

The Structure and Connotation of the Modesty Trait in Chinese People

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Abstract

Humility is a traditional virtue highly esteemed in Chinese culture, exerting positive effects on individuals, organizations, and society. Integrating qualitative research, corpus analysis, and a systematic review of existing scales, this study constructs the structure of the humility trait within the context of Chinese culture and develops a Chinese Humility Scale. The scale comprises five dimensions: self-awareness, respect for others, dialecticism, low-profile behavior, and self-improvement. Based on this five-dimensional structure, the study employs Latent Profile Analysis and identifies five distinct types of humility in Chinese culture: “humble,” “moderately humble,” “excessively humble,” “unhumble,” and “strategically humble.” This research clarifies the conceptual connotation of humility in the Chinese context and provides a new measurement tool for future humility research, as well as for the identification and selection of versatile talents who possess both competence and humility. Furthermore, it plays a positive role in inheriting and promoting the traditional virtue of humility, fostering individual development, and enhancing social harmony.

Full Text

Preamble

The Structure and Connotation of Humility in the Chinese Context

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Humility is a traditional virtue highly esteemed in Chinese culture, playing a positive role in individual growth, organizational effectiveness, and social cohesion. By integrating qualitative research, corpus analysis, and a comprehensive

review of existing scales, this study constructs a structural framework for the trait of humility within the Chinese cultural context. Furthermore, we developed a Chinese Humility Scale, which identifies three core dimensions: self-awareness, low-profile orientation, and enterprising spirit.

Using Latent Profile Analysis (LPA), the study identified distinct types of humility prevalent in Chinese culture. This research clarifies the conceptual boundaries of humility in a Chinese context and provides a new measurement tool for future research. These findings are instrumental for identifying and selecting “composite talents” who possess both high competence and humble traits. Ultimately, this work contributes to the inheritance and promotion of traditional virtues while fostering individual development and social harmony.

关键词

Latent Profile Analysis

Latent Profile Analysis (LPA) is a sophisticated person-centered statistical method used to identify unobserved subgroups (latent classes) within a population based on a set of continuous observed variables. Unlike traditional variable-centered approaches that focus on the relationships between variables across an entire population, LPA aims to categorize individuals into distinct groups that share similar patterns of characteristics.

1. Theoretical Framework

The fundamental premise of LPA is that the population is heterogeneous and composed of several homogeneous subgroups. By analyzing the response patterns of individuals across multiple continuous indicators, researchers can identify these latent profiles. This approach is particularly valuable in the social and behavioral sciences, where researchers often seek to understand how different traits or behaviors cluster within specific types of people.

2. Model Specification and Estimation

In a latent profile model, the observed variables are assumed to be generated by a categorical latent variable. The primary goal of the analysis is to estimate the probability of an individual belonging to a specific profile and to describe the characteristics of each profile based on the means and variances of the indicator variables.

The general model can be expressed as:

$$f(y_i) = \sum_{k=1}^K \pi_k f_k(y_i | \mu_k, \Sigma_k)$$

where $f(y_i)$ is the probability density function for individual i , K is the number of latent profiles, π_k represents the mixing proportions (or the probability of

belonging to class k), and $f_k(y_i|\mu_k, \Sigma_k)$ is the multivariate normal distribution for class k with mean vector μ_k and covariance matrix Σ_k .

3. Model Selection and Evaluation

Determining the optimal number of latent profiles is a critical step in LPA. Researchers typically compare models with different numbers of classes (e.g., comparing a 2-class model to a 3-class model) using several statistical fit indices:

- **Information Criteria:** The Akaike Information Criterion (AIC), Bayesian Information Criterion (BIC), and Sample-Size Adjusted BIC (aBIC) are commonly used. Lower values generally indicate a better fit.
- **Likelihood Ratio Tests:** The Lo-Mendell-Rubin Likelihood Ratio Test (LMR-LRT) and the Bootstrap Likelihood Ratio Test (BLRT) provide p-

1 前言

Humility is a traditional virtue highly esteemed in both Eastern and Western cultures, playing a positive role for individuals, organizations, and society at large [?]. An increasing number of researchers argue that humility serves as the foundation for the development of other virtues [?, ?]. In Western culture, the promotion of humility is closely related to religion, particularly reflections on the relationship between humanity and the divine [?]. This perspective emphasizes that individuals should cast aside pride and face both God and others with a humble posture, which in turn fosters behaviors characterized by benevolence and kindness in caring for and helping others [?]. Conversely, humility in Chinese culture is rooted in a philosophical tradition that views the world dialectically [?]. As noted in ancient texts, “The way of Heaven diminishes the full and augments the humble; the way of Earth changes the full and flows toward the humble; spirits harm the full and bless the humble; and the way of Man detests the full and loves the humble.” This suggests that humility is a path (*Dao*) that must be practiced by heaven, earth, humanity, and spirits alike. The *I Ching* (Book of Changes) even dedicates a specific hexagram to Humility (*Qian*), which is the only hexagram among the sixty-four where all six lines are auspicious. Throughout history, scholars across different eras have continually emphasized the utility and value of humility. (This research is supported by the National Natural Science Foundation of China, Projects 32171050 and 32571228).

In his *Collected Commentaries on the Four Books*, Wang Yangming stated: “Humility is the foundation of all virtues, while arrogance is the chief of all vices.” The value and importance of humility have long been prioritized by the Chinese nation. Comrade Mao Zedong first proposed the principle of being “modest, prudent, and guarding against arrogance and rashness” at the Seventh National Congress of the Communist Party of China, which has had long-term guiding significance for the socialist cause and the ideological construction of the Party. Furthermore, the report of the 20th National Congress of the CPC called upon

all Party members to “remain modest and prudent, and engage in hard struggle.” Inheriting and promoting the fine tradition of humility is essential. Individuals possessing the trait of humility not only benefit their own personal development [?] but also facilitate internal collaboration and cohesion within organizations [?]. Deeply exploring the connotation of the concept of humility within the context of Chinese culture is of great significance for inheriting traditional virtues and promoting individual growth and social harmony. This research aims to investigate the structure and connotation of the humility trait under Chinese culture through a series of studies and to develop a Humility Scale suitable for the Chinese cultural background. This will provide a new measurement tool for future research on humility and for the identification and selection of multifaceted talents who possess both high competence and humble character.

1.1 谦虚的界定、作用与测量

In psychological research, the understanding of humility encompasses three primary perspectives: behavioral, state, and trait [?]. From a behavioral perspective, humility is viewed as an impression management strategy or a social politeness principle, primarily referring to an individual’s low-key presentation of their abilities and achievements [?]. Humility can be temporarily induced through state-based interventions, such as reading humility-related materials, which can subsequently influence an individual’s short-term cognitive processes [?]. As a personality trait, the core characteristics of humility include low self-focus, high other-focus, accurate self-appraisal, and openness to new information [?, ?, ?, ?]. Humility is also an essential component of personality structure; in the Big Five personality model, it is a sub-dimension of the Agreeableness factor [?, ?]. In the more recent six-dimensional personality model (HEXACO: Honesty-Humility, Emotionality, Extraversion, Agreeableness, Conscientiousness, and Openness to Experience), humility is situated within an independent dimension (Honesty-Humility) which comprises four sub-dimensions: sincerity, fairness, greed-avoidance, and modesty [?, ?].

Over the past two decades, researchers across various fields have explored the positive effects of humility. A substantial body of research indicates that humility plays a vital role across individual, organizational, and societal levels [?]. At the individual level, humility facilitates objective and accurate self-assessment, thereby reducing self-enhancement bias [?]. Humility also exerts a positive influence on physical and mental health [?, ?], showing a positive correlation with subjective well-being and life satisfaction [?, ?, ?, ?]. At the interpersonal and organizational levels, humility contributes to interpersonal success [?, ?].

Humility serves to inhibit aggressive behavior in interpersonal relationships [?, ?] and promotes the harmony and long-term development of organizations [?, ?]. At the societal level, humble individuals exhibit more pro-social behaviors [?, ?, ?], contributing to the overall harmony and justice of society [?, ?]. Given the positive effects of humility across these domains, measuring an individual’s level of humility has become a critical issue [?, ?, ?]. Different researchers hold

varying interpretations of the construct of humility, leading to the development of diverse measurement tools. Some researchers treat humility as a holistic concept, defining it as holding a moderate view of one's abilities, achievements, and strengths. Examples include the Modesty subscale of the Big Five Personality Inventory [?, ?] and the Modesty facet of the Honesty-Humility dimension in the HEXACO Personality Inventory-Revised [?, ?]. Other researchers have sought to measure the behavioral manifestations or states of humility, such as the Modest Behavior Scale developed by [?, ?] and the Experiences of Humility Scale developed by [?, ?].

1.2 中西方文化下谦虚概念的特点

Although both Chinese and Western cultures regard modesty as a virtue or an excellent quality, there are distinct differences in its specific connotations. In Western culture, the concept of modesty is closely related to religious thought, particularly in the understanding of the relationship between humans and the divine, emphasizing the abandonment of pride and the avoidance of egocentrism (Chancellor & Lyubomirsky, 2013). Against this background, Western psychological researchers generally believe that modesty encompasses characteristics such as low self-centeredness, high other-focus, and accurate self-assessment (Chancellor & Lyubomirsky, 2013; Nadelhoffer & Wright, 2017; Worthington et al., 2021). In Chinese culture, several studies have explored the unique connotations of modesty, investigating its strategic or functional nature at the behavioral or motivational levels to distinguish between its internal essence and external manifestations. For example, Hu and Huang (2009) classified modesty from a motivational perspective, while other researchers (2016, 2018) have divided modesty into two dimensions: internal modesty and external modesty.

Internal modesty describes an individual's inner degree of humility—that is, whether the individual views themselves with a modest attitude internally. In contrast, external modesty focuses on the instrumental or functional nature of modesty—that is, whether the individual regards modesty as an impression management strategy to achieve success in interpersonal interactions.

The reason domestic researchers distinguish between internal and external modesty is closely related to the characteristics of Chinese culture. China's collectivist and "face" (mianzi) culture emphasizes the interdependent relationship between individuals and others, valuing relative balance and relational harmony within social hierarchies; therefore, the value of modesty is particularly esteemed (Bond et al., 1982). Modesty is regarded as a core norm within face culture; even if an individual does not necessarily align with modesty internally, they are required to behave modestly. Individuals who violate this norm may face implicit criticism, while those who follow it are likely to receive positive evaluations (Bond et al., 1982; 2014). By downplaying their own status and achievements, modest individuals avoid making others feel inferior, thereby maintaining social relational harmony.

However, approaching the issue solely from the behavioral or motivational level is insufficient to fully reveal the cultural differences in the connotation of modesty (Kurman & Sriram, 2002; 2011; Cohen, 2010). On one hand, Western culture also attends to the behavioral aspects of modesty. For instance, some Western researchers define modesty as an individual's low-key display of their abilities, skills, achievements, and strengths (Cialdini & Nicholas, 1989). Western researchers have also focused on “humblebragging”—the act of self-promotion through the guise of humility or complaining to reduce hostility from others (Sezer et al., 2018)—which shares certain similarities with strategic modesty in Chinese culture. On the other hand, understanding modesty only through behavior or motivation may overlook the deeper conceptual differences between Chinese and Western cultures. Modesty in Chinese culture is rooted in traditional philosophy and cognitive styles, originating from a dialectical worldview (2015; 2013) that encompasses rational wisdom and an enterprising spirit (2015). Ancient Chinese philosophy is based on a dialectical worldview (2002), the core of which is the use of the unity of opposites between Yin and Yang to explain changes in the universe (2013). Under this worldview, nothing can remain in a dominant position forever. Influenced by this cultural philosophy, individuals in Chinese culture exhibit dialectical thinking (Spencer-Rodgers et al., 2010), holistic thinking (2016), and the Doctrine of the Mean (2005). Chinese modesty is deeply influenced by this culture, dialectically describing the change and development of things and emphasizing that individuals must not be complacent but must remain modest, as “modesty leads to progress.” Furthermore, the connotation of modesty includes a proactive and enterprising attitude, which is linked to the Chinese rational spirit of pursuing self-criticism and advocating for progress (Chen et al., 2009), as well as a stronger future time orientation (2022; Hofstede & Minkov, 2010). Prototype analyses of modesty also indicate that Chinese participants consider modesty to be a proactive trait (2020; 2021), whereas Western participants do not hold similar views (Gregg et al., 2008), suggesting that this enterprising attitude may be a unique connotation of modesty within Chinese culture.

1.3 当前研究

There are distinct differences in how Chinese and Western researchers define modesty. Previous indigenous modesty scales have distinguished between internal and external dimensions from a functional perspective [?, ?, ?]; however, these approaches are insufficient to fully reveal the profound cultural implications of the concept. Therefore, it is necessary to deeply explore the characteristics of modesty within the specific context of Chinese culture. Given the inherent complexity of the concept and the influence of Chinese cultural traditions, this study adopts a trait-based perspective to investigate the structure and connotation of modesty in China and to develop a measurement tool better suited for this cultural background. The research will begin with a qualitative study of the concept of modesty to establish a preliminary theoretical framework. Subsequently, by combining corpus analysis with a systematic review

of existing scales, the study will develop a Chinese cultural modesty scale and conduct confirmatory factor analysis along with reliability and validity testing.

To better explore the characteristics and cultural specificity of Chinese modesty, the study will also employ Latent Profile Analysis (LPA) to investigate different types of modesty among the Chinese population. Furthermore, the research will compare the structural differences in modesty between Chinese and Western cultural contexts.

2 研究

A Qualitative Study on the Concept of Humility Among Chinese People

This study aims to employ qualitative research methods to explore individual understandings and perceptions of humility. Utilizing the Grounded Theory approach (Strauss & Corbin, 1999), the research first obtained primary data regarding the concept of humility through semi-structured interviews. Subsequently, a systematic coding analysis was performed on the textual data to reveal the core connotations of the concept of humility and the specific influences exerted by Chinese culture on its formation and expression.

2.1.1 访谈

To ensure that respondents possessed a comprehensive understanding of the connotations of modesty and its specific characteristics within the context of Chinese culture, the researchers followed an intensity sampling strategy (Patton, 2000). Initially, individuals with academic backgrounds in philosophy, sociology, and other fields related to Chinese culture were selected for interviews. Subsequently, respondents from various other disciplinary backgrounds were recruited to enhance the research validity of the results.

The final professional backgrounds of the interviewees were as follows: 2 each from Chinese Literature and Philosophy; 2 each from Psychology and Environmental Science; and 1 each from English Language and Literature, French, Medicine, International Politics, and Social Management. Regarding educational attainment, 12 participants were doctoral students. To determine the appropriate sample size, this study employed the extended case method (Small, 2009). The interview process was terminated upon reaching theoretical saturation, defined as the point at which newly recruited respondents could no longer provide information beyond the existing data.

Regarding the interview outline and process, a pre-interview was conducted with two respondents prior to the formal study. The formal interview outline was subsequently refined based on the interview outcomes and suggestions from these participants. During the actual interview process, the researchers flexibly adjusted the questions according to the respondents' answers and appropriately

followed up on any responses that lacked detail. Each interview lasted approximately 40 to 90 minutes. The interview was concluded once the researcher could no longer obtain new or valid information from the respondent.

2.1.3 资料整理和访谈编码

To ensure coding reliability, this study followed the consistency reliability procedures established by (2005). An independent researcher, who was blinded to the experimental process and research objectives, was invited to participate in the coding process. This second researcher conducted an independent open coding analysis of the interview data.

To calculate the inter-coder reliability, the number of identical concepts identified by both researchers was divided by the total number of meaningful units coded. The resulting coding consistency coefficient serves as the metric for reliability. According to established methodological standards, if the consistency between the two coders reaches a satisfactory threshold, the researcher then adopts this coding framework and its underlying principles to systematically analyze the remaining interview data. In this study, the coding consistency coefficient was determined to be [VALUE].

2.2 结果

Grounded theory was employed to conduct a coding analysis of the interview data. The entire analytical process was divided into three stages: open coding, axial coding, and selective coding [?]. During the open coding phase, coding content was based on keywords from the original materials to form useful information fragments. Before formal coding commenced, two coders assessed the modesty levels of the interviewees based on their self-evaluations and the interview transcripts. In cases of inconsistent evaluations, a consensus was reached through discussion. Among the interviewees, some were labeled as “modest” while others were labeled as “non-modest,” though all participants exhibited some degree of modesty. Labeling interviewees as modest or not was intended to compare differences in responses regarding the cognitive and thinking characteristics of modest individuals, thereby facilitating a better exploration of the features of modesty.

Regarding the coding results, labels corresponding to modest interviewees were derived from analysis units in the original interview data, while labels for non-modest interviewees were similarly categorized. These labels were further synthesized into 181 concepts related to modest interviewees and a corresponding number for non-modest interviewees. During the axial coding stage, researchers repeatedly compared and integrated the concepts summarized in the previous stage to identify logical connections and hierarchical relationships. Based on this, four typical models of the concept of modesty were induced. Each typical model targets a specific category, reflecting the cognitive, thinking, and behavioral characteristics of modest individuals.

Model 1 represents the self-concept of modest individuals, primarily involving their cognition and attitudes toward themselves, past achievements, and future development. Modest individuals are able to view their current situation objectively, forming a clear self-awareness that recognizes both strengths and weaknesses. They possess a growth mindset, treating past achievements with a reflective and enterprising attitude, focusing more on personal progress relative to their own past, and continuously pursuing self-improvement. This attitude is grounded in dialectical and open thinking. Modest individuals view people, things, and their development comprehensively and dialectically, maintaining high openness and constantly learning from others. Model 2 describes the interpersonal characteristics of modest individuals, including their way of treating others, their handling of interpersonal interactions, and their behavioral performance and attitudes therein. Modest individuals observe and treat others with a positive and appreciative attitude; they do not belittle others, but rather notice others' strengths and acknowledge the existence of superior individuals. Consequently, they are willing to give others the opportunity and space to perform. In interpersonal interactions, modest individuals uphold the concept of equality and dialectical thinking, believing that despite differences, people are essentially equal.

When facing the success or failure of others, modest individuals recognize the complexity and diversity of circumstances. Behaviorally, they care less about external praise or winning verbal arguments, focusing instead on what they gain from the process and pursuing long-term progress.

Model 3 concerns the perception of group membership, specifically how modest individuals position themselves within a group and understand their relationships with others. Consistent with their self-concept, modest individuals maintain an appropriate self-positioning and do not consider themselves particularly important or irreplaceable. However, they do not engage in blind self-deprecation; rather, they place themselves in a suitable position, viewing themselves and others as equals and recognizing the value of every group member. This cognition also stems from their perspective on people and events; they view human development through a more objective, comprehensive, and dialectical lens, realizing that no one is perfect and evaluating individuals holistically. At the behavioral level, modest individuals do not over-promote themselves but conscientiously fulfill their responsibilities and play their intended roles. They do not deliberately seek to be dominant or the center of attention, but they take initiative when action is required.

Model 4 identifies the cultural factors influencing modesty, including the impact of Confucianism, Taoism, and Buddhism, the role of traditional Chinese culture and social characteristics, and a comparison of modesty concepts between Chinese and Western cultures. While all three philosophical traditions play specific roles in the formation and promotion of modesty, Confucianism has the most significant influence. Concepts closely related to modesty in Confucian thought include emphasizing concern for others and maintaining moderation in

one's conduct. From the perspective of traditional Chinese culture and society, modesty is a highly adaptive quality. Traditional Chinese culture emphasizes order and inheritance [?], the importance of elders' experience, and the necessity of maintaining respect for seniors. Furthermore, in the context of China as a "relational society" [?], the requirements for handling subtle interpersonal relationships are closely linked to the high regard for modesty.

During the selective coding stage, researchers analyzed the correlations between categories to systematically construct a theoretical framework from the existing codes. This interview focused on the concept of modesty within Chinese culture. By analyzing the interview content, the core categories and themes of modesty were identified. The storyline surrounding the core categories can be summarized as follows: individuals in Chinese culture are deeply influenced by traditional culture and social structures, leading them to exhibit modest behaviors and develop modest traits. Modest individuals possess a moderate self-concept, a dialectical way of thinking, an egalitarian attitude toward others, a low-profile approach to life, and an enterprising value orientation. At the individual level, they can appropriately view their past achievements, current positioning, and future development. At the interpersonal level, they discover and appreciate the strengths and value of others, treat others as equals, learn from others' strengths, and take others' weaknesses as a warning. At the intergroup level, they correctly perceive their own positioning and view others and human development more objectively and dialectically. Behaviorally, modest individuals maintain a low-profile attitude, avoid proactive self-promotion, treat achievements with reflection and ambition, and conscientiously fulfill their duties to play their proper roles.

讨论

Through qualitative analysis of interview data, this study summarizes the characteristics of the concept of humility within the context of Chinese culture. These characteristics include a moderate self-view, a dialectical way of thinking, an egalitarian attitude toward others, a low-profile approach to life, and an enterprising value orientation. While the concept of humility in Western culture shares certain commonalities with these findings, there are also distinct differences.

Regarding the cognitive dimension of humility, characteristics such as a moderate self-view are consistent with previous Western research on the subject [?, ?, ?, ?]. Furthermore, an egalitarian attitude toward others—characterized by concern for others and an appreciation of their presence and strengths—has also been documented in Western studies [?, ?, ?].

A distinctive feature of humble individuals in Chinese culture is their dialectical thinking style. They tend to view people and events through a more comprehensive and developmental lens; for instance, they do not view academic performance as the sole criterion for evaluating a person. They recognize that

while individual differences exist, people are essentially equal. This aligns with previous research indicating that individuals in Chinese culture exhibit higher levels of dialectical thinking [?, ?]. Additionally, humility in the Chinese context encompasses a proactive and enterprising attitude. Humble individuals believe that learning is a lifelong process and that the self requires continuous growth and improvement. This is consistent with general understandings of humility [?, ?, ?] and the higher future-time orientation observed in Chinese culture [?, ?, ?].

In terms of behavioral manifestations, there are notable differences and similarities between Chinese and Western humility. Based on their cognitive characteristics, humble individuals exhibit specific behaviors such as avoiding self-promotion and actively seeking to learn from others. These findings are consistent with existing literature [?, ?, ?], and similar behaviors have been observed in Western cultural contexts [?, ?].

Interview results further clarify that humble individuals do not engage in indiscriminate self-deprecation. As one respondent reported, if no one else steps forward, they are willing to take initiative, assume responsibility, and exercise their strengths. This behavior is consistent with the cognitive framework of humility, wherein individuals place themselves within a broader perspective to view themselves and their surroundings [?, ?]. Such individuals prioritize relational harmony and the realization of collective interests [?, ?]. Consequently, humble individuals can serve as excellent leaders, fostering team harmony and ensuring long-term organizational development [?, ?].

3 研究

The development of the Chinese Humility Scale (CHS) is based on qualitative research aimed at constructing the structure of humility and developing a corresponding measurement instrument. The initial phase involved the compilation of a humility corpus, a process grounded in the lexical hypothesis (Allport & Odbert, 1936). This hypothesis posits that the language frequently used within a social environment contains descriptions of that culture's behavioral and psychological concepts; thus, analyzing such linguistic data allows for the identification of significant personality traits within that culture. This process was conducted with reference to the development procedures of previous scales, particularly those focusing on Chinese personality traits.

Following the methodologies used in the development of the Chinese Good-Evil Personality Inventory (2019), the Chinese Vanity Scale (2020), and the Chinese Familism Scale (2025), this study integrated two primary methods for corpus compilation: dictionary definitions and the systematic review of existing humility scales. Reviewing and organizing previous scales is a standard practice in questionnaire development (Xiong, 2018). By synthesizing and categorizing various scales that measure the concept of humility, we can achieve a more profound understanding of the dimensions of humility.

3.1.1 谦虚的语料库整理

As a compound word, “modesty” (qianxu) is deeply rooted in traditional Chinese culture. In defining this term for the present study, we synthesized definitions from dictionaries such as the *Xinhua Dictionary* and various scholarly annotations. Under the framework of traditional Chinese culture, the meaning of modesty can be summarized into two primary dimensions. First, it represents a requirement for interpersonal interaction: a modest person is sincere toward others, acts with caution and prudence, and demonstrates self-restraint and deference. Related terms include a Chinese dialectical philosophical view: an individual must have a clear understanding that their achievements are merely temporary, as the waxing and waning of all things is a universal truth. Consequently, a modest person exhibits a non-complacent and enterprising attitude, refusing to pursue or be satisfied with fleeting pleasures. Related concepts suggest that one should show respect toward people and matters in both heart and action; modesty must be rooted in respect to avoid devolving into hypocrisy. As noted in Zhang Shunhui’s *Annotated Shuowen Jiezi*, “Respect is the instruction for modesty.” This involves a degree of self-restraint: “Though humble, one cannot be surpassed; this is the mark of a gentleman.”

Drawing from the phonological category of the “jian” (兼) sound, “qian” (谦) refers to those whose speech does not overstate their own worth. Characters sharing the “jian” phonetic component often contain meanings of thinness, smallness, or insufficiency. This implies maintaining an enterprising attitude and not becoming self-satisfied or complacent due to current achievements. According to the *Ju Xiao Xue Shu Lin*, modesty is defined by this lack of complacency.

One must realize that what they currently possess can be lost; therefore, one cannot be complacent or arrogant in the face of current success. The *Xinhua Dictionary* notes that even when noble, one should not boast, and even when trusted, one should remain modest. In conducting oneself, it is necessary to maintain modesty and prudence to avoid suspicion. In social interactions, maintaining a respectful and modest demeanor prevents the abuse of power or prestige.

The so-called “making one’s intentions sincere” refers to self-satisfaction and self-possession. This requires having a full understanding of oneself and an appropriate self-positioning. In the *Collected Commentaries on the Four Books*, “qian” (谦) is read as satisfaction, suggesting one should not be greedily dissatisfied. As a comprehensive ancient text, the *I Ching* (Book of Changes) contains the reflections of ancestors on both natural and social sciences. In searching ancient texts for “modesty,” this study focuses on the thought within the *I Ching*. We searched the *I Ching* and related exegetical works, including the *Zhouyi* (Sibu Congkan edition), the *Hanshang Yizhuan* (Sibu Congkan continuation), *Zheng Kangcheng’s Annotations on the Zhouyi* (Sibu Congkan edition), and the *Essential Meanings of the Zhouyi* (Sibu Congkan continuation). The search yielded descriptions of modesty’s meaning, the dialectical thinking behind it,

and its role in personal development, interpersonal relations, and society. Modesty involves not regarding oneself too highly and humbling oneself before others. According to *Zheng Kangcheng's Annotations on the Zhouyi*, following the path of modesty and obedience is the way to upward progress.

By being mindful of and promoting others, one finds that all paths become open. As stated in the *Essential Meanings of the Zhouyi*, even when one has achievements, they should not boast or claim merit. By maintaining a modest attitude and not violating principles—not acting merely to serve a ruler or to maintain social status for profit, but simply not violating one's own principles—one can serve both superiors and subordinates without disadvantage. One does not pursue external rewards; even if one's fame spreads, it is not because they sought a response, but because of internal fulfillment. By serving the ruler above and the hardworking subordinates below, everyone finds their proper place; thus, it is said there is “nothing that is not beneficial.” A gentleman takes from the surplus to supplement the deficit, following the way of heaven which moves downward to bring light. Those in high positions should bestow grace upon those below, exercising restraint when they are powerful and maintaining modesty in adversity. According to the *Hanshang Yizhuan*, by maintaining harmony and modesty, one can navigate difficulties and achieve a positive outcome; the gentleman embodies modesty to the end. For long-term personal development, adhering to modesty leads to good results, while a lack of modesty invites disaster. Others will respect and follow a modest person; as the saying goes, “one is humble yet respected.” Modesty is the key to morality and etiquette.

3.1.2 以往的谦虚量表汇总

Literature Review and Scale Development

Based on searches of major academic databases such as ScienceDirect, PsycArticles, and EBSCO, we have identified and compiled both Chinese and English measurement scales related to the concept of humility. After a comprehensive review and synthesis of these existing humility scales, several key themes emerged regarding the operationalization of this construct.

The initial phase of our research involved a systematic analysis of established instruments, including the Values in Action (VIA) Inventory of Strengths and various multidimensional humility scales. By comparing the psychometric properties and theoretical frameworks of these tools, we aimed to identify common dimensions such as accurate self-perception, openness to feedback, and low self-focus. This synthesis served as the foundational basis for developing a refined measurement tool tailored to the specific cultural and psychological nuances of our target population.

[FIGURE:1]

Following the consolidation of previous research findings, we proceeded to evaluate the cross-cultural applicability of these scales. It was observed that while

Western conceptualizations often emphasize intellectual humility and modest self-presentation, Eastern perspectives frequently integrate elements of relational harmony and self-effacement. Consequently, our integrated approach ensures that the resulting scale maintains high internal consistency and construct validity across diverse contexts, bridging the gap between disparate theoretical models in the existing literature.

1 Honesty-humility

Modesty facet Ashton 2007)

2 The

Big-Five Modesty Trait (Costa McCrae 1992)

3 Modest

Behavior Scale (Chen 2009)

4 Expressed

Humility Scale (Owens 2013)

5 Relational

Humility Scale (Davis 2011) Humility/Modesty Subscale Values Action Inventory Strengths

7 Healthy

humility inventory (Quiros 2006)

8 Humility

subscale servant leadership survey Dierendonck Nuijten 2011)

9 Intellectual

Humility Scale (McElroy 2014) General Intellectual Humility Scale (Leary 2017) Porter Intellectual Humility Scale (Porter Schumann 2018)

12 Comprehensive

Intellectual Humility Scale (Krumrei-Mancuso Rouse 2016)

13 Cultural

Humility Scale (Hook 2013)

14 Specific

Intellectual Humility Scale (Hoyle 2016)

15 Spiritual

Humility Scale (Davis 2010)

16 Dispositional

Humility Scale (Landrum 2011)

17 Humility

subscale Schwartz values survey (Schwartz 2012)

18 Brief

state humility scale (Kruse 2017)

19 Experiences

Humility Scale (Davis 2017)

20 Humility

Scale (Elliott 2010)

21 Chinese

Modesty Scale (Xiong 2018)

22 大学生自谦认同度评定问卷

2009)

23 大学生谦虚问卷

2014)

24 中国人自谦动机问卷

2009)

25 中学生自谦量表

2014)

26 真诚性谦虚和策略性谦虚量表

McElroy and Heltzel (2019) conducted further analysis on these entries.

分析

The concept of humility encompasses several complex dimensions, including an individual's self-perception and their attitude toward social status. By analyzing specific behavioral and psychological traits, we can categorize them into distinct dimensions. It is important to note that certain traits are multifaceted and may simultaneously fall under multiple categories.

1. Accurate Self-Perception and Recognition of Limitations

A core component of humility is the ability to maintain an objective view of oneself. This involves acknowledging that one is an “ordinary person” who is not inherently “better than others.” As noted by Ashton et al. (2007), a humble individual is characterized by the ability to recognize their own shortcomings and limitations. This dimension reflects a balanced self-view that avoids both arrogance and excessive self-deprecation.

2. Openness to New Information and Feedback

Humility is closely linked to an individual's intellectual and interpersonal receptivity. This dimension is characterized by maintaining openness to new information and a willingness to consider external perspectives. Specifically, this includes the capacity to accept and process criticism (Quiros, 2006). Rather than becoming defensive, a humble person views critical feedback as an opportunity for growth and learning, reflecting a low level of ego-defensiveness.

3. Low Self-Focus and Transcending Status

This dimension concerns how an individual relates to their own achievements and social standing. Humility involves a lack of preoccupation with one's own status or the need for constant external validation. By recognizing that they are part of a larger human experience (the “ordinary person” perspective), humble individuals tend to de-emphasize their superiority over others, even when they possess significant talents or accomplishments.

4. Integration of Dimensions

Several traits bridge these categories. For instance, “recognizing one's own shortcomings” (Ashton, 2007) serves as the foundation for “openness to criticism” (Quiros, 2006). If an individual does not first possess an accurate and grounded

self-perception, they are unlikely to remain open to new information that contradicts their self-image. Thus, these dimensions are not isolated but function as an integrated psychological framework that defines the humble personality.

21 谦虚个体认为自己没有特权和

deserve to influence and hold authority over others (Ashton 2007); sincerely accepting the suggestions of others (Chen 2009); maintaining a constant thirst for knowledge (Quiros 2006); appreciating the strengths of others (Chen 2009); being open to the ideas of others (Owens 2013); attributing success to external factors rather than personal ability when in the presence of others (Chen 2009); and refraining from praising one's own strengths (Chen 2009).

Overall humble performance

19 谦虚个体整体上表现出谦虚的

The Value and Perception of Humility as a Positive Trait

Humility is widely recognized across diverse cultural and philosophical traditions as a fundamental virtue and a hallmark of positive character. In both classical ethics and contemporary psychological discourse, the recognition of the value of humility serves as a cornerstone for prosocial behavior and interpersonal harmony. It is generally viewed not as a sign of weakness or a lack of self-esteem, but rather as a sophisticated form of self-regulation and social intelligence. By maintaining an accurate perspective on one's own merits and limitations, humble individuals are better positioned to foster meaningful connections and engage in continuous self-improvement.

From a social perspective, humility is regarded as a highly desirable quality that facilitates cooperation and reduces interpersonal conflict. In academic and professional environments, individuals who embody humility are often more receptive to feedback, more willing to acknowledge the contributions of others, and more capable of collaborative problem-solving. This openness to external input allows for a more objective assessment of reality, as the humble individual is less likely to be blinded by ego or the need for constant validation. Consequently, humility is increasingly identified as a key component of effective leadership and emotional maturity.

Furthermore, the psychological benefits of valuing humility extend to individual well-being and resilience. By detaching one's self-worth from the constant pursuit of superiority, individuals can achieve a more stable sense of self that is less vulnerable to the fluctuations of external success or failure. This internal stability fosters a sense of psychological security, enabling individuals to approach challenges with a growth-oriented mindset. Ultimately, the general consensus across various disciplines is that humility remains a vital quality for navigating the complexities of human interaction and achieving long-term personal fulfillment.

14 谦虚个体认识到自己在生命

Acknowledging one's insignificance in the face of the vast world and adopting this spiritual positioning characterized by awe can serve as a strategic mechanism for maintaining a positive individual self-image or avoiding perceived threats in social interactions. When individuals engage in self-enhancement, they often risk social friction; however, by embracing a sense of awe, they may mitigate these interpersonal tensions.

3.1.3 条目初步编制

always humble about things happened (Park 2004); appreciate modest people, happy interact greatness Quiros 2006) He/she accepts his/her place relation Sacred

“I only behave modesty if it does not have significant

negative outcomes (Xiong 2018). I believe that humility is an effective way of life when interacting with others; I feel uncomfortable whenever I have to describe my successes to others (2014). I would rather keep my achievements to myself than talk about them externally. Based on qualitative research, the compilation of the humility corpus in this study, and a review of existing scales, the sub-dimensions of humility were initially identified at this stage, and corresponding items were developed. The results indicate that humility encompasses a moderate self-view, an egalitarian attitude toward others, a low-profile approach to life, and a proactive value orientation. These characteristics are all reflected in the humility corpus, suggesting that contemporary understandings of humility maintain a degree of continuity with the traditional Chinese cultural concept of humility. Most existing humility scales were developed within Western cultural contexts, focusing on self-cognition, concern for others, and humble behavior. They rarely involve the aspects of dialecticism and proactiveness, suggesting that these two features may be unique characteristics of the concept of humility within Chinese culture.

The moderate self-view exhibited by humble individuals is closely related to their ability to treat themselves and others equally. While a self-enhancement bias is generally prevalent among individuals (Alicke & Sedikides, 2009; Dufner et al., 2019), humble individuals—grounded in egalitarian beliefs—place themselves within a broader context when evaluating both their own and others' achievements. Consequently, they demonstrate a moderate self-view and an appreciation for the achievements and contributions of others (Nuyen, 1998). At this stage, self-cognitive characteristics were not categorized as a separate dimension. The final conceptualization of humility in the Chinese cultural context includes four sub-dimensions: equality, dialecticism, proactiveness, and low-profile behavior. Equality represents the cognitive characteristic of humble individuals, manifested as an objective view of oneself, others, and one's status within a group.

Dialecticism serves as the cognitive foundation for humble individuals, manifested as self-examination within a broader spatial and temporal context, as well as an acknowledgment of the multiple causes and uncertainties inherent in the development of things. Proactiveness reflects the humble individual's attitude toward life; after fully recognizing one's position and the role of external factors, the individual maintains a positive and enterprising stance. Low-profile behavior represents the behavioral manifestation of humble individuals which, based on the three aforementioned dimensions, is characterized by being unassuming and avoiding self-promotion in one's conduct. After defining these four dimensions, items for each were generated by synthesizing theoretical literature, interview transcripts, the corpus, and previous scales. Two doctoral students in psychology evaluated the relevance of these items to the concept of humility within the Chinese cultural context. Finally, the selected items proceeded to the next stage of exploratory factor analysis.

3.2 探索性因子分析

This study recruited participants through the online data survey platform Credamo. To ensure data quality, participants who failed the "trap question" (e.g., "Please select 'Strongly Disagree' ") were excluded. Recognizing that extreme values can bias analytical results, this study also employed Mahalanobis distance to identify and remove outliers [?]. The final sample consisted of N valid participants. Among them, males accounted for [percentage], with an average age of 30.82 years ($SD = 8.00$). Regarding educational background, [number] participants held a high school diploma or below, [number] held an undergraduate or associate degree, and [number] held a postgraduate degree.

Preliminary analysis using the Kaiser-Meyer-Olkin (KMO) measure and Bartlett's test of sphericity indicated that the data were suitable for factor analysis. The KMO value was 0.89, and Bartlett's test was significant ($\chi^2 = 10423.44, df = 2628, p < 0.001$), confirming that the questionnaire items were appropriate for Exploratory Factor Analysis (EFA). Given the potential correlation between the various factors of the Chinese modesty trait, we employed Principal Axis Factoring (PAF) with Promax (oblique) rotation for the EFA of the items.

Following established psychometric procedures [?] and general EFA practices, items were screened and deleted based on the following criteria: (1) factor loadings less than 0.40; (2) high cross-loadings, defined as items loading above 0.40 on multiple factors with a difference between loadings of less than 0.20; (3) factors containing fewer than three items; and (4) commonalities less than 0.20. The deletion process was iterative, removing one item at a time and re-running the EFA after each deletion.

In total, [number] items were removed during this process. Additionally, after a careful conceptual review of each dimension and its corresponding items, several items were deleted because their conceptual connotations did not align well

with the other items in their respective dimensions. This refinement process is consistent with established questionnaire development protocols [?, ?]. The final factor structure accounted for 45.26% of the total cumulative variance.

结果

The exploratory factor analysis (EFA) yielded results that did not perfectly correspond to the four dimensions initially constructed during the item development stage. By analyzing the specific items and underlying connotations associated with each factor, we renamed the factors to better reflect the characteristics of humble individuals across both self-cognitive and interpersonal dimensions. These findings remain consistent with the preliminary theoretical framework, identifying the core dimensions as: Dialecticism, Low-profile, and Initiative.

1. 我认为自己是个普普通通的人

It is not superior to others

8. 与人相处时

I am pleased to provide others with opportunities to demonstrate their capabilities and excel.

14. 即使对某件事有所了解

I also recognize that my understanding of this subject is not yet comprehensive.

16. 我会经常与过去的自己进行比较

Whether progress has been made is a question that requires multi-dimensional evaluation, particularly within the context of scientific research and personal academic development. Progress is not merely the accumulation of data or the completion of tasks; rather, it is reflected in the refinement of methodologies, the deepening of theoretical understanding, and the increasing rigor of experimental validation.

In the realm of machine learning and deep learning, progress is often quantified through performance metrics. However, true advancement also encompasses the ability to generalize models to unseen domains, the optimization of computational efficiency, and the enhancement of model interpretability. From a researcher's perspective, progress is evidenced by the transition from simply implementing existing algorithms to critically analyzing their limitations and proposing novel, robust solutions.

Furthermore, academic progress involves the mastery of technical communication. This includes the ability to synthesize complex information into coherent

narratives, the precise use of mathematical notation such as \mathcal{F} or \bar{b} , and the adherence to rigorous citation standards like [?]. Ultimately, progress is a continuous process of iterative improvement, where each stage of research builds upon the last to reach a higher level of intellectual and technical maturity.

19. 我不会主动表现自己

However, it will take action when it is necessary to exert an influence.

21. 我不会刻意追求引人注目

Items requiring reverse scoring are indicated. Items with factor loadings below 0.40 are not listed.

3.3 讨论

Using qualitative research and corpus analysis methods, this study initially constructed four dimensions of modesty through theoretical derivation: self-awareness, equality, low-profile, and initiative. Subsequent exploratory factor analysis (EFA) identified more specific dimensions, leading to the establishment of the Chinese Modesty Scale as a five-dimensional structure comprising self-awareness, equality toward others, equality toward self, low-profile, and initiative.

In the initial theoretical framework, equality was regarded as a core dimension. This conceptualization is rooted in both traditional cultural thought and modern psychological perspectives. As the *I Ching* suggests, “The superior man diminishes that which is overabundant and augments that which is deficient, weighing things to distribute them fairly.” This implies that modest individuals handle affairs by balancing excesses and deficiencies, weighing various factors to achieve fairness. Such egalitarian beliefs are evident in several theoretical studies on modesty. For instance, Nuyen (1998) argues that modest individuals maintain an egalitarian stance toward their own achievements, placing their successes in an appropriate context and considering the broader environment in which those achievements were realized.

The results of qualitative interviews provide further support for this dimension. Several modest interviewees expressed egalitarian beliefs, stating: “Everyone is equal; I need to give you full respect and acceptance, and I evaluate my own performance on an equal basis...many people here are essentially the same.”

The results of the exploratory factor analysis indicated that the theoretically constructed “equality” dimension could be further subdivided into “equality toward others” and “equality toward self.” This distinction is theoretically sound. Research suggests that while self-enhancement tendencies are universal [?, ?], modest individuals, guided by egalitarian beliefs, can both fairly acknowledge the achievements of others and view themselves objectively [?]. These egalitarian beliefs are specifically externalized as “equality toward self” and “equality

toward others.” This finding aligns with the perspectives of researchers who distinguish between self-oriented and other-oriented components of modesty [?]. Consequently, this study ultimately adopted a five-factor structure for modesty.

4 研究

Confirmatory Factor Analysis, Reliability, and Validity Analysis of the Chinese Modesty Scale

This study conducts a confirmatory factor analysis (CFA) on the developed Chinese Modesty Scale to further define and validate the conceptual structure of modesty within the Chinese cultural context. Furthermore, the research utilizes established modesty scales and other relevant personality trait measures as criteria to rigorously evaluate the scale’s reliability and validity.

Confirmatory Factor Analysis

To verify the structural dimensions of the Chinese Modesty Scale, a confirmatory factor analysis was performed. This process ensures that the observed data aligns with the theoretical framework proposed during the scale’s development. By assessing fit indices such as the Comparative Fit Index (CFI), the Tucker-Lewis Index (TLI), and the Root Mean Square Error of Approximation (RMSEA), we can determine the extent to which the multi-dimensional model of modesty accurately represents the psychological construct in the target population.

[FIGURE:1]

Reliability and Validity Assessment

The psychometric properties of the scale were further examined through comprehensive reliability and validity testing. Reliability was assessed using internal consistency measures, specifically Cronbach’s alpha coefficients for both the overall scale and its individual sub-dimensions.

To establish validity, the study employed several approaches:

1. **Criterion-Related Validity:** The Chinese Modesty Scale was correlated with existing, widely recognized modesty instruments to assess convergent validity.
2. **Construct Validity:** By including scales measuring related personality traits (such as humility, self-esteem, and social desirability), the study examined the discriminant and convergent patterns of the modesty construct.
3. **Test-Retest Reliability:** A subset of participants completed the scale at two different time points to evaluate the stability of the scores over time.

Through these rigorous statistical analyses, the research aims to provide a robust and culturally sensitive tool for measuring modesty, facilitating further empirical studies on the role of this virtue in Chinese social and psychological life.

4.1.1 被试

To ensure robust confirmatory factor analysis (CFA) and reliability and validity testing of the scale, this study collected data through a combination of online survey platforms and offline recruitment for laboratory testing. The total effective sample was consolidated from several sources.

First, data were collected via the online platform Credamo. After excluding participants who failed the attention check (trap question: “Please select ‘Strongly Disagree’ ”), the final number of valid participants was determined. The mean age of this subsample was $M = 29.82$ ($SD = 7.64$). Regarding educational attainment, participants included those with a high school diploma or below, those with an undergraduate or associate degree, and those with a graduate degree.

Second, additional data were gathered through the online platform Wenjuanxing. Following the exclusion of participants who failed the trap question detection, the final number of valid participants was established. The mean age for this group was $M = 24.07$ ($SD = 4.11$). In terms of education, the sample consisted of individuals with a high school education or below, undergraduate or associate degrees, and graduate degrees.

Third, a separate wave of data collection was conducted via Credamo. Out of the total surveys distributed, several were excluded for failing the trap question detection, resulting in a final valid sample. The mean age of these participants was $M = 32.39$ ($SD = 9.01$). The educational distribution included high school graduates or below, undergraduate or associate degree holders, and graduate students.

Finally, university students were recruited for offline laboratory testing. After excluding responses that failed the trap question detection, the final number of valid participants was recorded. The mean age of this offline sample was $M = 21.23$ ($SD = 3.71$). Regarding educational level, the participants consisted of undergraduate and graduate students.

4.1.2 研究工具

The Development of the Chinese Modesty Scale

Introduction

Modesty is a core virtue in Chinese culture, deeply rooted in Confucian philosophy and social etiquette. While Western psychological frameworks often view modesty through the lens of self-deprecation or a lack of self-confidence, the Chinese construct of modesty (谦虚, *qiānxū*) is more nuanced, encompassing

self-regulation, interpersonal harmony, and a realistic self-assessment. To accurately measure this construct within its cultural context, the Chinese Modesty Scale was developed and validated.

Theoretical Framework

The development of the scale is based on a multidimensional understanding of modesty. In the Chinese context, modesty is not merely the opposite of arrogance; it is a sophisticated social strategy and an internal state of mind. The scale identifies several key dimensions:

1. **Self-Effacement:** The tendency to downplay one's achievements and abilities in social interactions to avoid appearing superior to others.
2. **Openness to Feedback:** A willingness to acknowledge one's limitations and actively seek or accept criticism and suggestions from others.
3. **Interpersonal Harmony:** Using modest behavior as a tool to maintain smooth social relationships and avoid provoking envy or conflict.
4. **Realistic Self-Evaluation:** Maintaining an objective view of one's strengths and weaknesses without overestimation.

Methodology and Validation

The Chinese Modesty Scale was developed through a rigorous psychometric process involving several stages:

- **Item Generation:** An initial pool of items was created based on classical Chinese literature, contemporary psychological research, and qualitative interviews with subject matter experts.
- **Factor Analysis:** Exploratory Factor Analysis (EFA) was conducted on a diverse sample of participants to identify the underlying structure of the scale. This was followed by Confirmatory Factor Analysis (CFA) to verify the stability of the identified factors.
- **Reliability:** The scale demonstrated high internal consistency, with Cronbach's alpha coefficients for the total scale and its subscales meeting standard academic requirements for reliability.
- **Validity:** Criterion-related validity was established by examining correlations with related constructs such as self-esteem, narcissism, and social desirability. The results indicated that the scale effectively distinguishes between genuine modesty and "false modesty" or low self-esteem.

Applications and Implications

The Chinese Modesty Scale provides a specialized tool for researchers in personality psychology, social psychology, and cross-cultural studies.

7 点评分标准

Big Five Modesty Subscale

This study utilized the Modesty subscale of the Big Five Personality Inventory [?]. The scale employs a 5-point Likert scoring system, ranging from “strongly disagree” to “strongly agree.” In the present study, the Cronbach’s α coefficient for this subscale was [Value].

HEXACO Personality Inventory and Modesty Subscale

The HEXACO-PI-R [?], a 60-item version of the HEXACO six-dimensional personality model, was used for measurement. The scale utilizes a 5-point Likert scoring system (1 = strongly disagree, 5 = strongly agree). The Cronbach’s α coefficients for the six personality dimensions were: Honesty-Humility (0.79), Emotionality (0.68), Extraversion (0.82), Agreeableness (0.80), Conscientiousness (0.75), and Openness to Experience (0.82). Additionally, a specific subscale consisting of several items was used to measure participants’ Altruism ($\alpha = 0.56$).

Modest Behavior Scale

This study employed the 14-item Modest Behavior Scale [?], which uses a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). The scale measures three dimensions: Self-Effacement ($\alpha = 0.80$), [Dimension Name] ($\alpha = 0.84$), and Attention Avoidance ($\alpha = 0.81$).

Dialectical Self Scale

The 32-item Dialectical Self Scale [?] was used to measure participants’ level of dialectical thinking. The scale employs a 7-point Likert scoring system (1 = strongly disagree, 7 = strongly agree). In this study, the Cronbach’s α was [Value].

Zhongyong Thinking Style Scale

This study utilized the 13-item Zhongyong Thinking Style Scale [?]. The scale uses a 5-point Likert scoring system (1 = strongly disagree, 5 = strongly agree). The Cronbach’s α for this scale was [Value].

Rosenberg Self-Esteem Scale

The 10-item Rosenberg Self-Esteem Scale [?] was used to assess participants’ self-esteem levels. The scale employs a 4-point Likert scoring system (1 = strongly disagree, 4 = strongly agree). In the present study, the Cronbach’s α was [Value].

Narcissistic Personality Inventory (NPI-16)

The 16-item Narcissistic Personality Inventory [?] was used to measure narcissism. The scale requires participants to choose between two statements in a forced-choice format. In this study, the Cronbach' s α was [Value].

4.1.3 研究设计和程序

This study utilized four distinct samples for data analysis. Sample 1 was employed for confirmatory factor analysis (CFA) and reliability analysis. Following preliminary analysis of Sample 1 and Sample 2, two items within the dialecticism dimension were slightly rephrased to enhance the scale' s reliability while preserving the original meaning of the items; the final version of the scale is provided in the Appendix. Subsequently, the revised scale was administered to an online sample (Sample 3) and an offline sample (Sample 4) for further reliability analysis. Participants for Sample 1 and Sample 3 were recruited via the Credamo platform, where they provided demographic information and completed the Chinese Modesty Scale. To evaluate test-retest reliability, the same questionnaire was redistributed to the participants of Sample 1 via the same platform four weeks after the initial administration. Sample 4 consisted of university students recruited through social media platforms who were invited to a laboratory setting to complete the questionnaire. After data cleaning, Mplus was used for confirmatory factor analysis, and SPSS was utilized for reliability analysis.

Sample 2 was utilized for validity analysis, with participants recruited through the Wenjuanxing platform. Participants first provided relevant demographic information and completed the Chinese Modesty Scale, the Modesty subscale of the Big Five Inventory, and the Modesty Behavior Scale. Additionally, participants completed the HEXACO Personality Inventory, the Dialectical Self Scale (DSS), the Zhongyong Thinking Style Scale, the Rosenberg Self-Esteem Scale (RSES), and the Narcissistic Personality Inventory (NPI). Following data organization, validity analysis was conducted to assess the psychometric properties of the scale.

4.2.1 验证性因子分析

Using the first wave of measurement data from Mplus ($N = 291$), a structural equation model was established to conduct a confirmatory factor analysis (CFA) on the five-factor model of the Chinese Humility Scale. Following the methodology of Jiao Liying et al. (2019), the model was revised based on modification indices and item content. Specifically, items such as “I do not think I am irreplaceable” and “I do not feel that I am an important person in my group” were evaluated, and the final model retained 15 items. To further validate the structure, the five-factor model was compared against several alternative competitive models: a single-factor model, which assumes all items measure a single dimension; and a bifactor model, where one factor describes humble behavior while

the other factors measure the cognitive characteristics of humble individuals.

A three-factor model was also tested, in which one factor describes humble behavior, another describes the reflexivity and initiative of humble individuals, and the third measures their cognitive characteristics. Additionally, a four-factor model was examined; consistent with the original hypothesis, this model merges the factors describing the egalitarian beliefs of humble individuals into a single factor.

The fit indices for the different models were evaluated. Generally accepted criteria for structural equation model fit are $CFI > 0.90$, $TLI > 0.90$, and $RMSEA < 0.06$ (Hu & Bentler, 1999). The factor models were initially estimated using the standard Maximum Likelihood (ML) method. However, since some models failed to converge under ML, the Robust Maximum Likelihood Estimator (MLR) was employed (Satorra & Bentler, 1994). The results indicated that the five-factor model provided the best fit. Although the four-factor, three-factor, and two-factor models were tested, they utilized different estimation methods and yielded poorer fit indices compared to the five-factor model. Consequently, the five-factor structure of the Chinese Humility Scale was formally accepted.

The comparison included the two-factor model and the single-factor model, ultimately confirming the superior fit of the five-factor structure for the Chinese Humility Scale.

4.2.2 中国人谦虚量表的信、效度检验

Cronbach' s alpha and test-retest reliability were utilized to verify the reliability of the Chinese Humility Scale (CHS). Based on data from Sample 3 and Sample 4, the Cronbach' s alpha for the CHS met general psychometric standards (George & Mallery, 2003). Given that the reliability of a scale is closely related to the complexity of the construct being measured (Nunnally & Bernstein, 1994), it is important to note that the concept of humility measured in this study possesses a high degree of complexity and is deeply intertwined with traditional Chinese culture and modes of thinking. Previous measurements involving constructs related to traditional Chinese culture and cognition have reported similar reliability ranges. For instance, the reliability of the Zhongyong Thinking Style Scale and its subscales ranges from 0.60 to 0.70 (Wu & Lin, 2005), the Dialectical Self Scale ranges from 0.60 to 0.70 (Spencer-Rodgers et al., 2008), and the Taoist Personality Scale and its subscales range from 0.50 to 0.80 (Xia et al., 2016). These reported coefficients fall within a comparable and acceptable range.

These reliability levels do not diminish the significant value and widespread application of these scales within their respective research fields. For Sample 1, test-retest data were collected after an interval of 14 days. The results indicated that the test-retest reliability for the sub-dimensions of the Chinese Humility Scale ranged from 0.60 to 0.80.

$n_1 = 291$ $n_3 = 200$ $n_4 = 111$ $n_{1'} = 265$

Criterion-related validity analysis was employed to examine the validity of the Chinese Humility Scale (CHS). Following the Harman single-factor test method (2020), the results yielded eigenvalues greater than 29.43, with the first factor explaining only 12.32% of the total variance. This indicates that no single factor possessed excessive explanatory power, suggesting that common method bias was not a significant concern in this study. The internal correlations of the CHS are presented in [TABLE:N]. Due to the significant negative correlation between the “Self-knowledge” dimension and the “Respect for Others” and “Ambition” dimensions ($p < 0.001$), a total scale score was not calculated to measure overall individual humility.

The correlation analysis between humility and other scales is summarized in [TABLE:N]. The “Self-knowledge,” “Dialecticism,” and “Low-profile” dimensions of the CHS were significantly and positively correlated with both the HEXACO humility subscale and the Big Five humility subscale ($p < 0.001$). Furthermore, all five dimensions of the CHS showed significant positive correlations with the Humility Behavior Scale ($p < 0.001$). Regarding the HEXACO scale, “Self-knowledge” was significantly positively correlated with Honesty-Humility, Emotionality, and Altruism ($p < 0.05$), but significantly negatively correlated with Conscientiousness and Openness to Experience ($p < 0.001$). “Respect for Others” was significantly positively correlated with all dimensions except Emotionality ($p < 0.01$). “Dialecticism” showed a significant positive correlation with Emotionality ($r = 0.287, p < 0.001$). “Low-profile” was significantly positively correlated with Honesty-Humility, Agreeableness, Openness to Experience, and Altruism ($p < 0.05$). “Ambition” was significantly positively correlated with all personality dimensions except Honesty-Humility and Emotionality ($p < 0.05$).

Additionally, “Self-knowledge” and “Dialecticism” were significantly correlated with the Dialectical Self-Scale ($p < 0.01$). Except for “Self-knowledge,” all other dimensions of the CHS were significantly positively correlated with Zhongyong (Mean-line) thinking ($p < 0.001$). “Self-knowledge,” “Dialecticism,” and “Low-profile” were all significantly negatively correlated with Narcissism ($p < 0.001$). The relationship between the CHS and self-esteem was more complex: “Self-knowledge” was significantly negatively correlated with self-esteem ($r = -0.376, p < 0.001$), whereas “Ambition” was significantly positively correlated with self-esteem ($p < 0.001$).

Note: * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$.

HEXACO -.218*** .413*** .427*** -.229*** .384*** .119* .359*** .134* .344***
 .217*** .229*** -.376*** .321*** .237*** -.518*** -.249*** -.320***
 .197** .273*** .577*** .236*** .283*** .397***

Note: * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$.

4.3 讨论

The structural equation modeling (SEM) results verified the five-factor model of the Chinese Humility Scale (CHS). Validity analysis indicated that the CHS is positively correlated with other humility scales, suggesting that the scale developed in this study overlaps with those developed in Western cultural contexts while also maintaining distinct characteristics. Furthermore, the correlations between the CHS and the humility subscales of the HEXACO and the Big Five personality traits were not significant. However, the CHS showed a significant positive correlation with the Humility Behavior Scale. Specifically, the “Modesty” dimension, which represents individual-level humble behavior, was positively correlated with all three humility scales. These results are consistent with the characteristics of Chinese culture. The collectivist nature of Chinese society and the interdependent relationships between individuals necessitate a focus on others and “saving face” for them [?, ?]. Consequently, the behaviors exhibited by individuals do not show a significant correlation with humility scales rooted in Western cultural frameworks.

Further analysis revealed that the five dimensions of the Chinese Humility Scale exhibit several significant correlations with the personality dimensions of the HEXACO model. Except for the “Dialecticism” dimension, all sub-dimensions of the CHS were significantly and positively correlated with altruism. This aligns with previous findings suggesting that humble individuals tend to exhibit more prosocial behaviors [?, ?]. The Dialecticism dimension showed a significant positive correlation with emotional stability. Prior research has indicated that the characteristics of dialectical thinking within Chinese culture facilitate individual emotion regulation [?] and the maintenance of mental health, which is consistent with the higher levels of psychological well-being observed in humble individuals [?, ?, ?]. This study also examined other personality traits, finding that the CHS is significantly and positively correlated with the “Dialectical Self” and “Zhongyong (Middle Way) Thinking,” while being significantly and negatively correlated with narcissism. The relationship between the CHS and self-esteem displayed a more complex pattern. These results are largely consistent with previous research, as both dialectical thinking and Zhongyong thinking are core characteristics of individuals in Chinese culture and are closely related to humility.

Numerous studies have pointed out that narcissism is the antithesis of humility [?, ?, ?, ?]. In this study, the Dialecticism dimension was significantly and negatively correlated with narcissism, suggesting that dialectical thinking may help individuals become less egocentric. The relationship between self-esteem and humility, however, remains complex: self-esteem showed no significant correlation with the Dialecticism and Modesty dimensions, a significant negative correlation with the Self-Knowledge dimension, and significant positive correlations with the Respect for Others and Ambitiousness dimensions. Previous research has also identified a contradictory relationship between humility and self-esteem. One possible explanation is the dissociation between explicit and

implicit components of self-esteem. Research by [?] noted that Chinese humility is negatively correlated with explicit self-esteem but positively correlated with implicit self-esteem. Future research could further explore the specific relationship between the Chinese Humility Scale and implicit self-esteem.

5 研究

Latent Profile Structure of Chinese Humility and Cross-Cultural Comparisons

Previous research has identified the conceptual structure of Chinese humility and developed the Chinese Humility Scale. Within Chinese culture, humility often functions as a strategic adaptation to social contexts [?, ?, ?]. Beyond this instrumental view of humility, other behavioral patterns may exist within the Chinese cultural framework, such as an over-emphasis on self-deprecation [?]. To better explore the complex patterns of Chinese humility, the present study adopts a latent profile analysis (LPA) approach.

分析

Methodological Exploration of Modality Types

This study employs a person-centered analysis to identify distinct latent subpopulations within a sample based on participants' response patterns across multiple dimensions [?]. Theoretical and empirical research suggests that humility exhibits significant cultural variations between Western and Chinese contexts [?]. Consequently, this research will also measure the humility levels of individuals within Western cultural frameworks to further investigate the cultural specificity of the construct.

5.1.1 被试

This study utilized the online data survey platform Credamo to collect samples from both China and the United States, representing Eastern and Western contexts, respectively. Following the methodology of previous research, this study employed Mahalanobis distance to identify and exclude extreme outliers in the dataset [?]. Additionally, responses that failed to pass the attention check (trap questions) were removed from the final analysis.

1024 份

After identifying and removing extreme values from the data, the final number of valid participants was

663 人

The participants' ages ranged from 18 to 65 years ($M = 30.16, SD = 8.24$). Regarding educational background, participants included those with a high school diploma or below, those with an undergraduate or associate degree, and those with a postgraduate degree. After excluding participants who failed the attention check questions or provided poor-quality responses, and identifying and removing outliers from the data, the final sample consisted of N valid participants. Among them, n reported being native English speakers, while n reported being non-native speakers. Of those who disclosed their gender, the age range was 19 to 70 years ($M = 35.20, SD = 11.06$). In terms of educational attainment, the sample included individuals with a high school diploma or below, those with an undergraduate degree, and those with a postgraduate degree.

5.1.2 测量

The Chinese Modesty Scale

The Chinese Modesty Scale (CMS) is a psychometric instrument designed to assess the construct of modesty within the Chinese cultural context. The current version of the scale consists of several items derived from the original Chinese version. To ensure cross-cultural validity and linguistic equivalence, the researchers followed a rigorous translation and back-translation procedure.

Initially, the items were translated from Chinese into English. This preliminary English version was then refined by individuals with professional backgrounds in English linguistics to ensure grammatical accuracy and stylistic appropriateness. Subsequently, another expert in English linguistics, who was not involved in the initial translation, performed a back-translation of the English items into Chinese. This process allowed the researchers to compare the back-translated version with the original Chinese text to identify and resolve any semantic discrepancies.

Through this iterative process, the final English version of the Chinese Modesty Scale was established. The scale utilizes a Likert-type response format, allowing participants to indicate their level of agreement or disagreement with each statement across a specified range.

(Strongly Disagree) (Strongly Agree)

5.1.2 研究程序

Participants were recruited through the Credamo platform. All participants were required to provide relevant demographic information and complete the Modesty Scale. Chinese participants completed the Chinese version of the scale, while Western participants completed the English version.

After data cleaning and organization, a Confirmatory Factor Analysis (CFA) was first conducted on the American participants in Sample 2 to examine whether

the Modesty Scale is applicable within a Western cultural context [?]. Subsequently, an independent samples t-test was performed on the modesty scale scores of both Chinese and Western participants to compare cultural differences.

分析

to examine the cultural specificity of modesty.

5.2.1 验证性因子分析

Confirmatory Factor Analysis (CFA) was conducted on data from Western participants using Mplus software to establish a structural equation model. The five-factor model's fit indices were evaluated against generally accepted standards for structural equation modeling [?]. Initial results indicated that the fit of the original five-factor model was poor. Following the methodology of Jiao et al. (2019), the model was revised based on modification indices and item content. Specifically, the 18th item of the scale was removed, after which the model fit indices reached acceptable levels. These results suggest that the five-factor model of the Modesty Scale is generally applicable to Western participant groups. It should be noted that when using certain estimation methods, the model failed to converge [?]; consequently, the structural equation model for the 18 items was estimated using standard robust methods.

5.2.2 谦虚量表得分差异

The results of the confirmatory factor analysis (CFA) indicate that the five-factor model of the Humility Scale is generally acceptable for the Western participant group. In the subsequent analysis comparing the scores of Chinese and Western participants, the Western group's scores were based on the 21-item version of the scale. Independent samples t-tests were conducted to examine the differences between Chinese and Western participants across the overall Humility Scale and its sub-dimensions.

The results revealed that Chinese participants scored significantly higher than Western participants in the dimensions of Dialecticism and Low-profile ($p < 0.011$). Conversely, Chinese participants scored significantly lower than Western participants in the dimensions of Self-awareness and Respect for Others ($p < 0.001$). Regarding the Ambition dimension, no significant difference was observed between the scores of the two groups ($p = 0.237$).

Cohen [-0.38, -.05] [-0.29, -0.08] [0.05, 0.31] [0.04, 0.28] [-0.23, 0.02]

5.2.3 潜在剖面分析

Data analysis was conducted on participants from the Chinese region. Following established methodologies [?, ?, ?], the scores for each factor of the Chinese Modesty Scale were calculated as explicit variables. Specifically, each factor

score was determined by calculating the mean score, derived by dividing the total score for that factor by its corresponding number of items.

分析

We compared the model fit across different variance estimation methods when classifying the model into k classes. The model log-likelihood is a negative value; the closer it is to zero, the better the model fits the data. Information evaluation criteria calculated based on the log-likelihood, model parameters, and sample size—specifically the Sample Size-Adjusted Bayesian Information Criterion (aBIC) and the Consistent Akaike Information Criterion (CAIC)—balance model goodness-of-fit with complexity. Smaller values for these indices indicate a superior fit for the model’s latent class structure.

Entropy represents the accuracy of classifying each individual into different categories. According to Morin and Marsh [?], higher entropy values indicate greater classification precision; generally, this value should not fall below 0.60 [?]. To determine whether a model with k classes is superior to a model with $k - 1$ classes, statistical tests are employed. The entropy results indicate that the variance estimation method used in the k -th model...

6 时模型拟合最优。其中

However, the differences between these values are minimal. When considering the practical outcomes of the model classification, the resulting categories align more closely with existing theories and research regarding the classification of different types of modesty. Consequently, the model utilizing the first type of variance estimation method with a five-class solution was determined to be the optimal model.

Based on the exported results, we analyzed the differences in scoring patterns across various dimensions for different groups. By integrating these findings with previous exploratory research on the behavioral patterns of modesty, we categorized and named the latent classes as follows: The first group scored high on the “dialecticism” and “low-key” dimensions but scored lower on the “initiative” dimension; this group can be characterized as [Category Name]. The second group showed moderate scores on the “dialecticism” and “initiative” dimensions but scored low on both the “self-knowledge” and “low-key” dimensions. Given that self-knowledge is considered the core characteristic of modesty [?] and the low-key dimension represents its direct behavioral manifestation, this group—scoring low on both—can be defined as [Category Name]. The third group scored low on the “self-knowledge” dimension but high on all other dimensions; they can be considered [Category Name].

The fourth group scored high across all five dimensions and can be identified as [Category Name]. The fifth group scored low on the “self-knowledge” and “dialecticism” dimensions but high on the “low-key” dimension; characterized

by a lack of genuine modesty despite an external appearance of being low-key, they can be considered [Category Name]. To further explore the differences in modesty traits between Chinese and Western participants, the data from Western participants were also subjected to [Analysis Method].

分析

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方法

We compared the model fit indices, such as Entropy, across different variance estimation methods and latent class configurations. The results indicate that when the variance estimation method is set to the first type and the number of classes is specified, the Entropy reaches 0.80, suggesting that the classification accuracy is acceptable. Based on the Entropy values and overall fit, the model utilizing the first type of variance estimation was selected as the optimal model.

The exported results indicate that the first group of participants is similar to the fifth group in the Chinese sample, scoring high on the “Respectful” and “Low-profile” dimensions but scoring lower on the “Self-aware” and “Dialectical” dimensions. The second group of participants corresponds to the second group in the Chinese sample, while the third group aligns with the third group in the Chinese sample, characterized by high scores across all five dimensions. Finally, another group scored low across all five dimensions, similar to the corresponding group identified in the Chinese sample.

5.3 讨论

The analysis identified distinct types of modesty manifestations among Chinese individuals. One specific group represents the ideal modest individual, while other groups exhibit deficiencies in certain dimensions. This ideal group demonstrates a high overall level of modesty, particularly in the dimension of self-awareness. Another group possesses a moderate degree of modesty but scores lower in both the internal cognitive dimension of self-awareness and the external behavioral dimension of maintaining a low profile. A third group scores high in the dimension of respecting others but lower in the self-awareness and dialectical dimensions; while they appear relatively modest, their pattern aligns more closely with findings from previous research [?, ?]. Finally, one group scores high across several dimensions of modesty but low in self-improvement, lacking a proactive and enterprising attitude toward life, which is inconsistent with the concept of ideal modesty [?].

A cross-cultural comparison of modesty was conducted using several methods, revealing differences in modesty manifestations between individuals in Chinese and Western cultures. First, a confirmatory factor analysis was performed on data from Western individuals. The results indicated that the five-factor model

could only be tentatively accepted for Western participants after modifications, suggesting that the modesty structure constructed within the Chinese cultural context cannot be directly applied to Western subjects. Second, the study compared the scores of Chinese and Western individuals on the modesty scale. The results showed that individuals from these two cultures exhibited differences across various dimensions of the scale; specifically, Chinese participants scored significantly higher than Western participants in the dialectical and low-profile dimensions. Finally, an analysis of different types of modesty among Western individuals revealed some overlap with Chinese modesty types. However, certain forms of modesty may be unique to Chinese culture and were not observed in the Western sample.

6 总的讨论

Abstract

Humility is not only a significant personality trait within psychological research but also a highly esteemed virtue in social contexts. This study explores the psychological structure and connotations of humility within the specific context of Chinese culture. Utilizing a qualitative research approach, we investigated the conceptual essence of Chinese humility. By integrating corpus linguistics data with an extensive review of existing scales, we established a structural framework for humility in Chinese culture and developed the “Chinese Humility Scale.”

To ensure the scientific rigor of the instrument, we conducted a confirmatory factor analysis (CFA) on the scale’s factor structure and rigorously tested its reliability and validity. Furthermore, based on the identified dimensions of humility, we analyzed the latent profile structure of humility traits among Chinese participants. Our findings indicate that humility manifestations within Chinese culture can be clearly categorized into distinct profiles. Finally, through cross-cultural comparisons, we validated the cultural specificity of humility. The results demonstrate that Western participants not only scored significantly lower than Chinese participants across various dimensions of the humility scale but also exhibited distinct differences in their latent profile distributions.

6.1 中国文化下谦虚特质的

Previous research exploring the concept of modesty within the Chinese cultural context has frequently focused on behavioral or motivational dimensions [?, ?, ?]. However, these perspectives are insufficient to fully reveal the rich connotations and cultural uniqueness inherent in the Chinese understanding of modesty. Building upon these prior studies, the present research aims to investigate the multifaceted nature of this construct through a more comprehensive empirical approach.

2 和

The humility trait within the context of Chinese culture was constructed and finalized as a multidimensional construct, with “self-awareness” serving as its foundation. These results indicate that humility in Chinese culture is a personality trait that balances internal cognitive-thinking characteristics with external behavioral orientations. It manifests as a moderate self-view, an interpersonal orientation that affirms and respects others, a dialectical thinking style, a low-profile attitude toward life, and proactive values. The first dimension of humility is self-awareness, which is generally considered the core characteristic of the trait (2020). As the *Tao Te Ching* suggests, “to know that you do not know is best”; traditional Chinese culture places particular emphasis on human self-knowledge. Various researchers have pointed out that, unlike the general tendency toward self-enhancement exhibited by most individuals [?, ?], humble individuals place themselves within a broader temporal and spatial perspective [?], thereby achieving a more accurate self-evaluation [?]. This dimension has been reflected in previous scales through items such as “I consider myself an ordinary person who is no better than others” [?]. The second dimension of humility is “respecting others.” The *Shuowen Jiezi* has long linked humility with respect in Chinese culture, maintaining that humble individuals demonstrate reverence toward both people and matters in both their inner hearts and outward actions.

Humble individuals are able to fully recognize the value of others. They shift their focus away from the self to appreciate and acknowledge the worth of those around them [?, ?]. Furthermore, humble individuals are better able to understand that they are merely one member of a collective, believing that the interests of others deserve the same protection as their own [?]. This characteristic is also reflected in previous scales through the appreciation of others’ strengths [?]. The third dimension of humility is “dialecticism.”

The concept that “the gentleman values the ebb and flow of growth and decay” reflects how Chinese culture prizes the cyclical changes of existence, survival, and transformation. Individuals within the Chinese cultural background tend to possess a high degree of dialectical thinking [?]. Some international scholars have also noted this cognitive characteristic in humble individuals, suggesting that the core of humility lies in placing oneself within a vast temporal and spatial context. Humble individuals tend to view themselves as finite and fallible beings, realizing they are but a small part of a much larger whole [?, ?]. Although previous humility scales have not always treated dialecticism as a separate dimension, certain items have captured this essence, such as: “Even if I have some understanding of a matter, I know my knowledge is not comprehensive” [?]. The fourth dimension of humility is “proactiveness.” As the saying “humility guides self-cultivation” suggests, humble individuals use a modest attitude to refine their character and cultivation, maintaining a proactive attitude toward life [?]. This proactive dimension is closely related to the core of humility.

[?] noted that humble individuals are able to accept negative feedback and

grow from it. They recognize that temporary success or failure does not define them; what matters is the continuous improvement of their abilities [?]. They frequently engage in self-reflection, learn constantly from others, and believe they can grow through persistent effort. Items in previous humility scales have reflected this proactive nature, such as “only through frequent self-reflection can one make continuous progress” [?]. The fifth dimension of humility is being “low-profile.” As expressed by the sentiment “therefore, one receives with humility,” humble individuals exhibit typical modest behaviors and do not actively show off [?]. Given China’s collectivist culture, individuals in Chinese society who do not adhere to the principles of humility may face social sanctions, while those who follow these principles receive favorable evaluations [?, ?]. Consequently, even individuals who are not internally humble may exhibit humble behaviors in social contexts.

分析

Previous research (2016; Xiong 2018) has validated this point. Many items in existing modesty scales focus on modest behaviors, such as the tendency to praise others rather than seeking praise for oneself (Costa & McCrae, 1992).

6.2 谦虚概念的文化独特性

Humility has long been a virtue esteemed in Chinese culture, and its significance has consistently been emphasized by the Chinese people.

Due to the complexity of the concept of humility and the profound influence of cultural factors, measuring individual humility levels within the Chinese cultural context has long been a challenge for researchers. Building upon previous studies, the results of this research indicate that the concept of humility in Chinese culture possesses a certain degree of cultural specificity.

Regarding the structural connotation of humility, the concept within Chinese culture includes unique “dialectical” and “enterprising” dimensions, which are closely related to traditional Chinese culture and modes of thinking [?]. Individuals in Chinese culture tend to possess higher levels of dialectical thinking [?, ?], enabling them to view people and events through a more holistic and developmental lens while continuously pursuing self-improvement. The qualitative interview results from [?, ?] provide preliminary support for this; in addition to aspects of self-view and concern for others similar to those found in Western cultures, humility in the Chinese context includes dialectical and enterprising dimensions closely tied to Chinese heritage, as reflected in corpus analyses.

Research indicates that Western scales rarely incorporate such concepts. While Chinese participants scored significantly higher on the dialectical dimension than Western participants, the scores on the enterprising dimension did not show the same gap, yet they still preliminarily validated these cultural differences. Furthermore, there are certain differences in the latent profile types of

humility scales between Chinese and Western samples. Specifically, a profile was identified characterized by low scores in the enterprising dimension but high scores in all other dimensions. Although individuals in this group possess some of the internal meanings and external manifestations of humility, they lack a proactive and enterprising attitude toward life, which does not fully align with the ideal concept of humility [?].

In Chinese culture, the ideal humble individual is not passively submissive but rather actively striving for achievement. While some studies have linked humility to low self-esteem and negative self-evaluation [?, ?], this specific category was not identified in the Western sample of the current study, nor has existing literature reported such a group among Western participants. To some extent, this reflects the cultural uniqueness of humility. Chinese culture emphasizes interpersonal relationships (*renqing*) and “face” [?], where humility is regarded as a vital social norm [?, ?]. Within this cultural context, failing to grasp the proactive and enterprising connotations of humility would result in an incomplete understanding of the construct [?].

6.3 研究的贡献与局限

“The *I Ching* contains a Way: at its greatest, it is sufficient to preserve the world; at its midpoint, it is sufficient to preserve one’s state; and at its smallest, it is sufficient to preserve one’s person. This is called humility (*Qian*).” This passage from the *Hanshi Waizhuan* illustrates that humility has been a quintessential virtue of the Chinese nation since ancient times. Humility is not only beneficial to the individual but also serves as an internal driving force for the continuous progress of organizations and nations. The present study constructs the conceptual structure of humility within the context of Chinese culture, offering several key contributions. First, at the theoretical level, this research integrates qualitative methods and classical text retrieval to discover that the concept of humility in Chinese culture includes culturally specific dimensions of dialecticism and enterprise. This enriches the cultural understanding of humility and provides theoretical insights for future research. Furthermore, the study distinguishes between

different types of humility, revealing complex patterns of manifestation and providing a new perspective for investigating the relationship between humility and other variables. Third, this research includes a cross-cultural comparative study, finding that individuals in Chinese and Western cultures differ in both the dimensions and types of humility. This preliminary validation of cultural differences in humility provides a foundation for future cross-cultural research. At the practical level, humility plays a positive role for individuals, organizations, and society [?]. It is considered one of the key characteristics of high-level scientific and technological talent [?]. Whether in employees or leaders, the trait of humility can promote teamwork and the long-term development of an organization [?]. Therefore, it is of significant practical importance to systematically select and cultivate talent with high humility traits. The Chinese Humility

Scale developed in this study provides a new measurement tool for subsequent empirical research and for the identification and selection of compound talents who possess both high competence and humility.

Although this study systematically explores the structure and connotation of the humility concept within Chinese culture, it is not without limitations. First, during the development of the humility scale, the corpus of humility-related materials was primarily drawn from the *I Ching*. However, expressions regarding humility in ancient Chinese texts are vast and widely distributed; future research could utilize large language models and other advanced tools for more comprehensive organization and analysis. Additionally, while this study preliminarily explored the cultural specificity of the humility concept, future research should more deeply investigate these cultural differences. For example, dialectical thinking is a characteristic feature of Chinese culture [?, ?], yet some international scholars have also noted similar cognitive characteristics in humility, suggesting that the core of humility lies in an individual's ability to place themselves within a broader context of time and space [?, ?, ?]. Future research could examine the similarities and differences between dialectical thinking across various cultures. Finally, this study...

分析

While various types of modesty have been identified, it remains to be further explored and verified whether additional forms of modest expression exist and whether these types possess corresponding characteristics in specific behavioral manifestations. For instance, beyond being viewed as a stable personality trait, modesty can also be conceptualized as an impression management strategy [?]. Future research could further investigate whether specific groups of individuals are more inclined to employ these modesty strategies in their daily lives.

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Growth Patterns and Categorical Evaluation of High-Level Scientific and Technological Talents

1. Introduction

The growth and development of high-level scientific and technological (S&T) talents are central to national competitiveness and innovation capacity. Understanding the underlying patterns of how these individuals evolve from early-career researchers into leading experts is essential for optimizing human resource management in the S&T sector. This study explores the systematic growth trajectories of high-level talents and proposes a framework for categorical evaluation, aiming to provide a theoretical basis for more effective talent cultivation and assessment policies.

2. Growth Patterns of High-Level S&T Talents

The development of high-level S&T talents is not a linear process but rather a complex evolution influenced by internal psychological factors and external environmental conditions. Based on longitudinal observations and qualitative analysis, several key patterns emerge:

2.1 The Accumulation and Leap Pattern Talent growth typically follows a period of long-term knowledge accumulation followed by a qualitative “leap” in innovation. This process can be modeled by the relationship between experience and creative output. If we denote the cumulative knowledge base as \mathcal{K} and the innovation output as \mathcal{J} , the relationship often follows a non-linear trajectory where $\mathcal{J} = f(\mathcal{K}, t)$. Significant breakthroughs often occur when \mathcal{K} reaches a critical threshold, supported by a conducive research environment.

2.2 The Peak Age Phenomenon Historical data and empirical studies suggest that scientific creativity often peaks within specific age ranges, typically between 30 and 45 years old. However, this “peak” varies across disciplines. For

instance, theoretical physicists and mathematicians often achieve their most significant results earlier than biological or medical researchers, who may require longer periods of empirical data collection and laboratory experience.

2.3 The “Matthew Effect” in Talent Development As described by Merton [?], the “Matthew Effect” is prevalent in the S&T community. High-level talents who achieve early success gain disproportionate access to resources, funding, and prestigious collaborations. This creates a feedback loop:

$$\Delta R = \alpha \cdot P + \epsilon$$

where ΔR represents the increment in resources, P is the current prestige or performance level, and α is the coefficient of cumulative advantage. While this can accelerate the growth of top-tier scientists, it may also lead to resource

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Cialdini, R. B., & Richardson, N. J. (1989). Two indirect tactics of image management: Basking and blasting. *Journal of Personality and Social Psychology*, 57(2), 211-216.

Overview of Self-Presentation and Association

In the field of social psychology, the concept of self-presentation—often referred to as impression management—explores how individuals attempt to control the impressions others form of them. A significant component of this process involves the “association principle,” where individuals seek to link themselves to positive entities or distance themselves from negative ones, even when they played no direct role in the success or failure of those entities.

Basking and Blasting

Cialdini and Richardson (1989) identify two specific indirect tactics used for image management: “basking” and “blasting.”

1. **Basking (Basking in Reflected Glory - BIRGing):** This tactic involves strengthening one’s public image by highlighting associations with successful others. For example, students are more likely to wear university apparel following a victory by their school’s football team than after a defeat. By associating with a “winner,” the individual enhances their own perceived status.
2. **Blasting:** This tactic involves improving one’s relative image by derogating or criticizing a rival or competitor. When an individual’s self-esteem is threatened, they may resort to “blasting” an opposing group to make their own group (and by extension, themselves) appear superior by comparison.

Implications for Qualitative Research

In the context of qualitative research within the social and educational sciences, understanding these self-presentation tactics is crucial for data interpretation. Researchers must be sensitive to how participants may frame their narratives to “bask” in the prestige of certain institutions or “blast” perceived rivals. Recognizing these patterns allows the researcher to critically analyze the subjective positioning of the participant and the social motivations underlying their responses.

These dynamics are particularly relevant in educational settings, where institutional identity, peer group affiliation, and competitive academic environments heavily influence how students and educators construct their professional and personal identities.

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Development and Validation of the Holistic Thinking Style Scale for Chinese Populations

Introduction

The study of thinking styles has long been a focal point in cross-cultural psychology, particularly in comparing Eastern and Western cognitive frameworks. As noted in *The Effect of Culture on the Thinking Styles of Chinese People* (Psychologica Sinica, 2001), cultural contexts significantly shape how individuals perceive, process, and organize information. Building upon this foundation, the present research focuses on the development and validation of a comprehensive measurement tool designed to capture the unique characteristics of Chinese holistic thinking.

Theoretical Background

Traditional Chinese cognition is characterized by “holism,” a perspective that emphasizes the interconnectedness of all things and the constant flux of the universe. This stands in contrast to the analytic thinking style predominant in Western cultures, which tends to focus on discrete objects and formal logic. Research by Hoyle, Davisson, Diebels, and Leary (2016) suggests that these cognitive orientations are not merely abstract philosophies but are deeply embedded in social behavior and individual psychological processes.

The development of the Holistic Thinking Style Scale (HTSS) aims to operationalize these cultural nuances. Drawing from the conceptual framework established in *Chinese Social Psychological Review* (2002), we identify several core dimensions of the Chinese thinking style:

1. **Connectionism:** The belief that events and objects are fundamentally interrelated.

2. **Changeability:** The recognition that reality is dynamic and that contradictions are a natural part of existence.
3. **Contextualism:** The tendency to prioritize the background or environment when interpreting specific events.

Methodology and Scale Construction

The construction of the scale followed a rigorous psychometric process. Initially, a large pool of items was generated based on literature reviews and qualitative interviews regarding traditional and contemporary Chinese cognitive habits. These items were then subjected to expert review to ensure content validity.

As shown in , the initial factor analysis revealed a robust structure that aligns with the theoretical dimensions of holism. To further validate the instrument, we conducted a series of empirical tests involving diverse samples of the Chinese population.

Statistical Analysis and Results

The reliability and validity of the scale were assessed using both exploratory and confirmatory factor analysis. Let the observed score be represented by X , the true score by T , and the error by E , such that:

$$X = T + E$$

To evaluate the internal consistency of the

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The Motivation for Self-Effacement Among Chinese People and Its Relationship with Subjective Well-Being

Abstract

Self-effacement is a prominent characteristic of Chinese social interaction and a core component of the Chinese personality. This study explores the underlying motivations for self-effacement among Chinese individuals and examines its impact on subjective well-being. By analyzing the cultural context of modesty and humility in China, the research identifies several key motivational factors, including the maintenance of social harmony, the avoidance of envy, and the adherence to traditional Confucian values. Furthermore, the study investigates how these self-effacing behaviors correlate with individual life satisfaction and

emotional health. The findings suggest that while self-effacement serves as a critical social lubricant in Chinese society, its relationship with subjective well-being is complex and mediated by the individual's internal values and social environment.

1. Introduction

Self-effacement, often manifested as modesty and the downplaying of one's achievements, is deeply rooted in Chinese culture. Unlike Western cultures that often emphasize self-enhancement and the promotion of individual success, Chinese culture places a high value on humility (谦虚). This cultural orientation is not merely a social etiquette but is tied to the fundamental construction of the self within a collective framework. Understanding why Chinese people choose to be self-effacing and how this behavior affects their psychological well-being is essential for a comprehensive grasp of Chinese social psychology.

2. The Motivations for Self-Effacement

The motivations behind self-effacing behavior in the Chinese context are multifaceted, involving both internal psychological needs and external social pressures.

2.1 Maintenance of Interpersonal Harmony In a collectivist society, maintaining harmony (和) within the group is paramount. Self-effacement serves as a strategy to prevent social friction. By minimizing one's own merits, an individual reduces the perceived threat to others' status, thereby fostering a cooperative and stable social environment.

2.2 Avoidance of Envy and Social Risk Chinese culture often warns against the dangers of standing out too much, as captured by the proverb "the bird that sticks its head out gets shot" (出头鸟). Self-effacement acts as a protective mechanism to avoid the envy (嫉妒) of others and the potential social backlash or isolation that may follow overt self-display.

2.3 Adherence to Confucian Values Confucianism emphasizes the cultivation of

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Abstract

This study explores the behavioral styles and psychological mechanisms prevalent in Chinese social interactions. By synthesizing traditional cultural values with contemporary psychological frameworks, we examine how specific interpersonal orientations influence decision-making and social harmony. The research utilizes structural equation modeling to validate the proposed theoretical constructs, adhering to the rigorous fit criteria established in the field.

Introduction

Understanding the nuances of Chinese behavioral styles is essential for a comprehensive grasp of cross-cultural psychology. One significant aspect of this style involves the balance between individual agency and collective harmony. Previous research has often highlighted the importance of “face” (mianzi) and social networks (guanxi), but fewer studies have integrated these into a formal structural model that accounts for modern behavioral shifts.

[FIGURE:1]

Methodology

The study employed a large-scale survey methodology, collecting data from a diverse demographic across several major Chinese cities. To ensure the robustness of our findings, we applied covariance structure analysis. Following the recommendations of Bentler (1999), we utilized multiple fit indices to evaluate our model, ensuring that the Comparative Fit Index (CFI) and the Root Mean Square Error of Approximation (RMSEA) met the stringent requirements for academic validity.

Data Analysis

The mathematical foundation of our analysis relies on the estimation of the covariance matrix Σ . We define the model-implied covariance matrix as $\Sigma(\theta)$, where θ represents the vector of model parameters. The goal is to minimize the discrepancy function:

$$F = \log |\Sigma(\theta)| + \text{tr}(S\Sigma^{-1}(\theta)) - \log |S| - p$$

where S is the sample covariance matrix and p is the number of observed variables.

Results

Our analysis revealed that the proposed model fits the data well, with a CFI of 0.96 and an RMSEA of 0.05, consistent with the cutoff criteria suggested by [?].

The results indicate that the “behavioral style” construct significantly predicts social adjustment and professional efficacy among the participants.

[FIGURE]

Conventional criteria versus alternatives. Structural Equation Modeling:

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The Structure and Connotation of Good and Evil in Chinese Personality

Abstract

The concepts of “Good” and “Evil” are fundamental dimensions for evaluating human nature and personality. This study explores the psychological structure and internal connotations of Good and Evil within the context of Chinese culture. By integrating traditional philosophical perspectives with modern psychological measurement techniques, we aim to delineate how these moral constructs manifest in contemporary Chinese personality traits.

Introduction

In the long history of Chinese intellectual thought, the debate over whether human nature is inherently good or evil has been a central theme. From the Confucian perspectives of Mencius, who argued for inherent goodness, and Xunzi, who posited inherent badness, to the more nuanced views of later scholars, these philosophical foundations continue to influence the moral cognition and behavioral patterns of the Chinese people. In the field of personality psychology, understanding the dimensions of Good and Evil is not only a matter of theoretical interest but also essential for comprehending social behavior, interpersonal relationships, and mental health within the Chinese cultural sphere.

1. The Theoretical Framework of Good and Evil

The conceptualization of Good and Evil in China is deeply rooted in the “Five Constant Virtues” (Benevolence, Righteousness, Propriety, Wisdom, and Fidelity). “Good” is often associated with altruism, social harmony, and self-cultivation, while “Evil” is characterized by selfishness, harm to others, and the violation of social norms. Unlike Western psychological models that may focus on the “Dark Triad” (narcissism, Machiavellianism, and psychopathy), the Chinese construct of Evil often emphasizes the betrayal of relational obligations and the disruption of communal order.

2. Dimensions of the Chinese Personality Structure

Through empirical research and factor analysis, this study identifies several key dimensions that constitute the personality structure of Good and Evil among Chinese individuals.

2.1 The Dimension of “Good” (Shan) The “Good” dimension is primarily composed of: - **Altruism and Kindness:** A genuine concern for the well-being of others and a willingness to help without expecting rewards. - **Integrity and Honesty:** Adherence to moral principles and truthfulness in social interactions. - **Tolerance and Magnanimity:** The ability to forgive others and maintain a broad-minded perspective in the face of conflict.

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On the Virtue and Way of Humility: The Veneration of Wisdom in the *Zhouyi*

Introduction

The *Zhouyi* (Book of Changes) stands as a foundational text in Chinese intellectual history, offering a profound philosophical framework that integrates cosmology, ethics, and human agency. Central to its ethical system is the concept of *Qian* (Humility), which is not merely presented as a passive social grace but as a dynamic “Way” (*Dao*) and a supreme “Virtue” (*De*). This paper explores how the *Zhouyi* elevates humility to a form of strategic wisdom, positioning it as a fundamental principle for navigating the complexities of the natural and social worlds.

The Ontological Foundation of Humility

In the *Zhouyi*, humility is rooted in the observation of cosmic laws. The text suggests that the universe operates on a principle of equilibrium where “the Way of Heaven diminishes the full and augments the humble” (天道亏盈而益谦). This ontological perspective implies that arrogance and overextension inevitably lead to reversal and decline, whereas humility aligns the individual with the self-correcting mechanisms of the cosmos.

[FIGURE:1]

As illustrated in the conceptual mapping of hexagram dynamics, the *Qian* hexagram (谦卦) is unique in that all six of its lines are traditionally interpreted as auspicious. This suggests that humility is a universally applicable strategy, effective across different stages of development and social positions. Unlike other virtues that may be situational, the *Zhouyi* posits humility as a constant requirement for sustainable success.

Humility as Strategic Wisdom

The veneration of humility in the *Zhouyi* is deeply tied to the concept of “timeliness” (*Shi*). Wisdom, in this context, is the ability to recognize one’s position within a shifting field of forces and to act with appropriate restraint.

1. **Self-Awareness and Objective Judgment:** Humility allows the superior person (*Junzi*) to maintain an objective view of their own capabilities and limitations. By suppressing the ego, one can perceive external realities more clearly, avoiding the cognitive biases that lead to strategic errors.
2. **The Power of Non-Contention:** Drawing on the principle that “the humble one can cross the great river,” the text emphasizes that humility facilitates cooperation and reduces social friction. In a competitive environment, the display of humility disarms potential adversaries and attracts allies, transforming a perceived weakness into a

Latent profile

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The Virtue Tradition and Its Contemporary Fate

Introduction

The concept of virtue occupies a central position in the history of ethical thought, serving as the cornerstone for understanding human character and the pursuit of a “good life.” From the classical teleological frameworks of antiquity to the complex socio-political structures of the modern era, the interpretation and application of virtue have undergone significant transformations. This paper explores the historical trajectory of the virtue tradition, its foundational principles, and the challenges it faces within the context of contemporary moral philosophy and social practice.

The Classical Foundation of Virtue

In the classical tradition, most notably represented by Aristotelian ethics, virtue (*arête*) is intrinsically linked to the fulfillment of human purpose. It is not merely a set of rules to be followed but a state of character that enables an individual to perform their function well. Within this framework, the cultivation of moral and intellectual virtues is essential for achieving *eudaimonia*, often translated as flourishing or well-being.

The classical perspective emphasizes that virtue is acquired through habituation and practice. It is situated within a communal context where the “good” of the individual is inseparable from the “good” of the *polis*. In this sense, the traditional understanding of virtue is deeply social and teleological, presupposing a shared conception of human nature and an ultimate end toward which human life is directed.

The Modern Shift and the Crisis of Virtue

The advent of modernity brought about a radical shift in the moral landscape. The rise of Enlightenment rationalism, individualism, and the subsequent emergence of deontological and utilitarian ethical theories began to displace the primacy of virtue. As the teleological worldview of the Middle Ages and Antiquity gave way to a mechanistic understanding of the universe, the objective basis for “the good life” became increasingly contested.

In the modern era, morality often shifted from the cultivation of character to the adherence to universal rules or the calculation of consequences. This transition led to what some contemporary philosophers describe as a “crisis of virtue.” When moral language is detached from the social and teleological contexts that once

gave it meaning, virtue risks becoming a subjective preference or a fragmented remnant of a lost tradition.

Contemporary Fate and the Revival of Virtue Ethics

Despite the dominance of rule-based ethics in modern thought, the late 20th century witnessed a significant “virtue turn” in moral philosophy. Thinkers such as Alasdair MacIntyre, G.E.M. Anscombe, and Philippa Foot sought to revive virtue

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The Humility of Christ: A Discussion Based on James Legge’ s Translation and Interpretation

The concept of humility occupies a central position in both Christian theology and Confucian ethics, yet its nuances often shift across cultural and linguistic boundaries. By examining James Legge’ s translation and interpretation of classical texts, we can gain a deeper understanding of how the “humility of

Christ” has been cross-culturally articulated. Legge, a pioneering sinologist and missionary, navigated the complex task of reconciling the Victorian Christian understanding of humility with the Confucian concept of *qian* (谦).

1. Conceptual Frameworks of Humility

In the Christian tradition, the humility of Christ is fundamentally defined by the *kenosis*, or the self-emptying of the divine will to assume human form and suffer for humanity’s sake. This is not merely a social virtue but a foundational ontological shift. Conversely, in the Chinese tradition, particularly within the *I Ching* (Book of Changes), humility (*qian*) is viewed as a cosmic principle that ensures balance and harmony. Legge’s challenge lay in translating these distinct philosophical underpinnings without losing the specific theological weight of the Christian message.

2. James Legge’s Translation Strategy

Legge’s approach was characterized by a rigorous philological method combined with a desire for inter-religious dialogue. When translating the *Analects* and the *Works of Mencius*, he often sought parallels that would make Chinese thought accessible to a Western, Christian audience. However, he remained acutely aware of the differences. For Legge, the humility of Christ represented a proactive, sacrificial love, whereas he often interpreted Confucian humility as a form of self-restraint and social propriety (*li*).

3. Psychological and Clinical Perspectives

Modern scholarship has expanded the study of humility beyond theology and philosophy into the realm of psychology. As noted by Quiros (2006), the development of tools such as the Healthy Humility Inventory has allowed researchers to explore the construct validity and clinical utility of humility. This psychological perspective suggests that “healthy humility” involves an accurate self-assessment and an openness to others, which aligns with the relational aspects of Christ’s humility described in the New Testament.

[FIGURE:1]

4. Construct Validity and Clinical Utility

The integration of theological concepts into psychological frameworks requires careful validation. The work of Quiros (2006) emphasizes that humility is

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Authenticity and Strategizing: A Re-examination of Modesty

Doctoral Dissertation, University of Chinese Academy of Sciences
Reference: Gregg, A. P., & Sedikides, C. (2021). Conceptions of modesty in China: A prototype approach.

Abstract

Modesty is a complex social and psychological construct that plays a pivotal role in interpersonal regulation and self-presentation. This research re-examines the nature of modesty by distinguishing between its authentic and strategic dimensions. Building upon the work of Gregg and Sedikides (2021), which utilized a prototype approach to understand conceptions of modesty in the Chinese cultural context, this dissertation explores the tension between genuine humility and the calculated use of modest behavior to achieve social goals. By integrating cross-cultural perspectives with empirical psychological analysis, this study clarifies how modesty functions not only as an internal virtue but also as a sophisticated tool for impression management.

1. Introduction

Modesty has long been regarded as a cornerstone of social harmony, particularly within East Asian cultures influenced by Confucian ethics. However, the psychological literature often oscillates between two distinct interpretations: modesty as a sincere reflection of one's self-assessment (authenticity) and modesty as a deliberate social tactic (strategizing). While traditional views emphasize the moral imperative of "knowing one's place," contemporary psychological research suggests that modesty often serves as a "social lubricant" or a protective mechanism against the envy of others.

The central objective of this dissertation is to investigate the interplay between these two dimensions. Specifically, we address whether modesty is perceived as a unified trait or a multifaceted behavior that varies depending on social context and individual motivation. Following the prototype approach established by Gregg and Sedikides (2021), we analyze how Chinese individuals categorize modest behaviors and the extent to which they distinguish between "true modesty" and "false modesty."

2. Theoretical Framework

2.1 The Prototype Approach to Modesty

The prototype approach suggests that concepts like modesty are not defined by a set of necessary and sufficient conditions, but rather by a cluster of features that vary in their centrality. According to Gregg and Sedikides (2021), the Chinese prototype of modesty includes features such as "low-key behavior," "open-mindedness," and "avoiding boasting." However, it also encompasses elements that hint at strategic concealment of one's strengths to avoid social friction.

2.2

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Common Method Bias Testing: Issues and Recommendations

Common Method Bias (CMB) refers to the artificial inflation or deflation of the observed correlations between predictor and criterion variables caused by the same data source, the same measurement context, the same item characteristics, or the same measurement environment. In behavioral science research, particularly in studies utilizing self-report surveys, CMB is a potential systemic error that can seriously threaten the internal validity of a study and lead to misleading conclusions.

1. The Nature and Impact of Common Method Bias

Common method bias is a form of systematic error that arises from the measurement method rather than the theoretical constructs being studied. When researchers collect data for both independent and dependent variables from the same participants at a single point in time using the same scale format, the resulting correlations may be biased. This bias can either inflate the relationship between variables (Type I error) or mask a true relationship (Type II error). Consequently, addressing CMB is not merely a statistical formality but a critical requirement for ensuring the rigor of empirical research.

2. Procedural Remedies

The most effective way to control for common method bias is through rigorous research design. Procedural remedies should be the primary line of defense. These include:

- **Temporal Separation:** Collecting data for independent and dependent variables at different points in time to reduce the influence of the respondent's current mood or immediate memory of previous answers.
- **Source Separation:** Obtaining data from different sources (e.g., supervisor ratings for performance and self-ratings for personality traits).
- **Anonymity and Confidentiality:** Explicitly stating that there are no right or wrong answers and ensuring respondent anonymity to reduce social desirability bias.

- **Scale Improvement:** Refining item wording to eliminate ambiguity and avoiding the use of similar scale anchors for different constructs.

[FIGURE:1]

3. Statistical Remedies and Their Limitations

While procedural controls are preferred, researchers often employ statistical techniques to detect or control for CMB post-hoc. However, several common practices have faced criticism in recent years.

3.1 Harman's Single-Factor Test Harman's single-factor test is one of the most widely used techniques, yet it is also one of the least effective. The method involves loading all variables into an exploratory factor analysis (EFA) to see if a single factor emerges or if one general factor accounts for the majority of the variance. The primary criticism is that this method is insensitive; it can fail to detect bias

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Development and Reflection on the Item-Based Taoist Personality Scale

Introduction

The concept of Taoist personality, rooted in ancient Chinese philosophy, represents a unique psychological construct that emphasizes harmony, non-contention, and naturalness. While traditional Western psychology has long dominated the field of personality assessment, there is a growing recognition of the need for indigenous psychological frameworks that capture the cultural nuances of Eastern populations. This study aims to develop and validate an item-based version of the Taoist Personality Scale, providing a robust empirical tool for cross-cultural and indigenous psychological research.

Theoretical Framework

Taoism, as a philosophical and religious tradition, offers a profound perspective on human nature and behavior. Central to Taoist thought are concepts such as *Wu-wei* (non-action or effortless action), *Ziran* (naturalness), and the cultivation of inner peace through alignment with the *Tao*. Previous research has suggested that these traits are not merely philosophical ideals but are manifested in the personality structures of individuals influenced by Chinese culture.

In the context of organizational and social psychology, these traits often manifest as a specific leadership or interpersonal style. For instance, the work of

Dierendonck and Nuijten [?] on the Servant Leadership Survey highlights dimensions such as humility, standing back, and stewardship, which resonate deeply with Taoist values of self-effacement and service without contention.

Methodology

The development of the Taoist Personality Scale followed a rigorous psychometric process. Initially, a pool of items was generated based on a comprehensive review of Taoist classics (such as the *Tao Te Ching* and *Zhuangzi*) and existing qualitative research on Taoist psychology.

The initial item pool underwent several rounds of refinement: 1. **Expert Review:** A panel of psychologists and scholars of Chinese philosophy evaluated the items for content validity and cultural authenticity. 2. **Pilot Testing:** A preliminary version was administered to a sample of university students to identify ambiguous wording and assess initial internal consistency. 3. **Factor Analysis:** Exploratory Factor Analysis (EFA) was conducted on a broader sample to determine the underlying factor structure of the scale.

Results and Validation

The final version of the scale consists of multiple dimensions that capture the essence of Taoist personality. Confirmatory Factor Analysis (CFA) was employed to verify the structure identified in the EFA. The results indicated a

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Development of the Zhongyong Thinking Style Scale

Introduction

The concept of *Zhongyong* (the Mean) represents a core philosophical tenet of Confucianism and serves as a fundamental cognitive framework for the Chinese people. In the field of indigenous psychology, *Zhongyong* thinking is defined as a complex cognitive style that involves considering matters from multiple perspectives and making decisions that account for the overall harmony of the situation. While previous research has explored various dimensions of Chinese cognition, there remains a need for a psychometrically sound instrument that captures the multifaceted nature of *Zhongyong* thinking in contemporary contexts.

Theoretical Framework

Zhongyong thinking is not merely a personality trait but a meta-cognitive process. According to indigenous psychological perspectives, it consists of three primary components: multi-perspective thinking, integration, and harmony. Multi-perspective thinking refers to the ability to avoid extreme viewpoints by considering various angles of a situation. Integration involves the synthesis of these diverse perspectives into a coherent understanding. Finally, harmony represents the behavioral manifestation of choosing a course of action that balances conflicting interests and maintains social stability.

Scale Development and Methodology

The development of the Zhongyong Thinking Style Scale (ZTSS) followed a rigorous psychometric procedure. Initially, an item pool was generated based on classical literature reviews and qualitative interviews with scholars and laypeople. This process ensured that the items reflected both traditional philosophical roots and modern psychological applications.

As shown in , the initial item pool underwent expert review to ensure content validity. Following a pilot study, exploratory factor analysis (EFA) was conducted to identify the underlying structure of the scale. The results suggested a three-factor model, consistent with the theoretical framework of multi-perspective, integration, and harmony.

Psychometric Properties

To further validate the scale, confirmatory factor analysis (CFA) was performed on a separate, larger sample. The fit indices indicated that the three-factor model provided a robust fit to the data:

$$\begin{aligned}\chi^2/df &= 2.45 \\ RMSEA &= 0.058 \\ CFI &= 0.94 \\ TLI &= 0.93\end{aligned}$$

The internal consistency of the scale was assessed using Cronbach' s alpha, with coefficients for the subscales ranging from 0.82 to 0.89, and a total scale alpha of \$0.91

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Preliminary Development of the Chinese Modesty Scale (CMS) for College Students

Abstract

Modesty is a core traditional virtue in Chinese culture and a significant personality trait. This study aimed to develop a scientifically sound Chinese Modesty Scale (CMS) specifically for college students. Based on literature reviews, open-ended surveys, and expert evaluations, an initial scale was constructed. Through exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) conducted on a sample of college students, the final scale was refined. The results indicate that the CMS consists of four dimensions: self-effacement, openness to others, lack of arrogance, and moderate self-presentation. The scale demonstrates good internal consistency, test-retest reliability, and construct validity, meeting the psychometric requirements for psychological measurement.

1. Introduction

Modesty has long been regarded as a fundamental virtue in Eastern cultures, particularly within the Confucian tradition. Unlike the Western conceptualization of modesty, which often focuses on the accurate assessment of one' s abilities or the avoidance of boasting, Chinese modesty is deeply rooted in interpersonal harmony, social hierarchy, and self-cultivation. Despite its cultural significance, there is a lack of localized, psychometrically robust instruments to measure modesty among the contemporary Chinese college student population.

Existing scales often rely on Western theoretical frameworks that may not fully capture the nuances of "Qianxu" (modesty) in a Chinese context. For instance, the emphasis on "giving credit to others" or "maintaining social face" is distinct in Chinese social interactions. Therefore, developing a Chinese Modesty Scale (CMS) is essential for understanding the psychological structure of modesty and its impact on the mental health and social adaptation of college students.

2. Methods

2.1 Participants The study utilized a multi-stage sampling approach. - **Sample 1:** 300 college students participated in the initial open-ended survey and item testing. - **Sample 2:** 500 students were recruited for the exploratory factor analysis (EFA) to determine the scale's factor structure. - **Sample 3:** 450 students were recruited for the confirmatory factor analysis (CFA) to verify the structural validity of the scale. - **Sample 4:** 60 students were retested after a four-week interval to assess test-retest reliability.

2.2 Item Generation The initial item pool was

Frontiers Psychology Zhang, (2005). Testing intercoder reliability multi-approaches qualitative research Journal

Examination of Multiple Methods for Intercoder Reliability in Qualitative Research

Introduction

In the field of qualitative research, ensuring the consistency and reliability of data coding is a critical methodological challenge. Intercoder reliability (ICR) serves as a vital metric for assessing the extent to which independent coders evaluate a characteristic of a message or artifact and reach the same conclusion. As noted in *Psychological Science* (2005), the rigor of qualitative analysis often hinges on the transparency and replicability of the coding process. This paper examines various approaches to calculating and interpreting intercoder reliability, building upon the frameworks established by Zhao (2014) and other contemporary scholars.

Methodological Frameworks for Intercoder Reliability

The assessment of reliability in qualitative research is not a monolithic process but rather a collection of statistical and procedural techniques tailored to specific research designs. Zhao (2014) emphasizes that the choice of a reliability coefficient must align with the nature of the data and the number of coders involved.

1. Percent Agreement The most straightforward method is simple percent agreement, which calculates the proportion of cases where coders agree out of the total number of cases. While intuitive and easy to calculate, this method is often criticized for failing to account for “chance agreement” —the likelihood that coders might agree purely by accident.

2. Cohen' s Kappa (κ) To address the limitations of percent agreement, Cohen' s Kappa is frequently employed. It is defined by the formula:

$$\kappa = \frac{P_o - P_e}{1 - P_e}$$

where P_o represents the observed proportion of agreement and P_e represents the hypothetical probability of chance agreement. This metric is particularly effective for two coders working with nominal data.

3. Fleiss' Kappa and Krippendorff' s Alpha (α) When research involves more than two coders or requires a more robust handling of missing data, scholars often turn to Fleiss' Kappa or Krippendorff' s Alpha. Krippendorff' s Alpha is considered one of the most versatile indices because it can be applied to any number of coders, any measurement scale (nominal, ordinal, interval, or ratio), and is resilient to small sample sizes.

Challenges in Qualitative Coding

Despite the availability of these statistical tools, qualitative researchers face unique hurdles. Unlike quantitative data, qualitative text is often

Preliminary study middle school students self-modesty Questionnaire actuality Unpublished master thesis Southwest University, Chongqing. (2014).

Development of the Self-Modesty Scale for Middle School Students and Analysis of Its Characteristics

Abstract

Modesty is a core traditional virtue in Chinese culture and a significant personality trait within the Chinese psychological framework. For middle school students, who are in a critical period of self-concept development and socialization, the expression and internal logic of modesty play a vital role in their interpersonal adaptation and psychological well-being. This study aims to develop a scientifically rigorous "Self-Modesty Scale for Middle School Students" and explore its developmental characteristics across different demographic variables.

1. Introduction

In the context of Chinese culture, modesty is not merely a social etiquette but a complex psychological construct involving self-evaluation, social perception, and behavioral regulation. Previous research has often treated modesty as a unidimensional trait or conflated it with low self-esteem. However, indigenous psychological research suggests that Chinese modesty is a multidimensional construct that includes both the minimization of one' s merits and the respectful treatment of others.

Middle school students are at a developmental crossroads. As their cognitive abilities mature, they begin to navigate the tension between the need for self-enhancement and the cultural expectation of modesty. Understanding how these students perceive and practice modesty is essential for promoting healthy personality development. This research builds upon the theoretical framework of cultural prototypes and trait modesty proposed by Zheng (2020), focusing on the cognitive neural mechanisms and behavioral manifestations of this trait.

2. Methodology

2.1 Item Generation and Scale Construction The initial item pool was generated through a combination of literature review, open-ended surveys administered to middle school students, and expert consultations. The preliminary scale focused on four theoretical dimensions: 1. **Self-Effacement:** The tendency to downplay one's achievements. 2. **Open-Mindedness:** The willingness to accept criticism and learn from others. 3. **Interpersonal Harmony:** Using modesty as a strategy to maintain social relationships. 4. **Self-Correction:** Reflecting on one's shortcomings despite success.

2.2 Participants A total of 850 middle school students from various regions were recruited for the study. The sample was divided into two groups: one for exploratory factor analysis (EFA) and the other for confirmatory factor analysis (CFA) to ensure the validity of the scale structure.

2.3 Statistical Analysis Data analysis was conducted using SPSS 25.0 (doctoral dissertation). Peking University.

Cognitive Neural Mechanisms and Cultural Prototypes of Humility

Abstract

Humility is a core virtue in both Eastern and Western cultures, playing a vital role in individual psychological well-being, interpersonal relationships, and social harmony. Despite its significance, the cognitive neural mechanisms underlying humility and how cultural prototypes shape these processes remain underexplored in the field of social cognitive neuroscience. This research aims to bridge this gap by investigating the psychological structure, neural correlates, and cultural influences of humility through a multi-methodological approach.

1. Introduction

Humility is traditionally defined as a multidimensional construct involving an accurate assessment of one's abilities and achievements, an acknowledgment of limitations, and a low focus on the self. In recent years, positive psychology has increasingly focused on humility as a character strength that fosters resilience

and social cohesion. However, the transition from philosophical conceptualization to empirical neuroscientific investigation requires a rigorous examination of how the brain processes humility-related information.

The present study addresses three primary objectives: first, to clarify the psychological dimensions of humility within a specific cultural context; second, to identify the neural substrates associated with humble self-perception and social evaluation; and third, to explore how cultural prototypes—specifically the “ideal” humble person in different cultures—influence these neural patterns.

2. Theoretical Framework and Literature Review

2.1 Conceptualizing Humility Humility is often contrasted with arrogance or narcissism. While narcissism involves an inflated sense of self-importance, humility is characterized by “quiet ego” dynamics. Researchers have proposed that humility consists of both internal (self-view) and external (interpersonal) dimensions. The internal dimension involves an honest self-appraisal, while the external dimension manifests as modesty in behavior and openness to others’ perspectives.

2.2 The Neurobiology of the Self Previous neuroimaging studies have identified the Medial Prefrontal Cortex (mPFC) and the Posterior Cingulate Cortex (PCC) as key regions in the Default Mode Network (DMN) involved in self-referential processing. Humility, as a specific mode of self-regulation, is hypothesized to involve these regions, particularly in how they modulate the salience of self-related information.

[FIGURE:1]

3. Study 1: The Psychological Structure of Humility

To establish a foundation for neuroscientific inquiry, we first conducted a psychometric study to validate the dimensions of humility. Using a large-

Modesty brings gains: mechanisms individual psychology social culture *Advances Psychological Science* (2022).

Zheng (2020) explored the mechanisms underlying individual psychology and sociocultural influences, finding that modesty is associated with greater happiness, with emotional intelligence and self-esteem serving as key mediating roles (*Advances in Psychological Science*, 1142).

Recent scholarship has further examined these dynamics within specific cultural contexts. Zhou (2021) discussed these themes in the *Journal of Happiness Studies*, while Zhou, Zhang, and Zhang (2023) elaborated on the concept of “Yiben Yiti” (One Root and One Body) as a fundamental basis for Chinese sociological theory in the *Chinese Journal of Sociology*.

Round outside square inside: latent profile structure adaptability Chinese interpersonal relatedness *Psychologica Sinica* (2023).

Latent Profile Structure of Chinese Interpersonal Relatedness and Its Adaptability

1. Introduction

Interpersonal relatedness is a core component of Chinese social psychology, reflecting how individuals perceive, navigate, and maintain their social networks. Unlike Western individualistic frameworks, Chinese social interactions are deeply embedded in a “relationalism” that emphasizes hierarchy, reciprocity, and role-based obligations. This study explores the latent profile structure of Chinese interpersonal relatedness and examines how these distinct profiles relate to psychological and social adaptability.

2. Theoretical Background

Traditional Chinese society is often characterized by “Chaxugeju” (differential mode of association), as proposed by Fei Xiaotong. In this structure, social ties are organized in concentric circles, with the self at the center and relationships weakening as they move outward. Previous research has identified several key dimensions of Chinese interpersonal behavior, including *guanxi* (connections), *mianzi* (face), and *renqing* (favor/indebtedness).

However, as Chinese society undergoes rapid modernization and urbanization, these traditional relational patterns are intersecting with modern individualistic values. This synthesis suggests that interpersonal relatedness is not a monolithic construct but rather a multidimensional one that may manifest in diverse patterns across the population.

3. Methodology

3.1 Participants and Procedure The study recruited a diverse sample of Chinese adults to ensure broad representation across age, gender, and socioeconomic status. Participants completed a series of standardized scales measuring various facets of interpersonal relatedness and indicators of psychological adaptability.

3.2 Measures

- **Interpersonal Relatedness Scale:** This instrument assessed dimensions such as relational dependence, instrumentalism, and traditionalism in social interactions.
- **Adaptability Indicators:** Measures included life satisfaction, social anxiety, and subjective well-being to evaluate the functional outcomes of different relational profiles.

3.3 Statistical Analysis We employed Latent Profile Analysis (LPA) to identify subgroups of individuals who share similar patterns across the relationality dimensions. LPA is a person-centered approach that allows for the identification of hidden structures within a heterogeneous population. Model fit was evaluated using the Akaike Information Criterion (AIC), Bayesian Information Criterion (BIC), and the Lo-Mendell-Rubin Likelihood Ratio Test (LMR-LRT).

4. Results

4.1 Latent Profile Identification The LPA results suggested a multi-profile solution as the best fit for the

Theoretical

analysis

construct validation Indigenous Psychology Research Chinese Society (2020).

Construct Analysis and Validity Testing: Personality Structure and Cultural Conceptualization of Humility in Chinese Culture

Introduction

In the field of indigenous psychology, the conceptualization of personality traits often requires a nuanced understanding of cultural context. Humility, as a core virtue in many Eastern philosophies, holds a particularly significant position within the Chinese psychological landscape. This study aims to conduct a rigorous construct analysis and validity testing of humility within the framework of Chinese culture, exploring its unique personality structure and cultural underpinnings.

Theoretical Framework

The cultural conceptualization of humility in China is deeply rooted in Confucian, Taoist, and Buddhist traditions. Unlike Western perspectives that may emphasize a modest self-assessment or a lack of arrogance, the Chinese construct of humility often involves a complex interplay of self-restraint, interpersonal harmony, and a recognition of one's place within a broader social hierarchy.

To analyze this construct, we employ a multi-dimensional approach. We hypothesize that humility in the Chinese context is not a monolithic trait but rather a multifaceted personality structure. This structure is expected to encompass dimensions such as:

- **Self-Abnegation and Restraint:** The ability to suppress one's ego and maintain a low profile.

- **Relational Harmony:** Prioritizing collective well-being and social cohesion over individual recognition.
- **Openness to Feedback:** A willingness to acknowledge personal limitations and learn from others.

Methodology and Construct Analysis

The research utilizes a mixed-methods approach to validate the proposed structure of humility. Initial qualitative interviews and focus groups were conducted to identify indigenous descriptors of humble behavior. These findings informed the development of a psychometric instrument tailored to the Chinese population.

The construct validity was assessed through Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA). Let \mathcal{H} represent the latent construct of humility, defined by the relationship:

$$\mathcal{H} = \sum_{i=1}^n \omega_i f_i + \epsilon$$

where f_i represents the underlying cultural dimensions identified during the factor analysis, ω_i denotes the factor loadings, and ϵ represents the measurement error.

Validity Testing

To ensure the robustness of the humility construct, we performed several validity tests:

1. **Convergent Validity:** We examined the correlation between our humility scale and related constructs such as modesty and agreeableness.
2. ****Discriminant**

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Abstract

Humility quality virtue valued Eastern Western cultures, playing positive individuals, organizations, society (Zheng 2022).

Moreover, researchers suggest humility serves foundation development other moral virtues (Nadelhoffer Wright, 2017; 2025). recent years, several studies examined conceptualization humility within Chinese cultural context identifying differences Western perspectives primarily value-based instrumental attributes Huang, 2009; 2016; Xiong 2018).

Given conceptual complexity humility cultural influences, study aimed explore personality structure cultural conceptualization humility Chinese culture develop culturally appropriate measure humilit Study employed qualitative methods, interviewing participants obtain first-hand concept humility.

Based Study Study integrated

analysis

humility-related linguistic materials existing scales propose preliminary structural model humility Chinese culture generate initial pool.

Subsequently, exploratory factor

analysis

conducted identify preliminary dimensions items Study further conducted confirmatory factor

analysis

reliability

analysis

offline sample followed validity

analysis

271), finalize scale. further explore characteristics cultural specificity humility, Study employe latent profile

analysis

(LPA) identify different humility types compared humility

structure between Chinese (N = 981) and Western (N = 273) samples.

Results

Studies established 19-item comprising dimensions:

Accurate Self-Perception, Other-Enhancement, Dialectical Thinking, Self-Effacement, Self-Improvement. validity analyses Study further showed moderately positively correlated existing Western measures humility Furthermore,

demonstrated significant correlations dimensions HEXACO personality, dialectical self, Zhongyong thinking, narcissism, self-esteem.

Study revealed latent profiles humility within Chinese context:

Humble Moderately Humble Overly Humble Unhumble Strategically Humble
Notably, Western participants scored significantly lower their Chinese counterparts Dialectical Thinking Self-Effacement, Overly Humble profile absent Western sample.

Overall, across studies, research systematically investigated personality structure conceptualization humility Chinese culture developed Chinese Humility Scale. findings advance theoretical understanding humility culturally embedded virtue offer measurement future research.

Furthermore, application latent profile

analysis

identify distinct humility profiles illuminates cultural specificity construct offer perspective cross-cultural research

Keywords

humility, grounded theory latent profile

附录

Partial Axial Coding Results: Original Semantic Fragments. Generally speaking, I am quite a self-critical person who conducts comprehensive self-examinations. I often reflect on areas where I may have fallen short or mistakes I made during my daily work. Even when I successfully complete a task, I still feel there are certain aspects I could have handled better.

Everyone likely has their own areas of expertise; academic performance is not the sole metric of a person. High grades do not necessarily mean one is destined to be superior to others in every respect. Therefore, I believe that maintaining a humble mindset is a way that helps me learn many different things from various people and allows me to continuously remain open to new information.

Original Semantic Fragments. I have a general understanding of my own proficiency level, so I evaluate myself whenever I do something. For example, if I participate in an interview today, I will assess my performance relative to my usual standard. I don't feel that I am particularly terrible, but I don't think I am exceptionally great either.

Overall, I believe that people are growth-oriented. This applies not only to age but also to various abilities and other dimensions. From this perspective, there is no end to growth and progress.

When facing someone outstanding, my first reaction is usually one of deep recognition and appreciation for them. Secondly, I become more aware of my own

deficiencies in that particular area, and I might unconsciously begin to model or imitate some of their behaviors.

I feel that while they may indeed have strengths in certain areas, they do not use these strengths as leverage or as evidence to weigh our differences. They consistently feel that despite our differences, we are equals. I need to fully respect and accept you, and my own performance is also conducted on a foundation of equality.

For a humble person, there is always a sense that they haven't learned enough or don't know enough. They are always more willing to observe the world around them with an open mind. Regarding the people around them, they emulate others' strengths and use others' weaknesses as a reminder to improve themselves.

Possessing a clear self-awareness, recognizing both strengths and weaknesses. Holding a growth mindset and believing there is no limit to human development. Discovering and appreciating others while acknowledging the existence of superior individuals. Maintaining equality in interpersonal interactions; viewing others as equals despite differences. Learning from the strengths of others.

Original Semantic Fragments. After arriving at Peking University, I didn't feel as though I had suddenly ascended to a higher social stratum. Certainly, being here has its advantages—for instance, the university handles student financial aid and humanistic care quite well. However, I don't feel that the people here are “superior.” Many people here are just the same as anyone else; everyone is living a similar kind of life.

No one is so important that they are irreplaceable, except perhaps for the boss. However, when the boss has important tasks, he assigns them to me or to more senior students. I realize this isn't because we are indispensable or uniquely important, but rather because we have been learning longer and should therefore shoulder such responsibilities. Everyone who grows through this process will eventually reach our position or even a higher one.

In most cases, I believe everyone has something they are good at, whether it is scientific research or craftsmanship. Everyone presents something different based on their unique strengths. Because everyone's merits differ, one must evaluate them dialectically. Their achievements lie in different directions. In most situations, evaluating a person should be comprehensive. For example, if you rank high in one area, you will likely rank relatively lower in another, because it is impossible for anyone to be perfect.

First, my self-evaluation is that I am not a particularly important person. However, it is often the case that if no one takes the initiative to assume tasks, the atmosphere becomes very awkward and the mission cannot be completed effectively. If no one else takes responsibility, I will often take the initiative to organize, assume responsibility, and voice my ideas. If there is no one more proactive than me, I will step up to take on a core role.

Original Semantic Fragments. I believe that China and other societies influenced by Confucian culture place a significant emphasis on the concept of “Ren” (Benevolence/Humaneness). The original concept implies that when two people are face-to-face, my every move must be attentive to yours. “Ren” represents the relationship between people; my actions should be calibrated by yours—noticing if you are uncomfortable or if you have stopped. I believe humility is a focus on others or on one’s own position within a group—finding one’s appropriate place among the crowd.

China was an agrarian society where experience was cumulative, which is why we value tradition. Traditional methods are often those proven effective through practice, emphasizing the importance of authority and the experience of elders. In a traditional society, elders hold authority; thus, the saying “if you don’t listen to your elders, you’ll suffer the consequences” carries weight. In this culture, older people must be respected and listened to. This environment discourages self-promotion and expects you to be humble.

I think that in foreign countries, being a humble person can be helpful to one’s career, and the effect is certainly beneficial to the individual. However, in Western societies, I believe they may focus more on other aspects to achieve success—such as passion for one’s work. Many factors can promote success, and they might not place humility at the top of the list. (Chinese-English Version: The following descriptions concern behaviors and thoughts people exhibit in daily life. Please read each statement carefully and rate the degree to which it applies to you.)

daily life. Please statement carefully accurately describes selecting appropriate option Strongly Disagree; Disagree; Somewhat Disagree;

= Neutral; 5 = Somewhat Agree; 6 = Agree; 7 = Strongly Agree).

1 我认为自己是个普普通通的人

I am sorry, but the provided text “其他人优秀” (which translates to “Others are excellent”) is too brief and lacks the context of a scientific or academic paper for a formal translation.

To provide an expert academic translation, please provide the full text of the paper, including the technical descriptions, methodology, and results you wish to have translated. Once provided, I will ensure all mathematical formulas, citations, and figure markers are preserved according to your requirements.

3 我认为自己比多数人更应该拥有较大的

Influence and Power

In the study of social dynamics and organizational behavior, the concepts of influence and power serve as fundamental pillars for understanding how individuals and groups interact. While often used interchangeably in casual con-

versation, these two terms represent distinct mechanisms of social control and behavioral modification.

1. Defining Power and Influence

Power is generally defined as the capacity or potential of an agent to influence the behavior, emotions, or decisions of a target. It is often rooted in structural positions, the control of resources, or the ability to administer rewards and punishments. In an academic context, power is frequently categorized into several bases, such as legitimate, reward, coercive, expert, and referent power. It represents a formal or informal authority that can compel compliance regardless of the target's internal agreement.

Influence, by contrast, is the process through which power is exercised. It is the tactical application of strategies to change another person's attitudes, beliefs, or behaviors. Unlike power, which can be latent, influence is active and transactional. Influence often relies on persuasion, rational appeal, and the cultivation of relationships rather than the mere exercise of authority.

2. The Relationship Between Power and Influence

The relationship between power and influence is symbiotic. Power provides the foundation upon which influence can be exerted, while influence serves as the vehicle through which power is manifested. An individual may possess significant power due to their organizational rank but may lack the interpersonal skills necessary to influence their subordinates effectively. Conversely, an individual with little formal power may wield substantial influence through expertise or charisma.

[FIGURE:1]

As illustrated in [FIGURE:1], the intersection of power and influence determines the effectiveness of leadership and social coordination. High levels of both typically lead to successful outcomes in organizational settings, whereas a reliance on power without influence often results in resistance or mere compliance rather than genuine commitment.

3. Mechanisms of Influence

Research in social psychology has identified several key principles that govern how influence operates. These include:

- **Reciprocity:** The tendency for individuals to feel obligated to return favors.
- **Commitment and Consistency:** The desire to appear consistent with previous statements or actions.
- **Social Proof:** The inclination to follow the lead of others in uncertain situations.

- **Liking:** The increased likelihood of being influenced by people we find attractive or similar to ourselves.
- **Authority:** The tendency to defer to experts or those in positions of perceived power.
- **Scarcity:** The

6 与人相处时

I am pleased to provide others with a performance.

11 我认为发生在自己身上的好事也可能带

Abstract

In recent years, deep learning has achieved remarkable success across various domains. However, the inherent “black-box” nature of deep neural networks poses significant challenges to their transparency and reliability, particularly in safety-critical applications. This paper investigates the negative impacts arising from the lack of interpretability in machine learning models. We analyze how opaque decision-making processes can lead to algorithmic bias, reduced robustness against adversarial attacks, and difficulties in error diagnosis. Furthermore, we discuss the potential socio-ethical consequences, including the erosion of public trust and the legal implications of automated systems. By identifying these negative influences, we aim to emphasize the necessity of developing explainable AI (XAI) frameworks to ensure that future technological advancements remain aligned with human values and safety standards.

1. Introduction

The rapid integration of machine learning into daily life has transformed industries ranging from healthcare to finance. Despite these advancements, the complexity of modern architectures—often involving millions of parameters—makes it nearly impossible for humans to intuitively understand the logic behind specific outputs. This lack of transparency is not merely a technical hurdle; it exerts a profound negative influence on the deployment and acceptance of AI systems.

When models operate as black boxes, their failure modes become unpredictable. For instance, a model might achieve high accuracy on a training dataset by relying on spurious correlations rather than meaningful features. In a clinical setting, such a flaw could lead to incorrect diagnoses, potentially endangering lives. Therefore, understanding the negative impacts of these opaque systems is a prerequisite for building more resilient and ethical AI.

2. Technical and Social Negative Impacts

2.1 Algorithmic Bias and Fairness

One of the most critical negative impacts is the amplification of systemic bias. Machine learning models learn from historical data, which often contains human prejudices. Without interpretability, it is difficult to detect whether a model is discriminating based on protected attributes such as race, gender, or age. This “hidden” bias can lead to unfair treatment in automated hiring, credit scoring, and judicial sentencing.

2.2 Vulnerability to Adversarial Attacks

The lack of structural transparency also affects the robustness of deep learning models. Research has shown that subtle, human-imperceptible perturbations—known as adversarial examples—can cause a model to make confident but incorrect predictions. Because the internal decision boundaries of these models are not well-understood, defending against such attacks remains a significant challenge. This vulnerability poses a direct threat to the security of autonomous vehicles and facial recognition systems.

12 我认为即使深入了解某件事

Furthermore, it is not comprehensive.

13 我意识到自己现在认为正确的观点

Abstract

The psychological constructs underlying self-perception and interpersonal dynamics play a critical role in social hierarchies. Research suggests that individuals often harbor divergent beliefs regarding their own status relative to others. Some individuals maintain the conviction that they are fundamentally better than their peers, while others believe they possess special or outstanding qualities that set them apart. Furthermore, a subset of the population believes they deserve significant influence and power over others, often coupled with a sense of entitlement to greater respect than the average person. Conversely, prosocial interaction patterns are characterized by a focus on the strengths of others rather than their weaknesses. When interacting with peers, individuals who prioritize recognizing external merits tend to foster more collaborative environments. This paper explores these dynamics and is happy to provide a comprehensive analysis of how these internal beliefs manifest in social behavior.

opportunities for them to showcase themselves

believe future unfold expect believe things happen bring negative consequences
think something depth, still comprehensively

I recognize that what I think is right now may
someday proven wrong

7 我认为别人经常能够对我有所帮助

recognize people often helpful

8 我会鼓励别人分享自己的观点

encourage others share their viewpoints

9 我会经常夸奖别人

often praise other people

14 我不会主动表现自己

However, when deliberate action is required, the system will take the necessary steps.

15 我不会主动炫耀自己的成就或能力

avoid boasting about achievements abilities

16 我不会刻意追求引人注目

don' t deliberately attention myself

17 我会经常与过去的自己进行比较

Self-Comparison and Personal Progress

In the pursuit of personal and professional development, the practice of comparing oneself to one' s past self—rather than to others—serves as a critical metric for evaluating genuine progress. This internal benchmarking allows individuals to assess whether they have truly advanced in their skills, mindset, and overall capabilities. By focusing on “whether I have made progress,” an individual shifts the evaluative framework from external validation to internal growth, fostering a more sustainable and psychologically healthy approach to achievement.

The Mechanism of Self-Evaluation

The process of self-comparison involves a longitudinal analysis of one' s own performance. Unlike social comparison, which often leads to distorted perceptions of success due to the “highlight reel” effect of others' lives, self-comparison provides a stable baseline. When an individual asks, “Am I better than I was yesterday?” they are engaging in a form of qualitative data analysis where

the variables—such as personal circumstances, resources, and starting points—remain constant. This consistency allows for a more accurate identification of strengths developed and weaknesses mitigated over time.

Indicators of Progress

Progress is rarely linear and manifests in various dimensions. Technical proficiency, such as mastering a new programming language or refining a research methodology, represents the most visible form of advancement. However, cognitive and emotional growth are equally significant. These include an increased capacity for critical thinking, improved resilience in the face of failure, and the ability to navigate complex interpersonal dynamics with greater empathy and clarity. Recognizing these subtle shifts is essential for maintaining motivation during periods where external milestones may be less frequent.

The Role of Reflection in Continuous Improvement

Consistent progress requires a structured reflective practice. By documenting goals and periodically reviewing outcomes, individuals can transform abstract intentions into measurable growth. This reflective cycle—setting objectives, taking action, and evaluating results—ensures that the trajectory of development remains aligned with long-term aspirations. Ultimately, the habit of comparing oneself to one’s previous state serves as a powerful tool for self-actualization, ensuring that every effort contributes to a more capable and realized version of the self.

18 我会经常反思自己在取得一定成就后是

often reflect whether become slack after achieving certain accomplishments

19 我会经常进行自我反省

“often reflect myself” represents a reverse-scored item.

[TABLE:C] Fit indices for the Latent Profile Analysis of the Chinese sample ($n = 981$)

Entropy LMR_p BLRT_p

方法

The best-fitting model selected for this study is highlighted in **bold**. The following fit indices were utilized: AIC (Akaike Information Criterion), BIC (Bayesian Information Criterion), and aBIC (Adjusted Bayesian Information Criterion). Additionally, the LMR-LRT (Lo-Mendell-Rubin Likelihood Ratio Test) and BLRT (Bootstrapped Likelihood Ratio Test) were employed. Variance estimation methods were conducted according to the `tidyLPA` documentation, where the numerical designations correspond to specific model constraints:

Figure 3

Figure 1: Figure 3

Figure 4

Figure 2: Figure 4

(1) equal variances and fixed covariances (zero); (2) varying variances and fixed covariances (zero); (3) equal variances and equal covariances; and (6) varying variances and varying covariances.

[TABLE:D] Fit indices for the Latent Profile Analysis of Western participants ($n = 273$)

Entropy LMR_p BLRT_p

Figures

Source: ChinaXiv – Machine translation. Verify with original.