THE RELATIONSHIP OF SELF-ESTEEM AND ACADEMIC ACHIEVEMENT (GPA) OF CHINESE COLLEGE STUDENTS IN TAIWAN, R. O. C.

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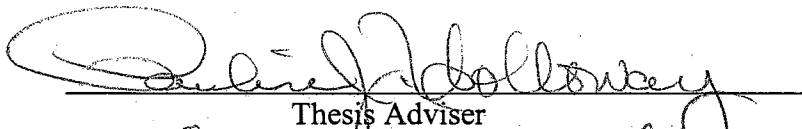the requirements for
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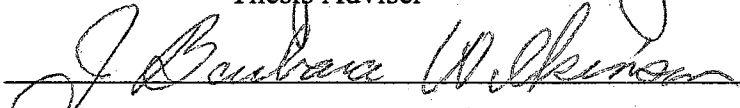July, 2000

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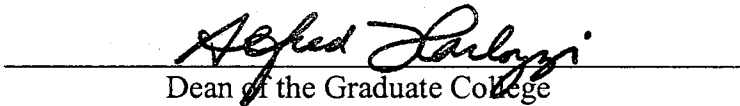Thesis Adviser

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respectfulness, righteousness, understanding, and devotion to world peace.

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CHAPTER I

INTRODUCTION

Self-esteem influences individuals in many ways, such as behavior,

academic performance, learning motivation, life experiences, and personalities.

According to the thoughts and philosophy of some researchers (Purkey, 1970;

Battle, 1992; Van Ness, 1995, and Lawrence, 1996), self-esteem is, in essence,

self-concept. Many teachers have been confused about the definition of self-

esteem because there are many terms like self-concept, ideal self, and self-

image that mean the same thing. However, Lawrence (1996) noted,

"Fortunately, the concept of self-esteem has gradually been more clearly

defined thanks to the work of people like Argyle (1994) in Britain and Rogers

(1951) in the USA" (p. 1). According to Lawrence (1996) the self-concept is the

individual's awareness of his/her own self. The self-concept is an umbrella term

(see Figure 1, p. 2) under which the other three components (self-image, ideal

self, and self-esteem) develop. Subsumed beneath the "self," there are three

aspects: self-image (what the person is), ideal self (what the person would like

to be); and self-esteem (what the person feels about the discrepancy between

what he/she is and he/she would like to be).

Self-concept

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self-image   ideal self
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Self-esteem
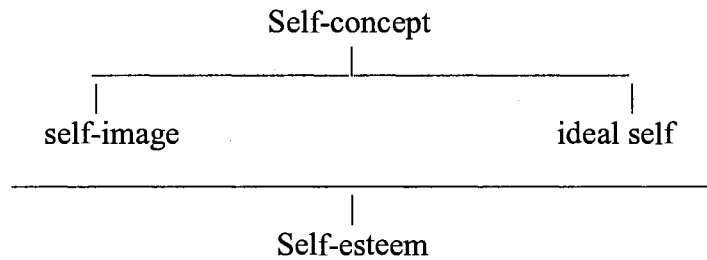
Figure 1.   Lawrence's Theoretical Model of Self-Concept

"Battle (1982, 1990) stated, "Self-esteem refers to the perception the individual

possesses of his or her own worth. The self emerges and takes shape as the child

develops. The self is initially a vague, poorly integrated, somewhat fragmented

phenomenon, but becomes increasingly more differentiated as the youngster

matures and interacts with significant others. The self, therefore, represents the

culmination of one's inherent makeup and life experiences.... The self thus is a

composite of an individual's feelings, hopes, fears, thoughts, and views of who

he is, what she is, what he has been, and what she might become" (p. 3). Van

Ness (1995) stated, "Self-concept is the totality of how persons view

themselves" (p. 7). Lawrence (1996) pointed out, "One of the most exciting

discoveries in educational psychology in recent times has been the finding that

people's levels of achievement are influenced by how they feel about

themselves" (p. xi). Lawrence (1996) added that a vast body of research

evidence has been demonstrating a positive correlation between self-

esteem and academic achievement. Lowry's fable, "The Mouse and

Henry Carson," has exemplified how much impact an individual's self-

esteem has on his/her academic achievement. Purkey (1970) summarized the

story as follows:

> A mouse happened to enter the office of the Educational Testing
> Service and accidentally triggered a delicate point in the apparatus
> just as the College Entrance Examination Board's data on one
> Henry Carson was being scored. Henry was an average
> high-school student who was unsure of himself and his abilities.
> Had it not been for the mouse, Henry's scores would have been
> average or less, but the mouse changed all that, for the scores
> which emerged from the computer were amazing- 800's in both the
> verbal and quantitative areas. When the scores reached Henry's
> school, the word of his giftedness spread like wildfire. Teachers
> began to reevaluate their gross underestimation of this fine lad,
> counselors trembled at the thought of neglecting such talent, and
> even college admissions officers began to recruit Henry for their
> schools. New worlds opened for Henry, and as they opened, he
> started to grow as a person and as a student. Once he became aware
> of his potentialities and began to be treated differently by the
> significant people in his life, a form of self-fulfilling prophecy took
> place. Henry gained in confidence and began to put his mind in the
> way of great things. Henry became one of the best men of his
> generation" (p. 1-2).

Lawrence (1996) recognized that children with high self-esteem are

less likely to show behavioral problems and more likely to grow into

responsible adults. Lawrence (1996) further perceived that the relationship

between a teacher and the student can be either conducive to the enhancement

of self-esteem or reduction of self-esteem. Self-esteem enhancement is a

worthwhile teaching aim. If teachers can help students to understand themselves

better and to feel more confident about themselves, students are going to be in a

stronger position to be able to cope with the inevitable stresses of life and to be better citizens. Teachers are thus in an ideal role to be able to influence this development. Self-esteem enhancement contributes positively towards both academic achievement and towards personal and social development. However, if teachers want to help each individual student to understand themselves better and enhance their self-esteem, a teacher needs to attempt to understand a person through empathy with that person because self-esteem levels are determined by an individual's interpretation of the life experience. This approach, according to Lawrence (1996), is called the phenomenological approach, which owes its origin to the works of Rogers (1951).

Based on Lowry's story, personal awareness (self-perception) becomes an active agent in determining conduct. Lowry's story also indicates that, if teachers are to understand the behavior of the students with whom they work, it is important to learn to see things from the students' perspective. This is what Purkey (1970) called "perceptual psychology because it gives primary importance to a person's perceived world, rather than to objective reality" (p. 2). It is evident that many difficulties, which people experience in life, are closely connected with the ways they see themselves and the world in which they live. In this study the two terms, self-esteem and self-concept, are defined synonymously as self-worth and will be addressed hereafter as self-esteem. Battle (1992) also defined self-esteem as self-worth and his definition is "the

perception the individual possesses of his or her own worth..." (p. 3).

Many studies have indicated a strong reciprocal relationship between self-esteem and academic achievement (Bledsoe, 1967; Campbell; 1965; Irwin, 1967; Lamy, 1965; Lawrence, 1996; Van Ness, 1995). Lowry's story also suggests that students' failures in basic subjects, as well as the misdirected motivation and lack of commitment characteristic of the underachiever, the dropout, and the socially disabled, are in large measure of the consequence of faulty perceptions of themselves and the world (Dittes, 1959; Combs, 1963; Taylor; 1964; Harding, 1966; Caplin, 1966; Gill, 1969; Davidson and Greenberg, 1967).

In Culture-Free Self-Esteem Inventories, Second Edition, CFSEI-2, Battle (1992) formalized statements in the questionnaire that evaluate how an individual perceives and feels about him/herself and how others view him/her as an individual's totality of self-esteem. Battle further emphasized that self-esteem is a basic need at all stages of human development that affects an individual's level of achievement. Lawrence's theoretical model of self-concept was researched by using Battle's CFSEI-2. Battle's CFSEI-2 contains measures of general self-esteem, social self-esteem, personal self-esteem, and a lie subtest.

Statement of the Problem

Lawrence (1996) asserted that people's levels of achievement are

influenced by how they feel about themselves. Lawrence emphasized that the

child with high self-esteem is likely to be confident in social situations and in

coping with school work. The child will have a natural curiosity for learning

and will be eager and enthusiastic when a new challenge is presented. In

contrast, the child with low self-esteem will lack confidence in his/her ability to

succeed. Consequently, the child may try to avoid situations which he/she sees

as potentially personally humiliating. Lawrence (1996) explained the child's

psychology and restated the words of the famous philosopher and psychologist

William James, "With no attempt there can be no failure; with no failure no

humiliation" (p. 7). Van Ness (1995) also pointed out that self-esteem serves as

"both a barometer of confidence and a rudder for navigating the waters

of learning" (p. 8). If self-esteem is positive and high, the learner will learn

more easily and tend to overcome difficulties; however, if self-esteem is

negative and low, the learner will learn hesitantly and tend to quickly give up

efforts when difficulties occur.

Many studies in western cultures (Baum, 1969; Bledsoe

1982; Campbell, 1965; Irwin, 1967; West, Fish and Steven;

indicated a strong correlation between self-esteem and ac;

However, an individual's self-esteem is formed and influenced by his/her

own cultural background, belief, and experience (Shade, Kelly, & Oberg, 1997).

In this study three issues were investigated. First, is there a relationship between

self-esteem and academic achievement in Asian cultures, such as Taiwan, the

Republic of China (Taiwan, R. O. C.)? In this issue three questions were

examined: (1) Is there a relationship between self-esteem measured by Battle's

Culture Free Self-Esteem Inventories, Second Edition (CFSEI-2) and academic

achievement (GPAs) in Chinese college male students? (2) Is there a

relationship between self-esteem measured by CFSEI-2 and academic

achievement (GPAs) in Chinese college female students? (3) Is there a

relationship between self-esteem measured by CFSEI-2 and academic

achievement (GPAs) in Chinese male and female college students? The

uniqueness of the Taiwanese culture, which inherits Chinese tradition

(Confucianism) both socially and educationally, is greatly influenced by

western cultures economically (capitalism), but is mainly Buddhism and Taoism

religiously. The Taiwanese culture also incorporates the Japanese culture with

the native Taiwanese culture. Second, do any component of self-esteem (general

self-esteem, social self-esteem, or personal self-esteem) have a significant

impact on Chinese college students' academic achievement, particularly in an

era when most people think that western cultures have a great impact on Taiwan

in general? Confucianism emphasizes devotion to parents and family, loyalty to

friends, justice, peace, education, reform, and humanitarianism. Battle's

CFSEI-2 contains measures of general self-esteem, social/peer-related self-

esteem, personal self-esteem, and a lie subtest. Third, is there a difference in the

level of self-esteem between Chinese male and female college students? Several

studies (Baum, 1969; Bledsoe, 1967; Campbell, 1965) showed different results

of the self-concept between boys and girls. Purkey (1970) concluded, "The

question of the influence of sex on the "self concept" is a rich field of

exploration and needs much more research" (p. 15). However, Baumrind (1972)

reported that males view themselves capable and thus apt to be trained to be

instrumentally competent, while females view themselves incapable and thus

learn to become instrumentally incompetent. Feldman-Summers and Kiesler

(1974) found that males and females attributed male achievement to ability and

female success to effort and luck. Confucius was a male chauvinist and believed

that men were superior to women. Battle's Culture Free Self-Esteem Inventory,

Second Edition, (CFSEI-2) published in 1992 was used in this study as a

measurement of Taiwanese college students' self-esteem. CFSEI has been used

in Australia, Canada, Egypt, Japan, the Philippines, and the United States.

Purpose of the Study

Self-esteem influences individuals in many ways, such as behavior,

(Coopersmith 1967; Diggory, 1966; Gale 1969; Hamachek, 1965; Lawrence,

1996; Purkey 1970; Rosenthal and Jacobson, 1968; Van Ness, 1995;) and learning motivation (Purkey, 1966, 1970; Lawrence, 1996; Van Ness,1995). The purpose of this study focused on determining the relationship between the self-esteem and academic achievement (GPAs) of Chinese college male and female students respectively in Taiwan, R. O. C.; on determining the relationship between the self-esteem and academic achievement (GPAs) of Chinese college students; on determining if any one component of self-esteem (general self-esteem, social self-esteem, or personal self-esteem) was significantly correlated with GPAs for all Chinese college students; on the levels of the self-esteem based on individual subsacles of Chinese male and female students respectively; and on the level of the total self-esteem scores between the Chinese college male and female students. The Chinese student population used in this study was primarily Taiwanese in the junior level college students with approximately 40% male and 60% female students (ages 21-22).

This study investigated the relationship of self-esteem and academic achievement (students' GPAs) in a total number of 220 Taiwanese male and female college students in the junior year (88 male students, ages 21-22 and 132 female students, ages 21-22), who were previously enrolled in a total of 32 departments in the National Chengchi University (NCCU) in the Spring of 2000 in Taipei, Taiwan, Republic of China.

Research Questions

This investigation was conducted using two variables: self-esteem, the predictor and academic achievement (GPA), the criterion variable. The research questions were as follows:

1. Is there a relationship between the total self-esteem scores as measured by Battle's Culture Free Self-Esteem Inventory, revised version (CFSEI-2) and academic achievement (GPAs) in Chinese male students in National Chengchi University (NCCU) in Taiwan, R. O. C.?

2. Is there a relationship between the total self-esteem scores as measured by Battle's Culture Free Self-Esteem Inventory, revised version (CFSEI-2) and academic achievement (GPAs) in Chinese female students in NCCU?

3. Is there a relationship between the total self-esteem scores and academic achievement (GPAs) in Chinese students in NCCU?

4. Is there a relationship of any of the self-esteem subscales (general self-esteem, social/peer-related self-esteem, or personal self-esteem) and academic achievement (students' GPAs) in Chinese college students in NCCU?

5. Is there a difference between male and female self-esteem scores?

Definition of Terms

Academic Achievement: In this study academic achievement is determined by grade point average (GPA).

Buddhism: A religion, which was founded in India in the 6th century BC by Siddhartha Gautama. At the age of 35 Siddhartha attained enlightenment to become the Buddha (the Enlightened One). The core of Buddhism is the teaching of overcoming one's desires as the way to end suffering. Buddhism is practiced particularly in eastern and central Asia.

Confucianism: A philosophy, not a religion, which was taught by Confucius 2,500 years ago, has dominated Chinese culture. Confucianism is a code of conduct that constitutes the most important single force in traditional Chinese life. It is a guide to morality and good government and to sincerity in personal life and public conduct.

Culture: the total way of life of people; a social system that represents an accumulation of beliefs, attitudes, habits, values, and practices that serve as a filter through which a group of people view and respond to the world in which they live.

GPA: The grade point average (GPA) ranges from 1.00 to 4.00 (A = 4.0; B = 3.0; C = 2.0; D = 1.0). GPA is the main available indicator of a student's performance particularly in college. It is the carefully accumulated index,

course by course, term by term, that determines academic standing, follows a student for years, and tells how she or he responded to the academic challenge (Willingham, 1985; p. 113)

Perceptual Psychology: to learn to see things and understand an individual person from his/her point of view.

Self: a complex and dynamic system of beliefs which an individual holds true about himself/herself, each belief with a corresponding value.

Self-esteem/Self-concept: In this study self-esteem was used simultaneously with self-concept, which is how an individual perceives himself/herself and his/her own world as a worthy person and how it plays an important role (an influential variable) in an individual's academic achievement in terms of GPA. In this study self-esteem is presented with scores measured by Battle's Culture-Free Self-Esteem Inventories, Second Edition, CFSEI-2, published in 1992.

Self-fulfilling Prophecy: Theory or thought that someone will become what he or she is labeled or how he/she is evaluated.

Toaism: A philosophy originated with Laotse, Toaism has evolved into a religion. Its influence is second to Confucianism on Chinese culture. The major concept of Toaism is, "Doing nothing, and nothing will not be done" (Storey, 1997; p. 15).

Limitations of the Study

Precision in the assessment and analysis of self-esteem in these sample

populations does not guarantee a perfect level of accuracy. The Culture-Free

Self-esteem Inventories, CFSEI-2, is designed to assess the construct: the

perception that an individual possesses of his or her own self-worth. The

CFSEI-2 is one of many attempts to develop a reliable and valid instrument to

assess self-esteem. Although CFSEI-2 has good reliability (.79 - .92), validity

(.71 - .80) (Battle, 1976a, 1976b, 1976c, 1977a, 1977b, 1977c, 1977d, 1978a,

1978b; Brook,1995; Carroll & Buhrow, 1994; Doglin, Meyer & Schwartz,

1991; Grimmell & Stern, 1992; Kalliopuska, 1992; Kavan, 1995; Mustane &

Wilson, 1995; Slaughter, Lindsey, Nakagawa & Kuehne, 1989; Subkoviak,

1995), and concurrent validity (.71 -.80) with Coopersmith's (1967) Self-Esteem

Inventory as well as other measures of personality, such as A. T. Beck's

Depression Inventory (Battle, 1977b, 1980a) and the Minnesota Multiphasic

Personality Inventory (MMPI), some researchers (Brook,1995; Anastasi, 1988;

and Kavan, 1995) did address their concern of misnomer and evidence of being

free of cultural bias for CFSEI-2. Brook (1995) and Kavan (1995) noted that

behavior that is judged negatively in one culture may be appropriate in another.

Anastasi (1988) recommended that "culture-common," "culture-fair," and

"cross-cultural" should replace the "culture-free" label (p. 357). However,

according to the publishing company (PRO- ED) and the author, Battle, no

complaints of cultural bias had been received. Nevertheless, CFSEI-2 was

chosen for this study because as stated above, CFSEI has had good validity

and reliability as well as concurrent validity. In addition, CFSEI (3 forms,

Form A, B, & AD) has been used in many countries throughout the world

including Germany, Italy, Japan, and Vietnam. According to Battle (1992),

CFSEI had significant correlations with the research report done by

Yamamoto's research group in 1987. Yamaoto's research group studied 1,814

children in grades 3 through 9 in six countries (Australia, Canada, Egypt, Japan,

the Philippines, and the United States).

Assumptions

Survey respondents were assumed to have reported the survey items

accurately and honestly. The survey instrument was assumed to measure college

students' self-esteem about themselves. Students' self-reported GPAs were

presumed to be verified accurately by the Registrar.

Summary

As a result of the emphasis on improving education in today's society,

understanding students' self-esteem is prerequisite because self-esteem has a

significant impact on students' learning process, academic achievement, and

behavior (Lawrence, 1996; Purkey, 1970; Van Ness, 1995). However, an individual person's self-esteem is formed according to the individual person's own culture (Shade et al, 1997). Concerns were addressed regarding how male and female college students from a certain culture, Taiwanese culture, respectively viewed themselves in terms of self-esteem; what perspective of the self-esteem (general self-esteem, social self-esteem, or personal self-esteem) had a significant impact on Chinese college students' academic achievement (GPAs) in Taiwan, R. O. C.; and how self-esteem was correlated with GPA among these college students.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The focus of this study was to investigate the relationship between self-

esteem and academic achievement (GPAs) of Chinese college students in

National Chengchi University (NCCU) in Taiwan, the Republic of China

(Taiwan, R. O. C.). This study investigated whether each population of Chinese

male and female college students' self-esteem in Taiwan, R. O. C. was

positively correlated with their academic achievement; whether the relationship

of the total self-esteem scores and academic achievement of all Chinese college

students was positively correlated; any component of self-esteem (general self-

esteem, social/peer-related self-esteem, personal self-esteem and lie subtest) had

a significant impact on all Chinese college students' academic achievement

(GPAs); and the differences in the levels of self-esteem based on individual

subscales in each population of Chinese male and female students; and whether

the total self-esteem scores of Chinese male college students were higher or

lower than those of females. According to Lawrence (1996) self-esteem has a

great impact on an individual's achievement and behavior and vice versa. In

other words, an individual person's future may be determined virtually by a self-

fulfilling prophecy. In order to clarify self-esteem and the relationship between self-esteem and academic achievement (GPA), the review of the literature was discussed from seven different perspectives. They were Self-Esteem and Self-Concept, The Functions of Self-Esteem, Self-Esteem Enhancement, The Relationship of Self-Esteem and Academic Achievement (GPA), Self-Esteem and Culture, Taiwanese Culture Overview, and Taiwan National Chengchi University.

<div align="center">Self-Esteem and Self-Concept</div>

According to Lawrence (1996) self-esteem is self-concept. The self-concept is the umbrella term under which the three components (self-image, ideal self and self esteem develop (see Figure 1, p. 2). Lawrence stated that self-concept is the sum total of an individual's mental and physical characteristics and his/her evaluation of them. As such it has three aspects: the cognitive (thinking); the affective (feeling); and the behavioral (action). Lawrence recommended that teachers consider this self-concept as developing in three areas - self-image, ideal self, and self-esteem. Lawrence (1996) discussed each of the three aspects of self-concept as follows:

Self-image is an individual's awareness of his/her mental and physical characteristics. It begins in the family with parents giving the child an image of himself/herself of being loved or not loved, of being clever or stupid, and so

forth, by their non-verbal as well as verbal communication. This process becomes less passive as the child begins to develop further personal characteristics. A host of mental and physical characteristics are learned according to how positive and varied school life becomes. The more positive experiences one has, the higher is the self-image. The image becomes more precise and accurate with increasing maturity so that by adolescence the individual is normally fully aware not only of body shape and size but also of his/her attractiveness in relation to peers. The process of development of the self-image has been referred to as the "looking-glass theory of self" (Cooley, 1902) as the individual is forming his/her self-image as he/she receives feedback from others. Self-image is our starting point for an understanding of self-esteem.

Side by side with the development of self-image, the child is learning that there are ideal characteristics he/she should possess and that there are ideal standards of behavior and also particular skills which are valued. As with self-image the process begins in the family and continues on entry into school. The child is becoming aware of the mores of the society. Body-image is one of the earliest impressions of the ideal self as parents comment on the shape and size of their child. Soon the child is comparing himself/herself with others and eventually with peers. Peer comparisons are particularly powerful in adolescence. With maturity a person's total experiences are able to be evaluated

more realistically, although it is doubtful whether a person ever becomes sufficiently mature to be completely uninfluenced. Our early experience may continue to influence our present behavior to some extent, although we all have the potential for becoming self-determinate. The school child is most likely to be at the stages of accepting these ideal images from the significant people around him/her and of striving to a greater or lesser degree to attain them.

Self-esteem is the individual's evaluation of the discrepancy between self-image and ideal self. It is an affective process and is a measure of the extent to which the individual cares about this discrepancy. Without this discrepancy individuals can become apathetic and poorly adjusted. However, it is a mistake to think that the ideal state is one of total relaxation because, although this may be desirable for a short while, it can eventually produce neurotic behavior. For a person to be striving for a goal is a normal state. Lawrence (1996) concluded that it is not failure itself which produces low self-esteem but the way significant people react to the failure. If children become aware of their own level of achievement and realize that they are not performing as well as others around them, they can develop low self-esteem irrespective of the opinions of others; they can set their own standards. However, children are likely to be internalizing their ideal selves from the significant people around them. These significant people can include peers, teachers, and family.

The Functions of Self-Esteem

Understanding the characteristics of the self is important to understanding

how self-esteem operates. What is self? Various definitions have been given by

Lecky (1945), Rogers (1951), Jersild (1952), and Combs and Snygg (1959).

Briefly speaking, the self is "a complex and dynamic system of beliefs which an

individual holds true about himself, each belief with a corresponding value"

(Purkey, 1970, p.7). The self is not only organized but dynamic (see Appendix

A). According to Purkey (1970), the smaller spirals represent beliefs which one

holds about oneself. These beliefs may be categories (e.g. student, husband,

American, tennis player, Christian) and attributes (e.g. strong, tall, ugly, young,

friendly). A person can have countless beliefs about himself/herself but not all

equally important. Some beliefs are close to the center of the large spiral, so

they are more important and representative to the self. Others are pictured

toward the outside of the large spiral, so they are less central and important to

the self. Lowe (1961) explained that those parts of the self concept which are

peripheral to the core of the self appear unstable, while others which are central

to the self are highly resistant to change. Each value is indicated by a horizontal

line. Each concept (small spiral) in the large spiral system has its own negative

or positive value. Each small concept in the large self has value. For example,

being an Indian might be very close to the center of the self but could be valued

negatively or positively according to the experiencing individual. One might

think: "I am aware of most of the time of being an Indian. Being an Indian is a

central part of me. But it's not good to be an Indian" (Purkey, 1970, p. 9).

Success and failure are generalized throughout the system. Earlier researchers

(Diggory, 1966; Ludwig and Maehr, 1967) have discovered that, if an ability is

important and highly rated, a failure of that ability will lower one's self

evaluation of other unrelated abilities. Conversely, a success of that ability will

raise the self-evaluation of other abilities. According to Lawrence (1996) and

Shavelson and Bolus (1982) self-esteem has a hierarchical nature (see Figure 2).

Lawrence (1996) pointed out that global self-esteem - an individual's overall

feeling of self-worth, is relatively stable and consistent over time. An

individual's overall feeling of self-worth will not be affected by low self-esteem

in certain areas if one can escape their influences by avoiding those situations.

However, one's overall self-esteem will be eventually affected by low self-

esteem if one cannot avoid failure, which results from regular participation in

activities that make him/her feel inadequate. The self is wonderfully unique.

The uniqueness of the self, which makes for a variety of personalities, helps to

explain problems of communication. The maintenance and enhancement of the

perceived self is the motive behind all behavior (Combs and Snygg, 1959;

Gordon, 1974; Purkey, 1970; Lawrence, 1996; Rogers, 1951; Snygg and

Combs, 1949). In other words, each individual is constantly striving to maintain,

protect, and enhance the self of which he/she is aware and everything is

observed, interpreted, and comprehended from the self-referent vantage point.

The world exists for the individual only when the individual is conscious of it.

Global Self-Esteem

```
                         Global Self-Esteem
                                |
        _____|_____
       |                                                 |
    Academic                                      Non-academic
    ___|___                                       _____|_____
   |  |   |   |                                   |           |
English Maths Science Other                     Social     Physical
                                          _____|_____  ___|_____
                                         |        |        |        |
                                Parent relationships  others  Skills  Appearance
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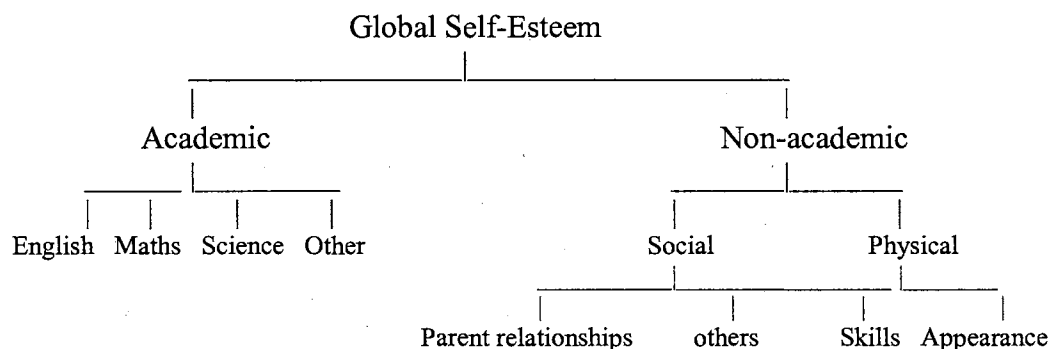
Figure 2. The Self-Esteem Hierarchy

Lawrence (1996) and Van Ness (1995) asserted that, if a learner's self-

esteem is positive and high, the learner tends to be more confident both socially

and academically and will learn more easily and persist through difficulties.

Conversely, if self-esteem is negative and low, the learner tends to learn more

hesitantly and may avoid situations which he/she sees as potentially humiliating.

William James (1890) explained the effect of negative or low self-esteem on the

learner as: no attempt, no failure; no failure, no humiliation. Self-esteem/self-

concept triggers as a motor for all aspects of learning. Self-esteem is a

fundamental human need at all stages of development (Battle, 1987, 1990).

Educators should assess their students' self-esteem, particularly students from

diverse backgrounds, in order to motivate each student to learn and help each student to be academically successful. Lawrence particularly discussed how self-esteem operates in detail from three perspectives: (a) avoidance and compensation, (b) motivation, and (c) resistance.

(a) <u>Avoidance and Compensation</u>

According to Lawrence (1996) an individual will meet the situation with avoidance or an attempt to compensate depending on whether he/she is extroverted or introverted by temperament. If an individual is extroverted, he/she is more likely to compensate and fight back at the source of the frustration. Therefore, such an individual may be arrogant and boastful on the surface but has low self-esteem. At its extreme this would be the classical "inferiority complex" as coined by Jung (1923). On the other hand, if an individual is introverted by temperament, he/she is more likely to withdraw and demonstrate shy, timid behavior which is an indication of low self-esteem. In both cases the individual is avoiding the feeling of failure. Clearly, if such an individual avoids the difficult work, the teacher is going to be alerted and label him/her lazy. The question is why the individual would rather risk the wrath of the teacher than suffer the feeling of humiliation which he/she sees as the inevitable consequence of coping with new work. According to a humanistic psychologist, Carl Rogers (1961), this phenomenon is called self-regard. In a society where people may no longer starve and where primitive drives are

easily expressed, our most important need is to preserve self-esteem. When we cannot fulfil this need easily, we tend to identify this with material things which will be admired or we may divert this need into our children, not just by basking in their achievement, but sometimes misguidedly living out our own lives through them.

(b) Motivation

According to Lawrence (1996) a second phenomenon of the self-concept is that it is a motivator. Each individual tends to behave in ways which fit in with his/her perception of himself/herself. Each individual can feel decidedly insecure when he/she is expected to behave in a manner which he/she might regard as "not me." For example, the student teacher faces a class for the first time. At a less dramatic level, but none the less important, is the slow reader. He/she does not see reading as relevant to his/her self-concept. Reading is for the clever ones. Even though such a student may comply with the teacher's demand to read, he/she would just read without really being highly motivated. This would indicate any learning which did take place would not be retained in long term memory. Such a student can confuse the teacher as he/she seems to learn in short term memory. In addition he/she seems to possess all the skills necessary to make progress. Such individuals often score well in intelligence tests and show no perceptual difficulties, or overt signs of emotional disturbance. However, Lawrence (1996) stated, "Without attention to their low

self-esteem, they are not likely to make long-term progress" (p. 9).

(c) Resistance

A third important feature of self-concept is that it tends to be resistant to change. Lawrence (1996) explained that this means that we cannot reasonably expect a slow reader suddenly to see himself/herself as a potentially good reader, even with therapeutic intervention. It can be quite threatening for a slow person to be informed that he/she will soon be clever and be able to read. It needs to be a gradual process. It is human nature to want to maintain self-consistency. We know who we are and the familiar is safer than the unfamiliar even if known to be inadequate. The person with a hearing impairment may resist an operation which can restore the hearing only because of risk to self-concept. This means that it is not an easy decision to make when it means changing the self-concept. The low self-esteem person is even more resistant to change, as it means taking risks which he/she cannot easily do in learning new skills or being a different person. Lawrence recommended that any remedial approach to a student with a learning difficulty should consider this factor.

Self-Esteem Enhancement

Lawrence (1996) pointed out that it is clear from all the research that teachers are in a powerful position to influence students' self-esteem and in turn

influence their achievements and behavior. However, if a teacher wants to understand a student's behavior and enhance his/her self-esteem, he/she should learn to see things from the student's point of view as influenced by his/her own culture background and experience. This is what Lawrence (1996) called "empathy." The teacher should learn to communicate to the student that his/her problems are understood and that the teacher knows how the student feels from the student's viewpoint. Meanwhile, the teacher will not lose his/her identity as the person in charge. As Shade et al (1997) recommended that a teacher should learn to see things from the individual student's point of view and use cultural specific traits as guidelines for observation and understanding each individual. Lawrence (1996) added that, when a student is disruptive in class, the manner and words used by the teacher can determine the effects on the student's self-esteem. Accordingly, prevention is better than cure and the occurrence of many behavior difficulties could be minimized through the establishment of a positive and caring learning environment. There are many different kinds of defense reactions, all attempting in some way to compensate for threats to self-esteem. It has been recognized that we sometimes behave in an irrational manner as a result of unconscious conflicts since Sigmund Freud's days. Lawrence (1996) further identified such behaviors as belittling and blaming others, lying and boastful behavior, daydreaming, overt aggression and bullying, and refusing to go to school.

Lawrence (1996) emphasized that research consistently shows a positive correlation between children's self-esteem and their levels of attainment. The correlational studies usually reveal a figure around 0.6, indicating that other factors are also relevant in whether children achieve or not. However, Lawrence (1996) noted that "it is clear from the research that children will not use their full ability if their self-esteem is low" (p. 11). This is also well documented in research carried out by Purkey (1970), West et al. (1980), and Burns (1982). Lawrence concluded that knowledge of the research and familiarity with self-concept theory would provide teachers with a proper rationale to know how to enhance students' self-esteem systematically. According to Lawrence (1996) the research suggests that teachers can enhance students' self-esteem in three ways:

1. Through a systematic program of group activities lasting usually a term.

2. Through individual counseling, listening to the individual.

3. Through providing a positive ethos in the classroom. This is the method which is more likely to be done on an intuitive basis. The self-esteem and communication skills of the teacher are the significant factors in this process. Teachers can either reduce or enhance students' self-esteem according to how they manage the general ethos of the classroom (p. 14).

Lawrence (1996) pointed out that self-esteem enhancement does not have to take the form of a systematic program. All teaching should be carried out within a generally self-esteem enhancing framework.

The Relationship of Self-Esteem and
Academic Achievement (GPA)

According to Lawrence (1996) the research has consistently shown a

positive correlation between students' self-esteem and their academic

achievement because for decades teachers have sensed a significant positive

relationship between a student's concept of himself/herself and his/her

performance in school. Teachers have believed that students who feel good

about themselves and their abilities are the ones who are most likely to succeed.

Conversely, those who see themselves and their abilities negatively usually fail

to achieve good grades. The grade point average (GPA) is the main available

indicator of a student's performance, particularly in college. "GPA is the

carefully accumulated index, course by course, term by term, that determines

academic standing, follows a student for years, and tells how she or he

responded to the academic challenge" (Willingham, 1985; p.113). According to

Purkey (1970) since 1960 there has been a great amount of research into the

relationship between the self-concept and academic achievement. The questions

dealt with share three categories in common: (1) the relationship between the

self and success in school (2) how the successful student views himself/herself;

and (3) how the unsuccessful student sees himself/herself.

Since 1967 there have been many studies which indicate the significant

relationship between self-concept and academic achievement. Campbell (1967)

reported a low positive correlation between the Coopersmith Self-esteem

Inventory, a self-report questionnaire, and the achievement of 4[th], 5[th], and 6[th]

grade students. Bledsoe (1967) studied the relationship of the self concept of 4[th]

and 6[th] grade children to their intelligence, achievement, interests, and anxiety

using the Bledsoe Self Concept Scale and found significant correlations

between the professed self concept and the achievement of boys, but

insignificant correlations for girls. Irwin (1967) studied the self reports of

freshmen college students and reported significant relationships between

reported self concept and academic achievement. He summarized his study and

stated, "It may well be that a positive conception of one's self as a person is not

only more important than striving to get ahead and enthusiasm for studying and

going to school, but that it is a central factor when considering optimal

scholastic performance" (p. 271). In a study of Black students, Caplin (1966)

found that children who professed more positive self concepts tended to have

higher academic achievement. It appears that the influence of the self has no

racial boundaries. Students who feel poorly about their abilities seldom succeed

in school, regardless of their color.

How does a successful student see himself/herself? Numerous studies have

verified that the successful student is one who is likely to see himself/herself in

positive ways. Gowan (1960) investigated factors of achievement in high school

and college and found that achievers are characterized by self-confidence,

self-acceptance, and a positive self-concept. Brunkan and Sheni (1966) studied

effective and ineffective readers at the college level and found that the efficient

and effective readers characterized themselves in favorable ways, while the

ineffective readers did not. Farls (1967) studied intermediate-grade

students and found that high-achieving boys and girls reported significant

higher concepts in general and self concepts than low-achieving boys and girls.

Ringness (1961) reported that the successful student would appear to

demonstrate that he/she has a quite high opinion of him/herself and is

optimistic about his/her future performance. He/she has confidence in his/her

general ability (Taylor, 1964) and in his/her ability as a student (Brookover,

1969). He/she needs fewer evaluations from others (Dittes, 1959), and he/she

feels that he/she works hard, is liked by other students, and is generally polite

and honest (Davidson and Greenberg, 1967).

How does an unsuccessful student see him/herself? It is a personal and

social tragedy when an individual student spends year after year experiencing

inferiority feelings and failure in school. Goldberg (1960) studied

underachievers in grades 9 through 12 and found that the underachievers

perceived themselves as less able to fulfill required tasks, less eager to learn,

less confident, and less ambitious. Underachievers have a more negative self-

concept than achievers and demonstrate less mature behavior than achieving

peers (Shaw, 1961; Bruck and Bodwin, 1962). Underachievers generally see

themselves as less adequate and less accepted by others (Combs, 1963).

Underachievers are more withdrawing and tend to lack self-reliance, a sense of

personal worth, behavioral maturity, and a feeling of belonging and they also

demonstrate strong inferiority feelings (Taylor, 1964).

Professionals have come to an agreement that our thoughts influence our

behavior. "Once we have acquired an idea about ourselves, it serves to edit all

incoming information and to influence our future performance" (Purkey, 1970,

p. 23). To sum up, it is reciprocal that the self-concept influences performance

and performance influences the self- concept. There is a continuous interaction

between the self and academic achievement and both directly influence each

other. High or positive self-esteem/self-concept results in favorable learning

motivation and academic achievement, while low or negative self-esteem/self-

concept results in unfavorable learning motivation and academic achievement.

Self-Esteem and Culture

Battle (1992) stated, "Perception of self-worth, once established, tends to

be fairly stable and resistant to change" (p. 3). Accoring to Lipka and

Brinthaupt (1992), as adolescents and adults move across social contexts,

relationships, or working self-concepts, there is remarkable consistency and

stability to self-concept and overall judgment of self-regard over extended

periods of time despite situational fluctuations in self-images. In a survey of

the worth of the undesired-self in self-discrepancy of young adults, (ages 18 -

24) and older adults (ages 60 - 85), Lipka and Brinthaupt (1992) found that

75% of the young adults hold the belief that "the best is to come" and 75% of

the older adults believed that "the worst is over." Lipka and Brinthaupt further

added the conclusion that " the self-concept is at once both stable and

malleable is consistent with Rosenberg's (1986) and Markus and Kunda's

(1986) interpretations of the empirical evidence" (p. 135-136).

There is a strong reciprocal relationship between self-esteem and

academic performance. "Enhancing the self-concept is a vital influence in

improving academic performance" (Purkey, 1970, p. 27). However, an

individual student's self-concept in terms of self-esteem is influenced by

his/her own cultural background, belief and experience. Accordingly,

understanding a student's cultural background, belief, and experiences plays an

important role for educators to assist each student in successful learning.

According to Lawrence (1996) and Van Ness (1995), self-esteem plays an

influential role in the learning process. Van Ness also emphasized that, if a

teacher wants to help a student to promote and activate his/her ability to learn,

it is necessary to understand an individual student's self-concept as constructed

according to that student's culture.

What is culture? Seeyle (1974) defined culture as "a broad concept that

embraces all aspects of the life of man, from folktales to carved whales"

(p. 22). Hammerly (1986) explicitly explained Seeyle's definition as "Culture is the total way of life of a people" (p. 513). Shade et al (1997) described, "Culture is a social system that represents an accumulation of beliefs, attitudes, habits, values, and practices that serve as a filter through which a group of people view and respond to the world in which they live" (p. 18). Shade et al (1997) suggested that cultural specific traits should be used as guidelines for observation and understanding individuals, not used as labels. In short, a teacher should learn to see things from the individual student's point of view. This is what Lawrence (1996) called the phenomenological approach ("perceptual psychology," Purkey [1970]), originating the work of Rogers (1951).

What an individual values and believes does vary from one culture to another. In a recent study, Stipek (1998) compared college students in the United States with those in the People's Republic of China regarding how they feel about pride, shame, and guilt. Stipek reported, "Both Chinese and Americans would feel more guilty and ashamed if they were caught cheating on an examination than if their brother was caught, with the intensity of guilt and shame less for Chinese than for Americans. Chinese would feel more proud if their child were accepted to a prestigious university than if they were accepted themselves, whereas Americans would feel equally proud in these two circumstances. Americans had more positive attitudes toward expressing pride

in personal accomplishments and Chinese were more likely to claim that pride should only be experienced for outcomes that benefit others" (p. 616).

Taiwanese Culture Overview

Many people are confused about Mainland China and Taiwan in many ways. According to Yahoo (1994) politically and economically, Taiwan has been influenced by the western cultures. Particularly in economy, the leaders of Taiwan have made their efforts and turned Taiwan into a very wealthy, urban, international, and high-tech country due to receiving the great impact from the industrialization and capitalism in western cultures after World War II. Nevertheless, according to Weiner, Murphy, and Li (1991), Taiwan and Mainland China are similar in their "Chineseness." Both Taiwan and Mainland China inherit Chinese culture. However, Taiwan focuses on traditional complex written characters, which may be crucial for the study of Chinese history, literature, and traditional culture, such as Confucianism. Mainland China concentrates on simplified characters and offers the traditional characters only in special classes.

Taiwan, named Formosa (beautiful island) by Portuguese sailors in 1517, has a rich and colorful culture, which is heavily influenced by the U. S., Japan, Hong Kong, and the native Taiwanese heritage. Taiwan is situated in the Pacific Ocean, about 100 miles off the southeastern coast of Mainland China. The

Tropic of Cancer bisects the island. Shaped like a tobacco leaf, Taiwan is about 245 miles long and 89.5 miles wide. According to Storey (1997), Taiwan has a population of 21 million: 70% Taiwanese, 2% Aboriginal, and 28% Chinese. The government of the Republic of China is similar to the government of the United States.

According to Yen (1987), the languages spoken in Taiwan are mainly Mandarin Chinese and Taiwanese. Mandarin Chinese is the national language of the Republic of China. Many of the older Taiwanese inhabitants speak Southern Fukein dialect and a large number of them are also familiar with Japanese. The majority of people who study a foreign language learn English. Buddhism and Taoism are the predominant religions in Taiwan. Other religions, such as Christianity, Catholicism, and Mohammedanism also exist in Taiwan.

Buddism was a religion founded in India in the 6th century BC by Siddhartha Gautama. At the age of 35 Siddhartha attained enlightenment to become the Buddha (the Enlightened One). The core of Buddhism is the teaching of overcoming one's desires as the way to end suffering. Buddhism is practiced particularly in eastern and central Asia. According to Storey (1997), Buddhism reached China around the 1st century AD and had become prominent by the 3rd century. Buddhism in China mixed with other Chinese philosophies such as Confucianism and Taoism. Among the 13 schools of thought evolved in China, the most famous is chan, known in the west by its Japanese name

Zen. Zen, a hybrid of Indian Buddhism and Taoism, has had a great influence on Chinese behavior, attitudes, art, and literature. Zen emphasizes finding the truth and to achieve this the mind must be kept clear of distractions. Meditation is seen as the vehicle to help one to find the truth. Nirvana (Buddhahood) to Chinese Buddhists differs from the Indian concept of nirvana. Chinese Buddhists reject extinction but accept perfection as a goal.

Again, according to Storey (1997) Taoism, originally a philosophy, has evolved into a religion. Unlike Buddhism, imported from India, "Taoism is indigenous to China and only second to Confucianism in its influence on Chinese culture" (p. 14). Taoism is originated with Laotse, an influential Chinese philosopher, who lived in the 6[th] century BC. A major principle of Taoism is the concept of "doing nothing." A quote, attributable to Laotse, "Do nothing, and nothing will not be done," emphasizes the principle. The essence is to remain humble, passive, nonassertive, and nonaggressive. This essence is evident among the Chinese today, who remain among the most patient and passive people on earth. The Toaists believe that water, the softest substance, will wear away stone, the hardest substance. Therefore, eternal patience and tolerance will eventually produce the desired result. This idea conflicts with the western notion "to do something now!" Most Orientals say that westerners like to complain and are impatient.

On the 28[th] day of September in the year 551 B.C., there was born in

present day Shantung province a man whose teachings were to have a significant impact on the culture of China and much of the Far East. That man was the immortal sage Confucius (Kung Fu Tze), or Grand Master Kung, as he was known. Confucius is regarded as China's greatest philosopher and teacher. His philosophy was so profound that he is rated as one of the most influential men in world history. The philosophy of Confucius has been borrowed by Japan, Korea, Vietnam, and other countries adjacent to China. Accordingly, Asian cultures share common characteristics, which anthropologists sociologists, psychologists, and others, such as Smith, Brown, & Foley (1993) have delineated as (1) strong support of and loyalty to the family; (2) a respect and obedience to the elders; (3) a strong commitment to fulfill obligations; (4) compliance with parental expectation; (5) dedication to the work ethic and success; and (6) maintaining both personal and family honor and status. Many researchers, such as Yao, Zhang & Carrasquillo, Schneider & Lee, Smith & Billiter, Peterson, West, etc., have noticed that Chinese parents have significant impacts on their children's future and academic performance. Yao (1978) noted that Chinese children had essentially no voice in the family, and their opinions to a parent are still not widely accepted today. According to Zhang and Carrasquillo (1995), parents have a significant influence in the academic performance of Chinese students. Zhang and Carrasquillo (1995) stated, "Cultural values always play an important role in the educational

achievement of Chinese students. Chinese parents are renowned for their willingness to sacrifice for the sake of their children's education" (p. 46). Traditionally, Chinese parents usually decide what is good or bad for the future of their children. As Schneider & Lee (1990) and Smith & Billiter (1985) pointed out that Asian parents always have high expectations of their children's academic performance. Asian parents value education highly and believe that a good education will eventually provide a good living; therefore they put immense pressure on their children to expect them to achieve academic excellence.

In Asian culture, education has always been viewed a ladder leading to a better and higher social status. Yao (1985) also found that Asian students learn best in well structured, quiet environments. Asian students were less likely to express their opinions, tended to hide their abilities, and seldom challenged their instructors. Peterson (1983) and West (1983) noticed that American education highly promotes critical and individualistic thinking; while Asian education places discipline and selflessness as a priority. Asian education emphasizes rote memorization and drill, thus Asian students might not perform well in creative writing and analytical commentary. According to the interviews of Schneider and Lee (1990), 100% of the East Asian parents are not satisfied if their children got "C's" on their tests, but 67% of the Anglo parents is satisfied with their children's C's. East Asian parents strongly believe

that "if a person studied hard, he should not get a C; however, Anglo parents

expressed their view that "I cannot complain too much about C's because it is

average" (p. 370).

Effort has always been emphasized more than innate ability in Chinese

culture. According to Brand (1987), Schneider & Lee (1990), and Stevenson &

Lee (1990), "Whereas Western theological constructs (Christianity, Islam, and

Judaism) reward supplication to a personified deity with goodness and paradise,

Asian philosophical systems (Shintoism, Confucianism, and Buddhism)

reiterate the ethos of labor and personal effort in the present life. China, Japan,

Taiwan, and other countries influenced by the Confucian belief in human

malleability are among the cultures that place great weight on the possibility of

advancement through effort" (p. 51).

Yen (1987) pointed out, "Confucianism, the name given to his teachings, is

not a religion, but a code of conduct that constitutes the most important single

force in traditional Chinese life. It is a guide to morality and good government

and to sincerity in personal life and public conduct" (p. 272-274). To traditional

Chinese, Confucius is "The Teacher of All Generations," and his birthday is

officially celebrated in Taiwan, R.O.C. as Teacher's Day. The precepts of

Confucianism are inculcated into children in the Republic of China from their

earliest years. Confucius extolled filial piety, which was one of his principle

teachings, as the greatest of all virtues. To Confucius, filial piety was the

mainspring of qualities essential for service not only to families - the basic unit of traditional Chinese society - but also to communities and to the nation. Confucius' sayings were collected by his disciples and recorded in a book called the Analects of Confucius. Many quotes have been taken from these works, the most famous is the Golden Rule. Westerners have interpreted this rule as "Do unto others as you would have them do unto you." Actually it was written in the negative, "Do not do unto others what you would not have them do unto you." If the teachings of Confucius had to be summed up in one word, that word would be "jen," which to the Chinese signifies love, benevolence, and absolute integrity (Yen, 1987).

Confucius emphasized devotion to parents and family, loyalty to friends, justice, peace, education, reform, and humanitarianism. However, not everything said by Confucius has been universally praised. Confucius seemed to be a chauvinist and believed that men were superior to women. Storey (1997) noted, "Although Confucius died some 2500 years ago, his influence remains strong in China today. The Chinese remain solidly loyal to friends, family, and teachers. The bureaucracy and examination system still thrives and it is also true that a son is almost universally favored over a daughter. It can be said that much of Confucian thought has become Chinese culture as we know it today" (p. 16).

Summary

Review and analysis of the literature revealed several perspectives about

How an individual's self-esteem and academic achievement (GPA) are related

according to an individual's culture, values, beliefs, and attitudes. This chapter

was divided into six sections. In the first section, self-esteem and self-concept

were presented to understand how the self-concept is an umbrella term under

which self-image, ideal self, and self-esteem develop. In the second section,

The functions of self-esteem, were presented to understand how the self acted

as an organized and dynamic system and how the self was affected by failure

which can lower an individual's self-esteem. Within the system the self is the

center of an individual's personal universe. Everything is observed, interpreted,

and comprehended from the personal favorable point and human motivation is

a product of the personal universe striving to maintain, protect, and enhance

the self. In addition, three phenomena of self-concept, avoidance and

compensation, motivation, and resistance were discussed. In the third section,

self-esteem enhancement was discussed to help teachers understand how

teachers are in a powerful position to influence students' self-esteem,

achievements, and behavior. Ways were recommended to teachers for

enhancing students' self-esteem. In the fourth section, The relationship of

self-esteem and academic achievement (GPA) and how the

successful/unsuccessful student viewed himself/herself as a concern and reminder for educators were discussed. In the fifth section, self-esteem and culture were presented to exemplify how behavior and beliefs vary from culture to culture and the population used in this study was addressed. Finally, in the six section, Taiwanese culture overview was presented to understand how people's thoughts, attitudes, and behavior can be influenced by their own culture. In this section, the geography of Taiwan, the politics in Taiwan, major religions in Taiwan (Buddhism and Taoism), and Confucianism, which has dominated Chinese culture for 2,500 years, were introduced.

CHAPTER III

METHOD

The purpose of the study was to investigate the relationship of self-esteem and academic achievement (students' GPAs) among 220 Chinese college students (ages 21 to 22) who were enrolled in the junior year at National Chengchi University, in Taiwan, the Republic of China (R. O. C.). 88 males and 132 females in the junior year in a total of 32 departments in National Chengchi University were randomly selected from 129 volunteers (95 males and 134 females) in the junior year to participate in this study. Chapter III presents the research method that was used in this study, including a description of the subjects, the survey instruments, the procedures, data collection, and statistical analyses.

Research Questions

The study examined the relationship between self-esteem and academic achievement (students' GPAs) in approximately 220 Chinese college students (88 males and 132 females), ages 21 to 22, in the junior year in National Chengchi University in Taiwan, the Republic of China (R. O. C.). The intent of the study was to address the following questions:

1. Is there a relationship between the total self-esteem scores as measured by Battle's Culture Free Self-Esteem Inventory, revised version, (CFSEI-2), and academic achievement (GPAs) in Chinese male students in NCCU, in Taiwan, R. O. C.?

2. Is there a relationship between the total self-esteem scores as measured by Battle's Culture Free Self-Esteem Inventory, revised version, (CFSEI-2), and academic achievement (GPAs) in Chinese female students in NCCU?

3. Is there a relationship between the total self-esteem scores and academic achievement (GPAs) in Chinese college students in National Chengchi University (NCCU)?

4. Is there a relationship of any of the self-esteem subscales (general self-esteem, social/peer-related self-esteem, or personal self-esteem) and academic achievement (students' GPAs) in Chinese college students in NCCU?

5. Is there a difference between male and female self-esteem scores?

Subjects

A 10% sample of the total student population of National Chengchi University subjects were proposed to participate in this study. This would consist of 220 Chinese college students (88 males and 132 females),

ages 21 - 22, who enrolled in the junior year in National Chengchi University, in Taiwan, R.O.C. However, a total of 229 (95 males and 134 females) juniors, ages 21-22, in NCCU voluntarily participated in this study. A total of 220 subjects were then randomly selected based on drawings. 88 males and 132 females were randomly selected based on the number assigned to each participant by drawing. Each of the 95 males was assigned to a number from 1 to 95. All numbers for males were then put into a big hat. 88 numbers out of 95 were therefore randomly drawn out of the hat as male subjects for this study. 132 female subjects were randomly selected out of 134 with the same drawing procedure as male subjects.

The larger the sample size is, the most likely it will represent the true population being studied. However, in this study a sample size of 220 (about 10% of a total population of juniors of 2,200) was considered appropriate due to the following two reasons. First, according to Fraenkel and Wallen (1990), for corrrelational studies, a sample of at least 50 over a population of 1,000 subjects is deemed to be appropriate and reasonable to establish the existence of a relationship. Second, due to the limitations of research time and energy, the sample size of 220 was appropriate for this correlational study. In this study the selected sample size of 220 consisted of 132 females (about 60% of 220) and 88 males (about 40% of 220) since there were 1,300 females (about 60% of the total junior population of 2,200).

Junior students were selected as subjects because according to Madison (1969), college students usually undergo a number of behavioral changes after they enter college. Freshman students will experience college culture shock (the sudden realization that one's own background is limited and inadequate relative to the norm in the new environment) and academic shocks. As one freshman stated, "The first semester in college was an eye-opener and a real shock. Just getting here and getting bad grades - not knowing how to study" (Madison, 1969, P. 100). However, according to Astin (1978) students' interaction with instructors and various indices of academic involvement, such as typing assignments, doing extra reading, and studying in the library decline sharply between high school and the freshman year, but then increase gradually in subsequent years. Junior students generally have achieved good skills to adapt themselves to college life. Senior students have fewer courses to take on campus. They tend to engage themselves in off-campus activities, such as field trips and student teaching.

Taiwan National Chengchi University

National Chengchi University is located in Mucha, Taipei, Taiwan, Republic of China, R.O.C. It was founded about 70 years ago and has been renowned for its humanities and social sciences. The National Chengchi University began in 1927 in Mainland China and the late President Chiang

Kai-shek was nominated as president of the school. The Central Party Affairs School in 1929 consequently renamed as the Central Political School and the Center Cadre School were integrated into the National Chengchi University in 1949. With the fall of Mainland China in 1949, the Government retreated to Taiwan. The operation of the school was temporarily suspended. In 1954, to meet the need of special talents, the university was reestablished under a grant of the Executive Yuan at Mucha (now Wanshen), Taipei, with Mr. Chen Ta-chi as the president. There were only graduate institutes at first, with the undergraduate departments restored in the second year. The founding and development of the university have corresponded closely to the needs of the nation in its various stages over the years and tens of thousands of graduates have contributed to the nation and served the society, especially in times of crisis. They were willing to make sacrifices and efforts that have gone down in Chinese history as great deeds (About NCCU 1997-1999).

National Chengchi University (NCCU) is a modern comprehensive university and has a population of approximately 9,000 students, 5,700 females (about 60% of the total school population) and 4,300 males (about 40% of the total school population). The student population in the junior year in NCCU is about 2,200, 1,300 females (about 60% of the population of juniors) and 900 males (about 40% of the population of juniors). National Chengchi University has a College of Arts (4 departments: Chinese Literature, Education, History, and Philosophy), a College of Science (3 departments: Mathematical Sciences, Psychology,

and Computer Sciences), a College of Social Sciences (8 departments: Political Science, Diplomacy, Sociology, Public finance, Public Administration, Land Economics, Economics, and Ethnology), a College of Law (1 department: Law), College of Commerce (8 departments, International Trade, Banking, Accounting, Statistics, Business Administration, Management Information Systems, Financial Management, and Insurance), a College of Foreign Languages and Literature (5 departments: Oriental Languages & Cultures, Arabic Language & Literature, Russian, and Japanese), and a College of Communication (3 departments: Journalism, Advertising, and Radio & TV).

Instrumentation

According to Battle (1992), who has been a school psychologist and a teacher of learning disabled children for more than two decades, although psychologists and diagnosticians generally agree that self-esteem is one of the most important variables affecting behavior, they rarely objectively assess the self-esteem of their clients because they have typically not been able to find an instrument that is brief, valid, reliable, and sensitive to change. The Culture-Free Self-Esteem Inventories, Second Edition, CFSEI-2, (Battle, 1992) meets all of these criteria.

1. Culture-Free Self-Esteem Inventories, Second Edition (CFSEI-2)

CFSEI-2 (1992) is a revised English version of the original version of

CFSEI developed in 1976-1978 by James Battle. CFSEI has good concurrent

validity (.71 to .80). According to Battle's research group in 1976, CFSEI and

Coopersmith's (1967) Self-Esteem Inventory had significant correlations for all

grade levels when male and female scores were compared. Correlations for the

total sample ranged from .71 to .80: values for boys ranged from .72 to .84 and

for girls from .66 to.91. CFSEI also correlates favorably with other measures of

personality, including A.T. Beck's Depression Inventory (Battle, 1977b, 1980a)

and the Minnesota Multiphasic Personality Inventory (MMPI) (Battle 1980a).

According to Battle (1992), "In 1983 Yaniw administered the CFSEI for

children (Form A) to 716 junior high school boys and girls and found a linear

correlation between self-esteem and academic achievement. Findings of

Yaniw's study ... clearly indicate self-esteem is significantly associated with

academic achievement, with the highest correlations occurring with the

academic facet" (p. 27). According to Battle (1992) CFSEI also had significant

correlations with the research report done by Yamamoto's research group in

1987. Yamato's research group studied 1,814 children in grades 3 through 9 in

six countries (Australia, Canada, Egypt, Japan, the Philippines, and the United

States). The three forms of CFSEI have been used in many countries

throughout the world, and the protocols have been informally translated, with

permission of the publisher of the first edition of the instrument, into German, Italian, Japanese, and Vietnamese.

CFSEI-2, Form AD for adults ages 16-65 (see Appendix B), was used in this study to assess each subject's self-esteem. Each subject was asked to make a check mark "yes" or "no" for each response to 40 items of questions. The total administration time for each student subject is 10 to 15 minutes. Scoring, based on raw scores for total self-esteem in four subtests (General Self-Esteem, Social/Peer Related Self-Esteem, Personal Self-Esteem, and Lie Subtest) was used to classify the respondent according to five categories: very low (below 13), low (14-19), intermediate (20-26), high (27-29), and very high (above 30) self-esteem. The 40 items of Form AD are the most discriminating ones from a pool of 85. An alpha (kr 20) analysis of internal consistency revealed the following: General, .78; Social, .57; Personal, .72; Lie (defensiveness), .54.

Culture-Free Self-Esteem Inventories- Second Edition (CFSEI-2), Form AD, provides a measure of self-esteem and can be used with a population age range (16- 65). CFSEI-2 contains Form A, B, and AD. Form AD is for adults ages 16 to 65 and Form A and B are for children grades 2-9. The author, James Battle, defines self-esteem as "the perception the individual possesses of his or her own worth" (p.3). The term, "culture-free" is based on Battle's contention that items were chosen that were "least sensitive to change, one culture to another" (p. 8). The CFSEI-2 is an easily administered and scored self-report

measure of self-esteem in children and adults. The CFSEI-2 is one of many

attempts to develop a reliable and valid instrument to assess self-esteem.

Reliability for all forms of the instrument, Form A, B, and AD, is adequate.

Test-retest reliability for Form A ranged from .81 to .89; Form B, .79 to .92;

and Form AD, .81. Validity is composed mainly of concurrent associations

with depression and anxiety, an association that may be due to overlap of item

content between these measures. Research has shown CFSEI-2 (Forms A, B,

and AD) to have good reliability (.79 to .81) and validity (.71 to .80) (Brook,

1995; Carroll & Buhrow, 1994; Doglin et al, 1991; Grimmell & Stern; 1992;

Kalliopuska, 1992; Kavan, 1995; Slaughter et al, 1989; Subkoviak, 1995). No

complaints of cultural bias were received by the publishing company (PRO-

ED) or the author, Battle, despite a little concern of evidence of being free of

cultural bias for the CFSEI-2 from Brook (1995), Anastasi (1988), and Kavan

(1995). Brook (1995) and Kavan (1995) noted behavior that is judged

negatively in one culture may be appropriate in another (p. 26), and Anastasi

(1988) recommended that "culture-common," "culture-fair," and "cross-

cultural" should replace the "culture-free label" (p. 357).

According to the Twelfth Mental Measurement Yearbook, Kavan (1995)

noted that the test-retest reliability for Form AD was .81 for a sample of 127

students in an educational psychology course over an unspecified time period.

Test-retest reliability for Form A for 198 elementary school children (grades

3-6) ranged from .81 to .89 for total score and from .26 to .76 for various subtests over an unspecified time interval. Test-restest reliability for 117 junior high students (grade 7-9) ranged .67 to .89 with no time interval given. The correlation between the CFSEI-2 and the North American Depression Inventories for Children and Adults (NADI), a derivative of the CFSEI-2, was -.74 for adults (ages 15 and older) (n = 249), -.73 for children in grades 2-6 (n = 676), and -.72 for children in grades 7-9 (n = 302). Kavan (1995) also examined the relationship between the CFSEI-2 and the Relative Anxiety Scales for Children and Adults (RAS), a scale developed by Battle, and found that correlations between the CFSEI-2 and the RAS were -.77 for adults (ages 15 and older) (n = 309), -.68 for children 2-6 (n=433), and -.73 for children in grades 7-9 (n = 365). Again, according to Kavan, these correlations support "acceptable validity" for the CFSEI-2, NADI, and RAS.

2. <u>Culture-Free Self-Esteem Inventories, Second Edition, CFSEI-2</u>
    <u>(a combination version of English and Chinese).</u>

CFSEI-2 (the combination version) remains the English version of CFSEI-2 but the Chinese translation is added to it (see Appendix C). All 220 students were asked to complete the combination version, which was approved by the publishing company, Pro-Ed (see Appendix D). The Chinese translation was checked for accuracy and translated into English by Mr. Jensen Chen,

M.S. (see Appendix E & F) and Mr. Hong Ben Chen, L.L.M. (see Appendix G

& H). Mr. Jensen Chen earned his Bachelor's degree in Mathematical Sciences

from National Chengchi University in 1997 and his Master's degree in

Statistics from National Cheng Kung University in 1999. Mr. Hong Ben Chen

has been a judge in Taiwan for many years and has represented Taiwan Taipei

District Court to study in the University of Washington in Seattle as a visiting

scholar from 1998 to 1999 and an English translator for the court tour group in

the U.S. several times. Mr. Hong Ben Chen earned his Bachelor's degree in

Law from National Chung Hsing University in 1978 and his Master's degree in

Law respectively from National Fu Jen University in 1982 and Columbia

University in New York City in 1994. The Chinese translation of the

combination version was done by the researcher of this study, Ms. Shu Jen

Chen. Ms. Shu Jen Chen was a qualified English instructor at Chinese Culture

University, The World College of Journalism and Communications and some

of the branches of the language institute schools in Taipei, Taiwan, R.O.C.

between 1990 and 1995 (see Vita).

<div align="center">Procedure</div>

Several steps were taken to complete this study:

1. A formal letter was sent to Dr. Chen-Shen Yen, the Chair of

Committee for Academic at Taiwan National Chengchi University to request

permission to conduct the study before this study was conducted (see Appendix

I).

2. The proposal for this study was submitted to the Institutional Review

Board (IRB) at Oklahoma State University for review. Data collection

began immediately following IRB approval of the study (see Appendix J).

3. During the spring semester, CFSEI-2, Form AD (see Appendix B-

English version, Appendix C - the combination version of English and Chinese,

Appendix D - Duplication Approval: Pro-Ed (CFSEI-2) Translation in Chinese,

Appendix E & G - 2 copies of reverse translation [Chinese to English]), a one-

page cover letter, which covered instructions to complete Form AD, voluntary

status and anonymity, verification of self-reported GPAs of participants, ages

21-22, (see Appendix K), and an average time frame for completing Form AD

(10-15 minutes), were given to each of the 88 male and 132 female Chinese

college students (ages 21 - 22) who enrolled in the junior year at National

Chengchi University in Taiwan, R. O. C. All 220 Chinese college students were

asked to complete CFSEI-2, Form AD, the combination version of English and

Chinese (see Appendix C).

4. Mr. Jensen Chen was designated to administer Form AD and dispense

one-page cover letters to all students, on a group test basis, in National

Chengchi University. Interviews were conducted by Mr. Chen on a one-on-one

basis when necessary. All students were asked to return the Form Ads

immediately after they were completed. The self-reported GPA was verified by

the Registrar.

    5. Collected instrument surveys were scored, and Pearson Moment-Product

r was run to answer research questions 1, 2, & 3, while Multiple Regression

was run to answer research question 4 and a *t* test was used to answer research

questions 5. All statistical results were evaluated at $p < .05$ to obtain statistical

significance.

<div align="center">Hypotheses</div>

    Based on the literature, self-esteem and academic achievement (GPA) are

highly correlated. From the five research questions five hypotheses were

generated and stated in the null form and were as follows:

        Hypothesis 1: There is no relationship between the total self-

                esteem scores as measured by Battle's Culture Free

                Self-Esteem Inventory, revised version, (CFSEI-

                2), and academic achievement (GPAs) in

                Chinese male students in National Chengchi

                University (NCCU), in Taiwan, R. O. C.

        Hypothesis 2: There is no relationship between the total self-

                esteem scores as measured by Battle's Culture Free

Self-Esteem Inventory, revised version, (CFSEI-

2), and academic achievement (GPAs) in Chinese

female students in NCCU.

Hypothesis 3: There is no relationship between the total self-

esteem scores and academic achievement (GPAs)

in Chinese college students in NCCU.

Hypothesis 4: There is no relationship of any of the self-esteem

subscales (general self-esteem, social/peer-related

self-esteem, personal self-esteem, or lie subtest)

and academic achievement (students' GPAs) in

Chinese college students in NCCU.

Hypothesis 5: There is no difference between male and female

self-esteem scores.

H_0: $Rxy = 0$ (zero correlation)

H_1: $Rxy = 0$; H_1: $y = f(x)$ (y [DV] is expected to change in relation to x

[IV]). $Y' = a + bx$ (the predicted regression equation, a: intercept, b:

slope)

Reject the null hypotheses (Ho) if the correlation between self-esteem

(X) and academic achievement (Y) was significant and apply alternative

hypotheses (H_1). The critical value in this study was $p < .05$.

Statistical Analyses

Collected CFSEI-2, Form ADs were scored according to 5 levels of self-esteem (very high, 30+; high, 27-29; immediate, 20-26; low, 14-19; and very low, 13-). Self-esteem scores and GPAs were used to run Pearson Product-moment r in determine if there was a relationship between self-esteem and academic achievement (GPAs) in each population of male and female Taiwanese junior students in National Chengchi Univeristy (NCCU) (research questions 1 & 2). Additionally, Pearson r was used to determine the relationship between the total self-esteem and academic achievement (GPAs) in Taiwanese junior students in NCCU (research question 3). Multiple Regression was used to determine if there was a relationship between each self-esteem subscale (general self-esteem, social/peer-related self-esteem, or personal self-esteem) and academic achievement (GPAs) (research question 4). The t test was run to find out if there was a significant difference between male and female self-esteem scores (research 5).

In this study self-esteem was treated as the predictor and academic achievement (GPA) was treated as the criterion variable. In short, Pearson r, a multiple regression research design and a t test were used to answer the research questions of this study. All statistical results were evaluated at $p < .05$ to obtain statistical significance.

Pilot Study

A pilot study was conducted in the U.S. using 21 Taiwanese undergraduate

students (9 males and 11 females), ages 19-23, Freshmen to Seniors, at

Oklahoma State University. Each participant was interviewed on a one-one one

basis and given instructions of completing Battle's CFSEI-2, Form AD. Survey

forms were collected immediately with their self-reported GPAs upon their

completion of the AD Forms. Their GPAs ranged from 2.20 to 4.00 with a mean

of 3.05 and a standard deviation of .396. The self-esteem scores ranged from 21

to 35 with a mean of 27.43 and a standard deviation of 4.296. Only 3 levels of

self-esteem, intermediate (20-26), high (27-29), and very high (30+), were

found. Out of the 21 participants, 9 students (3 males and 9 females) were found

to have an intermediate level of self-esteem; 7 students (3 males and 4 females)

were found to have a high level of self-esteem and 5 students (3 males and 2

females) were found to have a very high level of self-esteem. Pearson r,

multiple regression, and t-test were used to answer research questions 1, 2, & 3;

4; and 5 respectively. All statistical results were evaluated at $p < .05$ to obtain

statistical significance.

The results of the pilot study showed that there was no significant

relationship between total self-esteem and academic achievement (GPA) in

Taiwanese male (9) and female (11) students respectively and in all Taiwanese

undergraduate students (21). The correlation coefficient (Pearson r) between total self-esteem and GPA in males was .058 (R^2 = .003), while the observed significance level was .883. The correlation coefficient (Pearson r) between total self-esteem and GPA in females was .302 (R^2 = .091), while the observed significance level was .340. The correlation coefficient (Pearson r) between total self-esteem and GPA in all Taiwanese undergraduate students was .161 (R^2 = .026), while the observed significance level was .486. In addition, the pilot study found that there was no significant relationship between each of the self-esteem subscales (general self-esteem, social self-esteem, and personal self-esteem) and GPA. The multiple regression coefficient was .362 (R^2 = .131), while the observe significance level was .665. The correlation coefficients for each of the self-esteem subscales (general self-esteem, social self-esteem, and personal self-esteem) and GPA were -.059, .335, -.129 respectively, while the observed significance levels were .845, .273, and .635 respectively. Furthermore, this pilot study showed that there was no significant difference between males and females in the level of total self-esteem by t-test. The mean difference of total self-esteem was 1.58. The t ratio equaled .829, while the observed significance level was .417. No significant difference was also found between males and females in the level of each of the self-esteem subscales (general self-esteem, social self-esteem, and personal self-esteem). The mean difference of general self-esteem was 1.28. The t ratio was

1.34, while the observed significance level was .195. The mean difference of

social self-esteem was -.139. The t ratio was -.254, while the observed

significance level was .802. The mean difference of personal self-esteem was

.69. The t ratio was .775, while the observed significance level was .448.

CHPATER IV

RESULTS

This chapter presents the results of the study. Each hypothesis is restated

and results of the statistical analysis are presented. Data analyses and

interpretations are then discussed.

Hypothesis 1

There is no relationship between the total self-esteem scores, as measured by

Battle's Culture Free Self-Esteem Inventory, revised version, (CFSEI-2), and

academic achievement (GPAs) in Chinese male students in National

Chengchi University (NCCU), in Taiwan, R. O. C.

Pearson r correlations were calculated by using SPSS and the data of Battle's

CFSEI-2 surveys and GPAs of 220 college students (88 males and 132 Females).

GPAs were converted from the Chinese numerical school records for 220 college

junior students (5 semesters) according to the following formula:

1. A= 4 (80 and above 80); B=3 (70-79); C=2 (69-60); and D=1 (50-59)

    (subject 1 x credit hours +....+subject n x credit hours) ÷
    number of total semester hours = semester GPA

2. (GPA semester 1 + GPA semester 2 + GPA semester 3 +
    GPA semester 4 + GPA semester 5) ÷ 5 = overall GPA

A zero correlation relationship (r = -.014) evaluated at p < .05 (two tails) with an

observed significant level (.896) was found between the total self-esteem score

and academic achievement (GPAs) in Chinese male students in NCCU (see

Table 1 & 2). This indicated there was no relationship between self-esteem and

academic achievement (GPAs) for male college students. The mean of self-

esteem scores for male college students was 26.43 with a standard deviation of

6.17. The mean of GPA was 3.13 with a standard deviation of .49 (see Table 3).

Table 1. Pearson Correlation of Total Self-Esteem
and GPA in Chinese Males

		GPA	Total
Pearson Correlation	GPA	1.000	-.014
	Total	-.014	1.000
Sig. (2-tailed)	GPA	.	.896
	Total	.896	.
N	GPA	88	88
	Total	88	88

Table 2
Correlation Coefficients of Total Self-Esteem and GPA
in Chinese Males and Significance Value

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.160	.232		13.593	.000
Total	-1.123E-03	.009	-.014	-.131	.896

Table 3. Means and Standard Deviations of
Self-Esteem and GPAs of Chinese Males

	Mean	Std. Deviation	N
GPA	3.1303	.4905	88
Total	26.4318	6.1733	88

Hypothesis 2

There is no relationship between the total self-esteem scores as measured by

Battle's Culture Free Self-Esteem Inventory, revised version, (CFSEI-2),

and academic achievement (GPAs) in Chinese female students in NCCU.

A zero correlation relationship ($r = .051$) evaluated at $p < .05$ (two tails) with an

observed significant level (.563) was found between the total self-esteem score

and academic achievement (GPAs) in Chinese female students in NCCU (see

Table 4 & 5). This indicated there was no relationship between self-esteem and

academic achievement (GPAs) for female college students. The mean of self-

esteem scores for females college students was 27.17 with a standard deviation

of 5.73. The mean of GPA was .3.45 with a standard deviation of .34 (see Table

6).

Table 4. Pearson Correlation of Total Self-Esteem
and GPA in Chinese Females

		GPA	Total
Pearson Correlation	GPA	1.000	.051
	Total	.051	1.000
Sig. (2-tailed)	GPA	.	.563
	Total	.563	.
N	GPA	132	132
	Total	132	132

Table 5. Correlation Coefficients of Total Self-Esteem and GPA
in Chinese Females and Significance Value

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.368	.144		23.380	.000
Total	3.008E-03	.005	.051	.580	.563

Table 6. Means and Standard Deviations of Self-Esteem
and GPAs of Chinese Females

	Mean	Std. Deviation	N
GPA	3.4499	.3395	132
Total	27.1742	5.7313	132

Hypothesis 3

There is no relationship between the total self-esteem scores and academic

achievement (GPAs) in Chinese college students in National Chengchi

University (NCCU).

A zero correlation relationship ($r = .039$) evaluated at p < .05 (two tails)

with an observed significant level (.569) was found between the total self-esteem

score and academic achievement (GPAs) in Chinese college students in NCCU

(see Table 7 & 8). This indicated there was no relationship between self-esteem

and academic achievement (GPAs) for Chinese college students. The mean of

self-esteem scores for Chinese college students was 26.88 with a standard

deviation of 5.91. The mean of GPA was .3.32 with a standard deviation of .44

(see Table 9).

Table 7. Pearson Correlation of Total Self-Esteem
and GPA in 220 Chinese Students

		GPA	Total
Pearson Correlation	GPA	1.000	.039
	Total	.039	1.000
Sig. (2-tailed)	GPA	.	.569
	Total	.569	.
N	GPA	220	220
	Total	220	220

Table 8. Correlation Coefficients of Total Self-Esteem and GPA
in 220 Students and Significance Value

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.246	.137		23.682	.000
Total	2.844E-03	.005	.039	.571	.569

Table 9. Means and Standard Deviations of Self-Esteem
and GPAs in 220 Chinese Students

	Mean	Std. Deviation	N
GPA	3.3221	.4349	220
Total	26.8773	5.9094	220

Hypothesis 4

Is there a relationship of any of the self-esteem subscales (general self-esteem, social/peer-related self-esteem, or personal self-esteem) and academic achievement (students' GPAs) in Chinese college students in NCCU?

A 1.5 % of correlation relationship (multiple $r = .121$) evaluated at $p < .05$ (two tails) with an observed significant level (.530) was found between all self-esteem subscales (general self-esteem, social self-esteem, personal self-esteem,

and lie subtest) and academic achievement (GPAs) in Chinese college students in NCCU. This indicated there was no significant relationship between any of the self-esteem subscales (general, social, and personal self-esteem) and academic achievement (GPAs) for Chinese college students (see Table 10). The observed significance levels for the beta weights associated with general self-esteem, social self-esteem, and personal self-esteem were .088, .345, .494, .857 respectively. They were not significant (see Table 11). The mean of general self-esteem was 10.96 with a standard deviation of 3.13. The mean of social self-esteem was 6.30 with a standard deviation of 1.66. The mean of personal self-esteem was 3.76 with a standard deviation of 2.27 (see Table 12).

Table 10. Relationship of Self-Esteem Subscales
and GPA in 220 Chinese Students

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.121	.015	-.004	.4357

Model	Change Statistics				
	R square Change	F Change	df 1	df 2	Sig. F Change
1	.015	.794	4	215	.530

Table 11. Correlation Coefficients of Self-Esteem Subscales and GPA
in 220 Chinese Students and Significance Values

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.267	.182		17.916	.000
General	2.328E-02	.014	.168	1.716	.088
Social	-2.148E-02	.023	-.082	-.947	.345
Personal	-1.137E-02	.017	-.059	-.684	.494
Lie	-3.716E-03	.021	-.013	-.180	.857

Table 12. Means and Standard Deviations of Self-Esteem Subscales

	Mean	Std. Deviation	N
GPA	3.3221	.4349	220
Total	26.8773	5.9094	220
General	10.9545	3.1329	220
Social	6.2955	1.6577	220
Personal	3.7545	2.2703	220
Lie	5.8727	1.4750	220

Hypothesis 5

Is there a difference between male and female self-esteem scores?

Based on the results by using independent samples t test in measuring the

total self-esteem and three subscales of Battle's CFSEI-2 (general self-esteem,

social self-esteem, and personal self-esteem), there was no difference between

male and female college students in NCCU in total self-esteem. The mean

difference between male and female college students in total self-esteem was

-.742, the t ratio was -.913. The observed significant level was .362. There was no difference between male and female college students in NCCU in general self-esteem. The mean difference between male and female college students in general self-esteem was -.530, the t ratio was -1.231. The observed significant level was .219. In addition, there was no difference between male and female college students in NCCU in social self-esteem. The mean difference between male and female college students in social self-esteem was -.246, the t ratio was -1.080. The observed significant level was .281. Furthermore, there was no difference between male and female college students in NCCU in personal self-esteem. The mean difference between male and female college students in personal self-esteem was -.178, the t ratio was -.569. The observed significant level was .570 (see Table 13).

Table 13. T-Test

		t-test for Equality of Means				t-test for Equality of Means		
		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
							Lower	Upper
Total	Equal variances Assumed	-.913	218	.362	-.7424	.8136	-2.3459	.8610
	Equal variances Not assumed	-.899	176.913	.370	-.7424	.8258	-2.3721	.8872
General	Equal variances Assumed	-1.231	218	.219	-.5303	.4306	-1.3791	.3185
	Equal variances Not assumed	-1.207	173.516	.229	-.5303	.4394	-1.3975	.3369
Social	Equal variances Assumed	-1.080	218	.281	-.2462	.2280	-.6957	.2032
	Equal variances Not assumed	-1.058	173.118	.292	-.2462	.2328	-.7057	.2133
Personal	Equal variances Assumed	-.569	218	.570	-.1780	.3129	-.7948	.4387
	Equal variances Not assumed	-.576	194.502	.565	-.1780	.3090	-.7874	.4313
Lie	Equal variances Assumed	1.045	218	.297	.2121	.2029	-.1879	.6121
	Equal variances Not assumed	1.020	170.410	.309	.2121	.2080	-.1986	.6228

220 Chinese Students' Self-Esteem Scores and GPAs

The study found that the total self-esteem scores of 220 Chinese college students ranged from 7.00 to 38.00 and fell into 5 levels - very high, 30+; high, 27-29; intermediate, 20-26; low 14-19; and very low 13- (see Table 14) with a mean of 26.88, and a standard deviation of 5.91 (see Table 9). The GPAs of 220 male and female students at NCCU ranged from 1.77 to 3.97 (see Table 15) with a mean of 3.32 and a standard deviation of .44 (see Table 9).

Table 14. Frequency of 5 Levels of Self-Esteem Scores

		Frequency	Percent	Valid Percent	Cumulative Percent	self-esteem level
Valid	7.00	1	.5	.5	.5	
	10.00	1	.5	.5	.9	
	11.00	3	1.4	1.4	2.3	very high
	13.00	3	1.4	1.4	3.6	
	14.00	2	.9	.9	4.5	
	15.00	1	.5	.5	5.0	
	16.00	3	1.4	1.6	6.4	
	17.00	4	1.8	1.8	8.2	high
	18.00	4	1.8	1.8	10.0	
	19.00	2	.9	.9	10.9	
	20.00	9	4.1	4.1	15.0	
	21.00	6	2.7	2.7	17.7	
	22.00	6	2.7	2.7	20.5	
	23.00	7	3.2	3.2	23.6	intermediate
	24.00	13	5.9	5.9	29.5	
	25.00	13	5.9	5.9	35.5	
	26.00	11	5.0	5.0	40.5	
	27.00	14	6.4	6.4	46.8	
	28.00	13	5.9	5.9	52.7	low
	29.00	22	10.0	10.0	62.7	
	30.00	21	9.5	9.5	72.3	
	31.00	9	4.1	4.1	76.4	
	32.00	22	10.0	10.0	86.4	
	33.00	9	4.1	4.1	90.5	
	34.00	6	2.7	2.7	93.2	very low
	35.00	5	2.3	2.3	95.5	
	36.00	7	3.2	3.2	98.6	
	37.00	2	.9	.9	99.5	
	38.00	1	.5	.5	100.0	
	Total	220	100.0	100.0		

Table 15. Frequency of 220 Chinese College Students' GPAs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.77	1	.5	.5	.5
	1.90	1	.5	.5	.9
	2.03	1	.5	.5	1.4
	2.07	1	.5	.5	1.8
	2.21	1	.5	.5	2.3
	2.35	1	.5	.5	2.7
	2.46	1	.5	.5	3.2
	2.47	1	.5	.5	3.6
	2.49	1	.5	.5	4.1
	2.53	1	.5	.5	4.5
	2.56	1	.5	.5	5.0
	2.58	1	.5	.5	5.5
	2.59	1	.5	.5	5.9
	2.60	1	.5	.5	6.4
	2.61	1	.5	.5	6.8
	2.62	2	.9	.9	7.7
	2.63	1	.5	.5	8.2
	2.65	1	.5	.5	8.6
	2.67	1	.5	.5	9.1
	2.69	1	.5	.5	9.5
	2.70	2	.9	.9	10.5
	2.73	1	.5	.5	10.9
	2.77	1	.5	.5	11.4
	2.79	1	.5	.5	11.8
	2.80	1	.5	.5	12.3
	2.81	1	.5	.5	12.7
	2.83	2	.9	.9	13.6
	2.84	1	.5	.5	14.1
	2.85	1	.5	.5	14.5
	2.86	2	.9	.9	15.5
	2.87	1	.5	.5	15.9
	2.88	1	.5	.5	16.4
	2.90	1	.5	.5	16.8
	2.91	2	.9	.9	17.7
	2.93	2	.9	.9	18.6
	2.95	2	.9	.9	19.5
	2.96	1	.5	.5	20.0
	2.97	3	1.4	1.4	21.4
	2.99	1	.5	.5	21.8
	3.00	1	.5	.5	22.3
	3.02	1	.5	.5	22.7
	3.03	1	.5	.5	23.2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3.04	2	.9	.9	24.1
	3.06	2	.9	.9	25.0
	3.07	1	.5	.5	25.5
	3.09	3	1.4	1.4	26.8
	3.10	3	1.4	1.4	28.2
	3.11	2	.9	.9	29.1
	3.13	1	.5	.5	29.5
	3.14	2	.9	.9	30.5
	3.15	3	1.4	1.4	31.8
	3.16	2	.9	.9	32.7
	3.17	3	1.4	1.4	34.1
	3.19	1	.5	.5	34.5
	3.20	2	.9	.9	35.5
	3.22	1	.5	.5	35.9
	3.23	1	.5	.5	36.4
	3.24	5	2.3	2.3	38.6
	3.25	3	1.4	1.4	40.0
	3.26	1	.5	.5	40.5
	3.27	5	2.3	2.3	42.7
	3.28	1	.5	.5	43.2
	3.29	1	.5	.5	43.6
	3.30	3	1.4	1.4	45.0
	3.32	3	1.4	1.4	46.4
	3.33	2	.9	.9	47.3
	3.35	3	1.4	1.4	48.6
	3.36	3	1.4	1.4	50.0
	3.37	4	1.8	1.8	51.8
	3.38	1	.5	.5	52.3
	3.40	1	.5	.5	52.7
	3.41	1	.5	.5	53.2
	3.42	2	.9	.9	54.1
	3.43	4	1.8	1.8	55.9
	3.44	1	.5	.5	56.4
	3.46	1	.5	.5	56.8
	3.47	1	.5	.5	57.3
	3.48	1	.5	.5	57.7
	3.49	2	.9	.9	58.6
	3.50	1	.5	.5	59.1
	3.51	1	.5	.5	59.5
	3.52	2	.9	.9	60.5
	3.53	1	.5	.5	60.9
	3.54	3	1.4	1.4	62.3
	3.55	3	1.4	1.4	63.6
	3.57	2	.9	.9	64.5
	3.58	4	1.8	1.8	66.4
	3.59	3	1.4	1.4	67.7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3.60	5	2.3	2.3	70.0
	3.61	1	.5	2.3	70.5
	3.63	1	.5	.5	70.9
	3.64	1	.5	.5	71.4
	3.66	3	1.4	1.4	72.7
	3.67	1	.5	5	73.2
	3.68	1	.5	.5	73.6
	3.69	2	.9	.9	74.5
	3.70	8	3.6	3.6	78.2
	3.71	4	1.8	1.8	80.0
	3.73	1	.5	.5	80.5
	3.74	4	1.8	1.8	82.3
	3.75	4	1.8	1.8	84.1
	3.77	2	.9	.9	85.0
	3.79	1	.5	.5	85.5
	3.80	5	2.3	2.3	87.7
	3.81	3	1.4	1.4	89.1
	3.82	1	.5	.5	89.5
	3.83	4	1.8	1.8	91.4
	3.84	4	1.8	1.8	93.2
	3.85	3	1.4	1.4	94.5
	3.86	1	.5	.5	95.0
	3.88	1	.5	.5	95.5
	3.90	2	.9	.9	96.4
	3.91	2	.9	.9	97.3
	3.92	2	.9	.9	98.2
	3.94	2	.9	.9	99.1
	3.96	1	.5	.5	99.5
	3.97	1	.5	.5	100.0
	Total	220	100.0	100.0	

A total of 8 students, about 8% of the 220 total student population, were found to have a very low level of self-esteem, with a total self-esteem mean of 11.3, and a GPA mean of 3.25. Out of the 8 students, 3 males (about 3.4% of the 88 total male population) with a total self-esteem mean of 10.67 and a GPA mean of 3.1, and 5 females (about 3.8% of the 132 total female population) with

a total self-esteem mean of 11.40 and a GPA mean of 3.33 were found to have

a very low level of self-esteem. A total of 16 students, about 7.3% of the 220

total student population, were found to have a low level of self-esteem, with a

total self-esteem mean of 16.8, and a GPA mean of 3.27. Out of the 16 students,

10 males (about 11.4% of the 88 total male population) with a total self-esteem

mean of 16.5 and a GPA mean of 3.22, and 6 females (about 4.6% of the 132

total female population) with a total self-esteem mean of 17.33 and a GPA mean

of 3.37 were found to have a low level of self-esteem. A total of 65 students,

about 29.6% of the 220 total student population, were found to have an

intermediate level of self-esteem, with a total self-esteem mean of 22.69, and a

GPA mean of 3.29. Out of the 65 students, 23 males (about 26.1% of the 88

total male population) with a total self-esteem mean of 22.26 and a GPA mean

of 3.10, and 42 females (about 31.8% of the 132 total female population) with a

total self-esteem mean of 22.93 and a GPA mean of 3.40 were found to have an

intermediate level of self-esteem. A total 49 students, about 22.3% of the 220

total student population, were found to have a high level of self-esteem, with a

total self-esteem mean of 28.16, and a GPA mean of 3.20. Out of the 49

students, 19 males (about 21.6% of the 88 total male population) with a total

self-esteem mean of 28.16 and a GPA mean of 3.04, and 30 females (about

22.7% of the 132 total female population) with a total self-esteem mean of

28.17 and a GPA mean of 3.30 were found to have a high level of self-esteem.

A total of 82 students, about 37.3% of the 220 total student population, were found to have a very high level of self-esteem, with a total self-esteem mean of 32.38, and a GPA mean of 3.36. Out of the 82 students, 33 males (about 37.5% of the 88 total male population) with a total self-esteem mean of 32.12 and a GPA mean of 3.18, and 49 females (about 37.1% of the 132 total female population) with a total self-esteem mean of 32.55 and a GPA mean of 3.47 were found to have a very high level of self-esteem (see Table 16 & Figure 4).

Table 16. Population in 5 Levels of Self-Esteem,
Self-Esteem Means, and GPA Means

Level of self-esteem	Total (220)	Self-esteem mean	GPA mean	M (88)	F (132)	Self-esteem mean for M	GPA mean for M	Self-esteem mean for F	GPA mean for F
Very low	8 (3.6%)	11.13	3.25	3 (3.4%)	5 (3.8%)	10.67	3.11	11.40	3.33
Low	16 (7.3%)	16.8	3.27	10 (11.4%)	6 (4.6%)	16.5	3.22	17.33	3.37
Intermediate	65 (21.6%)	22.69	3.29	23 (22.7%)	42 (22.3%)	22.26	3.10	22.93	3.40
High	49 (22.3%)	28.16	3.20	19 (21.6%)	30 (22.7%)	28.16	3.04	28.17	3.30
Very high	82 (37.5%)	32.38	3.36	33 (37.1%)	49 (37.3%)	32.12	3.18	32.55	3.47

Figure 4. Self-Esteem and GPA Means of 220 Chinese Students in 5 Levels of Self-Esteem
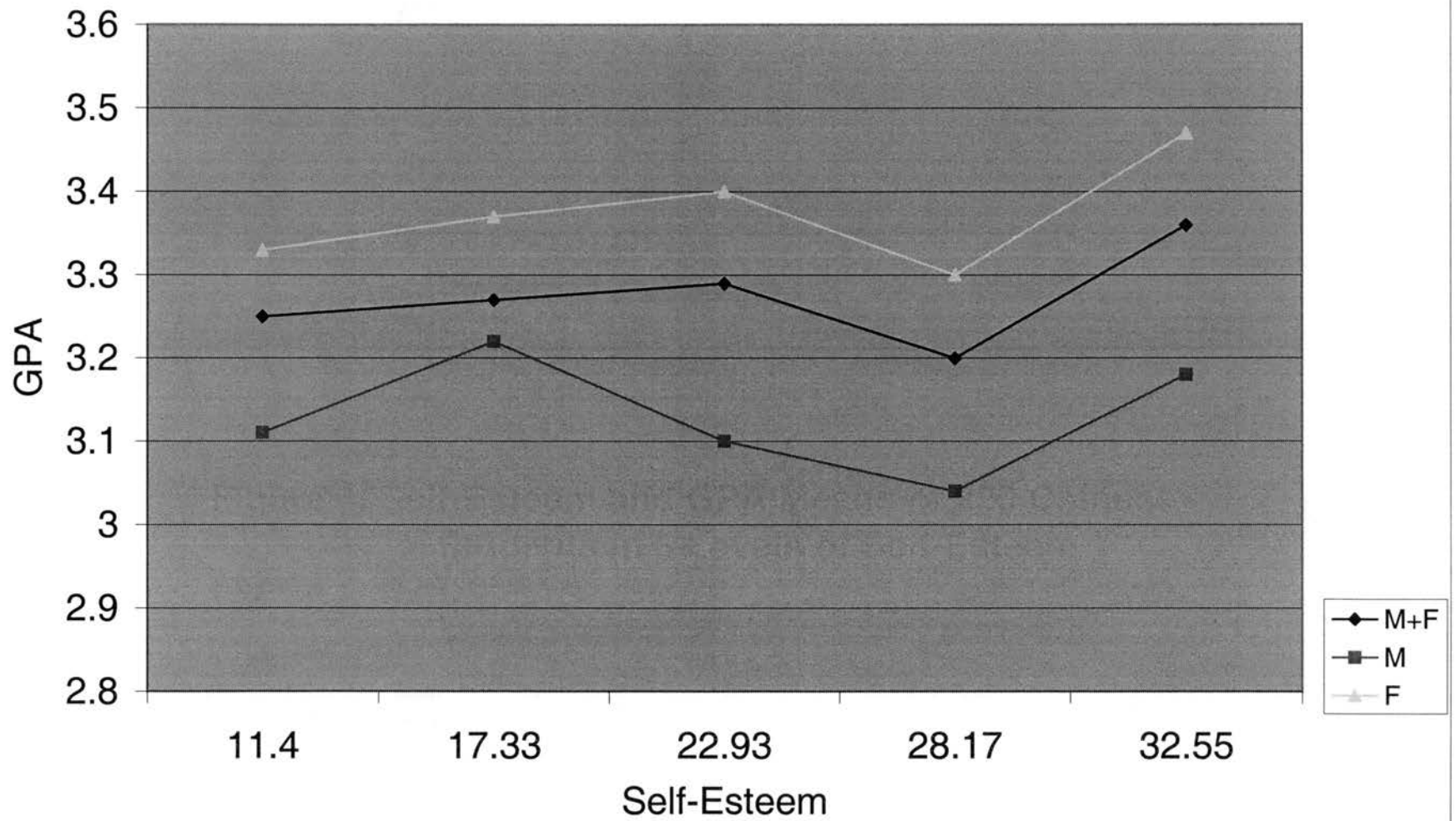
CHAPTER V

DISCUSSION, SUMMARY, CONCLUSIONS,
IMPLICATION, AND RECOMMENDATIONS

Discussion

The results of this study showed that there was no relationship between

self-esteem and academic achievement (GPA) in Taiwanese college students at

NCCU. No significance was found in relation to each research question. The

null hypotheses were accepted. According to the theoretical model of

Lawrence (1996), the self-concept is the umbrella term under which the other

three components - self-image (what the person is), ideal self (what the person

would like to be); and self-esteem (what the person feels about the discrepancy

between what he/she is and what he/she would like to be) develop (see Figure

1).

Although Lawrence (1996) emphasized the findings that people's levels of

achievement are influenced by how they feel about themselves and a

preponderance of research evidence (Battle, 1992; Purkey, 1970; and Van

Ness, 1995) has shown a positive correlation between self-esteem and

achievement, with regard to self-esteem and school achievement in particular,

no researchers have addressed the issue of the relationship of self-esteem and

academic achievement as being negative or irrelevant in a unique culture. This

study indicated that there was no relationship between self-esteem and academic achievement (GPA) in Chinese male students and female students respectively and in the total population of both male and female students at NCCU. Additionally, this study indicated that there was no significant relationship between each of the self-esteem subscales (general self-esteem, social self-esteem, and personal self-esteem). Furthermore, this study indicated that there was no significant difference in each of the self-esteem subscales (general self-esteem, social self-esteem, and personal self-esteem) and in the total self-esteem between male and female college students.

Basically, Chinese students have been routinely trained to meet parents' expectations in this unique Confucianism culture. Their feelings and opinions are not considered important as far as education is concerned. As some anthropologists, sociologists, psychologists, and others, such as Smith, et al (1993) pointed out that Asian people are loyal to the family, respectful and obedient to the elders, have a strong commitment to fulfill obligations, are compliant with parental expectation, dedicated to the work ethic and success, and would like to maintain both personal and family honor and status Taiwanese culture is uniquely influenced by Confucianism, which lays a foundational emphasis on devotion to parents and family, loyalty to friends, justice, peace, education, reform, humanitarianism, and chauvinism (Storey, 1997) and by western cultures (capitalism and politics). As Yao (1978) noted

that children had practically no voice in the family, and their opinions to a parent are still not widely accepted in China today. According to Zhang and Carrasquillo (1995), parents have a significant influence in the academic performance of Chinese students. Zhang and Carrasquillo (1995) added, "Cultural values always play an important role in the educational achievement of Chinese students. Chinese parents are renowned for their willingness to sacrifice for the sake of their children's education" (p. 46). Traditionally, Chinese parents usually decide what is good or bad for the future of their children. As Schneider & Lee (1990) and Smith & Billiter (1985) pointed out that Asian parents always have high expectations of their children's school performance. Asian parents value education highly and believe that a good education will eventually provide a good living; thus they put immense pressure on their children to strive for academic excellence.

Education has always been considered a ladder leading to a better and higher social status in Asian culture. Yao (1985) also found that Asian students learn best in well structured, quiet environments. Asian students were less likely to reveal their opinions, tended to hide their abilities, and seldom challenged their instructors. Peterson (1983) and West (1983) indicated that American education highly promotes critical and individualistic thinking; while Asian education places discipline and selflessness as a priority. Asian education emphasizes rote memorization and drill. Asian students might

perform poorly in creative writing and analytical commentary. According to the

interviews of Schneider and Lee (1990), 100% of the East Asian parents are not

satisfied if their children got "C's" on their tests, but the percentage for Anglo

parents is 67. East Asian parents strongly believe that "if a person studied hard,

he should not get a C, whereas Anglo parents expressed their view that "I

cannot complain too much about C's because it is average" (p. 370).

Chinese culture has always emphasized effort over innate ability.

According to Brand (1987), Schneider & Lee (1990), and Stevenson & Lee

(1990), "Whereas Western theological constructs (Christianity, Islam, and

Judaism) reward supplication to a personified deity with goodness and

paradise, Asian philosophical systems (Shintoism, Confucianism, and

Buddhism) reiterate the ethos of labor and personal effort in the present

life. China, Japan, Taiwan, and other countries influenced by the Confucian

belief in human malleability are among the cultures that place great weight on

the possibility of advancement through effort" (p. 51).

Other Findings

Other than the research results, some interesting findings of how college

male and female students responded to the 40 questions of Battle's CFSEI-2

were noticed and they reflected Taiwanese culture and the differences between

Chinese men and women. Statements which were expected to answer No but

the majority of the subject participants answered Yes instead of No involved

the areas of general self-esteem, Q13 (Would you change many things about yourself if you could?) and Q28 (Would you like to be as happy as others appear to be?); personal self-esteem, Q22 (Are your feelings easily hurt?), Q34 (Are you often upset about something?), Q36 (Are you more sensitive than most people?), and Q40 (Do you worry a lot?); and the lie subtest, Q14 (Do you always tell the truth?). For Q13 in general self-esteem, 81% of males and 71% of females answered Yes instead of No. For Q28 in general self-esteem, 81% of males and 89% of females answered Yes instead of No. For Q22 in personal self-esteem, 56% of males and 70% of females answered Yes instead of No. For Q34 in personal self-esteem, 66% of males and 55% of females answered Yes instead of No. For Q36 in personal self-esteem, 78% of males and 70% of females answered Yes instead of No. For Q40 in personal self-esteem, 75% of males and 60% of females answered Yes instead of No. For Q14 in lie subtest, 48% of males and 66% of females answered Yes instead of No. This indicated that both males and females feel the same way about themselves. For instance, they would like to change many things about themselves if they could. They like to be as happy as others appear to be. They are often upset about something. They are more sensitive than most people. They feel they always tell the truth.

Statements which male and female students responded differently were in the areas of lie subtest, Q9 (Have you taken anything that did not belong to you?), and Q14 (Do you always tell the truth?); personal self-esteem, Q12 (Are

you easily depressed?), Q17 (Are you usually tense or anxious?); and general self-esteem, Q18 (Are you lacking in self-confidence?). For Q9 in the lie subtest, which students were expected to answer Yes, 64% of males but 47% of females answered Yes. For Q14 in the lie subtest, which students were expected to answer No, 48% of males but 34% of females answered No. For Q12 in personal self-esteem, which students were expected to answer No, 58% of males but 49% of females answered No. For Q17 in personal self-esteem, which students were expected to answer No, 51% of males and 40% of females answered No. For Q18 in general self-esteem, which students were expected to answer No, 51% of males but 41% of females answered No. This indicated that males tend to have more self-confidence and are less easily depressed; while females tend to be more tense or anxious and more defensive.

In general, this study showed that there was no difference between college male and female students in total self-esteem and each of the 3 subscales of CFSEI-2 (general, social, and personal self-esteem). However, according to the interesting findings other than the research results of this study, college male and female students mostly differ in personal self-esteem and have little difference in social self-esteem. In general self-esteem, 10%-14% more females than males feel they are happy most of the time, can do most things as well as others, are as happy as most people, and are lacking self-confidence. In social self-esteem 11%-16% more females than males feel that they do not spend most

of the time alone and people like their ideas, while 16% more males than females feel they are as strong and healthy as most people. In personal self-esteem, 11% to 15% more females than males feel they are as nice looking as most people, their feelings are easily hurt, are often upset about something and worry a lot, while 11% more males than females feel they are usually tense or anxious. In the lie subtest, 14% to 17% more males feel that they have never taken away anything that did not belong to them and always tell the truth. However, an equal percentage of male and female students felt that they were as intelligent as most people.

The interesting findings other than the research results also showed the differences between males and females with a low level of self-esteem and a very low level of self-esteem. Students (3 males and 5 females) with a very low level of self-esteem tended to have most problems in the area of personal self-esteem (8 questions) with a mean of .5 for both males and females, a mean of .33 for males and a mean of .38 for females, and, generally, in the areas of general self-esteem (16 questions) and social self-esteem (8 questions). The mean of general self-esteem was 3 for both males and females; 2.3 for males; and 3.4 for females. The mean of social self-esteem was 1.5; 1.7 for males; and 1.6 for females. However, both male and female students particularly scored well in the area of the lie subtest (8 questions) with a mean of 5.38, a mean of 6.33 for males and a mean of 5.8 for females. This indicated that both male and

female students were not very defensive though females seemed a little more

defensive than males. Despite the fact, both males and females tended to be very

defensive in responding to Q9 (Have you ever taken anything that did not

belong to you?). All the 3 males and 1 female answered No, which was out of

Battle's expectation (see Table 17).

Table 17. The Means of Self-Esteem Subscales in
Students with Very Low Self-Esteem

Self-esteem Subscales	Means for M+F (8)	Means for M (3)	Means for F (5)
General	3	2.3	3.4
Social	1.5	1.67	1.6
Personal	0.5	0.33	0.38
Lie	6	6.33	5.8

However, students (10 males and 6 females) with a low level of self-

esteem tended to have most problems in the area of personal self-esteem with a

mean of 1.38; 1.4 for males; and 1.3 for females. However, students with a low

level of self-esteem also scored well in the area of the lie subtest with a mean of

5.38; 5.1 for males; and 5.8 for females. This indicated that both males and

females were not defensive; however, males seemed to be a little more

defensive than females. (see Table 18). Both males and females were found to

be very defensive in responding Q14 (Do you always tell the truth?). All the

females and 6 males answered Yes instead of the expected answer, No.

However, males tended to be more defensive than females in responding Q4

(Do you like everyone you know?). 7 out of 10 males and 2 out of 6 females

answered Yes instead of the expected answer, No. Whereas females tended to

be more defensive than males in responding to Q33 (Do you ever lie?). 2

out of 10 males and 3 out of 6 females answered No instead of the expected

answer, Yes.

Table 18. The Means of Self-Esteem Subscales
in Students with Low Self-Esteem

Self-esteem Subscales	Means for M+F (16)	Means for M (10)	Means for F (6)
General	5.94	6	5.8
Social	4.06	3.9	4.3
Personal	1.38	1.4	1.3
Lie	5.38	5.1	5.8

Summary

The present study had three purposes. First, the study was to determine

the relationship of self-esteem and academic achievement (GPAs) in Chinese

college students at National Chengchi University (NCCU) in Taiwan, R. O. C.

Second, the study was to determine if any component of self-esteem (general

self-esteem, social/peer related self-esteem, and personal self-esteem) is

significantly correlated with GPAs for Chinese college students. Third, the

study was to determine the level of self-esteem in each of the three self-esteem

subscales and overall self-esteem between Chinese male and female college students.

A total of 220 Chinese junior level college students (88 males and 132 females), ages 21-22, at NCCU, were administered Battle's Culture Free Self-Esteem Inventory, Revised Version, (CFSEI-2), to measure their level of self-esteem. The 220 students' GPAs were converted from the Chinese numerical record according to the formula of the U.S. education system. No relationship of total self-esteem and academic achievement (GPAs) was found in the 220 Chinese college students ($r = .039$) with a significant level of .569 by testing Pearson r. No relationship of total self-esteem and academic achievement (GPAs) was also respectively found in 88 Chinese male college students ($r = -.014$; Sig.= .896) and 132 female college students ($r = .051$; Sig.= .563) by testing Pearson r. Additionally, no significant relationship was found between each of the 3 self-esteem subscales (general, social, and personal), and academic achievement (GPAs) in 220 Chinese college students by testing multiple regression. The correlation coefficients of general self-esteem, social self-esteem, and personal self-esteem and GPAs were .170, -.084, and -057 respectively. Furthermore, no significant difference was found in the total self-esteem and each of the self-esteem subscales (general, social, and personal) between 88 Chinese male and 132 Chinese female college students by testing T-test. The mean difference of general self-esteem, social self-

esteem and personal self-esteem between male and female students was

- .530, -.246, and -.178 with a significant level (2 tailed) of .219, .281, and

- .570 respectively.

The study also found that Chinese male and female students had more differences in personal self-esteem and less difference in social self-esteem. Opposite to Battle's expectations, both Chinese male and female college students were found to be tense or anxious, often upset about something and more sensitive than most people; their feelings were easily hurt and they worried a lot and felt they always told the truth. However, some differences were found between Chinese male and female students. Chinese males tended to have more confidence and less easily depressed, tense or anxious and defensive than Chinese female students. An equal percentage of male and female students felt that they were as intelligent as most people.

Conclusions

Based on the results of this study, there was no relationship between self-esteem and academic achievement (GPAs) in Chinese college students regardless of their apparent feelings; each of the 3 self-esteem components (general, social, and personal) had no significant impact on the Chinese college students' Academic achievement (GPAs); and there was no significant difference between Chinese male and female college students in the level of

self-esteem. The following conclusions are drawn:

1. Taiwanese culture is uniquely different from the western culture.

Most of the ideas of Confucianism still prevail in Taiwan particularly in issues

of the child's education and social status except the idea that men are superior

to women has been changed due to the influence from western culture.

Chinese parents' high expectations for their children's education and future,

which are prioritized over personal feelings, explain the pressures that

Chinese students have and why there is no relationship between self-esteem

and academic achievement which is different from the theory and findings of

Lawrence (1996) and Battle (1992). A very famous Chinese proverb, "wang

tzu cheng lung, wang neu cheng feng," (望子成龍, 望女成鳳), which

literally translates "to hope the sun to become a dragon, to hope the daughter

to become a phoenix," verifies the truth. Many Chinese proverbs, such as

"Constant dripping wears the stone," "Genius is made by 99% of perspiration

and 1% of chance," "Where there is a will, there is a way," "If you wish to

become the best man, you must suffer the bitterest of the bitter," "He who

does not advance loses ground," etc., all indicate that hard work is the only

way to success, for a better living and a better social status. As some

researchers noted that cultural values always play an important role in the

educational achievement of Chinese students (Zhang and Carrasquill, 1995)

and education is a ladder leading to a better higher social status (Schneider &

Lee, 1990; Smith & Billiter, 1985), effort brings advancement (Stevenson

and Lee, 1990).

2. Confucius believed that men are superior to women. However, the

study showed that there was no significant difference between Chinese male

and female college students in overall self-esteem and each of the self-esteem

subscales. Western culture, which has been viewed by some societies as

capitalistic and political (whether accurately so or not), has somewhat

influential in Taiwanese culture over many decades. Working and career

women are very common in Taiwan. They bear the tiles of "President of xx

Enterprise," "Manager of xx Bank," "Professor of xx University," etc. In

today's Taiwan society, Chinese women are as successful as or even more

successful than Chinese men. The idea of a housewife's character, "A dutiful

wife and loving mother" (賢妻良母), is no longer greatly exalted as an

ideal character of a Chinese woman. A common expression, "a tiger woman,"

(女強人) has been used for years in Taiwan to describe a career woman

with great ambitions and abilities as well as a powerful position at work.

Implications of the Study

Although this study indicated that academic performance is not

related to the level of self-esteem of the students in a culture like Taiwan, this

study evidenced that cultural values are powerful predictors of behaviors, and

achievement including academic performance, and self-esteem. Understanding students' cultural background is extremely important and preliminary before any placement takes place or any teaching methodology is applied to any student particularly students from diverse backgrounds or with disabilities.

As educators, we must believe that all learners can learn regardless of their colors, talents, interests, beliefs, and cultures; however, learners must do their own learning so that learning can take place and information can be received. Teachers are only guides. Evidently, how to help all learners and motivate their learning become teachers' greatest responsibilities. Teachers must develop a good understanding of each learner's learning style or cognitive style, which is developed according to each learner's personality, experience and culture. As Shade, Kelly, and Oberg (1997) explained that learning styles are individually preferred orientations about what factors in the environment seem to facilitate learners' acquisition of knowledge. Cognitive styles are the intellectual aspects of learning styles and represent culturally attuned ways of perceiving, organizing, and evaluating information. Shade, Kelly, and Oberg (1997) emphasized that though learners can learn best by using Skinnerian, listening and receiving knowledge, analytical, tacit, and constructive learning models, all learners tend to approach the learning process on the basis of their previous experiences, their own personality, and their culture. The saying,

"Strike while the iron is hot," justifies the idea that all learners can be

successful if educators know "when" and "how" to motivate learners. Without

truly understanding a student's learning style, which is associated with his/her

strengths, weaknesses, cultural background, and self-concept, all teaching

efforts made to attempt to meet the learner's needs, will be in vain.

<div align="center">Recommendations for Future Research</div>

Based on the results of the study, no relationship was found between

self-esteem and academic achievement (GPA) in this unique Confucianism

culture. However, concerns about why Taiwanese college students with a very

low level of self-esteem tend to have most problems in the areas of personal

self-esteem, general self-esteem, and social self-esteem; why Taiwanese

college students with a low level of self-esteem tend to have most difficulty in

personal self-esteem; and why Taiwanese college students both with a "very

low level" and a "low level" of self-esteem tend not to be defensive in the area

of the lie subtest, are recommended for detailed qualitative research. As

Schneider & Lee (1990) and Smith & Billiter (1985) pointed out that Asian

parents always have high expectations of their children's school performance.

Asian parents value education highly and believe that a good education will

eventually provide a good living; thus they put immense pressure on their

children to strive for academic excellence despite their children's emotional

status. However, does a good education really promise a good living and what impact does low self-esteem have on an individual Chinese college student's life and future? In addition, teachers should explore knowledge, and experience different cultures in order to develop a better understanding of how behavior may vary and how the student-teacher interaction may be influenced by cultural diversity. Studies concerning the relationship of self-esteem and academic achievement (GPAs) of students within Asian culture or in other different cultures, such as African, Central American, South American, European, Arabic, and Australian cultures are recommended for further research. Teachers who have Taiwanese students in the classrooms are encouraged to conduct research similar to this study.

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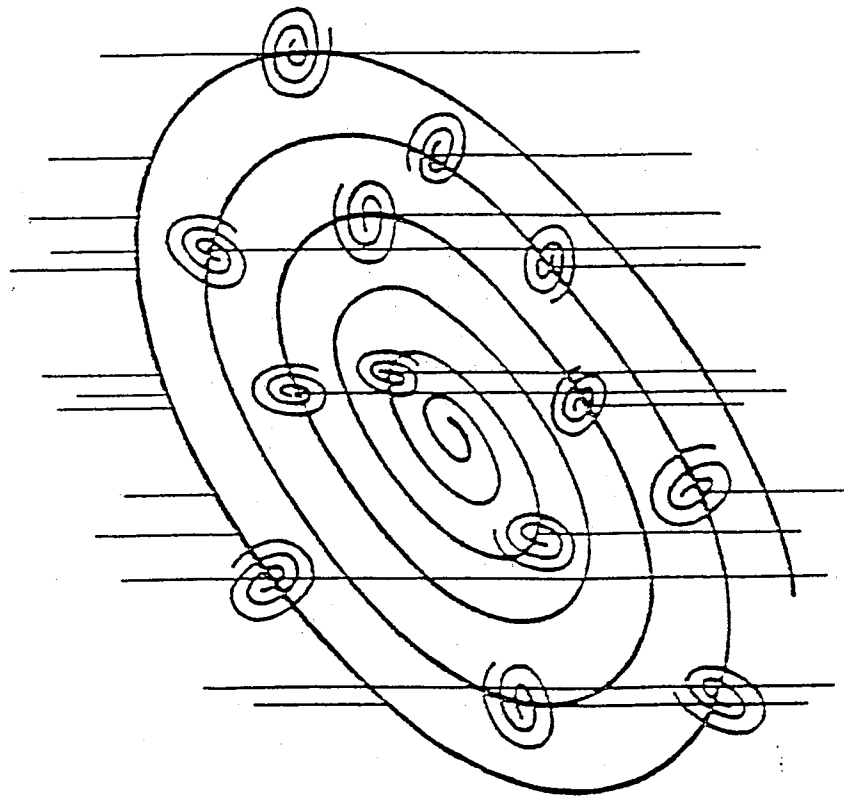
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APPENDICES

APPENDIX A

THE SELF IS AN ORGANIZED AND DYNAMIC SYSTEM

APPENDIX A

THE SELF IS AN ORGANIZED AND DYNAMIC SYSTEM

The large spiral which is made up of small spirals represents the unity of organization of the total self. The small spirals represent beliefs which one hold about oneself. The small spirals peripheral to the core of the self indicate the self concept is unstable; while the small ones central to the self indicate the self- concept is highly resistant to change. The horizontal lines represent negative or positive value (Picture adapted from Purkey, 1970, p. 8).

APPENDIX B

CULTURE-FREE SELF-ESTEEM INVENTORIES, SECOND
EDITION (CFSEI-2), FORM AD, (BATTLE, 1992)

APPENDIX B

CULTURE-FREE SELF-ESTEEM INVENTORIES, SECOND
EDITION (CFSEI-2), FORM AD, (BATTLE, 1992)

	Yes	No
1. Do you have only a few friends?	☐	☐
2. Are you happy most of the time?	☐	☐
3. Can you do most things as well as others?	☐	☐
4. Do you like everyone you know?	☐	☐
5. Do you spend most of your free time alone?	☐	☐
6. Do you like being a male? / Do you like being a female?	☐	☐
7. Do most people you know like you?	☐	☐
8. Are you usually successful when you attempt important tasks or assignments?	☐	☐
9. Have you ever taken anything that did not belong to you?	☐	☐
10. Are you as intelligent as most people?	☐	☐
11. Do you feel you are as important as most people?	☐	☐
12. Are you easily depressed?	☐	☐
13. Would you change many things about yourself if you could?	☐	☐
14. Do you always tell the truth?	☐	☐
15. Are you as nice looking as most people?	☐	☐
16. Do many people dislike you?	☐	☐
17. Are you usually tense or anxious?	☐	☐
18. Are you lacking in self-confidence?	☐	☐
19. Do you gossip at times?	☐	☐
20. Do you often feel that you are no good at all?	☐	☐
21. Are you as strong and healthy as most people?	☐	☐
22. Are your feelings easily hurt?	☐	☐
23. Is it difficult for you to express your views or feelings?	☐	☐
24. Do you ever get angry?	☐	☐
25. Do you often feel ashamed of yourself?	☐	☐
26. Are other people generally more successful than you are?	☐	☐
27. Do you feel uneasy much of the time without knowing why?	☐	☐
28. Would you like to be as happy as others appear to be?	☐	☐
29. Are you ever shy?	☐	☐
30. Are you a failure?	☐	☐
31. Do people like your ideas?	☐	☐
32. Is it hard for you to meet new people?	☐	☐
33. Do you ever lie?	☐	☐
34. Are you often upset about something?	☐	☐
35. Do most people respect your views?	☐	☐
36. Are you more sensitive than most people?	☐	☐
37. Are you as happy as most people?	☐	☐
38. Are you ever sad?	☐	☐
39. Are you definitely lacking in initiative?	☐	☐
40. Do you worry a lot?	☐	☐

APPENDIX C

CULTURE-FREE SELF-ESTEEM INVENTORIES, SECOND
EDITION (CFSEI-2), FORM AD, (BATTLE, 1992)
(the combination version of English and Chinese)
Chinese Translator: Shu Jen Chen

APPENDIX C

CULTURE-FREE SELF-ESTEEM INVENTORIES, SECOND EDITION (CFSEI-2), FORM AD, (BATTLE, 1992)
(the combination version of English and Chinese)
Chinese Translator: Shu Jen Chen

	Yes	No
1. Do you have only a few friends? 你只有幾個朋友嗎？	( )	( )
2. Are you happy most of the time? 大部分的時間你都快樂嗎？	( )	( )
3. Can you do most things as well as others? 你和其他的人一樣可以做好大部分的事嗎？	( )	( )
4. Do you like everyone you know? 你喜歡你認識的每一個人嗎？	( )	( )
5. Do you spend most of your free time alone? 在大部分的休閒時間裡，你都自己一個人嗎？	( )	( )
6. Do you like being a male? / Do you like being a female? 你喜歡當男性嗎？你喜歡當女性嗎？	( )	( )
7. Do most people you know like you? 在你認識的人群中，他們大都喜歡你嗎？	( )	( )
8. Are you usually successful when you attempt important tasks or assignments? 當你嘗試著重要的工作或指定作業，你通常成功嗎？	( )	( )
9. Have you ever taken anything that did not belong to you? 你曾經拿走不屬於自己的東西嗎？	( )	( )
10. Are you as intelligent as most people? 你和大部分的人一樣聰明嗎？	( )	( )
11. Do you feel you are as important as most people? 你覺得自己和大部分的人一樣重要嗎？	( )	( )
12. Are you easily depressed? 你很容易失望沮喪嗎？	( )	( )
13. Would you change many things about yourself if you could? 如果你能，你會改變和你相關的許多事物嗎？	( )	( )
14. Do you always tell the truth? 你總是實話實說嗎？	( )	( )
15. Are you as nice looking as most people? 你和大部分的人一樣好看嗎？	( )	( )
16. Do many people dislike you? 很多人不喜歡你嗎？	( )	( )
17. Are you usually tense or anxious? 你經常緊張或憂慮嗎？	( )	( )
18. Are you lacking in self-confidence? 你缺乏自信嗎？	( )	( )
19. Do you gossip at times? 你有時候談論別人嗎？	( )	( )
20. Do you often feel that you are no good at all? 你常常覺得自己一點也不好嗎？	( )	( )

	Yes	No

21. Are you as strong and healthy as most people?..................................... ( ) ( )
你和大部分的人一樣強壯健康嗎？

22. Are your feelings easily hurt?... ( ) ( )
你的情感容易受傷嗎？

23. Is it difficult for you to express your views or feelings?......................... ( ) ( )
你很難表達你自己的觀點或感覺嗎？

24. Do you ever get angry?.. ( ) ( )
你會生氣嗎？

25. Do you often feel ashamed of yourself?.. ( ) ( )
你常常覺得慚愧嗎？

26. Are other people generally more successful than you are?.......................... ( ) ( )
一般說來其他人比你成功嗎？

27. Do you feel uneasy much of the time without knowing why?.......................... ( ) ( )
你常常覺得不安而不知道原因嗎？

28. Would you like to be as happy as others appear to be?............................ ( ) ( )
你想和其他的人一樣快樂嗎？

29. Are you ever shy?... ( ) ( )
你會害羞嗎？

30. Are you a failure?... ( ) ( )
你是個失敗者嗎？

31. Do people like your ideas?... ( ) ( )
一般人都喜歡你的想法嗎？

32. Is it hard for you to meet new people?... ( ) ( )
你很難認識新人嗎？

33. Do you ever lie?... ( ) ( )
你會說謊嗎？

34. Are you often upset about something?... ( ) ( )
你常常對某些事物感到惱怒嗎？

35. Do most people respect your views?... ( ) ( )
大部分的人都尊重你的意思嗎？

36. Are you more sensitive than most people?... ( ) ( )
你比大部分的人敏感嗎？

37. Are you as happy as most people?... ( ) ( )
你和大部分的人一樣快樂嗎？

38. Are you ever sad?.. ( ) ( )
你會傷心嗎？

39. Are you definitely lacking in initiative?.. ( ) ( )
你確定自己缺乏進取心嗎？

40. Do you worry a lot?.. ( ) ( )
你煩惱很多事物嗎？

APPENDIX D

DUPLICATION APPROVAL: PRO-ED (CFSEI-2)
TRANSLATION IN CHINESE

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APPENDIX E

CULTURE-FREE SELF-ESTEEM INVENTORIES,
SECOND EDITION (CFSEI-2), FORM AD,
(BATTLE, 1992), REVERSE TRANSLATION
(Chinese to English) Translators: Jesen Chen

APPENDIX E

CULTURE-FREE SELF-ESTEEM INVENTORIES, SECOND EDITION (CFSEI-2), FORM AD, (BATTLE, 1992), REVERSE TRANSLATION
(Chinese to English) Translators: Jesen Chen

1. Do you only have some friends?
2. Are you happy most of the time?
3. Can you do most things well like other people
4. Do you like everyone you know?
5. Are you all alone during most of your free time?
6. Do you like to be a male? Do you like to be a female?
7. Do most of your friends like you?
8. Do you usually succeed when you try important task?
9. Have you ever taken something away that does not belong to you?
10. Are you as smart as most of the people?
11. Do you think that you are as important as most of the people?
12. Do you feel disappointed and depressed easily?
13. If you can, will you change many things that are related to you?
14. Are you as smart as most of the people?
15. Are you as good-looking as most of the people?
16. Do many people dislike you?
17. Are you usually nervous or worried?
18. Are you lack of confidence?
19. Do you gossip sometimes?
20. Do you often feel yourself not good at all?
21. Are you as strong and healthy as most people?
22. Do your feelings get hurt easily?
23. Is it hard for you to express your own opinion or feelings?
24. Do you get angry?
25. Do you often feel ashamed of yourself?
26. Generally, are other people more successful than you?
27. Do you often feel uncomfortable than other people and you don't know why?
28. Do you want to be as happy as other people?
29. Do you feel shy?
30. Are you a failure?
31. Do people all like your ideas?
32. Is it hard for you to know new people?
33. Do you lie?
34. Do you often feel angry about something?
35. Do most people respect your opinion?
36. Are you more sensitive than most people?
37. Are you as happy as most people?
38. Are you sad?
39. Are you sure that you are lack of initiative?
40. Are you worried about many things?

APPENDIX F

REVERSE TRANSLATION AFFIDAVIT
(Jensen Chen)

APPENDIX F

REVERSE TRANSLATION AFFIDAVIT
(Jensen Chen)

Jensen Chen

Specialist

Far Eastone Telecommunications Co., Ltd.

12F, 207 Tun Hwa S. Road, sec. 2, Taipei, Taiwan

Tel: 886-2-29505675

Email: yujchen@fareastone.com.tw

May 10, 2000

My name is Jensen Chen. I have a Bachelor's degree in Mathematical Sciences from National Chengchi University and a Master degree in Statistics from National Cheng Kung University in Taiwan, R.O.C. Now I am a specialist in data analysis or business intelligence in FET-company. My duty is to contact and interview consultants from the U.S.A., Australia, Europe, Brazil, ...etc. for business.

I translated the Chinese version of CFSEI-2, which Shu Jen did for the English version of Battle's instrument, CFSEI-2 (1992), into English.

Jensen Chen

APPENDIX G

CULTURE-FREE SELF-ESTEEM INVENTORIES,
SECOND EDITION (CFSEI-2), FORM AD,
(BATTLE, 1992), REVERSE TRANSLATION
(Chinese to English) Translators: Hong Ben Chen

APPENDIX G

CULTURE-FREE SELF-ESTEEM INVENTORIES, SECOND EDITION (CFSEI-2), FORM AD, (BATTLE, 1992), REVERSE TRANSLATION
(Chinese to English) Translators: Hong Ben Chen

1. Do you have only a few friends?
2. Are you happy most of the time?
3. Can you take care of most things as others can?
4. Do you like everyone you know?
5. In most of your leisure time, are you alone?
6. Do you like to be a male/female?
7. Do most of the people you know like you?
8. When you try important work or assignments, do you usually succeed?
9. Have you ever taken anything that did not belong to you?
10. Are you smart as most people?
11. Do you feel that you are as important as most people?
12. Are you easily disappointed?
13. If you could, would you change lots of things that were related to you?
14. Are you always telling the truth?
15. Are you a good-looking person like others?
16. Do many people dislike you?
17. Are you usually nervous or anxious?
18. Do you lack confidence/
19. Do you talk about people sometimes?
20. Do you often feel that you are not good at all?
21. Are you as strong and healthy as others?
22. Do your feelings get hurt easily?
23. Is it hard to express your point of view or feelings?
24. Do you ever get angry?
25. Do you often feel ashamed of yourself?
26. In general, are others more successful than you?
27. Do you often feel uncomfortable but don't know why?
28. Do you want to be as happy as others do?
29. Are you ever shy?
30. Are you a loser?
31. Do people like your thoughts?
32. Is it hard for you to know new people?
33. Do you ever tell lies?
34. Are you often upset about something?
35. Do most people respect your opinions?
36. Are you more sensitive than most people?
37. Are you as happy as most people?
38. Are you ever sad?
39. Are you sure that you lack initiative?
40. Do you worry a lot?

APPENDIX H

Reverse Translation Affidavit
(Hong Ben Chen)

APPENDIX H

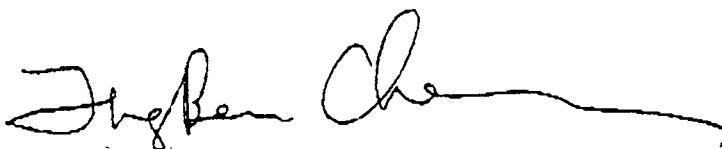Reverse Translation Affidavit
(Hong Ben Chen)

Hong Ben Chen
Judge, Taiwan Miaoli District Court
1149 Chungcheng Road
Miaoli, 360
Taiwan, ROC
Tel: (037)330083 Ext:453
Email: hbc36900@ms11.hinet.net

Re: Reverse Translation of Battle's Instrument,
Culture-Free Self-Esteem Inventories,
Second Edition, CFSEI-2 (1992)

April 5, 2000

My name is Hong-Ben Chen. I have Both LL.M. degrees in Columbia
University School of Law in New York City and Fujen University
College of Law in Taiwan, R.O.C. I am a Judge in Taiwan Miaoli
District Court. I was required to translate English into Chinese or
Chinese into English, as I wrote the report about the legal systems of
the USA and as I was an interpreter for the Chinese judiciary groups
during the visit in the USA.

I translated the Chinese version of CFSEI-2, which Shu Jen did, into
English.

Hong Ben Chen

APPENDIX I

LETTER TO TAIWAN NATIONAL CHENGCHI UNIVERSITY

APPENDIX I

LETTER TO TAIWAN NATIONAL CHENGCHI UNIVERSITY

Shu Jen Chen

Jan 12, 2000

Dr. Chen-Shen Yen,
Chair of Committee For Academic
Research & Cooperation
National Cheng-Chi University
Taipei, Taiwan, R.O.C.

Dear Dr. Yen:

As a doctoral student at Oklahoma State University in the division of School of Curriculum and Educational Leadership in Special Education, I am conducting a dissertation study involving the relationship of self-esteem and academic achievement (GPA) of college students in Taiwan, R.O.C.

The purpose of the study is to investigate the relationship of self- esteem and academic achievement (GPA) in a total number of 220 Junior college students (90 males and 130 females) in National Cheng Chi University (NCCU) in Taiwan, R.O.C. Approximately 220 college students in their Junior year. I have selected National Cheng-Chi University based on the fact that NCCU is one of the famous comprehensive universities in Taiwan, R.O.C. with its excellent students and great source of information accessible through the PC network. In order to assess these college students' self-esteem in relation to GPAs, I propose to administer Battle's (1992) standardized test, "Cultural-Free Self-Esteem Inventories, Second Edition", (CFSEI-2), Form AD. The time needed to complete CFSEI-2, Form AD is 10 to 15 minutes. I have enclosed a copy of Form AD and a one-page cover letter, which includes instructions to complete Form AD, student's voluntary participation information and student's anonymity (Student's names will not be asked or used.)

I request your permission to conduct this study in NCCU. No experimental techniques or materials will be employed. Your support and encouragement in carrying out this study will be highly appreciated and the result of this research will be available to you upon your request.

Sincerely,

Shu Jen Chen

Dr. Pauline Holloway
Dissertation Advisor

APPENDIX J

IRB FORM

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD

Date: April 17, 2000   IRB #:   ED-00-245

Proposal Title: "THE RELATIONSHIP OF SELF-ESTEEM AND ACADEMIC
                 ACHIEVEMENT (GPA) OF CHINESE COLLEGE STUDENTS IN TAIWAN,
                 R.O.C."

Principal   Pauline Holloway
Investigator(s): Shu Jen Chen

Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s):   Approved

Signature:

Carol Olson (signature)

Carol Olson, Director of University Research Compliance   April 17, 2000
                                                                     Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modification to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review Board.

APPENDIX K

COVER LETTER (CFSEI-2)

APPENDIX K

COVER LETTER (CFSEI)

Part A.   Student ID: _____ (will be used to verify GPA only)

Part B.   GPA: _____

            Form AD #_____

Dear Students:

My name is Shu Jen Chen. I am a Ph.D. student at Oklahoma State University. I am now conducting research for my dissertation. The topic is the Relationship of Self-Esteem and Academic Achievement (GPA) of Chinese College Students in Taiwan, Republic of China. Your participation in this research is VOLUNTARY. You can withdraw your consent to participate at any time during the completion of this survey and return your survey to the person who distributed it to you. All responses provided on this survey will be ANONYMOUS. Your name will not be asked, therefore, there is no way to identify who you are on the basis of your responses to the questions that follow. However, your participation and assistance are extremely important to make this study possible and complete.

If you choose to participate, please continue to read and follow the directions to complete the Culture-Free Self-Esteem Inventories, Second Edition, (CFSEI-2), Form AD. Please mark each question in the following way: If the question describes how you usually feel, make a check mark ( ) in the "yes" column. If the question does not describe how you usually feel, make a check mark ( ) in the "no" column. Check only one response (either yes or no) for each of the 40 questions. This is not a test, and there are no right or wrong answers. Please complete the form provided above and remove the sheet at the perforation and report your GPA, to the best of your knowledge, in the space provided. Please hand carry your GPA to the Registrar for official verification. The Registrar will correct the GPA when necessary. Your student ID will be used to verify GPA only. Please REMOVE student ID and RETURN the remaining information (the verified GPA and Form AD number) to the designated research assistant.

For any information about this study, you may contact Jensen Chen at (02) 230-4740, in Taipei, Taiwan, R.O.C. or Shu Jen Chen at 405-744- 2317 in Oklahoma, U.S.A. or research_101@hotmail.com. You may also contact Gay Clarkson, IRB Executive Secretary, 305 Whitehurst, Oklahoma State University, Stillwater, OK 74078 or 405-744-5700.

A souvenir will be offered to each participant for their time and assistance in this research endeavor. All participants will have a chance and a drawing to win a CASH prize ($NT 1,000).

                                                    Sincerely,
                                                    Shu Jen Chen

VITA

Shu-Jen Chen

Candidate for the Degree of

Doctor of Philosophy

Thesis: THE RELATIONSHIP OF SELF-ESTEEM AND
ACADEMIC ACHIEVEMENT (GPA) OF CHINESE
COLLEGE STUDENTS IN TAIWAN, R.O.C.

Major Field: Applied Behavioral Studies

Biographical:

Education: Graduated from Gin-Mei Girls High School, Taipei, Taiwan,
R.O.C. in June 1979; received Bachelor of Arts Degree in English
from Chinese Culture University, Taipei, Taiwan, R.O.C. in June
1984; received Master of Arts in Teaching English as the Second
Language (TESL) from Arizona State University, Tempe Arizona
in December 1988. Completed the requirements for Doctor of
Philosophy degree with a major in Applied Behavioral Studies at
Oklahoma State University, in Stillwater, Oklahoma, in July 2000.

Experience: taught Freshman English and English Writing in Chinese
Culture University, Taipei, Taiwan, R.O.C., 1990 to 1995; Taught
Freshman English and Practical English in The World College of
Journalism and Communications in Taipei, Taiwan R.O.C., 1991-
1994; taught English at The Language Training and Testing Center
and The English Language School in Taiwan, Taipei, Taiwan,
R.O.C., 1989-1993; translated PC user's manual in Hong Whey
Telecommunications, Inc. in Taipei, Taiwan, R.O.C.