儒家倫理與華人教育觀：哲學反思、理論建構與實徵研究之總回應文

符碧真*

摘要

筆者的「靶子論文」〈儒家倫理與華人教育觀：哲學反思、理論建構與實徵研究〉（簡稱「儒」文）：反思筆者研究十年磨一劍的學思歷程。三位學者各自從不同的角度，對筆者的「靶子論文」作出評論。本文係對三篇評論的總回應文，聚焦於以下三部分（一）「含攝文化理論」之文化如何決定？（二）兼顧理論普同性與文化特定性的可能走向為何？（三）科學進步如何判定？期待「儒」文與三位評論者之間的對話，能創造良性的學術對話，激盪出新的迴響，進一步活化在地社會科學研究的動力。

西元2000年臺大心理系執行教育部「華人本土心理學研究追求卓越計劃」時，筆者剛進臺大師資培育中心任教不久，有機會跨領域到心理系聆聽該項計畫的討論。一直非常欣賞該系師生的對話與論辯，期待真理愈辯愈明的氛圍，而心嚮往之。基於此，首先非常感謝葉光輝、陳舜文、馮丰儀三位教授對筆者的靶子論文進行打靶，筆者虛心受教。葉教授提點研究者建構理論及師資生使用理論解釋現象時，都應考慮情境或範疇的特定性（situation or domain specific），以及採取社會認知心理學研究取向，筆者獲益良多。陳教授在雙模式成就目標理論架構的補充說明，讓「儒」文更加清楚、完整；對「硬核」所提的疑問以及說明，幫助筆者釐清盲點。其次，三位教授的評論，讓筆者有機會對「儒家倫理與華人教育觀」（以下簡稱「儒」文）再次省思。本回應文聚焦於以下三部分（一）「含攝文化理論」之文化如何決定？（二）兼顧理論普同性與文化特定性的可能走向為何？（三）科學進步如何判定？以下分別說明。

一、「含攝文化理論」之文化如何決定？

　　馮教授提問為何選擇儒家文化為基底？為何選擇修養的角色義務理論解釋華人教育觀？筆者非心理系出身，對於華人教育觀的研究源自於在美國 UCLA 唸書時，聽見教授特別指出「臺灣學生在國際評比 TIMSS 表現很優秀」，當時便好奇，臺灣一個蕞爾小島的教育表現，如何引起太平洋彼岸學者的關注？教授的話在筆者心裡種下研究題目的種子。回臺任教後，日、韓、新加坡、香港、臺灣每每在 TIMSS（Trends in International Mathematics and Science Study）及 PISA（Programme for International Student Assessment）國際學術評比表現優異（OECD, 2023; von Davier et al., 2020）。西方學者想向東方取經，卻發現西方理論無法完整地解釋東亞學生的學習與表現。鑒於這些東亞國家共享「儒家文化傳統」（Confucian tradition）（On, 1996），因此觸發筆者從儒家文化為研究的切入點，試圖建構理論，解釋東亞學生的學習，以滿足心中的好奇心。

　　其次，綜觀中華文化中包括儒、釋、道、法、兵等各家學說，其中以儒家思想與學習最為有關，故從儒家文化切入。儒家學說的代表人物是孔子，儒家尊崇孔子為聖人，以四書五經為經典，其中提及許多與學習有關的句子，以下列舉一些經典的句子。例如《論語》：「學而時習之，不亦說乎？」、「學而不思則罔，思而不學則殆」、「不憤不啟，不悱不發；舉一隅不以三隅反，則不復也」。《孟子》：「得天下英才而教育之，三樂也」。《大學》：「苟日新，日日新，又日新」。《中庸》：「博學之，審問之，慎思之，明辨之，篤行之」。另在五經中，《尚書》：「學學半，教教半」。《詩經》：「高山仰止，景行行止」。《易經》：「天行健，君子以自強不息」。《禮記》：「玉不琢，不成器；人不學，不知道」。

至於為何選擇「修養的角色義務論」，則與儒家文化密切相關。相對於西方社會強調個人主義，儒家社會強調關係主義。Ames（2011）在其所著《Confucian Role Ethics: A Vocabulary》一書中指出，西方倫理學如效益論、義務論、德行論，著重個人自主與普遍性原則。如果用西方倫理學的架構解釋儒家思想，恐錯失其核心關鍵－「人際關係」。儒家思想的世界觀建立在關係、角色、人際和諧，自我並不是一個孤立的個體，而是存在於對偶關係的人際網絡之中（例如親子、夫婦、師生之間）。倫理行為來自於理解自己在這些關係中的位置，並履行相對應的角色義務與責任。儒家的角色倫理不強調普遍性的道德規範，而是以角色為本（role-based），即是針對特定關係對象涉及的角色進行判斷。例如父母的角色義務是「對子女慈愛」，子女的角色義務是「對父母盡孝」，父母與子女的角色義務不同，故不具有普遍性。儒家思想是以個人努力盡其角色義務的程度，做為評斷個人德行的重要標準，且德行能夠彰顯個人的道德修養（符碧真等，2021）。道德修養是一個動態的過程，個人隨著不同的人生階段，會扮演不同角色，需要不斷地自我修養，以履行不同的角色應盡的義務。換言之，德行並不是固定不變的，而是透過終身學習和反思逐漸修養而來，特別是在家庭和社區中。

　　對於實徵研究為何未研究家長與教師角度、未必與道德修養有關、子女知覺與父母所持教育觀可能有所差距等意見。筆者以「修養的角色義務論」為架構，Fwu 等（2014, 2017）的實徵研究顯示，愈努力於學業者，愈會被認為盡到角色義務，也愈被視為具備道德形象及學習美德。回顧筆者的實徵研究，不僅限於學生的角度。Fwu 等（2014）的研究包括教師、家長、學生樣本，指出父母及教師在社會化的過程中，傳遞了努力且成功者盡到角色義務，具有道德形象，故受到稱讚，而學生也內化了這些信念，故三者結果相同，信念一致。另外 Fwu 等（2022）年教師回饋的研究包括教師與學生的角度，筆者 2024 年的國科會計畫探討近年來親師關係緊張之際，教師與家長對管教的看法。簡言之，華人教育觀系列實徵研究涵蓋重要關係人，包括教師、家長、學生，視議題而定，而非僅侷限於學生角度。

二、兼顧理論普同性與文化特定性的可能走向為何？

　　筆者研究的初衷是為了解釋儒家文化圈學生的學習，故從儒家文化系統觀的角度出發。感謝三位教授對筆者從文化系統觀切入的提醒，葉教授建議筆者提出一個可適用於全人類文化社會共用的理論，也能說明文化間差異的現象；陳教授建議思考不同文化系統融合的可能性；馮教授建議將全球化及社會變遷影響華人雙文化取向納入考量。事實上，隨著科技、媒體的快速發展，全球化浪潮勢不可擋。Appadurai（1996）指出，「全球化」絕大多數是源自於「西方文化」。當西方文化遇上在地文化，Hassi及Storti（2012）指出可能產生以下三種場景。

（一）**「文化同質化」**（cultural homogenization）：係指各國貨物、服務、資本、科技或文化透過不斷地交流，進而產生同質性高的世界。因為「全球化」主要源自於「西方文化」，在地化文化受到外來的強勢文化或全球文化所影響，傾向採用西方歐美的社會組織與生活型態，創造出標準化（standardized）或普同（universal）的文化。最具代表性的全球文化就是麥當勞（McDonald's）。全球不同地區或國家，越來越多的人看同樣的娛樂節目、聽同樣的音樂、使用全球品牌的物品與服務、穿同樣的衣服，這就是全球文化。例如全球85%的網路源自美國公司，美國媒體、音樂充斥全世界各角落，因此「全球化」似乎變成了「美國化」。

（二）**「文化異質化」**（cultural heterogenization）：係指全球文化（西方文化）融入當地文化的過程。在地文化因為全球化之故，會經歷不斷地轉型與再發明。儘管在地文化很難不受全球化因素的影響，但是在地文化的核心概念仍保存完整無缺或不受影響，僅周邊表面受到直接影響。因此，文化異質化並未剷除在地文化。總之，外來文化位於在地文化的邊陲，使得全球文化與在地文化並列，同時存在。

（三）**「文化雜揉化」**（cultural hybridization）：係指隨著全球化的推進，產生「全球」與「在地」文化交融的現象，例如「全球在地化」、「在地全球化」皆為此概念的運用。文化雜揉化源自於全球化與在地化不斷混合的過程，產生新的、獨特的文化。文化雜揉化在不同地區發展出特殊的結果，反映出世界更趨多元化。全球在地化只有文化的表面要素混合，但根深蒂固的文化卻不容易混合與融合。例如只有文化的邊陲要素，例如佳餚、流行、逛街習慣、手工藝、娛樂等能跨越國家文化，但是根深蒂固的預設、文化與信念卻是與原有文化相連。

上述三種場景，「文化同質化」就像是過去研究以西方理論馬首是瞻，學者卻發現無法解釋非西方國家的現象。筆者反思後，未來研究可以有「文化異質化」與「文化雜揉化」兩個走向。在「文化異質化」方面，或可參考陳舜文與魏嘉瑩（2013）大學生學習動機之「雙因素模式」，彰顯全球文化與在地文化並列，同時存在。該文指出「學業認同」與「角色認同」分屬不同動機因素，並且透過不同心理機制影響學業投入行為。「學業認同」是指「個體對於自己的學業興趣與學業能力之瞭解與認同程度」；「角色認同」則是指「個體對於身為學生而具有之角色義務的認同程度」。第一項歷程稱為「學業認同影響歷程」。此歷程的路線是從「學業認同」到「學習滿意度」，再從「學習滿意度」到「學業投入」。亦即個體愈瞭解或認定自己的學業興趣與能力，則對學習經驗的整體滿意度愈高。接著，「學習滿意度」對「學業投入」具有顯著直接效果。這樣的研究結果呼應許多西方當代成就動機理論，強調學生的學習動機與其學習滿意感受，以及學生的學習滿意度、學業投入與學業表現之間彼此有所關聯。第二項歷程稱為「角色認同影響歷程」。此歷程是從「角色認同」到「學業投入」的顯著直接效果。亦即個體愈瞭解與認同身為學生的角色義務，便愈投入學習活動。換言之，本地學生很有可能對

於學業目標不感興趣，卻仍拼命努力，只為了盡到角色義務。在此基礎上，未來或可進一步從事跨文化比較研究，看看是否東西方社會都有「學業認同影響歷程」、「角色認同影響歷程」兩種歷程，只是東西方經歷這兩種歷程的學生比例有所差異？例如西方社會可能有較高比率的學生傾向「學業認同影響歷程」，而儒家社會可能有較高比率的學生傾向「角色認同影響歷程」。類似這樣的雙因素整合模式可同時適用於全人類文化社會共用的理論，也能說明文化間差異的現象，將是未來研究走向之一。同時雙因素模式中「學業認同」部分，補足了馮教授提及筆者可能忽略了學童自發學習的部分。

在「文化雜揉化」方面，儒家傳統觀念與西方文化撞擊後，可能融合形成新的觀點。茲以「內隱理論」為例，Dweck 和 Molden（2017）指出，在北美不論大人或小孩，持「本質觀」與「增進觀」者，各約佔 40%，另有 20%未決定。Chiu 等（1997）跨文化比較研究顯示，美國學生傾向採取「本質觀」，認為個人特質如能力是固定、不可變的；東亞學生傾向採取「增進觀」，認為個人特質如能力是可變的，可以透過努力而改變。筆者在修養的角色義務理論下，提出「義務觀」，強調個人特質不但可變，且一定要變，要變得愈來愈好。筆者研究群 Yang 等（2025）探討我國大學生所持信念的種類與分佈，採用潛在類別分析（latent class analysis, LCA），結果發現：（1）持本質觀者佔 10.1%；（2）持增進觀者佔 20.1%；（3）同時持義務觀及增進觀者佔 41.8%；（4）同時持義務觀及本質觀者佔 28.0%。顯示在全球化的浪潮下，產生文化雜揉化，融合形成新的、獨特的信念。70%學生抱持與「義務觀」有關的信念，包括同時抱持義務觀與增進觀者為最大宗（佔 42%），同時抱持義務觀與本質觀者次之（佔 28%）。全球在地化的結果，70%學生的信念仍與原有文化「義務觀」相連。換言之，以內隱理論的「本質觀」與「增進觀」為框架，僅能解釋我國學生樣本的 30%，另有 70%的學生無法解釋。在「文化雜揉化」下，產生新的「同時持義務觀與增進觀者」、「同時持義務觀與本質觀者」。前者義務觀與增進觀兩者都強調個人特質可變，兩者並不衝突，但是後者一方面認為個人特質無法改變，另一方面又認為要變，且要變得愈來愈好，導致矛盾的心態。尤其值得注意的是，「同時持義務觀與本質觀者」的信念衝突，陷入兩難困境，心理不健康處於嚴重程度的比例是四類學生中最高的（佔 21.7%）。「文化雜揉化」化後，形成的新類別，如果能進行跨文化研究，亦可能發展出同時適用於全人類文化社會共用的理論，也能說明文化間差異的現象，將是未來研究走向之二。

三、科學進步如何判定？

馮教授提及近似真理的有效性及理論的解釋力如何判別？不同的科學哲學家對於科學進步有不同的判準。Karl Popper 指出，所有的理論接近真理的程度沒有區別。因為程度是個相對概念，如果以「逼真度」來衡量理論接近真理的程度，則「逼真度」只適

用於兩個理論之間的相互比較，而不適合對單一理論作評價。例如 T2 理論比 T1 理論能做出更精確的判斷、說明更多事實、更詳盡地描述事實，或是 T2 通過 T1 無法通過的檢驗等，則 T2 比 T1 有更高的逼真度。然一個理論難免會碰到無法說明的事實、無法通過的檢驗，但是只要 T2 比 T1 能說明更多的事實，即使被某些事實證明為偽，仍必須考量其逼真度，T2 仍然可以說是比 T1 理論更為進步（黃光國，2001，150-151 頁）。另外，Larry Laudan 從實用主義的角度，認為科學的目的在於解決問題。在任何領域，前後相繼產生的兩個理論，僅有當後一個理論比前一個理論更能有效的解決問題，後一個理論取代前一個理論時，才能說是進步的（黃光國，2001，222 頁）。

筆者華人教育觀研究，原先聚焦於解決西方理論無法完整地解釋儒家文化圈學生學習與表現的問題。經由三位教授的提點，如果能夠採取「文化異質化」與「文化雜揉化」，建構出同時適用於全人類文化社會共用的理論，也能說明文化間差異的現象。同時，藉由跨文化比較實徵研究，如果能夠獲得支持，應該會比原先「儒」文華人教育觀建構的理論，能說明更多事實，解釋更多的現象，更能有效地解決問題。如此一來，後來發展出來的理論便是比先前的理論更為強大、更具有說服力（powerful）。

四、結語

回首來時路，筆者踏入本土心理學的研究領域，是鑒於師資培育過程中，引進西方理論到教學現場，師資生抱怨理論無用，而想要解決這個問題。呼應本文開頭，三位學者的評論提供筆者成長的養分，也讓筆者反思未來研究走向。這個過程不僅適用於本土心理學，也可擴大適用於本土社會科學。筆者期待「儒」文與三位評論者間的對話，能創造良性學術對話的空間，激盪出新的迴響，進一步活化本土社會科學研究的動力。

參考文獻

符碧真、陳舜文、危芷芬、王秀槐（2021）。華人的學業成就目標與儒家倫理觀：兼回應「台灣青少年是否認為努力與學業成就關乎道德？」一文。**中華心理學刊**，**63**（4），357-372。https://doi.org/10.6129/CJP.202112_63(4).0003

陳舜文、魏嘉瑩（2013）。大學生學習動機之「雙因素模式」：學業認同與角色認同之功能。**中華心理學刊**，**55**（1），41-55。https://doi.org/10.6129/CJP.20120717

黃光國（2001）。**社會科學的理路**。心理。

Ames, R. (2011). *Confucian role ethics: A vocabulary*. Chinese University Press. doi: 10.1007/s11712-012-9297-7.

Appadurai, A. (1996). Modernity at large: *Cultural dimensions of modernity*. University of Minnesota Press.

Chiu, C. Y., Dweck, C. S., Tong, J. Y. Y., & Fu, J. H. Y. (1997). Implicit theories and conceptions of morality. *Journal of Personality and Social Psychology, 73*, 923-940.

Dweck, C. S., & Molden, D. C. (2017). Their impact on competence motivation and acquisition. In A. J. Elliot, C. S. Dweck, & D. S., Yeager (Eds.). *Handbook of competence and motivation: Theory and application* (pp. 135–154). Guilford Press.

Fwu, B.-J., Chen S.-W., Wei, C.-F., & Wang, H.-H. (2017) .The mediating role of self-exertion on the effects of effort on learning virtues and emotional distress in academic failure in a Confucian context. *Frontiers in Psychology. 7*: 2047. doi: 10.3389/fpsyg.2016.02047

Fwu, B.-J., Wei, C.-F., Chen, S.-W., & Wang, H.-H. (2014). Effort counts: The moral significance of effort in the patterns of credit assignment on math learning in the Confucian cultural context. *International Journal of Educational Development, 39*, 167-172. https://doi.org/10.1016/j.ijedudev.2014.07.010

Fwu, B.-J., Yang, T.-R., Chen, Y.-K., & Chen, R. (2022). The impact of teacher feedback on students' decisions to stay on or change course after math failure in a Confucian cultural context. *Frontiers in Psychology, 13*: 1046806. https://doi.org/10.3389/fpsyg.2022.1046806

Hassi, A., & Storti, G. (2012). Globalization and culture: The three H scenarios. In *Globalization - Approaches to diversity.* IntechOpen.

On, L.-W. (1996). The culture context for Chinese learners: Conceptions of learning in the Confucian tradition. In D. A. Watkins & J. B. Biggs (Eds.), *The Chinese learner: Cultural, psychological and contextual influences* (pp. 25–41). Hong Kong University Press.

Organisation for Economic Co-operation and Development. (2023). *PISA 2022 Results (Volume I): The state of learning and equity in education.* PISA, OECD Publishing. https://doi.org/10.1787/53f23881-en

von Davier, M., Kennedy, A., Reynolds, K., Fishbein, B., Khorramdel, L., Aldrich, C., Bookbinder, A., Bezirhan, U., & Yin, L. (2024). *TIMSS 2023 international results in mathematics and science*. Boston College, TIMSS & PIRLS International Study Center. https://doi.org/10.6017/lse.tpisc.timss.rs6460

Yang, T.-R., Chen, Y.- K., & Fwu, B.-J. (2025, in press). Learning beliefs and students'
wellbeing: A dilemma between quitting and persevering after failure in a Confucian-
heritage culture. In J.-C. Lee & J. Chen (Eds.), *Student and teacher mental health and
well-being in schools: Asian contexts and perspectives.* Springer Nature.

A response to the comments on "Confucian Ethics and Chinese Views on Education: Philosophical Reflection, Theoretical Construction, and Empirical Research"

Bih-Jen Fwu*

Abstract

The target article entitled "Confucian Ethics and Chinese Views on Education: Philosophical Reflection, Theoretical Construction, and Empirical Research" describes the author's decade-long journey of academic pursuit. The author thanks three scholars who commented on the target article from different perspectives. This paper responds to their comments, focusing on (1) What culture was selected based on culture-inclusive theories? (2) What are the possible directions for considering both the universality of the theory and cultural specificity? (3) How can scientific progress be assessed? The dialogue between the target article and comments can create a healthy academic conversation, spark new reflections, and further activate the research momentum in Indigenous social sciences.

Bih-Jen Fwu *   Center for Teacher Education, National Taiwan University
(janefu@ntu.edu.tw)

In 2000, when the Department of Psychology at National Taiwan University implemented the Ministry of Education's "Plan for Excellence in Chinese Indigenous Psychology Research," I had just joined the National Taiwan University Center for Teacher Education and had the opportunity to listen to discussions about the project across disciplines within the Department of Psychology. I have always admired the dialogue and debate between teachers and students in the department, and I look forward to an atmosphere where the truth emerges more clearly through debate. Based on this, I would like to thank Professors Kuang-Hui Yeh, Shun-Wen Chen, and Feng-I Feng for their assistance with my target paper, which I accepted humbly. Professor Yeh pointed out that when researchers construct theories, and teacher candidates use these theories to explain phenomena, they should consider the specificity of the situation or domain and adopt a perspective aligned with social cognitive psychology research, from which I benefited greatly. Professor Chen's supplementary explanation of the dual-mode achievement goal theory framework makes "Confucian Ethics and Chinese Views on Education: Philosophical Reflection, Theoretical Construction, and Empirical Research" (hereinafter referred to as "Confucian" article) clearer and more complete; the questions and comments raised by "Hard Core" help the author clarify blind spots. Furthermore, the feedback from the three professors provided the author with a chance to reflect on the "Confucian" article once more. This response article focuses on the following three parts: (1) How is the culture of " culture-inclusive theories defined? (2) What is the possible direction for balancing the universality of the theory and cultural specificity? (3) How is scientific progress determined? Each of these points is explained separately.

I. How Is the Culture of "Culture-Inclusive Theories" Determined?

Professor Feng asked why Confucian culture was chosen as the basis. Why was the role obligation theory of self-cultivation selected to explain the Chinese views on education? The author is not from the Department of Psychology. My research on the Chinese views on education began during my studies at UCLA in the United States. I heard the professor specifically point out that "Taiwanese students perform very well in the international evaluation TIMSS." At that time, I was curious about how the educational performance of a small island like Taiwan could attract the attention of scholars across the Pacific. The professor's words planted the seeds of the research topic in my mind. After returning to Taiwan to teach, I noticed that Japan, South Korea, Singapore, Hong Kong, and Taiwan have consistently performed well in the international academic evaluations of TIMSS (Trends in International Mathematics and

Science Study) and PISA (Programme for International Student Assessment) (Organisation for Economic Co-operation and Development [OECD], 2023; von Davier et al., 2020). Western scholars want to learn from the East, but they find that Western theories cannot fully explain the learning and performance of East Asian students. Given that these East Asian countries share the Confucian tradition (On, 1996), I was inspired to use Confucian culture as the foundation for my research, attempting to construct theories to explain East Asian students' learning in order to satisfy my curiosity.

Secondly, examining the various schools of thought in Chinese culture—including Confucianism, Buddhism, Taoism, Legalism, and Military Science—we find that Confucianism is the most relevant to learning, so we will begin with Confucian culture. The representative figure of Confucianism is Confucius, who is revered as a saint, with the Four Books and Five Classics regarded as essential texts, many of which contain significant insights related to learning. Here are some classic sentences: For example, In "The Analects": "Isn't it a pleasure to learn and practice it from time to time?"; "Learning without thinking is confusing; thinking without learning is dangerous"; "If you are not angry, you will not be enlightened; if you are not frustrated, you will not be inspired; if you do not use the other three corners to reflect on one corner, you will not be able to recover." In "Mencius": "Getting the world's talents and educating them is the third joy." In "The Great Learning": "If you are new every day, you will be new every day, and you will be new every day." In "The Doctrine of the Mean": "Learn extensively, ask carefully, think critically, distinguish clearly, and practice diligently." In the Five Classics, The Book of History states: "Learning is half learning, and teaching is half teaching." The Book of Songs says: "I admire the lofty mountains and the beautiful people." The Book of Changes states: "Heaven moves vigorously, and the gentleman strives to improve himself." The Book of Rites states: "If jade is not carved, it will not become a tool; if people do not learn, they will not know."

As for why the "role obligation theory of self-cultivation" is chosen, it is closely related to Confucian culture. Compared to Western society, which emphasizes individualism, Confucian society focuses on relationshipism. Ames (2011) pointed out in his book Confucian Role Ethics: A Vocabulary that Western ethics—such as the theory of utility, the theory of obligation, and the theory of virtue—concentrate on individual autonomy and universal principles. If Confucianism is explained using the framework of Western ethics, its core concept—"interpersonal relationship"—may be overlooked. The worldview of Confucianism is grounded in relationships, roles, and interpersonal harmony. The self is not an isolated individual; rather, it exists within an interpersonal network of dual relationships (such as those between parents

and children, couples, and teachers and students). Ethical behavior arises from understanding one's position in these relationships and fulfilling the corresponding role obligations and responsibilities. Confucian role ethics does not emphasize universal moral norms; instead, it is role-based, judging the roles involved in specific relationships. For example, the role obligation of parents is to "be kind to their children," while the role obligation of children is to "be filial to their parents." The role obligations of parents and children differ, and thus they are not universal. Confucianism uses the extent to which an individual strives to fulfill their role obligations as an important criterion for assessing personal virtue, and virtue can reflect a person's moral cultivation (Fwu et al., 2021). Moral cultivation is a dynamic process. Individuals assume different roles at various stages of life and must continuously cultivate themselves to meet the obligations of these roles. In other words, virtue is not fixed but is gradually developed through lifelong learning and reflection, especially within families and communities.

In response to comments regarding why the empirical research did not examine the perspectives of parents and teachers, the potential lack of correlation to moral cultivation, and the possible gap between children's perceptions and parents' educational views, the author employs the "role obligation theory of cultivation" as the framework. The empirical research of Fwu et al. (2014, 2017) indicates that the more effort one exerts in school, the more they are perceived to have met their role obligations, and the more they are regarded as possessing a moral image and learning virtues. Reflecting on the author's empirical research, it is not limited to the students' perspective. Fwu et al. (2014)'s study included samples from teachers, parents, and students, highlighting that parents and teachers communicated that hardworking and successful individuals fulfilled their role obligations and displayed a moral image throughout the socialization process, which led to their praise. Students internalized these beliefs, resulting in consistent outcomes and shared beliefs among the three groups. Additionally, Fwu et al. (2022)'s research on teacher feedback integrated the perspectives of both teachers and students. The author's 2024 National Science and Technology Accounting Project aims to investigate teachers' and parents' views on discipline in recent years, particularly in light of the tense parent-teacher relationships. In summary, the series of empirical research on Chinese views on education includes important stakeholders, such as teachers, parents, and students, depending on the topic, and is not restricted to the student perspective.

II. What Is the Possible Direction of Considering both The Universality of the Theory and Cultural Specificity?

The original intention of the author's research was to explain student learning within the Confucian cultural circle, starting from the perspective of the Confucian cultural system. I would like to thank the three professors for their reminders regarding the cultural systems approach. Professor Ye suggested that I develop a theory applicable to all human cultural societies that can also explain cultural differences; Professor Chen encouraged exploring the integration of different cultural systems; and Professor Feng recommended considering the impact of globalization and social changes on the Chinese bicultural orientation. In fact, with the rapid development of technology and media, the wave of globalization is unstoppable. Appadurai (1996) pointed out that "globalization" is mostly derived from "Western culture." When Western culture encounters local culture, Hassi and Storti (2012) noted that the following three scenarios may occur.

1. "**Cultural homogenization**" refers to the phenomenon in which goods, services, capital, technology, or culture from different countries are constantly exchanged, creating a highly homogeneous world. Because "globalization" primarily originates from "Western culture," localized cultures are influenced by dominant foreign or global cultures, tend to adopt Western European and American social organizations and lifestyles, and contribute to the creation of standardized or universal culture. McDonald's is the most representative example of global culture. In various regions or countries around the world, increasing numbers of people watch the same entertainment programs, listen to the same music, use global brand goods and services, and wear similar clothing. This represents global culture. For instance, 85% of the global internet content originates from American companies, and American media and music are pervasive globally. Therefore, "globalization" seems to have become "Americanization."

2. "**Cultural heterogenization**" refers to the process of integrating global culture (Western culture) into local culture. Due to globalization, local culture will experience continuous transformation and reinvention. While it is challenging for local culture to remain unaffected by globalization, its core concepts stay intact, with only the peripheral aspects experiencing direct impact. Therefore, cultural heterogenization does not eliminate local culture. In essence, foreign culture exists on the periphery of local culture, allowing global culture and local culture to coexist simultaneously.

3. "**Cultural hybridization**" refers to the phenomenon of fusing "global" and "local" cultures as globalization advances. For example, "global localization" and "local globalization" are both applications of this concept. Cultural hybridization arises from the continuous mixing of globalization and localization, resulting in new and unique cultures. It produces distinctive

outcomes in different regions, reflecting the world's increasing diversity. Global localization only blends the surface elements of culture, while deep-rooted culture is not easily mixed or integrated. For instance, only marginal elements of culture, such as delicacies, fashion, shopping habits, handicrafts, and entertainment can transcend national cultures, but deep-rooted assumptions, culture, and beliefs remain connected to the original culture.

In the three scenarios mentioned above, "cultural homogeneity" resembles prior research that followed Western theories, yet scholars found it inadequate for explaining phenomena in non-Western countries. After reflection, the author believes future research can take two directions: "cultural heterogeneity" and "cultural hybridization." Regarding "cultural heterogeneity," we can refer to Chen and Wei's (2013) "two-factor model" of college students' learning motivation, which highlights the coexistence of global and local cultures. The article points out that "academic identity" and "role identity" represent different motivational factors and influence academic engagement behavior through distinct psychological mechanisms. "Academic identity" refers to "the degree to which an individual understands and recognizes his or her academic interests and academic abilities;" whereas "role identity" denotes "the degree to which an individual recognizes the role obligations he or she has as a student." The first process is called the "academic identity influence process." This process begins with "academic identity," leading to "learning satisfaction," and then from "learning satisfaction" to "academic engagement." In other words, the more an individual understands or identifies with his or her academic interests and abilities, the higher the overall satisfaction with the learning experience. Subsequently, "learning satisfaction" significantly affects "academic engagement." These research findings resonate with contemporary Western achievement motivation theories, emphasizing the connection between students' learning motivation and their satisfaction, as well as the relationships among students' learning satisfaction, academic engagement, and academic performance. The second process is termed the "role identity influence process." This process demonstrates a significant direct effect from "role identity" to "academic engagement." Thus, the more an individual recognizes and identifies with the obligations of being a student, the more engaged he or she will be in learning activities. In other words, local students might not have a strong interest in academic goals but may still exert effort to meet their role obligations. Therefore, in the future, further cross-cultural comparative studies could investigate whether both Eastern and Western societies exhibit the two processes of "academic identity influence process" and "role identity influence process," though the proportions of students undergoing these processes may differ between the East and West. For instance, Western societies may have a higher proportion of students inclined toward the "academic identity influence process,"

while Confucian societies may show a greater proportion of students leaning toward the "role identity influence process." This dual-factor integration model can apply to theories shared across all cultures and societies and can also elucidate cultural differences. It will be a significant direction for future research. Additionally, the "academic identity" component of the dual-factor model addresses aspects of students' spontaneous learning that Professor Feng mentioned, which the author may have overlooked.

In terms of "cultural hybridization," after the collision between Confucian traditional concepts and Western culture, these may merge to form new viewpoints. Taking "implicit theory" as an example, Dweck and Molden (2017) indicated that in North America, about 40% of both adults and children hold the "essential view" and "enhancement view," while another 20% remain undecided. Chiu et al. (1997)'s cross-cultural comparative study demonstrated that American students tend to adopt the "essential view," believing that personal traits such as ability are fixed and immutable, whereas East Asian students tend to favor the "enhancement view," believing that personal traits such as ability can change through hard work. Under the obligation theory of self-cultivation, the author proposes the "obligation view," emphasizing that personal traits are not only changeable but must also improve over time. The author's research group, Yang et al. (2025), investigated the types and distribution of beliefs among college students in Taiwan using latent class analysis (LCA). The results revealed that (1) 10.1% of students endorse an essentialist view, (2) 20.1% adopt an enhancement view, (3) 41.8% hold both an obligation view and an enhancement view, and (4) 28.0% maintain both an obligation view and an essentialist view. This indicates that, amidst globalization, cultural hybridization has occurred, forming new and unique beliefs. A significant 70% of students adhere to beliefs related to the "obligation view," including those who embrace both the obligation view and the enhancement view, making this the largest group at 42%. This is followed by those who hold both the obligation view and the essentialist view, accounting for 28%. Despite global localization, 70% of students' beliefs are still tied to the original cultural "obligation view." In other words, the implicit theory of the "essentialist view" and the "enhancement view" can only explain 30% of the Chinese student sample, leaving another 70% unaccounted for. Under "cultural hybridization," new categories, such as "people who hold both the obligation and enhancement views" and "people who hold both the obligation and essential views," emerge. The former category emphasizes that personal characteristics can change, suggesting that the two views are not contradictory. In contrast, the latter category believes that personal characteristics cannot change while simultaneously insisting that they must improve, resulting in a conflicting mindset. Notably, the belief conflict among "people who hold both the

obligation and essential views" places them in a dilemma, as this group has the highest proportion of students with severe mental health issues, accounting for 21.7%. Following "cultural hybridization," these new categories may create theories applicable to all human cultural societies, provided cross-cultural research is conducted, and they may explain the phenomenon of cultural differences. This represents the second potential direction for future research.

III. How to Judge Scientific Progress?

Professor Feng discussed the validity of approximate truth and the criteria for assessing the explanatory power of a theory. Different philosophers of science hold varying criteria for scientific progress. Karl Popper noted that all theories are equivalent in terms of their closeness to the truth. Since the degree is a relative concept, if "fidelity" is used to gauge how closely a theory approaches the truth, then "fidelity" is only relevant in comparing two theories and is not suitable for evaluating a single theory. For instance, if theory T2 can make more accurate predictions, explain more facts, describe facts more comprehensively, or pass tests that T1 cannot, then T2 demonstrates higher fidelity than T1. Although a theory will inevitably confront facts it cannot explain or tests it cannot pass, as long as T2 can explain more facts than T1, even if it is proven false by certain facts, its fidelity must still be taken into account, allowing T2 to be considered more advanced than theory T1 (Hwang, 2001, pp. 150-151). Additionally, Larry Laudan argues from a pragmatic perspective that the purpose of science is to solve problems. In any field, two theories developed sequentially can only be deemed progressive if the latter theory resolves the problem more effectively than the former and ultimately replaces it (Hwang, 2001, p. 222).

The author's research on Chinese views on education initially focused on addressing the issue that Western theories do not fully explain the learning and performance of students within the Confucian cultural circle. According to the recommendations of the three professors, if we can adopt "cultural heterogeneity" and "cultural hybridization" to develop a theory that is applicable to all human cultural societies, it could also account for the phenomenon of cultural differences. Additionally, if we can support cross-cultural comparative empirical research, it should be able to explain more facts, clarify more phenomena, and solve problems more effectively than the original theory constructed by the "Confucian article" Chinese views on education. This way, the theory developed later is stronger and more convincing than the previous theory.

IV. Conclusion

Reflecting on the past, the author entered the field of indigenous psychology to address the problem that arose when Western theories were introduced to teaching practice during teacher education, where teacher candidates complained that theories were useless. Echoing the beginning of this article, the critiques from the three scholars provided me with intellectual nourishment for growth and prompted deeper contemplation about the future direction of research. This approach is not limited to indigenous psychology; it can also be extended to indigenous social sciences. The author hopes that the dialogue between the "Confucian article" and the three commentators fosters a space for constructive academic conversation, generates new insights, and invigorates the potential of indigenous social science research.

Reference

Ames, R. (2011). *Confucian role ethics: A vocabulary*. Chinese University Press. doi: 10.1007/s11712-012-9297-7.

Appadurai, A. (1996). *Modernity at large*: *Cultural dimensions of modernity*. University of Minnesota Press.

Chen, S.-W., & Wei, C.-Y. (2013). A two-factor model of learning motivation for Chinese undergraduates: On the function of academic identity and role identity. *Chinese Journal of Psychology*, *55*(1), 45-55. https://doi.org/10.6129/CJP.20120717 (In Chinese)

Chiu, C. Y., Dweck, C. S., Tong, J. Y. Y., & Fu, J. H. Y. (1997). Implicit theories and conceptions of morality. *Journal of Personality and Social Psychology, 73*, 923-940.

Dweck, C. S., & Molden, D. C. (2017). Their impact on competence motivation and acquisition. In A. J. Elliot, C. S. Dweck, & D. S., Yeager (Eds.), *Handbook of competence and motivation: Theory and application* (pp. 135–154). Guilford Press.

Fwu, B.-J., & Chen, S.-W., Wei, C.-F., & Wang, H.-H. (2021). Chinese academic achievement goals and Confucian ethics: A response to "Do Taiwanese adolescents believe in the moral significance of effort and school performance?" *Chinese Journal of Psychology*, *63*(4), 357-372. (In Chinese)

Fwu, B.-J., Chen, S.-W., Wei, C.-F., & Wang, H.-H. (2017). The mediating role of self-exertion on the effects of effort on learning virtues and emotional distress in academic failure in a Confucian cultural context. *Frontiers in Psychology, 7: 2047*. published: 09 January 2017 doi: 10.3389/fpsyg.2016.02047

Fwu, B.-J., Wei, C.-F., Chen, S.-W., & Wang, H.-H. (2014). Effort counts: The moral significance of effort in the patterns of credit assignment on math learning in the Confucian cultural context. *International Journal of Educational Development, 39*, 167-172. https://doi.org/10.1016/j.ijedudev.2014.07.010

Fwu, B.-J., Yang, T.-R., Chen, Y.-K., & Chen, R. (2022). The impact of teacher feedback on students' decisions to stay on or change course after math failure in a Confucian cultural context. *Frontiers in Psychology, 13*:1046806. https://doi.org/10.3389/fpsyg.2022.1046806

Hassi, A., & Storti, G. (2012). Globalization and culture: The three H scenarios. In H. Cuadra-Montiel (Ed.), *Globalization - Approaches to diversity.* Intechopen.

Hwang, K.-K. (2001). *The logic of social science*. Psychological Publishing Co. (In Chinese)

On, L.-W. (1996). The culture context for Chinese learners: Conceptions of learning in the Confucian tradition. In D. A. Watkins & J. B. Biggs (Eds.), *The Chinese learner: Cultural, psychological and contextual influences* (pp. 25–41). Hong Kong University Press.

Organisation for Economic Co-operation and Development. (2023). *PISA 2022 Results (Volume I): The state of learning and equity in education.* PISA, OECD Publishing. https://doi.org/10.1787/53f23881-en.

von Davier, M., Kennedy, A., Reynolds, K., Fishbein, B., Khorramdel, L., Aldrich, C., Bookbinder, A., Bezirhan, U., & Yin, L. (2024). *TIMSS 2023 international results in mathematics and science*. Boston College, TIMSS & PIRLS International Study Center. https://doi.org/10.6017/lse.tpisc.timss.rs6460

Yang, T.-R., Chen, Y.-K., & Fwu, B.-J. (2025, in press). Learning beliefs and students' wellbeing: A dilemma between quitting and persevering after failure in a Confucian-heritage culture. In J.-C. Lee & J. Chen (Eds.), *Student and teacher mental health and well-being in schools: Asian contexts and perspectives.* Springer Nature.