Chinese and Chinese will rate Collectivism higher than will Americans.

Regarding cultural impact on attitudes favorability, perceived subjective norms, and intentions of giving advice, we are re-testing hypotheses in Feng (2015) and examining whether there are variations in results between the two data sets.

For giving advice attitudes, Americans have a relatively stronger concern with threatening the advice receivers' autonomy and independence, whereas Chinese may associate giving advice more with obligation, involvement, and care. This has been supported by empirical research from the advice giver's perspective (Feng, 2015) and the advice recipient's viewpoint (Xu & Burleson, 2001). Accordingly, we expect that Chinese would hold more favorable

attitudes toward giving advice. Hence, the following hypothesis is proposed:

H6: Chinese will hold more favorable attitudes toward giving advice than will Americans.

With respect to subjective norms, as stated earlier, compared with Americans, for Chinese, actively helping a relational partner solve problems is more associated with the social meanings of fulfilling obligations and maintaining relationships (Potter, 1988). Hence, H7 is proposed:

H7: Chinese will report stronger subjective norms to give advice on how to fix a problem than will Americans.

Behavioral intention represents a person's motivation in the sense of being that person's conscious plan or decision to exert effort to perform a behavior. And a goal is a cognitive representation of the end state of a hope to achieve. Intention and goal therefore both relate to plans of doing something. Earlier findings indicated that Chinese regarded problem management goals as more important than did Americans (Burlison & Mortenson, 2003). Based on this, it is reasonable to propose the following hypothesis:

H8: Chinese will hold stronger intentions of giving advice on how to fix a problem than will Americans.

### 3. Methodology

#### 3.1. Participants and Procedures

Undergraduate students from a mid-sized Midwestern university in the U. S. ( $N = 173$ ; 60.1% females; age:  $M = 20.24$ ,  $SD = 2.05$ ) and undergraduate students from a large university in northern China ( $N = 269$ ; 77.5% females; age:  $M = 18.73$ ,  $SD = .79$ ) participated in this study.

The majority of the American participants were European Americans/Caucasians ( $N = 150$ , 89.3%) but the sample also included a small percentage of Asian Americans ( $N = 7$ , 4.2%), Latino(a)/Hispanic Americans ( $N = 3$ , 1.8%), and African Americans ( $N = 6$ , 3.6%), along with 1.2% ( $N = 2$ ) missing data. All Chinese participants were Chinese residents.

Participants were given individualism-collectivism measures and belief-based measures of attitudes and subjective norms first; two weeks later, the same group of participants were given a giving advice intention questionnaire. American participants used the English version of the questionnaire and Chinese participants used the Chinese version. To ensure accuracy and appropriateness in translation, the Chinese version of the materials was back-translated into English by two bilingual Chinese graduate students who were proficient in both languages and had professional experience translating between the two languages. Another two bilingual Chinese graduate students did cross-examination of the two sets of translation. They first took careful reading of the original English materials and the translated Chinese materials; and then they read the translated Chinese and back-translated English materials. Some minor revisions

were made based on the examination. Overall, this cross-examination indicated that the Chinese version of the questionnaires and related materials was appropriate. American participants received extra credit for their participation. Chinese participants were given a small token of appreciation (a pen) for their participation.

### 3.2. Measures

#### 3.2.1. Individualism-collectivism

Participants' individual level individualism value orientations were measured with a simplified version of Leung and Kim's (1997) self-construal scale. This simplified scale focuses on conception of the self as independent from others. Specifically, five items were identified to assess independent self-construal ("My personal identity, independent from others, is important to me," "I prefer to be self-reliant rather than dependent on others," "I act as a unique person, separate from others," "It is important for me to act as an independent person," and "I enjoy being unique and different from others"). They are Likert-style items on a 7-point scale (1 = *strongly disagree*, 7 = *strongly agree*). The use of the five items reflects an effort to make the self-construal measure a uni-dimensional scale. This scale of individualism exhibited acceptable internal consistency ( $\alpha = .74$  for Americans,  $.60$  for Chinese, and  $.67$  for all participants).

Collectivism was measured with six Likert-style items on a 7-point scale (1 = *strongly disagree*, 7 = *strongly agree*) with target as friends. Hui (1988) argues that theoretically different collectivism are possible. An individual may be very collectivist with regard to friends but independent from the family. Another person may be most concerned with family and disregard people outside the family. Therefore, it is helpful and necessary to distinguish among different kinds of collectivism on the basis of the targets of interpersonal concern. Hui (1988) identified six valid groups: spouse, parents, friends, kin, family, and neighbors. Our study is situated in the context of giving advice to a friend when he or she is experiencing a problem. Thus, we chose to use Hui's friend collectivism scale. Example items are: *My good friends and I agree on the best places to shop; To go on a trip with friends makes one less free and mobile. As a result, there is less fun.* The scale of friend individualism-collectivism exhibited acceptable internal consistency ( $\alpha = .60$  for Americans,  $.66$  for Chinese, and  $.62$  for all participants).

The salient behavioral belief outcomes and referents from a previous pilot study were used in developing measures of attitudes and subjective norms of giving advice (Feng, 2015). Belief composite measures of attitudes and subjective norms were formulated in general conformance to the measurement methods that have been introduced by Ajzen (2002).

#### 3.2.2. Behavioral Belief Outcomes

Belief outcomes of giving advice were measured with fourteen Likert-style items on a 7-point scale (1 = *extremely unlikely*, 7 = *extremely likely*). Among the fourteen outcome items, there were eleven positive outcome and three negative outcome items. An example of a positive outcome is "*When a person I care about is upset, giving advice to that person on how to cope with his/her problem can make him/her feel more in control.*" An example of a negative

outcome is “*When a person I care about is upset, giving advice about the problem may make that person feel defensive and angry with me.*”

### 3.2.3. Outcome Evaluations

The evaluative component corresponding to each of the salient belief outcomes was measured with fourteen Likert-style items on a 7-point scale (1 = *extremely bad*, 7 = *extremely good*). Among the fourteen outcome evaluation items, there were eleven positive outcome evaluation items and three negative outcome evaluation items. An example of positive outcome evaluation is “*When a person I care about is upset, making that person feel more in control is: extremely bad: 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good.*” An example of negative outcome evaluation is “*When a person I care about is upset, making that person feel defensive and be angry at me is: extremely bad: 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good.*”

### 3.2.4. Attitudes

Attitudes toward performing giving advice were obtained from the sum of the products of behavioral belief outcome values and outcome evaluation values as specified in the formula:  $A_B = \sum b_i e_i$ . When calculating attitude scores, the unipolar scoring system (i.e., 1 to 7) for behavioral belief outcome items and their corresponding outcome evaluations items were transformed into a bipolar scoring system of -3 to +3 (i.e., -3, -2, -1, 0, 1, 2, 3). The transformation was done by subtracting 4 from the original score. For example, if a participant’s original score for one behavioral belief item was 5, then the transformed score would be 1. This score transformation allowed positive attitudes to be based on strong belief in positive outcomes of the action or strong disbelief in negative outcomes of the action. Thus, the possible range for product scores for a single belief went from -9 to 9 (Fishbein & Ajzen, 1975). After obtaining product scores<sup>2</sup> for attitudes, we conducted a reliability analysis of the attitude scale. The scale of attitudes exhibited acceptable internal consistency ( $\alpha = .84$  for Americans, .83 for Chinese, and .83 for all participants).

### 3.2.5. Normative Beliefs

Normative beliefs were measured with four Likert-style items on a 7-point scale (1 = *extremely unlikely*, 7 = *extremely likely*). Participants were asked to indicate the likelihood that each referent (e.g., parents, close friends) would think they should give advice to the person on how to solve his/her problem. Higher numbers indicate stronger normative beliefs. A sample

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<sup>2</sup> Although one wouldn’t expect the likelihood judgments to be internally consistent (a person could view some outcomes as likely and others as unlikely), one would expect the product terms to be internally consistent. For example, someone with a very positive overall attitude views most positive outcomes as likely and most negative outcomes as unlikely. Thus, they will have large product scores for most items compared to someone with a very negative overall attitude. That is why product terms are used.

normative belief item is “*When someone I care about is feeling down, my close friends would think that I should tell that person on how to fix the problem.*”

### 3.2.6. Motivation to Comply

Motivation to comply with referents about giving advice was measured with four Likert-style items on a 7-point scale (1 = *not at all*, 7 = *very much*). Participants were asked to indicate how much they want to do what the referents think they should do. Higher numbers indicate stronger motivation to comply. An example of the motivation to comply items is “*When a person you care about is upset, how much do you care about what your close friends think you should do?*”

### 3.2.7. Subjective Norm

Subjective norm scores on giving advice were obtained from the sum of the products of normative beliefs values and motivation to comply values as specified in the formula:  $SN = \sum nb_i mc_i$ . When calculating subjective norm scores, the unipolar scoring system (i.e., 1 to 7) of normative belief items was transformed into a bipolar scoring system of -3 to +3 to allow strong normative pressure to be based on either strong desire to comply with normative referents or strong desire not to comply with discouragement from normative referents (e.g., reactance). The operation of the transformation was the same as behavioral belief scores described above. However, motivation to comply remained on the original scale from 1 to 7. According to Ajzen and Fishbein (1980), one’s motivation can hardly be understood as negative. Thus, product terms for a single normative belief could range from -21 to +21. The scale of subjective norms showed excellent internal consistency ( $\alpha = .82$  for Americans, .79 for Chinese, and .80 for all participants).

### 3.2.8. Behavioral Intentions

Intention of giving advice was measured with twelve Likert-style items on a 7-point scale (1 = *very unlikely*, 7 = *very likely*). Specifically, behavioral intentions of giving advice were measured by twelve messages that could be delivered in three different scenarios. One reason for making this choice was to avoid measuring behavioral intentions in abstraction from context. Whether someone “intends” to give advice depends — in part — on how the advice would be given.

The three scenarios of upsetting situations involved finding out that a close same-sex friend has: (a) done poorly on an exam, (b) just learned that his/her romantic partner has been unfaithful, and (c) learned that his/her parents don’t support his/her choice of taking creative writing as an academic major. The scenarios were selected or composed to ensure they happen relatively frequently in both cultures. The failed exam and unfaithful partner situations were adopted (Burlison & Mortenson, 2003). They were slightly modified to fit the current study. The family conflict situation was developed for this study. Twelve messages with four under each scenario were composed or adopted from previous research with modification. Participants were asked to indicate the likelihood of saying four specific messages under each of the three scenarios. For example, under the failed exam scenario, one of the giving advice messages is:

Anyone can mess up on an exam. Have you thought about talking with the professor? You know, the professor is the best person to help you figure out what you need to do in order to do well on the next exam. Our professor seems helpful so you should be able to talk to her. Talking to the professor might be a little embarrassing, but it won't do you any harm, and at least she'll know that you take her class seriously.

These scenarios and messages were tested to be valid (Feng, 2015). Principle axis factory analysis was conducted for all participants in this study. One giving advice intention item from the family conflict scenario was dropped and another item from the unfaithful partner scenario was dropped because of low factor scores. A total of 10 items of giving advice intention were retained for further data analysis. The scale of giving advice intentions showed acceptable internal consistency ( $\alpha = .84$  for Americans,  $.78$  for Chinese, and  $.79$  for all participants).

Table 1 presents means and standard deviations for all variables in this study.

Table 1. Means and Standard Deviations for Independent and Dependent Variables

	All Participants		American Participants		Chinese Participants	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Friend Collectivism	4.99	.94	5.01	.83	4.99	1.01
Individualism	5.41	.996	5.88	.77	5.095	1.00
Attitudes	33.83	26.43	28.24	24.59	37.45	27.00
Subjective Norms	25.65	23.42	21.34	21.67	28.44	24.24
Behavioral Intentions	4.95	.897	4.87	.93	5.00	.88

#### 4. Results

The findings are presented in three segments. First, a mediation model of individualism, attitudes, subjective norms, and giving advice intentions is presented across all participants, Americans and Chinese. Second, a mediation model of collectivism, attitudes, subjective norms, and giving advice intentions is presented across all participants, Americans, and Chinese. Third, cultural influences on ratings of individualism, collectivism, attitudes, perceived subjective norms, and intentions of giving advice are presented. Correlations among the variables tested in the mediation models are featured in Tables 2 and 3.

Table 2. Correlations among Independent and Dependent Variables for all Participants

<i>Variables</i>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1. Individualism</b>	1.00				
<b>2. Friend Collectivism</b>	-.103*	1.00			
<b>3. Attitudes</b>	.135**	.262**	1.00		
<b>4. Subjective Norms</b>	.115*	.280**	.565**	1.00	
<b>5. Behavioral Intentions</b>	.142**	.123*	.256**	.231**	1.00

Note: \* $p < 0.10$ , \*\* $p < 0.05$ , \*\*\* $p < 0.01$

Table 3. Correlations among Independent and Dependent Variables for Americans and Chinese Participants

<i>Variables</i>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1. Individualism</b>	1.00	-.105	.178**	.232**	.131*
<b>2. Friend Collectivism</b>	-.155*	1.00	.329**	.283**	.135*
<b>3. Attitudes</b>	.285**	.135	1.00	.557**	.188**
<b>4. Subjective Norms</b>	.087	.291**	.548**	1.00	.196**
<b>5. Behavioral Intentions</b>	.269**	.094	.355**	.276**	1.00

Note: \* $p < 0.10$ , \*\* $p < 0.05$ , \*\*\* $p < 0.01$

Correlation coefficients above the diagonal represent Chinese participants, and coefficients below the diagonal represent American participants.

**4.1. The Mediation Model of Individualism, Attitudes, Subjective Norms, and Giving Advice Intentions**

To test our hypotheses, we followed Hayes’ (2013) methods for testing mediation models using his PROCESS analysis. Based on Hayes’ prescriptions, our conceptual diagram translates into a set of three questions because there are three consequent variables in the model ( $M_1$ ,  $M_2$  and  $Y$ ).

$$M_1 = i_{M1} + a_1X + e_{M1} \tag{1}$$

$$M_2 = i_{M2} + a_2X + e_{M2} \tag{2}$$

$$Y = i_Y + c'X + b_1M_1 + b_2M_2 + e_Y \tag{3}$$

Where  $i_{M1}$ ,  $i_{M2}$  and  $i_Y$  are constants,  $X$  is individualism,  $Y$  is intentions of giving advice,  $M_1$  is the mediator of attitudes, and  $M_2$  is the other mediator — subjective norms. The PROCESS analysis is able to estimate the mediation effects, and yields estimates of the total effect of  $X$  on  $Y$ , direct effect of  $X$  on  $Y$  with the mediation variables of attitudes and subjective norms being controlled in the model, and indirect effects of  $X$  on  $Y$  through the mediators of attitudes and subjective norms. Table 4 shows the results of the PROCESS analysis for the effects of individualism on intentions of giving advice.

Table 4. Total Effect, Direct, and Indirect Effects of Individualism on Giving Advice Intentions

<b>Total Effects of Individualism on Giving Advice Intentions</b>						
	<i>Effect</i>	<i>SE</i>	<i>t</i>	<i>p</i>	<i>LLCI</i>	<i>ULCI</i>
<b>All participants</b>	.132	.045	2.938	.004	.044	.220
<b>Americans</b>	.332	.092	3.606	.000	.150	.514
<b>Chinese</b>	.115	.057	2.030	.044	.003	.227

<b>Direct Effects of Individualism on Giving Advice Intentions</b>						
	<i>Effect</i>	<i>SE</i>	<i>t</i>	<i>p</i>	<i>LLCI</i>	<i>ULCI</i>
<b>All participants</b>	.098	.044	2.228	.026	.012	.184
<b>Americans</b>	.250	.092	2.704	.008	.067	.432
<b>Chinese</b>	.073	.058	1.277	.203	-.0399	.187
<b>Indirect Effects of Individualism on Giving Advice Intentions</b>						
<i>Mediator: Attitudes</i>						
	<i>Effect</i>	<i>Boot SE</i>	<i>Boot LLCI</i>	<i>Boot ULCI</i>		
<b>All participants</b>	.021	.012	.003	.053		
<b>Americans</b>	.067	.037	.011	.158		
<b>Chinese</b>	.018	.016	-.004	.061		
<i>Mediator: Subjective Norms</i>						
	<i>Effect</i>	<i>Boot SE</i>	<i>Boot LLCI</i>	<i>Boot ULCI</i>		
<b>All participants</b>	.013	.010	.0002	.040		
<b>Americans</b>	.015	.019	-.008	.071		
<b>Chinese</b>	.024	.021	-.009	.076		

*Total Effect.* The total effect of  $X$  on  $Y$  is the sum of the direct effect of  $X$  on  $Y$  by controlling the mediator of  $M$  and the indirect effect of  $X$  on  $Y$  through the mediator of  $M$ . The total effect of individualism on intention of giving advice for all participants across the two cultures is statistically different from zero ( $b = .132, p = .004$ ). The total effect of individualism on intention of giving advice for Americans is also statistically different from zero ( $b = .332, p = .000$ ). And the total effect of individualism on intention of giving advice for Chinese is statistically different from zero as well ( $b = .115, p = .044$ ). In sum, the mediation model explained 9.03% of the variance in giving advice intentions for all participants, 16.26% of the variance in giving advice intentions for American participants, and 5.66% of the variance for Chinese participants.

*Direct Effect.* The direct effect is the effect of  $X$  on  $Y$  controlling for  $M$ . The direct effect of individualism on the intentions of giving advice for all participants is statistically different from zero ( $b = .098, p = .026$ ). The direct effect of individualism on the intentions of giving advice for Americans is statistically different from zero ( $b = .250, p = .008$ ). However, the direct effect of individualism on the intentions of giving advice for Chinese is not statistically different from zero ( $b = .073, p = .203$ ). Therefore, H3 which predicted that individualism would directly influence intentions of giving advice with attitudes and subjective norms being held constant was partially supported.

*Indirect Effect.* The indirect effect is the difference between the total effect of  $X$  on  $Y$  and the effect of  $X$  on  $Y$  controlling for  $M$ , the direct effect (Hayes, 2013). The indirect effect of individualism on giving advice intentions through attitudes and subjective norms is calculated

as products of estimates of effects assumed to be causal, one effect of individualism on attitudes and subjective norms, and another effect of attitudes/subjective norms on giving advice intentions. Specifically, the indirect effect of individualism on giving advice intentions through attitudes is  $(a_1b_1)$ , whereas the indirect effect of individualism on giving advice intentions through subjective norms is  $(a_2b_2)$ .

The mediation effect of attitudes on the relationship between individualism and giving advice intentions is significant for all participants ( $b = .021$ , *Boot LLCI* = .003 and *Boot ULCI* = .053) and for Americans ( $b = .067$ , *Boot LLCI* = .003 and *Boot ULCI* = .053). However attitudes did not mediate the influence of individualism on intentions of giving advice for Chinese participants ( $b = .018$ , *Boot LLCI* = -.004 and *Boot ULCI* = .061). Hence, H1a which predicted attitudes would mediate the influence of Individualism on intentions of giving advice was partially supported. Subjective norms significantly mediate the relationship between Individualism and the intentions of giving advice for all participants ( $b = .013$ , *Boot LLCI* = .0002 and *Boot ULCI* = .0402) but not for Americans ( $b = .015$ , *Boot LLCI* = -.008 and *Boot ULCI* = .071) or Chinese ( $b = .024$ , *Boot LLCI* = -.009 and *Boot ULCI* = .076) respectively. Thus, H1b which predicted that subjective norms would mediate the influence of Individualism on intentions of giving advice was partially supported.

**4.2. The Mediation Model of Collectivism, Attitudes, Subjective Norms, and Giving Advice Intentions**

To test our hypotheses on the mediation model of collectivism, attitudes, subjective norms, and giving advice intentions, we also used Hayes’ PROCESS analysis. Based on Hayes’ prescriptions, the three consequent variables in our conceptual model are represented as:

$$M_1 = i_{M1} + a_1X + e_{M1} \tag{1}$$

$$M_2 = i_{M2} + a_2X + e_{M2} \tag{2}$$

$$Y = i_Y + c'X + b_1M_1 + b_2M_2 + e_Y \tag{3}$$

Where  $i_{M1}$ ,  $i_{M2}$ , and  $i_Y$  are constants,  $X$  is collectivism,  $Y$  is intentions of giving advice,  $M_1$  is the mediator of attitudes, and  $M_2$  is the other mediator — subjective norms. Table 5 shows the results of the PROCESS analysis for the effects of collectivism on intentions of giving advice.

Table 5. Total Effect, Direct and Indirect Effects of Collectivism on Giving Advice Intentions

Total Effects of Collectivism on Giving Advice Intentions						
	<i>Effect</i>	<i>SE</i>	<i>t</i>	<i>p</i>	<i>LLCI</i>	<i>ULCI</i>
<b>All participants</b>	.102	.048	2.124	.034	.008	.195
<b>Americans</b>	.087	.089	.982	.328	-.088	.262
<b>Chinese</b>	.102	.057	1.805	.072	-.009	.214

<b>Direct Effects of Collectivism on Giving Advice Intentions</b>						
	<i>Effect</i>	<i>SE</i>	<i>t</i>	<i>p</i>	<i>LLCI</i>	<i>ULCI</i>
<b>All participants</b>	.025	.049	.510	.611	-.071	.120
<b>Americans</b>	.006	.088	.063	.950	-.169	.180
<b>Chinese</b>	.042	.060	.705	.481	-.075	.159
<b>Indirect Effects of Collectivism on Giving Advice Intentions</b>						
<i>Mediator: Attitudes</i>						
	<i>Effect</i>	<i>Boot SE</i>	<i>BBoot LLCI</i>	<i>Boot ULCI</i>		
<b>All participants</b>	.045	.018	.016	.088		
<b>Americans</b>	.040	.027	-.001	.109		
<b>Chinese</b>	.030	.025	-.013	.086		
<i>Mediator: Subjective Norms</i>						
	<i>Effect</i>	<i>Boot SE</i>	<i>Boot LLCI</i>	<i>Boot ULCI</i>		
<b>All participants</b>	.032	.018	.001	.074		
<b>Americans</b>	.042	.029	-.005	.113		
<b>Chinese</b>	.030	.024	-.009	.086		

*Total Effect.* The total effect of friend collectivism on intention of giving advice for all participants across the two cultures is statistically different from zero ( $b = .102, p = .034$ ). The total effect of friend collectivism on intention of giving advice for Americans is not statistically different from zero ( $b = .087, p = .328$ ). And the total effect of friend collectivism on intention of giving advice for Chinese is *marginally* significant ( $b = .102, p = .072$ ). In sum, the mediation model explained 7.48% of the variance in giving advice intentions for all participants, 11.40% of the variance in giving advice intentions for American participants, and 5.01% of the variance for Chinese participants.

*Direct Effect.* The direct effect of friend collectivism on the intentions of giving advice is not statistically different from zero for all participants ( $b = .025, p = .611$ ), Americans ( $b = .006, p = .950$ ), and Chinese ( $b = .042, p = .481$ ). H4 which predicted that collectivism would directly influence intentions of giving advice with attitudes and subjective norms being held constant was not supported.

*Indirect Effect.* The indirect effect of collectivism on giving advice intentions through attitudes and subjective norms is calculated as products of estimates of effects assumed to be causal, one effect of friend collectivism on attitudes and subjective norms, and another effect of attitudes/subjective norms on giving advice intentions. Specifically, the indirect effect of collectivism on giving advice intentions through attitudes is ( $a_1b_1$ ), whereas the indirect effect of collectivism on giving advice intentions through subjective norms is ( $a_2b_2$ ).

The mediation effect of attitudes on the relationship between collectivism and giving advice intentions is significant for all participants ( $b = .045$ ,  $Boot\ LLCI = .016$  and  $Boot\ ULCI = .088$ ). However, the mediation effect of attitudes on the relationship between collectivism and giving advice intentions is not significant for Americans ( $b = .040$ ,  $Boot\ LLCI = -.001$  and  $Boot\ ULCI = .109$ ) and Chinese participants ( $b = .030$ ,  $Boot\ LLCI = -.013$  and  $Boot\ ULCI = .086$ ). Thus, H2a which predicted that attitudes would mediate the influence of collectivism on intentions of giving advice was partially supported.

Subjective norms significantly mediate the relationship between friend collectivism and the intentions of giving advice for all participants ( $b = .032$ ,  $Boot\ LLCI = .0014$  and  $Boot\ ULCI = .0744$ ) but not for American participants ( $b = .042$ ,  $Boot\ LLCI = -.013$  and  $Boot\ ULCI = .086$ ) and Chinese participants ( $b = .030$ ,  $Boot\ LLCI = -.005$  and  $Boot\ ULCI = .113$ ). Hence, H2b which predicted that attitudes would mediate the influence of collectivism on intentions of giving advice was partially supported.

#### **4.3. Cultural Variations in Individualism, Collectivism, Attitudes, Subjective Norms, and Intentions**

H5, H6, H7, and H8 predicted national cultural variations in ratings of individualism, collectivism, attitudes, subjective norms, and intentions of giving advice. To answer H5, H6, H7, and H8, we conducted a series of independent samples *t*-tests. The dependent variables were individualism, friend collectivism, attitudes, subjective norms, and behavioral intentions; the independent variable was national culture.

Results revealed that Americans and Chinese were significantly different in their levels of individualism,  $t = 8.70$ ,  $df = 430$ ,  $p < .001$ ,  $d = 0.90$ ; Specifically, Americans demonstrated a higher level of individualism. However, Americans and Chinese were not significantly different with regard to friend collectivism,  $t = .203$ ,  $df = 430$ ,  $p = .839$ . Thus, H5 which predicted Americans would report higher individualism than would Chinese and Chinese would report higher collectivism than would Americans was partially supported. With respect to attitudes, results showed that Americans and Chinese were significantly different in their favorability of attitudes about giving advice on how to solve the problem,  $t = -3.52$ ,  $df = 416$ ,  $p < .001$ ,  $d = 0.36$ ; Specifically, Chinese had a substantially more favorable attitude for giving advice than did Americans. Thus, H6 which predicted Chinese would hold a more favorable attitude about giving advice than would Americans was supported. Results also revealed that Americans and Chinese were significantly different in their perceived subjective norms toward giving advice on how to solve the problem,  $t = -3.09$ ,  $df = 432$ ,  $p = .002$ ,  $d = 0.31$ ; Chinese held stronger perceived subjective norms of giving advice than did Americans. Thus, H7 which predicted Chinese would have stronger perceived subjective norms for giving advice than would Americans was supported. Finally, results showed that Americans and Chinese were not significantly different regarding their intentions of giving advice,  $t = -1.45$ ,  $df = 427$ ,  $p = .155$ . Thus, H8 which predicted Chinese would have stronger intentions of giving advice than would Americans was not supported.

Conceptually, attitudes in this research are products of outcome beliefs and evaluation of outcomes, and therefore reflect interactive forces between these two factors. Hence, it is

reasonable to explore whether the two groups differ mostly in outcome beliefs and/or evaluation of outcomes regarding giving advice. A series of independent samples *t*-tests was performed with culture as the independent variable and each of the belief outcome and outcome evaluation items as the dependent variable. Results indicated that Americans and Chinese were mostly different with regard to outcome beliefs about giving advice. Specifically, Chinese viewed six (a total of eleven) of the possible favorable outcomes as more likely to occur and all of the possible unfavorable outcomes as less likely to occur than did Americans. Chinese and Americans were similar with regard to four of the possible favorable outcomes (more options, regaining confidence, feeling more in control, do care about that person). There is one item for which Americans were higher than Chinese (abilities) (see Table 6 for *t*-test statistics of all 14 behavioral beliefs).

Table 6. Independent Samples *T*-tests for Behavioral Beliefs Regarding Giving Advice between Americans and Chinese

Behavioral Beliefs about Giving Advice	Americans		Chinese		<i>t</i>	<i>df</i>	<i>d</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
1. providing the distressed person with different perspective	5.49	0.99	5.90	1.30	-3.51	435	0.36	0.000
2. offending the distressed person	3.98	1.24	3.54	1.81	2.75	434	0.29	0.006
3. helping the distressed person face problem	4.79	1.20	5.25	1.44	-3.49	434	0.35	0.001
4. making the distressed person feel defensive and angry at me	3.81	1.32	2.73	1.61	7.27	434	0.74	0.000
<b>5. providing the distressed person with more options</b>	<b>5.45</b>	<b>1.12</b>	<b>5.40</b>	<b>1.39</b>	<b>0.42</b>	<b>434</b>	<b>0.00</b>	<b>0.677</b>
6. helping the distressed person get out the situation sooner	4.69	1.19	5.33	1.27	-5.28	435	0.39	0.000
7. improving the distressed person's abilities to cope difficulties	4.95	1.22	4.63	1.26	2.50	434	0.25	0.013
<b>8. helping the distressed person regain confidence</b>	<b>5.04</b>	<b>1.27</b>	<b>5.03</b>	<b>1.28</b>	<b>0.09</b>	<b>434</b>	<b>0.00</b>	<b>0.925</b>
<b>9. making the distressed person feel more in control</b>	<b>4.90</b>	<b>1.35</b>	<b>4.93</b>	<b>1.43</b>	<b>-0.22</b>	<b>433</b>	<b>0.00</b>	<b>0.828</b>
10. helping the distressed person relieve stress	5.01	1.29	5.68	1.10	-5.74	432	0.55	0.000
11. making myself seem nosy and pushy	3.92	1.48	2.96	1.62	6.21	433	0.03	0.000
12. helping the distressed person realize needs to change	4.12	1.31	4.57	1.39	-3.33	430	0.34	0.001
13. enhancing our closeness	5.17	1.29	5.49	1.31	-2.54	432	0.26	0.012
<b>14. showing that I do care about that person</b>	<b>5.93</b>	<b>1.10</b>	<b>5.94</b>	<b>1.12</b>	<b>-0.14</b>	<b>434</b>	<b>0.00</b>	<b>0.888</b>

*Note.* There are no significant differences between American participants and Chinese participants for behavioral beliefs in bold.

Similarly, perceived subjective norms are products of normative beliefs and motivation to comply with those normative beliefs of giving advice. Thus, it is reasonable to examine whether Americans and Chinese differ mostly in normative beliefs and/or motivation to comply with the normative beliefs of giving advice. Further independent samples *t*-tests indicated that Americans and Chinese were significantly different regarding perceived normative beliefs about what their close friends think they should do,  $t = -2.38$ ,  $df = 434$ ,  $p = .018$ ,  $d = 0.24$ , what the target person think they should do,  $t = -3.07$ ,  $df = 434$ ,  $p = .002$ ,  $d = 0.30$ , and what their mutual friends think they should do,  $t = -3.77$ ,  $df = 435$ ,  $p < .001$ ,  $d = 0.37$ . Americans and

Chinese were also significantly different with regard to motivation to comply with their close friends regarding giving advice on how to solve the problem,  $t = -2.21$ ,  $df = 510$ ,  $p < .05$ ,  $d = 0.19$ , and motivation to comply with their mutual friends regarding giving advice on how to solve the problem,  $t = -5.23$ ,  $df = 434$ ,  $p < .001$ ,  $d = 0.51$ . Chinese were significantly stronger than Americans for both their normative beliefs and their motivation to comply with what they believe their peers think they should do.

## 5. Discussion

The primary purposes of this study were to (a) test the mediation model of Individualism-collectivism, attitudes, subjective norms, and intentions of giving advice within and across the American and Chinese cultures, and (b) examine how Americans and Chinese are similar and different regarding their assessments of individualism, collectivism, attitudes, perceived subjective norms, and intentions of giving advice.

### 5.1. The Cultural Mediation Model

We found that our proposed cultural mediation model explained a good amount of variance in behavioral intentions of giving advice across and within cultures. Regardless of national culture origin, for all participants, attitudes and subjective norms were significant mediators for both individualism and collectivism on their influence on intentions of giving advice. Specifically, attitudes and subjective norms were found to fully mediate the influence of collectivism on intentions of giving advice, and attitudes and subjective norms were found to partially mediate the influence of individualism on intentions of giving advice.

These findings have significant implications for intercultural communication theory development. Individualism-collectivism is the dominant dimension of cultural variability used to explain differences and similarities in communication across cultures (Gudykunst & Lee, 2002). However, the dimension's explanatory power is often limited by its generality. Feng (2015) tried to make up this limitation by developing and testing a belief-based framework of giving advice, assuming that belief-based attitudes and perceived subjective norms may have stronger capacity to elucidate and elaborate the construct of culture, provide more focused, concise, and empirically testable dimensions of cultural variations. Thus, belief-based attitudes and perceived subjective norms may mediate the influence of individualism-collectivism on how individuals intend to give advice. Our study tested this mediation model and the results well supported this model. Therefore, an integrated model of individualism-collectivism, belief-based attitudes and subjective norms, behavioral intentions, and behaviors can be applied to cross-cultural comparisons of communicative behaviors in virtually all specific contexts such as interpersonal influence, conflict management, supportive communication, and so forth.

### 5.2. Cultural Impact on Ratings of Individualism, Collectivism, Attitudes, Subjective Norms, and Intentions

Our results demonstrated that there was no difference in ratings of friend collectivism between

Chinese college students and American college students, which came as a surprising result for Chinese who have long been regarded as typical representatives of collectivists. Further, in this study, Americans and Chinese were similar with regard to the ratings of four of the favorable behavioral belief outcomes: providing the support seeker with more options, helping the support seeker regaining confidence, feeling more in control, and showing that I do care about that stressed person.

Our Chinese data were collected in a large city in China and our American data were collected in a small sized city in the Midwest. To certain extent, these findings demonstrated a trend of becoming increasingly individualistic for urban educated young Chinese. The possible reasons for the more individualistic younger generation could be attributed to a few reasons. First, China overall has been through rapid economic development in the recent three decades. These college student participants are witnesses of the rapid changes, which have brought them higher adaptability to constantly fresh ideas and higher levels of independence. Second, the large scale of urbanization in China makes people more integrated with the outside world. Third, the rapid development of the Internet has created huge virtual communities, which makes personal connection become more loose. Fourth, most of the college participants are the only child in their families, which attributes to their self-centeredness in growth. And many of the college student participants are from affluent families; thus the better financial support from parents enables them the freedom in pursuit of new ideas, personal preferences and privacy, and keeping distance from people.

Against the broad baseline of cultural similarities, there also were some noteworthy cultural differences. Americans were significantly higher than Chinese regarding ratings of Individualism. This is consistent with earlier research showing that Americans were more independent. Chinese held more favorable attitudes toward giving advice than did Americans. Chinese also held stronger perceived subjective norms to give advice than did Americans. The stronger orientation toward giving advice of Chinese participants was reflected in their substantially more favorable attitudes toward giving advice, and stronger perceived subjective norms for giving advice.

### **5.3. Limitations and Directions for Future Research**

This research contains some limitations and therefore indicates the need for careful future consideration of several issues. First, this study did not measure giving advice behaviors. Future studies should consider adding measures of giving advice behavior and test how attitudes and subjective norms mediate the influence of individualism and collectivism on giving advice behaviors. Second, normative belief measures were referenced with close relationships including friends, classmates, and parents, so it is possible that there was a reference group effect that could have affected the results of this study. The reference group effect reflects the influence of comparison others on participants' responses to individual self-report items. As normative belief involves significant others as defined by the theory of reasoned action, it is almost impossible to eliminate this component when measuring normative beliefs. Nonetheless, we want to indicate the possibility of the reference group effect on the findings of this research. Finally, this study used young college students as participants. Older generation participants would likely differ

in some important ways from younger participants. For instance, past research has shown that older people are more collectivistic and less individualistic than younger generations (Mishra, 1994; Parkes, Bochner & Schneider, 2001). Therefore, it is an empirical question as to whether these differences in value orientations, or other maturity-related factors would in turn affect the ratings of behavioral beliefs and normative beliefs of advice. Future research can build on this study by examining the same research questions and hypotheses with older and/or less educated samples of participants from both cultures.

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## Appendix A

### Support Provision Beliefs Questionnaire

Instruction: In this part of questionnaire, we are interested in learning your beliefs about providing support for an individual with whom you are close when that person is experiencing a negative life event (e.g., he or she did poorly on an exam in a class or was cheated on by his or her boyfriend/girlfriend). Specially, we are interested in learning your beliefs about giving advice on how to fix his/her problem.

Please indicate the degree to which you agree with each statement below by choosing the appropriate number as specified. There are no right or wrong answers to any of these questions. Rather, we simply want to know your beliefs in providing support to an individual with whom you are close. Please carefully read and respond to all of the items even if some seem redundant. Sometimes it is necessary to ask multiple, similar items in order to measure a concept reliably. It will take approximately 15 to 20 minutes to complete this survey. If you have questions, please contact Sooyeon Hong at hong0390@d.umn.edu or Hairong Feng at hfeng@d.umn.edu.

Thank you very much!

#### Please answer the following demographic questions first.

1. Please write a 4-digit ID number by using your birthday (mm/dd): \_\_\_\_\_
2. What is your age? \_\_\_\_\_
3. What is your gender? 1) Male            2) Female            3) Other \_\_\_\_\_
4. In which one of the following groups would you place yourself?
  - 1) African American
  - 2) Asian American
  - 3) European American / Caucasian
  - 4) Latino / Hispanic American
  - 5) International Student (Please specify your country of origin): \_\_\_\_\_
  - 6) Other (Please specify): \_\_\_\_\_

5. What year are you in?

- 1) Freshman                      2) Sophomore                      3) Junior                      4) Senior  
5) Graduate Student              6) Other (Please specify): \_\_\_\_\_

6. What is your major? \_\_\_\_\_

**Please answer the following questions carefully.**

**When someone you care about is upset or feeling bad:**

1. Giving advice to that person can provide him/her with a different perspective on how to deal with the problematic situation.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

2. Telling that person how s/he might fix the problem may offend that person.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

3. Telling that person how s/he might cope with a problem can help him/her face the problem and see what went wrong.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

4. Giving advice about the problem may make that person feel defensive and angry with me.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

5. Giving advice provides that person with more options in terms of how to solve his/her problem.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

6. Giving advice to that person on how to fix his/her problem may make myself seem nosy and pushy.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

7. Giving advice to that person on how to cope can help him/her get out of the problematic situation sooner.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

8. Telling that person how s/he might fix the problem can improve his/her abilities to cope with difficulties in the future.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

9. Giving advice to that person on how to cope with his/her problem can help that person regain his/her confidence.

extremely unlikely :   1   :   2   :   3   :   4   :   5   :   6   :   7   : extremely likely

10. Giving advice to that person on how to cope with his/her problem can make him/her feel more in control.

extremely unlikely : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

11. Giving advice to that person on how to cope with his/her problem helps relieve that person's stress.

extremely unlikely : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

12. Telling that person how to fix his/her problem can help him/her realize that s/he needs to change.

extremely unlikely : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

13. Telling that person how s/he might fix the problem can enhance our closeness.

extremely unlikely : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

14. Giving advice to that person on how to fix his/her problem shows that I do care about that person.

extremely unlikely : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

15. Providing that person with a different perspective on how to deal with the problem is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

16. Helping that person face the problem and see what went wrong is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

17. Providing that person with more options for solving his/her problem is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

18. Helping that person get out of the problematic situation sooner is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

19. Doing things that could improve that person's abilities to cope with difficulties in the future is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

20. Helping that person regain his/her confidence is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

21. Making that person feel more in control is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

22. Helping relieve that person's stress is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

23. Helping that person realize that s/he needs to change is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

24. Doing things that enhance our closeness is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

25. Demonstrating that I do care about that person is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

26. Doing things that could offend that person is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

27. Making that person feel defensive and be angry at me is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

28. Making myself seem nosy and pushy is:

extremely bad : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely good

***When someone I care about is upset or feeling bad:***

29. My parents would think that I should give that person advice about how to solve his/her problem.

extremely unlikely: 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

30. My close friends would think that I should tell that person on how s/he might fix the problem.

extremely unlikely : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

31. That person would think that I should give him/her advice on how to fix his/her problem.

extremely unlikely : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

32. Our mutual friends would think that I should give that person advice on how to fix his/her problem.

extremely unlikely : 1 : 2 : 3 : 4 : 5 : 6 : 7 : extremely likely

***When a person you care about is upset:***

33. How much do you care about what your parents think you should do?

not at all: 1 : 2 : 3 : 4 : 5 : 6 : 7 : very much

34. How much do you care about what your close friends think you should do?

not at all: 1 : 2 : 3 : 4 : 5 : 6 : 7 : very much

35. How much do you care about what that person thinks you should do?  
not at all: 1 : 2 : 3 : 4 : 5 : 6 : 7 : very much

36. How much do you care about what your mutual friends think you should do?  
not at all: 1 : 2 : 3 : 4 : 5 : 6 : 7 : very much

### Individualism Collectivism Questionnaire

Using the scale below, please indicate to what degree you agree/disagree with each statement provided:

- 1 = Strongly disagree**  
**2 = Disagree**  
**3 = Somewhat disagree**  
**4 = Moderate**  
**5 = Somewhat agree**  
**6 = Agree**  
**7 = Strongly agree**

- |  |   |   |   |   |   |   |   |
|--|---|---|---|---|---|---|---|
| 1. I would rather struggle through a personal problem by myself than discuss it with my friends.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. I like to live close to my good friends.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. My good friends and I agree on the best places to shop.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. My personal identity, independent from others, is important to me.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. I would pay absolutely no attention to my close friends' views when deciding what kind of work to do.   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. To go on a trip with friends makes one less free and mobile. As a result, there is less fun.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. It is a personal matter whether I worship money or not. Therefore it is not necessary for my friends to give any counsel.                             | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. If possible, I would like co-owning a car with my close friends, so that it wouldn't be necessary for them to spend much money to buy their own cars. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. I prefer to be self-reliant rather than dependent on others.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. In these days, parents are too stringent with their kids, stunting the development of initiative.  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. When making important decision, I seldom consider the positive and negative effects my decisions have on my father.                                  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

12. It is reasonable for a son to continue his father's business.	1	2	3	4	5	6	7
13. I act as a unique person, separate from others.	1	2	3	4	5	6	7
14. I would not share my ideas and newly acquired knowledge with my parents.	1	2	3	4	5	6	7
15. I practice the religion of my parents.	1	2	3	4	5	6	7
16. I would not let my needy mother use the money that I have saved by living a less than luxurious life.	1	2	3	4	5	6	7
17. It is important for me to act as an independent person.	1	2	3	4	5	6	7
18. Children should not feel honored even if the father were highly praised and given an award by a government official for his contribution and service to the community.	1	2	3	4	5	6	7
19. Success and failure in my academic work and career are closely tied to the nurture provided by my parents.	1	2	3	4	5	6	7
20. Young people should take into consideration their parents' advice when making education/ career plans.	1	2	3	4	5	6	7
21. I enjoy being unique and different from others.	1	2	3	4	5	6	7
22. Teenagers should listen to their parents' advice on dating.	1	2	3	4	5	6	7
23. I would help, within my means, if a relative told me that s/ he is in financial difficulty.	1	2	3	4	5	6	7
24. If I met a person whose last name was the same as mine, I would start wondering whether we were, at least remotely, related by blood.	1	2	3	4	5	6	7
25. My relationships with my friends and family are more important than my personal accomplishments.	1	2	3	4	5	6	7
26. Whether one spends an income extravagantly or is of no concern to one's relatives (cousins, uncles).	1	2	3	4	5	6	7
27. When deciding what kind of work to do, I would definitely pay attention to the views of relatives of my generation.	1	2	3	4	5	6	7
28. I would not let my cousin use my car (if I have one).	1	2	3	4	5	6	7
29. Each family has its own problems unique to itself. It does not help to tell relatives about one's problems.	1	2	3	4	5	6	7
30. I am careful to maintain harmony among my friends and family.	1	2	3	4	5	6	7

31. I can count on my relatives for help, if I find myself in any kind of trouble.	1	2	3	4	5	6	7
32. I have never chatted with my neighbors about the political future of this state.	1	2	3	4	5	6	7
33. I am often influenced by the moods of my neighbors.	1	2	3	4	5	6	7
34. I would sacrifice my self-interests for the benefit of my family and others.	1	2	3	4	5	6	7
35. My neighbors always tell me interesting stories that have happened around them.	1	2	3	4	5	6	7
36. I am not interested in knowing what my neighbors are really like.	1	2	3	4	5	6	7
37. One needs not worry about what the neighbors say about whom one should marry.	1	2	3	4	5	6	7
38. I try to meet the demands of my group, even if it means controlling my own desires.	1	2	3	4	5	6	7
39. I enjoy meeting and talking to my neighbors every day.	1	2	3	4	5	6	7
40. In the past, my neighbors have never borrowed anything from my family or me.	1	2	3	4	5	6	7
41. One needs to be cautious in talking with neighbors; otherwise others might think you are nosy.	1	2	3	4	5	6	7
42. It is important to consult close friends and get their ideas before making decisions.	1	2	3	4	5	6	7
43. I feel uneasy when my neighbors do not greet me when we come across each other.	1	2	3	4	5	6	7

**The END, thank you!**

## Appendix B

### 給予人際關懷理念問卷

說明：本問卷旨在瞭解您對給予人際關懷所持的理念。有時一些與您關係親近的人在生活中會因遇到困難而情緒低落，例如您的好朋友考試不順利或是受到戀人的欺騙。在所有的關懷行為理念中，我們特別希望瞭解您在向好友提出解決問題的建議時所持的理念。

完成本問卷大約需要15分鐘。請您認真回答每個問題，非常感謝您的合作！如有疑问，請與馮教授聯繫：HFENG@D.UMN.EDU。

在開始填寫問卷前，請您先填寫個人資料：

1. 學號後5位數：\_\_\_\_\_
2. 年齡：\_\_\_\_\_
3. 性別： 男\_\_\_\_\_ 女\_\_\_\_\_ 其他\_\_\_\_\_
4. 請選擇您的民族：漢族\_\_\_\_\_ 其它（請說明）\_\_\_\_\_
5. 年級：1) 大學一年級\_\_\_\_\_ 2) 大學二年級\_\_\_\_\_ 3) 大學三年級\_\_\_\_\_  
4) 其它\_\_\_\_\_
6. 專業：\_\_\_\_\_

### 給予人際關懷理念問卷

請認真回答以下問題，並選擇你在向他人提出建議時的想法。

當我關心的人因有困難而心情不好時：

1. 向他/她建議如何解決問題，會幫助他/她從不同的視角去應對他/她所面對的困難。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
2. 向他/她建議如何解決問題會冒犯對方。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
3. 向他/她建議如何解決問題，會幫助對方直面問題並發現問題的癥結所在。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
4. 向他/她建議如何解決問題，會使對方對我產生戒備和氣惱。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能

5. 向他/她建議如何解決問題，會讓對方有更多解決問題的選擇。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
6. 向他/她建議如何解決問題，可能會顯得我愛管閒事還愛指手畫腳。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
7. 向他/她建議如何解決問題，會幫助對方儘早擺脫困境。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
8. 向他/她建議如何解決問題，可以提高他/她以後解決問題的能力。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
9. 向他/她建議如何解決問題，會幫助對方重獲自信。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
10. 向他/她建議如何解決問題，可以讓他/她感覺自己對局面有更多掌控。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
11. 向他/她建議如何解決問題，能幫他/她緩解壓力。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
12. 向他/她建議如何解決問題，能讓對方覺得自己需要改變。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
13. 向他/她建議如何解決問題，會使我們的關係更加親密。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
14. 向他/她建議如何解決問題，表示我很關心他/她。  
非常不可能: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能
15. 給對方提供一個不同的解決問題的視角：  
非常不好: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好
16. 幫助對方面對問題，並找出問題的癥結：  
非常不好: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好
17. 給對方提供更多解決問題的選擇：  
非常不好: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好
18. 幫助對方儘早擺脫困境：  
非常不好: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

19. 出手幫忙，以提高對方以後處理問題的能力：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

20. 幫助對方重獲自信：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

21. 讓對方感覺對局面有更多掌控：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

22. 幫助對方減輕壓力：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

23. 說明對方認識到他/她需要做出改變：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

24. 出手幫忙以增進友誼：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

25. 表示我很關心對方：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

26. 做會冒犯對方的事：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

27. 給對方提出解決問題的建議，從而使對方對我產生防備和氣惱心理：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

28. 給對方提解決問題的建議，會讓我顯得愛管閒事並愛指手畫腳：

非常不好： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常好

**當我關心的某個人因有困難而心情不好時：**

29. 我父母會認為我應該給對方就如何解決問題提建議。

非常不可能： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能

30. 我的好朋友們會認為我應該告訴對方怎麼去處理所面對的問題。

非常不可能： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能

31. 對方會認為我應該就如何解決問題向他/她提建議。

非常不可能： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能

32. 我們共同的朋友會認為我應該給對方就如何解決問題提建議。

非常不可能： 1 : 2 : 3 : 4 : 5 : 6 : 7 : 非常可能

當我關心的某個人因有困難而心情不好時：

33. 多大程度上你在意你的父母認為你應該怎麼做呢？

根本不在意: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 很在意

34. 多大程度上你在意你的好朋友們認為你應該怎麼做呢？

根本不在意: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 很在意

35. 多大程度上你在意你關心的那個人認為你應該怎麼做呢？

根本不在意: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 很在意

36. 多大程度上你在意你們的共同朋友會認為你應該怎麼做呢？

根本不在意: 1 : 2 : 3 : 4 : 5 : 6 : 7 : 很在意**個人觀念与與集體觀念的問卷**

對下列各個陳述，請說明您同意或不同意的程度。

1 = 非常不同意

2 = 不同意

3 = 有點不同意

4 = 不太清楚

5 = 有點同意

6 = 同意

7 = 非常同意

1. 對於我的個人問題，我寧可自己糾結也不與朋友討論。	非常不同意 1 2 3 4 5 6 7 非常同意
2. 我喜歡和好朋友住得近些。	非常不同意 1 2 3 4 5 6 7 非常同意
3. 我和好友對最喜歡在哪兒購物這個問題上看法一致。	非常不同意 1 2 3 4 5 6 7 非常同意
4. 我的個性鮮明，特立獨行，我認為這對我而言很重要。	非常不同意 1 2 3 4 5 6 7 非常同意
5. 關於做什麼工作，我絕對不會在意好友的意見。	非常不同意 1 2 3 4 5 6 7 非常同意
6. 和朋友們一起旅行不自由也不隨意，因此不太好玩。	非常不同意 1 2 3 4 5 6 7 非常同意
7. 要不要崇拜金錢是我個人的事，不需要朋友們給我建議。	非常不同意 1 2 3 4 5 6 7 非常同意

8. 如果可能的話，我想跟朋友共有一輛車，這樣他們就不需要花很多錢買他們自己的車了。	非常不同意	1	2	3	4	5	6	7	非常同意
9. 我不喜歡依賴別人，更希望自力更生。	非常不同意	1	2	3	4	5	6	7	非常同意
10. 現在父母對孩子過分嚴厲，影響了孩子主動性的發展。	非常不同意	1	2	3	4	5	6	7	非常同意
11. 做重要決定時，我很少考慮到我的決定對我父親可能產生的正面和反面影響。	非常不同意	1	2	3	4	5	6	7	非常同意
12. 子承父業是合理的事。	非常不同意	1	2	3	4	5	6	7	非常同意
13. 我是獨一無二，與眾不同的人。	非常不同意	1	2	3	4	5	6	7	非常同意
14. 我不會與父母分享我的想法和新獲得的知識。	非常不同意	1	2	3	4	5	6	7	非常同意
15. 我信仰父母的宗教。	非常不同意	1	2	3	4	5	6	7	非常同意
16. 我不會因為母親急用錢而拿出我的積蓄，從而降低我的生活品質。	非常不同意	1	2	3	4	5	6	7	非常同意
17. 我要做一個獨立的人，這一點很重要。	非常不同意	1	2	3	4	5	6	7	非常同意
18. 即使父親因為社區所做的貢獻而受到政府高官的嘉獎和稱讚，孩子也不應該覺得榮耀。	非常不同意	1	2	3	4	5	6	7	非常同意
19. 我學業和事業的成敗與父母的教導有極大的關係。	非常不同意	1	2	3	4	5	6	7	非常同意
20. 年輕人在選擇專業和作職業規劃時應考慮父母的建議。	非常不同意	1	2	3	4	5	6	7	非常同意
21. 我享受與眾不同的獨特狀態。	非常不同意	1	2	3	4	5	6	7	非常同意
22. 年輕人在戀愛交友時應聽從家長的意見。	非常不同意	1	2	3	4	5	6	7	非常同意
23. 我願意在我的能力範圍內幫助親戚解決財務問題。	非常不同意	1	2	3	4	5	6	7	非常同意
24. 當我遇到和我姓氏相同的名字時，我總會想我們是否有哪怕是最近的血緣關係。	非常不同意	1	2	3	4	5	6	7	非常同意

25. 我與家人和朋友間的關係比我的個人成就更重要。	非常不同意	1	2	3	4	5	6	7	非常同意
26. 一個人怎麼花自己的工資與任何親戚無關。	非常不同意	1	2	3	4	5	6	7	非常同意
27. 在決定做什麼工作時，我肯定會關注我同輩親戚的看法。	非常不同意	1	2	3	4	5	6	7	非常同意
28. 我不會讓堂兄開我的車（如果我有的話）。	非常不同意	1	2	3	4	5	6	7	非常同意
29. 家家都有本難念的經。向親戚訴苦無濟於事。	非常不同意	1	2	3	4	5	6	7	非常同意
30. 我總是小心維護朋友和家庭的和諧。	非常不同意	1	2	3	4	5	6	7	非常同意
31. 如果發現自己有麻煩的話，我可以信賴親戚的幫助。	非常不同意	1	2	3	4	5	6	7	非常同意
32. 我從未與鄰居聊過本省的政治前景。	非常不同意	1	2	3	4	5	6	7	非常同意
33. 我常受鄰居情緒的影響。	非常不同意	1	2	3	4	5	6	7	非常同意
34. 我可以為了家人和他人犧牲個人愛好。	非常不同意	1	2	3	4	5	6	7	非常同意
35. 我的鄰居總是告訴我發生在他們周圍的趣事。	非常不同意	1	2	3	4	5	6	7	非常同意
36. 我沒興趣瞭解鄰居都是些什麼樣的人。	非常不同意	1	2	3	4	5	6	7	非常同意
37. 一個人根本不需要在意鄰居說他／她應該和誰結婚。	非常不同意	1	2	3	4	5	6	7	非常同意
38. 我會滿足我小組成員的需求，即使因此我需要控制自己的想法。	非常不同意	1	2	3	4	5	6	7	非常同意
39. 我喜歡每天和鄰居見面聊天。	非常不同意	1	2	3	4	5	6	7	非常同意
40. 過去鄰居從沒從我家或我這裡借過東西。	非常不同意	1	2	3	4	5	6	7	非常同意
41. 和鄰居說話時要小心，否則別人會認為你愛管閒事。	非常不同意	1	2	3	4	5	6	7	非常同意
42. 在做決定前與好友商量瞭解他們的想法很重要。	非常不同意	1	2	3	4	5	6	7	非常同意

43. 見面時如果鄰居不跟我打招呼我就有點不舒服。	非常不同意 1 2 3 4 5 6 7 非常同意
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問卷結束，感謝合作

## Appendix C

### Support Message Likelihood of Use Questionnaire

Instructions: In this part of questionnaire, we are interested in learning how you think you might communicate in different support situations – situations where people try to help someone who is feeling sad, upset, or down about something. The following pages contain three different hypothetical situations depicting some sort of emotional upset that a close friend of yours might experience. Please read these situations carefully and really try to imagine yourself in each situation with one of your close friends.

Following each situation is a list of different messages that might be spoken in that situation. Please rate each of these messages in terms of how likely you think it is that you would say something like this in the situation to one of your close friends. That is, for each message, please indicate how likely it is that you intend to use it in the particular situation.

Please think about how likely it is for you to use each message *in general*. That is, think about how likely you are to use each message with *most of your close friends*. Do not base your ratings on the likelihood of your using the message with a single, specific person.

Obviously, there are no right or wrong answers to any of these questions. We simply want to know which of these message options you are more and less likely to use in various situations. It will take you 15 minutes to complete this survey. If you have questions, please contact Sooyeon Hong at hong0390@d.umn.edu or Hairong Feng at hfeng@d.umn.edu.

Thank you very much!

#### Please answer the following demographic questions first.

1. Please write your 4-digit ID number by using your birthday (mm/dd): \_\_\_\_\_
2. What is your age? \_\_\_\_\_
3. What is your gender? 1) Male                      2) Female                      3) Other

4. In which one of the following groups would you place yourself?

- 1) African American
- 2) Asian American
- 3) European American / Caucasian
- 4) Latino / Hispanic American
- 5) International Student (Please specify your country of origin): \_\_\_\_\_
- 6) Other (Please specify): \_\_\_\_\_

5. What year are you in?

- 1) Freshman
- 2) Sophomore
- 3) Junior
- 4) Senior
- 5) Graduate Student
- 6) other (Please specify): \_\_\_\_\_

6. What is your major? \_\_\_\_\_

Family Conflict Situation: A same-sex friend comes to you upset. Your friend has had a fight with his or her parents. Your friend is passionate about writing poetry and short stories and wants to select creative writing as his/her major in college. However, your friend's parents do not support his/her choice to major in creative writing because they see this field as unpromising in terms of finding a secure, steady job. Your friend is struggling with this parental disapproval and feels pretty low.

Please rate each message below for how likely it is that you would say something like it in this situation. Please use the following scale for each message and circle the number you choose.

- 1 = Very unlikely to say something like this in this situation
- 2 = Unlikely to say something like this in this situation
- 3 = Somewhat unlikely to say something like this in this situation
- 4 = Unsure about how likely it is I would say something like this in this situation
- 5 = Somewhat likely to say something like this in this situation
- 6 = Likely to say something like this in this situation
- 7 = Very likely to say something like this in this situation

1. "That's really too bad. I bet they'll change their mind over time. Hey, let's get out of here. Why don't you come over to my place and take a break from thinking about all of this? We could go rent a couple of new releases. I've got snacks and stuff to drink. What do you think?"

Very unlikely    1       2       3       4       5       6       7       Very likely

2. "It's pretty common for parents to disapprove of majors that their kids decide upon. Have you asked them to explain why they're so concerned? Maybe you all can sit down and talk about why you think the way you do. You can explain how writers actually do support themselves

by writing. Then perhaps you can come up with a solution that satisfies everyone. I know it might be difficult to get your parents to listen to your side at this moment, but I think you would benefit from having this conversation.”

Very unlikely 1 2 3 4 5 6 7 Very likely

3. “Lots of creative writing majors have trouble convincing their parents that they will be able to make a career out of their training. Maybe you can find information regarding possible paths for your major from some of the creative writing faculty or from the career center. They might be able to give you examples of others who have been able to do this successfully. This could be a way of helping your parents broaden their perspective on this issue. It may take a few days to collect and prepare the information, but showing these materials to your parents may help persuade them to re-think their stance on your chosen major.”

Very unlikely 1 2 3 4 5 6 7 Very likely

4. “That’s really too bad. I bet it’ll work out later. Hey, let’s get out for some fun. Why don’t we go Chris’s house? I know Chris is throwing a party. So, come on, we’re gonna to have some fun there and you’ll feel better.”

Very unlikely 1 2 3 4 5 6 7 Very likely

5. “Lots of creative writing majors have a difficult time convincing their parents that they’ve made the right choice for their education. Have you thought about talking to some of the other students in the creative writing program? They might have experienced this kind of reaction and might have suggestions for how to talk with your parents. I know sometimes it’s hard to ask for help, but maybe someone who has faced a similar dilemma could give you good advice on how to deal with your parents. It’s worth a try!”

Very unlikely 1 2 3 4 5 6 7 Very likely

6. “That’s really too bad. You’ll have a solution. Hey, let’s get out of here for some drinks and food. Then, if you like, we can hang out for a while. You’ll feel better when we get back.”

Very unlikely 1 2 3 4 5 6 7 Very likely

7. “Lots of students struggle with finding a major that works for them and that also satisfies their families. Your parents might be concerned about how you’ll make a living in this competitive field. Maybe you can tell your parents that you can teach writing if you take this major. I know you’re passionate about being a successful writer, but maybe you could teach on the side to guarantee some income until your career takes off. That way your parents might see that you can support yourself.”

Very unlikely 1 2 3 4 5 6 7 Very likely

8. “That’s really disappointing. But I bet it’ll work out over time. Hey, let’s get out of here and have some fun. What do you think about going to see the new movie? I heard that it’s supposed to be an awesome one. Just get your mind off of this for a while.”

Very unlikely    1       2       3       4       5       6       7    Very likely

Failed Test Situation: Imagine that you and a good same-sex friend of yours happen to be in the same class. You’ve both recently taken the midterm exam in this class, and the exam grades have just been returned to you. You got a pretty good grade on the exam and generally think it was a fair test. After class, however, your friend tells you that s/he received a failing grade on the exam and thinks the test was really unfair. Your friend appears very upset, angry, and frustrated.

Please rate each message below for how likely it is that you would say something like it in this situation. Please use the following scale for each message and circle the number you choose.

- 1 = Very unlikely to say something like this in this situation
- 2 = Unlikely to say something like this in this situation
- 3 = Somewhat unlikely to say something like this in this situation
- 4 = Unsure about how likely it is I would say something like this in this situation
- 5 = Somewhat likely to say something like this in this situation
- 6 = Likely to say something like this in this situation
- 7 = Very likely to say something like this in this situation

1. “Anyone can mess up on an exam. Have you thought about talking with the professor? You know, the professor is the best person to help you figure out what you need to do in order to do well on the next exam. Our professor seems helpful so you should be able to talk to her. Talking to the professor might be a little embarrassing, but it won’t do you any harm, and at least she’ll know that you take her class seriously.”

Very unlikely    1       2       3       4       5       6       7    Very likely

2. “That really sucks! Well, it was just one test. I’m sure things will turn out OK. Hey, I know there is a party tonight. If you like we can go together. Let’s get your mind off of this for a while.”

Very unlikely    1       2       3       4       5       6       7    Very likely

3. “It’s not unusual for someone to mess up on an exam. Maybe you can try studying with other people in a group before the next exam. You get different perspectives when preparing for exams with others; other people may have the things in their notes you missed in class. If you want to study together, we can ask other students in our class to form a study group. Of

course, you might have to spend a little time on things that you already understand, but when you explain those things to others you learn them better yourself.”

Very unlikely 1 2 3 4 5 6 7 Very likely

4. “Ah, that’s too bad. At least it’s over with. Hey, I’ve got to run some errands. Do you want to come with me? We could get some drinks afterwards – have some fun and get your mind off of this for a while.”

Very unlikely 1 2 3 4 5 6 7 Very likely

5. “I know some of our classmates didn’t do well on this exam either. Maybe you can study together with me for the next exam. I can help you review our class materials. I bet both of us would understand class materials better this way. If you want, just let me know. I’m available to help you out.”

Very unlikely 1 2 3 4 5 6 7 Very likely

6. “It’s too bad about the test but it was only one test. Hey, let’s get out of here. Why don’t we go to see a movie? Just take a break from all of this.

Very unlikely 1 2 3 4 5 6 7 Very likely

7. “Anyone can do poorly on an exam. Maybe you can talk with Aaron who was in this class last year and did pretty well on all the exams. I talked with Aaron and he really helped me this time – he explained several things that were unclear to me. He made time to go over stuff with me during the past two weekends and I’m sure he’d do the same for you.”

Very unlikely 1 2 3 4 5 6 7 Very likely

8. “Well, what’s done is done – you can’t change this exam. Worrying about it is just going to make you feel worse. Are you hungry? We could order some food, get a few drinks, and chill out for a while.”

Very unlikely 1 2 3 4 5 6 7 Very likely

Unfaithful partner situation: A same-sex friend tells you that his/her girlfriend/boyfriend of a year and one-half has been cheating. In fact, your friend caught him/her going out with someone else. Your friend is furious at this, but also quite saddened by the whole incident. Your friend wants to call off the relationship but is not really sure of the best way to handle it.

Please rate each message below for how likely it is that you would say something like it in this

situation. Please use the following scale for each message and circle the number you choose.

- 1 = Very unlikely to say something like this in this situation
- 2 = Unlikely to say something like this in this situation
- 3 = Somewhat unlikely to say something like this in this situation
- 4 = Unsure about how likely it is I would say something like this in this situation
- 5 = Somewhat likely to say something like this in this situation
- 6 = Likely to say something like this in this situation
- 7 = Very likely to say something like this in this situation

1. “This could happen to anyone. Still, you might want to wait a little while before deciding what to do. That would give you time to get over the shock and think about whether you want to confront him/her about it or just not see him/her anymore. I can understand that you may just want to end it now, but waiting a couple days would give you time to make sure that’s what you really want.”

Very unlikely    1       2       3       4       5       6       7    Very likely

2. “This is such a mess right now. Let’s get out of here to get your mind off of this for a while. That might help you clear your mind a little bit.”

Very unlikely    1       2       3       4       5       6       7    Very likely

3. “That really sucks. But you can’t just stay here sulking. Why don’t we get out of here and go to the game? I’ve got an extra ticket anyway. I know just who to give it to now. So get up, get dressed, and we’re gonna to this game! It’ll be fun, and it’ll get your mind on something else for a while.”

Very unlikely    1       2       3       4       5       6       7    Very likely

4. “This could happen to anyone. Maybe you can talk with your boyfriend/girlfriend openly and honestly. Tell him/her how hurt and disappointed you are and see what s/he says. You may also find out more about what led up to this. Now, talking openly and honestly seems hard. You have a right to be angry, but in the long run you’ll be glad you talked to him/her – even if you choose to break up.”

Very unlikely    1       2       3       4       5       6       7    Very likely

5. “That’s awful, but you got to move on. Say, yesterday, you said that we should go see that new movie. Why don’t we go now? It’s supposed to be really good. Let’s get your mind off of this for a while.”

Very unlikely    1       2       3       4       5       6       7    Very likely

6. “This can happen to anyone in a relationship. Maybe you two can separate for a while and cool down. Being away from him/her can help you think about what this means and reflect on what you want to do. Your partner may realize what a jerk s/he was too. Separating for a while probably can help you make a clear decision about this relationship. I can’t see negative things of doing this, and it’ll help you clear your mind.”

Very unlikely    1        2        3        4        5        6        7        Very likely

7. “That is just awful. Take a break from this. I want to take you out tonight—my treat. We can go out to eat, catch a movie, whatever you want to do. You might not feel like going out now, but it would help.”

Very unlikely    1        2        3        4        5        6        7        Very likely

8. “I had a similar experience before. Maybe you can sit down with your boyfriend/girlfriend and ask him/her why this had happened. If s/he is honest with you, knows how much this has hurt you, and wants to change for you, you might consider giving him/her another chance. Otherwise, you may think about leaving him/her. Sitting down and asking him/her about this incident might be a bit awkward, but you can understand how s/he feels about your relationship which will help you make your own decisions.”

Very unlikely    1        2        3        4        5        6        7        Very likely

**The End. Thank you!**

## Appendix D

### 關心話語使用意向問卷

說明：本問卷旨在瞭解您如何安慰他人——例如，面對心情不好，情緒沮喪的人。我們在下面設計了三個不同情景，描述您的好友正在經歷焦慮情緒。請仔細閱讀這些情景，設想你正與好友身處其中。每一個場景下我們設計了一系列話語，請選擇你在這種情景下使用這些話語的可能性。您所選話語並不針對某一個具體好友，關心話語是通常情況下您可能說的話，即您最有可能對好友說的話。

選擇下列不同的情景中，您最可能或最不可能說的話。以下問題的回答沒有對錯。

本問卷約需15分鐘，請認真回答每個問題。如果您有疑問，請聯繫馮教授：hfeng@d.umn.edu 感謝合作！

在開始填寫問卷前，請您先填寫個人資訊：

1. 學號後5位數：\_\_\_\_\_
2. 年齡：\_\_\_\_\_
3. 性別： 男\_\_\_\_\_ 女\_\_\_\_\_ 其他\_\_\_\_\_
4. 請選擇您的民族：漢族\_\_\_\_\_ 其它（請說明）\_\_\_\_\_
5. 年級：1) 大學一年級 2) 大學二年級 \_\_\_\_\_ 3) 大學三年級\_\_\_\_\_
- 4) 其它\_\_\_\_\_
6. 專業：\_\_\_\_\_

### 關心話語使用意向問卷

在下面三種具體情景下，請評估你可能會說下面每段話的可能性。評估時請使用如下標準，並在您選擇的數位上畫圈。

- 1 = 在這個情景下，非常不可能說這樣的話
- 2 = 在這個情景下，不可能說這樣的話
- 3 = 在這個情景下，有點不可能說這樣的話
- 4 = 在這個情景下，不確定我是不是可能說這樣的話
- 5 = 在這個情景下，有點可能說這樣的話
- 6 = 在這個情景下，可能說這樣的話
- 7 = 在這個情景下，非常可能說這樣的話

**場景1：家庭衝突。**你的一位同性好友來找你，他/她剛跟父母吵了架，心情很不好。你的好友很熱衷於創作詩歌和短篇小說，很想選文學創作作為大學專業。但他/她父母不支援他/她選擇這個專業，因為他們認為將來不容易找到穩定的工作。為這事你的朋友和他/她的父母爭執後情緒低落。

1. “真是挺糟糕的。不過我想他們過段時間會改變想法的。我們出去走走吧，要不我那我那去，別老想這些了。咱們可以租幾張新出的碟看看，我那還有些吃的喝的。怎麼樣？”  
非常不可能 1 2 3 4 5 6 7 非常可能

2. “父母不支持孩子所選的專業，這種事很平常。你有沒有問過你父母他們為什麼這麼擔心呢？也許你們可以坐下來談談，交流一下各自的想法。你可以說說搞文學創作的人可以靠寫作維持生活。這樣你們也許能找到一個讓大家都滿意的辦法。我知道這會兒讓你父母聽進你的意見可能有點難，但我想一起談談總會對你有幫助。”  
非常不可能 1 2 3 4 5 6 7 非常可能

3. “很多選擇文學創作專業的人都很難說服自己的父母憑這個專業就能找到好工作。也許你可以跟文學創作的老師們請教請教，或是上職業中心看看這個專業能有些什麼出路。他們可能會給你提供一些這方面成功的先例。這些資訊可能會幫你父母在這事上開闊視野。收集整理這方面的資訊需要花幾天功夫，但這些會有助於你說服你父母，讓他們重新考慮你所選擇的專業。”  
非常不可能 1 2 3 4 5 6 7 非常可能

4. “這太糟了，不過這事早晚能解決。嘿，我們出去玩玩吧。要不咱們到小王那兒去？他那兒有個聚會。快點，我們這就去他/她那兒，找點樂子會讓你開心些。”

非常不可能 1 2 3 4 5 6 7 非常可能

5. “許多文學創作專業的學生在說服父母選擇適合他們的專業時都會碰上問題。你有想過跟其他文學創作專業的學生談談嗎？他們可能都經歷過父母這樣的反應，可能會給建議你怎麼跟你父母談。有時候開口求人不容易，但或許在這方面有過類似經歷的人可能會給你一些好建議，告訴你怎麼說服你父母。還是值得一試的！”

非常不可能 1 2 3 4 5 6 7 非常可能

6. “這樣挺糟糕的。這事早晚會解決的。我們出去呆會吧。喝點飲料，吃點東西，再逛逛。回來你就不那麼難受了。”

非常不可能 1 2 3 4 5 6 7 非常可能

7. “在選擇自己喜歡又能讓家裡滿意的專業時，許多學生都有掙扎。你父母可能只是擔心你如何在這個競爭激烈的行當立足並養活自己，也許你可以跟你父母說你到時候可以教寫作。我知道你很想成為一個成功的作家，但在事業還沒上軌道前，你可以先教書來保證有穩定的收入。這樣你父母就會明白你能養活自己。”

非常不可能 1 2 3 4 5 6 7 非常可能

8. “這挺讓人失望的。但我想隨著時間的推移，總會有辦法的。我們出去玩玩吧。去看場電影怎麼樣？我聽說有個不錯的片子。先別想這些煩心事了。”

非常不可能 1 2 3 4 5 6 7 非常可能

### 場景2：考試失敗：

設想你和你的的一位同性好友選了同一門課。期中考試成績剛發下來，你的成績相當不錯，所以你認為這次考試總的來說難易適中，比較合理。可是下課後你的朋友告訴你他/她考試不及格，他/她覺得這次考試挺難的，考題出得很偏。你的朋友顯得很傷心、生氣和難受。

1. “誰都可能考砸。你有沒有想過去找老師談談？老師能幫你分析你還需要做些什麼，下次才能考好。咱們老師是個樂意幫忙的人，你應該和她談談的。跟老師談話可能會覺得有點尷尬，但這對你沒有壞處，最起碼讓她知道你對待她的課很認真。”

非常不可能 1 2 3 4 5 6 7 非常可能

2. “確實挺糟糕的，不過，這也就是一次考試而已，肯定沒事的。今晚有個聚會，你要是願意的話，咱們可以一塊去。別老想著這事了。”

非常不可能 1 2 3 4 5 6 7 非常可能

3. “考試考砸了也平常。也許你可以考慮在下次考試前跟別人組個學習小組？跟別人一起準備考試你可以獲取不同的觀點；另外也許別人那兒有你上課遺漏的筆記。如果你願意，我們可以再找班上幾個人組成學習小組。當然，跟別人一起學習，你可能得花一些時間在你已經理解了的內容上，但你給別人講解時，你自己也能理解得更透徹。

非常不可能 1 2 3 4 5 6 7 非常可能

4. “啊？這太糟糕了。不過不管怎麼說，都過去了。我正好有點事要辦，你想跟我一起去嗎？完了以後咱們可以去找點喝的——找點高興的事來讓你暫時忘記煩惱。”  
非常不可能 1 2 3 4 5 6 7 非常可能
5. “我知道這次班上也有其他同學考得不好。要不下次考試前咱倆一塊學習？我可以說明你複習課上內容，這樣我們倆准能更好地理解課上內容。如果你願意的話，跟我說一聲。我很樂意幫忙。”  
非常不可能 1 2 3 4 5 6 7 非常可能
6. “考試考砸了是不好，不過這也就是一次考試而已。我們出去散散心吧，要不我們看電影去？別老想考試了。”  
非常不可能 1 2 3 4 5 6 7 非常可能
7. “誰都可能考試考砸的。要不你跟小王談談？他去年也選了這門課，每次考試都考得挺好。我這次就請教小王了，他幫了我不少——幫我理清了好幾個不懂的問題。他上兩個週末還抽時間幫我複習了一遍，我保證他也會這麼幫你。”  
非常不可能 1 2 3 4 5 6 7 非常可能
8. “得了，過去的就過去了——你也不能改變這次考試結果。現在擔心只會讓你感覺更糟。餓嗎？咱們出去吃個麥當勞，喝點可樂，放鬆一下。”  
非常不可能 1 2 3 4 5 6 7 非常可能

### 場景3：戀人不忠

假設你的一位同性好友告訴你他/她相處了一年半的戀人欺騙了她/他。你的好友碰巧遇上自己的戀人跟別人在一起，好友感到非常生氣，也因此事感到傷心。你的好友想結束這段感情，但又不很確定這是不是最好的處理方法。

1. “任何人都會攤上這種事。不過，你也許應該先等上一陣子再做決定，這樣你會有充足時間好好想想你是希望再跟他/她當面談談呢，還是壓根兒就不想再見他/她了。你可能現在想分手就算了，這我完全能理解，但多想上幾天你就清楚自己到底想要什麼。”  
非常不可能 1 2 3 4 5 6 7 非常可能
2. “現在簡直是一團糟。我們出去呆會兒、去幹點什麼吧，好讓你暫時忘了這事。這樣也可能會幫你清理思緒。”  
非常不可能 1 2 3 4 5 6 7 非常可能
3. “這是挺讓人心煩的。可你也不能光跟這兒呆著生氣啊。我們去看球賽去吧，反正我多了一張票，現在正好給你。快起來收拾收拾，現在就走。肯定挺好看的，最起碼可以讓你先不想這事了。”  
非常不可能 1 2 3 4 5 6 7 非常可能
4. “這樣的事可能誰都會碰上。也許你可以跟你的戀人坦誠地交流一下。告訴他/她你受到了多大的傷害，心裡有多麼失望，看看他/她會說什麼。這樣你也可以更清楚地瞭

解為什麼會發生這種事兒。這會兒你在氣頭上，讓你跟他/她開誠佈公地談有點不容易。但從長遠來看，就算你們最終選擇分手，你也會覺得跟他/她談談沒錯兒。”

非常不可能 1 2 3 4 5 6 7 非常可能

5. “這是挺煩人的，但你總得接受現實繼續過日子啊。昨天你還說咱們應該去看看那個新電影，你不是一直想看的嗎？聽說那個片子不錯，要不現在就去吧？我們放鬆放鬆，你別老想這事了。”

非常不可能 1 2 3 4 5 6 7 非常可能

6. “談戀愛的人都有可能遇上這事兒。也許你們倆可以先分開一陣，彼此都冷靜下來，你也想清楚這事意味著什麼，仔細琢磨一下你想怎麼做。你的戀人也可能會意識到他/她是個多蠢的人。分開一陣或許能幫你對你們的關係做個明確的決定。分開一陣對你沒什麼壞處，也能幫你理清一下思路。”

非常不可能 1 2 3 4 5 6 7 非常可能

7. “這太糟了。別老想它了，晚上我請你出去玩。咱們可以先吃飯，然後看個電影，總之你想幹什麼都行。你可能現在哪兒也不想去，但這樣對你有幫助。”

非常不可能 1 2 3 4 5 6 7 非常可能

8. “我以前也有過類似經歷，所以理解你面對這種事很難。也許你可以跟他/她坐下來問問為什麼會這樣。如果他/她很誠實，知道這對你造成了怎樣的傷害也願意為你改變，你可以考慮再給他/她一次機會，否則，你就可以考慮離開他/她。現在坐下來問他/她這事兒可能會有點尷尬，但這樣你也能瞭解他/她怎麼看待你們的關係，這樣會有助於你自己做決定。”

非常不可能 1 2 3 4 5 6 7 非常可能

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問卷結束，感謝合作

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