

**Emotional Competence, Relational Quality, and  
Interpersonal Conflict Management Styles of University  
Students: Cross-Cultural Comparison in Asia**



**by**

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## ABSTRACT

This dissertation presented how emotional competence differs across Asian cultures, and the role of emotional competence in relational quality and interpersonal conflict management. The main purposes were to investigate emotional competence of university students through a cross-cultural comparison amongst Asian cultures, its effect on relational quality in their daily life and its impact on handling interpersonal conflicts based on relational factors such as relational closeness and status.

Although we all experience emotions, individuals differ as to their abilities and dispositions to effectively and efficiently manage with their emotional situations. It has been conceptualized as emotional competence, that is known to be culturally construed. Emotional competence refers to individual differences in the identification, comprehension, expression, regulation, and use of own emotions (intrapersonal emotional competence) and others' emotions (interpersonal emotional competence) (Brasseur, Grégoire, Bourdu, & Mikolajczak, 2013), and is a crosscutting concern that touches many aspects of our daily life. Recently, Mikolajczak (2009) proposed the tripartite model of emotional competence, comprising emotion-related knowledge, abilities, and dispositions. This model has the hierarchical structure that implies knowledge underlies ability, which in turn underlies dispositions. This dissertation tended to focus on the disposition level of emotional competence; they consistently deal with emotions in their real-world situations. Individuals who have high emotional competence have been found to be effective in successful resolution of interpersonal conflicts, and consequently, enjoy more satisfying relationship and strengthen relational quality. Therefore, developing emotional competence plays a crucial role of relational qualities of social interaction and interpersonal conflict management.

The early cross-cultural studies of emotions have focused their efforts on comparing Western and Eastern cultures, and therefore did not pay as much attention to the cultural differences within Easterners. The majority of cross-cultural comparison has involved only major Eastern countries (Japan, South Korea, China, and Hong Kong) (Oyserman, Coon, & Kemmelmeier, 2002), and few studies have sought to compare other Asian countries. These cultures are affluent, developed, and open to Western cultural influences, hence it cannot be denied that these cultural features are not necessarily unlike those of Western cultures. Traditionally, most cross-cultural researchers have grouped these diverse Asian cultures into one category of *Eastern culture*, characterized as being collectivists. In fact, Asian countries have different relational values in their social interaction context even though they exist in the same geographical area. This dissertation viewed them as having distinct issues regarding emotional competence of their youth and was geared to compare such East Asian cultures toward other less studied Southeast and South Asian cultures, as an effort to probe into differences within the Asian cultures.

Chapter 1 reviews theories of emotional competence and cultural differences in emotional competence depending on past research findings. Moreover, existing studies of emotional competence and relational qualities are reported. Furthermore, past studies of emotional competence, relational quality, and interpersonal conflict management, and purposes of this dissertation are presented.

Chapter 2 presents cross-cultural comparison of university students' emotional competence in Asia. This study aimed at confirming the factorial structure of the Profile of Emotional Competence (PEC), testing the measurement invariance of the PEC in Asian cultures, assessing criterion and convergent validity of the PEC, and examining culture and gender effects on intrapersonal and interpersonal emotional competence. This study recruited a total of 1636 university students from four Asian countries: one Southeast Asian country

(Myanmar), two East Asian countries (Japan and China), and one South Asian country (Bangladesh). Additionally, we measured Satisfaction with Life Scale, Subjective Happiness Scale, Depression Anxiety Stress Scale, and Trait Emotional Intelligence Questionnaire to assess concurrent validity and convergent validity of the PEC for these countries. The results revealed that the PEC was a robust measure of emotional competence across these countries. Myanmar showed the highest emotional competence, followed by Bangladesh, China, and Japan. Gender main effect was found in one intrapersonal emotional competence (regulation of own emotions) and four interpersonal emotional competence (identification of, listening to, regulation of, and utilization of others' emotions), while gender-culture interaction effects were revealed in two intrapersonal emotional competence (comprehension and expression of own emotions). Specifically, female students had higher scores in comprehension and expression of own emotions than males did in Myanmar and China, whereas male students had higher than females in Japan and Bangladesh. These findings indicated that the closer examination of cultural differences in the two contrasting cultures (Japan and Myanmar) should contribute greatly to explaining communication and other interpersonal behavior from a cross-cultural perspective.

Chapter 3 describes the effect of emotional competence on relational quality comparing the two contrasting cultures based on the previous study. This study examined cultural influences on relational qualities through intrapersonal and interpersonal emotional competence for friendship networks (same-sex best friend and opposite-sex best friend), romantic partner, and family members (sibling, mother, and father). Positive relational qualities include the supportive qualities of relationships (companionship, intimate disclosure, satisfaction, emotional support, and approval), while negative relational qualities contain the discordant qualities of relationships (pressure, conflict, criticism, dominance, and exclusion). We recruited 721 university students from two cultures: one East Asian country

(Japan) and one Southeast Asian and developing country (Myanmar). We found cultural differences of emotional competence and relational qualities for each target (same-sex best friend, opposite-sex best friend, romantic partner, sibling, mother, and father). Moreover, both interpersonal and intrapersonal emotional competence mediated the impact of culture on positive relational qualities for family members. Intrapersonal emotional competence mediated this effect for same-sex best friend and romantic partner, whereas interpersonal emotional competence did so for opposite-sex best friend. Additionally, interpersonal emotional competence mediated the effect between culture and negative relational qualities for father. The findings suggest that emotional competence mediates the effect of culture on relational qualities, and that there are cultural differences regarding this effect. To elucidate cultural influences on emotional competence and relational quality, we need to extend other relationship categories since this study reported only with the intimate group.

Chapter 4 reports emotional competence, conflict management styles, and relational factors comparing two cultures: Japan and Myanmar. Since communication behaviors in Asian cultures are highly contextualized according to interpersonal relations and situations (Markus & Kitayama, 1991). However, very few studies to date have addressed the matter from the perspective of relational factors, while past studies found cultural differences of emotional competence and conflict management styles. This study investigated the influence of emotional competence on conflict management styles in different targets based on relational factors (intimacy and status), comparing Japan and Myanmar. A total of 601 university students participated. Results found cultural differences of intrapersonal and interpersonal emotional competence, and all conflict management styles. In addition, Myanmar had higher in their preference of integrating and obliging styles in all conditions than Japanese, whereas Japanese had higher compromising style than Myanmar in the high intimacy conditions. Results showed that participants changed their conflict management

styles depending on intimacy and status. Culture influences integrating and compromising styles through intrapersonal and interpersonal emotional competence. Moreover, culture exerts obliging style in the high intimacy-high status condition through intrapersonal emotional competence, whereas it does in the low intimacy-high status condition through interpersonal emotional competence. Furthermore, interpersonal emotional competence mediated the relationship between culture and dominating style in most conditions, except the high intimacy-equal status condition.

Overall, while cross-cultural studies typically bundle Asian cultures into one, that of Eastern, we found much variability within them, and they should be deemed independent of one another, especially in terms of emotional competence. Next, this study probes for the mediating role of intrapersonal and interpersonal emotional competence between culture and positive relational qualities of best friends, romantic partner, and family members. This study may shed light on cultural differences in interpersonal conflict management styles depending on relational factors. Moreover, the significant probing of the mediation of emotional competence in the relationship between culture and conflict management styles for each target based on relational factors. The findings enhance our understanding of emotional competence and its effect on relational quality and interpersonal conflict management styles across Asian cultures, in particular with respect to the basis of which interpersonal behavior might differ across these cultures.

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## **CHAPTER 1**

### **INTRODUCTION**

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# CHAPTER 1

## INTRODUCTION

People experience different kinds of emotions, and their everyday life seems profoundly emotional. However, individuals have different abilities and capabilities how better to effectively manage with these emotional situations. In fact, emotional regulation and management is based on their emotion knowledge about their own emotions and others' emotions that facilitates how to deal with their emotional lives. Emotions serve communicative and social functions, conveying information about people's thoughts and intentions, and coordinating social encounters (Keltner & Haidt, 2001). An emotionally competent individual monitors his/her emotional surroundings, and knows how to efficiently deal with them. Therefore, emotional competence plays a vital role in the manifestation of human behavior in which one attempts to deal with different affective situations and meet his/her needs including efforts to maintain harmonious relationships with the environment. It is a crosscutting concern that touches many aspects of our daily lives, hence an impact across the lifespan.

Emotional competence (EC) refers to individual differences in the identification, comprehension, expression, regulation, and utilization of one's own emotions and others' emotions (Brasseur, Grégoire, Bourdu, & Mikolajczak, 2013). Emotions communicate important information about the nature of, or the potential of, any interpersonal relationship (Niedenthal, Krauth-Gruber, & Ric, 2006). Accordingly, individuals who have high EC have been found to be effective in successful resolution of interpersonal conflicts, and consequently, enjoy more satisfying interpersonal relationship and strengthen relational qualities. Therefore, developing EC plays a crucial role of relational qualities of social interaction and interpersonal conflict management.



The main purpose of this dissertation was to investigate emotional competence of university students through a cross-cultural comparison amongst Asian cultures, and its effects on relational quality and interpersonal conflict management based on relational factors. This dissertation presents a series of three studies: the first study examined university students' emotional competence as a cross-cultural comparison amongst Asian cultures (Myanmar, Japan, China, and Bangladesh), the second study investigated the effect of emotional competence on relational quality comparing the two contrasting Asian cultures (Japan and Myanmar), and the third study conducted the effect of emotional competence on interpersonal conflict management based on relational factors (relational closeness/intimacy and status) comparing these two cultures.

This chapter provides the theoretical background of EC, cultural differences in EC, the connection between EC and relational quality, along with literature reviews on interpersonal conflict management styles, and the role of EC on interpersonal conflict management styles.

## **1.1 Emotional Competence**

### **1.1.1 Theoretical Backgrounds of Emotional Competence**

Over the last two decades, a growing body of research has supported the contribution of emotional competence and emotional intelligence. Emotional competence (EC) has been conceptualized as the understanding and management of emotions as being normal, useful aspects of being human. It refers to how individuals handle to intrapersonal or interpersonal emotional information (Petrides & Furnham, 2003). In fact, emotional intelligence underlies EC and that EC is a required antecedent to performance (Goleman, 1989). Emotional intelligence is a prerequisite that forms the building bricks for developing EC which, in turn, leads to performance (Vaida & Opre, 2014). Theories of the EC construct are crucial to understanding the application of skills of the individuals to the emotion-laden environments

(Carolyn Saarni, 2007). Based on theoretical models of EC, it has been categorized as abilities (Mayer, Caruso, & Salovey, 2000; Mayer & Salovey, 1993; 1997), traits (Petrides & Furnham, 2003), and a mix of both (Bar-On, 2006; Mayer, Salovey, & Caruso, 2000). The literature in the field of psychology has yielded much research in EC, and various approaches toward the matter has been attempted. The following will outline the various models of conceptualizing EC.

### **Ability Models**

The ability models assume emotional competence as a set of abilities that involves perceiving and reasoning abstractly with information that emerges from feelings. Mayer and Salovey (1997) developed a revised conceptualization of emotional intelligence as specific competencies that orchestrate skills in perceiving emotions, facilitate thought, understand emotions, and manage emotions based on the four branches ranging from more basic psychological process to higher, more psychologically integrated processes. The most basic level of processing concerns perception, appraisal, and expression of emotion. As these skills are mastered, one advances to the second and third branches: emotion's facilitation of thinking, and understanding and analyzing emotions or employing emotional knowledge. The highest branch is the reflective regulation of emotions to promote emotional and intellectual growth. In fact, many psychologists prefer the term "emotional competence" rather than "intelligence" .

### **Trait Models**

In contrast with the ability models or cognitive-emotional ability, it is measured through maximum-performance tests (Petrides & Furnham, 2000; 2001). Petrides and Furnham (2003) described individual differences in the extent to which they attend to, process, and utilize affect-laden information of an intrapersonal or interpersonal nature. They proposed trait emotional intelligence or emotional self-efficacy, which refers to a

constellation of emotion-related self-perceptions and dispositions, assessed through self-report.

### **Mixed Models**

Mixed models provide the idea by integrating ability (cognitive-emotional ability) models and trait (emotional self-efficacy) models. The mixed models include emotion-related attributes and unrelated additional qualities, including reality testing, assertiveness, self-regard, and self-actualization (Mayer, Salovey, et al., 2000).

#### **1.1.2 Conceptualization of Emotional Competence**

The concept of EC in this study is based on the mixed model approach of the contributions (Bar-On, 1997, 2006; Cooper & Sawaf, 2000; Goleman, 1995, 1998b; Palmer, Walls, Burgess, & Stough, 2001; Wolmarans, 1998) by combining ability models and trait models.

Bar-On (2006) suggested one of the mixed models as a multi-factorial array of interrelated emotional and social competencies, skills and facilitators that influence one's ability to recognize, understand and express ourselves, understand others and manage emotions, to relate with others, to adapt to change and solve problems of a personal and interpersonal nature, and to efficiently cope with daily demands, challenges and pressures. Bar-On developed the Bar-On Emotional Quotient Inventory that includes five key components: intrapersonal competence, interpersonal competence, stress management, adaptability, and general mood.

Saarni (1999) conceived EC as individual difference in how effectively people deal with their emotions and emotionally charged problems, and proposed the eight basic components or skills of EC to handle emotion-eliciting social transactions: (1) being aware of one's own emotions, (2) discerning and understanding others' emotions, (3) using the vocabulary of emotion and expressions, (4) having the capacity for empathic involvement,

(5) differentiating internal, subjective emotional experience from external, emotional expression, (6) coping adaptively with aversive emotions and distressing circumstances, (7) being aware of emotional communication within relationships, and (8) possessing the capacity for emotional self-efficacy. Lau (2006) summarized these skills into three major components as the skills for identifying personal and others' feelings, those for communicating emotions with others, and those for coping with negative emotions and setbacks. Emotional responses are contextually anchored in social meaning, i.e., individuals learn cultural messages about the meaning of social transactions and relationships. This suggests that EC is linked with the individual's cultural context (Saarni, 1997).

Goleman (1998a) defined EC as a learned capability based on emotional intelligence that results in outstanding performance at work. He suggested the EC model with five domains, and refined it with three dimensions: self-awareness, self-regulation, and motivation (Goleman, 1998b). Based on statistical analyses, Boyatzis, Goleman, and Rhee (2000) demonstrated the framework of EC with four main clusters of twenty emotional competencies: self-awareness, self-management, social awareness, and relationship management/social skills. The first cluster, self-awareness concerns knowing one's internal states, preferences, resources, and intuitions. This cluster contains three competencies: emotional self-awareness, accurate self-assessment, and self-confidence. The second component, self-management, refers to managing one's internal states, impulses, and resources. It includes six competencies: emotional self-control, trustworthiness, conscientiousness, adaptability, achievement drive, and initiative. The social awareness cluster focuses on how people handle relationships and awareness of others' feelings, needs, and concerns. It encompasses three competencies such as empathy, service orientation, and organizational awareness. The relationship management cluster describes the skill or adeptness at inducing desirable responses in others. This cluster comprises of six

competencies: developing others, influence, communication, conflict management, visionary leadership, catalyzing change, building bonds, and teamwork and collaboration (Goleman, 2001). Drawing from the framework of EC, since emotional competencies entail emotional capabilities in addition to purely cognitive abilities, modes of learning that work well for academic subjects or technical skills are not necessarily well suited for supporting people improve an emotional competence (Goleman, 1998a).

Cooper and Sawaf (2000) suggested the model, comprising four cornerstones such as emotional literacy, emotional fitness, emotional depth, and emotional alchemy. The first cornerstone, emotional literacy, builds a locus of self-confidence through emotional honesty, emotional energy, emotional feedback, emotional intuition and connection. The second one, emotional fitness, strengthens one's authenticity, trusting relationships, constructive discontent, and resilience. In the third corner stone, one explores ways to align one's life and work with one's unique potential and purpose. It requires influence without authority, applied integrity, commitment, and unique potential and purpose. The emotional alchemy extends one's creative instincts and capacity to flow with problems and pressures, and to compete for the future by building one's capacity to sense more readily the widest range of hidden solutions and untapped opportunities. It includes creating the future, opportunity sensing, reflective time-shifting, and intuitive flow.

Wolmarans and Martins (2001) also presented the 360-degree Emotional Competency Profiler, including seven clusters of emotional competencies: emotional literacy, self-esteem/self-regard, self-management, self-motivation, change resilience, interpersonal relations, and integration of head and heart.

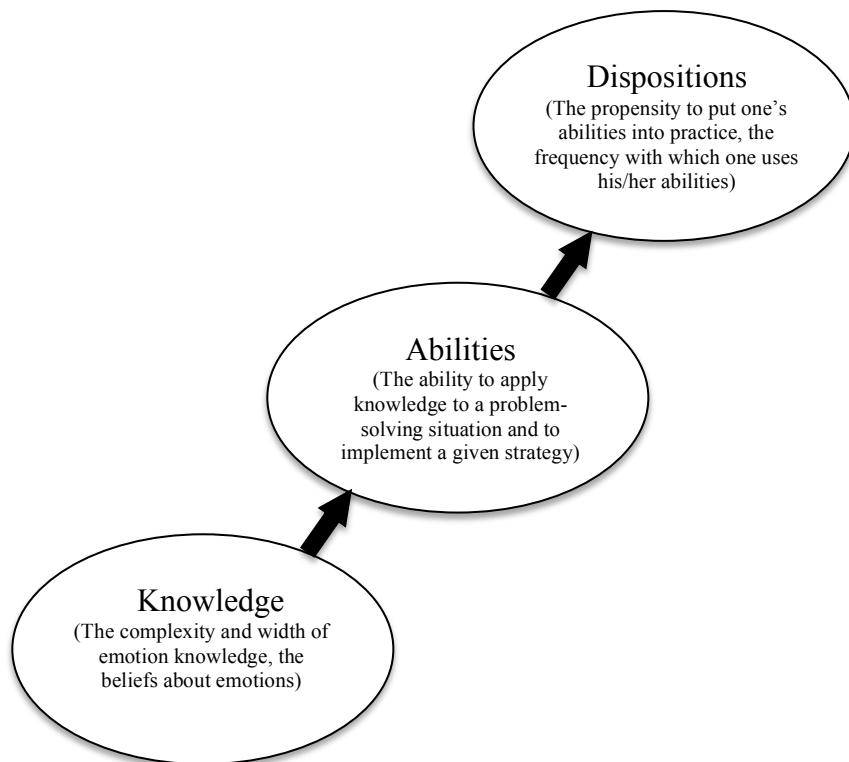
Based on the theoretical frameworks of the mixed models of EC (Bar-On, 1997; Cooper & Sawaf, 2000; Goleman, 2001; Mikolajczak, 2009; Saarni, 1999; Wolmarans & Martins, 2001), two main domains are included: intrapersonal EC and interpersonal EC.

Intrapersonal EC denotes competence of own emotions (personal competencies), whereas interpersonal EC refers to competence of others' emotions (interactive competencies). Therefore, this dissertation turns to focus on these two domains on EC. The innate capacities (emotional abilities) can moderate the relation between the preferred patterns (emotional traits) and the learned active behaviors (emotional competences), in order to identify and regulate own and others' emotions and successfully adapt to the environment (Seal & Andrews-Brown, 2010). Emotional intelligence enhances the individual's potential for learning, but EC translates that potential into task-mastering capabilities (Abraham, 2004). Specifically, this dissertation mainly focuses on emotional competence from the perspective of the workplace application of emotional intelligence, paying special attention on the three-level model of EC by Mikolajczak (2009) based on the mixed model approach, which is a variant of the mixed model approach.

### **1.1.3 Three-Level Model of Emotional Competence**

Recently, Mikolajczak (2009) suggested a three-level model of EC (see Figure 1.1) by integrating the prior contributions of past studies (Barrett & Salovey, 2002; Lane & Schwartz, 1987; Matthews, Zeidner, & Roberts, 2002; Palmer, Gignac, Ekermans, & Stough, 2008). This tripartite model comprises emotion-related knowledge, abilities, and dispositions. The first level is the complexity and width of emotion-related knowledge, which focuses on a person's knowledge about own and others' emotions, and how to handle with emotion-laden situations. This level includes combining semantic and episodic knowledge of own and others' emotions. For example, an individual knows and understands well strategies how to handle emotions when s/he encounters an interpersonal conflict. The second level, the emotion-related ability level, centers on the ability to apply knowledge in a real-world situation. This focus is not on what people know, but on what they are capable of doing. This level contains an individual's abilities how to handle in emotional situations. For instance,

one may not be able to actually execute the warranted behavior, even though s/he may know the strategies how to manage emotions in daily life and they would like to do so. The third level refers to emotion-related dispositions (the typical performance), the propensity to behave in a certain way in emotional situations. The focus of this level is not on what people know or can do, but on what they are able to do or consistently do (dispositions). For example, some individuals may be able to practice the strategies how to manage interpersonal conflict if explicitly asked to do so, while not actually applying these strategies in their real-world situations. This model is the hierarchical structure model that knowledge underlies skill, which in turn influences dispositions. These three levels are loosely related as evidence of empirical research by Lumley, Gustavson, Partridge, and Labouvie-Vief (2005). This dissertation tended to focus on the emotion-related dispositions level of EC i.e., they consistently react to their real-world situations.



*Figure 1.1* The three-level model of EC (Mikolajczak, 2009)

#### **1.1.4 The Association of Emotional Competence to Other Psychological Traits**

There have been a myriad of studies dealing with EC and other psychological traits. Individuals with high EC are able to identify their own emotions as well as others', express them in a socially acceptable manner, understand their causes and consequences, regulate them when they are not appropriate to the context or to their goals, and use them to enhance thoughts and actions . In contrast, while those individuals are able to take advantage of emotions without letting the latter lead them astray, individuals with low EC have a hard time into account the information emotions convey and are commonly overwhelmed by them . Therefore, EC plays a significant role in the lifespan and influences psychological well-being, health, social relationships, personal development, academic success, and professional success.

Past studies have revealed that higher EC is related with greater happiness (Brasseur et al., 2013; Nozaki & Koyasu, 2016; Szczygiel & Mikolajczak, 2017), better mental health and psychological well-being (Martins, Ramalho, & Morin, 2010; Schutte, Malouff, Simunek, McKenley, & Hollander, 2002; Schutte, Malouff, Thorsteinsson, Bhullar, & Rooke, 2007), more satisfaction with life (Nozaki & Koyasu, 2016; Szczygiel & Mikolajczak, 2017), greater self-esteem and subjective well-being (Gallagher & Vella-Brodrick, 2008), as well as decreased risk to develop psychological disorders (Mikolajczak, Menil, & Luminet, 2007). With respect to health, EC is related with health outcomes (Martins et al., 2010; Mikolajczak et al., 2015; Schutte et al., 2007) and healthcare expenditures (Mikolajczak & Van Belleghem, 2017). EC predicts both physical and emotional health for the elderly (Fantini-Hauwel & Mikolajczak, 2014). Regarding personality traits, EC is positively associated with extraversion, agreeableness, openness, and conscientiousness, while it was negatively related with neuroticism (Nozaki & Koyasu, 2016). Likewise, extraversion predicts greater likeability among adolescents with high interpersonal EC (Szczygiel & Mikolajczak, 2018).



Moreover, as regards interpersonal relationships, higher EC predicts better social relationships and strong social skills (Lopes et al., 2004; Lopes, Salovey, Coté, & Beers, 2005; Schutte et al., 2001), whereas lower EI predicts interpersonal conflict and maladjustment (Mayer, Salovey, & Caruso, 2008). For academic success, EC is associated with academic achievement and performance (Leroy, Gregoire, Magen, Gross, & Mikolajczak, 2012; Petrides, Frederickson, & Furnham, 2004).

In the workplace, higher EC leads to greater occupational success (Joseph & Newman, 2010; Van Rooy & Viswesvaran, 2004), better job performance and personal development in the workplace (Ogińska-Bulik, 2005), higher leadership performance and managerial competencies, and better able to cultivate productive working relationships with others (Cavallo, Brienza, & Ma, 2005; Mikolajczak, Balon, Ruosi, & Kotsou, 2012), and better occupational well-being of employees (Yan, Yang, Su, Luo, & Wen, 2018). In addition, individuals who are able to effectively handle with emotions and emotional information in the workplace did better in addressing occupational stress and retaining psychological health (Ogińska-Bulik, 2005). EC moderated the relationship between work characteristics and emotional dissonance, between emotional dissonance and outcome variables (general well-being and job satisfaction), and between work characteristics and outcome variables (Giardini & Frese, 2006). Only emotionally intelligent employees are able to build good social relationships and resolve conflicts (Young, Arthur, & Finch, 2000). Moreover, the development of EC brought about positive changes in psychological well-being, subjective health, quality of social relationships, and employability (Nelis et al., 2011).

In fact, needless to say, higher EC can predict educational success (academic performance), professional success (job performance), personal development, and better social outcomes of university students. Research on EC found that EC can be taught and nurtured (Kotsou, Nelis, Grégoire, & Mikolajczak, 2011; Nelis et al., 2011). Before entering

the workplace, it is clearly time, not too late or too early, to notice the urgent need of university students to improve their EC level.

## **1.2 Cultural Differences in Emotional Competence**

Culture and emotions are interactive processes such that culture influences the processes of emotional expression, comprehension, and management, and emotions influence the development of meanings and practices in each culture (Barrett, 2006; Mesquita, 2003; Shweder, 1994, 2000; Solomon, 1995). Moving beyond the earlier nature-versus-nurture debate of emotions, researchers on the communication of emotion have attempted to incorporate both universals and cultural differences (Elfenbein & Ambady, 2003). More recently, modern work focuses on how EC differ cross-culturally beyond the question of whether or not EC varies across cultures. We turn to theories of emotions such as the Two-Factor theory of emotions (Schachter & Singer, 1962) and a cognitive appraisal theory of emotion by Levy's perspective (Lazarus, 1991). The Two-Factor theory of emotions, including two factors such as the physiological signals and the interpretation of those signals, redirected the focus of emotions away from the physical body and into the mind. This theory focuses on the centrality of interpretation in emotions, and suggests people might interpret their physiological signals in different ways across cultures (Heine, 2016). Likewise, a cognitive appraisal theory of emotion by Levy's perspective explains that the emotional process occurs in a sequence that starts with an eliciting event and proceeds as follows: (1) awareness of the emotion eliciting event, (2) interpretation of the situation such that emotional arousal or an emotional feeling enters into conscious awareness, and (3) response selection of an action or behavior. According to this model, culture influences the emotional process at two points: an individual's interpretation of an eliciting event and the selection of a response to emotion (e.g., display rules) (Lazarus, 1991). In addition, Saarni (1999) indicated

that cultural beliefs and customs profoundly influence the types of emotional experiences a child is exposed to, and thus socialized. Based on the theoretical frameworks, culture differences in EC need to consider since emotionally intelligent responses to stimuli contribute to the development of a positive emotional cycle.

### **1.2.1 Cross-Cultural Comparisons of Emotional Competence**

The plethora of research on the matter has by and large indicated that there are some intriguing cultural differences in emotional competence (e.g., emotional identification, emotional expression), paying particular attention to comparing Western and Eastern cultures. With respect to emotional identification, some cultures perform a little better than others for identifying facial expressions of the basic emotions. For example, Russell's (1994) study indicated that English speakers performed better in the success rates of American-posed face expressions than other Indo-European language speakers (Swedish, Greek, Spanish), which in turn, were better than non-Indo-European language speakers (Japanese, Turkish, Malaysian). Regarding identification of other's emotions, a meta-analysis study by Elfenbein and Ambady (2002) has depicted that people judged about 9% more accurate for the facial expressions of people from their own culture than those of another culture. Likewise, people can guess better the target's feeling from their own culture than from another culture (Adams et al., 2010). Similarly, Americans can guess better the nationality by looking at the target's face (American/Australian and Japanese/Japanese-American) (Marsh, Elfenbein, & Ambady, 2003, 2007).

Research on emotional expression finds that Japanese are more likely to control their emotions by presenting a more neutral or pleasant face than Americans (Ekman, 1972). Japanese judged by looking at the target's eyes, while Americans did by looking at the mouths (Yuki, Maddux, & Masuda, 2007). Regarding the intensity of emotional experience, American reported emotions longer and more intensely than Japanese did (Matsumoto,

Kudoh, Scherer, & Wallbott, 1988). Similarly, East Asians (Japanese, Chinese, Korean) are less attentive to their visceral states than Westerners (Ma-Kellams, Blascovich, & McCall, 2012; Ryder et al., 2008).

With respect to emotional regulation, Matsumoto (2006) found that Americans had higher tendencies to reappraise emotion-eliciting events, while Japanese had higher to suppress their emotional reactions. These research findings are mainly focused on Western and Eastern cultures, including the major Asian countries. Therefore, it is important to do this research in a context of cultural differences in EC, namely emotional identification, emotional comprehension, emotional expression, emotional regulation, and emotional utilization/management, comparing within Asian cultures. Moreover, these cultural differences in EC should be linked with the popular cultural constructs to depict a clearer relationship between them.

### **1.2.2 Popular Cross-Cultural Constructs and Cultural Differences in Emotional Competence**

Researchers have attempted to weave together these strands of evidence to theory how culture influences EC. The early researchers who studies EC focused their efforts on establishing cultural differences of Easterners and Westerners, and therefore did not pay as much attention to the cultural differences within Asian countries. We turn to this study on whether these cultural differences of EC can be explained with the popular cross-cultural constructs: individualism and collectivism dimension, high and low power distance, independent and interdependent self-concepts, high and low context cultures, and tight and loose cultures.

The most widely used dimension of cross-cultural studies is individualism-collectivism dimension (Hofstede, 1980; Triandis, 1972, 1995), that refers to the priority given to the personal or to the group or collective (others). Individualist cultures are ones in which

important meanings about relationships, identity, power, and ambition converge to promote individual needs, wishes, and desires, whereas collectivist cultures are ones in which these meanings involve the group and the individuality is minimized (Niedenthal et al., 2006). In addition, hierarchical power and status differences are minimized in individualist cultures, whereas hierarchy and status are widely recognized and formalized in collectivist cultures.

Another culture construct, power distance, denotes how much hierarchical inequality the culture encourages individuals to accept and regard as legitimate. Hofstede (2001) described that the Philippines, Guatemala, and Malaysia had the highest power distances, whereas Austria, Israel, and Denmark had the lowest. In Hofstede's (1983) study, relations between employer and employee are strictly ruled and dependent on the employer's decision in societies with high power distance, whereas employer and employees work closely together and try to apply democratic practices in those with low power distance. Additionally, Schwartz's (1994a, 1994b) analysis of cultural values suggested three bipolar dimensions, including conservatism versus autonomy, hierarchy versus egalitarianism, and mastery versus harmony. Societies that value hierarchy and conservatism are likely to be similar to those with high power distance.

The differences between independent and interdependent selves support the evidence to hypothesize about how emotional identification, comprehension, expression, regulation, and utilization vary across cultures. This cultural dimension has been referred to as ego versus sociocentrism. People from societies with independent selves focus more intently on how events and situations affect themselves, or how they might serve to distinguish themselves from others, while those with interdependent selves are more concerned with maintaining interpersonal harmony; hence it should be more aware of how events and situations affect others close to them as well as themselves (Markus & Kitayama, 1991). Individuals interpret situations as ones in which social interdependence is salient, and in which their

interdependent identity may be asserted in collectivist cultures. In contrast, individuals interpret many situations in terms of individual self-expression and achievement, and in which their independent self can be affirmed in individualist cultures. Bagozzi, Gopinath, and Nyer (1999) indicated that societies with interdependence selves may promote greater emotional complexity. This suggests that people with independent selves and interdependent selves will interpret situations differently, which in turn provide opportunities to distinguish themselves from others or to affect their interpersonal relationships with others.

Hall (1976) explored the high and low context theory, cultural differences in the preference of indirect, implicit messages versus direct, explicit messages. Hall (1976, p.79) described: “a high-context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low-context communication is just the opposite; i.e., the mass of the information is vested in the explicit code”.

The culture construct of tightness-looseness by Gelfand et al. (2011) is based on strong/weak social norms and low/high tolerance of deviant behavior of each society. Loose societies are expected to have a much weaker situational structure, affording a much wider range of permissible behavior in daily life situations, whereas tight societies are expected to have a much higher degree of situational structure, restricting the range of behavior deemed appropriate in everyday situations.

In explaining these popular cultural constructs related with cultural differences of emotions, earlier researchers tended to focus on comparing Western and Eastern cultures. Needless to say, to depict a clearer relationship between the popular cultural constructs and EC, it is important to do the study of cultural differences on EC across Asian cultures beyond the scope of East versus West cultural comparison.

### **1.3 Emotional Competence and Relational Quality**

Many human emotions grow out of social interactions (Kemper, 1978). Lopes et al. (2004) suggested that warm, smooth, and spontaneous social relationship enhances positive emotions, preempts conflict and tension, and facilitates executive functions as well as flexible focus of attention. People need to process emotional information and handle emotional dynamics tacitly to navigate the social context. In addition, Argyle and Lu (1990) indicated that positive emotionality is associated with sociability. Therefore, needless to say, positive relational qualities in social interactions develop positive emotions. Emotional competence is thought to be important for social interaction because knowing how emotions affect behavior in groups is useful for understanding and predicting group behavior.

#### **1.3.1 The Association Between Emotional Competence and Relational Quality**

Earlier researchers have attempted to focus on the relationship between each aspect of EC (i.e., emotional expression, emotional management, emotional regulation) and relational quality of social interaction. For example, the importance of social relationships and the social context revealed in the perception of emotional expression (Masuda et al., 2008) and the recognition of facial expression (Cohen & Gunz, 2002). Regarding emotional management, the ability to manage emotions was positively related to the perceived quality of social interactions with opposite-sex individuals (Lopes et al., 2004). Moreover, the control and regulation of emotions must be considered within the social context of the emotional situation (Ekman, 1972). In term of emotional regulation, research studies found that individuals who had high on emotional regulation abilities viewed themselves as more interpersonally sensitive and pro-social than their counterparts, hence they were viewed favorably by their peers, including peer nominations for interpersonal sensitivity and pro-social tendencies, the proportion of positive versus negative peer nominations, and reciprocal

friendship nominations (Lopes et al., 2005). Therefore, it is not a contradiction to say that EC is related with relational quality in social interaction context.

### **1.3.2 Cultural Differences in Emotional Competence and Relational Quality**

Researchers have noticed that culture influences EC, which in turn affects interpersonal relationship. For instance, Scherer, Matsumoto, Wallbott, and Kudoh, (1988) indicated that Japanese were much more often saddened by relationship problems than Americans. They also found that fear arose in the context of social relationships more in Japan than in the United States or Europe. It can be said as a fear of failing to maintain harmonious social relationships (Scherer et al., 1988). Miyamoto and Ma (2011) argued that individuals are actively shaping their own emotional experiences by engaging in divergent emotional regulation strategies according to their cultures. Furthermore, more than 40% of the Japanese described the situation from the perspective of a third person or a generalized other, whereas none of the Americans did so (Mesquita & Haire, 2004; Mesquita & Markus, 2004). A study conducted by Kitayama, Karasawa, and Mesquita (2004) argued that Japanese university student felt more intense socially engaged positive and negative emotions than socially disengagement emotions in both positive and negative situations compared with American in a diary study. Evidence revealed by the earlier research could be contributed to the effect of EC on relational quality of interpersonal relationships but could not fully explain it without considering the important role of cultures.

### **1.3.3 Cross-Cultural Constructs and Cultural Differences in Emotional Competence and Relational Quality**

Understanding the effect of EC on relational quality across cultures requires first understanding some theoretical perspectives on cultures, i.e. popular cultural constructs, such as the individualism and collectivism dimension, power distance, and independent and interdependent self-concepts.



With respect to individualism and collectivism dimension, the earlier findings indicated that collectivists are more concerned about harmony within close relationships and as tolerant of accepted hierarchy and inequalities (Niedenthal et al., 2006). The idiocentrism and allocentrism dimension was included to examine how it is related to EC and relational quality. Research (e.g., Scott, Ciarrochi, & Deane, 2004) revealed that idiocentrism was associated with less satisfying social support networks, less skill in managing both self and others' emotions, lower intentions to seek help from family and friends for personal and suicidal problems, and higher levels of hopelessness and suicide decision. Numerous superficial interactions may give idiocentrics the experience they need to perceive emotions accurately, at least as well as allocentrics.

Regarding power distance, researchers (e.g., Matsumoto, 1989) noticed that high power distance countries have hierarchical and unequal structure, and that the expression of negative emotions is threatening to the existing social order. Expanding on these ideas, the present study needs to focus on the target or relationship categories and relational factors (e.g., status).

In terms of self-construals, Western countries typically embrace independence, dealing with one's private qualities and inner attributes that make one appear unique (Markus & Kitayama, 1991), and seeing one's emotions as reflecting the inner self, originating from within (Uchida, Townsend, Markus, & Bergsieker, 2009). In contrast, East Asian countries embrace interdependence, attending to others' wishes and concerns, focusing on the interpersonal context and others' emotions in their group (Mesquita, 2001), and seeing one's emotions as originating through interactions with others in one's environment (Greenfield, 2013; Kashima, Siegal, Tanaka, & Kashima, 1992; Uchida et al., 2009). In general, emotional experiences of more interdependent individuals are more socially engaged than the emotional experiences among more independent individuals. Research by Savani, Alvarez, Mesquita, and Markus (2013) documented that Mexicans are more likely to experience interpersonally

engaging emotions and less likely to experience interpersonal disengaging emotions compared to Americans.

Perhaps EC is most crucial in turbulent relational events, such as interpersonal conflict. We now turn our attention on cultural differences in interpersonal conflict management, and its relationship to EC.

#### **1.4 Interpersonal Conflict Management Styles**

There is a large number of studies on conflict and interpersonal conflict management. People use the various styles of behavior by which interpersonal conflict may be handled and managed. Rahim (2001) classified organizational conflict as intraorganizational or interorganizational conflict. Intraorganizational conflict was classified on the basis of levels (individual, group, etc.) at which it occurs as four types of conflict, including (1) intrapersonal conflict/ intraindividual or intrapsychic conflict: “conflict that occurs when an organizational member is required to perform certain tasks and roles that do not match his or her expertise, interests, goals, and values”, (2) interpersonal conflict/dyadic conflict: “conflict between two or more organizational members of the same or different hierarchical levels or units”, (3) intragroup conflict/intradepartmental conflict: “conflict among members of a group, or between two or more subgroups within a group in connection with its goals, tasks, procedures”, and (4) intergroup conflict/interdepartmental conflict: “conflict between two or more units or groups within an organization” (Rahim, 2001, p. 23, 24).

As regards interpersonal conflict management styles, Follett (1940) proposed three major ways of handling conflict, comprising domination, compromise, and integration, and expanded other ways of handling conflict, including avoidance and suppression. Deutsch (1949) also proposed the simple cooperative-competitive model in social conflict. Blake and Mouton (1964) suggested five types for dealing with conflicts: forcing, withdrawing,

smoothing, compromising, and problem solving. Extending this work, Thomas (1976) considered cooperativeness and assertiveness in classifying these five conflict handling types. Putnam and Wilson (1982) presented three styles of handling interpersonal conflict based on empirical evidence by analyzing the factor structure of the Organizational Communication Conflict Instrument. These three styles were non-confrontation (obliging), solution-orientation (integrating), and control (dominating). Pruitt (1983) proposed the dual-concern model (concern for self and others), including the four handling styles: yielding, problem solving, inaction, and contending. All types of interpersonal conflict management styles are based on two major dimensions (concern for self and concern for others). Rahim and Bonoma (1979) proposed five interpersonal conflict management styles based on these dimensions.

#### **1.4.1 Rahim's Model of Organizational Conflict Management**

Rahim and Bonoma (1979) suggested the conflict management styles with two basic dimensions (concern for self and concern for others). The first dimension refers to the degree to which a person attempts to satisfy his or her own concerns, whereas the second one explains the degree to which a person attempts to satisfy others' concern. Combination of the two dimensions results in five conflict management styles, namely, integrating style, avoiding style, dominating style, obliging style, and compromising style (see Figure 1.2). Integrating style indicates high concern for self and others, and is also known as problem solving. Since it involves collaboration between the parties, Gray (1989) reported this style as collaborating style. Next, obliging style intended low concern for self and high concern for others, and is also known as accommodating. This style is related with attempting to play down the differences and emphasizing commonalities to satisfy others' concerns (Rahim, 2001). Dominating style identified as high concern for self and low concern for others, and is also referred to competing style. A dominating person goes all out to achieve his or her objective, and ignores others' needs and expectations. Avoiding style indicates low concern

for self and others. Moreover, compromising style indicates intermediate concern for self and others. This study tended to focus on these five conflict management styles.

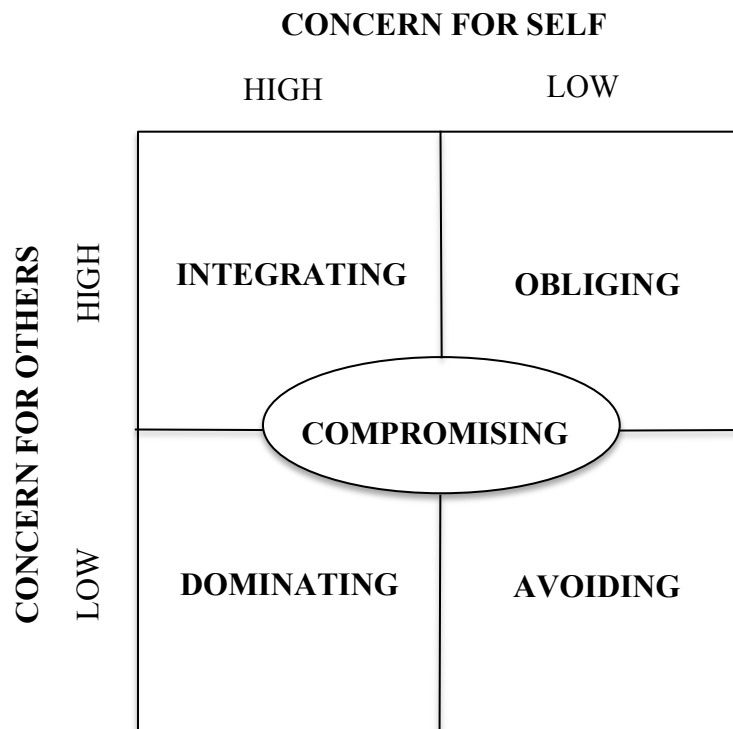


Figure 1.2 Managing organizational conflict: A model diagnosis and intervention (Rahim & Bonoma, 1979, p. 1327)

#### 1.4.2 Cultural Differences in Interpersonal Conflict Management Styles

A growing body of research has been conducted cultural differences in interpersonal conflict management styles. The majority of studies concerning cultural differences in interpersonal conflict management styles depicted with the individualism and collectivism framework. In the four-nation (China, Germany, Japan, the United States) study (Oetzel & Ting-Toomey, 2003), results found that the individualism and collectivism dimension had direct and indirect effect on interpersonal conflict styles. Past studies found that Americans prefer to use the dominating style, whereas Japanese, Korean, Chinese, and Taiwanese prefer to use the obliging and avoiding styles (Ting-Toomey et al., 1991). Moreover, Hong's (2005) study found that Koreans preferred the avoidance and cooperative strategies, whereas

Americans preferred the competition and assertive strategies in handling intracultural and intercultural conflict. Similarly, Chinese managers rely more on the avoiding style, while American managers rely more on the competing style (Morris et al., 1998). Taiwanese used the obliging, avoiding, integrating and compromising styles more than American (Trubisky, Ting-Toomey, & Lin, 1991). Additionally, Gabrielidis, Stephan, Ybarra, Pearson, and Villareal (1997) indicated that students from Mexico (collectivistic culture) preferred the accommodation and collaboration styles than those from the United States (individualistic culture). Moreover, Elsayed-Ekhouly and Buda's (1996) study indicated that Americans used more the obliging, dominating, and compromising styles, while Arab Middle Eastern executives preferred the integrating and avoiding styles. However, in the sample of the Netherlands and China, Boros, Meslec, Curseu, and Emons (2010) found that cooperation is better, and contending and avoiding conflict resolution styles are used less in horizontal collectivist cultures, whereas the avoiding style is more frequently used in vertical individualist cultures. Turkish people were more likely to use the collaborating style (Ma, Erkus, & Tabak, 2010). Therefore, Komarraju, Dollinger, and Lovell's (2008) study indicated that individualists preferred the integrating style, whereas collectivists were more likely to prefer the obliging and avoiding styles. Brew and Cairns (2004) found that Anglo (individualist) rated higher the assertive conflict style and lower the non-confrontational style than Chinese (collectivist).

Draw from these existing studies, it can be said that American preferred the dominating style, whereas Asians (Japanese, Korean, Chinese, Taiwanese) preferred the avoiding style. In support of this idea, a meta-analysis study of 36 empirical studies conducted by Holt and DeVore (2005) found that individualistic cultures use the dominating style, whereas collectivist cultures prefer avoiding and compromising styles. Likewise, in the study of 37 different countries (Cai & Fink, 2002), collectivists prefer compromising and integrating

styles more than individualists do. In East Asian cultures, avoidance may be seen as a desirable negotiation strategy (Tjosvold & Sun, 2002). In contrast, past research (e.g., Lagao, 1996) found that no significant differences in the preference of conflict management styles between Americans and Filipinos.

Past studies showed cultural differences in interpersonal conflict management styles in Western and Eastern cultures. Very few studies to date have addressed interpersonal conflict management styles across Asian cultures. However, one study found that Japanese were less likely to use the dominating style than Chinese and Korean (e.g., Kim, Wang, Kondo, & Kim, 2007). Moreover, Posthuma, White III, Dworkin, Yáñez, and Swift (2006) indicated that national origin influenced the choice of conflict resolution styles in both American and Mexican workers. We need to explore cultural differences in interpersonal conflict management styles within Asian cultures.

Another cultural construct, power distance, is also related with interpersonal conflict management styles. Power distance had small, positive effect on avoiding and dominating facework, and small power distance cultures had more dominating facework than large power distance cultures (Oetzel et al., 2001). The three-country (the U.S., Nigeria, and India) study indicated that these three cultures differed significantly the cultural value dimensions of power distance and uncertainty avoidance and on their preference of the compromising and avoiding styles (Purohit & Simmers, 2006).

The influences of high/low-context communication and the importance of face in social interactions are also salient in interpersonal conflict management (Adair & Brett, 2005; Doucet, Jehn, Weldon, Chen, & Wang, 2009). Information is transferred verbally by delivering a direct and explicit manner in low-context communication cultures, whereas a substantial amount of information expected to be implicitly understood by the other party through contextual cues and nonverbal communication in high-context communication

cultures. For example, Adair and Brett (2005) compared negotiation strategies amongst high-context, low-context, and mixed-context cultures, and found that people from high-context cultures use a much wider range of negotiation strategies and those from low-context cultures are more likely to reciprocate direct offers by the other party. Another construct, saving face, focuses on avoidance embarrassment in social interactions, and can apply to both one's own face and that of the other (Ting-Toomey et al., 1991). For instance, Ting-Toomey's (1988) study suggested that withdrawing style may be used in an effort to save face rather than embarrass others.

## **1.5 Emotional Competence, Interpersonal Conflict Management Styles, and Relational Factors**

Accurately perceiving and managing our own emotions, and being capable of understanding others' perspectives, will have a positive impact on handling interpersonal conflicts constructively (Schlaerth, Ensari, & Christian, 2013). Emotionally intelligent people have the ability to better manage and regulate their own emotions and others' emotions (Davies, Stankov, & Roberts, 1998; Mayer & Salovey, 1997; Mayer et al., 2008; Ng, Pomerantz, & Lam, 2007). In order to effectively manage and deal with interpersonal conflicts, people need to know and understand their emotions and others' emotions, are able to use appropriate strategies to regulate and management efficiently, and can apply in real-world situations. Therefore, it is important to consider the effect of EC on interpersonal conflict management styles.

### **1.5.1 Relationship between Emotional Competence and Interpersonal Conflict Management Styles**

Rahim et al. (2002) explored the relationship between EC and conflict management strategies in seven countries (U.S., Greece, China, Bangladesh, Hong Kong and Macau,

South Africa, and Portugal) and found that one of the competencies (self-awareness) is positively related with self-regulation, empathy, and social skills, which in turn is positively associated with problem solving strategy, and negatively related with bargaining strategy. Additionally, Basogul and Özgür (2016) found that emotional intelligence affects conflict management strategies. A recent meta-analysis study by Schlaerth, Ensari and Christian, (2013) has depicted that high emotional intelligence leaders are able to manage conflict more constructively. Yu, Sardesai, Lu, and Zhao's (2005) study also depicted the influence of emotional intelligence on integrating and compromising conflict management styles, and emotional intelligence can predict the integrating style. Similarly, Srinivasan and George (2005) found that people who were emotionally competence are likely to influence all types of conflict management styles except avoiding style. To some extent, existing studies provide evidence of the relationship between EC and interpersonal conflict management styles.

### **1.5.2 Role of Relational Factors in Asia**

The early researchers of emotional competence and interpersonal conflict management styles did not pay as much attention to the role of relational factors. Asian cultures are highly contextualized depending on social relation and situations (Markus & Kitayama, 1991). Other researchers have noticed that Americans and Europeans experienced more anger within close relationships, while Japanese experienced more anger in in the context of strangers (Scherer et al., 1988). In other words, these findings may shed light on the importance of the probing into relationship categories (e.g., best friend, stranger) and other relational factors (e.g., intimacy, status) in Asian cultures.

Relational factors such as intimacy/relational closeness and status influence on interpersonal conflict management styles (Drory & Ritov, 1997; Moriizumi & Takai, 2006, 2007; Ohbuchi, Fukushima, & Tedeschi, 1999). For instance, Japanese handled interpersonal



conflict based on relational factors, including intimacy and social status (Moriizumi & Takai, 2006, 2007). The role of relational factors needs to consider, especially in Asian cultures.

## **1.6 Motivation and Purposes of the Study**

### **1.6.1 Asian Cultures: Whether they are Similar or not**

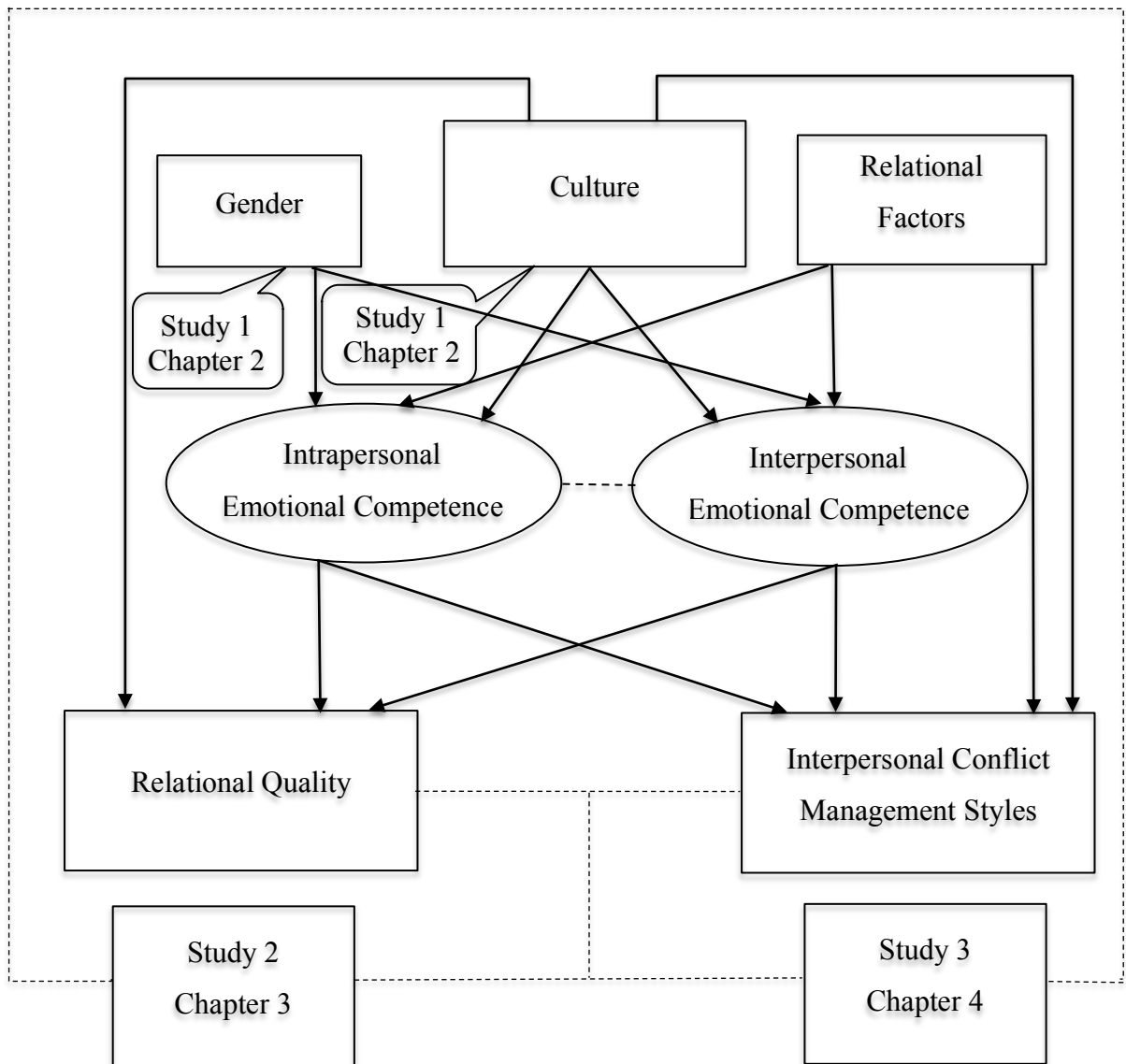
The early cross-cultural studies of emotions have focused their efforts on comparing Western and Eastern cultures, and therefore did not pay as much attention to the cultural differences within Easterners. In addition, the majority of cross-cultural studies has involved only major Eastern countries (Japan, South Korea, China, and Hong Kong) (Oyserman et al., 2002), and few studies have sought to compare other Asian countries. These countries are situated in East region of Asia. These four cultures are affluent, developed, and open to Western cultural influences, hence it cannot be denied that their cultural features are not necessarily unlike those of Western cultures. Traditionally, most cross-cultural researchers have grouped these diverse Asian cultures into one category of *Eastern culture*, characterized as being collectivists. Asian countries have different relational values in their social interaction context even though they exist in the same geographical area. Moreover, their political and economic systems are widely variant. According to the Inglehart-Welzel cultural map of the 6<sup>th</sup> wave of the World Values Survey, Southeast Asian countries have higher traditional and survival values. In East Asian countries, Japan and Hong Kong had higher secular-rational and self-expression values, whereas China, South Korea, and Taiwan had high secular-rational and survival values. Recent studies showed that traditional values have declined in China, while Japan co-exists with Western values, and South Korea emphasizes superiority role of males, typical of traditional values (Zheng, 2005). In Hofstede's value dimension of individualism, Japan scored relatively high on individualism compared to other Asian countries (Hofstede, 1980). Recent research dealing with the theoretical

framework of tight versus loose cultures indicates that tightness scores of all Asian countries (except for Hong Kong) are higher than the overall mean scores, especially Bangladesh includes the top five countries of tightness scores (Gelfand et al., 2011). In addition, Markus and Kitayama (1991) indicated that many Asian cultures have distinct conceptions of individuality that insist on the fundamental relatedness of individual to each other. This dissertation viewed them as having distinct issues regarding emotional competence of their youth and was geared to compare such East Asian cultures toward another less studied Southeast and South Asian cultures, as an effort to probe into differences within the Asian cultures.

### **1.6.2 Purposes of the Study**

This dissertation investigated how emotional competence differs across Asian cultures, and the role of emotional competence on relational quality and interpersonal conflict management. The first study aimed at investigating university students' emotional competence through a cross-cultural comparison amongst four Asian cultures (Myanmar, Japan, China, and Bangladesh) (Chapter 2). The second study examined the effect of emotional competence on relational qualities of best friend, romantic partner, parents, and sibling in their daily life comparing the two contrasting Asian countries (Japan and Myanmar) (Chapter 3). The third study explored the impact of emotional competence on interpersonal conflict management styles with different relationship categories based on relational factors, including relational closeness/intimacy and status as a cross-cultural comparison between these two Asian countries (Japan and Myanmar) (Chapter 4).

The following figure briefly presents how the series of three studies were integrated in this dissertation (see Figure 1.3).



*Figure 1.3* A conceptual model of university students' emotional competence, relational quality, and interpersonal conflict management styles in Asian cultures

**CHAPTER 2**

**CROSS-CULTURAL COMPARISON OF UNIVERSITY STUDENTS' EMOTIONAL  
COMPETENCE IN ASIA**

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## CHAPTER 2

### CROSS-CULTURAL COMPARISON OF UNIVERSITY STUDENTS' EMOTIONAL COMPETENCE IN ASIA

While all humans experience emotions, individuals markedly differ in the extent to which they experience, identify, understand, express, regulate, and use their own emotions and others' emotions (Mikolajczak, 2009). This has been defined as *Emotional Competence* (EC) by Brasseur et al. (2013). Earlier, this concept had been considered as intrapersonal and interpersonal social emotional information (Bar-On, 2006; Gardner, 1983; Saarni, 1990), which encompasses emotional-related individual differences. EC is also distinct from Emotional Intelligence (EI), which is restricted to the cognitive and affective levels, but not actual behavior. Recent studies have indicated that EC can be taught and learned, hence the term EC is preferred over EI (Kotsou et al., 2011; Nelis et al., 2011).

Early studies of emotions were conducted under the assumption that emotional experience was common to all human kinds. Cross-cultural researchers have challenged this premise, and have shown that emotions incorporate both universals and cultural differences. For example, Ekman (1972) conducted a classical study on accuracy of detecting American facial expressions, and discovered that Americans fared better than non-Americans (three South American groups and Japan) in interpreting facial expressions made by American people. Recent research has documented evidence for cultural variability, and abilities linked with EC through a social constructivist approach to emotional experience (Heine, 2016). Emotion understanding and emotion regulation are more culture-specific (e.g., Matsumoto & Hwang, 2012; Shao, Doucet, & Caruso, 2015). In cross-cultural comparison on emotional expression, Japanese learn not to express negative feelings in the presence of others, whereas there is less of such a tendency in Americans (Ekman & Friesen, 1969). Similarly, in

comparing the conditions for particular emotions between Japanese and Americans, the former were seen to suppress anger in close relations, but freely express anger toward strangers, whereas the latter reported feeling disgust and sadness toward in-group members, and happiness to out-groups more so than Japanese (e.g., Matsumoto, 1990; Matsumoto et al., 1988). In previous studies on emotion suppression and emotion reappraisal, cultures that emphasized social order and hierarchy tended to be higher on suppression, and these variables were positively correlated for these cultures, whereas those which emphasized affective autonomy and egalitarianism were lower on suppression, and suppression and reappraisal tended to be negatively correlated (Matsumoto, Yoo, Nakagawa, & 37 members of the Multinational Study of Cultural Display Rules, 2008).

Culture plays a central role in shaping emotional experience, hence much more cross-cultural research on EC (e.g., emotional understanding and regulation) is warranted (e.g., Shao et al., 2015) to delineate cultural differences. Modern work on cross-cultural research of this subjectively experienced aspect of emotions have questioned whether identification, comprehension, expression, regulation, and utilization of their own emotions and others' vary across cultures.

Gender differences also seem to be prevalent in the literature. Fujita, Diener, and Sandvik (1991) suggested that women report greater overall intensity of positive and negative affect than men as measured with an affect intensity measure. Women have also been noted to express their emotions more than men (Fabes & Martin, 1991; Grossman & Wood, 1993; Johnson & Shulman, 1988). In conjunction with culture, several studies attest that gender differences are more acute in Western cultures, than in Eastern (Brody, 1997; Fischer & Manstead, 2000).

Cross-cultural researchers have a propensity to account for cultural differences with the theoretical framework of collectivism versus individualism. For individualistic cultures,

important meanings concerning relationships, identity, power, and ambition converge to promote individual needs, wishes, and desires over those of the group and collective needs, wishes, and desires, and are encouraged to express themselves and develop their individuality (Markus & Kitayama, 1991). In contrast, for collectivist cultures, these meanings involve the group, not the individual, and individuality is minimized. In collectivist cultures, hierarchy and status are widely recognized and formalized, and the roles and normative behaviors are clearly defined by social position (Niedenthal et al., 2006).

The majority of previous cross-cultural comparisons of Easterners and Westerners on emotions have involved major East Asian countries, including Japan, China, and South Korea as the former group, and little research has sought to compare other Asian countries. Cross-cultural researchers often group these diverse Asian cultures into one category of collectivists, but this study seeks to compare the different regions of Asia to see if there are any differences in the emotional competence of youth amongst them. To this effect, Nozaki and Koyasu (2016) highlighted the need to study psychometric properties of the EC measure in other Eastern countries, aside from the Japanese, whom researchers conveniently designate as the representative of Easterners or collectivists. Intra-regions of Asia deserve to be investigated for their distinctness, as Markus and Kitayama (1991) point out, that Asian cultures tend to nurture distinct conceptions of individuality that incur from their fundamental relatedness between people. Therefore, this study aims to bridge the void in cross-Asian comparisons, particularly in the issue of emotional competence. While Asian cultures are situated in the same geographical area, they have different political, economic and social systems, and are worthy of scrutiny in order to delineate their distinctness.

This study features the emotional competence of university students, whom we consider are at a developmental stage in which they have temperamentally matured as full-fledged adult members of society, yet they are free of the daily stresses of a working person

(Santrock, 2016). By placing the focus on university students, we opine that a valid cross-cultural comparison can be made, arguing that occupation, life experience, and age range can be kept constant.

## **2.1 Theoretical Backgrounds of the Study**

### **2.1.1 Conceptions of Emotional Competence**

The concept of emotional competence is rooted in the understanding of emotions as being normal, useful aspects of being human. It has been conceptualized as abilities (Mayer, Caruso, et al., 2000; Mayer & Salovey, 1993), traits (Petrides & Furnham, 2003), and a mix of both (Bar-On, 2006; Mayer, Salovey, et al., 2000). Saarni (1999) proposed eight skills as the components of emotional competence to handle emotion-eliciting social transactions. In brief, these eight skills include: (1) being aware of one's own emotions; (2) discerning and understanding others' emotions; (3) using the vocabulary of emotion and expressions; (4) having the capacity for empathic involvement; (5) differentiating internal, subjective emotional experience from external, emotional expression; (6) coping adaptively with aversive emotions and distressing circumstances; (7) being aware of emotional communication within relationships; and (8) possessing the capacity for emotional self-efficacy. Integrating the key concepts of emotional competence in the literature, Lau (2006) summarized three major components of emotional competence as the skills for identifying personal feelings and those of others, the skills for communicating emotions with others, and the skills for coping with negative emotions and set-backs. Goleman (2001) also suggested a framework of emotional competencies such as self-awareness, self-management, social awareness, and social skills.

Mikolajczak (2009) suggested a three-level model of EC (knowledge-abilities-dispositions) by integrating the prior contributions of Barrett and Salovey (2002); Lane and



Schwartz (1987); Matthews et al. (2002); and Palmer et al. (2008). This tripartite model encompasses emotion-related knowledge, abilities and dispositions. Emotion-related knowledge is the level which focuses on a person's knowledge about his/her and others' emotions, and how to deal with emotion-laden situations in an emotionally intelligent manner. An emotionally competent individual, then, monitors his/her emotional surroundings, and knows how to efficiently deal with them. The second level, the emotion-related ability level, construes the ability to apply knowledge in a real-world situation. This focus is not on what people know, but on what they are capable of doing. For example, even though one may know how to appropriately react to a stressful situation, s/he may not be able to actually execute the warranted behavior. Finally, the trait level refers to emotion-related dispositions, namely, the propensity to behave in a certain way in emotional situations. The focus of this level is not on what people know or can do, but on what they are able to do or consistently do: their dispositions (i.e., the typical performance). For example, some individuals may be able to practice the strategies how to reduce stress if explicitly asked to do so, while not actually applying these strategies on their own initiative in their daily life. The hierarchical structure of this model implies that knowledge underlies skill, which in turn underlies dispositions. While lower levels do not necessarily entail higher levels, higher levels supposedly entail lower levels. These three levels are loosely connected as evidenced by empirical research by Lumley et al. (2005). This study tended to focus on the level of EC, i.e., they consistently behave in their real-world situations.

In general, emotionally competence people know, comprehend and apply efficiently their emotions and others' emotions in their daily life. Thus, this study tended to focus on the EC model by Mikolajczak (2009), paying attention on emotional knowledge (identification and comprehension of emotions), abilities (expression and regulation of emotions), and dispositions (utilization of emotions) in real-world situations. At each level, there are two

main domains of EC, i.e., intrapersonal EC and interpersonal EC. Intrapersonal EC predicts more in some context, whereas interpersonal does in others. For example, regarding predicting health, intrapersonal EC is more important than interpersonal EC. In contrast, with respect to the quality of social relationships interpersonal EC carries more weight than intrapersonal EC (Brasseur et al., 2013).

### **2.1.2 Profile of Emotional Competence**

In this study, the Profile of Emotional Competence (PEC: Brasseur et al., 2013) was implemented to measure EC. The PEC was developed to assess the two facets of intrapersonal EC (competence of own emotions) and interpersonal EC (competence of others' emotions). Each facet includes five core competencies: identification, comprehension, expression, regulation, and utilization of emotions. Brasseur et al. (2013) conducted an exploratory factor analysis, deriving two second-order factors. The PEC has been validated in Belgium, French, Dutch, and Japanese languages. A subsequent study by Nozaki and Koyasu (2016) confirmed the second-order factor structure through confirmatory factor analysis (CFA) validating the structure across Belgium and Japanese samples, hence affirming some degree of cross-cultural equivalence. They also found evidence which indicated adequate levels of internal consistency for both intrapersonal and interpersonal EC (Cronbach's  $\alpha \geq .80$ ). PEC has also been significantly related to Big Five Personality Traits (Nozaki & Koyasu, 2016), Subjective Happiness Scale (Brasseur et al., 2013; Nozaki & Koyasu, 2016), Rosenberg Self-Esteem Scale (Nozaki & Koyasu, 2016), Satisfaction With Life Scale (Nozaki & Koyasu, 2016), Loneliness Scale (Nozaki & Koyasu, 2016), and TEIQue-SF (Brasseur et al., 2013; Nozaki & Koyasu, 2016). Therefore, higher EC is related with greater happiness, better mental health, more satisfaction with life, and greater occupational success. Moreover, EC has also been found to significantly predict health outcomes, and to attenuate the impact of other risk factors (Mikolajczak et al., 2015). Specifically, high intrapersonal EC

corresponds to less healthcare expenditures (Mikolajczak & Van Belleghem, 2017). People with high interpersonal EC were more likely to attempt to regulate the ostracized individuals' sadness (Nozaki, 2015). From this, it is apparent that PEC has sufficient internal consistency, convergent validity, criterion validity, and incremental validity. Furthermore, since the current study mainly focuses on Asian countries, we believe the PEC is the most appropriate measure for assessing competence of both one's own emotions (intrapersonal EC), and others' emotions (interpersonal EC).

### **2.1.3 Aims of the Study**

This study is organized in three parts: confirming the factorial structure of EC amongst select Asian countries, investigating if any aspect of EC may differ across these countries, and testing the validity of the PEC for each country. We chose countries to represent three regions of Asia: Southeast Asia (Myanmar), East Asia (Japan and China), and South Asia (Bangladesh).

With respect to the first part, we conducted confirmatory factor analysis (CFA) to verify that the factor structure of the theoretical PEC will be robust across cultures, and are, hence, comparable. We also carried out several tests of invariance of the PEC to assess equivalence as the multiple group (etic and emic analyses) approach across the four countries.

We examined the criterion validity of the PEC in terms of life satisfaction, subjective happiness, depression, anxiety, and stress in each country, and checked the convergent validity of the PEC with a measure of emotional intelligence.

Once the scale had been validated, we went on to the second part of our study, in which we sought answers to the following research questions, particularly in the context of regional comparisons of Asia:

*Research Question 1:* Are there any culture and gender interaction effects of intrapersonal EC and interpersonal EC?

*Research Question 2:* Are there any effects of culture on intrapersonal EC and interpersonal EC?

*Research Question 3:* Are there any effects of gender on intrapersonal EC and interpersonal EC?

## **2.2 Method**

### **2.2.1 Participants and Procedure**

Participants in this study were recruited through the equal stratified sampling procedure to represent the countries from the selected intra-regions of Asia. First, 50% of all regions in Asia (3 regions: East, Southeast and South Asia) was selected. Secondly, 15% of countries included in each region was chosen. Thus, one country from Southeast Asia (Myanmar), two countries from East Asia (Japan and China), and one country from South Asia (Bangladesh) were selected. A total of 1,636 university students aged from 18 to 26 years ( $M_{\text{age}}=20.19$ ,  $SD_{\text{age}}=2.10$ ) was included in this study. All participants identified their nationality with each respective country. Gender composition consisted of 50.24% female students. Participants were from two universities in Lower and Upper Myanmar, three universities in Central Japan, one university in China, and three universities in Bangladesh. With respect to religious affiliation, Myanmar participants consisted of Buddhist 90.75%, Christian 4.75%, Muslim 0.25%, and atheist 0.25%; Japanese were atheist 31.5%, Buddhist 26.75%, others (e.g., Kami) 2%, and Christian 1.25%; Chinese were atheist 78.44%, and Buddhist 0.46%; and Bangladesh were Muslim 75.75%, Christian 4.5%, Hindu 0.75%, and Buddhist 0.5%. Demographics characteristics of participants are reported in Table 2.1. Questionnaire was

administered in the respective official language of each country (i.e., Myanmar, Japanese, Chinese, and Bengali).

All participants were recruited from universities by the researcher, given a thorough explanation about the study, and asked if they wished to participate in the questionnaire response voluntarily with informed consent. In Myanmar, China, and Bangladesh, data were gathered via paper-and-pencil questionnaire. In Japan, 65% respondents participated in paper-and-pencil testing and 35% answered online. All participants received course credit for their participation.

Although these countries exist in the same geographical area, they have different cultural background factors. Regarding religious affiliation, most Japanese and Chinese are atheists, but very few Myanmar and Bangladesh are atheists. Religion impacts the relational values of each society. For example, in Bangladesh, religious education is one of the subjects in primary and secondary schools (UNESCO, 2018), and according to the National Education Policy (2010), moral education along with religion is added as a separate subject. With respect to basic education, primary and secondary schools in Japan provide enhancement of activities that emphasize teamwork and cooperation, and cultivate self-discipline in balance with consideration for others and a sense for inspiration, in harmony with the spirit of cooperation (Elementary and Secondary Education Bureau: Ministry of Education, Culture, Sports, Science and Technology, 2011). In Myanmar, in the new primary education curriculum, started to implement in 2017, improving social skills is one of the major objectives of primary education, and morality and civics is comprised of one of the major subjects (Ministry of Education, 2017). The Chinese primary and secondary school curriculum also consists of morality as a subject (Ministry of Education, 2001). Regarding family structure, most Bangladesh and Myanmar participants have large family, whereas Japan and China have small family. For example, the number of siblings is large in

Bangladesh (40% of participants have more than three siblings), followed by Myanmar (23%), Japan (2%), and China (1%).

Table 2.1 *Participants' Characteristics, Cronbach's Alphas, and Descriptive Statistics of Global EC, Intrapersonal EC, and Interpersonal EC for the Total Sample and Each Country*

	Total Sample	Southeast Asia	East Asia		South Asia
		Myanmar	Japan	China	Bangladesh
<b>Sample Characteristics</b>					
Sample size	1636	400	400	436	400
Mean Age (Standard Deviation)	20.19 (2.103)	19.54 (1.598)	19.72 (2.182)	19.84 (1.627)	21.70 (2.211)
Gender (% of females)	50.24%	50%	51.50%	54%	50%
<b>Internal Consistency Indices (<math>\alpha</math>)</b>					
PEC	.86	.85	.89	.84	.84
Intrapersonal EC	.76	.73	.79	.75	.70
Interpersonal EC	.79	.80	.85	.72	.77
<b>Mean (Standard Deviation)</b>					
Global EC	3.20 (.43)	3.33 (.43)	3.00(.39)	3.24(.31)	3.24 (.50)
Intrapersonal EC	3.27 (.47)	3.46 (.46)	3.03(.42)	3.34(.37)	3.23 (.52)
Interpersonal EC	3.13 (.48)	3.20 (.50)	2.98(.47)	3.14(.32)	3.22 (.56)

## 2.2.2 Measures

### Profile of Emotional Competence

The Profile of Emotional Competence (PEC) had been originally developed in Belgium by Brasseur et al. (2013), and also validated in French, Dutch, and Japanese languages (Nozaki & Koyasu, 2016). PEC comprises a total of 50 items on a five-point scale from 1 (*totally disagree*) to 5 (*totally agree*), consisting of two second-order subscales: intrapersonal EC and interpersonal EC (see Table 2.2). Intrapersonal EC contains five first-order subscales: identification, comprehension, expression, regulation, and utilization of own emotions, while interpersonal EC includes identification of, comprehension of, listening to, regulation of, and utilization of others' emotions. In this study, the PEC was translated into Myanmar, Chinese

and Bengali languages by at least two independent psychologists following the recommended back-translation guidelines and procedures for obtaining linguistic equivalence (Van de Vijver & Leung, 1997). To develop each language's version of the PEC, native speaker translators first translated the PEC from English into his/her language, and then, it was back-translated to English by another translator. The original scale and the back-translated version were then compared for any discrepancies and disagreement, with which the conference approach was used to reach agreement on the most satisfactory translation. Cronbach's alphas of EC variables in this study are reported in Table 2.1, indicating that global EC, intrapersonal EC, and interpersonal EC for the total sample and for each country were  $\geq .70$ , hence having satisfactory reliability.

Table 2.2 *Profile of Emotional Competence*

<b>Emotional Competence Variables</b>	<b>Item</b>
<b>Intrapersonal Emotional Competence</b>	
Identification of own emotions	Item 6, 16, 20, 48, 49
Comprehension of own emotions	Item 1, 2, 10, 26, 43
Expression of own emotions	Item 8, 17, 25, 38, 42
Regulation of own emotions	Item 12, 15, 37, 39, 50
Utilization of own emotions	Item 9, 21, 22, 24, 41
<b>Interpersonal Emotional Competence</b>	
Identification of others' emotions	Item 7, 29, 30, 40, 44
Comprehension of others' emotions	Item 5, 13, 14, 18, 34
Listening to others' emotions	Item 23, 28, 31, 45, 46
Regulation of others' emotions	Item 19, 27, 33, 35, 47
Utilization of others' emotions	Item 3, 4, 11, 32, 36

*Note.* All items of the Profile of Emotional Competence are described in Appendix A.

### **Satisfaction with Life Scale**

Life satisfaction was measured using the Satisfaction with Life Scale (SWLS: Diener, Emmons, Larsen, & Griffin, 1985; Japanese translation: Uchida, Kitayama, Mesquita, Reyes, & Morling, 2008; Chinese translation: Mantak, 2002; Bengali translation: Karim & Sagar,

2014). The SWLS comprises 5 items scored on a 7-point Likert scale. Cronbach's alphas in this study were .73 for Myanmar, .86 for Japan, .85 for China, and .72 for Bangladesh that indicated good internal consistency reliability.

### **Subjective Happiness Scale**

Happiness was administered by Subjective Happiness Scale (SHS; Lyubomirsky & Lepper, 1999; Japanese translation: Shimai, Otake, Utsuki, Ikemi, & Lyubomirsky, 2004; Chinese translation: Nan et al., 2014). The SHS consists of 4 items answered on a 7-point Likert scale. Cronbach's alphas in this study were .74 for Myanmar, .81 for Japan, .70 for China, and .70 for Bangladesh that had adequate internal consistency.

### **Depression Anxiety Stress Scale**

Depression, anxiety and stress were assessed by the Depression Anxiety Stress Scale (DASS; Lovibond & Lovibond, 1995; Japanese translation: Naaykens, 2016; Chinese translation: Zuo & Chang, 2016; Bengali translation: Alim et al., 2014). The short version of the DASS includes 21 items rated on a 4-point scale. Cronbach's alphas in this study were .84 for Myanmar, .91 for Japan, .94 for China, and .89 for Bangladesh that showed very high internal consistency.

### **Trait Emotional Intelligence Questionnaire**

Trait emotional intelligence was evaluated by Trait Emotional Intelligence Questionnaire (TEIQue-SF: Petrides, 2009; Japanese translation: Abe et al., 2012; Chinese translation: Lee, Yim, & Wong, 2016). This scale consists of 30 items rated on a 7-point scale. The values of Cronbach's alpha were .88 for Japan and .85 for China that had good internal consistency.

### **Emotional Intelligence Scale**

For Bangladesh, emotional intelligence was assessed by Emotional Intelligence Scale (EIS: Hyde, Pethe, & Dhar, 2002; Bengali translation: Uzzaman & Karim, 2017). This scale



consists of 34 items rated on a 5-point Likert scale ranging from “strongly agree” to strongly disagree”. Cronbach’s alpha in this study was .84 that had good internal consistency.

The questionnaires of this study for English, Myanmar, Japanese, Chinese, and Bengali versions are described in Appendix - A, B, C, D, and E.

## **2.3 Results**

### **2.3.1 Confirmatory Factor Analyses in the Total Sample and in Each Country**

We conducted CFAs using Mplus 8 (Muthén & Muthén, 2017) with the robust maximum likelihood estimator to assess whether the hypothesized one second-order factor model and two second-order factors model of the PEC fit the data adequately for the total sample, as well as for each country.

Before conducting CFA, the five items of each PEC subscales were converted into two item parcels, since item parceling has some advantages, such as exploring more stable indicators of a latent construct, reducing the risk of spurious correlations, and deriving more efficient estimates of latent parameters (Little, Cunningham, Shahar, & Widaman, 2002). Thus, each subscale had two parcels of three items and two items as follows: identification of own emotions 1 (item 16, 48, and 49), identification of own emotions 2 (item 6 and 20), comprehension of own emotions 1 (item 2, 10, and 43), comprehension of own emotions 2 (item 1 and 26), expression of own emotions 1 (item 17, 25, and 42), expression of own emotions 2 (item 8 and 38), regulation of own emotions 1 (item 12, 37, and 50), regulation of own emotions 2 (item 15 and 39), utilization of own emotions 1 (item 9, 21, and 24), utilization of own emotions 2 (item 22 and 41), identification of others’ emotions 1 (item 7, 29, and 40), identification of others’ emotions 2 (item 30 and 44), comprehension of others’ emotions 1 (13, 18, and 34), comprehension of others’ emotions 2 (item 5 and 14), listening to others’ emotions 1 (item 23, 28, and 46), listening to others’ emotions 2 (item 31 and 45),

regulation of others' emotions 1 (item 27, 35, and 47), regulation of others' emotions 2 (item 19 and 33), utilization of others' emotions 1 (item 4, 11, and 36), and utilization of others' emotions 2 (item 3 and 32).

First, we conducted a CFA in the total sample. We measured one second-order factor and two second-order factors with 10 first-order latent variables and a total of 20 parcels (two parcels for each subscale of intrapersonal EC such as identification, comprehension, expression, regulation, and utilization of own emotions and for each subscale of interpersonal EC such as identification of, comprehension of, listening to, regulation of, and utilization of others' emotions) with 50 observed indicators. We assessed overall model fit based on Hu and Bentler (1999) recommendation through a joint evaluation of several fit indices, such as the standardized root mean square residual (SRMR;  $<.05$  indicates good fit,  $\leq .08$  acceptable fit), the root mean square error of approximation (RMSEA;  $<.05$  indicates good fit,  $\leq .08$  acceptable error of approximation), and the comparative fit index (CFI;  $\geq .95$  indicates excellent fit,  $\geq .90$  acceptable fit) (Brown, 2006; Browne & Cudeck, 1993; Byrne, 2012). Moreover, regarding the 90% confidence interval of the RMSEA, the model fit can be considered acceptable when the upper bound of this confidence interval is  $\leq .10$  (Chen et al. 2008; Rossi et al. 2010). Although the chi-square statistic was reported, we did not use it to test the model fit since it is well-known that this statistic is overly sensitive to sample size (Chen, 2007; Cheung & Rensvold, 2002), and yields an artificial tendency to reject the model fit with large samples (Dimitrov, 2010).

Furthermore, to examine which was the best fitting solution, the models were judged according to the values of Akaike information criterion (AIC) and Bayes information criterion (BIC) indices. The model with the smallest AIC and BIC values is the best fitting model.

Table 2.3 *Fit Indices for the Two Second-Order Factors Model and the One Second-Order Factor Model for the Total Sample and for Each Country*

Model	$X^2$	<i>df</i>	RMSEA (90%CI)	SRMR	CFI	AIC	BIC
<b>Total sample</b>							
Two second-order factors	646.118	141	.047 (.043-.050)	.040	.934	73517.228	73997.829
One second-order factor	770.695	142	.052 (.048-.056)	.047	.918	73639.805	74115.006
<b>Myanmar</b>							
Two second-order factors	244.459	141	.043 (.034-.052)	.040	.942	18979.556	19334.796
One second-order factor	276.798	142	.049 (.040-.057)	.047	.925	19009.895	19361.144
<b>Japan</b>							
Two second-order factors	244.167	141	.043 (.034-.052)	.042	.959	15437.277	15792.517
One second-order factor	245.537	142	.043 (.034-.052)	.043	.959	15436.647	15787.896
<b>China</b>							
Two second-order factors	537.137	141	.077 (.070-.084)	.077	.817	14906.011	15232.223
One second-order factor	552.988	142	.078 (.071-.085)	.078	.810	14919.862	15241.996
<b>Bangladesh</b>							
Two second-order factors	276.177	141	.049 (.040-.057)	.049	.910	20903.504	21258.745
One second-order factor	288.229	142	.051 (.042-.059)	.050	.903	20913.557	21264.806

*Note.*  $X^2$ =chi-square; *df*=degrees of freedom; RMSEA=root mean square error of approximation; CI=confidence interval; SRMR=standardized root mean square residual; CFI=comparative fit index; AIC=Akaike information criteria; BIC=Bayes information criterion

Fit indices for the CFA solutions of the PEC for the total sample and for each country are reported in Table 2.3. Results of the CFA in the total sample indicated that the fit of one second-order factor model and two second-order factors model were overall adequate. Findings of the total sample provided support to the superiority of the two second-order factors model. Figure 2.1 describes the standardized solution of the two second-order factors model of the PEC for the total sample.

In order to determine cross-cultural comparability, we conducted the set of CFAs separately for each country. In Myanmar, Japan, and Bangladesh, results clearly suggested that the fit of both the one second-order factor model and the two second-order factors model provided adequate to good fit within each country. In China, the fit of both the one second-order factor model and the two second-order factors model had overall good fit, although the CFI was slightly below .90. Results of AIC and BIC also indicated that the two second-order factors model was clearly shown to be the best fitting model for Myanmar, China, and Bangladesh, whereas the one second-order factor model was the best fitting model for Japan.

### **2.3.2 Factorial Invariance**

In order to test for factorial invariance of second-order CFA models, a procedure suggested by Chen, Sousa, and West (2005) and Widaman and Reise (1997) was used to evaluate the following sequence of nested models. This allows us to test for measurement and structural aspects of factorial invariance across groups through multigroup CFA, which examines the viability of the same structure across different groups (i.e., providing etic information), while, at the same time, allowing for unique modifications for each country (i.e., providing emic information).

As the first step, we tested the *configural invariance* (Model 1), which assumes that the same number of factors and pattern (or configuration) of fixed and freely estimated parameters holds across groups, and can be tested running a multigroup CFA without any equality constraints across groups. If configural invariance is supported, this indicates that the same latent construct has been accepted by the same manifest observations across groups (Vandenberg and Lance 2000). This model functions as the useful baseline model for comparison with more restrictive models; therefore, adequate goodness-of-fit of this model is mandatory. The second level of measurement equivalence is *metric invariance* in which first-

order factor loadings were constrained to be equal across groups (Model 2), and subsequently, both first- and second-order factor loadings were assumed to be equal as well (Model 3). It entails equivalence of factor loadings, and indicates that participants from different groups attribute the same meaning to the latent construct of interest. Metric invariance supports that different groups respond to items in the same way and both first- and second-order factors have identical meanings in both groups. When metric invariance is supported, it indicates that the same latent construct could be represented by the same manifest observations in an equivalent manner across groups, and the psychological meanings of the measured latent constructs are equivalent also (Vandenberg & Lance, 2000). The third level of measurement equivalence is *scalar invariance* in which first- and second-order factor loadings and item intercepts of parcels were constrained to be equal across groups (Model 4). This indicates that multiple groups use the response scale in a similar way. Thus, scalar invariance indicates that the meaning of the construct (the factor loading) and the levels of the underlying items (intercepts) are equal across groups. When scalar invariance is supported, it would be suggested that different groups could exhibit the same mean level of the same latent construct (Vandenberg & Lance, 2000).

To evaluate measurement invariance between different models, we investigated the changes in CFI ( $\Delta\text{CFI}$ ) index. Specifically, we examined the differences between models followed by Chen's recommendations (2007) which  $\Delta\text{CFI} \geq -.01$  supplemented by  $\Delta\text{RMSEA} \geq .015$  would indicate a lack of invariance. We did not consider the likelihood-ratio test, also known as the chi-square difference test ( $\Delta X^2$ ), since it is overly sensitive to large samples, in line with the best practices of the measurement invariance literature (Cheung & Rensvold, 2002; Cumming, 2012; Kline, 2013).

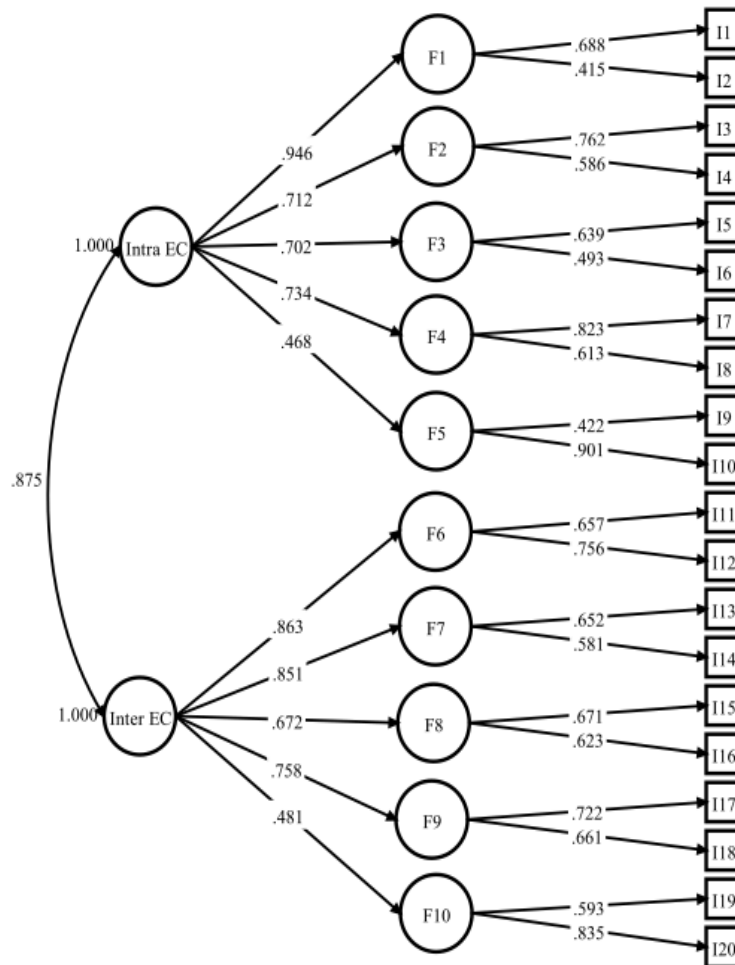


Figure 2.1 Standardized solution of the two second-order factors model of the PEC

Note. Intra EC= Intrapersonal EC, Inter EC= Interpersonal EC, F1= identification of own emotions, F2=comprehension of own emotions, F3=expression of own emotions, F4=regulation of own emotions, F5=utilization of own emotions, F6=identification of others' emotions, F7=comprehension of others' emotions, F8=listening to others' emotions, F9=regulation of others' emotions, F10=utilization of others' emotions, I=item

As shown in Table 2.4, the configural model (Model 1) had adequate fit indices, suggesting the same two second-order factors best represented the data in all countries. Constraining first-order factor loadings to be equal across groups (Model 2) did not meaningfully decrease model fit ( $\Delta CFI < -.01$ ,  $\Delta RMSEA < .015$ ). Moreover, constraining both first- and second-order factor loadings to be equal across groups (Model 3) demonstrated no meaningful decrease in model fit ( $\Delta CFI < -.01$ ,  $\Delta RMSEA < .015$ ), providing

support for metric invariance. However, invariance of intercepts of measured variables (Model 4) exceeded Chen's (2007) benchmark for the  $\Delta$ CFI and  $\Delta$ RMSEA. Thus, it decreased model fit, suggesting that full scalar invariance did not hold. Taking all these findings into consideration, full scalar invariance was not satisfied across the four countries. Due to lack of full scalar invariance, partial scalar invariance was examined. One advantage of partial invariance testing is to allow researchers to compare factor means without satisfying full measurement invariance as long as at least two items are invariant. We conducted ancillary analyses in which we compared the 10 models; each of them obtained fixing only a subset of intercepts to be equal across groups. Utilization of own emotions (item parcels of utilization of own emotions 1 and utilization of own emotions 2) and comprehension of others' emotions (item parcels of comprehension of others' emotions 1 and comprehension of others' emotions 2) showed lower model fit changes when constrained. Therefore, these intercepts were constrained to be equal across groups in order to test partial scalar invariance (Byrne, Shavelson, & Muthén, 1989). Findings indicated that partial scalar invariance model (Model 5) slightly exceeded the cutoff for the  $\Delta$ CFI, while  $\Delta$ RMSEA was below the cutoff.

Table 2.4 *Tests of PEC National Measurement Invariance*

	Model fit				Model comparisons		
	$X^2$	<i>df</i>	RMSEA (90% CI)	CFI	Models	$\Delta$ CFI	$\Delta$ RMSEA
Configural invariance (M1)	1528.704	600	.062 (.058-.065)	.903			
Invariance of first-order factor loadings (M2)	1620.372	630	.062 (.058-.066)	.895	M2-M1	-.008	.000
Invariance of first- and second-order factor loadings (M3)	1721.182	654	.063 (.060-.067)	.886	M3-M2	-.009	.001
Scalar invariance (M4)	2658.309	708	.082 (.079-.085)	.774	M4-M3	-.112	.019
Partial scalar invariance (M5)	2021.275	684	.069 (.066-.073)	.852	M5-M3	-.034	.006

*Note.*  $X^2$ =chi-square; *df*=degrees of freedom; RMSEA=root mean square error of approximation; CI=confidence interval; CFI=comparative fit index

### **2.3.3 Correlations of the PEC and Validity Variables in Each Country**

#### **Criterion Validity**

Criterion validity was investigated by assessing Pearson correlations between EC scores (global EC, intrapersonal EC, and interpersonal EC) and scores with life satisfaction, happiness, depression, anxiety and stress as shown in Table 2.5. Results revealed that global EC, intrapersonal EC, and interpersonal EC are highly correlated with life satisfaction. In all countries, the association is stronger with global EC and intrapersonal EC than with interpersonal EC. Global EC, intrapersonal EC, and interpersonal EC are also highly associated with subjective happiness. Similarly, in all societies, the association is stronger with global EC and intrapersonal EC than with interpersonal EC.

As expected, correlations with depression, anxiety and stress yielded that global EC, intrapersonal EC, and interpersonal EC are negatively associated with depression, anxiety and stress. Correlation with depression, anxiety and stress are stronger with global EC and intrapersonal EC than with interpersonal EC in all countries.

#### **Convergent Validity**

To evaluate convergent validity, the Pearson correlations between EC scores and TEIQue-SF or EIS scores were calculated for each country. Results showed that global EC, intrapersonal EC, and interpersonal EC were positively related with the TEIQue score in Japan and China, while they are positively related with EIS score in Bangladesh (see Table 2.5).

Regarding life satisfaction, happiness, depression, anxiety, and stress, we compared the strength of these correlations between countries. Results showed that the correlation between interpersonal EC and life satisfaction was higher in the Japanese compared to Chinese,  $Z = 1.83$ ,  $p = .034$ . The correlation between global EC and subjective happiness was lower in Myanmar compared to Japan ( $Z = -2.17$ ,  $p = .015$ ), whereas it was higher in Japan compared



to Bangladesh ( $Z = 2.17, p = .015$ ). Regarding intrapersonal EC and subjective happiness, the association was lower in Myanmar compared to Japan,  $Z = -1.99, p = .023$ . The results of the correlation between interpersonal EC and subjective happiness revealed that it was lower in Myanmar compared to Japan ( $Z = -1.66, p = .048$ ), while it was higher in Japan compared to Bangladesh ( $Z = 1.66, p = .048$ ). The association between intrapersonal EC and depression was lower in Myanmar compared to Japan,  $Z = -2.12, p = .017$ . There is no significantly different in other correlations.

Table 2.5 *Correlations between Global Emotional Competence, Intrapersonal Emotional Competence, Interpersonal Emotional Competence, and Validity Measures*

	Southeast Asia			East Asia						South Asia		
	Myanmar			Japan			China			Bangladesh		
	GEC	Intra EC	Inter EC	GEC	Intra EC	Inter EC	GEC	Intra EC	Inter EC	GEC	Intra EC	Inter EC
<b>Criterion Validity</b>												
SWLS <sup>a</sup>	.28**	.29**	.22**	.33**	.30**	.29**	.24**	.21**	.17**	.30**	.31**	.21**
SHS <sup>a</sup>	.23**	.22**	.20**	.37**	.35**	.31**	.30**	.31**	.25**	.23**	.26**	.20**
DASS <sup>a</sup>												
Depression	-.40**	-.43**	-.30**	-.33**	-.30**	-.28**	-.34**	-.37**	-.22**	-.37**	-.39**	-.31**
Anxiety	-.24**	-.30**	-.15**	-.29**	-.30**	-.22**	-.24**	-.26**	-.19**	-.21**	-.23**	-.15**
Stress	-.31**	-.33**	-.24**	-.26**	-.26**	-.20**	-.29**	-.32**	-.20**	-.35**	-.36**	-.28**
<b>Convergent Validity</b>												
TEIQue-SF <sup>b</sup>				.77**	.69**	.69**	.87**	.73**	.77**	.43*	.42*	.49**
EIS <sup>b</sup>												

*Note.* GEC = Global emotional competence; Intra EC = Intrapersonal emotional competence; Inter EC = Interpersonal emotional competence; SWLS = Satisfaction with Life Scale; SHS = Subjective Happiness Scale; DASS = Depression Anxiety Stress Scale; TEIQue-SF = Trait Emotional Intelligence Questionnaire – Short form; EIS = Emotional Intelligence Scale; <sup>a</sup> $N = 400$  (Myanmar), 400 (Japan), 436 (China), 400 (Bangladesh); <sup>b</sup> $N = 141$  (Japan), 44 (China), 40 (Bangladesh); \*\* $p < 0.01$ ; \* $p < 0.05$

### 2.3.4 Do Intrapersonal and Interpersonal EC Differ Depending on the Culture and Gender?

We conducted 4 (culture) by 2 (gender) between-groups multivariate analysis of variance (MANOVA), which revealed a significant interaction effect on the combined variables, Wilks' Lambda = .95,  $F(30, 3971.99) = 2.13$ ,  $p < .001$ , partial  $\eta^2 = .02$ ; a significant gender main effect, Wilks' Lambda = .96,  $F(10, 1353) = 64.21$ ,  $p < .001$ , partial  $\eta^2 = .05$ ; and a significant culture main effect, Wilks' Lambda = .63,  $F(30, 3971.99) = 22.43$ ,  $p < .001$ , partial  $\eta^2 = .14$ .

Follow up univariate ANOVAs indicated that there were significant differences for culture and gender interaction effect on comprehension of own emotions:  $F(3,1362) = 3.46$ ,  $p = .02$ , partial  $\eta^2 = .01$ , and expression of own emotions:  $F(3,1362) = 3.47$ ,  $p = .02$ , partial  $\eta^2 = .01$ . Myanmar and China female students had higher comprehension and expression of own emotions than males did. However, Japan and Bangladesh male students had higher understanding and expression of own emotions than females did (see Figure 2.2).

There were significant differences for gender effect on regulation of own emotions:  $F(1,1362) = 9.08$ ,  $p = .003$ , partial  $\eta^2 = .01$ , identification of others' emotions:  $F(1,1362) = 9.06$ ,  $p = .003$ , partial  $\eta^2 = .01$ , listening to others' emotions:  $F(1,1362) = 7.62$ ,  $p = .01$ , partial  $\eta^2 = .01$ , regulation of others' emotions:  $F(1,1362) = 8.70$ ,  $p = .003$ , partial  $\eta^2 = .01$ , and utilization of others' emotions:  $F(1,1362) = 25.22$ ,  $p < .001$ , partial  $\eta^2 = .02$ . Particularly, male students had higher regulation of their own emotions than female did. Male students had higher regulation and utilization of others' emotions while females had higher identification of others' emotions, and listening to others' emotions (see Figure 2.3).

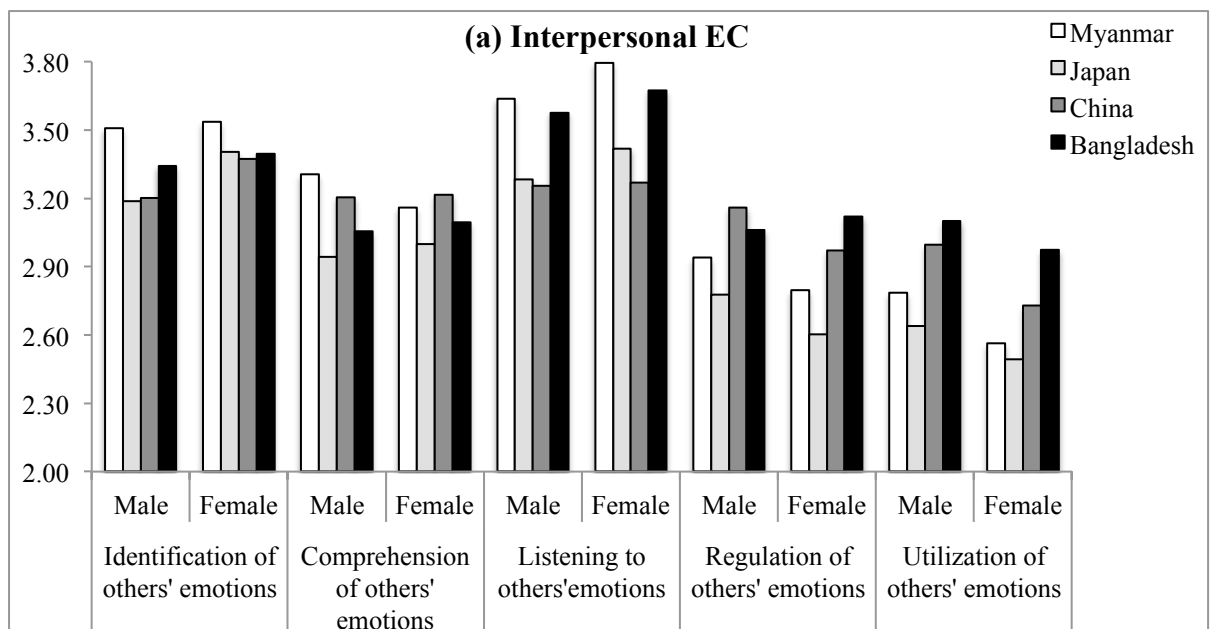
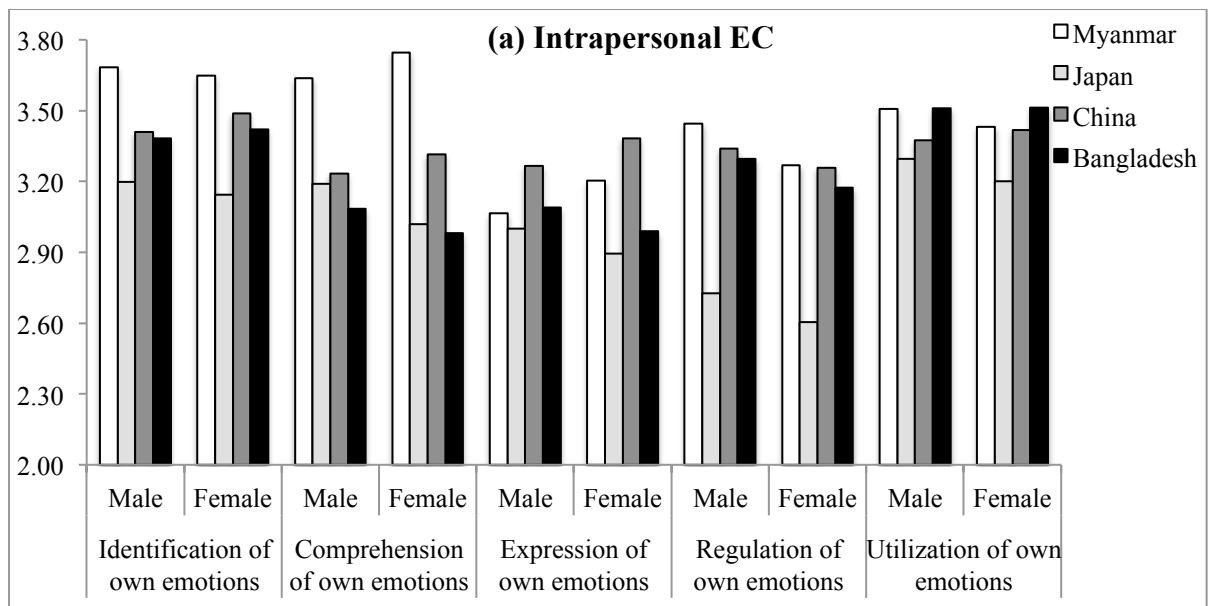


Figure 2.2 Means of intrapersonal and interpersonal EC by gender for each country

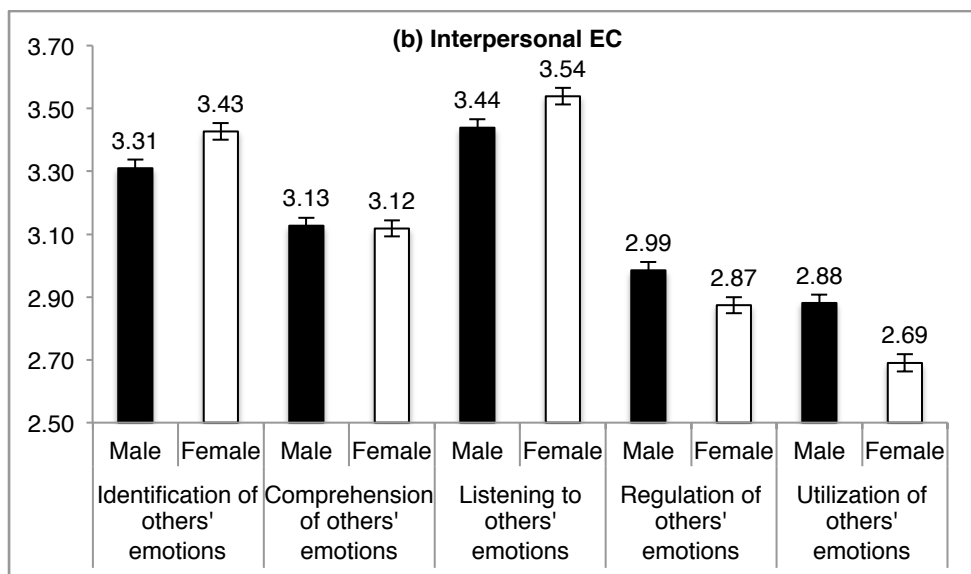
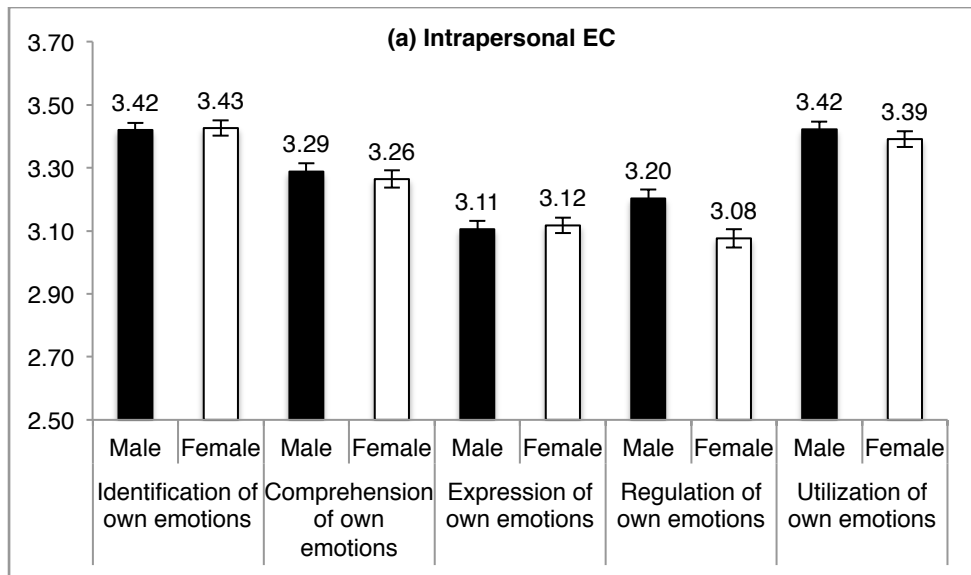


Figure 2.3 Means and standard deviations of intrapersonal and interpersonal EC by gender for the total sample

All EC variables significantly differed with culture for: identification of own emotions  $F(3,1362) = 41.86, p < .001, \text{partial } \eta^2 = .08$ ; comprehension of own emotions  $F(3,1362) = 64.175, p < .001, \text{partial } \eta^2 = .12$ ; expression of own emotions  $F(3,1362) = 20.336, p < .001, \text{partial } \eta^2 = .04$ ; regulation of own emotions  $F(3,1362) = 67.203, p < .001, \text{partial } \eta^2 = .13$ ; utilization of own emotions  $F(3,1362) = 10.813, p < .001, \text{partial } \eta^2 = .02$ ; identification of others' emotions  $F(3,1362) = 9.038, p < .001, \text{partial } \eta^2 = .02$ ; comprehension of others'

emotions  $F(3,1362) = 13.047, p < .001, \text{partial } \eta^2 = .03$ ; listening to others' emotions  $F(3,1362) = 37.423, p < .001, \text{partial } \eta^2 = .08$ ; regulation of others' emotions  $F(3,1362) = 25.311, p < .001, \text{partial } \eta^2 = .05$ ; and utilization of others' emotions  $F(3,1362) = 28.401, p < .001, \text{partial } \eta^2 = .06$ .

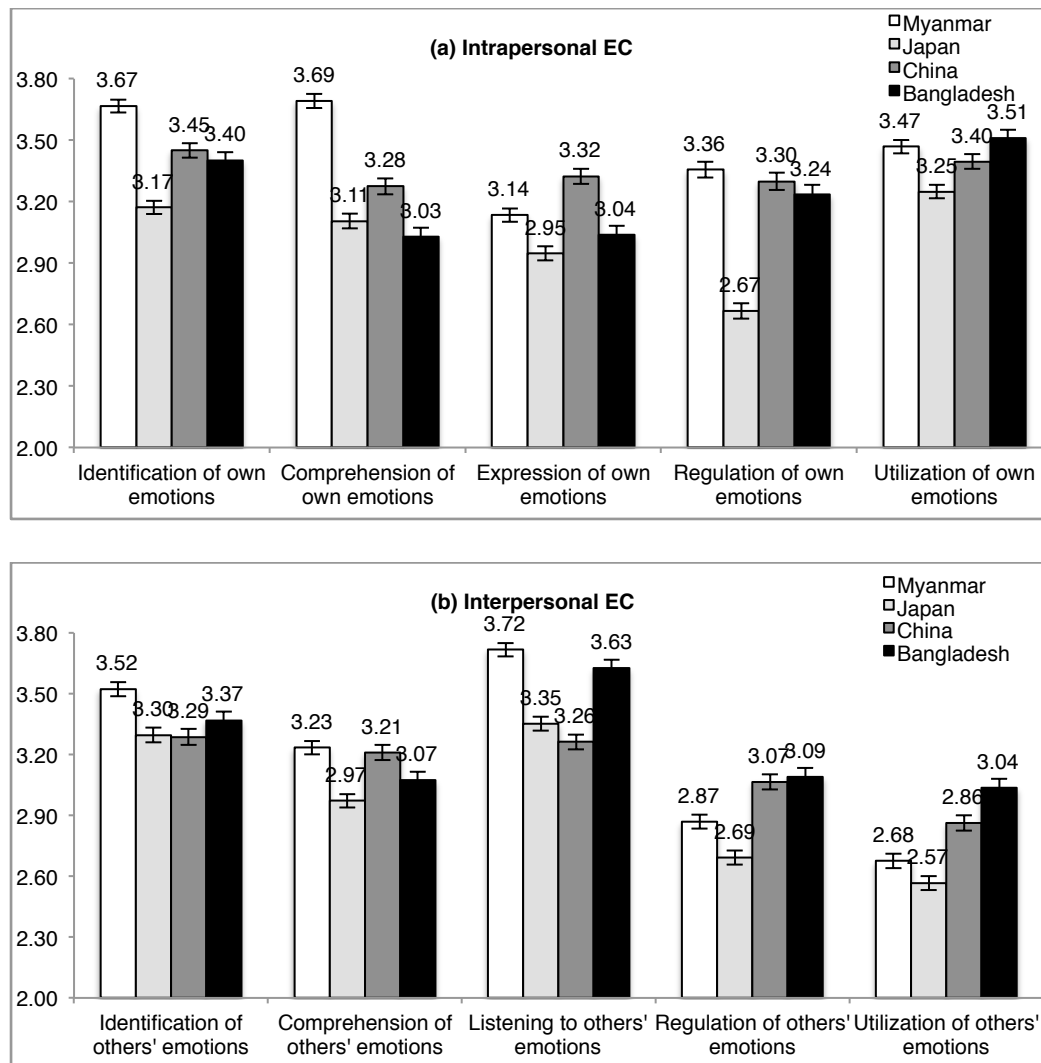


Figure 2.4 Means and standard deviations of intrapersonal and interpersonal EC for each country

Post-hoc comparison using Tukey HSD test was conducted. Myanmar students had the highest identification, comprehension, regulation, and utilization of own emotions and identification, comprehension and listening to others' emotions among the countries, while

Japanese students had the lowest in identification, expression, regulation, and utilization of own emotions and comprehension, regulation, and utilization of others' emotions compared to the other countries. Chinese students had the highest expression of their own emotions but the lowest level of listening to others' emotions compared to the other countries. Bangladesh students had the highest regulation and utilization of others' emotions. Figure 2.4 depicts the differences between countries.

## **2.4 Discussion**

First, this study probed as to whether the PEC is viable in examining intrapersonal and interpersonal EC of university students in selected Asian countries (i.e., Myanmar, Japan, China, and Bangladesh). Results indicated that the two second-order factors structure of the PEC fit the data adequately in the total sample, as well as for each country. In addition, internal consistency values were good throughout. Findings were consistent with the original (exploratory) factor analysis conducted by Brasseur et al. (2013), along with those indicated by a two-nation (Japan and Belgium) study by Nozaki and Koyasu (2016), who expanded on the data reduction by doing a second-order factor structure probe. Specifically, the factorial invariance of the two second-order factors model of the PEC was almost fully supported by configural invariance and the invariance of the first- and second-order factor loadings (metric invariance) for all item parcels. However, it should be noted that the precision of the measurement for some item parcels may not have been the same for each country.

Results of this study revealed that criterion and convergent validity of the PEC in Japan, China, and Bangladesh, and criterion validity of the PEC for Myanmar was confirmed. As predicted, global EC, intrapersonal EC, and interpersonal EC were positively associated with life satisfaction and subjective happiness for each country, and were negatively related with depression, anxiety, and stress for each country that support the criterion validity of the PEC. Moreover, the results are consistent with past studies that high EC scores were

associated with higher life satisfaction (Brasseur et al., 2013) and greater happiness (Brasseur et al., 2013; Nozaki & Koyasu, 2016). As regards convergent validity, EC scores were positively correlated with another measure of EC: TEQue-SF scores in Japan and China that provides past studies in Belgium (Brasseur et al., 2013) and in Japan (Nozaki & Koyasu, 2016). In Bangladesh, EC scores are positively related with emotional intelligence scores that confirmed the convergent validity of the PEC in Bangladesh.

Results showed that the correlation between interpersonal EC and life satisfaction was higher in Japan than China. Existing studies revealed that the relationship between EC, and subjective happiness and subjective health was stronger in Japan compared to western population (Nozaki & Koyasu, 2016). Consistent with these existing studies, this study indicated that the correlations between intrapersonal/ interpersonal EC and subjective happiness was stronger in Japan than Myanmar, and the association between interpersonal EC and subjective happiness was stronger in Japan than Bangladesh. Regarding depression, the correlation between intrapersonal EC and depression was stronger in Japan than Myanmar. This may reflect the important role of EC for life satisfaction, subjective happiness, and depression in Japanese interpersonal context compared to other Asian countries; hence this supports the interdependent cultural contexts.

Next, we found that the culture and gender interaction effect was found only in two core competencies of intrapersonal EC (i.e., comprehension and expression of own emotions). In Myanmar and China, female students had higher scores in comprehension and expression of own emotions than males did, whereas in Japan and Bangladesh, male students had higher scores in comprehension and expression of own emotions than females. This suggests that Myanmar and Chinese societies seem to have the traditional rule that “boys don’t cry”, but Japanese and Bangladesh societies have become more lenient toward this social role and are more consistent with findings in Western cultures (e.g., Matsumoto et al.,

1988), and in previous studies that men expressed higher self-oriented emotions than women did (e.g., Johnson & Shulman, 1988a).

Our study indicated that gender differences were found only in one intrapersonal competence (i.e., regulation of own emotions) and four interpersonal competencies (i.e., identification of, listening to, regulation of, and utilization of others' emotions) for the total sample. At the intrapersonal level, male students had higher emotional regulation of own emotions than females, which is in consistency with previous studies (e.g., Bar-On, Brown, Kirkcaldy, & Thom e, 2000; Brasseur et al., 2013). At the interpersonal level, male students had higher regulation of others' emotions, and better use of others' emotions than females. These results reinforce the established findings that gender affects the extent and the way in which emotions are regulated (e.g., Kwon, Yoon, Joormann, & Kwon, 2013), and men resort to a tactic to use their emotion to influence others (Kray & Thompson, 2005). Likewise, consistent with other EC studies (e.g., Brasseur et al., 2013), female students had higher scores in identification of and listening to others' emotions than males. These results are in line with established findings that women are more accurate in decoding the emotional meaning of nonverbal cues (Hall, 1978, 1984; Hall, Carter, & Horgan, 2000), better at judging others' emotions from nonverbal cues (Briton & Hall, 1995), and more efficient and accurate in their emotional judgments (Rahman, Wilson, & Abrahams, 2004; Thayer & Johnsen, 2000). Women are known to be more sensitive to others, pay more attention to others' body language, and possess better decoding skills, so they are better able to interpret others' emotions (Briton & Hall, 1995). In accordance to the traditional sex role expectation of being nurturing, female students were able to listening more to others' emotions. This finding dovetails nicely with previous studies (e.g., Feingold, 1994) which accounts for women having better empathy in the interpersonal context, and developing higher



interpersonal skills than men, subsequently gaining better control of their emotions for other-oriented motives (Timmers, Fischer, & Manstead, 1998).

Our study achieved clear evidence pointing to the fact that culture has a powerful effect on all intrapersonal and interpersonal EC, confirming findings from previous studies (Barrett, 2006; Mesquita, 2003; Shweder, 1994, 2000; Solomon, 1995). However, this study was not a Western versus Eastern comparison, but a within Eastern culture comparison, and still, cultural differences were drawn. The danger of grouping these cultures into one category of Eastern or collectivist has been suggested, as they appear to have distinct EC features, and compose a diverse regional culture. We found significant cultural differences for all 10 facets of EC, indicating that these Asian cultures do vary in their EC features.

Myanmar students had the highest identification, comprehension, regulation, and utilization of own emotions and identification of, comprehension of, and listening to others' emotions. This suggests that Myanmar students fare better in understanding emotions, relative to dealing with them. Rarick and Nickerson (2006) surveyed Myanmar people using Hofstede's value dimensions, and discovered that compared to studies that derived data from other Southeast Asian countries (Malaysia, Philippines, Indonesia, Singapore, and Thailand), Myanmar was lower in power distance, and higher in individualism, suggesting that relative to these other cultures, they pay more attention to one's own emotions.

In contrast, Bangladesh students had the highest regulation and utilization of others' emotions. These competencies are interpersonal EC that are typically higher in society with high traditional and collectivist values due to the salience of social interdependence selves. In the "Inglehart-Welzel cultural maps" of the 4<sup>th</sup> wave of World Values Survey (WVS), Bangladesh had high traditional and survival values. In Hofstede's cultural dimensions, Bangladesh scored a collectivistic society that is manifest in a close long-term commitment to the member group (e.g., extended family or extended relationships). Bangladesh also was

high on power distance, suggesting that people accept hierarchical order without questioning it. Perhaps because of these cultural features, Bangladesh students may have exhibited high regulation and utilization of others' emotions.

Chinese students had the highest expression of one's own emotions, but the lowest in identification of others' emotions, and listening to others. This implies that they pay more attention to their own emotions, and less to others. The "Inglehart-Welzel cultural maps" of 4<sup>th</sup>, 5<sup>th</sup>, and 6<sup>th</sup> wave of World Values Survey (WVS) show China as having high secular-rational, and survival values. This suggests that Chinese are less traditional, and seek interest in their welfare, hence they are more apt to express their state of the self.

Japanese students scored lowest in identification, expression, regulation, and utilization of own emotions, and comprehension, regulation, and utilization of others' emotions. These findings are consistent with the idea that much cross-cultural research has revealed Japan has higher individualism and lower traditional values compared to other Asian countries (e.g., Hofstede, 1980; World Values Survey). Specifically, Japan had the highest scores on the Hofstede's (1980) individualism-collectivism dimension, and hence, they would be more self-expressive.

From the above arguments, it would appear that Asians do vary with country, and EC differs with culture. Regarding EC differences between Western and Eastern countries, past studies revealed higher EC in Western countries (Belgian, the United Kingdom) than Eastern countries (Japan, Hong Kong) (Gökçen, Furnham, Mavroveli, & Petrides, 2014; Nozaki & Koyasu, 2016). This study showed that Japan had lower EC than other selected Asian countries. However, very few empirical studies have addressed the matter from the perspective of differences in psychometric properties of EC measures in Eastern society (Gökçen et al., 2014). The cultural map conducted by Meyer (2015) indicated that some Asian countries were emotionally expressive and avoid confrontation (e.g., Philippines,

India), whereas some (e.g., Japan, Korea) were emotionally unexpressive and avoid confrontation. Therefore, although existing studies have not systematically discussed differences in EC amongst Asian countries, this study well documented that EC differs with Asian cultures.

#### **2.4.1 Limitations**

Perhaps the most significant question behind the validity of this cross-cultural comparison is the use of university students in sampling. There are two issues with students. First, university students in developed versus developing countries may be from different populations. Whereas the tertiary education enrollment rate in an advanced country typically number over 50%, that of a developing country may be less than 20%. According to the World Bank (2018), in 2016 the tertiary enrollment rate in Japan was 63% and it was 48% in China, compared to 16% in Myanmar, and 17% in Bangladesh. However, this study tended to focus on area, not for social elite class. There is no tangible evidence that social class plays into emotional competence, but its implications need to be further examined. Furthermore, student samples, regardless of culture, entail participants who lack in social skills necessary to function effectively within their respective society, i.e. their adult culture. Perhaps the greatest development in emotional competence and regulation of an individual is likely to occur in the workplace after graduation, since they will have to learn to coordinate their activities with co-workers, put up with the demands of superiors, tolerate incompetence of subordinates, and meet and deal with various kinds of people outside of their college intellect community. This is particularly important in a vertical society, such as Japan, which require tact in dealing with hierarchical relationship based on not just rank, but seniority, and age (Nakane, 1967).

The inclusivity of the Asian region is also suspect in this study. While it accounted for most Asian regions, only select countries were included. In any particular region, diversity is

salient in not only religion, but in other crucial cultural factors, which may lead to huge differences in EC. As a matter of fact, while Japan and China can be considered to be Eastern Asia, the two samples differed substantially in the comparison in this study.

Consistent with past studies (e.g., Nozaki & Koyasu, 2016), Japanese participants had low in EC, especially regulation of own emotions, compared to other countries. This issue may influence the response style of Japanese. For example, Chen, Lee, and Stevenson (1995) indicated Japanese were more likely to use the midpoint on the Likert-type scales than American. Although there are the pros and cons of item parceling, this study used the item parceling for the two second-order model of the PEC.

Participants were asked to respond to measurements not specifying a social context in which they would refer to themselves. The assumption of this study was that EC is a trait of a person, not a situation constrained construct, and hence, people are not affected by context. Following this, they react consistently regardless of the social situation, and the particular others that they are acting toward. Moriizumi and Takai, (2007) found that the Japanese distinguish their interpersonal conflict behavior depending on the intimacy level and status differences, two considerations that seem to be common to collectivists in their interpersonal behavior. Context sensitivity is an issue that needs more investigation.

#### **2.4.2 Implications and Future Directions**

This study has three major implications. First, we provided some evidence that the Western devised PEC measure has adequate reliability to be used in the assessment of intrapersonal and interpersonal EC of university students, in the Asian regions, in particular, Myanmar, Japan, China, and Bangladesh. This study contributes to confirm the criterion and convergent validity of the PEC in Japan, China, and Bangladesh, and the criterion validity of the PEC in Myanmar.

Second, this study confirmed the gender differences in one intrapersonal EC (regulation of own emotions) and four interpersonal EC (identification of, listening to, regulation of, and utilization of others' emotions) across the Asian countries. Gender differences of EC are likely to be linked to the differences in women and men's social roles, to their relative status and power, and to their cultures. Moreover, this study also showed that in Myanmar and China, females had more comprehension and expression of their own emotions than males; while in Japan and Bangladesh, males had higher scores than females for these facets.

Third, against the common grouping of Asians as collectivists, our study sought for differences amongst them. The current findings shed some light on intrapersonal and interpersonal EC differences, which may be the basis for explaining differences in behavioral variation across these cultures. For example, interpersonal conflict management styles should be heavily influenced by EC, and EC variables should be considered in comparing and explaining differences between not only Asians, but all cultures in general.

Given these implications, we forward some future directives for EC research. While this study focused on cross-Asia differences on EC, the main effects of culture for all 10 factors of EC proved to be significant, indicating that EC varies widely with culture, and closer examination of cultural differences should contribute greatly to explaining communication and other interpersonal behavior from a cross-cultural perspective.

Although we did not specify social contexts in our measurement of EC, as we discussed above, it is important to observe how EC would differ with relational contexts, including intimacy, and status/power differences. Furthermore, as we mentioned above, college students may not be the best representatives of their cultural EC prototypes, so sampling should go beyond such youth, and into the working population, and examined developmentally from college and beyond.

To conclude, this study attempted to contribute to the establishment of the PEC as a measurement of EC within Asian countries, paying special attention to configural and metric invariance, and we concluded that the PEC is a viable measure in Myanmar, Japan, China, and Bangladesh.

Publications included in Chapter 2:

- Min, M. C., Islam, N. M., Wang, L., & Takai, J. (2018). Cross-cultural comparison of university students' emotional competence in Asia. *Current Psychology*. Advance online publication. <https://doi.org/10.1007/s12144-018-9918-3> (peer-reviewed)
- Min, M. C., & Takai, J. (in press). Emotional competence of university students in Myanmar. *Universities Research Journal, Ministry of Education, Myanmar*. (peer-reviewed)
- Min, M. C., Islam, M. N., & Takai, J. (in progress). Validation Study of the Profile of Emotional Competence in Bangladesh. Manuscript in preparation.
- Min, M. C., Wang, L., & Takai, J. (in progress). Validation study of the Profile of Emotional Competence in China. Manuscript in preparation.

## **CHAPTER 3**

**THE EFFECT OF EMOTIONAL COMPETENCE ON RELATIONAL QUALITY:**

**COMPARING JAPAN AND MYANMAR**

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## CHAPTER 3

### THE EFFECT OF EMOTIONAL COMPETENCE ON RELATIONAL QUALITY: COMPARING JAPAN AND MYANMAR

Although we all experience emotions, we differ in the way we process them and how we engage with own and others' emotions within the social context. Emotions serve important social functions, conveying information about other people's thoughts, intentions, and behavior (Ekman, 1973). Thus, emotional competence (EC), the way we identify, understand, express, regulate, and use of own and others' emotions, plays a vital role in relational qualities in daily life situations. An increasing number of studies demonstrate cultural differences in EC (e.g., emotional expression and regulation). Most cross-cultural studies have compared East versus West, citing differences based on individualism versus collectivism, and independent versus interdependent self-construals, but few studies have sought comparison between the intra-regions of Asia. Against such a trend, this study seeks to compare two cultures (Japan and Myanmar) within the Asian continent. Relatively little work had been focused on the relationships amongst culture, EC, and relational qualities. This study investigates the link amongst these variables comparing the Japanese to Myanmar. The two cultures were chosen for the comparison, for the following reasons. First, while both are in the same Asian continent, they are in different regions of Asia, East versus Southeast, with distinct physical geographies, and cultural-ethnic characteristics. Second, their political and economic systems are widely variant. With respect the effect political systems and economic prosperity, Miyamoto et al. (2018) found that higher socioeconomic status was associated with greater other-orientation in Japan, whereas this association was weaker or even reversed in the United States. Thus, political and economic factors seem to have an interaction effect on EC. Third, according to the World Values Survey, Southeast Asian

countries have higher traditional values while East Asian countries (e.g., Japan) have higher secular-rational values. In contrast with the secular-rational pole, the traditional pole emphasizes the importance of religion, parent-child ties, deference to authority and traditional family values. Fourth, according to the AsiaBarometer, participants from Southeast Asian countries (e.g., Myanmar) chose religion as the second most important factor behind choice of social circle or group, whereas East Asian countries (e.g., Japan) selected place of work or relatives (Inoguchi, 2003-2007). Fifth, Japan was a borderline hierarchical society with intermediate score in power distance dimension (Hofstede, 1991), while Myanmar was high power distance society (Earley, 1997). This difference in the awareness of social strata may play a role in regulating EC.

### **3.1 Theoretical Backgrounds of the Study**

#### **3.1.1 Emotional Competence and Culture**

Emotional Competence (EC) refers to individual differences in the identification, understanding, expression, regulation, and use of one's own emotions and those of others (Brasseur et al., 2013; Mayer & Salovey, 1997; Petrides & Furnham, 2003; Saarni, 1990). The concept of emotional competence has been defined diversely (Brasseur et al., 2013; Mayer & Geher, 1996), for instance, as an ability (Mayer, Caruso, et al., 2000; Mayer & Salovey, 1993), as traits (Petrides & Furnham, 2003), or a mixture of both (Bar-On, 2006; Mayer, Salovey, et al., 2000).

Mikolajczak (2009) proposed a three-level model of EC that encompasses emotion-related knowledge, abilities and dispositions. The first level, the emotion-related knowledge level, refers to the complexity and breadth of emotion-related knowledge. For instance, an individual knows about emotions, and the benefits of various emotional management strategies in dealing with social contexts. The second level, the emotion-related ability level,

construes the ability to apply knowledge in a real-world situation. This focus is not on what people know, but on what they are capable of doing. For example, even though people know they should control their anger, some are unable to do so in ordinary life situations. The third and final level is the trait level, which consists of emotion-related dispositions, entailing the propensity to behave in a certain way in emotion-provoking situations. The focus of this level is not on what people know or can do, but on what they are able to do or consistently do: hence, their dispositions (i.e., the typical performance). These dispositions are captured by all emotion-related traits. For example, some individuals will be able to strategically deal with their anger if explicitly asked to do so, while they may not regularly apply such strategies in their daily course of life. This tripartite model implies a hierarchical structure in which knowledge underlies skill, which in turn underlies dispositions. These three levels are loosely connected, as evidenced by Lumley et al. (2005). For instance, the propensity to manage emotional situations implies to implement some emotion management strategies, which in turn implies the knowledge that some strategies are functional than others in a given situation. Competence at the lower level is prerequisite to the higher levels, although vice versa is not. This study aims to focus on EC level that people consistently behave in their real-world situations.

Cultural beliefs, values, and customs profoundly influence the types of emotional experiences a child is exposed to, and thus socialized by (Saarni, 1999). Historically, EC was thought to be a universal concept across cultures, but recently, more attention has been paid to EC as being a culturally defined concept (e.g., Elfenbein & Ambady, 2003; Matsumoto & Hwang, 2012; Shao, Doucet, & Caruso, 2015). For example, Americans express their emotions more overtly than do Japanese (Matsumoto, Yoo, Hirayama, & Petrova, 2005). Matsumoto (1990) indicated that the display of happiness in public was more befitting for American than Japanese. Moreover, we purport that EC varies widely even within these

Asian cultures, as had been indicated in the recent study of Asians (Myanmar, Japan, China, and Bangladesh) (Min, Islam, Wang, & Takai, 2018), and that a closer examination of cultural differences is warranted. The power distance is related to controlling emotions (Matsumoto, Yoo, Nakagawa, & 37 members of the Multinational Study of Cultural Display Rules, 2008), and managing emotions (Matsumoto, Takeuchi, Andayani, Kouznetsova, & Krupp, 1998). EC can differ as a function of one's value, including power distance and status in social relationships. For example, past research (Sadri, Weber, & Gentry, 2011) showed that comprehension of others' emotions is less important given that leaders are not expected to display empathy or recognize others' emotions in high power distance societies. Based on the arguments outlined above, this study sought to answer the following research question.

*Research Question 1:* Do Myanmar and Japanese differ in their levels of intrapersonal and interpersonal emotional competence?

### **3.1.2 Relational Quality and Culture**

Asian cultures are rich in conceptions of why and how various interpersonal relationships are formed, developed, and dissolved (Ho, 1998). The norms of social interaction vary greatly in different cultures, and impact one's positive (e.g., emotional support) and negative (e.g., conflict) relational qualities. For instance, according to the World Values Survey among Asian countries, societies of high traditional value (Southeast Asian countries) emphasize the role of family in life than those that are low (East Asian countries) (Min & Takai, 2017). This suggests that culture is a significant role for relational qualities. In social friendship network, most Japanese participants answered that they had no friend at their workplace, contrary to what had been seen in Philippines in the International Social Survey Programme (Min & Takai, 2017), hence Asian countries have different relational values. Based on the arguments discussed above, this study sought to answer the following research question.

*Research Question 2: Do Myanmar and Japanese differ in their perception of relational qualities across targets?*

### **3.1.3 Emotional Competence, Relational Quality, and Culture**

Goleman (1997) indicated that emotional competencies are not innate talents, but rather learned capacities that must be worked on and developed to achieve outstanding performance at social adaptation. The development of EC has been paired with positive changes in psychological well-being, subjective health, quality of social relationships, and work success (Nelis et al., 2011a). In both Eastern and Western studies, higher EC had been seen to be related to greater happiness, as in the example of Belgium and Japan (e.g., Brasseur et al., 2013; Nozaki & Koyasu, 2016), where EC had been correlated highly with better mental health, higher satisfaction with life for the Japanese more than the Belgians (e.g., Nozaki & Koyasu, 2016), greater occupational success (Joseph & Newman, 2010; Van Rooy & Viswesvaran, 2004), more regulation of ostracized individuals' sadness in Japanese participants (e.g., Nozaki, 2015), and positive health outcomes in Belgium participants (e.g., Mikolajczak et al., 2015).

The importance of EC in various aspects of people's lives is without doubt. While existing studies had placed the focus on the individual, thus treating it as more or less a personality feature, little attention has been paid to EC within particular social or relational contexts. In order to elucidate the importance of EC in our daily lives, it is necessary to focus on the social interaction context. EC has been known to play a key role in social relationships, predicting the qualities of social interaction (Lopes et al., 2004, 2005) with relationships with friends (Brackett, Rivers, Shiffman, Lerner, & Salovey, 2006), and of romantic relationships (Brackett, Warner, & Bosco, 2005; Schutte et al., 2001) in Western samples. A previous study has indicated that emotional intelligence was connected to interpersonal relations in the U.S. sample (Schutte et al., 2001). From the perspective of self-

construals (Markus & Kitayama, 1991), people from interdependent-self cultures have been known to suppress their emotions more in face-to-face social interactions than those of independent-self cultures (Butler, Lee, & Gross, 2007), perhaps due to their emphasis on others' needs over their own. Often times, the social context is construed differently with culture, suggesting that emotional adjustment strategies would subsequently differ. Following the above theoretical arguments, this study sought to answer these research questions.

*Research Question 3:* Does culture exert an influence in perception of positive and negative relational qualities through emotional competence?

## **3.2 Method**

### **3.2.1 Participants and Procedure**

Participants were recruited from the selected regions of Asia: East Asia and Southeast Asia. Japan was chosen to represent East Asia, and while Myanmar was selected to represent Southeast Asia. A total of 721 university students aged from 16 to 32 years ( $M_{age}=19.60$ ,  $SD_{age}=1.57$ ) were recruited in this study. Participants were from three universities in Central Japan and four universities in Lower and Upper Myanmar. All participants identified their nationality with each respective country. With respect to religious affiliation, Japanese participants were atheist 79.64%, Buddhist 18.84%, and Christian 1.52%; and Myanmar were Buddhist 82.91%, Christian 4.34%, atheist 0.26%, and no response 12.49%. Demographic characteristics of participants are reported in Table 3.1. The questionnaire was administered in the respective official language of each country (i.e., Myanmar, Japanese).

All participants were recruited from universities by the researcher, given a thorough explanation about the study, and asked if they wished to participate in the questionnaire response voluntarily with informed consent. In Myanmar, data were gathered via paper-and-

pencil questionnaire. In Japan, 63% respondents participated in paper-and-pencil and 37% answered online. All participants received course credit for their participation.

### **3.2.2 Measures**

#### **Profile of Emotional Competence**

Emotional competence was measured using the Profile of Emotional Competence (PEC: Brasseur et al. 2013; Japanese translation: Nozaki & Koyasu, 2016; Myanmar translation: (Min, Islam, et al., 2018). PEC comprises a total of 50 items scored on a five-point scale from 1 (*totally disagree*) to 5 (*totally agree*), consisting of two second-order subscales: intrapersonal EC and interpersonal EC. Each second-order factor includes five first-order subscales: intrapersonal EC contains identification, comprehension, expression, regulation, and utilization of own emotions, while interpersonal EC includes identification of, comprehension of, listening to, regulation of, and utilization of others' emotions. Cronbach's alphas of EC variables in this study are reported in Table 3.1, indicating that intrapersonal EC and interpersonal EC for the total sample and for each country were  $\geq .70$ , hence having good internal consistency reliability.

#### **Network of Relationships Inventory**

The quality of interpersonal relationships was assessed using Network of Relationships Inventory - Relationship Qualities Version (NRI-RQV: Furman & Buhrmester, 1985; Japanese translation: Yoshitake, Utsumi, & Sugawara, 2014). There was no Myanmar version available, so the English version was back-translated to create a Myanmar scale, through the work of three bilingual translators, who were specialists in psychology, following the recommended back-translation guidelines and procedures for obtaining linguistic equivalence (Van de Vijver & Leung, 1997). Where there was disagreement between translators, discussion between them through the conference approach was conducted to yield a satisfactory translation. The NRI-RQV is comprised of 30 items rated on a 5-point scale from

1 (*Never or hardly at all*) to 5 (*always or extremely much*). This scale probed into the supportive and discordant qualities of relationships including negative relationship features (pressure, conflict, criticism, dominance, and exclusion) and positive relationship features (companionship, intimate disclosure, satisfaction, emotional support, and approval). Participants were asked to describe their relationships with specified members of their social networks, consisting of same-sex best friend, opposite-sex best friend, romantic partner, sibling, mother, and father, following a within-subjects measurement. Cronbach’s alphas in this study indicated good internal consistency reliability (see Table 3.1).

The questionnaires of this study for English, Japanese, and Myanmar versions are reported in Appendix - F, G, and H.

Table 3.1 *Participants’ Characteristics and Cronbach’s Alphas for the Total Sample and each Country*

	<b>Sample Characteristics</b>				<b>Internal Consistency Scores</b>							
	Sample size			Mean Age (Standard Deviation)	Intra EC	Inter EC	Network of Relationships Inventory					
	Female	Male	Total				FS	FO	RP	Sb	M	F
Total Sample	463	258	721	19.60 (1.57)	.80	.84	.92	.90	.95	.91	.88	.91
Japan	228	101	329	19.84 (1.23)	.82	.85	.93	.90	.97	.90	.88	.90
Myanmar	235	157	392	19.39 (1.78)	.73	.83	.86	.91	.85	.85	.83	.88

*Note.* Intra EC=Intrapersonal Emotional Competence; Inter EC=Interpersonal Emotional Competence; FS=Same-sex best friend; FO=Opposite-sex best friend; RP=Romantic partner; Sb=Sibling; M=Mother; F=Father

### 3.3 Results

#### Research Question 1

To examine RQ1, which stated “do Myanmar and Japanese differ in their levels of intrapersonal and interpersonal emotional competence?”, we conducted independent sample t



test to examine if there were cultural differences of intrapersonal and interpersonal EC. Findings showed that there were significant culture differences for intrapersonal and interpersonal EC. Specifically, Myanmar had higher intrapersonal and interpersonal EC than Japanese (see Table 3.2).

### **Research Question 2**

The means and standard deviations of positive relational qualities (companionship, intimate disclosure, satisfaction, emotional support, and approval) and negative relationship qualities (pressure, conflict, criticism, dominance, and exclusion) pertaining to the relational categories of same-sex best friend, opposite-sex best friend, romantic partner, sibling, mother, and father for each country are reported in Table 3.2. Before answering their relationships with specified members, participants have to answer whether they have this kind of person (e.g., Do you currently have romantic partner?). Regarding each relationship category, 536 participants answered “yes” for same-sex best friend, 516 for opposite-sex best friend, 222 for romantic partner, 520 for sibling, 587 for mother, and 559 for father, hence the number of respondents for each target differed. We conducted independent sample t test separately for each target to assess if there were cultural differences in relational qualities.

Results revealed that both positive and negative relational qualities significantly differed with culture for all targets (see Table 3.2). Particularly, Myanmar participants had higher positive and negative relational qualities for same-sex best friend, romantic partner, sibling, mother, and father. However, for opposite-sex best friend, Japanese had higher positive relational qualities and lower negative relational qualities than Myanmar.

Table 3.2 Results of *t* test of EC and Relational Qualities for each Target

	Mean (SD)		<i>t</i> ( <i>df</i> )	<b>p</b>
	Japan	Myanmar		
<b>Emotional competence</b>				
Intrapersonal EC	3.05 (.44)	3.36 (.41)	9.57 (672)	.000
Interpersonal EC	3.02 (.46)	3.20 (.47)	4.86 (671)	.000
<b>Same-sex best friend</b>				
Positive relational qualities	3.07 (.95)	3.56 (.57)	7.45 (558)	.000
Negative relational qualities	2.00 (.67)	2.69 (.49)	14.17 (563)	.000
<b>Opposite-sex best friend</b>				
Positive relational qualities	3.35 (.87)	2.99 (.63)	-5.85 (542)	.000
Negative relational qualities	1.90 (.53)	2.39 (.52)	10.77 (540)	.000
<b>Romantic partner</b>				
Positive relational qualities	3.46 (1.38)	3.81 (.67)	2.35 (227)	.020
Negative relational qualities	2.11 (.83)	2.81 (.55)	7.48 (227)	.000
<b>Sibling</b>				
Positive relational qualities	2.77 (.91)	3.71 (.63)	13.91 (542)	.000
Negative relational qualities	2.30 (.66)	2.67 (.56)	7.18 (553)	.000
<b>Mother</b>				
Positive relational qualities	3.37 (.95)	4.05 (.66)	10.14 (610)	.000
Negative relational qualities	2.52 (.62)	2.79 (.58)	5.59 (623)	.000
<b>Father</b>				
Positive relational qualities	2.83 (.91)	3.80 (.77)	14.03 (588)	.000
Negative relational qualities	2.26 (.65)	2.68 (.60)	8.30 (592)	.000

To examine the relationship between EC and positive and negative relational qualities, we conducted Pearson product-moment correlations between EC variables and supportive and discordant relational qualities with targets, consisting of same-sex best friend, opposite-sex best friend, romantic partner, sibling, mother, and father (see Table 3.3) for each country. In Japan, intrapersonal EC was positively correlated with positive relational qualities of romantic partner, mother, and father, and negatively with negative relational qualities of same-sex best friend, whereas interpersonal EC was positively correlated with positive relational qualities of same-sex best friend, opposite-sex best friend, mother, and father, and negatively with negative relational qualities of same-sex best friend and sibling. In Myanmar, intrapersonal EC was positively associated with positive relational qualities of same-sex best friend, romantic partner, mother, and father; and negatively with negative relational qualities of opposite-sex best friend and sibling, whereas interpersonal EC was positively correlated

with positive relational qualities of same-sex best friend, opposite-sex best friend, romantic partner, mother, and father. In Myanmar, interpersonal EC was negatively correlated with positive relational qualities with sibling, and positively correlated with negative relational qualities of same-sex best friend, romantic partner, mother, and father, but the correlations were not significant.

Table 3.3 *Correlations between EC and Relational Qualities*

	<b>Japan</b>		<b>Myanmar</b>	
	Intrapersonal EC	Interpersonal EC	Intrapersonal EC	Interpersonal EC
<b><i>Positive relational qualities</i></b>				
Same-sex best friend	.12	.15*	.13*	.24**
Opposite-sex best friend	.09	.21**	.05	.20**
Romantic partner	.22*	.15	.37**	.38**
Sibling	.02	.03	.03	-.03
Mother	.13*	.16*	.20**	.13*
Father	.14*	.13*	.15**	.14*
<b><i>Negative relational qualities</i></b>				
Same-sex best friend	-.20**	-.25**	-.10	.06
Opposite-sex best friend	-.08	-.05	-.13*	-.05
Romantic partner	-.11	-.18	-.11	.05
Sibling	-.13	-.14*	-.12*	-.004
Mother	-.02	-.01	-.08	.04
Father	-.07	-.02	-.02	.09

Note. \*\*  $p < .01$ , \*  $p < .05$

### Research Question 3

To investigate whether intrapersonal EC and interpersonal EC mediates the relationship between culture and positive relational qualities with targets, a bootstrap estimation approach with 1000 samples (Shrout & Bolger, 2002) was tested using Mplus 8 (Muthén & Muthén, 2017).

For same-sex best friend, romantic partner, sibling, mother, and father, culture significantly predicted intrapersonal EC, and in turn, intrapersonal EC significantly predicted positive relational qualities with these targets, with the indirect effect being significant. These

findings indicate that culture does exert an influence in perception of positive relational qualities for same-sex best friend, romantic partner, sibling, mother and father through intrapersonal EC. However, for opposite-sex best friend, results indicated that culture significantly predicted intrapersonal EC, while it did not for positive relational qualities, with the indirect effect being non-significant. This suggests that intrapersonal EC does not mediate the effect of culture on perception of positive relational qualities with opposite-sex best friend.

For opposite-sex best friend, sibling, and mother, culture significantly predicted interpersonal EC, and interpersonal EC in turn significantly predicted positive relational qualities with these targets. The indirect effect was significant. For father, culture marginally significantly predicted interpersonal EC, and interpersonal EC significantly predicted positive relational qualities. The indirect effect was marginally significant. From these results, it would appear that culture exerts an influence in perception of positive relational qualities through interpersonal EC for opposite-sex best friend, sibling, mother, and father. For same-sex best friend and romantic partner, culture marginally significantly predicted interpersonal EC, and interpersonal EC significantly predicted positive relational qualities with these targets. The indirect effect was not significant; pointing to the fact that interpersonal EC does not mediate the effect of culture on perception of positive relational qualities with same-sex best friend and romantic partner (see Table 3.4).

Table 3.4 Results of Bootstrapping Mediation Analyses of Positive Relational Qualities

	Culture to EC		EC to positive relational qualities		Estimated indirect effect		
	$\beta$	<i>SE</i>	$\beta$	<i>SE</i>	$\beta$	<i>SE</i>	95% <i>CI</i>
<b><i>Intrapersonal EC</i></b>							
Same-sex best friend	-.57***	.08	.12***	.02	-.07***	.02	-.11, -.04
Opposite-sex best friend	-.74***	.09	-.01	.03	.01	.02	-.03, .04
Romantic partner	-.56***	.14	.13***	.03	-.07**	.02	-.13, -.03
Sibling	-.54***	.08	.10***	.02	-.05***	.01	-.09, -.03
Mother	-.55***	.08	.14***	.02	-.08***	.02	-.11, -.05
Father	-.42***	.08	.13***	.02	-.06***	.01	-.08, -.03
<b><i>Interpersonal EC</i></b>							
Same-sex best friend	-.15 <sup>†</sup>	.09	.13***	.03	-.02	.01	-.04, .004
Opposite-sex best friend	-.48***	.08	.09**	.03	-.04**	.02	-.08, -.02
Romantic partner	-.23 <sup>†</sup>	.14	.11***	.03	-.03	.02	-.06, .01
Sibling	-.30***	.07	.06*	.02	-.02*	.01	-.04, -.003
Mother	-.22**	.08	.11***	.03	-.02*	.01	-.05, -.01
Father	-.15 <sup>†</sup>	.08	.10***	.02	-.02 <sup>†</sup>	.01	-.03, .001

Note. \*\*\*  $p < .001$ , \*\*  $p < .01$ , \*  $p < .05$ , <sup>†</sup>  $p < .1$

To analyze whether intrapersonal EC and interpersonal EC mediates the relationship between culture and negative relational qualities with same-sex best friend, opposite-sex best friend, romantic partner, sibling, mother, and father, a bootstrap estimation approach with 1000 samples (Shrout & Bolger, 2002) was examined using Mplus 8 (Muthén & Muthén, 2017). These findings did not support that culture exert an influence in perception of negative relational qualities with targets, consisting of same-sex best friend, opposite-sex best friend, romantic partner, sibling, and mother through intrapersonal and interpersonal EC. For father, culture significantly predicted interpersonal EC, which in turn significantly predicted negative relational qualities. The indirect effect was marginally significant, supporting the mediating effect. Therefore, the result indicated that culture exerted an influence in perception of negative relational qualities for father through interpersonal EC (see Table 3.5).

Table 3.5 Results of Bootstrapping Mediation Analyses of Negative Relational Qualities

	Culture to EC		EC to negative relational qualities		Estimated indirect effect		
	$\beta$	SE	$\beta$	SE	$\beta$	SE	95% CI
<b><i>Intrapersonal EC</i></b>							
Same-sex best friend	-.64***	.07	.03	.03	-.02	.02	-.06, .02
Opposite-sex best friend	-.70***	.07	.04	.03	-.03	.02	-.07, .01
Romantic partner	-.54***	.12	.02	.04	-.01	.02	-.05, .04
Sibling	-.74***	.08	-.01	.03	.01	.02	-.04, .06
Mother	-.70***	.08	.02	.03	-.01	.02	-.06, .03
Father	-.66***	.08	.05	.03	-.03	.02	-.07, .01
<b><i>Interpersonal EC</i></b>							
Same-sex best friend	-.27**	.08	-.01	.03	.002	.01	-.01, .02
Opposite-sex best friend	-.33***	.08	.02	.04	-.01	.01	-.03, .02
Romantic partner	-.28*	.13	-.01	.05	.002	.02	-.03, .04
Sibling	-.39***	.08	-.01	.04	.003	.01	-.02, .03
Mother	-.31***	.08	.04	.03	-.01	.01	-.03, .01
Father	-.28***	.08	.07*	.03	-.02†	.01	-.04, -.002

Note. \*\*\*  $p < .001$ , \*\*  $p < .01$ , \*  $p < .05$ , †  $p < .1$

### 3.4 Discussion

Although cross-cultural studies have grouped these two cultures into Eastern cultures, this study demonstrates the cultural differences of EC and relational qualities for friendship network, romantic partner, and family member. We turn to these findings on the Inglehart-Welzel cultural map of the World Values Survey, indicating that Japan is the only country that has high secular-rational values and self-expression values amongst Asian countries. Moreover, these findings dovetails nicely with past studies, to the extent that high and low power distance countries exemplify cultural differences in EC.

First, a partial answer to RQ1, which stated “do Myanmar and Japanese differ in their levels of intrapersonal and interpersonal emotional competence?”, was obtained in our first set of analyses. Specifically, this study indicated that cultural differences were found for both intrapersonal and interpersonal EC between Japan and Myanmar. Specifically, Myanmar participants had higher intrapersonal and interpersonal EC than Japanese. This study

confirms the important role of culture on EC, consistent with previous studies (Lisa Feldman Barrett, 2006; Batja Mesquita, 2003; Shweder, 1994, 2000; Solomon, 1995), and reinforces the recent study of EC in Asian cultures, that cultural differences of EC were found within Asian cultures (Min, Islam, Wang, & Takai, 2018). Our findings extend existing cross-cultural literature regarding Japan as being more individualistic (Hofstede, 1980) compared to other Asian countries (e.g., China, Korea). Typically, individualist cultures emphasize important meanings concerning relationships, identity, power, and ambition to promote their individuality, whereas in collectivist cultures, these meanings involve the group (e.g., family, business), and the concept of individuality is minimized (Markus & Kitayama, 1991). Furthermore, the findings are consistent with Scott et al.'s (2004) study, claiming that idiocentrism was associated with lower levels of emotional competence, especially for management of self and others' emotions. This suggests that participants of high individualist cultures have lower intrapersonal EC, as well as interpersonal EC than those of high collectivist cultures. Additionally, it should be noted that Japanese tend to display less negative emotion in public versus private settings (Ekman, 1973), and they also tend not to display happiness in public either (Matsumoto, 1990).

Second, this study found that cultural differences were found in relational qualities for specific members of social networks, consisting of same-sex best friend, opposite-sex best friend, romantic partner, sibling, mother, and father between Japan and Myanmar. To be specific, Myanmar participants had higher relational qualities than Japanese for same-sex best friend, romantic partner, sibling, mother, and father, except opposite-sex best friend. Drawing from the individualistic-collectivistic cultural construct, people from individualistic cultures tend to interpret many situations in terms of individualist self-expression and achievement, and thus as situations in which their independent self can be affirmed, while those from high collective cultures may pay more attention to interpersonal relationships.

Previous studies suggested that people in collectivist cultures should have more socially supportive social interactions than those in individualistic (Markus & Kitayama, 1991; Triandis, 2000). Moreover, this study is in support of Triandis, McCusker, and Hui's (2001) claim that, "because individualists must enter and leave many in-groups, they develop superb skills for superficial interactions, but do not have very good skills for intimate behaviors" (p. 55). According to the World Values Survey, Japan has lower traditional values and survival values, and higher secular-rational values and self-expression compared to other Asian countries (e.g., China, South Korea, Taiwan, Hong Kong, Philippines, Vietnam, Indonesia, Singapore, Malaysia, Thailand, India, Bangladesh, Pakistan, Iran). Consistent with the previous studies, societies with high traditional values emphasize the role of family in life (Min & Takai, 2017). Therefore, societies with high traditional values may pay more attention to relational qualities in their interpersonal context; hence they tend to have higher positive and negative relational qualities for same-sex best friend, romantic partner, sibling, mother, and father. For opposite-sex best friend, this may also point to the nature of societies of high traditional values.

Although we expected that societies with high positive relational qualities have low negative relational qualities, this study found that Myanmar people were higher in both positive and negative relational qualities than Japanese for specified social networks, including same-sex best friend, romantic partner, sibling, mother, and father. The current study demonstrates that these inferences occur with interpretable variation across cultures. This study targeted relational qualities for friendship networks (i.e., same-sex and opposite-sex best friend), romantic partner, and family members (i.e., sibling, mother, father), so the specified members were close in-groups with participants. The findings may shed light on the nature of Asian cultures, paying more attention to the relational factors of social interaction context (e.g., intimacy, status, social power). In addition, as discussed earlier, we turn to this



finding toward the power distance dimension, in which Myanmar has been noted to be high power distance, and a tight culture (Earley, 1997).

Third, this study showed that both intrapersonal and interpersonal EC were significantly correlated with positive relational qualities for most targets in Myanmar and Japan. This is in line with previous studies (e.g., Lopes et al., 2004; Lopes, Salovey, & Straus, 2003) that EC and relational qualities with friends positively correlate. However, EC variables significantly correlated with negative relational qualities only for same-sex best friend in Japan, opposite-sex best friend in Myanmar, and sibling in both countries. With respect to this, we turn our attention on the theoretical framework of interdependent versus independent selves by Markus and Kitayama (1991). In Asian cultures, interdependence of the self is highly sanctioned, with maintaining a sense of interpersonal harmony and thus people need be more aware of how events in the world affect others close to them as well as themselves. They intend to regulate and manage their emotions and others' in order to maintain positive relational qualities with others and they focus on socially engage emotions. In these cultures, the individual is more commonly understood as a relational and socially responsive agent who is connected with both the physical and social environment (Ryff et al., 2014). In order to control interpersonal harmony, these societies pay more attention to relational factors, consisting of intimacy and relative status. Drawing from this theoretical framework, we suggest that the relationship between EC and positive relational qualities are salient in cultures with high interdependent selves. Furthermore, this study is consistent with evidence gathered from previous studies, in that Asians are interpersonally attuned (e.g., Kitayama, Duffy, & Uchida, 2007). For instance, Asian cultures encourage socially engaging emotions (e.g., friendly feelings) (Kitayama, Mesquita, & Karasawa, 2006). In Myanmar, the positive relationship between interpersonal EC and negative relational qualities of same-sex

best friend, romantic partner, mother and father indicated the relationship with intimate in-group.

Fourth, culture exerts an influence in perception of positive relational qualities through intrapersonal and interpersonal EC with targets, consisting of same-sex best friend, opposite-sex best friend, romantic partner, sibling, mother, and father. Specifically, for family members (sibling, mother, and father), both intrapersonal EC and interpersonal EC mediated between culture and positive relational qualities. For friendship network, intrapersonal EC exerted between culture and positive relational qualities for same-sex best friend, whereas interpersonal EC mediated between culture and positive relational qualities for opposite-sex best friend. For romantic partner, intrapersonal EC mediated between culture and positive relational qualities. Consistent with previous studies that EC was related to social relationship (Schutte et al., 2001) and that the development of EC brought about positive changes in the quality of social relationships, intrapersonal and interpersonal EC mediated the relationship between positive relational qualities and cultures (Nelis et al., 2011). EC is important to promote positive social functioning by helping individuals to detect others' emotional states, adopt others' perspectives, enhance communication, and regulate behavior. It is important to note that here; the role of relational factors (e.g., intimacy level, social status) is crucial in the social interaction context, especially for Asian cultures, so people are treated differently depending on the intimacy level, and they are high in both positive and negative relational qualities if the target are highly intimate with them. It is not surprising that the role of EC is salient since Asian cultures tend to have interdependent views of self to depict relational values of each culture. The results also reflect the salient factors of Japanese social behavior, including the degree of intimacy, the vertical hierarchy, and the definition of the situation (public or private) (Midooka, 1990). Drawing from this work, we suggest that the relationships amongst culture, EC, and positive relational qualities are salient.

Finally, this study indicated that culture did not exert an influence in perception of negative relational qualities with targets, consisting of same-sex best friend, opposite-sex best friend, romantic partner, sibling, and mother through intrapersonal and interpersonal EC. For father, culture exerts an influence in perception of negative relational qualities through interpersonal EC. Since Asian cultures tend to have interdependent views of self to value interpersonal harmony, the relationships of culture, EC, and negative relational qualities are not significant.

### **3.4.1 Limitations and Future Research**

While we tried to be careful in planning and executing this study, it does, admittedly, have some limitations. First, the sample comprised only university students, intended to probe the relation amongst culture, EC, and relational qualities before entering the workplace. Sampling should go beyond just youth, and into the working adult population. Second, although the previous study found gender differences in EC, especially in interpersonal EC (Min, Islam, et al., 2018), we could not justify a fair analysis of gender differences given the gender imbalance of our sampling.

Future work in this field has the potential to help bridge relational factors by clarifying culture influences on relational qualities through intrapersonal EC and interpersonal EC within Asian cultures. Moreover, further research is needed on cultural influences on the emotions people experience in their day-to-day lives at the intrapersonal and interpersonal levels, and how the two may be related as suggested by Kafetsios and Nezlek (2012), and the cultural influences of the relational factors between EC and relational qualities at the two levels. Furthermore, university students may not be the best representatives of their cultures; so future sampling should target the general population. Gudykunst et al. (1996) suggested that students comprise a particularly individualistic sample of their respective culture by virtue of the freedom they are allotted from their status as students, relative to those fully

employed, with responsibility toward their organization. In this study, the relationship between EC and relational qualities was significant but the correlation values were not high; hence qualitative study is required to investigate the contribution of this relationship. In addition, we chose orthodox categories consisting of family member, best friend, and romantic partner as relational targets, which may have been similarly perceived across cultures. It has been well established that people distinguish their behavior depending on relational factors in Asian cultures, suggesting that we may have opted for relational variables, rather than categories. For example, Japanese distinguish their interpersonal conflict handling behavior depending on the intimacy level and status differences (Moriizumi & Takai, 2007). We need to probe deeply the nature of Asian cultures, paying more attention to relational factors of social interaction context (e.g., intimacy, status, social power). While these issues had been beyond the scope of the current study, future research should scrutinize the conditions and underlying relational factors.

### **3.4.2 Conclusion**

Past cross-cultural research have tended to contrast Western cultures to Eastern, which were likely to be one or more of the four major East Asian countries (Japan, China, Korea, and Hong Kong) (Oyserman et al., 2002). These four cultures are affluent, developed, and open to Western cultural influence, hence it cannot be denied that their cultural features are not necessarily unlike those of Western cultures. This study was geared to compare one such Asian culture toward another less studied Southeast Asian culture, as an effort to probe into differences within the Asian cultures. More such efforts are desired to affirm whether Asians can truly be considered to be all collectivists.

To sum up, this study contributes to cultural differences in EC and relational qualities between Japan and Myanmar, while also probing for any mediating role of intrapersonal and

interpersonal EC between culture and positive relational qualities of friendship network, romantic partner, and family members.

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## **CHAPTER 4**

**EMOTIONAL COMPETENCE, CONFLICT MANAGEMENT STYLES, AND**

**RELATIONAL FACTORS: CROSS-CULTURAL COMPARISON BETWEEN**

**JAPAN AND MYANMAR**

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**CHAPTER 4**

**EMOTIONAL COMPETENCE, CONFLICT MANAGEMENT STYLES, AND  
RELATIONAL FACTORS: CROSS-CULTURAL COMPARISON BETWEEN  
JAPAN AND MYANMAR**

Interpersonal conflict is unavoidable in our social interactions and communication in daily life. If not handled well, these conflicts will lead to interpersonal stress; hence studying conflict management styles is crucial to the betterment of our relationships. Likewise, dealing with our emotions during conflict plays a key role in maintaining good relationships with others. This study aims to investigate the interconnections among emotional competence, conflict management styles, and relational factors, comparing two cultures, in an attempt to identify basic resources for college students to handle their everyday relationships.

There is a large body of literature on conflict identifying it to be a major aspect of communication behavior (Rahim, 1983). Conflict refers to “an interactive state manifested in incompatibility, disagreement, or difference within or between social entities” (Rahim, 1986, p.13). Rahim (1983) developed an explanatory model of how people tend to respond to their conflicts, based on two axes of concern for self and concern for others. Rahim described five conflict management styles: integrating style (high concern for self and others), obliging style (low concern for self and high concern for others), dominating style (high concern for self and low concern for others), avoiding style (low concern for self and others), and compromising style (intermediate concern for self and others).

Existing studies found that conflict management styles influence the outcomes at the individual level, such as effective leadership of Chinese (Chen, Tjosvold, & Fang, 2005), leader effectiveness of Americans (Barbuto, Phipps, & Xu, 2010), and links to personality traits: for example, agreeable persons are less apt to experience conflict, and extraverts are



more likely to use integrating, obliging, compromising, and avoiding styles (Ayub, AlQurashi, Al-Yafi, & Jehn, 2017).

Cross-cultural research on conflict management styles has uncovered that culture is an important determinant of preferences for conflict management styles. Morris et al. (1998), in their study of young managers in the U.S., China, India, and the Philippines, found that conflict management behaviors differ, with Chinese preferring the avoiding style more than the others, because of their emphasis on conformity and tradition, whereas U.S. participants preferred the competing style due to their stress on individual achievement. Rahim et al.'s (2002) study of seven countries (U.S., Greece, China, Bangladesh, Hong Kong and Macau, South Africa, and Portugal) found that motivation is positively associated with problem solving strategy, and negatively related to bargaining strategy. Ohbuchi and Takahashi (1994) found that Japanese prefer avoidance style more than Americans. Similarly, Chinese supervisors rely more on the avoiding style in handling conflicts, while their American cohorts rely more on the dominating style (Morris et al., 1998). With respect to emotional competence, those with high competence are apt to use all types of conflict management except avoidance (Srinivasan & George, 2005). A recent study also indicated that emotionally stable people opt for integrating style whereas neurotics opt for dominating style (Ayub et al., 2017).

Indeed, emotions communicate important information about the nature of, or the potential of, any interpersonal relationship (Niedenthal, Krauth-Gruber, & Ric, 2006). Accordingly, people need to process emotional information and manage emotional dynamics tacitly to navigate the social world. Emotionally intelligent persons have been found to be more effective in successful resolution of interpersonal conflicts, and consequently, enjoy more satisfying relationships. They can perform well in social interactions, and manage conflicts only when s/he is mentally sound and emotionally stable.

Emotional competence (EC) plays a vital role in the manifestation of human behavior, in which one attempts to deal with different affective situations, meeting his/her needs including efforts to maintain harmonious relationships with his/her environment. EC refers to individual differences to identify, understand, express, regulate, and use one's own emotions and those of others (Brasseur, Grégoire, Bourdu, & Mikolajczak, 2013). Mikolajczak (2009) suggested a three-level model of EC that includes emotion-related knowledge, abilities, and dispositions. One's level of EC implies having ample knowledge to manage interpersonal conflicts, through the controlled use of emotions, as they apply to the real-world situation. The emotion-related ability level is not on what people know, but on what they are capable of doing. For instance, even though an individual knows how to deal with conflicts in his/her social context, s/he may not be able to do so in real life situations. Finally, the trait level refers to the propensity to behave in a certain way in emotional situations. The focus of this level is not on what people know or can do, but on what they are able to do or consistently do: their dispositions (i.e., the typical performance). For example, knowing what to do and actually doing it are not necessarily the same; one may not be able to always act in a manner consistent with their knowledge. In fact, emotional competence can be nurtured and developed as part of personal growth. Needless to say, developing strong emotional competence is essential for individuals' social interaction and conflict management.

#### **4.1 The Present Study**

Traditionally, the most economically developed Asian countries (e.g., Japan, China, and Korea) have been considered to be representative of Eastern culture, particularly in studies probing for East-West differences in communication behavior. This type of convenience sampling of Eastern cultures poses the danger of overlooking the vast diversity in cultural traits of the Asian region, and we challenge the idea that all Asian countries are

similarly collectivistic. In order to address this issue, we compared one Asian favorite of cross-cultural researchers, i.e. Japan, with a relatively unexplored Southeast Asian, and developing country, Myanmar. Hofstede's (1980) first study indicated that Japan was leaning more toward individualism than other Eastern countries (e.g., Hong Kong, South Korea). Moreover, Inglehart-Welzel's (2015) cultural map of the World Values Survey attests that Japan is high secular-rational and high self-expression values in their value dimensions, compared to other Asian countries (e.g., China, South Korea, Taiwan, Philippines, Vietnam, Indonesia, Malaysia, Thailand, Bangladesh, India).

The focus of this study is on emotional competence in the context of conflict management. Once again, East-West studies on conflict management have tended to favor particular countries to represent Asians. For example, Nomura and Barnlund (1983) utilized Japanese in comparison with Americans in their study of conflict styles, discovering that the former resort more frequently to passive and accommodating styles, while Americans use active and confrontational styles of communication more in the context of offering criticism. In a comparison between two frequently utilized Asian representatives, Miyahara, Kim, Shin, and Yoon (1998) found that Koreans were more collectivistic in their conflict management styles than Japanese, and that they focus on social-relational constraints more than Japanese. This difference between two geographically proximal countries with seemingly similar political, economical, and cultural traits points to the need of more scrutiny regarding differences within research in conflict management styles and communication behavior comparing other Asian cultures.

Cross-cultural researchers have a tendency to link preferences of conflict management styles to cultural constructs, such as the individualism-collectivism dimension (e.g., Ting-Toomey, 1985; Trubisky, Ting-Toomey, & Lin, 1991), tight and loose cultures (Gelfand et al., 2011), and low and high-context communication (Hall, 1976). Collectivism is associated

with indirect communication (e.g., avoiding style), whereas individualism is related with direct modes of expression (e.g., competing style) (Morris et al., 1998; Ting-Toomey, 1988). Hofstede (1991) identified avoidance of direct confrontation with another person as a collectivist value, and maintenance of harmony with one's social environment is a key virtue in collectivistic cultures. In collectivistic and tight cultures, people may have equally high concern for their partner's needs as their own, hence they may avoid confrontation for the sake of maintaining interpersonal harmony, whereas in individualistic and loose cultures, personal needs take precedence over social constraints, hence people have less regard for any normative strategy selection. Individualists tend to use styles that are more self-oriented, dominating and competitive than those of collectivists who tend to use mutual face-saving, integrative, and compromising styles (Ting-Toomey, 1997). Ting-Toomey (1994) suggests that (Hall, 1976) low and high context scheme of cultural variability may explain the styles of conflict management adopted by individuals. Low-context cultures utilized a solution-oriented style more than members of high-context cultures, whereas high-context cultures used non-confrontation more than respondents from low-context cultures (Putnam & Wilson, 1982). Individuals in a high context culture are more likely to assume a non-confrontational, indirect attitude toward conflicts (Ting-Toomey, 1985). Specifically, regarding public and private reactions to conflicts, Japanese behave in a very polite and formalized manner, but their behaviors frequently do not express their private desires, attitudes, or affects, while Americans tend to express their private attributes in virtually any kind of situation and public and private selves are not so partitioned (Ohbuchi & Takahashi, 1994). Japanese participants value the importance of maintaining public face in the conflict process and prefer the use of a collaborative style to resolve conflict, whereas US participants value the competitive norm, and consequently prefer a competitive style of conflict management (Cushman & King, 1985).

The above studies on conflict have emphasized that communication behaviors in Asian cultures are highly contextualized according to interpersonal relations and situations (Markus & Kitayama, 1991), therefore, conflict should be approached not as a trait perspective, but more from a state perspective. Moriizumi and Takai (2006, 2007) note that Japanese use different conflict management styles in different social situations based on intimacy and social status. Drawing from these studies, it is important to consider relational factors to deal with interpersonal conflicts.

The aim of this study was to determine if Japan and Myanmar share similar responses to conflict, depending on relational contexts. While much research has been conducted on Japanese, very little work has been done in Myanmar. The first step in our research was to establish the measurements to be compared, to ascertain that they had equivalence across our two cultures. Once the measurements were established, we sought to answer the following research questions.

*Research Question 1:* Do Japanese and Myanmar differ in their levels of EC?

*Research Question 2:* Do Japanese and Myanmar differ in their preference of conflict management styles in four conditions based on the relational factors of intimacy and social status?

*Research Question 3:* Does culture exert an influence on the preference of different conflict management styles through intrapersonal EC?

*Research Question 4:* Does culture exert an influence on the preference of different conflict management styles through interpersonal EC?

## **4.2 Method**

### **4.2.1 Participants**

Participants were from three universities in Central Japan and four universities in Lower and Upper Myanmar, being comprised of 601 students aged from 16 to 24 years ( $M_{age}$

= 19.64,  $SD_{age} = 1.47$ , 64.39% female): 292 from Japan ( $M_{age} = 19.79$ ,  $SD_{age} = 1.00$ , 70.21% female) and 309 from Myanmar ( $M_{age} = 19.50$ ,  $SD_{age} = 1.80$ , 58.90% female). All participants identified their nationality with each respective country. The questionnaire was administered in the respective native language of each country, i.e., Japanese and Myanmar. Participants were recruited on a strictly volunteer basis, having been offered course credit in exchange for their participation. A full explanation of the study was offered before they made an informed consent to participate.

#### **4.2.2 Measures**

##### **Profile of Emotional Competence**

Emotional competence was assessed using the Profile of Emotional Competence (PEC) (Brasseur et al., 2013; Japanese translation by Nozaki & Koyasu, 2016 and Myanmar translation by Min, Islam, Wang, & Takai, 2018). The scale consisted of 50 items scored on a five-point scale, ranging from 1 (*totally disagree*) to 5 (*totally agree*), including two second-order subscales: intrapersonal EC and interpersonal EC. Each second-order factor included five first-order subscales: Intrapersonal EC contains identification, comprehension, expression, regulation, and utilization of own emotions, while interpersonal EC consists of identification of, comprehension of, listening to, regulation of, and utilization of others' emotions. Cronbach's alphas of intrapersonal EC and interpersonal EC were .80, .84 for the total sample; .82, .85 for Japan; and .74, .82 for Myanmar, suggesting that there was adequate internal consistency.

##### **Rahim Organizational Conflict Inventory**

The measure of conflict management styles was done by Rahim Organizational Conflict Inventory-II (ROCI-II) developed by Rahim (1983) (Japanese translation: Morita, 2003). No Myanmar language was available, so we used back-translation through the work of three bilingual translators, who were specialists in psychology, following the recommended

back-translation guidelines and procedures for obtaining linguistic equivalence (Van de Vijver & Leung, 1997). Where there was disagreement between translators, discussion amongst them through the conference approach was conducted to yield an accurate translation. The ROCI-II is comprised of 28 items rated on a 5-point scale from 1 (*totally disagree*) to 5 (*totally agree*). This scale was implemented to probe into conflict management styles (integrating, obliging, dominating, avoiding, and compromising styles) toward different relational targets. Cronbach's alphas of conflict management styles across the four relational conditions, to be described in the Procedure, were .86, .89, .94, .94 for the total sample; .87, .90, .95, .95 for Japan; and .85, .88, .90, .89 for Myanmar, indicating good internal consistency reliability.

The questionnaires of this study for English, Japanese, and Myanmar versions are described in Appendix - I, J, and K.

#### **4.2.3 Procedure**

Participants were asked to report on their demographic information, before being administered the PEC measure. Next, participants were asked about their conflict management styles toward four different targets varied by intimacy/relational closeness (high and low), and status discrepancy (high and equal). For each target, participants were asked to recall an actual same-sex relationship who fits the target category, and to write down their initials, so that they have a concrete target to which they can refer in responding to the scales. A manipulation check on their choice of target was conducted, asking participants about their intimacy with the target (distant versus close, strange versus intimate), and the status/power discrepancy they have with them (unequal versus equal status, unequal versus equal authority, unequal versus equal power). Hence, there were four relational conditions administered within-subjects, consisting of high intimacy-high status, high intimacy-equal status, low intimacy-high status, and low intimacy-equal status.

## 4.3 Results

### 4.3.1 Confirmatory Factor Analyses of the PEC and the ROCI-II

We conducted confirmatory factor analysis (CFA) of the PEC and ROCI-II for the total sample and each country, using Mplus 8 (Muthén & Muthén, 2017) in order to investigate whether the prescribed factor structures of the PEC and ROCI-II fit the data adequately for the total sample, and also for each respective country. Fit indices for the CFA solutions of the PEC and ROCI-II for the total sample and for each country are reported in Table 4.1. We assessed the overall model fit based on Hu and Bentler's (1999) CFA procedure through a joint evaluation of several fit indices. We examined the standardized root mean square residual (SRMR;  $< .05$  indicates good fit,  $\leq .08$  acceptable fit), the root mean square error of approximation (RMSEA;  $< .05$  indicates good fit,  $\leq .08$  acceptable error of approximation), and the comparative fit index (CFI;  $\geq .95$  indicates excellent fit,  $\geq .90$  acceptable fit) (Brown, 2006; Browne & Cudeck, 1993; Byrne, 2012). In addition, the model fit can be considered acceptable when the upper bound of the 90% confidence interval of the RMSEA is  $\leq .10$  (Chen, Curran, Bollen, Kirby, & Paxton, 2008; Rossi et al., 2010).

For PEC, before conducting CFA, the five items of each first-order PEC subscales were created into two item parcels. Each first-order factor had two parcels of three items and two items. We measured two second-order factors with 10 first-order latent variables and a total of 20 parcels (two parcels for each subscale of intrapersonal EC and interpersonal EC) with 50 observed indicators. Intrapersonal EC consists of identification, comprehension, expression, regulation, and utilization of own emotions, while interpersonal EC contains identification of, comprehension of, listening to, regulation of, and utilization of others' emotions. Results of the CFA in the total sample indicated that the fit of the two second-order factors model of the PEC was adequate overall. In Japan, results clearly indicated that the fit of the two second-order factors model provided adequate goodness of fit. In Myanmar, the fit



of the two second-order factors model had good overall fit, although the CFI was slightly below .90.

Table 4.1 *Fit Indices of the PEC and the ROCI-II for the Total Sample and for Each Country*

Model	$X^2$	<i>df</i>	RMSEA	90%CI	SRMR	CFI
<b>PEC</b>						
Total sample	481.777	159	.058	.052-.064	.051	.905
Japan	315.434	159	.058	.049-.067	.060	.916
Myanmar	352.389	159	.063	.054-.072	.061	.863
<b>ROCI-II</b>						
<b>Condition 1</b>						
Total sample	895.781	340	.052	.048-.057	.058	.883
Japan	896.324	340	.075	.069-.081	.086	.833
Myanmar	702.966	340	.059	.053-.066	.070	.806
<b>Condition 2</b>						
Total sample	851.972	340	.051	.046-.055	.054	.913
Japan	708.939	340	.061	.055-.067	.075	.907
Myanmar	742.758	340	.063	.057-.069	.065	.822
<b>Condition 3</b>						
Total sample	987.272	340	.057	.053-.062	.050	.927
Japan	933.407	340	.078	.072-.084	.067	.905
Myanmar	738.188	340	.063	.057-.070	.064	.833
<b>Condition 4</b>						
Total sample	930.710	340	.055	.051-.059	.050	.924
Japan	910.851	340	.077	.071-.083	.070	.899
Myanmar	711.261	340	.061	.055-.067	.064	.838

*Note.*  $X^2$ =chi-square; *df*=degrees of freedom; RMSEA=root mean square error of approximation; CI=confidence interval; SRMR=standardized root mean square residual; CFI=comparative fit index; Condition 1=High intimacy and high status condition; Condition 2=High intimacy and equal status condition; Condition 3=Low intimacy and high status condition; Condition 4=Low intimacy and equal status condition

For ROCI-II, results of the CFA in the total sample suggested that the fit of the model was adequate overall in the high intimate-equal status condition, the low intimate-high status condition, and the low intimate-equal status condition, whereas in the high intimate-high status condition, the model had overall good fit, although the CFI was slightly below .90. For Japan, the models suggested adequate to good fit in the high intimate-equal status condition and the low intimate-high status condition, while the models had overall good fit although the

CFI was slightly below .90 in the high intimate-high status condition and the low intimate-equal status condition. In Myanmar, the models had overall good fit in all conditions, although the CFI was slightly below .90.

#### **4.3.2 Measurement Invariance of the PEC and the ROCI-II**

We examined measurement invariance for the PEC and the ROCI-II by conducting consequential multigroup CFAs with Mplus 8 (Muthén & Muthén, 2017) according to a procedure suggested by Chen, Sousa, and West (2005), and Widaman and Reise (1997). First, we tested the *configural invariance* (Model 1), which assumes that the same number of factors and pattern of fixed and freely estimated parameters holds across groups, and can be evaluated running a multigroup CFA without any equality constraints across groups. Second, we assessed *metric invariance*. For PEC, first-order factor loadings were constrained to be equal across groups (Model 2a), and both first- and second-order factor loadings were assumed to be equal (Model 2b). This model requires equivalence of factor loadings and indicates that participants from different groups attribute the same meaning to the latent construct of interest. Third, we tested *scalar invariance* in which factor loadings and item intercepts were constrained to be equal across groups (Model 3). It indicates that the meaning of the construct (the factor loading) and the levels of the underlying items (intercepts) are equal across groups. To examine measurement invariance between different models, we investigated the changes in CFI ( $\Delta$ CFI) index and RMSEA ( $\Delta$ RMSEA). Specifically, we examined the differences between models followed by Chen's recommendations (2007), in which  $\Delta$ CFI  $\geq$  -.01 supplemented by  $\Delta$ RMSEA  $\geq$  .015 would indicate a lack of invariance.

Table 4.2 *Tests of Measurement Invariance of the PEC and the ROCI-II*

	Model fit				Model comparisons		
	$\chi^2$	<i>df</i>	RMSEA (90% CI)	CFI	Models	$\Delta$ CFI	$\Delta$ RMSEA
<b>PEC</b>							
Configural invariance (M1)	606.486	300	.058 (.052-.065)	.907			
Invariance of first-order factor loadings (M2a)	618.084	310	.058 (.051-.064)	.906	M2a-M1	-.001	.000
Invariance of first- and second-order factor loadings (M2b)	637.319	318	.058 (.051-.064)	.903	M2b-M2a	-.003	.000
Full scalar invariance (M3)	765.990	336	.065 (.059-.071)	.869	M3-M2b	-.034	.007
Partial scalar invariance (M4)	716.633	330	.063 (.056-.069)	.882	M4-M2b	-.021	.005
<b>ROCI-II</b>							
<b>Condition 1</b>							
Configural invariance (M1)	1599.290	680	.067 (.063-.072)	.823			
Full metric invariance (M2)	1652.242	703	.067 (.063-.072)	.818	M2-M1	-.005	.000
Full scalar invariance (M3)	1902.381	726	.074 (.070-.078)	.774	M3-M2	-.044	.007
<b>Condition 2</b>							
Configural invariance (M1)	1451.697	680	.062 (.058-.066)	.876			
Full metric invariance (M2)	1507.079	703	.062 (.058-.067)	.871	M2-M1	-.005	.000
Full scalar invariance (M3)	1746.473	726	.069 (.065-.073)	.837	M3-M2	-.034	.007
<b>Condition 3</b>							
Configural invariance (M1)	1671.595	680	.071 (.067-.075)	.885			
Full metric invariance (M2)	1739.412	703	.071 (.067-.076)	.880	M2-M1	-.005	.000
Full scalar invariance (M3)	1886.473	726	.074 (.070-.079)	.865	M3-M2	-.015	.003
<b>Condition 4</b>							
Configural invariance (M1)	1622.112	680	.069 (.065-.073)	.882			
Full metric invariance (M2)	1668.565	703	.069 (.065-.073)	.879	M2-M1	-.003	.000
Full scalar invariance (M3)	1842.698	726	.073 (.069-.077)	.860	M3-M2	-.019	.004

*Note.*  $\chi^2$ =chi-square; *df*=degrees of freedom; RMSEA=root mean square error of approximation; CI=confidence interval; CFI=comparative fit index; Condition 1=High intimacy and high status condition; Condition 2=High intimacy and equal status condition; Condition 3=Low intimacy and high status condition; Condition 4=Low intimacy and equal status condition

For the PEC, the configural model (Model 1) had adequate fit indices, suggesting the same two second-order factors best represented the data in both countries. Constraining first-order factor loadings to be equal across groups (Model 2a) and constraining both first- and second-order factor loadings to be equal across groups (Model 2b) did not significantly decrease model fit ( $\Delta\text{CFI} < -.01$ ,  $\Delta\text{RMSEA} < .015$ ), providing support for metric invariance. However, invariance of intercepts of measured variables (Model 3) exceeded Chen's (2007) benchmark for the  $\Delta\text{CFI}$ , while  $\Delta\text{RMSEA}$  was below the cutoff, weakening the fit, suggesting that full scalar invariance did not hold. Due to lack of full scalar invariance, partial scalar invariance was assessed. We conducted ancillary analyses in which we compared the 10 models; each of them calculated by fixing a subset of intercepts to be equal across groups. Item parcels of utilization of own emotions, comprehension of others' emotions, and listening to others' emotions showed lower model fit changes when constrained. Therefore, these intercepts were constrained to be equal across groups in order to test partial scalar invariance (Byrne et al., 1989). Findings indicated that partial scalar invariance model (Model 4) slightly exceeded the cutoff for the  $\Delta\text{CFI}$ , while  $\Delta\text{RMSEA}$  was below the cutoff (see Table 4.2).

For the ROCI-II, the configural model (Model 1) had adequate fit indices, suggesting the model best represented the data for all conditions in both countries. The metric model (Model 2) demonstrated no meaningful decrease in model fit ( $\Delta\text{CFI} < -.01$ ,  $\Delta\text{RMSEA} < .015$ ) in all conditions. However, the full scalar invariance model (Model 3) exceeded Chen's (2007) benchmark for the  $\Delta\text{CFI}$ , while  $\Delta\text{RMSEA}$  was below the cutoff. It decreased model fit; hence full scalar invariance was not supported (see Table 4.2).

### 5.3.3 Descriptive Statistics and Correlation Analysis

The means, standard deviations of EC and conflict management styles, along with Pearson product-moment correlations between EC variables and conflict management styles for all conditions are presented in Table 4.3.

Table 4.3 Means, Standard Deviations, Correlation of EC and Conflict Management Styles

	Mean (SD)		Correlation			
			Intrapersonal EC		Interpersonal EC	
	Japan	Myanmar	JP	MM	JP	MM
<b>Emotional competence</b>						
Intrapersonal EC	3.06 (.43)	3.36 (.40)				
Interpersonal EC	3.02 (.45)	3.19 (.44)				
<b>High intimacy and high status</b>						
Integrating style	3.68 (.63)	3.77 (.49)	.23**	.25**	.27**	.27**
Obliging style	3.46 (.58)	3.57 (.47)	.09	.16**	.01	.16**
Dominating style	2.74 (.78)	3.25 (.45)	.08	.10	.09	.23**
Avoiding style	3.19 (.79)	3.54 (.49)	-.14*	.08	-.14*	-.003
Compromising style	3.60 (.68)	3.59 (.42)	.20**	.16**	.24**	.23**
<b>High intimacy and equal status</b>						
Integrating style	3.82 (.67)	3.84 (.49)	.15**	.24**	.21**	.30**
Obliging style	3.46 (.65)	3.57 (.51)	.03	.13*	-.06	.20**
Dominating style	2.90 (.82)	3.35 (.52)	.02	.10	.01	.15*
Avoiding style	3.22 (.82)	3.57 (.55)	-.10	-.01	-.12*	.01
Compromising style	3.75 (.69)	3.66 (.47)	.11	.22**	.16**	.18**
<b>Low intimacy and high status</b>						
Integrating style	2.83 (.84)	3.49 (.61)	.04	.08	.12*	.16**
Obliging style	3.09 (.93)	3.37 (.58)	.03	.05	.05	.21**
Dominating style	2.53 (.87)	3.15 (.57)	-.03	.05	.05	.19**
Avoiding style	3.18 (.97)	3.52 (.48)	.01	.12*	.08	.09
Compromising style	2.83 (.87)	3.46 (.52)	.04	.15*	.08	.23**
<b>Low intimacy and equal status</b>						
Integrating style	3.18 (.82)	3.57 (.58)	.11	.14*	.12*	.19**
Obliging style	3.07 (.81)	3.26 (.61)	.03	-.03	-.01	.09
Dominating style	2.69 (.78)	3.30 (.55)	-.02	.17**	.11	.25**
Avoiding style	3.14 (.81)	3.45 (.52)	-.04	.07	.02	-.003
Compromising style	3.19 (.82)	3.51 (.51)	.07	.20**	.10	.19**

Note. \*  $p < .05$ , \*\*  $p < .01$

### 4.3.4 Do Japanese and Myanmar Differ in their Levels of EC?

In order to probe the answer to this research question, we conducted a one-way multivariate analysis of variance (MANOVA) to seek for cultural differences of intrapersonal

and interpersonal EC. Findings showed a significant culture main effect, Wilks' Lambda = .88,  $F(2, 598) = 39.68, p < .001$ , partial  $\eta^2 = .12$ . Cultural difference was found for intrapersonal EC:  $F(1, 599) = 78.65, p < .001$ , partial  $\eta^2 = .12$ , and for interpersonal EC:  $F(1, 599) = 19.98, p < .001$ , partial  $\eta^2 = .03$ . Specifically, these effects appeared to be more pronounced for Myanmar on both EC subscales than for Japanese.

#### **4.3.5 Targets of the Recalled Person**

The targets of the recalled person in the participants' actual interpersonal conflict experience for each country are shown in Table 4.4. The number of participants for each condition were the following: high intimacy and high status condition=291 Japanese, 298 Myanmar; high intimacy and equal status condition=290 Japanese, 297 Myanmar; low intimacy and high status condition=286 Japanese, 286 Myanmar; low intimacy and equal status condition=286 Japanese, 294 Myanmar. Participants freely chose particular relationships in which they had experienced the conflict, and were asked report on what these were. In the high intimacy and high status condition, the top choices of Japanese participants were "friend" and "mother", whereas Myanmar selected "friend", "teacher", "relative", and "sibling". In the high intimacy and equal status condition, participants from both countries selected "friend". In the low intimacy and high status condition, Japanese chose "friend", "acquaintance of friend", "senior at university", and "boss at workplace", whereas Myanmar selected "friend" and "teacher". In the low intimacy and equal status condition, Japanese students chose "friend", "acquaintance of friend", and "classmate", whereas Myanmar selected "friend".

Table 4.4 *Targets of the Recalled Person for Each Country*

	Japan				Myanmar			
	HH	HE	LH	LE	HH	HE	LH	LE
Mother	<b>29</b>	3	1		4			
Father	7				3			
Sibling	10	3	1		<b>22</b>	3	8	4
Relative	2		2	2	<b>25</b>	3	6	3
Friend	<b>178</b>	<b>221</b>	<b>58</b>	<b>100</b>	<b>127</b>	<b>250</b>	<b>142</b>	<b>239</b>
Childhood friend	8	12	4	2				
Club member	3		4	7				
Acquaintance of friends		1	<b>34</b>	<b>34</b>				
Romantic partner	4				1	1		
Roommate					2	2	1	
Neighbor			1		3		5	1
Teacher	2	1	16	1	<b>81</b>	2	<b>67</b>	
Classmate	5	7	12	<b>25</b>				
Senior at university	13	2	<b>31</b>	6			13	
Junior at university				2				
Acquaintance from class	1		4	8				
Senior at workplace				1				
Boss at workplace	1		<b>35</b>	8				
Colleague		1		6				
Other	2	1	6	7			3	
No response for relationship	27	38	77	77	30	36	41	47
<b>Total</b>	<b>292</b>	<b>290</b>	<b>286</b>	<b>286</b>	<b>298</b>	<b>297</b>	<b>286</b>	<b>294</b>

*Note.* HH=High intimacy and high status condition, HE=High intimacy and equal status condition, LH=Low intimacy and high status condition, LE=Low intimacy and equal status condition

#### 4.3.6 Do Japanese and Myanmar Differ in their Preference of Conflict Management

##### Styles in Four Conditions based on Intimacy and Social Status?

We conducted 2 (culture: Japan and Myanmar) by 4 (intimacy: high and low and status: high and equal) mixed (both between-groups and within-groups) multivariate analysis of variance (MANOVA) to examine if there were cultural differences in conflict management styles across relational factors (intimacy and status), which revealed a significant culture main effect, Pillai's Trace = .28,  $F(5, 484) = 38.12, p < .001$ , partial  $\eta^2 = .28$ ; a significant target main effect, Pillai's Trace = .42,  $F(15, 474) = 22.47, p < .001$ , partial  $\eta^2 = .42$ ; and a

significant interaction effect on the combined variables of targets and culture, Pillai's Trace = .18,  $F(15, 474) = 7.10$ ,  $p < .001$ , partial  $\eta^2 = .18$ .

Follow up univariate ANOVAs indicated that there were significant differences for culture effect on integrating style:  $F(1, 488) = 47.94$ ,  $p < .001$ , partial  $\eta^2 = .09$ , obliging style:  $F(1, 488) = 16.54$ ,  $p < .001$ , partial  $\eta^2 = .03$ , dominating style  $F(1, 488) = 122.20$ ,  $p < .001$ , partial  $\eta^2 = .20$ , avoiding style:  $F(1, 488) = 53.17$ ,  $p < .001$ , partial  $\eta^2 = .10$ , and compromising style:  $F(1, 488) = 26.01$ ,  $p < .001$ , partial  $\eta^2 = .05$ .

The results revealed a significant target difference on integrating style:  $F(1, 488) = 160.75$ ,  $p < .001$ , partial  $\eta^2 = .25$ , obliging style:  $F(1, 488) = 104.31$ ,  $p < .001$ , partial  $\eta^2 = .18$ , dominating style:  $F(1, 488) = 5.75$ ,  $p = .017$ , partial  $\eta^2 = .02$ , and compromising style:  $F(1, 488) = 94.45$ ,  $p < .001$ , partial  $\eta^2 = .16$ . However, there was a non-significant target difference on avoiding style:  $F(1, 488) = 3.72$ ,  $p = .054$ , partial  $\eta^2 = .008$ . Specifically, for integrating, dominating, and compromising styles, the high intimacy-equal status condition had the highest mean score, followed by the high intimacy-high status, the low intimacy-equal status, and the low intimacy-high status. For obliging style, the high intimacy-high status condition had the highest mean score, followed by the high intimacy-equal status, the low intimacy-high status, and the low intimacy-equal status.

Interaction effects of target and culture were significant for integrating style:  $F(1, 488) = 30.31$ ,  $p < .001$ , partial  $\eta^2 = .06$ , obliging style:  $F(1, 488) = 2.61$ ,  $p = .107$ , partial  $\eta^2 = .005$ , and compromising style:  $F(1, 488) = 42.84$ ,  $p < .001$ , partial  $\eta^2 = .08$ . However, there was no significance for dominating style:  $F(1, 488) = 2.61$ ,  $p = .107$ , partial  $\eta^2 = .005$ , and avoiding style:  $F(1, 488) = 3.56$ ,  $p = .06$ , partial  $\eta^2 = .007$ . Myanmar had higher integrating and obliging styles than Japanese across all targets, whereas Japanese were higher in preference for compromising style in the high intimacy conditions. Specifically, for integrating and compromising styles, both countries were highest in the high intimacy-equal



status condition, followed by the high-intimacy-high status condition, the low intimacy-high status condition, and the low intimacy-equal status condition, whereas for obliging style they were highest in the high intimacy-high status condition, followed by the high intimacy-equal status condition, the low intimacy-high status condition, and the low intimacy-equal status condition.

#### **4.3.7 Does Culture Exert an Influence on the Preference of Different Conflict Management Styles through Intrapersonal EC?**

To test the mediating role of intrapersonal and interpersonal EC on the relationship between culture and conflict management styles, we followed the structural equation modeling procedure recommended by James, Mulaik, and Brett (2006) and the bootstrapping procedure suggested by Cheung and Lau (2008). We compared the hypothesized model with alternative models (partial mediation model, full mediation model, and non-mediation model) in each condition. In the full mediation model, the direct paths from culture to conflict management styles were excluded. The non-mediation model included the direct paths from culture to conflict management styles.

For all conditions, the partial mediation model had a significantly better fit compared to the full mediation model, indicating that culture also directly impacts the conflict management styles, not just functioning through intrapersonal and interpersonal EC. The partial mediation model had a significantly better fit compared to the non-mediation model. This suggests that culture indirectly impacts the conflict management styles through intrapersonal and interpersonal EC in all conditions (see Table 4.5).

Table 4.5 *Mediation Model of Intrapersonal EC and Interpersonal EC*

Model	$X^2$	<i>df</i>	RMSEA	90%CI	SRMR	CFI	AIC	BIC
<b>Intrapersonal EC</b>								
<b>Condition 1</b>								
Complete mediation	1726.514	682	.050	.048-.053	.062	.840	52682.263	53276.073
Partial mediation	1612.538	677	.048	.045-.051	.059	.857	52578.287	53194.090
Non-mediation	1721.312	683	.050	.047-.053	.074	.841	52675.061	53264.473
<b>Condition 2</b>								
Complete mediation	1632.526	682	.048	.045-.051	.059	.874	51085.960	51679.771
Partial mediation	1551.909	677	.046	.043-.049	.056	.884	51015.343	51631.147
Non-mediation	1650.040	683	.049	.046-.052	.067	.872	51101.474	51690.885
<b>Condition 3</b>								
Complete mediation	1672.888	682	.049	.046-.052	.059	.905	51030.055	51623.865
Partial mediation	1577.268	677	.047	.044-.050	.051	.914	50944.435	51560.238
Non-mediation	1656.034	683	.049	.046-.052	.067	.907	51011.201	51600.613
<b>Condition 4</b>								
Complete mediation	1586.067	682	.047	.044-.050	.055	.904	50221.568	50815.378
Partial mediation	1507.165	677	.045	.042-.048	.050	.912	50152.666	50768.470
Non-mediation	1597.394	683	.047	.044-.050	.068	.903	50230.895	50820.306
<b>Interpersonal EC</b>								
<b>Condition 1</b>								
Complete mediation	1910.199	682	.055	.052-.058	.065	.828	51734.293	52328.104
Partial mediation	1786.996	677	.052	.049-.055	.061	.844	51621.091	52236.895
Non-mediation	1872.493	683	.054	.051-.057	.078	.833	51694.588	52284.000
<b>Condition 2</b>								
Complete mediation	1753.926	682	.051	.048-.054	.059	.868	50141.873	50735.683
Partial mediation	1665.811	677	.049	.046-.052	.056	.878	50063.758	50679.561
Non-mediation	1735.054	683	.051	.048-.054	.068	.870	50121.001	50710.413
<b>Condition 3</b>								
Complete mediation	1840.896	682	.053	.050-.056	.061	.895	50105.600	50699.410
Partial mediation	1730.685	677	.051	.048-.054	.049	.904	50005.389	50621.192
Non-mediation	1768.025	683	.051	.048-.054	.069	.902	50030.729	50620.140
<b>Condition 4</b>								
Complete mediation	1799.200	682	.052	.049-.055	.058	.889	49292.220	49886.031
Partial mediation	1708.030	677	.050	.047-.053	.051	.897	49211.050	49826.853
Non-mediation	1759.402	683	.051	.048-.054	.068	.893	49250.422	49839.834

*Note.*  $X^2$ =chi-square; *df*=degrees of freedom; RMSEA=root mean square error of approximation; CI=confidence interval; SRMR=standardized root mean square residual; CFI=comparative fit index; AIC=Akaike information criteria; BIC=Bayes information criterion; Condition 1=High intimacy and high status condition; Condition 2=High intimacy and equal status condition; Condition 3=Low intimacy and high status condition; Condition 4=Low intimacy and equal status condition

For high intimacy and high status condition, culture significantly predicted intrapersonal EC ( $\beta = -.20, SE = .02, p < .001$ ), and in turn, intrapersonal EC significantly

predicted integrating, obliging, and compromising styles, with the indirect effect being significant. Findings indicate that culture does exert an influence on these conflict management styles for high intimacy and high status condition. However, intrapersonal EC did not predict dominating and avoiding styles, with the indirect effect of culture to these being non-significant. This suggests that intrapersonal EC does not mediate the effect of culture on dominating and avoiding styles. For high intimacy and equal status condition, culture significantly predicted intrapersonal EC, which significantly predicted integrating and compromising styles, with the indirect effect being significant. Culture does exert an influence in integrating and compromising styles for high intimacy and equal status condition. However, intrapersonal EC failed to predict obliging, dominating, and avoiding styles, with the indirect effect being non-significant. This indicates that intrapersonal EC does not mediate the effect of culture on obliging style, dominating and avoiding styles. Similarly, for low intimacy and equal status condition, culture significantly predicted intrapersonal EC, which significantly predicted integrating and compromising styles, with the indirect effect being significant. Culture does exert an influence on integrating and compromising styles. However, intrapersonal EC did not predict obliging, dominating, and avoiding styles, with the indirect effect being non-significant. This indicates that intrapersonal EC does not mediate the effect of culture on obliging, dominating, and avoiding styles. However, for low intimacy and high status, intrapersonal EC did not mediate the relation between culture and all conflict management styles (see Table 4.6).

Table 4.6 *Bootstrapping Mediation Analyses of the Mediating Role of Intrapersonal EC and Interpersonal EC*

	Intrapersonal EC to conflict management styles		Estimated indirect effect (Intrapersonal EC)		Interpersonal EC to conflict management styles		Estimated indirect effect (Interpersonal EC)	
	$\beta$	SE	$\beta$	SE	$\beta$	SE	$\beta$	SE
<b>Condition 1</b>								
Integrating style	.31***	.06	-.06***	.01	.44***	.08	-.04***	.01
Obliging style	.14**	.05	-.03*	.01	.12	.06	-.01	.01
Dominating style	.12	.06	-.02	.01	.23**	.08	-.02*	.01
Avoiding style	-.05	.05	.009	.01	-.12	.06	.01	.01
Compromising style	.26***	.07	-.05***	.01	.39***	.08	-.03***	.01
<b>Condition 2</b>								
Integrating style	.29***	.07	-.06***	.02	.42***	.08	-.04***	.01
Obliging style	.08	.06	-.02	.01	.11	.07	-.01	.01
Dominating style	.12	.08	-.02	.02	.15	.10	-.01	.01
Avoiding style	-.03	.06	.005	.01	-.10	.07	.01	.01
Compromising style	.24***	.07	-.05**	.01	.26**	.08	-.02**	.01
<b>Condition 3</b>								
Integrating style	.06	.08	-.01	.02	.27**	.09	-.02*	.01
Obliging style	.01	.08	-.002	.02	.23*	.10	-.02*	.01
Dominating style	.01	.07	-.002	.02	.23*	.09	-.02*	.01
Avoiding style	.04	.08	-.01	.02	.17	.10	-.02	.01
Compromising style	.14	.07	-.03	.02	.27**	.09	-.03**	.01
<b>Condition 4</b>								
Integrating style	.22**	.08	-.04**	.02	.32**	.10	-.03**	.01
Obliging style	.003	.08	-.001	.02	.10	.10	-.01	.01
Dominating style	.10	.07	-.02	.01	.33***	.09	-.03**	.01
Avoiding style	.002	.07	.00	.01	.06	.08	-.01	.01
Compromising style	.21**	.07	-.04**	.02	.28**	.09	-.03**	.01

Note. \*  $p < .05$ , \*\*  $p < .01$ , \*\*\*  $p < .001$ ; Condition 1=High intimacy and high status condition; Condition 2=High intimacy and equal status condition; Condition 3=Low intimacy and high status condition; Condition 4=Low intimacy and equal status condition

#### 4.3.8 Does Culture Exert an Influence on the Preference of Different Conflict Management Styles through Interpersonal EC?

For high intimacy and high status condition, culture significantly predicted interpersonal EC ( $\beta = -.09$ ,  $SE = .02$ ,  $p < .001$ ), and interpersonal EC in turn significantly predicted integrating, dominating, and compromising styles. The indirect effect was

significant, indicating that interpersonal EC mediates the effect of culture on these conflict management styles. For high intimacy and equal status condition, culture significantly predicted interpersonal EC, while it did for integrating and compromising styles, with the indirect effect being significant. Results showed that interpersonal EC mediates the relation between culture and these conflict management styles. For low intimacy and high status condition, culture significantly predicted interpersonal EC, which predicted integrating, obliging, dominating, and compromising styles, with the indirect effect being significant. This points out that interpersonal EC mediated the relationship between culture and these conflict management styles. For low intimacy and equal status condition, culture significantly predicted interpersonal EC, which also significantly predicted integrating, dominating, and compromising styles. The indirect effect was significant, indicating that interpersonal EC mediated the effect of culture on these conflict management styles (see Table 4.6).

#### **4.4 Discussion**

First, this study found that factor structure of the PEC and the ROCI-II fit the data adequately in the total sample, as well as for each country. Internal consistency values of the PEC and the ROCI-II were solid. For the PEC, results were consistent with the original factor analysis (Brasseur et al., 2013), a two-country (Japan and Belgium) study (Nozaki & Koyasu, 2016), and a four-country (Myanmar, Japan, China, Bangladesh) study in Asia (Min, Islam, et al., 2018). The measurement invariance of the PEC was fully supported by configural invariance and the invariance of the first- and second-order factor loadings (metric invariance) for all item parcels. However, it did not support the full scalar invariance. Similarly, for the ROCI-II, findings support the original study conducted by Rahim (1983). The measurement invariance of the ROCI-II was fully supported by configural and metric invariance, but not by the full scalar invariance.

Next, this study indicated that cultural differences were found in intrapersonal EC and interpersonal EC. These findings extend the recent study conducted by Min et al. (2018) that cultural differences of EC were found within Asian cultures. In addition, Japan was the only Asian country with high scores on secular-rational and self-expression values in the Inglehart-Welzel cultural map of the World Values Survey (2015), and was more individualistic compared with other Asian countries (Hofstede, 1980). Myanmar was tight, high power distance culture (Earley, 1997) that has high demands for conformity to social practices and customs. It is important to note that here, we need to think twice about the claim that all Asian cultures can be grouped into one category, that of collectivists, as they have different relational values.

Our study found that Japanese and Myanmar chose different interpersonal categories of the recalled target in each interpersonal condition based on relational factors. Specifically, most Myanmar participants recalled “teacher” in the high status conditions. These targets perhaps reflect value differences between the two countries. Myanmar society perceived “teacher” as having the respectful role, similar to that of parents. In this study, most Japanese participants recalled “friend”, “senior at university”, and “boss at workplace”, and “mother” in the high status conditions. These findings are slightly inconsistent with the past study of Japanese female college students conducted by Moriizumi and Takai (2007) that most Japanese participants recalled targets such as “mother”, “teacher”, “senior at school”, and “boss and senior at workplace” in the high status conditions (both high and low intimacy).

This study revealed that integrating and compromising styles were positively correlated with both intrapersonal and interpersonal EC in both countries for the high intimacy conditions, while integrating style was correlated with EC in both countries and compromising style was significantly related with EC only in Myanmar for the low intimacy conditions. The findings were consistent with past studies (e.g., Ting-Toomey, 1997) and

reflect the nature of collectivist cultures in that they attempt to cooperate with others in order to maintain social harmony. In Myanmar, dominating style was positively associated with both EC variables for all conditions, whereas obliging style was related with EC for the high intimacy condition. Drawing from this work, relational closeness was important in the choice of obliging style in Myanmar. In Japan, avoiding style was negatively correlated with EC variables for the high intimacy conditions and positively correlated with intrapersonal EC for the low intimacy and high status condition. This confirms past research (e.g., Ohbuchi & Takahashi, 1994) that Japanese prefer avoiding style, and offers evidence that their preference for avoiding style is based on intimacy and status.

This study confirmed cultural differences for the preference of all conflict management styles. In particular, Myanmar participants' preference for all conflict management styles was higher across all targets than Japanese, except for compromising style, which showed the Japanese to be higher than Myanmar. These findings are consistent with past studies which found that culture plays a prominent role in the choice of conflict management styles (Morris et al., 1998; Ohbuchi & Takahashi, 1994; Rahim et al., 2002).

Our study found the influences of relational targets for all conflict management styles, except avoiding. These findings are consistent with Moriizumi and Takai's (2007) study that intimacy levels and social status variations affect the choice of conflict management styles. The results revealed that, for integrating, dominating, and compromising styles, high intimacy-equal status condition was highest, followed by high intimacy-high status, low intimacy-equal status, and low intimacy-high status respectively. These conflict management styles incite attention toward high and intermediate concern for self; hence they prefer these styles in the equal status conditions than in the high status condition. In contrast, for obliging style, the high intimacy-high status condition was highest, followed by high intimacy-equal status, low intimacy-high status, and low intimacy-equal status. This study stands apart from

Moriizumi and Takai (2007) in that the lower the intimacy level and the higher the status, the more obliging was preferred. Obliging style emphasizes high concern for others; hence they prefer it in the high status condition than in the equal status condition.

Our study indicated that the interaction effect of culture and target were confirmed for integrating, obliging, and compromising. Myanmar preferred integrating and obliging styles more than Japanese across all targets, whereas Japanese were higher in preference for compromising than Myanmar in the high intimacy conditions. Both integrating and obliging styles suggest high concern for others, while compromising style hints of intermediate concern for others. As discussed earlier, Japan is regarded to be more individualist compared to other Asian cultures, and Myanmar is a high power distance culture, perhaps emphasizing interpersonal harmony and concern for others more, suggesting that the more collectivistic and the more hierarchical a society is, the more it will accentuate concern for others. With the interpersonal targets, both countries exhibited high scores for their high intimacy conditions, followed by the equal status condition for integrating and compromising, whereas obliging was higher for high intimacy, and high status conditions. Our results demonstrate that relational factors should be taken into account in any investigation of conflict management styles, since self versus other concerns are sensitive to the nature of the target with the Asian samples. The fact that most Asian countries are hierarchical societies, warrants attention toward hierarchical order (social status).

In terms of EC, this study provided solid evidence for the mediating role of intrapersonal EC in the relationship between culture and two conflict management styles (integrating and compromising styles) over all interpersonal targets, except low intimacy-high status. Likewise, intrapersonal EC mediated the relationship between culture and obliging style in the high intimacy-high status condition, supporting the findings from Gunkel, Schlaegel, and Taras' (2016) study emotional intelligence. Relational factors



(intimacy and status) are a must when probing into the mediating effect of intrapersonal EC on the relationship between culture and conflict management styles.

This study revealed that culture influences two conflict management styles (integrating and compromising styles) through interpersonal EC in all interpersonal conditions, consistent with Gunkel et al. (2016). Moreover, interpersonal EC mediated the relationship between culture and dominating style in most interpersonal conditions, except the high intimacy-equal status condition, whereas it did so for obliging style in the low intimacy and high status condition. Japanese in-group identity and loyalty predicted by the relational factors, e.g., feelings of personal connectedness with in-group members, whereas Americans based only on category factor such as small and large in-groups (Yuki, 2003).

#### **4.4.1 Implications, Limitations, and Future Directions**

This study has five major implications. First, this study was the first to implement the ROCI-II in Myanmar, and we have established its utility. Second, differences between Asian cultures were significant, although they had once been bunched into one group of collectivists, and we have proven that differences exist for both intrapersonal and interpersonal EC, as well as all conflict management styles. Third, we have demonstrated that any investigation of conflict management styles is dependent on relational factors, in particular, intimacy and status variation. Fourth, this study may shed light on the interaction effect of culture and relational target on conflict management styles. Finally, we have established that culture affects how EC will influence conflict management; hence this variable is indispensable in understanding how people may differ in how they approach conflicts.

Despite these merits, this study has some limitations. First, we did not analyze gender differences of EC and conflict management styles in this study due to the unbalanced sampling of males and females. Sex differences in conflict management can be anticipated,

and the interaction of sex with culture is worthy of scrutiny. Second, this study was limited to same-sex relationships, and no information was gained in the case of cross-sex conflict, such as in a romantic relationship.

While we only compared two Asian cultures, the differences between them were significant, and there is much promise for similar differences across other Asian cultures. It remains to be seen if the various cultures in the region would yield as much differences as if they were compared with Western cultures. In any event, our results suggest that lumping Asian cultures into one collectivistic group is a gross misconception, and East-West comparisons should be carefully conducted with this in mind.

Publication included in Chapter 4:

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**CHAPTER 5**

**GENERAL DISCUSSION**

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## CHAPTER 5

### GENERAL DISCUSSION

This chapter discusses emotional competence (EC), relational quality, and interpersonal conflict management of Asians based on three studies, including the interpretation of the results and the integration of three studies. It also presents implications of these three studies on emotional competence, relational quality, and interpersonal conflict management styles, followed by the limitations and future directions of the study.

The overall aim of this dissertation was to investigate university students' emotional competence, its effect on relational quality in their daily life and interpersonal conflict management across Asian cultures. Though Asian countries have different relational values, the vast majority of cross-cultural research traditionally categorized these diverse Asian cultures into *Eastern culture*, characterized as being collectivists, and mainly focused on Eastern versus Western comparison. Since profound changes in political, economic and social spheres, and increasingly rapid technological advances during the past 30 years, it is questionable about value changes of each culture. For example, economically advanced countries have been changing rather rapidly, while economically stagnant societies showed little value changes according to the World Values Survey. Asian countries have diverse cultures, as well as different relational values. In the Hofstede's (1980, 2005) cultural dimensions, some Asian countries were more individualistic cultures compared to other Asian countries (e.g., Japan). In the World Values Survey, many Asian countries have high traditional values (e.g., Bangladesh, Indonesia), while some have low traditional values (e.g., Japan, China). Some countries have high survival values (e.g., China, Bangladesh), whereas some have low survival values (e.g., Japan).

Moving beyond the earlier East-West comparison, this dissertation intended to fill the gap of literature and provide ideas that could suggest new expedients on EC, relational quality, and interpersonal conflict management from cross-cultural perspective as well as probing into differences within Asian cultures beyond the scope of the major Eastern countries, and for the possible unique contributions of EC to relational quality and interpersonal conflict management in Asian cultures. The general discussion of this dissertation mainly focused on the integration of the following three studies.

The primary aim of the first study was to examine whether the Profile of Emotional Competence (PEC) can be used as a measure of EC in selected Asian countries and to explore culture and gender effects of university students' emotional competence amongst these Asian countries. Participants in the first study were selected through the equal stratified sampling procedure from Asian regions, including three regions of Asia: one country from Southeast Asia (Myanmar), two countries from East Asia (Japan and China), and one country from South Asia (Bangladesh).

The first study provides clear evidence cultural influences of EC, but it did not consider its effect on social relationship in emotional situations. The first study motivated us to do the research concerned with the effect of EC on relational quality in social relationship. Based on the results of the first study, the two contrasting cultures were chosen, comprising one East Asian and developed country (Japan), and one Southeast Asian and developing country (Myanmar). In addition, it is particularly informative for several reasons to probe EC and its effect on daily life social relationship quality comparing these two countries. First, these two countries have different political and economic systems. Second, in the Inglehart-Welzel cultural map of the World Values Survey, Japan was high secular-rational and high self-expression values amongst Asian countries. Third, in Hofstede's (1991) study, Japan was a borderline hierarchical country in power distance. In contrast, Myanmar was high power

distance country (Earley, 1997). Therefore, these reasons lead to scrutinize EC and its effect on relational quality in the two contrasting cultures.

The second study was to explore culture effects of EC and relational quality in these two countries. In addition, the effect of EC on relational quality with best friends, romantic partner, and family members comparing these two Asian countries was next of interest.

The second study emphasized relational quality with intimate group or participants' in-group, since it examined relationship categories, including friendship network, romantic partner, and family members. Since Asian cultures are highly contextualized in social relationships (Markus & Kitayama, 1991), as well as they tend to control social harmony, relational factors (e.g., intimacy, status) should not be left of consideration. It has become apparent to consider these relational factors in our third study.

The third study conducted to compare interpersonal conflict management styles in different situations across these two countries. Moreover, the effect of EC on interpersonal conflict management styles was investigated in different relationship categories based on relational factors, including relational closeness/intimacy and status, across these two Asian countries.

### **5.1 Emotional Competence**

The results of the first study revealed that the two second-order factors model of the PEC had adequate reliability and validity, and can be applied as a measure of intrapersonal EC (identification, comprehension, expression, regulation, and utilization of own emotions) and interpersonal EC (identification of, comprehension of, listening to, regulation of, and utilization of others' emotions) in selected Asian countries, including Myanmar, Japan, China and Bangladesh. Findings also support the exploratory factor analysis of the PEC (Brosseur et al., 2013), and reinforce the recent study in Japanese population (Nozaki & Koyasu, 2016).

Findings revealed that in Japan, the correlation between interpersonal EC and life satisfaction was strong compared to China, and the correlation between interpersonal EC and subjective happiness was strong compared to Myanmar and Bangladesh. Similarly, the correlation between intrapersonal EC and depression was also strong compared to Myanmar. The results indicate the important role of EC on subjective well-being in Japanese culture.

The first study also showed gender and culture interaction effect on two intrapersonal EC. Specifically, female Myanmar and Chinese students had higher scores in comprehension and expression of own emotions than males did, while male Japanese and Bangladeshi students had higher in emotional comprehension and expression of own emotions than females did. The findings indicated that Myanmar and Chinese societies had high traditional values and may have the traditional rule that men are not likely to show their own emotions in social relationships. Their societies tend to value that men are expected to be mentally strong. However, in Japan and Bangladesh, the social roles of female and male students are similar with the results of Western countries (Johnson & Shulman, 1988; Matsumoto et al., 1988). The findings in Japan reflect the Inglehart-Welzel cultural map of the World Values Survey that Japan had high self-expression values, which give high priority to gender equality, compared with all other Asian countries.

Gender differences in one intrapersonal EC (regulation of own emotions) and four interpersonal EC (identification of, listening to, regulation of, and use of others' emotions) revealed in the first study. In particular, consistent with existing studies, male students had higher scores in regulation of own emotions (Bar-On et al., 2000; Brasseur et al., 2013), regulation of others' emotions (Kwon et al., 2013), and utilization of others' emotions (Kray & Thompson, 2005) than females did. However, regarding identification of and listening to others' emotions, females had higher than males did. Traditionally women are nurtured to be more empathetic than men. This interpretation is further supported by existing studies of



females' emotional identification that they were more accurate in decoding the emotional meaning of nonverbal cues (Hall, 1978, 1984; Hall, Carter, & Horgan, 2000), more efficient and accurate in their emotional judgments ( Briton & Hall, 1995; Rahman, Wilson, & Abrahams, 2004; Thayer & Johnsen, 2000), and better in interpreting and understanding others' emotions (Briton & Hall, 1995). In this study, gender differences in EC indicate the traditional role of men and women that is being nurtured by societies.

Regarding cultural differences in EC, the first study provides that all intrapersonal and interpersonal EC differs with culture, and the second study and the third study reinforce the results of the first study. This supports the two-factor theory of emotions (Schachter & Singer, 1962) and the cognitive appraisal theory of emotions (Lazarus, 1991). These two theories highlight culture influences on emotional process, especially interpretation of emotions. Additionally, the results are in line with past studies as the important role of culture on EC (Barrett, 2006; Mesquita, 2003; Shweder, 1994, 2000; Solomon, 1995). This study conducted cultural differences in EC through comparing four seemingly similar cultures with respect to the level of individualism-collectivism, not a Western versus Eastern comparison, but the results provide clear evidence of cultural differences in EC. Therefore, it is important to note that here, since these Asian countries have different relational values that geared distinct issues of their youth regarding EC, the risk of grouping these diverse Asian cultures into one category of Eastern culture should be considered.

Myanmar had the highest in intrapersonal EC. To be specific, Myanmar had the highest in identification, comprehension, regulation, and use of own emotions and identification of, comprehension of, and listening to others' emotions. In other words, they may be more aware of and better understand both their emotions and others' emotions, but may manage better their own emotions. Regarding interpersonal EC, despite higher in identification of, understanding of, and listening to others' emotions, they may not influence others' emotions.

As discussed earlier, Myanmar is high power distance and tight society (Earley, 1997) that people accept the hierarchical order and extremely place emphasis on others' perspectives, especially their close in-groups, hence they did better to identify their own emotions, guess others' emotions, comprehend own and others' emotions, and manage well only their own emotions. Myanmar is highly collectivistic culture. Therefore, they may value self-control and group harmony; hence they are not likely to show their own emotions and did not participate in the process of regulation and use of others' emotions.

Japanese had the lowest in identification, expression, regulation, and utilization of own emotions, and comprehension, regulation, and utilization of others' emotions. The majority of cross-cultural research describes Japan as collectivist culture compared to Western country. Recently, the question of whether Japan is a collectivist culture becomes apparent. In fact, Japan is collectivistic culture by Western perspective and individualistic culture by Asian standards. Matsumoto (2007) described that Japanese culture probably underwent rapid change in the 80s. In the Hofstede's (1980, 2005) cultural dimensions, Japan had more individualist culture and intermediate scores in power distance compared to other Asian countries. In the Inglehart-Welzel cultural map of the World Values Survey, Japan was the only country that had high secular-rational values and high self-expression values amongst Asian countries. Drawing from this fact, Japanese culture is combined with both individualist and collectivistic cultures. Since idiocentrism was related with lower level of emotional management (Scott et al., 2004), individualist cultures have lower EC than collectivist cultures. Regarding emotional expression of own emotions, the results are consistent with existing studies of Eastern versus Western comparison that Japanese are more likely to control their emotions than American (e.g., Ekman, 1972). Moreover, this may reflect cultural background factors, e.g., Japanese primary and secondary schools provide students with activities that enhance harmonious interpersonal relationship. Similarly, our findings

confirmed that Japanese are less likely to express their emotions compared to other selected Asian countries.

Chinese students had the highest in expression of own emotions and the lowest in listening to others' emotions. In the Hofstede's (1980, 2005) cultural dimensions, China had the high rankings of power distance and a highly collectivistic culture that people take care of their in-groups in exchange for loyalty. However, in the Inglehart-Welzel cultural maps of the World Values Survey (2015), China had low traditional values and high survival values. A society with low traditional values places less emphasis on traditional family values. This suggests that they may emphasize their own emotions, and less pay attention to others' emotions. Although existing studies described China as more collectivistic society, this study indicated the highest in emotional expression amongst selected Asian countries.

Bangladeshi students had the highest in regulation and utilization of others' emotions. In general, they had the highest in interpersonal EC amongst four countries. In the Hofstede's (1980, 2005) cultural dimensions, Bangladeshi culture was more collectivistic culture that had long-term commitment to their in-groups (extended family or extended relationships) and higher power distance than Japanese and Chinese cultures. Similarly, in the Inglehart-Welzel cultural map of the 4<sup>th</sup> wave of the World Values Survey, Bangladesh was a society with high traditional values that place emphasis on the importance of religion (e.g., religious education includes as a subject in primary and secondary schools), parent-child ties, and traditional family values, and higher survival values that pay much attention on economic and physical security than Japan and China. These cultural values support the interpersonal harmony and social interdependent selves; hence Bangladeshi students had the highest in regulation and utilization of others' emotions across these Asian countries.

To sum up, even though the vast majority of existing studies described all Asian cultures as Easterners, and compared with Western society, this study revealed that both intrapersonal and interpersonal EC differs amongst Asian cultures.

## **5.2 Emotional Competence and Relational Quality**

Though the early cross-cultural studies have categorized Japanese and Myanmar cultures into *Eastern cultures*, our second study had shed light on cultural differences in relational qualities for best friend, romantic partner, and family member, and the effect of EC on relational quality across these two Asian cultures. We discussed and interpreted the results of this study based on the theoretical frameworks, the popular cross-cultural constructs and existing studies.

This study revealed cultural differences in relational qualities for all relationship categories, consisting of same-sex best friend, opposite-sex best friend, romantic partner, sibling, mother, and father across these two cultures. In particular, Myanmar had higher scores in both positive and negative relational qualities than Japanese for same-sex best friend, romantic partner, sibling, mother, and father, while Japanese had higher scores in relational qualities for opposite-sex best friend than Myanmar. We turn to the cultural constructs, including the individualistic-collectivist dimension and traditional values. First, the individualistic-collectivist dimension explains well in the results of relational qualities in this study. As discussed earlier, Japan has the nature of individualistic and collectivistic cultures, and Myanmar is more collectivistic culture. High collectivistic cultures pay particularly attention to interpersonal relationship with their in-groups. Moreover, results of past studies showed that collectivist cultures had more supportive social relationships than individualistic cultures (Markus & Kitayama, 1991; Triandis, 2000). This study indicated that relational qualities of each relationship category differ with culture, even though these two

cultures have categorized into one group as Eastern culture in cross-cultural research. Second, in the Inglehart-Welzel cultural maps of the World Values Survey, Japan has lower traditional values and survival values compared to other Asian countries. In contrast, Myanmar culture emphasized traditional values, and was high power distance and tight country (Earley, 1997). People from countries with high traditional values place emphasis on family values, harmonious interpersonal relationship, and relational qualities in their social interaction context. The specified members in the second study include the intimate group/in-group of the participants; hence one country with high positive relational qualities also has high scores in negative relational qualities, and Myanmar tend to have higher in both positive and negative relational qualities for same-sex best friend, romantic partner, sibling, mother, and father.

As regards opposite-sex best friend, Japanese had higher in positive relational quality and lower in negative relational quality with opposite-sex best friend than Myanmar. Moreover, our first study found gender and culture interaction effect on EC. It can be said that gender differences also impact on the relational qualities of friendship network. In the Inglehart-Welzel cultural maps of the World Values Survey, Japan has higher self-expression values and one aspect of these values include giving high priority in gender equality. This may affect the relationship with opposite-sex best friend.

Our second study found that EC was significantly related with positive relational qualities and not with negative relational qualities for most target groups in both cultures. Likewise, findings described that EC did not mediate between culture and negative relational qualities with the specified members, except for father. For father, culture exerts an influence in perception of negative relational qualities through interpersonal EC.

In general, this study indicated that culture influences positive relational qualities for all targets through EC. Specifically, both intrapersonal and interpersonal EC mediated between

culture and positive relational qualities for sibling, mother, and father (family members). With respect to best friends, intrapersonal EC exerted between culture and positive relational qualities for same-sex best friend, whereas interpersonal EC mediated between culture and positive relational qualities for opposite-sex best friend. Regarding romantic partner, intrapersonal EC mediated between culture and positive relational qualities. This may reflect the theoretical framework of interdependent versus independent construal of the self by Markus and Kitayama (1991), which in turn Asian cultures are highly contextualized, boost to socially engaging emotions (Kitayama et al., 2006), and place emphasis on the relational factors in social relationships, consistent with existing studies (e.g., Lopes et al., 2004; Lopes, Salovey, & Straus, 2003). Therefore, the effect of EC on positive relational qualities of friends, romantic partner, and family members is more salient across these two cultures compared to negative relational qualities.

### **5.3 Emotional Competence, Interpersonal Conflict Management, and Relational Factors**

Regarding the recalled target, Japanese and Myanmar selected different interpersonal categories in each interpersonal condition based on relational factors. In the high status conditions, the majority of Myanmar students recalled “teacher”, while Japanese recalled “friend”, “senior at university”, “boss at workplace”, and “mother”. In Myanmar society, teachers are perceived as having the respectful role and the high status, and are similar to their parents in guiding and caring for students. The recalled target for each social condition reflects the relational values of each culture.

Relational factors are powerful roles for EC and interpersonal conflict management styles. In Myanmar, intimacy is important in the relationship between EC and obliging style since obliging style was correlated with EC for the high intimacy conditions. This suggests that Myanmar prefer to use obliging style for close groups. In Japan, relational closeness and

status influence EC and the choice of avoiding style. The results well documented that avoiding style was negatively related with EC for the high intimacy conditions and positively related with intrapersonal EC for the low intimacy and high status condition. The findings provide past studies that Japanese prefer avoiding style, and extend that the use of avoiding style depends on relational closeness and status; hence this may reflect Japanese relational values.

Culture plays a significant role in the choice of interpersonal conflict management styles. Regarding cultural differences in interpersonal conflict management styles, Myanmar students' preference for all conflict management styles was higher across all targets than Japanese, except for compromising style. The results are inconsistent with past research (Ting-Toomey et al., 1991) that American used greater in dominating style than Japanese, while Japanese used greater in obliging style than American. In this study, Japanese students' preference was higher than Myanmar in compromising style, which in turn has moderate concern for self and others. The result showed the nature of Japanese culture that they avoid to lose their face in public and tend to use mutual face-saving, and is consistent with past study that Japanese used compromising styles in interpersonal conflict with close friend (Morita, 2003).

Relational factors influence for all interpersonal conflict management styles, except avoiding style. Participants gave the intimacy level as the first priority and the status as the second one in all styles. For integrating, dominating, and compromising styles, they paid particularly attention to the high intimacy conditions, followed by the equal status conditions. Specifically, the high intimacy-equal status condition was the highest, followed by high intimacy-high status, low intimacy-equal status, and low intimacy-high status respectively. These styles give priority for self; hence they consider the equal status as the first priority and the high status as the second one. For obliging style, the higher the intimacy and the higher

status, the more obliging was preferred. Since this style gives priority to others; hence they viewed the high status as the first priority and the equal status as the second one. Asian cultures are highly contextualized and sensitive to the target and conditions. Relational factors are salient for the preference of interpersonal conflict management styles, especially in Asian cultures.

The interaction effect of culture and target was found in integrating, obliging, and compromising styles. Specifically, Myanmar preferred integrating and obliging styles more than Japanese across all targets, while Japanese were higher for compromising than Myanmar in the high intimacy conditions. Since integrating and obliging styles place emphasis on high concern for others and compromising style suggests moderate concern for others, the theoretical framework of individualistic-collectivist dimension should be considered for these two cultures. Japan tends to dramatically change to individualistic compared to other Asian cultures, whereas Myanmar is tight and collectivistic culture, as well as a high power distance culture. Moreover, Myanmar society is extremely sensitive to hierarchical order in social relationship.

Regarding intrapersonal EC, culture influences integrating and compromising styles through intrapersonal EC over all interpersonal conditions, except the low intimacy-high status condition. It also mediated the relationship between culture and obliging style in the high intimacy-high status condition, consistent with Gunkel, Schlaegel, and Taras's (2016) study of emotional intelligence and cultural constructs. Integrating and compromising styles give high and moderate priority for self; hence the role of intrapersonal EC may be salient. Obliging style gives high concern for others; hence intrapersonal EC is the significant role in the high intimacy-high status condition. This suggests that the role of relational factors (intimacy and status) need to consider probing the relation of EC, interpersonal conflict management styles and culture.



In all interpersonal conditions, culture influences integrating and compromising styles through interpersonal EC. Moreover, it also mediated the relationship between culture and dominating style in most interpersonal conditions, except the high intimacy-equal status condition, while it did so for obliging style in the low intimacy-high status condition. Integrating and compromising styles have high and moderate concern for self and others; hence interpersonal EC becomes salient, which in turn better to identify, understand, listen to, regulate, and use of others' emotions. Dominating style has high concern for self and low concern for others; hence interpersonal EC is important in most conditions. Obliging style tends to pay attention to high concern for others; hence interpersonal EC becomes prominent in the low intimacy-high status condition. Participants who have high interpersonal EC may pay attention to concern for others in the low intimacy condition and use obliging style. It can be interpreted that they are not close each other and may be hesitate to collaborate and cooperate. This study suggests that culture exerts most conflict management styles through interpersonal EC, but this relationship mainly depends on relational factors (intimacy and status). This may reflect Asians' in-group identity to some extent.

#### **5.4 Implications**

This dissertation has eight major implications based on the integration of three studies. First, the PEC can be applied to assess intrapersonal and interpersonal EC in Myanmar, Japan, China, and Bangladesh. Second, our first study provides evidence of culture and gender interaction effect on two intrapersonal EC (comprehension and expression of own emotions). Third, this study explored gender differences in one intrapersonal EC (regulation of own emotions) and four interpersonal EC (identification of, listening to, regulation of, and use of others' emotions). Fourth, the results of our first study add evidence in cultural differences in all intrapersonal and interpersonal EC that EC differ across Asian cultures,

even though the earlier cross-cultural research grouped these Asian countries as one group of Eastern cultures. The second study and the third study also support of cultural differences in EC. Moreover, both positive and negative relational qualities with best friend, romantic partner, and family members differ across cultures. Culture exerted in perception of positive relational quality through EC for the specified members, but it did not exert in perception of negative relational quality through EC, in support of the Eastern interdependent culture. The third study showed cultural differences in managing interpersonal conflicts in different situations based on intimacy and status; hence based on relational factors, interpersonal conflict management styles differ across Asian cultures. Furthermore, culture influences interpersonal conflict management styles through EC.

### **5.5 Limitations**

This study has some limitations. First, this dissertation recruited only four Asian countries. Though four countries were already drawn from different regions of Asia to enhance validity in Asian cultures, the generalizability of the findings remains speculative. Second, this study recruited university students from Asian countries, comprising developed and developing countries, since no empirical evidence of EC differences according to their social class. Third, although the first study found gender differences in EC, especially in interpersonal EC (Min, Islam, et al., 2018), we could not justify a fair analysis of gender differences given the gender imbalance of our sampling in the second study and the third study. Fourth, this study conducted only the quantitative approach, and did not consider any qualitative or mixed methods. Although these issues are beyond the scope of this dissertation, future research should scrutinize these issues.

## 5.6 Future Directions

Moving beyond the East-West comparison, more research is required to conduct cross-cultural comparison studies of EC across Asian countries. Next, university students may not be the best representatives of their cultures; so future sampling should target the general population (e.g., workers). Gudykunst et al. (1996) suggested that students comprise a particularly individualistic sample of their respective culture by virtue of the freedom they are allotted from their status as students, relative to those fully employed, with responsibility toward their organization. Moreover, since gender difference in EC was revealed in the first study, the effect of both gender and culture in the relationships of EC and relational quality. Furthermore, this study mainly focused on EC and relational quality with intimate groups (best friend, romantic partner, and family members); hence future studies are needed to examine with other out-group members (e.g., stranger). Future research may further investigate the contribution of probing to other relational factors and values on the cultural influences of EC on handling interpersonal conflicts.

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## **APPENDICES**

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## **Appendix - A**

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**Appendix - A**  
**Consent Form (English)**

Researcher: May Cho Min  
Doctoral Program 1<sup>st</sup> Year  
Graduate School of Education and Human Development  
Nagoya University  
Email: maychominn@gmail.com

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

- This study was to investigate emotional competence of university students.
- You understand that your participation is voluntary. It is up to you to decide whether or not to take part.
- If you decide to take part you are still free to withdraw at any time and without giving a reason.
- You do not have to participate at all, or, even if you agree now, you can terminate your participation at any time without prejudice.
- You do not have to answer individual questions you don't want to answer.
- The information obtained in the questionnaire will be strictly confidential and only used for research purposes without identifying a specific individual.
- Your name will not be attached to the questionnaire and I will ensure that your participation remains confidential. (This consent form will be kept separate from the questionnaire for all participants.)
- It takes about 20 minutes to complete the questionnaire.

You should confirm that you have read and understand the above information for this study and have had the opportunity to ask questions. If you have any questions or concerns, please feel free to contact me.

Do you agree to take part in this survey? (Please select and mark ✓ in the checkbox.)

Agree                  Disagree

---

Name of Participant

---

Date

---

Signature

**Appendix - A**

**Study 1 Questionnaire (English)**

**Section A**

**1. Please select and mark ✓ in the checkbox or fill in the information requested.**

(1) <b>Gender</b> <input type="checkbox"/> Male <input type="checkbox"/> Female	(2) <b>University</b> _____
(3) <b>Age</b> _____ years old	(4) <b>Education level</b> <input type="checkbox"/> Bachelor's degree _____ year <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree
(5) <b>Marital Status</b> <input type="checkbox"/> Single <input type="checkbox"/> Married	(6) <b>Religion</b> _____
(7) <b>Do you have a job?</b> <input type="checkbox"/> Yes, full time <input type="checkbox"/> Yes, part-time <input type="checkbox"/> No Working hours _____ hours per week	(8) <b>Do you live with your family?</b> <input type="checkbox"/> Yes <input type="checkbox"/> No  <b>Type of family</b> <input type="checkbox"/> Nuclear family (Parents, Siblings) <input type="checkbox"/> Extended family  <b>Number of family members</b> _____ people
(9) <b>Number of siblings</b> <input type="checkbox"/> 0 <input type="checkbox"/> 2 <input type="checkbox"/> 4 <input type="checkbox"/> 1 <input type="checkbox"/> 3 <input type="checkbox"/> 5 <input type="checkbox"/> 5 and above, please specify _____ <b>Birth order</b> <input type="checkbox"/> 1 <sup>st</sup> born <input type="checkbox"/> 3 <sup>rd</sup> born <input type="checkbox"/> 2 <sup>nd</sup> born <input type="checkbox"/> Others, please specify _____	
(10) <b>Father's Education Level</b> <input type="checkbox"/> No formal schooling <input type="checkbox"/> Less than elementary school <input type="checkbox"/> Elementary school <input type="checkbox"/> Junior high school <input type="checkbox"/> High school <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree <input type="checkbox"/> I do not know	(11) <b>Mother's Education Level</b> <input type="checkbox"/> No formal schooling <input type="checkbox"/> Less than elementary school <input type="checkbox"/> Elementary school <input type="checkbox"/> Junior high school <input type="checkbox"/> High school <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree <input type="checkbox"/> I do not know

## Section B

2. The questions below are designed to provide a better understanding of how you deal with your emotions in daily life. Please answer each question spontaneously, taking into account the way you would normally respond. There are no right or wrong answers as we are all different on this level. For each question, you will have to give a score on a scale from 1 to 5, with **1 meaning that the statement does not describe you at all or you never respond like this, and 5 meaning that the statement describes you very well or that you experience this particular response very often.** For each of the following statements, please circle the appropriate number on the scale that you feel is most appropriate in describing you.

(1)	As my emotions arise I don't understand where they come from.	1	2	3	4	5
(2)	I don't always understand why I respond in the way I do.	1	2	3	4	5
(3)	If I wanted, I could easily influence other people's emotions to achieve what I want.	1	2	3	4	5
(4)	I know what to do to win people over to my cause.	1	2	3	4	5
(5)	I am often a loss to understand other people's emotional responses.	1	2	3	4	5
(6)	When I feel good, I can easily tell whether it is due to being proud of myself, happy or relaxed.	1	2	3	4	5
(7)	I can tell whether a person is angry, sad or happy even if they don't talk to me.	1	2	3	4	5
(8)	I am good at describing my feelings.	1	2	3	4	5
(9)	I never base my personal life choices on my emotions.	1	2	3	4	5
(10)	When I am feeling low, I easily make a link between my feelings and a situation that affected me.	1	2	3	4	5
(11)	I can easily get what I want from others.	1	2	3	4	5
(12)	I easily manage to calm myself down after a difficult experience.	1	2	3	4	5
(13)	I can easily explain the emotional responses of the people around me.	1	2	3	4	5
(14)	Most of the time I understand why people feel the way they do.	1	2	3	4	5
(15)	When I am sad, I find it easy to cheer myself up.	1	2	3	4	5
(16)	When I am touched by something, I immediately know what I feel.	1	2	3	4	5
(17)	If I dislike something, I manage to say so in a calm manner.	1	2	3	4	5
(18)	I do not understand why the people around me respond the way they do.	1	2	3	4	5
(19)	When I see someone who is stressed or anxious, I can easily calm them down.	1	2	3	4	5
(20)	During an argument I do not know whether I am angry or sad.	1	2	3	4	5
(21)	I use my feelings to improve my choices in life.	1	2	3	4	5
(22)	I try to learn from difficult situations or emotions.	1	2	3	4	5

(23)	Other people tend to confide in me about personal issues.	1	2	3	4	5
(24)	My emotions inform me about changes I should make in my life.	1	2	3	4	5
(25)	I find it difficult to explain my feelings to others even if I want to.	1	2	3	4	5
(26)	I don't always understand why I am stressed.	1	2	3	4	5
(27)	If someone came to me in tears, I would not know what to do.	1	2	3	4	5
(28)	I find it difficult to listen to people who are complaining.	1	2	3	4	5
(29)	I often take the wrong attitude to people because I was not aware of their emotional state.	1	2	3	4	5
(30)	I am good at sensing what others are feeling.	1	2	3	4	5
(31)	I feel uncomfortable if people tell me about their problems, so I try to avoid it.	1	2	3	4	5
(32)	I know what to do to motivate people.	1	2	3	4	5
(33)	I am good at lifting other people's spirits.	1	2	3	4	5
(34)	I find it difficult to establish a link between a person's response and their personal circumstances.	1	2	3	4	5
(35)	I am usually able to influence the way other people feel.	1	2	3	4	5
(36)	If I wanted, I could easily make someone feel uneasy.	1	2	3	4	5
(37)	I find it difficult to handle my emotions.	1	2	3	4	5
(38)	The people around me tell me I don't express my feelings openly.	1	2	3	4	5
(39)	When I am angry, I find it easy to calm myself down.	1	2	3	4	5
(40)	I am often surprised by people's responses because I was not aware they were in a bad mood.	1	2	3	4	5
(41)	My feelings help me to focus on what is important to me.	1	2	3	4	5
(42)	Others don't accept the way I express my emotions.	1	2	3	4	5
(43)	When I am sad, I often don't know why.	1	2	3	4	5
(44)	Quite often I am not aware of people's emotional state.	1	2	3	4	5
(45)	Other people tell me I make a good confidant.	1	2	3	4	5
(46)	I feel uneasy when other people tell me about something that is difficult for them.	1	2	3	4	5
(47)	When I am confronted with an angry person, I can easily calm them down.	1	2	3	4	5
(48)	I am aware of my emotions as soon as they arise.	1	2	3	4	5
(49)	When I am feeling low, I find it difficult to know exactly what kind of emotion it is I am feeling.	1	2	3	4	5
(50)	In a stressful situation I usually think in a way that helps me stay calm.	1	2	3	4	5

### Section C

3. For each of the following statements, please circle the appropriate number on the scale that you feel is most appropriate in describing you.

		Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly Agree
(1)	In most ways my life is close to my ideal.	1	2	3	4	5	6	7
(2)	The conditions of my life are excellent.	1	2	3	4	5	6	7
(3)	I am satisfied with my life.	1	2	3	4	5	6	7
(4)	So far I have gotten the important things I want in life.	1	2	3	4	5	6	7
(5)	If I could live my life over, I would change almost nothing.	1	2	3	4	5	6	7

4. For each of the following statements, please circle the appropriate number on the scale that you feel is most appropriate in describing you.

(1)	In general, I consider myself	1 not a very happy person	2	3	4	5	6	7 a very happy person
(2)	Compared with most of my peers, I consider myself	1 less happy	2	3	4	5	6	7 more happy
(3)	Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?	1 not at all	2	3	4	5	6	7 a great deal
(4)	Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?	1 not at all	2	3	4	5	6	7 a great deal

5. Please read each statement and circle a number 0, 1, 2 or 3 which indicates how much the statement applied to you *over the past week*. There are no right or wrong answers. Do not spend too much time on any statement.

*The rating scale is as follows:*

**0 Did not apply to me at all**

**1 Applied to me to some degree, or some of the time**

**2 Applied to me to a considerable degree, or a good part of time**

**3 Applied to me very much, or most of the time**

(1)	I found it hard to wind down	0	1	2	3
(2)	I was aware of dryness of my mouth	0	1	2	3
(3)	I couldn't seem to experience any positive feeling at all	0	1	2	3
(4)	I experienced breathing difficulty (e.g., excessively rapid breathing, breathlessness in the absence of physical exertion)	0	1	2	3
(5)	I found it difficult to work up the initiative to do things	0	1	2	3
(6)	I tended to over-react to situations	0	1	2	3
(7)	I experienced trembling (e.g., in the hands)	0	1	2	3
(8)	I felt that I was using a lot of nervous energy	0	1	2	3
(9)	I was worried about situations in which I might panic and make a fool of myself	0	1	2	3
(10)	I felt that I had nothing to look forward to	0	1	2	3
(11)	I found myself getting agitated	0	1	2	3
(12)	I found it difficult to relax	0	1	2	3
(13)	I felt down-hearted and blue	0	1	2	3
(14)	I was intolerant of anything that kept me from getting on with what I was doing	0	1	2	3
(15)	I felt I was close to panic	0	1	2	3
(16)	I was unable to become enthusiastic about anything	0	1	2	3
(17)	I felt I wasn't worth much as a person	0	1	2	3
(18)	I felt that I was rather touchy	0	1	2	3
(19)	I was aware of the action of my heart in the absence of physical exertion (e.g., sense of heart rate increase, heart missing a beat)	0	1	2	3
(20)	I felt scared without any good reason	0	1	2	3
(21)	I felt that life was meaningless	0	1	2	3

6. Please answer each statement below by putting a circle around the number that best reflects your degree of agreement or disagreement with that statement.

1 ..... 2 ..... 3 ..... 4 ..... 5 ..... 6 ..... 7

**Completely Disagree**

**Completely Agree**

(1)	Expressing my emotions with words is not a problem for me.	1	2	3	4	5	6	7
(2)	I often find it difficult to see things from another person's viewpoint.	1	2	3	4	5	6	7
(3)	On the whole, I'm a highly motivated person.	1	2	3	4	5	6	7
(4)	I usually find it difficult to regulate my emotions.	1	2	3	4	5	6	7
(5)	I generally don't find life enjoyable.	1	2	3	4	5	6	7
(6)	I can deal effectively with people.	1	2	3	4	5	6	7
(7)	I tend to change my mind frequently.	1	2	3	4	5	6	7
(8)	Many times, I can't figure out what emotion I'm feeling.	1	2	3	4	5	6	7
(9)	I feel that I have a number of good qualities.	1	2	3	4	5	6	7
(10)	I often find it difficult to stand up for my rights.	1	2	3	4	5	6	7
(11)	I'm usually able to influence the way other people feel.	1	2	3	4	5	6	7
(12)	On the whole, I have a gloomy perspective on most things.	1	2	3	4	5	6	7
(13)	Those close to me often complain that I don't treat them right.	1	2	3	4	5	6	7
(14)	I often find it difficult to adjust my life according to the circumstances.	1	2	3	4	5	6	7
(15)	On the whole, I'm able to deal with stress.	1	2	3	4	5	6	7
(16)	I often find it difficult to show my affection to those close to me.	1	2	3	4	5	6	7
(17)	I'm normally able to "get into someone's shoes" and experience their emotions.	1	2	3	4	5	6	7
(18)	I normally find it difficult to keep myself motivated. life.	1	2	3	4	5	6	7
(19)	I'm usually able to find ways to control my emotions when I want to.	1	2	3	4	5	6	7
(20)	On the whole, I'm pleased with my life.	1	2	3	4	5	6	7
(21)	I would describe myself as a good negotiator.	1	2	3	4	5	6	7
(22)	I tend to get involved in things I later wish I could get out of.	1	2	3	4	5	6	7
(23)	I often pause and think about my feelings.	1	2	3	4	5	6	7

(24)	I believe I'm full of personal strengths.	1	2	3	4	5	6	7
(25)	I tend to "back down" even if I know I'm right.	1	2	3	4	5	6	7
(26)	I don't seem to have any power at all over other people's feelings.	1	2	3	4	5	6	7
(27)	I generally believe that things will work out fine in my life.	1	2	3	4	5	6	7
(28)	I find it difficult to bond well even with those close to me.	1	2	3	4	5	6	7
(29)	Generally, I'm able to adapt to new environments.	1	2	3	4	5	6	7
(30)	Others admire me for being relaxed.	1	2	3	4	5	6	7

**Thank you for your cooperation.**



**Emotional Intelligence Scale**

6. Here some statements are given and for every statement you have to express your views by making tick (✓) on any one cell of the five alternatives. There is no right and wrong answer, so please give your response on all the items.

**1=Strongly Agree, 2=Agree, 3=Uncertain, 4=Disagree, 5=Strongly Disagree**

		1	2	3	4	5
(1)	I can encourage others to work even when things are not favourable.					
(2)	People tell me that I am an inspiration for them.					
(3)	I am able to encourage people to take initiative.					
(4)	I am able to make intelligent decisions using a healthy balance of emotions and reason.					
(5)	I do not depend on others' encouragement to do my work well.					
(6)	I can continue to do what I believe in, even under severe criticism.					
(7)	I am able to assess the situation and then behave.					
(8)	I can concentrate on the task at hand in spite of disturbances.					
(9)	I pay attention to the worries and concerns of others.					
(10)	I can listen to someone without the urge to say something.					
(11)	I am perceived as friendly and outgoing.					
(12)	I have my priorities clear.					
(13)	I can handle conflicts around me.					
(14)	I do not mix unnecessary emotions with issues at hand.					
(15)	I try to see the other person's point of view.					
(16)	I can stand up for my beliefs.					
(17)	I can see the brighter side of my situation.					
(18)	I believe in myself.					
(19)	I am able to stay composed in both good and bad situations.					
(20)	I am able to stay focused even under pressure.					
(21)	I am able to maintain the standards of honesty and integrity.					
(22)	I am able to confront unethical actions of others.					
(23)	I am able to meet commitments and keep promises.					
(24)	I am organized and careful in my work.					
(25)	I am able to handle multiple demands.					
(26)	I am comfortable with and open to novel ideas and new information.					
(27)	I pursue goals beyond what is required and expected of me.					
(28)	I am persistent in pursuing goals despite obstacles and setbacks.					
(29)	I have built rapport and made and maintained personal friendships with work associates.					
(30)	I am able to identify and separate my emotions.					
(31)	I think that feelings should be managed.					
(32)	I am aware of my weaknesses.					
(33)	I feel that I must develop myself even when my job does not demand it.					
(34)	I believe that happiness is a positive attitude.					

## **Appendix - B**

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## Appendix - B

### Consent Form (Myanmar)

Researcher: May Cho Min

Doctoral Program 1<sup>st</sup> Year

Graduate School of Education and Human Development

Nagoya University

Email: maychominn@gmail.com

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

- This study was to investigate emotional competence of university students.
- You understand that your participation is voluntary. It is up to you to decide whether or not to take part.
- If you decide to take part you are still free to withdraw at any time and without giving a reason.
- You do not have to participate at all, or, even if you agree now, you can terminate your participation at any time without prejudice.
- You do not have to answer individual questions you don't want to answer.
- The information obtained in the questionnaire will be strictly confidential and only used for research purposes without identifying a specific individual.
- Your name will not be attached to the questionnaire and I will ensure that your participation remains confidential. (This consent form will be kept separate from the questionnaire for all participants.)
- It takes about 20 minutes to complete the questionnaire.

You should confirm that you have read and understand the above information for this study and have had the opportunity to ask questions. If you have any questions or concerns, please feel free to contact me.

Do you agree to take part in this survey? (Please select and mark ✓ in the checkbox.)

Agree

Disagree

---

Name of Participant

---

Date

---

Signature

Appendix – B

Study 1 Questionnaire (Myanmar)

သုတေသနမေးခွန်းလွှာ

အပိုင်း (က)

၁။ အောက်ပါအကြောင်းအရာများကို သေချာစွာပတ်ဖြီး သင်နှင့်ကိုက်ညီသောအချက်ကို ✓ လုပ်၍ ရွေးချယ်ပေးပါ။  
 လိုအပ်ပါက သတ်မှတ်ထားသော နေရာတွင် ပြည့်စွက်ပေးပါ။

(၁)	ကျား/မ <input type="checkbox"/> ကျား <input type="checkbox"/> မ	(၂)	တက္ကသိုလ် _____
(၃)	အသက် _____ နှစ်	(၄)	ယခုတက်ရောက်နေသောအတန်း: <input type="checkbox"/> Bachelor's degree _____ year <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree
(၅)	အိမ်ထောင်ရှိ/မရှိ <input type="checkbox"/> ရှိပါသည် <input type="checkbox"/> မရှိပါ	(၆)	ကိုးကွယ်သည့်ဘာသာ _____
(၇)	အလုပ်အကိုင် <input type="checkbox"/> အမြဲတမ်းအလုပ်ရှိပါသည်။ <input type="checkbox"/> အချိန်ပိုင်းအလုပ်ရှိပါသည်။ <input type="checkbox"/> မရှိပါ။ အလုပ်ရှိပါက သီတင်းပတ်တစ်ပတ်တွင် ပျမ်းမျှ အလုပ်လုပ်သော နာရီ _____	(၈)	မိဘနှင့်အတူ နေ/မနေ <input type="checkbox"/> မိဘနှင့်အတူနေ <input type="checkbox"/> မိဘနှင့်အတူမနေ မိဘနှင့်အတူမနေပါက အခြားမည်သူနှင့် နေသည်ကို တိကျစွာ ဖော်ပြပါ။ (ဥပမာ - ဦးလေး၊ အဒေါ်၊ အဘိုး၊ အဘွား၊ တက္ကသိုလ်အဆောင်၊ ကိုယ်ပိုင်အခန်း၊ ငှားနေသောအခန်း) _____ မိသားစုနှင့်အတူနေပါကအတူနေမိသားစုဝင်များ <input type="checkbox"/> မိခင် <input type="checkbox"/> ဖခင် <input type="checkbox"/> မောင်နှမ <input type="checkbox"/> အဘိုး <input type="checkbox"/> အဘွား <input type="checkbox"/> ဦးလေး <input type="checkbox"/> အဒေါ် အတူနေမိသားစုဦးရေ _____ ဦး
(၉)	မောင်နှမ အရေအတွက် <input type="checkbox"/> မွေးချင်းမရှိပါ။ <input type="checkbox"/> ၁ ဦး <input type="checkbox"/> ၂ ဦး <input type="checkbox"/> ၃ ဦးနှင့် အထက်ဖြစ်ပါက အရေအတွက်ကို အတိအကျ ဖော်ပြပေးပါ။ _____ ဦး  သင်သည် မောင်နှမများထဲတွင် <input type="checkbox"/> အကြီးဆုံး <input type="checkbox"/> ဒုတိယမြောက် <input type="checkbox"/> တတိယမြောက်နှင့်အထက် ဖြစ်ပါက အတိအကျ ဖော်ပြပေးပါ။ _____ မြောက်		ယခု သင်နေသောနေရာမှ တက္ကသိုလ်သို့ သွားရန် ကြာချိန် _____ မိနစ်
(၁၀)	ဖခင်ပညာအရည်အချင်း <input type="checkbox"/> ကျောင်းပညာမသင်ဖူးပါ <input type="checkbox"/> မူလတန်းတက်ဖူးပါသည် <input type="checkbox"/> မူလတန်းအောင် <input type="checkbox"/> အလယ်တန်းအောင် <input type="checkbox"/> အထက်တန်းအောင် <input type="checkbox"/> ဘွဲ့တစ်ခုရထားပါသည် <input type="checkbox"/> Master ဘွဲ့ရ <input type="checkbox"/> PhD ဘွဲ့ရ <input type="checkbox"/> မသိပါ	(၁၁)	မိခင်ပညာအရည်အချင်း <input type="checkbox"/> ကျောင်းပညာမသင်ဖူးပါ <input type="checkbox"/> မူလတန်းတက်ဖူးပါသည် <input type="checkbox"/> မူလတန်းအောင် <input type="checkbox"/> အလယ်တန်းအောင် <input type="checkbox"/> အထက်တန်းအောင် <input type="checkbox"/> ဘွဲ့တစ်ခုရထားပါသည် <input type="checkbox"/> Master ဘွဲ့ရ <input type="checkbox"/> PhD ဘွဲ့ရ <input type="checkbox"/> မသိပါ

အပိုင်း (ခ)

၂။ အောက်ပါ အကြောင်းအရာတစ်ခုစီကို သေချာစွာပတ်ပြီး ၁=ဖြစ်ခဲ့ပါသည် မှ ၅=မကြာခဏတွေ့ကြုံရပါသည် အထိ နံပါတ်များမှ သင်နှင့်ကိုက်ညီသည့် နံပါတ်ကို ဝိုင်းပါ။

ဥပမာ - ( ၁ ၂ (၃) ၄ ၅ )

ဖြစ်ခဲ့ပါသည် ←————→ မကြာခဏတွေ့ကြုံရပါသည်

	၁	၂	၃	၄	၅
(၁) ကျွန်ုပ်သည် စိတ်ခံစားမှုများ ပေါ်ထွက်လာသောအခါ ဘယ်လိုကြောင့် ထိုကဲ့သို့ ခံစားရသည်ကို နားမလည်ပါ။	၁	၂	၃	၄	၅
(၂) တစ်စုံတစ်ခုကို တုံ့ပြန်ပြီးလျှင် အဘယ်ကြောင့် ထိုကဲ့သို့ ပြုမူတုံ့ပြန် မိသည်ကို အမြဲလိုလို နားမလည်ဘဲ ဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၃) ကျွန်ုပ်သာအလိုရှိလျှင် ထိုလိုချင်သောအရာကိုရရန် အခြားသူများ၏ စိတ်ခံစားချက်များကို အလွယ်တကူလွှမ်းမိုးနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၄) ကျွန်ုပ်သည် အခြားသူများကို ကိုယ့်ဘက်ပါအောင် ဆွဲဆောင်ရန် မည်သို့ ဆောင်ရွက်ရမည်ကို သိပါသည်။	၁	၂	၃	၄	၅
(၅) ကျွန်ုပ်သည် အခြားသူများ၏ စိတ်ခံစားချက်တုံ့ပြန်မှုများကို မကြာခဏ နားမလည်ဘဲ ဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၆) ကျွန်ုပ်သည် စိတ်ခံစားချက်ကောင်းမွန်နေသည့်အခါ မိမိကိုယ်ကို ဂုဏ်ယူ နေတာကြောင့်လားသို့မဟုတ်ပျော်နေတာကြောင့်လား သို့မဟုတ်စိတ်လက် ပေါ့ပါးနေတာကြောင့်လားစသည်တို့ကို အလွယ်တကူပြောပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၇) အခြားသူများက ကျွန်ုပ်ကို နှုတ်မှ ထုတ်ဖော်မပြောလျှင်တောင်မှ ကျွန်ုပ်သည် လူတစ်ယောက် စိတ်ဆိုးနေသလား သို့မဟုတ် ဝမ်းနည်း နေသလား သို့မဟုတ် ပျော်နေသလား စသည်တို့ကို ပြောပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၈) ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကိုကောင်းစွာဖော်ပြတတ်ပါသည်။	၁	၂	၃	၄	၅
(၉) ကျွန်ုပ်၏ကိုယ်ရေးကိုယ်တာဘဝနှင့်ပတ်သက်သောရွေးချယ်မှုများလုပ်ရာတွင် စိတ်ခံစားချက်များအပေါ်မူတည်၍ လုပ်ဆောင်လေ့မရှိပါ။	၁	၂	၃	၄	၅
(၁၀) ကျွန်ုပ်သည် စိတ်အားငယ်နေသည့်အခါ ထိုခံစားချက်နှင့် ကျွန်ုပ်ကို စိတ် အားငယ်စေသောအခြေအနေတို့ကို အလွယ်တကူဆက်စပ်ယူတတ်ပါသည်။	၁	၂	၃	၄	၅
(၁၁) ကျွန်ုပ်သည် အခြားသူများထံမှ ကျွန်ုပ်လိုချင်သည့်အရာများကို အလွယ်တကူ ရယူနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၂) ကျွန်ုပ်သည် အခက်အခဲတစ်ခုကို တွေ့ကြုံပြီးသောအခါ မိမိကိုယ်ကို စိတ်တည်ငြိမ်သွားအောင် အလွယ်တကူ ဆောင်ရွက်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၃) ကျွန်ုပ်သည် ကျွန်ုပ်ပတ်ဝန်းကျင်မှလူများ၏စိတ်ခံစားချက်တုံ့ပြန်မှုများကို အလွယ်တကူ ရှင်းပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၄) ကျွန်ုပ်သည် အခြားသူများ အဘယ်ကြောင့် ထိုကဲ့သို့ ခံစားနေရသည်ကို များသောအားဖြင့် သတိပြုမိပါသည်။	၁	၂	၃	၄	၅

(၁၅)	ကျွန်ုပ်သည် ဝမ်းနည်းနေသောအခါ မိမိကိုယ်ကို ပြန်လည် စိတ်ရွှင်လန်းလာအောင် အလွယ်တကူ လုပ်ဆောင်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၆)	ကျွန်ုပ်သည် တစ်စုံတစ်ခုကြောင့် စိတ်ထိခိုက်နေသောအခါ ထိုစိတ်ခံစားချက်ကို ချက်ချင်း သတိထားမိပါသည်။	၁	၂	၃	၄	၅
(၁၇)	ကျွန်ုပ်သည် တစ်စုံတစ်ခုကို မနှစ်သက်လျှင် မနှစ်သက်ကြောင်း တည်ငြိမ်သောဟန်ပန်ဖြင့် ပြောဆိုနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၈)	ကျွန်ုပ်သည် ကျွန်ုပ်ပတ်ဝန်းကျင်မှလူများက အဘယ်ကြောင့် ထိုကဲ့သို့ ပြုမူတုံ့ပြန်ကြသည်ကို နားမလည်ပါ။	၁	၂	၃	၄	၅
(၁၉)	ကျွန်ုပ်သည် စိတ်ဖိစီးမှုများနေသော သို့မဟုတ် စိုးရိမ်ပူပန်နေသော တစ်စုံတစ်ယောက်ကိုတွေ့သောအခါ ထိုသူကို စိတ်တည်ငြိမ်လာအောင် အလွယ်တကူ ဆောင်ရွက်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၂၀)	ကျွန်ုပ်သည် အငြင်းပွားနေစဉ် မိမိကိုယ်ကို စိတ်ဆိုးနေလား သို့မဟုတ် ဝမ်းနည်းနေလား စသည်တို့ကို သေချာမသိပါ။	၁	၂	၃	၄	၅
(၂၁)	ကျွန်ုပ်သည် ဘဝ၏ရွေးချယ်မှုများကို တိုးတက်ကောင်းမွန်စေရန် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို အသုံးပြုတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၂)	ကျွန်ုပ်သည် ခက်ခဲသောအခြေအနေများ သို့မဟုတ် ခက်ခဲသော စိတ်ခံစားချက်များမှ သင်ခန်းစာရယူနိုင်အောင် ကြိုးစားပါသည်။	၁	၂	၃	၄	၅
(၂၃)	အခြားသူများက ကိုယ်ရေးကိုယ်တာကိစ္စများနှင့် ပတ်သက်၍ ကျွန်ုပ်ကို ယုံကြည်စွာ ပြောပြတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၄)	ကျွန်ုပ်၏စိတ်ခံစားချက်များက ကျွန်ုပ်ဘဝတွင် ပြုလုပ်သင့်သည့် အပြောင်းအလဲများနှင့်ပတ်သက်၍ ကျွန်ုပ်ကို သတိပေးတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၅)	ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို အခြားသူများအား ရှင်းပြချင်သော်လည်း ရှင်းပြရန် အခက်အခဲရှိပါသည်။	၁	၂	၃	၄	၅
(၂၆)	ကျွန်ုပ်သည် အဘယ်ကြောင့်စိတ်ဖိစီးနေရသည်ကိုအမြဲလိုလိုနားမလည်ပါ။	၁	၂	၃	၄	၅
(၂၇)	တစ်စုံတစ်ယောက်က ကျွန်ုပ်ထံသို့ မျက်ရည်များကျ၍ ရောက်လာပါက ဘာလုပ်ပေးရမှန်း မသိပါ။	၁	၂	၃	၄	၅
(၂၈)	အခြားသူများ၏ ညည်းညူနေမှုများကို နားထောင်ပေးရန် ကျွန်ုပ်အတွက် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၂၉)	ကျွန်ုပ်သည် အခြားသူများ၏စိတ်ခံစားချက်များကို သတိမထားမိသည့်အတွက် ထိုသူများအပေါ် မကြာခဏ သဘောထားလွဲမိပါသည်။	၁	၂	၃	၄	၅
(၃၀)	ကျွန်ုပ်သည်အခြားသူများခံစားနေရသည်များကိုကောင်းစွာနားလည်ပါသည်။	၁	၂	၃	၄	၅
(၃၁)	ကျွန်ုပ်သည် အခြားသူများက သူတို့၏အခက်အခဲပြဿနာများကို ပြောပြလာလျှင် စိတ်အနှောင့်အယှက်ဖြစ်သောကြောင့် ထိုကဲ့သို့သော ကိစ္စမျိုးကို ရှောင်နိုင်ရန် ကြိုးစားပါသည်။	၁	၂	၃	၄	၅
(၃၂)	ကျွန်ုပ်သည် အခြားသူများကို လှုံ့ဆော်တွန်းအားပေးရန် လုပ်ဆောင်ရမည့် အရာများကို သိပါသည်။	၁	၂	၃	၄	၅

(၃၃)	ကျွန်ုပ်သည်အခြားသူများ၏စိတ်ကိုမြှင့်တင်ပေးရာတွင် ကျွမ်းကျင်ပါသည်။	၁	၂	၃	၄	၅
(၃၄)	လူတစ်ယောက်၏ တုံ့ပြန်မှုနှင့် ထိုသူ၏ ကိုယ်ရေးကိုယ်တာ အခြေအနေများကြားချိတ်ဆက်ကြည့်ရန် ကျွန်ုပ်အဖို့ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၃၅)	ကျွန်ုပ်သည် များသောအားဖြင့် အခြားသူများ၏စိတ်ခံစားချက်များကို လွှမ်းမိုးနိုင်စွမ်းရှိပါသည်။	၁	၂	၃	၄	၅
(၃၆)	ကျွန်ုပ်သာလုပ်ချင်စိတ်ရှိလျှင် တစ်စုံတစ်ယောက်ကို စိတ်ဒုက္ခ ရောက်အောင် အလွယ်တကူ လုပ်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၃၇)	ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို ထိန်းသိမ်းရန် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၃၈)	ကျွန်ုပ်သည် စိတ်ခံစားချက်များကို ပွင့်ပွင့်လင်းလင်းဖော်ပြလေ့ မရှိဟု ပတ်ဝန်းကျင်ရှိလူများက ကျွန်ုပ်ကို ပြောကြသည်။	၁	၂	၃	၄	၅
(၃၉)	ကျွန်ုပ်သည် စိတ်ဆိုးသောအခါ မိမိကိုယ်ကို ပြန်လည် စိတ်တည်ငြိမ်လာအောင် အလွယ်တကူလုပ်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၄၀)	ကျွန်ုပ်သည် အခြားသူများစိတ်ခံစားချက်အဆင်မပြေသည်ကို သတိ မထားမိသည့်အတွက် ထိုသူတို့၏ပြုမူတုံ့ပြန်မှုများကို မကြာခဏ အံ့ဩလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၄၁)	ကျွန်ုပ်၏စိတ်ခံစားချက်များသည် ကျွန်ုပ်အတွက် အရေးကြီးသည့် အရာများကို အာရုံစိုက်မိစေရန် အထောက်အကူဖြစ်ပါသည်။	၁	၂	၃	၄	၅
(၄၂)	အခြားသူများက ကျွန်ုပ်၏စိတ်ခံစားချက်များ ထုတ်ဖော်ပြပုံကို လက်မခံနိုင်ကြပါ။	၁	၂	၃	၄	၅
(၄၃)	ကျွန်ုပ်သည် ဝမ်းနည်းနေသောအခါ အဘယ်ကြောင့် ဝမ်းနည်းရသည်ကို မကြာခဏဆိုသလို မသိဘဲဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၄၄)	ကျွန်ုပ်သည် လူများ၏စိတ်ခံစားချက်အခြေအနေကို မကြာခဏ သတိမထားမိဘဲ ဖြစ်နေတတ်ပါသည်။	၁	၂	၃	၄	၅
(၄၅)	ကျွန်ုပ်ကို ယုံကြည်ရသောလူတစ်ယောက်အနေဖြင့် အခြားသူများက ရင်ဖွင့်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၄၆)	ကျွန်ုပ်သည် အခြားသူများက သူတို့၏အခက်အခဲတစ်စုံတစ်ရာကို ပြောပြလာသောအခါ စိတ်ဒုက္ခရောက်ရပါသည်။	၁	၂	၃	၄	၅
(၄၇)	ကျွန်ုပ်သည် စိတ်ဆိုးနေသောလူတစ်ယောက်နှင့်တွေ့သောအခါ ထိုသူကို စိတ်တည်ငြိမ်သွားအောင် အလွယ်တကူ လုပ်ဆောင်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၄၈)	ကျွန်ုပ်သည် စိတ်လှုပ်ရှားလာသည်နှင့်တစ်ပြိုင်နက် ချက်ချင်း သတိထားမိပါသည်။	၁	၂	၃	၄	၅
(၄၉)	ကျွန်ုပ်သည်စိတ်အားငယ်နေသောအခါ ထိုခံစားချက်ကိုတိတိကျကျသိရန် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၅၀)	ကျွန်ုပ်သည် စိတ်ဖိစီးနေသော အခြေအနေတွင် ကျွန်ုပ်အား စိတ်တည်ငြိမ်အောင် အထောက်အကူဖြစ်နိုင်သော နည်းလမ်းတစ်ခုကို များသောအားဖြင့် စဉ်းစားပါသည်။	၁	၂	၃	၄	၅

အပိုင်း (၈)

၃။ အောက်ပါအကြောင်းအရာတစ်ခုစီကို သေချာစွာပတ်ဖြီး သင်နှင့်ကိုက်ညီသည့် နံပါတ်ကို ဝိုင်းပါ။

ဥပမာ - ( ၁ ၂ ၃ ၄ ၅ ၆ ၇ )

၁ = အလွန်သဘောမတူပါ။ ၂ = သဘောမတူပါ။ ၃ = အနည်းငယ်သဘောမတူပါ။ ၄ = မသေချာပါ။  
 ၅ = အနည်းငယ်သဘောတူပါသည်။ ၆ = သဘောတူပါသည်။ ၇ = အလွန် သဘောတူပါသည်။

(၁)	ကျွန်ုပ်၏ဘဝသည် များသောအားဖြင့် ကျွန်ုပ်၏စံထားမှုနှင့် နီးစပ်ပါသည်။	၁	၂	၃	၄	၅	၆	၇
(၂)	ကျွန်ုပ်ဘဝ၏ အခြေအနေများသည် အလွန်ကောင်းမွန်ပါသည်။	၁	၂	၃	၄	၅	၆	၇
(၃)	ကျွန်ုပ်သည် ကျွန်ုပ်ဘဝကို ကျေနပ်နှစ်သက်ပါသည်။	၁	၂	၃	၄	၅	၆	၇
(၄)	ယခုအချိန်အထိ ကျွန်ုပ်သည် ဘဝတွင် ကျွန်ုပ်လိုချင်သော အရေးကြီးသည့် အရာများကို ရရှိပါသည်။	၁	၂	၃	၄	၅	၆	၇
(၅)	ကျွန်ုပ်သည် ဘဝတွင် ဆက်လက်နေခွင့်ရလျှင် ဘယ်အရာကိုမျှ မပြောင်းလဲချင်ပါ။	၁	၂	၃	၄	၅	၆	၇

၄။ အောက်ပါအကြောင်းအရာတစ်ခုစီကို သေချာစွာပတ်ဖြီး သင်နှင့်ကိုက်ညီသည့် နံပါတ်ကို ဝိုင်းပါ။

ဥပမာ - ( ၁ ၂ ၃ ၄ ၅ ၆ ၇ )

(၁)	ယေဘုယျအားဖြင့် ကျွန်ုပ်သည် မိမိကိုယ်ကို	မပျော်ရွှင်သော လူတစ်ယောက် အဖြစ်တွေးတော စဉ်းစားမိပါသည်	←	→	ပျော်ရွှင်သော လူတစ်ယောက် အဖြစ်တွေးတော စဉ်းစားမိပါသည်			
		၁	၂	၃	၄	၅	၆	၇
(၂)	ကျွန်ုပ်နှင့် အသက်အရွယ်တူ အများစုနှင့် နှိုင်းယှဉ်လျှင် ကျွန်ုပ်သည် မိမိကိုယ်ကို	သူတို့လောက် မပျော်ရွှင်ဟု စဉ်းစားမိပါသည်	←	→	သူတို့ထက်ပို၍ ပျော်ရွှင်သည်ဟု စဉ်းစားမိပါသည်			
		၁	၂	၃	၄	၅	၆	၇
(၃)	လူတစ်ချို့သည် ယေဘုယျအားဖြင့် အလွန် ပျော်ရွှင်ကြသည်။ ထိုသူတို့သည် ဘဝတွင် ရှေ့ဆက် ဖြစ်မည့်အရာများကို သတိမထားမိဘဲ အရာရာတိုင်း အတွက် အကောင်းဆုံးများ ရရှိနေသည်ကို ပျော်ရွှင် နေကြသည်။ သင့်အတွက် ထိုကဲ့သို့ သောလက္ခဏာရပ် များသည် ကိုက်ညီမှု မည်မျှ ရှိနေပါသနည်း။	လုံးဝမကိုက်ညီပါ	←	→	ကိုက်ညီမှု ရှိပါသည်			
		၁	၂	၃	၄	၅	၆	၇
(၄)	လူတစ်ချို့သည် ယေဘုယျအားဖြင့် အလွန်မပျော်ရွှင်ကြပါ။ ထိုသူတို့သည် စိတ်ဓာတ်မကျသော်လည်း ဘယ်သောအခါမှ ပျော်ရွှင်သင့်သလောက် ပျော်ရွှင်ပုံ မပေါ်ပါ။ သင့်အတွက် ထိုကဲ့သို့ သော လက္ခဏာရပ် များသည် ကိုက်ညီမှု မည်မျှရှိနေပါသနည်း။	လုံးဝမကိုက်ညီပါ	←	→	ကိုက်ညီမှု ရှိပါသည်			
		၁	၂	၃	၄	၅	၆	၇



၅။ အောက်ပါ အကြောင်းအရာတစ်ခုစီကို သေချာစွာပတ်ပြီး လွန်ခဲ့သော သီတင်းပတ်က သင်၏ခံစားချက်နှင့် ကိုက်ညီသည့် နံပါတ်ကို ဝိုင်းပါ။

ဥပမာ - ( ၀ ၁ ၂ ၃ )

၀=လုံးဝမဟုတ်ပါ။ ၁=တစ်ခါတစ်ရံ ၂=မကြာခဏ ၃=အမြဲတမ်း

(၁)	ကျွန်ုပ်အတွက်ကိစ္စတစ်ခုကိုလုပ်ဆောင်ရာတွင်စိတ်တည်ငြိမ်မှုရရှိရန်ခက်ခဲပါသည်။	၀	၁	၂	၃
(၂)	ကျွန်ုပ်သည် အာခေါင်ခြောက်တတ်သည်ကို သတိထားမိပါသည်။	၀	၁	၂	၃
(၃)	ကျွန်ုပ်သည် အပြုသဘောခံစားပေးမှုမျိုးကို လုံးဝ ကြုံတွေ့ရလေ့မရှိပါ။	၀	၁	၂	၃
(၄)	ကျွန်ုပ်သည်အသက်ရှူရန်ခက်ခဲမှုနှင့်ခံစားတွေ့ကြုံရပါသည်။(ဥပမာ။ ။အသက်ရှူအလွန်အလွန်မြန်ခြင်း၊ ကိုယ်လက်လှုပ်ရှားမှု မရှိချိန်တွင် အသက်ရှူမဝခြင်း)	၀	၁	၂	၃
(၅)	ကျွန်ုပ်သည် ကိစ္စများကို ဦးစီးဦးဆောင်ပြု၍ လုပ်ဆောင်ရန် ခက်ခဲသည်ကို တွေ့ရပါသည်။	၀	၁	၂	၃
(၆)	ကျွန်ုပ်သည် ကြုံတွေ့လာသော အခြေအနေများအပေါ် သာမန်ထက်ပို၍ လွန်ကဲစွာ တုံ့ပြန်လေ့ရှိပါသည်။	၀	၁	၂	၃
(၇)	ကျွန်ုပ်သည် တုန်နေအောင် ထိတ်လန့်ကြောက်ရွံ့မှုမျိုး ခံစားဖူးပါသည်။ (ဥပမာ။ ။ လက်များ တုန်လာခြင်း)	၀	၁	၂	၃
(၈)	ကျွန်ုပ်သည် မိမိ၏အာရုံခံစားသည့်စွမ်းအားများကို အမြောက်အမြား သုံးနေမိသည်ဟု ခံစားရပါသည်။	၀	၁	၂	၃
(၉)	ကျွန်ုပ်သည် ထိတ်လန့်စရာများကို တွေ့ကြုံလာသောအခါ အရူးတစ်ယောက်ကဲ့သို့ မွန်ထူပြီးလုပ်ဆောင်မိမည့်အခြေအနေများကို စိုးရိမ်ပူပန်မိပါသည်။	၀	၁	၂	၃
(၁၀)	ကျွန်ုပ်သည် မျှော်လင့်စရာ ဘာမှမရှိသလို ခံစားရပါသည်။	၀	၁	၂	၃
(၁၁)	ကျွန်ုပ်သည် စိတ်လှုပ်ရှားလွယ်သည်ဟု ခံစားမိပါသည်။	၀	၁	၂	၃
(၁၂)	ကျွန်ုပ်သည် စိတ်ဖိစီးမှုများကို ဖြေလျော့ရန်ခက်ခဲတတ်ပါသည်။	၀	၁	၂	၃
(၁၃)	ကျွန်ုပ်သည် စိတ်ဓာတ်ကျလွယ်သည်ဟု ခံစားရပါသည်။	၀	၁	၂	၃
(၁၄)	ကျွန်ုပ်သည်ကျွန်ုပ်လုပ်နေသောကိစ္စများကိုနှောင့်ယှက်လာသည့်အခါသည်းမခံနိုင်ပါ။	၀	၁	၂	၃
(၁၅)	ကျွန်ုပ်သည် ထိတ်လန့်စရာကို တွေ့ကြုံရတော့မည်ဟု ခံစားရပါသည်။	၀	၁	၂	၃
(၁၆)	ကျွန်ုပ်သည် တစ်စုံတစ်ခုကိုလုပ်ဆောင်ရာတွင် စိတ်အားထက်သန်လာစေရန် မလုပ်ဆောင်နိုင်ပါ။	၀	၁	၂	၃
(၁၇)	ကျွန်ုပ်သည် အဖိုးမတန်သော လူတစ်ယောက်အဖြစ် ခံစားရပါသည်။	၀	၁	၂	၃
(၁၈)	ကျွန်ုပ်သည် မိမိကိုယ်ကို အထိမခံ အထအနကောက်တတ်သည် (စိတ်တိုလွယ် စိတ်ဆတ်လွယ်) ဟု ခံစားရပါသည်။	၀	၁	၂	၃
(၁၉)	ကျွန်ုပ်သည်ကိုယ်လက်လှုပ်ရှားမှုမရှိချိန်တွင်နှလုံး၏ လုပ်ဆောင်ချက်ကိုသတိထားမိပါသည်။ (ဥပမာ။ ။နှလုံးခုန်နှုန်းမြန်လာခြင်း၊ နှလုံးခုန်နှုန်း ပုံမှန်မဟုတ်ခြင်း)	၀	၁	၂	၃
(၂၀)	ကျွန်ုပ်သည် ခိုင်လုံသောအကြောင်းပြချက်မရှိဘဲ စိတ်ခြောက်ခြားတတ်ပါသည်။	၀	၁	၂	၃
(၂၁)	ကျွန်ုပ်သည် ဘဝတွင် အဓိပ္ပာယ်မဲ့နေသလို ခံစားရပါသည်။	၀	၁	၂	၃

Thank you for your cooperation.

## Appendix - C

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## Appendix – C

### Consent Form (Japan)

名古屋大学大学院教育発達科学研究科 博士後期課程 1年

May Cho Min

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#### 本調査について

この調査は、アジア各国大学生を対象に、情動的コンピテンスを比較文化的アプローチから検討することを目的としています。参加するかしないかは、あなたの自由です。下記の注意事項をよくお読みになってください。どうぞよろしくお願いたします。

- この調査への参加は強制されるものではなく、任意で参加するかしないかを判断してください。
- 答えたくない質問がある場合は、とばして次の質問にお進みください。
- また、回答を初めて途中でやめなくなった場合、その時点で中断して結構です。
- 回答しなかったり、解答を途中でやめたりしても、いかなる不利益も生じません。
- 回答は、研究目的のみに使用され、個人が特定される形で公開されることはありません。
- 解答の処理からデータの処分まで、回答は研究者により厳重に保管され、外部に漏れることはありません。
- この調査で得られた回答は全て匿名ですので、出来る限り率直に答えてください。
- アンケートの所要時間はおよそ 20 分です。

同意する

同意しない

**Appendix - C**  
**Study 1 Questionnaire (Japan)**  
**Section A**

1. 以下の質問について、適当な選択肢に✓を入れ、また必要な情報を記入してください。

1	性別 <input type="checkbox"/> 男 <input type="checkbox"/> 女	2	国籍 _____. 出身大学 _____ 大学
3	年齢 _____ 歳	4	最終学歴 <input type="checkbox"/> 学士 在学中 ( _____ 年) <input type="checkbox"/> 修士 <input type="checkbox"/> 博士
5	<input type="checkbox"/> 独身 <input type="checkbox"/> 既婚	6	信仰している宗教 _____.
7	職業 <input type="checkbox"/> フルタイム (正社員、派遣社員など) <input type="checkbox"/> パート・アルバイト <input type="checkbox"/> なし  週 _____ 時間労働	8	家族と同居していますか? <input type="checkbox"/> はい <input type="checkbox"/> いいえ  家族形態 <input type="checkbox"/> 核家族 (= 夫婦と未婚の子供が同居) <input type="checkbox"/> 拡大家族 (= 複数の核家族が同居)  家族の構成人数 _____ 人
9	兄弟・姉妹の数 _____ 人 あなたは何番目に生まれましたか? _____ 番目	10	父親の最終学歴 <input type="checkbox"/> 中学卒業 <input type="checkbox"/> 修士 <input type="checkbox"/> 高校卒業 <input type="checkbox"/> 博士 <input type="checkbox"/> 大学卒業 (学士) <input type="checkbox"/> 分からない
10	父親の最終学歴 <input type="checkbox"/> 中学卒業 <input type="checkbox"/> 修士 <input type="checkbox"/> 高校卒業 <input type="checkbox"/> 博士 <input type="checkbox"/> 大学卒業 (学士) <input type="checkbox"/> 分からない	11	母親の最終学歴 <input type="checkbox"/> 中学卒業 <input type="checkbox"/> 修士 <input type="checkbox"/> 高校卒業 <input type="checkbox"/> 博士 <input type="checkbox"/> 大学卒業 (学士) <input type="checkbox"/> 分からない

**Section B**

2. 下記の質問は、あなたが日常生活でどのように感情に対応しているのかを理解するためのものです。正解や不正解はありませんので、普段のあなたについて、あまり深く考え込まず、思ったとおりにお答えください。「全く違うと思う (1)」から「非常にそう思う (5)」まで、各項目に対して 5 段階の選択肢があります。現在のあなたに最もよく当てはまるものの数字を 1 つ選んで○をつけてください。

		全く 違う と思 う	そう 思わ ない	どち らで もな い	そう 思う	非常 にそ う思 う
1.	自分の中に感情が生じた時、その感情がどこから来たのかが分からない	1	2	3	4	5
2.	自分がなぜこのように感情的に反応しているのかが、いつも分かるわけではない	1	2	3	4	5
3.	そうしようと思えば、他の人たちの感情を自分がそうしたいように簡単に動かすことができる	1	2	3	4	5

4.	自分の主張を人に納得させるには何をすればよいかを知っている	1	2	3	4	5
5.	他の人たちの感情的な反応が理解できなくて、よく戸惑う	1	2	3	4	5
6.	気分が良い時、自分に誇りを持っているからなのか、幸せだからなのか、リラックスしているからなのかが、簡単に区別できる	1	2	3	4	5
7.	人が私に話しかけていなくても、その人が怒っているのか、悲しんでいるのか、喜んでいるのかが見分けられる	1	2	3	4	5
8.	自分の気持ちを上手く説明できる	1	2	3	4	5
9.	自分の人生に関する選択は、決して自分の感情に基づいて行わない	1	2	3	4	5
10.	落ち込んでいる時、自分の気持ちとその気持ちを生じさせた状況とを結びつけることは簡単だ	1	2	3	4	5
11.	自分が望むものを他の人たちから簡単に手に入れることができる	1	2	3	4	5
12.	困難な経験の後でも、何とか簡単に自分を落ち着かせることができる	1	2	3	4	5
13.	自分の周りにいる人たちの感情的な反応について簡単に説明することができる	1	2	3	4	5
14.	たいていの場合、人がなぜそのような気持ちを感じているのかを理解している	1	2	3	4	5
15.	悲しい時に、自分を元気づけることは簡単だと思う	1	2	3	4	5
16.	何かに感動した時、自分が何を感じているのかがすぐに分かる	1	2	3	4	5
17.	何かが嫌な時、何とか冷静に嫌だと言うことができる	1	2	3	4	5
18.	自分の周りの人たちが、なぜそのような感情的な反応をするのかが理解できないことがある	1	2	3	4	5
19.	ストレスや不安を感じている人に会った時、その人を簡単に落ち着かせることができる	1	2	3	4	5
20.	口論している間、自分が怒っているのか悲しんでいるのかが分からない	1	2	3	4	5
21.	人生の選択をより良くするために、自分の気持ちを利用している	1	2	3	4	5
22.	困難な状況や感情から学ぼうとしている	1	2	3	4	5
23.	他の人たちは、よく個人的な問題を私に打ち明けてくれる	1	2	3	4	5
24.	私の感情は、自分が人生で変えるべきことを知らせてくれる	1	2	3	4	5
25.	自分の気持ちを他の人たちに説明するのは、そうしたいと思っても難しいと思う	1	2	3	4	5

26.	自分がストレスを感じている理由が、いつも分かるわけではない	1	2	3	4	5
27.	誰かが泣きながら自分のところに来たとしても、何をしていたいか分からない	1	2	3	4	5
28.	人が不満を言っているのを聞くことは、私には難しく感じる	1	2	3	4	5
29.	人の感情の状態が分からないために、その人に対して間違った態度を取ることがよくある	1	2	3	4	5
30.	他の人たちの気持ちを感じ取るのが得意だ	1	2	3	4	5
31.	人が、その人が抱えている問題を話してくると落ち着かなくなるので、なるべく避けるようにしている	1	2	3	4	5
32.	人をやる気にさせるには何をすれば良いかを知っている	1	2	3	4	5
33.	他の人たちをうまく元気づけることができる	1	2	3	4	5
34.	人の感情的な反応と、その人の個人的な事情とを関連づけることは難しいと感じる	1	2	3	4	5
35.	たいていの場合、他の人たちの気持ちに影響を与えることができる	1	2	3	4	5
36.	そうしようと思えば、簡単に人を不安にさせることができる	1	2	3	4	5
37.	自分の感情を上手く取り扱うことは難しいと思う	1	2	3	4	5
38.	周りの人たちは、私が自分の気持ちを率直に表現していないと言う	1	2	3	4	5
39.	怒っている時、自分を落ち着かせることは簡単だと思う	1	2	3	4	5
40.	人の機嫌が悪いことに気がついていないために、その人の反応に驚くことが多い	1	2	3	4	5
41.	自分にとって重要なことに注目するのに、自分の気持ちが助けになる	1	2	3	4	5
42.	他の人たちは、私が感情を表現する仕方を受け入れてくれない	1	2	3	4	5
43.	自分が悲しい時、その理由が分からないことが多い	1	2	3	4	5
44.	人の感情の状態が頻繁に分からなくなる	1	2	3	4	5
45.	他の人たちは私のことを、相談ができる友人だと言ってくれる	1	2	3	4	5
46.	他の人たちが、その人が抱えている問題を話してくると、嫌な気持ちになる	1	2	3	4	5
47.	怒っている人と出会った時、簡単にその人を落ち着かせることができる	1	2	3	4	5
48.	自分の中に感情が生じた時、その感情にすぐに気がつく	1	2	3	4	5

49.	落ち込んでいる時、自分がどのような感情を感じているのかを正確に知ることは難しいと思う	1	2	3	4	5
50.	ストレスが多い状況では、自分を落ち着かせるのに役立つ方法でたいてい考えている	1	2	3	4	5

**Section C**

3. 下記の文章を読み、どのくらいあてはまるかを、下記の測定尺度（1－7）を使って示してください。

		強く 反対 する	反対 する	どち らか と言 うと 反対 する	どち らで もな い	どち らか と言 うと 同意 する	同意 する	強く 同意 する
1.	ほとんどの面で、私の人生は私の理想に近い。	1	2	3	4	5	6	7
2.	私の人生は、とてもすばらしい状態だ。	1	2	3	4	5	6	7
3.	私は自分の人生に満足している。	1	2	3	4	5	6	7
4.	私はこれまで、自分の人生に求める大切なものを得てきた。	1	2	3	4	5	6	7
5.	もう一度人生をやり直せるとしても、ほとんど何も変えないだろう。	1	2	3	4	5	6	7

4. 下記の文章を読み、どのくらいあてはまるかを、下記の測定尺度（1－7）を使って示してください。

		まっ たく あて はま らな い	あて はま らな い	やや あて はま らな い	どち らで もな い	やや あて はま る	あて はま る	強く あて はま る
1.	全般的にみて、私は自分のことを幸福であると思う。	1	2	3	4	5	6	7
2.	私は自分と同年齢の人と比べて、幸福であると思う。	1	2	3	4	5	6	7
3.	私はどのような状況下でも人生を楽しみ、幸福でいられる。	1	2	3	4	5	6	7
4.	私は、はたから見たときに幸せそうに見えたとしても、全く 幸せではない。	1	2	3	4	5	6	7

5. それぞれの文章を読み、この一週間のあなたに起こった感覚に、もっとも当てはまる番号に丸を付けて下さい。

		まっ たく そう では ない	時々 そう であ る	かな りそ うで ある	非常 にそ うで ある
1.	緊張をとくのが難しかった。	0	1	2	3
2.	口の中が乾く感じがすることがあった。	0	1	2	3
3.	前向きな気持ちになることは全くないように思った。	0	1	2	3
4.	呼吸困難な感じがした(例えば、激しく動いたのでもないのに極度に呼吸が速くなったり、呼吸が停止したりするなど)。	0	1	2	3
5.	何かするのに率先してやるのは難しかった。	0	1	2	3
6.	状況に過剰に反応しやすかった。	0	1	2	3
7.	震えを感じるということがあった(例えば手が震えるなど)。	0	1	2	3
8.	神経のエネルギーをたくさん使っているように感じた。	0	1	2	3
9.	慌てたり、失敗して人に笑われることになるのではないかと心配していた。	0	1	2	3
10.	期待できるものは何もないと思った。	0	1	2	3
11.	あおられる性格だと思った。	0	1	2	3
12.	リラックスするのが難しかった。	0	1	2	3
13.	落ち込んでいて憂鬱だった。	0	1	2	3
14.	うまくいっていることができなくなる状況を耐えられなかった。	0	1	2	3
15.	パニックを起こしそうだった。	0	1	2	3
16.	何ごとに対しても熱くなることができなかった。	0	1	2	3
17.	自分は人間としての価値がないと思った。	0	1	2	3
18.	自分はかなり神経質で怒りっぽいと思った。	0	1	2	3
19.	体を激しく動かしていないのに心臓の動きに変化を感じるということがあった(例えば、脈拍が早くなったり脈拍を感じないなど)。	0	1	2	3
20.	特に理由もないのに怯えていた。	0	1	2	3
21.	人生は無意味だと思った。	0	1	2	3



6. 質問票は心の知能指数とも呼ばれ、心の情動について幅広く評価するために作られたものです。下記の各項目に対してもっとも適切な番号に○をつけてください。項目の意味を考えるのに長い時間をかけず、第一印象で全問に対しテキパキと答えて下さい。正しいとか間違っているという解答はありません。全く同意しない（1番）から全く同意する（7番）まで各項目に対して7段階の選択肢があります。

		全く 同意 しな い	同意 しな い	かす かに 同意 しな い	どち らで もな い	かす かに 同意 する	同意 する	全く 同意 する
(1)	感情を言葉で表すことは私にとって問題ない	1	2	3	4	5	6	7
(2)	他の人の視点で物事をみることは難しいと思う	1	2	3	4	5	6	7
(3)	私は結構やる気満々の人間だと思う	1	2	3	4	5	6	7
(4)	自分の感情をコントロールすることは難しいと感じる	1	2	3	4	5	6	7
(5)	私は人生が楽しいとは感じない	1	2	3	4	5	6	7
(6)	私は交渉がうまいと思う	1	2	3	4	5	6	7
(7)	よく気分が変わるほうである	1	2	3	4	5	6	7
(8)	自分がどんな感情を抱いているのか自分でも理解できないことがある	1	2	3	4	5	6	7
(9)	私はたくさん良い性質（素養）を持っていると感じる	1	2	3	4	5	6	7
(10)	自分の権利を主張することが難しいと感じる	1	2	3	4	5	6	7
(11)	私はふつう他人の感情に影響を与えることができる	1	2	3	4	5	6	7
(12)	ほとんどのことに対して悲観的な見方をしている	1	2	3	4	5	6	7
(13)	周りの人たちは私が彼らを正しく扱っていないとよく不満を言う	1	2	3	4	5	6	7
(14)	状況の変化で自分の生活を合わせることを難しいと感じることが多い	1	2	3	4	5	6	7
(15)	ストレスをうまく対処できる	1	2	3	4	5	6	7
(16)	自分の親しい人に愛情を示すことが難しいと感じる	1	2	3	4	5	6	7
(17)	相手の立場に立って考えることができ、相手の感情を自分のことのように経験できる	1	2	3	4	5	6	7
(18)	やる気を維持することは難しいと感じる	1	2	3	4	5	6	7
(19)	自分が望めば自分の感情をコントロールする方法を見つけ出すことができる	1	2	3	4	5	6	7
(20)	自分の人生に喜びを感じている	1	2	3	4	5	6	7
(21)	自分自身を交渉上手だと言うことができる	1	2	3	4	5	6	7
(22)	後になって抜け出したいと思うことに巻き込まれる傾向がある	1	2	3	4	5	6	7

(23)	私はふと立ち止まって、自分の気持ちについて見つめることがしばしばある	1	2	3	4	5	6	7
(24)	自分が個人的な強さに満ちあふれていると思う	1	2	3	4	5	6	7
(25)	たとえ自分が正しいと知っていても、自分を抑えてしまう傾向にある	1	2	3	4	5	6	7
(26)	他の人の感情に影響を与える力は全くないと思う	1	2	3	4	5	6	7
(27)	人生の中でいろんな事がうまく行くだらうと思っている	1	2	3	4	5	6	7
(28)	自分の身近な人とさえも良い関係を作ることを難しいと感じる	1	2	3	4	5	6	7
(29)	新しい環境に適応する事ができる	1	2	3	4	5	6	7
(30)	私がいつもリラックスしている事に対して周りの人は感心している	1	2	3	4	5	6	7

お疲れさまでした。アンケートは以上です。  
 本日はご協力いただき、誠にありがとうございました。

## **Appendix - D**

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## Appendix - D

### Consent Form (China)

Researcher: May Cho Min

Doctoral Program 1<sup>st</sup> Year

Graduate School of Education and Human Development

Nagoya University

Email: maychominn@gmail.com

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

- This study was to investigate emotional competence of university students.
- You understand that your participation is voluntary. It is up to you to decide whether or not to take part.
- If you decide to take part you are still free to withdraw at any time and without giving a reason.
- You do not have to participate at all, or, even if you agree now, you can terminate your participation at any time without prejudice.
- You do not have to answer individual questions you don't want to answer.
- The information obtained in the questionnaire will be strictly confidential and only used for research purposes without identifying a specific individual.
- Your name will not be attached to the questionnaire and I will ensure that your participation remains confidential. (This consent form will be kept separate from the questionnaire for all participants.)
- It takes about 20 minutes to complete the questionnaire.

You should confirm that you have read and understand the above information for this study and have had the opportunity to ask questions. If you have any questions or concerns, please feel free to contact me.

Do you agree to take part in this survey? (Please select and mark ✓ in the checkbox.)

Agree

Disagree

---

Name of Participant

---

Date

---

Signature

## Appendix D

### Study 1 Questionnaire (China)

#### Section A

1. 请在相应的选项打✓或填入你的答案。

(1) 性别 <input type="checkbox"/> 男 <input type="checkbox"/> 女	(2) 国籍      _____ 你的大学      _____
(3) 年龄      _____ 岁	(4) 你的文化水平 <input type="checkbox"/> 本科 (学士)      _____ 年 <input type="checkbox"/> 硕士研究生 <input type="checkbox"/> 博士研究生
(5) 婚姻状况 <input type="checkbox"/> 单身 <input type="checkbox"/> 已婚	(6) 民族      _____
(7) 你目前的工作? <input type="checkbox"/> 全职 <input type="checkbox"/> 兼职 <input type="checkbox"/> 没有工作 工作时间      _____ 小时/星期	(8) 你和家人住在一起吗? <input type="checkbox"/> 是 <input type="checkbox"/> 否  你的家庭类型 <input type="checkbox"/> 基本家庭结构 (父母, 兄弟姐妹) <input type="checkbox"/> 扩展家庭结构  家庭成员数量 _____ 人
(9) 兄弟姐妹数量 <input type="checkbox"/> 0 <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 2 个以上, 请写出具体数量 _____ 你排行第几 <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 其他, 请写出具体排行 _____	(11) 母亲的文化水平 <input type="checkbox"/> 非正规学校 <input type="checkbox"/> 本科 <input type="checkbox"/> 小学以下 <input type="checkbox"/> 硕士 <input type="checkbox"/> 小学 <input type="checkbox"/> 博士 <input type="checkbox"/> 初中 <input type="checkbox"/> 我不知道 <input type="checkbox"/> 高中
(10) 父亲的文化水平 <input type="checkbox"/> 非正规学校 <input type="checkbox"/> 本科 <input type="checkbox"/> 小学以下 <input type="checkbox"/> 硕士 <input type="checkbox"/> 小学 <input type="checkbox"/> 博士 <input type="checkbox"/> 初中 <input type="checkbox"/> 我不知道 <input type="checkbox"/> 高中	(11) 母亲的文化水平 <input type="checkbox"/> 非正规学校 <input type="checkbox"/> 本科 <input type="checkbox"/> 小学以下 <input type="checkbox"/> 硕士 <input type="checkbox"/> 小学 <input type="checkbox"/> 博士 <input type="checkbox"/> 初中 <input type="checkbox"/> 我不知道 <input type="checkbox"/> 高中

#### Section B

2. 设计下面的问题是为了了解你在日常生活中如何处理自己的情绪。请按照你平时处理问题的方法回答这些问题。这些问题的答案没有对错，因为每个人都是与众不同的。每个问题会给出 5 个不同的程度水平，1 完全不同意， 2 不同意， 3 不确定， 4 同意， 5 完全同意。请圈上合适的代表数字。

		完全不同意	不同意	不确定 / 中立	同意	完全同意
1	当我的情绪产生的时候，我不理解它来自哪里。	1	2	3	4	5
2	有时候我也不理解我的回应方式。	1	2	3	4	5
3	如果我想的话，影响别人的情绪来达到我想要的目的对我来说很容易。	1	2	3	4	5
4	我知道如何赢得别人对我的想法的支持。	1	2	3	4	5
5	我经常弄不明白其他人的情绪反应。	1	2	3	4	5
6	当我感觉良好的时候，我能轻易说出这种感觉产生的原因，如自豪、快乐或轻松。	1	2	3	4	5

7	即使别人不告诉我，我也能说出他们生气、伤心或快乐的原因。	1	2	3	4	5
8	我擅长表达我的感觉。	1	2	3	4	5
9	我的情绪不会影响我的个人生活选择。	1	2	3	4	5
10	当我情绪不高的时候，我很容易将这种感觉和某个影响我的局势联系起来。	1	2	3	4	5
11	从他人那里得到我想要的对我来说很容易。	1	2	3	4	5
12	在困难的经历之后我很容易控制自己，让自己冷静下来。	1	2	3	4	5
13	解释我周围人的情绪反应对我来说很容易。	1	2	3	4	5
14	大部分时间我理解为什么人们感觉他们会那么做。	1	2	3	4	5
15	当我伤心的时候，我发现让自己振奋起来很容易。	1	2	3	4	5
16	当我被什么东西触碰到的时候，我能立刻知道我的感觉。	1	2	3	4	5
17	如果我不喜欢什么，我能控制自己以冷静的方式拒绝。	1	2	3	4	5
18	我不理解我周围的人的反应方式。	1	2	3	4	5
19	让面临压力或者焦虑的人冷静下来对我来说很容易。	1	2	3	4	5
20	在争论过程中我不知道知己是否生气或伤心。	1	2	3	4	5
21	我用我的感觉改善我的生活品质。	1	2	3	4	5
22	我试着从困难的处境或不好的情绪中学到东西。	1	2	3	4	5
23	我的朋友会向我倾诉他们私密的个人问题。	1	2	3	4	5
24	我的情绪会告诉我在生活上应当作何改变。	1	2	3	4	5
25	我发现对别人说明我的感觉很难，即使我想要这么做。	1	2	3	4	5
26	我不是每次都清楚自己有压力的原因。	1	2	3	4	5
27	如果有人哭着来到我面前，我会不知道怎么做才好。	1	2	3	4	5
28	我发现听别人抱怨是一件很困难的事情。	1	2	3	4	5
29	我经常对别人有不正确的态度因为我没有注意到他们的情绪状态。	1	2	3	4	5
30	我善于感知别人的感受。	1	2	3	4	5
31	如果别人告诉我他们的困难我会感觉不舒服，所以我试着避免这样的事情发生。	1	2	3	4	5
32	我知道用什么办法去激励别人。	1	2	3	4	5
33	我擅长振奋他人的精神。	1	2	3	4	5
34	我发现很难把人的反应方式和他的个人情况联系起来。	1	2	3	4	5
35	我通常能影响别人的感觉方式。	1	2	3	4	5
36	我能很轻易的让别人感到不安如果我想要这么做。	1	2	3	4	5
37	我发现控制自己的情绪很难。	1	2	3	4	5
38	我周围的人说我不坦白的表达我的感觉。	1	2	3	4	5
39	在我生气的时候，我发现让自己冷静下来很容易。	1	2	3	4	5
40	人们的反应经常让我吃惊是因为我没有意识到他们正经历坏心情。	1	2	3	4	5
41	我的感觉帮我把注意力集中在对我重要的事情上。	1	2	3	4	5
42	其他人不接受我表达情绪的方式。	1	2	3	4	5

43	当我伤心的时候,我经常找不到原因。	1	2	3	4	5
44	我经常意识不到人们的情绪状态。	1	2	3	4	5
45	其他人告诉我我有良好的自信。	1	2	3	4	5
46	当别人告诉我一些对于他们来说困难的事情时,我也会感到不容易。	1	2	3	4	5
47	当面对一个生气的人的时候,让他冷静下来对我来说很容易。	1	2	3	4	5
48	一旦我的情绪出现我就能意识到。	1	2	3	4	5
49	当我情绪低落的时候,我发现很难搞清楚自己现在究竟是哪种情绪。	1	2	3	4	5
50	在压力状态下,我通常会找到一种方式让自己冷静下来。	1	2	3	4	5

### Section C

3. 回顾您的人生,下列各项描述分别在多大程度上符合您的实际感受,您在多大程度上同意该描述,请选择其中一个回答。请圈上合适的代表数字。

		极不同意	不同意	不大同意	中立	比较同意	同意	完全同意
1	我的人生基本上符合我的理想。	1	2	3	4	5	6	7
2	我的生活状况很好。	1	2	3	4	5	6	7
3	我对生活感到满意。	1	2	3	4	5	6	7
4	迄今为止,我已经得到了生活中我所需要的重要东西。	1	2	3	4	5	6	7
5	如果能重新开始我的人生,我不想再作怎样的改变。	1	2	3	4	5	6	7

4. 對於下面的每一個語句和/或問題,請找出你覺得最適當的對你情況的描述,並圈上合適的代表數字。

1	一般而言,我覺得自己 :	不是一個很快樂的人	←————→	是一個很快樂的人
		1	2 3 4 5 6	7
2	與我大部份的同輩比較,我覺得自己 :	不比他們快樂	←————→	比他們更快樂
		1	2 3 4 5 6	7
3	有些人一般很快樂,無論發生什麼事,他們都喜愛生活及從中有很大的得著.用這些話來形容你有多貼切 ?	絕不貼切	←————→	十分貼切
		1	2 3 4 5 6	7

4	有些人一般很不快樂,雖然他們沒有抑鬱,但他們從來不似能感到應有的快樂.用這些話來形容你有多貼切?	絕不貼切	←————→	十分貼切
		1	2 3 4 5 6	7

5. 請閱讀以下各項,然後根據過去一周之內符合您的實際情況,在相應的數字(0, 1, 2 或 3)上打勾。您的回答沒有對錯之分,所以請不要在以下任何一項上花太多時間。

打分等級介紹如下:

- 0 表示此項根本不符合我的情況;
- 1 表示此項在某種程度上或是某些時候與我的實際情況相符;
- 2 表示此項在很大程度上或是大部分情況下與我的實際情況相符;
- 3 表示此項與我的實際情況非常相符。

1	我发现我自己被一些琐碎的事情弄得很不开心	0	1	2	3
2	我感到嘴巴很干	0	1	2	3
3	我似乎完全不能积极乐观起来	0	1	2	3
4	我感到过呼吸困难(例如: 在没有体力透支的情况下而感到呼吸急促,喘不过气来)	0	1	2	3
5	我似乎没法提起劲来做事情	0	1	2	3
6	我对于所处的环境(情况)易于反应过度	0	1	2	3
7	我曾有发抖的感觉(例如:腿都站不稳)	0	1	2	3
8	我发现很难放松下来	0	1	2	3
9	我发现我曾处于非常焦虑的情况下,极想立刻离开这种环境松一口气	0	1	2	3
10	我感到我没什么可期待的	0	1	2	3
11	我发现我极其容易不开心	0	1	2	3
12	我感到时常神经紧张	0	1	2	3
13	我感到伤心和郁闷	0	1	2	3
14	我发现当我因为某种原因而耽误时间的时候,我变得没有耐性(例如:等电梯,在十字路口等红绿灯或其他处于等待的状态)	0	1	2	3
15	我曾有眩晕的感觉	0	1	2	3
16	我一度感到我对几乎任何事情都失去了兴趣	0	1	2	3
17	我感到自己曾不具备作为人而存在的价值	0	1	2	3
18	我感到我曾极容易因为小事而生气	0	1	2	3
19	在不是高温或体力透支的情况下,我明显容易出汗(例如:汗手)	0	1	2	3
20	没有什么特殊原因的情况下,我感到害怕	0	1	2	3
21	我感到生命没有价值	0	1	2	3



6. 请仔细阅读第1至第30试题中的每一道题，并且从七个可能性的答案中圈出最符合你感受的数值。如果你非常不同意某个表述，请圈1，如果你非常同意某个表述，请圈7。你的选择没有对错之分。

		完全 不同 意	不同 意	不大 同意	不确 定	比较 同意	同意	完全 同意
1	对我来说，用语言或文字来表达情绪并不难	1	2	3	4	5	6	7
2	我常常觉得难以从他人的角度看事务	1	2	3	4	5	6	7
3	总的说来，我是个很有冲劲的人	1	2	3	4	5	6	7
4	通常，我觉得很难调节自己的情绪	1	2	3	4	5	6	7
5	通常，我并不觉得生活是令人愉快的	1	2	3	4	5	6	7
6	在与别人打交道时，我很有效率	1	2	3	4	5	6	7
7	我会经常改变想法	1	2	3	4	5	6	7
8	很多时候，我不能了解自己所感受到的情绪	1	2	3	4	5	6	7
9	我认为自己有很多优点	1	2	3	4	5	6	7
10	我觉得站出来捍卫自己的权利不是一件容易的事情	1	2	3	4	5	6	7
11	我通常能影响别人的感觉	1	2	3	4	5	6	7
12	总的说来，我对很多事情抱着灰暗的想法	1	2	3	4	5	6	7
13	与我亲近的人经常会抱怨我对他们不公	1	2	3	4	5	6	7
14	我经常觉得很难根据环境来调节改变生活	1	2	3	4	5	6	7
15	总的说来，我能应付压力	1	2	3	4	5	6	7
16	我经常觉得很难向亲近的人表达自己的感情	1	2	3	4	5	6	7
17	我通常能设身处地，体验别人的情绪	1	2	3	4	5	6	7
18	我通常觉得很难保持我做事的冲劲	1	2	3	4	5	6	7
19	当我想的时候，我通常能找到控制自己情绪的方法	1	2	3	4	5	6	7
20	总的说来，我对自己的生活比较满意	1	2	3	4	5	6	7
21	我认为自己是个优秀的谈判者	1	2	3	4	5	6	7
22	我倾向于卷入一些自己后来想脱离的事务	1	2	3	4	5	6	7
23	我经常停下来去思考自己的感觉	1	2	3	4	5	6	7
24	我认为自己有很多优势	1	2	3	4	5	6	7
25	我发现很难为自己进行辩护哪怕我需要这么做	1	2	3	4	5	6	7
26	看起来我没任何控制别人的能力	1	2	3	4	5	6	7
27	通常，我认为自己生活中的事情都会朝好的方向发展	1	2	3	4	5	6	7
28	我觉得很难形成亲密的人际关系，即便是最亲近的人也是如此	1	2	3	4	5	6	7
29	通常情况下，我能适应新的环境	1	2	3	4	5	6	7
30	别人欣赏我能够放松自己	1	2	3	4	5	6	7

非常感谢您的宝贵时间和您提供的信息！

**Appendix - E**

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## Appendix E

### Consent Form (Bangladesh)

#### সম্মতিপত্র

আমার একটা গবেষণা কাজে সহায়তা করার জন্য আপনাকে আমন্ত্রণ জানাচ্ছি। অংশগ্রহনের আগে আপনার জানা প্রয়োজন কেন এই গবেষণা, এর গুরুত্ব কি, বা এই গবেষণা কি পরিমাপ করবে। নিম্নের তথ্যসমূহ ভালোভাবে পড়ুন এবং এই গবেষণায় আপনার করণীয় কি তা জানুন।

১। এই গবেষণাটি মূলত বিশ্ববিদ্যালয়ের ছাত্রছাত্রীদের আবেগীয় দক্ষতার অনুসন্ধান করবে। আপনাকে কিছু প্রশ্নমালা পূরণ করতে হবে যার মাধ্যমে আবেগীয় দক্ষতার পরিমাপ করা হবে।

২। গবেষণায় অংশগ্রহনের ব্যাপারটি সম্পূর্ণভাবে আপনার উপর নির্ভর করবে এবং আপনাকে অবশ্যই স্বেচ্ছায় অংশগ্রহন করতে হবে।

৩। আপনি যদি মনে করেন এই গবেষণায় আপনি অংশগ্রহন করবেন না, বা নিজেকে প্রত্যাখ্যার করে নিবেন তা আপনি করতে পারবেন। এর জন্য আপনাকে কোন ধরনের অজুহাত দেখাতে হবে না।

৪। গবেষণায় অংশগ্রহনের সম্মতি প্রদানের পরেও আপনি তা প্রত্যাখান করতে পারবেন, বা গবেষণা চলাকালীন যে কোন সময়ে তা থেকে অব্যাহতি নিতে পারবেন।

৫। প্রশ্নমালার কোন প্রশ্নের উত্তর যদি আপনি দিতে না চান তা আপনি করতে পারবেন। তবে চেষ্টা করবেন সকল প্রশ্নের উত্তর দিতে।

৬। আপনার প্রদানকৃত উত্তর গোপনীয়তার সাথে সংরক্ষণ করা হবে এবং শুধুমাত্র গবেষণার কাজে ব্যবহার করা হবে। আপনাকে সনাক্ত করতে পারে এমন ধরনের কোন তথ্য অন্যের নিকট প্রকাশ করা হবে না, বা অন্য কোন ব্যক্তি আপনার তথ্য জানতে পারবে না।

৭। আপনাকে সনাক্তকরণের কোন কিছু তথ্য এখানে থাকবে না, যেমন: আপনার নাম, মোবাইল নং, ঠিকানা, আইডি নং, ইত্যাদি।

৮। গবেষণাটি আপনার জন্য বিরক্তির কারণ হবে না, কারণ এটি সম্পূর্ণ করতে আপনার ৩০ মিনিটের অনধিক সময় লাগবে।

আশাকরি আপনি গবেষণার কাজটি বুঝতে পেরেছেন এবং এর লক্ষ্য সম্পর্কে অবগত হয়েছেন। আপনি কি এখন গবেষণা কর্মটিতে অংশগ্রহন করতে ইচ্ছুক? নিম্নের চেক বক্সটিতে ✓ চিহ্ন দিয়ে তা পূরণ করুন।

সম্মতি

অসম্মতি

স্বাক্ষর ও তারিখ

## Appendix E

### Study 1 Questionnaire (Bangladesh)

#### প্রশ্নগুচ্ছ

#### শাখা: ক

১। অনুগ্রহ করে চেকবক্সসমূহের প্রয়োজ্য ক্ষেত্রে √ চিহ্ন দিন অথবা প্রয়োজনীয় তথ্য দিয়ে তা পূরণ করুন।

(১)	লিঙ্গ: <input type="checkbox"/> পুরুষ <input type="checkbox"/> নারী	(২)	বিশ্ববিদ্যালয়: _____
(৩)	বয়স: _____ বছর	(৪)	শিক্ষাগত যোগ্যতা: <input type="checkbox"/> স্নাতক _____ বছর <input type="checkbox"/> মাস্টার্স <input type="checkbox"/> ডক্টরেট
(৫)	বৈবাহিক অবস্থা: <input type="checkbox"/> অবিবাহিত <input type="checkbox"/> বিবাহিত	(৬)	ধর্ম: _____
(৭)	আপনি কি চাকুরিজীবী? <input type="checkbox"/> হ্যাঁ, পূর্ণ সময় <input type="checkbox"/> হ্যাঁ, খন্ডকালীন <input type="checkbox"/> না কর্ম ঘন্টা _____ ঘন্টা/সপ্তাহ	(৮)	আপনি কি পরিবারের সাথে বাস করেন? <input type="checkbox"/> হ্যাঁ <input type="checkbox"/> না  পরিবারের ধরন: <input type="checkbox"/> একক পরিবার (পিতামাতা, ভাইবোন) <input type="checkbox"/> যৌথ পরিবার  পরিবারের সদস্য সংখ্যা _ জন।
(৯)	ভাইবোনের সংখ্যা: <input type="checkbox"/> ০ <input type="checkbox"/> ১ <input type="checkbox"/> ২ <input type="checkbox"/> ৩ এর অধিক, অনুগ্রহ করে উল্লেখ করুন _____  জন্মক্রম: <input type="checkbox"/> প্রথম <input type="checkbox"/> তৃতীয় <input type="checkbox"/> দ্বিতীয় <input type="checkbox"/> অন্যান্য, অনুগ্রহ করে উল্লেখ করুন _____		
(১০)	পিতার শিক্ষাগত যোগ্যতা: <input type="checkbox"/> প্রাতিষ্ঠানিক শিক্ষাবিহীন <input type="checkbox"/> প্রাইমারি স্কুলের নীচে <input type="checkbox"/> প্রাইমারি স্কুল <input type="checkbox"/> জুনিয়র হাইস্কুল <input type="checkbox"/> হাইস্কুল <input type="checkbox"/> স্নাতক ডিগ্রী <input type="checkbox"/> মাস্টার্স ডিগ্রী <input type="checkbox"/> ডক্টরেট ডিগ্রী <input type="checkbox"/> আমি জানি না	(১১)	মাতার শিক্ষাগত যোগ্যতা: <input type="checkbox"/> প্রাতিষ্ঠানিক শিক্ষাবিহীন <input type="checkbox"/> প্রাইমারি স্কুলের নীচে <input type="checkbox"/> প্রাইমারি স্কুল <input type="checkbox"/> জুনিয়র হাইস্কুল <input type="checkbox"/> হাইস্কুল <input type="checkbox"/> স্নাতক ডিগ্রী <input type="checkbox"/> মাস্টার্স ডিগ্রী <input type="checkbox"/> ডক্টরেট ডিগ্রী <input type="checkbox"/> আমি জানি না

শাখা: খ

২। নিম্নে প্রাত্যহিক জীবনের আবেগীয় পরিস্থিতিকে আপনি কিভাবে মোকাবেলা করেন সে সম্পর্কিত কিছু প্রশ্নমালা রয়েছে। অনুগ্রহ করে স্বতঃস্ফূর্তভাবে প্রতিটি প্রশ্নের উত্তর প্রদান করুন, যেভাবে আপনি এ ধরনের পরিস্থিতিতে স্বাভাবিকভাবে প্রতিক্রিয়া করতেন ঠিক সেভাবেই উত্তর প্রদান করুন। এখানে সঠিক বা ভুলের কোন ব্যাপার নেই। প্রতিটি প্রশ্নের উত্তর ১-৫ স্কেলে প্রকাশ করুন, যেখানে '১' নির্দেশ করে যে উক্তিটি আপনার ক্ষেত্রে একেবারে প্রযোজ্য নয় বা আপনি কখনই উক্তিটির প্রতি প্রতিক্রিয়া করেন না, এবং '৫' নির্দেশ করে যে উক্তিটি আপনার ক্ষেত্রে সম্পূর্ণ প্রযোজ্য বা আপনি প্রায়শই উক্তিটির প্রতি প্রতিক্রিয়া করেন। প্রতিটি উক্তির জন্য স্কেলের যে সংখ্যাটি আপনার ক্ষেত্রে উক্তিটিকে সবচেয়ে ভালো বর্ণনা করে তা বৃত্তকারে প্রকাশ করুন।

(১)	আমার আবেগসমূহ কোথা হতে আসে আমি তা বুঝতে পারি না।	১	২	৩	৪	৫
(২)	সবসময় আমি বুঝতে পারি না কেন আমি এভাবেই প্রতিক্রিয়া করি।	১	২	৩	৪	৫
(৩)	অন্যের আবেগকে প্রভাবিত করে আমি যা করতে চাই তা সহজেই করতে পারি।	১	২	৩	৪	৫
(৪)	আমার সীমাবদ্ধতা সত্ত্বেও মানুষকে জয়ী করার জন্য আমার করণীয় কি তা আমি জানি।	১	২	৩	৪	৫
(৫)	আমি প্রায়শই অন্যের আবেগীয় প্রতিক্রিয়াসমূহকে বুঝতে পারি না।	১	২	৩	৪	৫
(৬)	যখন আমি ভাল বোধ করি, তখন এই ভাল বোধ আমার নিজের কোন গর্ব অনুভবের, সুখের বা আয়েসের কারণে হচ্ছে কিনা তা বলতে পারি।	১	২	৩	৪	৫
(৭)	কোন ব্যক্তি রাগান্বিত, দুঃখী বা সুখী কিনা তা আমি বলতে পারি, এমনকি যদি তারা আমার সাথে এ ব্যাপারে কথা নাও বলে।	১	২	৩	৪	৫
(৮)	আমি আমার অনুভবসমূহকে ভালভাবে বর্ণনা করতে পারি।	১	২	৩	৪	৫
(৯)	আবেগের উপর ভিত্তি করে আমি আমার ব্যক্তিগত জীবন পছন্দকে কখনই গ্রহণ করি না।	১	২	৩	৪	৫
(১০)	যখন আমার অনুভূতি কম হয় তখন এই অনুভূতির সাথে আমাকে প্রভাবিত করে এমন একটা পরিস্থিতির সম্পর্ক সহজেই খুঁজে পাই।	১	২	৩	৪	৫
(১১)	আমি অন্যের থেকে যা চাই তা সহজেই পাই।	১	২	৩	৪	৫
(১২)	একটা কঠিনতম অভিজ্ঞতার পরেও আমি সহজেই নিজেকে স্থির রাখতে পারি।	১	২	৩	৪	৫
(১৩)	আমার আশেপাশের লোকজনের আবেগীয় প্রতিক্রিয়াসমূহকে আমি সহজেই ব্যাখ্যা করতে পারি।	১	২	৩	৪	৫

(১৪)	অধিকাংশ সময় আমি বুঝতে পারি কেন মানুষ সেভাবে করে যেভাবে তারা ভাবে।	১	২	৩	৪	৫
(১৫)	যখন আমি দুঃখিত থাকি তখন সহজেই আমি নিজেকে প্রফুল্ল করতে পারি।	১	২	৩	৪	৫
(১৬)	যখন আমি কোনকিছুর স্পর্শ পাই, তাৎক্ষণিকভাবে তখন আমি বুঝতে পারি আমি কি অনুভব করছি।	১	২	৩	৪	৫
(১৭)	যদি আমি কোন কিছু অপছন্দ করি, ভদ্রচিতভাবেই আমি তা বলতে পারি।	১	২	৩	৪	৫
(১৮)	আমি বুঝতে পারি না আমার আশেপাশের জনগন কেন সেভাবে সবকিছু করে যেভাবে তারা ভাবে।	১	২	৩	৪	৫
(১৯)	যখন আমি দেখি কোন ব্যক্তি চাপযুক্ত বা উদ্ভিগ্ন তখন সহজেই আমি তাদেরকে শান্ত করতে পারি।	১	২	৩	৪	৫
(২০)	যুক্তিতর্কের সময় বুঝতে পারি না আমি রাগান্বিত বা দুঃখিত কিনা।	১	২	৩	৪	৫
(২১)	জীবনের পছন্দসমূহের উন্নয়নে আমি আমার অনুভূতিকে ব্যবহার করি।	১	২	৩	৪	৫
(২২)	কঠিন পরিস্থিতিসমূহ বা আবেগসমূহ কে আমি শিখতে চেষ্টা করি।	১	২	৩	৪	৫
(২৩)	অন্য ব্যক্তির তাদের ব্যক্তিগত ব্যাপারে আমার উপর আস্থা রাখতে পারে।	১	২	৩	৪	৫
(২৪)	জীবনের পরিবর্তনের জন্য আমার কি করা উচিত, তা আমার আবেগ আমাকে অবগত করে।	১	২	৩	৪	৫
(২৫)	আমি অন্যদের কাছে আমার অনুভূতিসমূহ ব্যাখ্যা করতে পারি না, এমনকি যদি আমি তা চাইও।	১	২	৩	৪	৫
(২৬)	সবসময় আমি বুঝতে পারি না কেন আমি চাপযুক্ত।	১	২	৩	৪	৫
(২৭)	ক্রন্দনরত কেউ যদি আমার কাছে আসে তখন আমি বুঝতে পারি না আমি কি করব।	১	২	৩	৪	৫
(২৮)	অভিযোগকারী ব্যক্তির কথা শুনতে আমার কষ্ট হয়।	১	২	৩	৪	৫
(২৯)	আমি প্রায়শই অন্যের প্রতি ভুল মনোভাব পোষণ করি, কারণ আমি তাদের আবেগীয় অবস্থার প্রতি সচেতন থাকি না।	১	২	৩	৪	৫
(৩০)	অন্যের অনুভূতিকে আমি ভালোভাবে অনুধাবন করতে পারি।	১	২	৩	৪	৫
(৩১)	অন্যরা যখন তাদের সমস্যা সম্পর্কে আমাকে বলে আমি তখন অস্বস্থিবোধ করি এবং তা পরিহার করার চেষ্টা করি।	১	২	৩	৪	৫

(৩২)	অন্যকে কিভাবে অনুপ্রানিত করতে হয় তা আমি জানি।	১	২	৩	৪	৫
(৩৩)	অন্য ব্যক্তিদের উদ্দীপনাসমূহ আমি দক্ষভাবে উত্তোলন করতে পারি।	১	২	৩	৪	৫
(৩৪)	কোন ব্যক্তির আচরণ ও তার ব্যক্তিগত পরিবেশের মাঝে সম্পর্ক খুঁজে বের করা আমার জন্য কঠিন।	১	২	৩	৪	৫
(৩৫)	আমি সাধারণত সেভাবে অন্যদের অনুভব করি যেভাবে তারা নিজেদের অনুভব করে।	১	২	৩	৪	৫
(৩৬)	আমি যদি চাই তাহলে সহজেই অন্যকে অস্বস্থিতে ফেলতে পারি।	১	২	৩	৪	৫
(৩৭)	নিজের আবেগসমূহ নিয়ন্ত্রন করা আমার জন্য কঠিন।	১	২	৩	৪	৫
(৩৮)	আমার আশেপাশের লোকজন আমাকে বলে যে আমি আমার অনুভূতিসমূহ খোলামেলাভাবে প্রকাশ করি না।	১	২	৩	৪	৫
(৩৯)	আমি যখন রাগান্বিত হই তখন আমি সহজেই নিজেকে শান্ত করতে পারি।	১	২	৩	৪	৫
(৪০)	আমি প্রায়ই অন্যের আচরণ দ্বারা হতবিস্ত্র হই, কারণ আমি তাদের খারাপ মেজাজ সম্পর্কে সচেতন থাকি না।	১	২	৩	৪	৫
(৪১)	আমার অনুভূতিসমূহ আমাকে জানতে সাহায্য করে কোনটা আমার জন্য গুরুত্বপূর্ণ।	১	২	৩	৪	৫
(৪২)	আমি যেভাবে আমার আবেগসমূহ প্রকাশ করি অন্যরা সেভাবে তা গ্রহন করে না।	১	২	৩	৪	৫
(৪৩)	আমি যখন দুঃখিত হই তখন আমি বুঝতে পারি না কেন আমি দুঃখিত হচ্ছি।	১	২	৩	৪	৫
(৪৪)	বেশীরভাগ সময় আমি অন্যের আবেগীয় অবস্থা সম্পর্কে সচেতন থাকি না।	১	২	৩	৪	৫
(৪৫)	অন্যরা আমাকে বলে যে আমি তাদের একজন ভাল বন্ধু।	১	২	৩	৪	৫
(৪৬)	অন্যরা যখন তাদের জন্য কঠিন এমন কোন কিছু সম্পর্কে আমাকে বলে তখন আমি অস্বস্থিবোধ করি।	১	২	৩	৪	৫
(৪৭)	যখন আমি কোন রাগান্বিত ব্যক্তির মুখোমুখি হই তখন আমি সহজেই তাকে শান্ত করতে পারি।	১	২	৩	৪	৫
(৪৮)	আমার আবেগসমূহ উঠে আসামাত্রই আমি তাদের ব্যাপারে সচেতন থাকি।	১	২	৩	৪	৫
(৪৯)	যখন আমার অনুভূতি কম থাকে তখন আমি ঠিক বুঝতে পারি না কোন ধরনের আবেগ আমি অনুভব করছি।	১	২	৩	৪	৫

(৫০)	চাপমূলক পরিস্থিতিতে আমি সাধারণত এমন একটা পন্থা চিন্তা করি যা আমাকে স্থির রাখতে সাহায্য করে।	১	২	৩	৪	৫
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### শাখা: গ

৩। প্রতিটি উক্তির জন্য স্কেলের যে সংখ্যাটি আপনার ক্ষেত্রে উক্তিটিকে সবচেয়ে ভালো বর্ণনা করে তা বৃত্তকারে প্রকাশ করুন।

ক্রম	উক্তি	দৃঢ়ভাবে অসম্মতি	অসম্মতি	সামান্য অসম্মতি	সম্মতি বা অসম্মতি কোনটাই নয়	সামান্য সম্মতি	সম্মতি	দৃঢ়ভাবে সম্মতি
(১)	বেশীরভাগ ক্ষেত্রে আমার জীবন আমার আদর্শের কাছাকাছি।	১	২	৩	৪	৫	৬	৭
(২)	আমার জীবনের পরিস্থিতিসমূহ চমৎকার।	১	২	৩	৪	৫	৬	৭
(৩)	আমি আমার জীবন নিয়ে সন্তুষ্ট।	১	২	৩	৪	৫	৬	৭
(৪)	এ পর্যন্ত, আমি আমার জীবনে গুরুত্বপূর্ণ যা চেয়েছি তা পেয়েছি।	১	২	৩	৪	৫	৬	৭
(৫)	আমি যদি আমার এ জীবনের শেষে আরো বেঁচে থাকি তাহলেও আমি এর প্রায় কিছুই পরিবর্তন করব না।	১	২	৩	৪	৫	৬	৭



শাখা: ঘ

৪। প্রতিটি উক্তির জন্য স্কেলের যে সংখ্যাটি আপনার ক্ষেত্রে উক্তিটিকে সবচেয়ে ভালো বর্ণনা করে তা বৃত্তকারে প্রকাশ করুন।

(১)	সাধারণত আমি আমাকে এভাবে বিবেচনা করি.....	অনেক বেশী সুখী ব্যক্তি নয় ১	←————→ ২ ৩ ৪ ৫ ৬	অনেক বেশী সুখী ব্যক্তি ৭
(২)	আমার অধিকাংশ সমবয়সীদের সাথে তুলনা করে আমি নিজেকে এভাবে বিবেচনা করি.....	কম সুখী ১	←————→ ২ ৩ ৪ ৫ ৬	অনেক সুখী ৭
(৩)	কিছু মানুষ সাধারণত খুব সুখী। জীবনে কি হচ্ছে তা না ভেবে, জীবনে কোন কিছুই না পেয়েই তারা তাদের জীবনকে উপভোগ করে। এই ধরনের চরিত্রায়ন আপনার জীবনকে বর্ণনা করে কি?	একেবারেই না ১	←————→ ২ ৩ ৪ ৫ ৬	অনেক বেশী ৭
(৪)	কিছু মানুষ সাধারণত খুব সুখী নয়। যদিও তারা বিষণ্ণ নয়, তারা কখনও এটা মনে করে না যে তারা সুখী। এই ধরনের চরিত্রায়ন আপনার জীবনকে বর্ণনা করে কি?	একেবারেই না ১	←————→ ২ ৩ ৪ ৫ ৬	অনেক বেশী ৭

অনুগ্রহ করে নিচের প্রতিটি বিবৃতি পড়ুন এবং ০, ১, ২ অথবা ৩ এর মধ্যে গত সপ্তাহ ব্যাপী আপনার জন্য প্রযোজ্য যে কোন একটি সংখ্যায় গোল চিহ্ন দিন। এখানে কোন সঠিক বা ভুল উত্তর নেই। কোন বিবৃতির জন্য বেশী সময় ব্যয় করবেন না।

মানদণ্ডটি ( রেটিং স্কেল) নিম্নরূপ:

০ আমার জন্য একেবারেই প্রযোজ্য নয়

১ আমার জন্য অল্পমাত্রায় বা কখনো কখনো প্রযোজ্য

২ আমার জন্য বেশ কিছুমাত্রায় বা বেশখানিকটা সময়ের জন্য প্রযোজ্য

৩ আমার জন্য খুব বেশী বা বেশীরভাগ সময়ের জন্য প্রযোজ্য

১. কোন উৎকর্ষা বা উত্তেজনামূলক কাজের পর আরামদায়ক অবস্থায় ফিরে আসা আমার জন্য কঠিন ছিল।	০	১	২	৩
২. আমি বুঝতে পারতাম যে আমার গলা শুকিয়ে আসছে।	০	১	২	৩
৩. ইতিবাচক কোন অনুভূতিই আমার মধ্যে কাজ করত না।	০	১	২	৩
৪. আমার শ্বাসকষ্টের অনুভূতি হত ( যেমন অতিদ্রুত শ্বাসপ্রশ্বাস, শারীরিক পরিশ্রম ছাড়াই নিঃশ্বাস বন্ধ হয়ে আসা)	০	১	২	৩
৫. নিজে উদ্যোগী হয়ে কোন কাজ শুরু করা আমার জন্য কঠিন হত।	০	১	২	৩
৬. আমার মধ্যে বিভিন্ন পরিস্থিতিতে অতিরিক্ত প্রতিক্রিয়া করার প্রবণতা ছিল।	০	১	২	৩
৭. আমার শরীর কাঁপার অভিজ্ঞতা হয়েছিল ( যেমন হাত কাঁপা)।	০	১	২	৩
৮. আমার মনে হতো যে আমি খুব বেশী স্নায়ু চাপে ভুগছি।	০	১	২	৩
৯. আমি এমন পরিস্থিতি সম্পর্কে দুশ্চিন্তাগ্রস্ত ছিলাম যেখানে আমি তীব্রভাবে আতঙ্কিত হতে পারি এবং এমন কোন কাজ করতে পারি যাতে অন্যরা আমাকে বোকা মনে করবে।	০	১	২	৩
১০. আমার মনে হচ্ছিল, ভবিষ্যতে আমার ভালো কিছুই আশা নাই।	০	১	২	৩
১১. আমি অনুভব করতাম যে আমি খুব অস্থির হয়ে যাচ্ছি।	০	১	২	৩
১২. আরাম বোধ করা আমার জন্য কঠিন হত।	০	১	২	৩
১৩. আমি মনমরা এবং বিষণ্ণ অনুভব করতাম।	০	১	২	৩
১৪. আমার কাজে বাধা হয় এমন যে কোন জিনিসই আমার কাছে অসহ্য লাগত।	০	১	২	৩
১৫. আমার মনে হত এই বুঝি আমি হঠাৎ তীব্রভাবে আতঙ্কগ্রস্ত হচ্ছি।	০	১	২	৩
১৬. কোন কিছুতেই আমি বেশী আগ্রহী হতে পারতাম না।	০	১	২	৩
১৭. আমি অনুভব করতাম ব্যক্তি হিসেবে আমার বিশেষ কোন মূল্য নেই।	০	১	২	৩
১৮. আমি অনুভব করতাম আমি একটুতেই মনে ব্যাথা পাই।	০	১	২	৩
১৯. শারীরিক পরিশ্রম না করলেও আমি হৃদপিণ্ডের কাজ করা বুঝতে পারতাম (যেমন: হৃদস্পন্দন বৃদ্ধির অনুভূতি বা বুক ধড়ফড় করা, হৃদপিণ্ডের স্পন্দনে ব্যাঘাত)।	০	১	২	৩
২০. যথাযথ কারণ ছাড়াই আমি ভীত-সন্ত্রস্ত বোধ করতাম।	০	১	২	৩
২১. জীবনটা অর্থহীন বলে মনে হত।	০	১	২	৩

Translated and Validated by Dr S M Abu Hena Mostafa Alim, BSMMU, Bangladesh

নিম্নলিখিত উক্তিগুলো পড়ুন। প্রতিটি উক্তির পাশে পাঁচটি করে বিকল্প উত্তর রয়েছে। যে কোন একটি উত্তর টিক চিহ্ন (✓) দিয়ে চিহ্নিত করুন, যা আপনার মনোভাব প্রকাশের জন্য প্রযোজ্য। এখানে কোন সঠিক বা ভুল উত্তর নেই, তাই অনুগ্রহ করে প্রতিটি উক্তির ক্ষেত্রে আপনার মনোভাব প্রকাশ করুন।

উক্তিসমূহ		সম্পূর্ণ সমর্থন করি	সমর্থন করি	অনিশ্চিত	সমর্থন করি না	একেবারে ই সমর্থন করি না
		৫	৪	৩	২	১
১.	পরিস্থিতি প্রতিকূলে থাকলেও আমি অন্যদেরকে কাজের জন্য উৎসাহিত করতে পারি।					
২.	লোকেরা আমাকে বলে যে আমি তাদের জন্য অনুপ্রেরণা।					
৩.	আমি অন্যদেরকে কোন কিছু করার উদ্যোগ নিতে উৎসাহিত করতে সক্ষম।					
৪.	আবেগ ও যুক্তির ভারসাম্য রেখে আমি বুদ্ধিদীপ্ত সিদ্ধান্ত নিতে সক্ষম।					
৫.	আমার কাজ ভালোভাবে করার জন্য আমি অন্যের উৎসাহের উপর নির্ভর করি।					
৬.	আমি যা বিশ্বাস করি সমালোচনার মধ্যে সে কাজ চালিয়ে যেতে পারি।					
৭.	আমি পরিস্থিতি মূল্যায়ন করে আচরণ করতে অক্ষম।					
৮.	গোলযোগের মধ্যে আমি আমার হাতের কাজের প্রতি মনোযোগ দিতে পারি না।					
৯.	অন্যের উদ্বেগ-উৎকর্ষার প্রতি আমি মনোযোগ প্রদান করি না।					
১০.	কোন কিছু বলার অভিপ্রায় ছাড়া আমি কারও কথা মনোযোগ দিয়ে শুনতে পারি না।					
১১.	অন্যরা আমাকে বন্ধু ও বহির্গামী হিসেবে মনে করে থাকে।					
১২.	আমার অগ্রাধিকার সম্পর্কে আমি পরিষ্কার না।					
১৩.	আমি চারপাশে সৃষ্ট দ্বন্দ্ব মোকাবিলা করতে পারি না।					
১৪.	আমি আমার কাজের বিষয়ের সাথে অনাবশ্যিকীয় আবেগ মিশিয়ে ফেলি।					
১৫.	আমি অন্যের দৃষ্টিভঙ্গি দেখার চেষ্টা করি না।					

১৬.	আমি আমার মূল্যবোধ রক্ষা করার চেষ্টা করি।					
১৭.	আমি আমার পরিস্থিতির সম্ভাবনাময় দিকগুলো দেখতে পারি।					
১৮.	আমার প্রতি আমার বিশ্বাস নেই।					
১৯.	ভালো এবং খারাপ উভয় পরিস্থিতিতেই আমি শান্ত থাকতে পারি।					
২০.	চাপমূলক পরিস্থিতিতে আমি মনোযোগী থাকতে পারি।					
২১.	সততা এবং দৃঢ়তার মানদণ্ড বজায় রাখতে আমি সক্ষম।					
২২.	অন্যের অনৈতিক কার্যাবলীর বিরোধীতা করতে আমি অক্ষম।					
২৩.	আমি প্রতিশ্রুতি ও প্রতিজ্ঞা রক্ষা করতে সক্ষম।					
২৪.	আমি আমার কাজে সংগঠিত এবং সতর্ক।					
২৫.	আমি বহুমুখী চাহিদা নিয়ন্ত্রণ করতে পারি।					
২৬.	নতুন তথ্য এবং ধারণাসমূহ আমি স্বাচ্ছন্দে গ্রহণ করতে পারি।					
২৭.	আমি আমার প্রত্যাশিত এবং প্রয়োজনের অতীত লক্ষ্যসমূহ অন্বেষণ করি।					
২৮.	বাধা বিপত্তি থাকা সত্ত্বেও আমি আমার লক্ষ্য অন্বেষণে অটল।					
২৯.	আমি আমার সহকর্মীদের/সমবয়সীদের সাথে যোগাযোগ তৈরী করেছি এবং বন্ধুত্ব বজায় রেখেছি।					
৩০.	আমি আমার আবেগসমূহকে শনাক্ত করতে সক্ষম।					
৩১.	আমি মনে করি অনুভূতিসমূহকে গুরুত্ব দেয়া উচিত।					
৩২.	আমি আমার দুর্বলতা সম্পর্কে অবহিত আছি।					
৩৩.	চাকরিতে প্রয়োজন না থাকলেও নিজেকে উন্নত করা আমি আবশ্যকীয় বলে মনে করি।					
৩৪.	আমি বিশ্বাস করি যে সুখ একটি ইতিবাচক মনোভাব।					

## **Appendix - F**

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**Appendix - F**  
**Consent Form (English)**

Researcher: May Cho Min

Doctoral Program 2<sup>nd</sup> Year

Graduate School of Education and Human Development

Nagoya University

Email: maychominn@gmail.com

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

- This study was to investigate emotional competence and relational quality of university students.
- You understand that your participation is voluntary. It is up to you to decide whether or not to take part.
- If you decide to take part you are still free to withdraw at any time and without giving a reason.
- You do not have to participate at all, or, even if you agree now, you can terminate your participation at any time without prejudice.
- You do not have to answer individual questions you don't want to answer.
- The information obtained in the questionnaire will be strictly confidential and only used for research purposes without identifying a specific individual.
- Your name will not be attached to the questionnaire and I will ensure that your participation remains confidential. (This consent form will be kept separate from the questionnaire for all participants.)
- It takes about 20 minutes to complete the questionnaire.

You should confirm that you have read and understand the above information for this study and have had the opportunity to ask questions. If you have any questions or concerns, please feel free to contact me.

Do you agree to take part in this survey? (Please select and mark ✓ in the checkbox.)

Agree

Disagree

---

Name of Participant

---

Date

---

Signature

**Appendix - F**  
**Study 2 Questionnaire (English)**  
**Section A**

**1. Please select and mark ✓ in the checkbox or fill in the information requested.**

(1) <b>Gender</b> <input type="checkbox"/> Male <input type="checkbox"/> Female	(2) <b>University</b> _____
(3) <b>Age</b> _____ years old	(4) <b>Education level</b> <input type="checkbox"/> Bachelor's degree      _____ year <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree
(5) <b>Marital Status</b> <input type="checkbox"/> Single <input type="checkbox"/> Married	(6) <b>Religion</b> _____
(7) <b>Do you have a job?</b> <input type="checkbox"/> Yes, full time <input type="checkbox"/> Yes, part-time <input type="checkbox"/> No Working hours      _____ hours per week	(8) <b>Do you live with your family?</b> <input type="checkbox"/> Yes <input type="checkbox"/> No  <b>Type of family</b> <input type="checkbox"/> Nuclear family (Parents, Siblings) <input type="checkbox"/> Extended family  <b>Number of family members</b> _____ people
(9) <b>Number of siblings</b> <input type="checkbox"/> 0 <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 and above, please specify _____ <b>Birth order</b> <input type="checkbox"/> 1 <sup>st</sup> born <input type="checkbox"/> 2 <sup>nd</sup> born <input type="checkbox"/> 3 <sup>rd</sup> born <input type="checkbox"/> Others, please specify _____	(11) <b>Mother's Education Level</b> <input type="checkbox"/> No formal schooling <input type="checkbox"/> Less than elementary school <input type="checkbox"/> Elementary school <input type="checkbox"/> Junior high school <input type="checkbox"/> High school <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree <input type="checkbox"/> I do not know
(10) <b>Father's Education Level</b> <input type="checkbox"/> No formal schooling <input type="checkbox"/> Less than elementary school <input type="checkbox"/> Elementary school <input type="checkbox"/> Junior high school <input type="checkbox"/> High school <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree <input type="checkbox"/> I do not know	(11) <b>Mother's Education Level</b> <input type="checkbox"/> No formal schooling <input type="checkbox"/> Less than elementary school <input type="checkbox"/> Elementary school <input type="checkbox"/> Junior high school <input type="checkbox"/> High school <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree <input type="checkbox"/> I do not know

**Section B**

2. The questions below are designed to provide a better understanding of how you deal with your emotions in daily life. Please answer each question spontaneously, taking into account the way you would normally respond. There are no right or wrong answers as we are all different on this level. For each question, you will have to give a score on a scale from 1 to 5, with **1 meaning that the statement does not describe you at all or you never respond like this, and 5 meaning that the statement describes you very well or that you experience this particular response very often.** For each of the following statements, please circle the appropriate number on the scale that you feel is most appropriate in describing you.

1	As my emotions arise I don't understand where they come from.	1	2	3	4	5
---	---	---	---	---	---	---

2	I don't always understand why I respond in the way I do.	1	2	3	4	5
3	If I wanted, I could easily influence other people's emotions to achieve what I want.	1	2	3	4	5
4	I know what to do to win people over to my cause.	1	2	3	4	5
5	I am often a loss to understand other people's emotional responses.	1	2	3	4	5
6	When I feel good, I can easily tell whether it is due to being proud of myself, happy or relaxed.	1	2	3	4	5
7	I can tell whether a person is angry, sad or happy even if they don't talk to me.	1	2	3	4	5
8	I am good at describing my feelings.	1	2	3	4	5
9	I never base my personal life choices on my emotions.	1	2	3	4	5
10	When I am feeling low, I easily make a link between my feelings and a situation that affected me.	1	2	3	4	5
11	I can easily get what I want from others.	1	2	3	4	5
12	I easily manage to calm myself down after a difficult experience.	1	2	3	4	5
13	I can easily explain the emotional responses of the people around me.	1	2	3	4	5
14	Most of the time I understand why people feel the way they do.	1	2	3	4	5
15	When I am sad, I find it easy to cheer myself up.	1	2	3	4	5
16	When I am touched by something, I immediately know what I feel.	1	2	3	4	5
17	If I dislike something, I manage to say so in a calm manner.	1	2	3	4	5
18	I do not understand why the people around me respond the way they do.	1	2	3	4	5
19	When I see someone who is stressed or anxious, I can easily calm them down.	1	2	3	4	5
20	During an argument I do not know whether I am angry or sad.	1	2	3	4	5
21	I use my feelings to improve my choices in life.	1	2	3	4	5
22	I try to learn from difficult situations or emotions.	1	2	3	4	5
23	Other people tend to confide in me about personal issues.	1	2	3	4	5
24	My emotions inform me about changes I should make in my life.	1	2	3	4	5
25	I find it difficult to explain my feelings to others even if I want to.	1	2	3	4	5
26	I don't always understand why I am stressed.	1	2	3	4	5
27	If someone came to me in tears, I would not know what to do.	1	2	3	4	5
28	I find it difficult to listen to people who are complaining.	1	2	3	4	5
29	I often take the wrong attitude to people because I was not aware of their emotional state.	1	2	3	4	5
30	I am good at sensing what others are feeling.	1	2	3	4	5
31	I feel uncomfortable if people tell me about their problems, so I try to avoid it.	1	2	3	4	5



32	I know what to do to motivate people.	1	2	3	4	5
33	I am good at lifting other people's spirits.	1	2	3	4	5
34	I find it difficult to establish a link between a person's response and their personal circumstances.	1	2	3	4	5
35	I am usually able to influence the way other people feel.	1	2	3	4	5
36	If I wanted, I could easily make someone feel uneasy.	1	2	3	4	5
37	I find it difficult to handle my emotions.	1	2	3	4	5
38	The people around me tell me I don't express my feelings openly.	1	2	3	4	5
39	When I am angry, I find it easy to calm myself down.	1	2	3	4	5
40	I am often surprised by people's responses because I was not aware they were in a bad mood.	1	2	3	4	5
41	My feelings help me to focus on what is important to me.	1	2	3	4	5
42	Others don't accept the way I express my emotions.	1	2	3	4	5
43	When I am sad, I often don't know why.	1	2	3	4	5
44	Quite often I am not aware of people's emotional state.	1	2	3	4	5
45	Other people tell me I make a good confidant.	1	2	3	4	5
46	I feel uneasy when other people tell me about something that is difficult for them.	1	2	3	4	5
47	When I am confronted with an angry person, I can easily calm them down.	1	2	3	4	5
48	I am aware of my emotions as soon as they arise.	1	2	3	4	5
49	When I am feeling low, I find it difficult to know exactly what kind of emotion it is I am feeling.	1	2	3	4	5
50	In a stressful situation I usually think in a way that helps me stay calm.	1	2	3	4	5

### Section C

#### 3. Please fill in the blanks and circle the appropriate answers.

(1) How many friends do you have at the university?	_____ Close friends _____ Casual friends
(2) How much time have you spent alone?	_____ % per week
(3) How frequently have you done things alone as opposed to with a friend?	_____ % per week
(4) How often have you done things with your peer group?	_____ times per week (frequency)
(5) How often have you participated in the group activities?	_____ times per week (frequency)
(6) Satisfaction with quality of friendships (Please circle the appropriate number.)	Less 1 2 3 4 5 6 7 More than expected than expected
(7) Satisfaction with number of friends at the university (Please circle the appropriate number.)	Less 1 2 3 4 5 6 7 More than expected than expected

4. We all have a number of people who are important to us. You will be rating your relationships with some of these people in the following. Right now, we want you to describe **six types of people** you will rate.

(1)	<b>Your best same-sex friend</b>	How long have you been friends? (Please specify months/ years) _____ Your close friend's age ___ years old
(2)	<b>Your best opposite-sex friend</b> (This must be someone other than your boy/girlfriend.)	How long have you been friends? (Please specify months/ years) _____ Your friend's age _____ years old
(3)	<b>Your boyfriend or girlfriend</b>	Do you currently have a boy/girlfriend or romantic friend? <input type="checkbox"/> Yes <input type="checkbox"/> No How long have you been romantic friends?(Please specify months/years) ____ Your boyfriend/ girlfriend's age _____ years old
(4)	<b>Your sibling</b>	Please pick the sibling you consider to be most important/closest to you. (If several are equally important/close, just select one.) If you do not have a sibling, leave these questions blank. Your sibling's gender <input type="checkbox"/> Male <input type="checkbox"/> Female Your sibling's age _____ years old
(5)	<b>Your mother</b>	Check the one mother figure you will be describing. (If you have more than one, choose the one you think of as your primary mother figure.) <input type="checkbox"/> Biological/ Adopted Mother <input type="checkbox"/> Step-Mother <input type="checkbox"/> Other _____ Your mother's age _____ years old
(6)	<b>Your father</b>	Check the one father figure you will be describing. (If you have more than one, choose the one you think of as your primary mother figure.) <input type="checkbox"/> Biological/ Adopted Father <input type="checkbox"/> Step-Father <input type="checkbox"/> Other _____ Your father's age _____ years old

The questions below ask about your relationships with the six types of people listed on the right. On each blank line, write one number from 1 to 5. Please look at the top left of the page to see what each number means.

❖ If you do not have a boy/girlfriend, please leave **"Boy/Girlfriend"** column blank.

❖ If you do not have a sibling, please leave **"Sibling"** column blank.

	<b>1 = Never or hardly at all</b> <b>2 = Seldom or not too much</b> <b>3 = Sometimes or somewhat</b> <b>4 = often or very much</b> <b>5=ALWAYS or EXTREMELY much</b>	<b>Best Same-Sex Friend</b>	<b>Best Opposite-Sex Friend</b>	<b>Boy/Girlfriend</b>	<b>Sibling</b>	<b>Mother</b>	<b>Father</b>
1	How often do you spend fun time with these people?						
2	How often do you tell these people things that you don't want others to know?						
3	How often do these people push you to do things that you don't want to do?						
4	How happy are you with your relationship with these people?						
5	How often do you and these people disagree and quarrel with each other?						

6	How often do you turn to these people for support with personal problems?						
7	How often do these people point out your faults or put you down?						
8	How often do these people praise you for the kind of person you are?						
9	How often do these people get their way when you two do not agree about what to do?						
10	How often do these people <i>not</i> include you in activities?						
11	How often do you and these people go places and do things together?						
12	How often do you tell these people everything that you are going through?						
13	How often do these people try to get you to do things that you don't like?						
14	How much do you like the way things are between you and these people?						
15	How often do you and these people get mad at or get in fights with each other?						
16	How often do you depend on these people for help, advice, or sympathy?						
17	How often do these people criticize you?						
18	How often do these people seem really proud of you?						
19	How often do these people end up being the one who makes the decisions for both of you?						
20	How often does it seem like these people ignores you?						
21	How often do you play around and have fun with these people?						
22	How often do you share secrets and private feelings with these people?						
23	How often do these people pressure you to do the things that he or she wants?						
24	How satisfied are you with your relationship with these people?						
25	How often do you and these people argue with each other?						
26	When you are feeling down or upset, how often do you depend on these people to cheer things up?						
27	How often do these people say mean or harsh things to you?						
28	How much do these people like or approve of the things you do?						
29	How often do these people get you to do things their way?						
30	How often do it seem like these people <i>do not</i> give you the amount of attention that you want?						

Thank you for your cooperation.

## **Appendix - G**

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## Appendix – G

### Consent Form (Japan)

名古屋大学大学院教育発達科学研究科 博士後期課程 2年

May Cho Min

Email : maycho.mn@gmail.com

#### 本調査について

この調査は、アジア各国大学生を対象に、情動的コンピテンスが関係ネットワークに与えるインパクトを比較文化的アプローチから検討することを目的としています。参加するかしないかは、あなたの自由です。下記の注意事項をよくお読みになってください。どうぞよろしく願いいたします。

- この調査への参加は強制されるものではなく、任意で参加するかしないかを判断してください。
- 答えたくない質問がある場合は、とばして次の質問にお進みください。
- また、回答を初めて途中でやめなくなった場合、その時点で中断して結構です。
- 回答しなかったり、解答を途中でやめたりしても、いかなる不利益も生じません。
- 回答は、研究目的のみに使用され、個人が特定される形で公開されることはありません。
- 解答の処理からデータの処分まで、回答は研究者により厳重に保管され、外部に漏れることはありません。
- この調査で得られた回答は全て匿名ですので、出来る限り率直に答えてください。
- アンケートの所要時間はおよそ 20 分です。

同意する

同意しない

**Appendix - G**  
**Study 2 Questionnaire (Japan)**

**Section A**

1. 以下の質問について、適当な選択肢に✓を入れ、また必要な情報を記入してください。

1	性別 <input type="checkbox"/> 男 <input type="checkbox"/> 女	2	国籍 _____. 出身大学 _____ 大学
3	年齢 _____ 歳	4	最終学歴 <input type="checkbox"/> 学士 在学中( _____ 年) <input type="checkbox"/> 修士 <input type="checkbox"/> 博士
5	<input type="checkbox"/> 独身 <input type="checkbox"/> 既婚	6	信仰している宗教 _____.
7	職業 <input type="checkbox"/> フルタイム(正社員、派遣社員など) <input type="checkbox"/> パート・アルバイト <input type="checkbox"/> なし  週 _____ 時間労働	8	家族と同居していますか? <input type="checkbox"/> はい <input type="checkbox"/> いいえ  家族形態 <input type="checkbox"/> 核家族(= 夫婦と未婚の子供が同居) <input type="checkbox"/> 拡大家族(= 複数の核家族が同居)  家族の構成人数 _____ 人
9	兄弟・姉妹の数(自分を含む) _____ 人 あなたは何番目に生まれましたか? _____ 番目	11	母親の最終学歴 <input type="checkbox"/> 中学卒業 <input type="checkbox"/> 修士 <input type="checkbox"/> 高校卒業 <input type="checkbox"/> 博士 <input type="checkbox"/> 大学卒業(学士) <input type="checkbox"/> 分からない
10	父親の最終学歴 <input type="checkbox"/> 中学卒業 <input type="checkbox"/> 修士 <input type="checkbox"/> 高校卒業 <input type="checkbox"/> 博士 <input type="checkbox"/> 大学卒業(学士) <input type="checkbox"/> 分からない		

**Section B**

2. 下記の質問は、あなたが日常生活でどのように感情に対応しているのかを理解するためのものです。正解や不正解はありませんので、普段のあなたについて、あまり深く考え込まず、思ったとおりにお答えください。「全く違うと思う(1)」から「非常にそう思う(5)」まで、各項目に対して 5 段階の選択肢があります。現在のあなたに最もよく当てはまるものの数字を 1 つ選んで○をつけてください。

		全く 違うと 思う	そう 思わ ない	どち らで もな い	そう 思う	非常 にそ う思 う
1	自分の中に感情が生じた時、その感情がどこから来たのかが分からない	1	2	3	4	5
2	自分がなぜこのように感情的に反応しているのかが、いつも分かるわけではない	1	2	3	4	5
3	そうしようと思えば、他の人たちの感情を自分がそうしたいように簡単に動かすことができる	1	2	3	4	5
4	自分の主張を人に納得させるには何をすればよいかを知っている	1	2	3	4	5
5	他の人たちの感情的な反応が理解できなくて、よく戸惑う	1	2	3	4	5
6	気分が良い時、自分に誇りを持っているからなのか、幸せだからなのか、リラックスしているからなのか、簡単に区別できる	1	2	3	4	5
7	人が私に話しかけていなくても、その人が怒っているのか、悲しんでいるのか、喜んでいるのかが見分けられる	1	2	3	4	5
8	自分の気持ちを上手く説明できる	1	2	3	4	5
9	自分の人生に関する選択は、決して自分の感情に基づいて行わない	1	2	3	4	5
10	落ち込んでいる時、自分の気持ちとその気持ちを生じさせた状況とを結びつけることは簡単だ	1	2	3	4	5
11	自分が望むものを他の人たちから簡単に手に入れることができる	1	2	3	4	5
12	困難な経験の後でも、何とか簡単に自分を落ち着かせることができる	1	2	3	4	5

13	自分の周りにいる人たちの感情的な反応について簡単に説明することができる	1	2	3	4	5
14	たいていの場合、人がなぜそのような気持ちを感じているのかを理解している	1	2	3	4	5
15	悲しい時に、自分を元気づけることは簡単だと思う	1	2	3	4	5
16	何かに感動した時、自分が何を感じているのかがすぐに分かる	1	2	3	4	5
17	何かが嫌な時、何とか冷静に嫌だと言うことができる	1	2	3	4	5
18	自分の周りの人たちが、なぜそのような感情的な反応をするのかが理解できないことがある	1	2	3	4	5
19	ストレスや不安を感じている人に会った時、その人を簡単に落ち着かせることができる	1	2	3	4	5
20	口論している間、自分が怒っているのか悲しんでいるのかが分からない	1	2	3	4	5
21	人生の選択をより良くするために、自分の気持ちを利用している	1	2	3	4	5
22	困難な状況や感情から学ぼうとしている	1	2	3	4	5
23	他の人たちは、よく個人的な問題を私に打ち明けてくれる	1	2	3	4	5
24	私の感情は、自分が人生で変えるべきことを知らせてくれる	1	2	3	4	5
25	自分の気持ちを他の人たちに説明するのは、そうしたいと思っても難しいと思う	1	2	3	4	5
26	自分がストレスを感じている理由が、いつも分かるわけではない	1	2	3	4	5
27	誰かが泣きながら自分のところに来たとしても、何をしたいか分からない	1	2	3	4	5
28	人が不満を言っているのを聞くことは、私には難しく感じる	1	2	3	4	5
29	人の感情の状態が分からないために、その人に対して間違った態度を取ることがよくある	1	2	3	4	5
30	他の人たちの気持ちを感じ取るのが得意だ	1	2	3	4	5
31	人が、その人が抱えている問題を話してくると落ち着かなくなるので、なるべく避けるようにしている	1	2	3	4	5
32	人をやる気にさせるには何をすれば良いかを知っている	1	2	3	4	5
33	他の人たちをうまく元気づけることができる	1	2	3	4	5
34	人の感情的な反応と、その人の個人的な事情とを関連づけることは難しいと感じる	1	2	3	4	5
35	たいていの場合、他の人たちの気持ちに影響を与えることができる	1	2	3	4	5
36	そうしようと思えば、簡単に人を不安にさせることができる	1	2	3	4	5
37	自分の感情を上手く取り扱うことは難しいと思う	1	2	3	4	5
38	周りの人たちは、私が自分の気持ちを率直に表現していないと言う	1	2	3	4	5
39	怒っている時、自分を落ち着かせることは簡単だと思う	1	2	3	4	5
40	人の機嫌が悪いことに気がついていないために、その人の反応に驚くことが多い	1	2	3	4	5
41	自分にとって重要なことに注目するのに、自分の気持ちが助けになる	1	2	3	4	5
42	他の人たちは、私が感情を表現する仕方を受け入れてくれない	1	2	3	4	5
43	自分が悲しい時、その理由が分からないことが多い	1	2	3	4	5
44	人の感情の状態が頻繁に分からなくなる	1	2	3	4	5
45	他の人たちは私のことを、相談ができる友人だと言ってくれる	1	2	3	4	5
46	他の人たちが、その人が抱えている問題を話してくると、嫌な気持ちになる	1	2	3	4	5

47	怒っている人と出会った時、簡単にその人を落ち着かせることができる	1	2	3	4	5
48	自分の中に感情が生じた時、その感情にすぐに気がつく	1	2	3	4	5
49	落ち込んでいる時、自分がどのような感情を感じているのかを正確に知ることは難しいと思う	1	2	3	4	5
50	ストレスが多い状況では、自分を落ち着かせるのに役立つ方法でたいてい考えている	1	2	3	4	5

### Section C

3. 以下の質問について、必要な情報を記入してください。

1	現在同じ大学の友達は何人いますか? _____人	親しい友達 _____人 顔見知り程度 _____人
2	平均で1日で起きている間に 1人で過ごす割合 _____% 友人と過ごす割合 _____%	
3	<b>1週間</b> のうち、起きている間に・・・  3 (a) 友人と一緒に行動する時間: 週に約 _____回 1日 _____(時間) 週の合計 _____(時間)	3 (b) 1人ではなく何らかの集団 (例えば、バイト、など) で活動する時間: 週に約 _____回 1日 _____(時間) 週の合計 _____(時間)
4	友人関係に関する満足度 (適当な数字1つに○を付けてください)	(不満) _____ (満足) 1 2 3 4 5 6 7
5	大学の友人数に関する満足度 (適当な数字1つに○を付けてください)	(不満) _____ (満足) 1 2 3 4 5 6 7

4. 誰もが自分にとって大切な人がいます。以下では、そうした人々との関係について評価して下さい。ここでは、評価対象が6人います。下記6人との関係について記述して下さい。

(1) 男性の親友

その男性の親友との付き合いの長さ \_\_\_\_\_年 \_\_\_\_\_か月  
男性の親友の年齢 \_\_\_\_\_歳

(2) 女性の親友

その女性の親友との付き合いの長さ \_\_\_\_\_年 \_\_\_\_\_か月  
女性の親友の年齢 \_\_\_\_\_歳

(3) 恋人

現存恋人はいますか。  はい  いいえ  
その恋人との付き合いの長さ \_\_\_\_\_年 \_\_\_\_\_か月  
恋人の年齢 \_\_\_\_\_歳

(4) 兄弟・姉妹

親しい兄弟・姉妹を1人選んでください。もし兄弟・姉妹がいない場合、「兄弟・姉妹」の欄は飛ばしてください。

兄弟・姉妹の性別  男  女  
兄弟・姉妹の年齢 \_\_\_\_\_歳

(5) 母親

適当な選択肢に✓を入してください。  
 母親  義理の母  その他(保護者など) \_\_\_\_\_  
母親の年齢 \_\_\_\_\_歳

(6) 父親

適当な選択肢に✓を入してください。  
 父親  義理の父  その他(保護者など) \_\_\_\_\_  
父親の年齢 \_\_\_\_\_歳



以下の質問は、右に挙げられた 6 人の人々と、あなたの関係について尋ねるものです。各空白欄に 1～5 までの数字 1 つを記入してください。各選択肢の意味については、左側の一番上を見てください。※あなたに恋人がない場合、「恋人」の欄は飛ばしてください。※兄弟・姉妹がない場合、「兄弟・姉妹」の欄は飛ばしてください。

[選択肢]		男性の親友	女性の親友	恋人	兄弟・姉妹	母親	父親
1	あなたはこの人とどのくらい楽しい時間を共にしますか	3	1	3	2	4	4

[選択肢]		男性の親友	女性の親友	恋人	兄弟・姉妹	母親	父親
1	あなたはこの人とどのくらい楽しい時間を共にしますか						
2	あなたはどのくらいこの人に、他人に知られたくないような秘密を打ち明けますか						
3	この人はどのくらいあなたに、あなたがしたくないことをさせますか						
4	あなたは、この人との関係にどのくらい幸せを感じますか						
5	あなたとこの人はどのくらい喧嘩したり、意見が違ったりしますか						
6	あなたはどのくらいこの人に個人的な問題への援助を求めますか						
7	この人はどのくらいあなたの欠点を指摘したり批判したりしますか						
8	この人はどのくらいあなたの人となりを褒めてくれますか						
9	意見が対立した時、どのくらいこの人が勝ちますか						
10	この人はどのくらいあなたを活動から除外しますか						
11	あなたはこの人とどのくらい出かけたり何かをしたりしますか						
12	あなたはどのくらいこの人に、今経験していることを話しますか						
13	この人はどのくらいあなたに、あなたがしたくないことをさせようとしていますか						
14	あなたは、この人との関係の現状について良いと思っていますか						
15	あなたとこの人はどのくらい、相手に腹を立てたり喧嘩したりしますか						
16	あなたはどのくらいこの人に援助や助言、共感を求めますか						
17	この人はどのくらいあなたを非難しますか						
18	この人はどのくらいあなたのことを誇りに思ってそうですか						
19	どのくらい、この人は 2 人の問題について最終的に決断を下しますか						
20	あなたはどのくらいこの人に無視されていると感じますか						
21	あなたはこの人とどのくらい遊んだり楽しんだりしていますか						
22	あなたはどのくらいこの人に、あなたの秘密や気持ちを打ち明けますか						

	[選択肢] 1 = ない、またはほとんどない 2 = 多少はある／多少はそうである 3 = ある／そうである 4 = とてもよくある／とてもそうである 5 = 非常によくある／非常にそうである	男性 の 親 友	女性 の 親 友	恋人	兄弟・ 姉妹	母親	父親
23	この人はどのくらいあなたに、自身の望み通りにやるように強要しますか						
24	あなたは、この人の関係についてどのくらい満足していますか						
25	あなたはこの人とどれくらい討論しますか						
26	落ち込んでいる時や悩んでいる時に、どのくらいこの人が事態を好転してくれると期待していますか						
27	この人はどのくらいあなたに意地悪なことやひどいことを言いますか						
28	この人はどのくらいあなたの選択を好んだり、認めてくれますか						
29	どのくらい、この人はあなたを自分の思い通りに行動させますか						
30	この人があなたに十分に关心をもってくれないとどのくらい感じていますか						

お疲れさまでした。アンケートは以上です。  
本日はご協力いただき、誠にありがとうございました。

## **Appendix - H**

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**Appendix - H**  
**Consent Form (Myanmar)**

Researcher: May Cho Min

Doctoral Program 2<sup>nd</sup> Year

Graduate School of Education and Human Development

Nagoya University

Email: maychominn@gmail.com

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

- This study was to investigate emotional competence and relational quality of university students.
- You understand that your participation is voluntary. It is up to you to decide whether or not to take part.
- If you decide to take part you are still free to withdraw at any time and without giving a reason.
- You do not have to participate at all, or, even if you agree now, you can terminate your participation at any time without prejudice.
- You do not have to answer individual questions you don't want to answer.
- The information obtained in the questionnaire will be strictly confidential and only used for research purposes without identifying a specific individual.
- Your name will not be attached to the questionnaire and I will ensure that your participation remains confidential. (This consent form will be kept separate from the questionnaire for all participants.)
- It takes about 20 minutes to complete the questionnaire.

You should confirm that you have read and understand the above information for this study and have had the opportunity to ask questions. If you have any questions or concerns, please feel free to contact me.

Do you agree to take part in this survey? (Please select and mark ✓ in the checkbox.)

Agree

Disagree

---

Name of Participant

---

Date

---

Signature

**Appendix – H**  
**Study 2 Questionnaire (Myanmar)**

သုတေသနမေးခွန်းလွှာ

အပိုင်း (က)

၁။ အောက်ပါအကြောင်းအရာများကို သေချာစွာပတ်ပြီး သင်နှင့်ကိုက်ညီသောအချက်ကို ✓ လုပ်၍ ရွေးချယ်ပေးပါ။  
လိုအပ်ပါက သတ်မှတ်ထားသော နေရာတွင် ဖြည့်စွက်ပေးပါ။

(၁)	ကျား/မ <input type="checkbox"/> ကျား <input type="checkbox"/> မ	(၂)	တက္ကသိုလ် _____
(၃)	အသက် _____ နှစ်	(၄)	ယခုတက်ရောက်နေသောအတန်း <input type="checkbox"/> Bachelor's degree _____ year <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree
(၅)	အိမ်ထောင်ရှိ/မရှိ <input type="checkbox"/> ရှိပါသည် <input type="checkbox"/> မရှိပါ	(၆)	ကိုးကွယ်သည့်ဘာသာ _____
(၇)	အလုပ်အကိုင် <input type="checkbox"/> အမြဲတမ်းအလုပ်အကိုင်ရှိပါသည်။ <input type="checkbox"/> အချိန်ပိုင်းအလုပ်အကိုင်ရှိပါသည်။ <input type="checkbox"/> မရှိပါ။ အလုပ်အကိုင်ရှိပါက သီတင်းပတ်တစ်ပတ်တွင် ပျမ်းမျှ အလုပ်လုပ်သော နာရီ _____	(၈)	ယခု မိဘနှင့်အတူ နေ/မနေ <input type="checkbox"/> မိဘနှင့်အတူနေ <input type="checkbox"/> မိဘနှင့်အတူမနေ  မိဘနှင့်အတူမနေပါက သင် ယခုနေထိုင်သောနေရာ <input type="checkbox"/> တက္ကသိုလ်အဆောင် <input type="checkbox"/> ကိုယ်ပိုင်အခန်း <input type="checkbox"/> ဆွေမျိုးများနှင့်အတူနေခြင်း <input type="checkbox"/> ငှားနေသောအခန်း <input type="checkbox"/> အခြား _____  မိသားစုနှင့်အတူနေပါကအတူနေမိသားစုဦးရေ _____ ဦး  ယခု သင်နေသောနေရာမှ တက္ကသိုလ်သို့ သွားရန် ကြာချိန် _____ မိနစ်
(၉)	မောင်နှမ အရေအတွက် <input type="checkbox"/> မွေးချင်းမရှိပါ။ <input type="checkbox"/> ၁ ဦး <input type="checkbox"/> ၂ ဦး <input type="checkbox"/> ၃ ဦးနှင့် အထက်ဖြစ်ပါက အရေအတွက်ကို အတိအကျ ဖော်ပြပေးပါ။ _____ ဦး  သင်သည် မောင်နှမများထဲတွင် <input type="checkbox"/> အကြီးဆုံး <input type="checkbox"/> ဒုတိယမြောက် <input type="checkbox"/> တတိယမြောက်နှင့်အထက် ဖြစ်ပါက အတိအကျ ဖော်ပြပေးပါ။ _____ မြောက်	(၁၀)	ဖခင်ပညာအရည်အချင်း <input type="checkbox"/> ကျောင်းပညာမသင်ဖူးပါ <input type="checkbox"/> မူလတန်းတက်ဖူးပါသည် <input type="checkbox"/> မူလတန်းအောင် <input type="checkbox"/> အလယ်တန်းအောင် <input type="checkbox"/> အထက်တန်းအောင် <input type="checkbox"/> ဘွဲ့တစ်ခုရထားပါသည် <input type="checkbox"/> Master ဘွဲ့ရ <input type="checkbox"/> PhD ဘွဲ့ရ <input type="checkbox"/> မသိပါ
(၁၀)	မိခင်ပညာအရည်အချင်း <input type="checkbox"/> ကျောင်းပညာမသင်ဖူးပါ <input type="checkbox"/> မူလတန်းတက်ဖူးပါသည် <input type="checkbox"/> မူလတန်းအောင် <input type="checkbox"/> အလယ်တန်းအောင် <input type="checkbox"/> အထက်တန်းအောင် <input type="checkbox"/> ဘွဲ့တစ်ခုရထားပါသည် <input type="checkbox"/> Master ဘွဲ့ရ <input type="checkbox"/> PhD ဘွဲ့ရ <input type="checkbox"/> မသိပါ	(၁၁)	မိခင်ပညာအရည်အချင်း <input type="checkbox"/> ကျောင်းပညာမသင်ဖူးပါ <input type="checkbox"/> မူလတန်းတက်ဖူးပါသည် <input type="checkbox"/> မူလတန်းအောင် <input type="checkbox"/> အလယ်တန်းအောင် <input type="checkbox"/> အထက်တန်းအောင် <input type="checkbox"/> ဘွဲ့တစ်ခုရထားပါသည် <input type="checkbox"/> Master ဘွဲ့ရ <input type="checkbox"/> PhD ဘွဲ့ရ <input type="checkbox"/> မသိပါ

အပိုင်း (ခ)

၂။ အောက်ပါ အကြောင်းအရာတစ်ခုစီကို သေချာစွာပတ်ပြီး သင်နှင့်ကိုက်ညီသည့် နံပါတ်ကို ဝိုင်းပါ။

ဥပမာ - ( ၁ ၂ (၃) ၄ ၅ )

၁=လုံးဝမတွေ့ကြုံရပါ

၂=တွေ့ကြုံရပါသည်

၃=တစ်ခါတစ်ရံတွေ့ကြုံရပါသည်

၄=မကြာခဏတွေ့ကြုံရပါသည်

၅=အမြဲတမ်းတွေ့ကြုံရပါသည်

(၁)	ကျွန်ုပ်သည် စိတ်ခံစားမှုများ ပေါ်ထွက်လာသောအခါ ဘယ်လိုကြောင့် ထိုကဲ့သို့ ခံစားရသည်ကို နားမလည်ပါ။	၁	၂	၃	၄	၅
(၂)	တစ်စုံတစ်ခုကို တုံ့ပြန်ပြီးလျှင် အဘယ်ကြောင့် ထိုကဲ့သို့ ပြုမူတုံ့ပြန် မိသည်ကို အမြဲလိုလို နားမလည်ဘဲ ဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၃)	ကျွန်ုပ်သာအလိုရှိလျှင် ထိုလိုချင်သောအရာကိုရရန် အခြားသူများ၏ စိတ်ခံစားချက်များကို အလွယ်တကူလွှမ်းမိုးနိုင်ပါသည်။	၁	၂	၃	၄	၅

(၄)	ကျွန်ုပ်သည် အခြားသူများကို ကိုယ့်ဘက်ပါအောင် ဆွဲဆောင်ရန် မည်သို့ ဆောင်ရွက်ရမည်ကို သိပါသည်။	၁	၂	၃	၄	၅
(၅)	ကျွန်ုပ်သည် အခြားသူများ၏ စိတ်ခံစားချက်တုံ့ပြန်မှုများကို မကြာခဏ နားမလည်ဘဲ ဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၆)	ကျွန်ုပ်သည် စိတ်ခံစားချက်ကောင်းမွန်နေသည့်အခါ မိမိကိုယ်ကို ဂုဏ်ယူ နေတာကြောင့်လားသို့ မဟုတ်ပျော်နေတာကြောင့်လား သို့မဟုတ်စိတ်လက် ပေါ့ပါးနေတာကြောင့်လားစသည်တို့ကို အလွယ်တကူပြောပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၇)	အခြားသူများက ကျွန်ုပ်ကို နှုတ်မှ ထုတ်ဖော်မပြောလျှင်တောင်မှ ကျွန်ုပ်သည် လူတစ်ယောက် စိတ်ဆိုးနေသလား သို့မဟုတ် ဝမ်းနည်း နေသလား သို့မဟုတ် ပျော်နေသလား စသည်တို့ကို ပြောပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၈)	ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကိုကောင်းစွာဖော်ပြတတ်ပါသည်။	၁	၂	၃	၄	၅
(၉)	ကျွန်ုပ်၏ကိုယ်ရေးကိုယ်တာဘဝနှင့်ပတ်သက်သောရွေးချယ်မှုများလုပ်ရာတွင် စိတ်ခံစားချက်များအပေါ်မူတည်၍ လုပ်ဆောင်လေ့မရှိပါ။	၁	၂	၃	၄	၅
(၁၀)	ကျွန်ုပ်သည် စိတ်အားငယ်နေသည့်အခါ ထိုခံစားချက်နှင့် ကျွန်ုပ်ကို စိတ် အားငယ်စေသောအခြေအနေတို့ကို အလွယ်တကူဆက်စပ်ယူတတ်ပါသည်။	၁	၂	၃	၄	၅
(၁၁)	ကျွန်ုပ်သည် အခြားသူများထံမှ ကျွန်ုပ်လိုချင်သည့်အရာများကို အလွယ်တကူ ရယူနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၂)	ကျွန်ုပ်သည် အခက်အခဲတစ်ခုကို တွေ့ကြုံပြီးသောအခါ မိမိကိုယ်ကို စိတ်တည်ငြိမ်သွားအောင် အလွယ်တကူ ဆောင်ရွက်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၃)	ကျွန်ုပ်သည် ကျွန်ုပ်ပတ်ဝန်းကျင်မှလူများ၏စိတ်ခံစားချက်တုံ့ပြန်မှုများကို အလွယ်တကူ ရှင်းပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၄)	ကျွန်ုပ်သည် အခြားသူများ အဘယ်ကြောင့် ထိုကဲ့သို့ ခံစားနေရသည်ကို များသောအားဖြင့် သတိပြုမိပါသည်။	၁	၂	၃	၄	၅
(၁၅)	ကျွန်ုပ်သည် ဝမ်းနည်းနေသောအခါ မိမိကိုယ်ကို ပြန်လည် စိတ်ရွှင်လန်း လာအောင် အလွယ်တကူ လုပ်ဆောင်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၆)	ကျွန်ုပ်သည် တစ်စုံတစ်ခုကြောင့် စိတ်ထိခိုက်နေသောအခါ ထိုစိတ်ခံစားချက်ကို ချက်ချင်း သတိထားမိပါသည်။	၁	၂	၃	၄	၅
(၁၇)	ကျွန်ုပ်သည် တစ်စုံတစ်ခုကို မနှစ်သက်လျှင် မနှစ်သက်ကြောင်း တည်ငြိမ်သောဟန်ပန်ဖြင့် ပြောဆိုနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၈)	ကျွန်ုပ်သည် ကျွန်ုပ်ပတ်ဝန်းကျင်မှလူများက အဘယ်ကြောင့် ထိုကဲ့သို့ ပြုမူတုံ့ပြန်ကြသည်ကို နားမလည်ပါ။	၁	၂	၃	၄	၅
(၁၉)	ကျွန်ုပ်သည် စိတ်ဖိစီးမှုများနေသော သို့မဟုတ် စိုးရိမ်ပူပန်နေသော တစ်စုံတစ်ယောက်ကိုတွေ့သောအခါ ထိုသူကို စိတ်တည်ငြိမ်လာအောင် အလွယ်တကူ ဆောင်ရွက်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၂၀)	ကျွန်ုပ်သည် အငြင်းပွားနေစဉ် မိမိကိုယ်ကို စိတ်ဆိုးနေလား သို့မဟုတ် ဝမ်းနည်းနေလား စသည်တို့ကို သေချာမသိပါ။	၁	၂	၃	၄	၅
(၂၁)	ကျွန်ုပ်သည် ဘဝ၏ ရွေးချယ်မှုများကို တိုးတက်ကောင်းမွန်စေရန် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို အသုံးပြုတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၂)	ကျွန်ုပ်သည် ခက်ခဲသောအခြေအနေများ သို့မဟုတ် ခက်ခဲသော စိတ်ခံစားချက်များမှ သင်ခန်းစာရယူနိုင်အောင် ကြိုးစားပါသည်။	၁	၂	၃	၄	၅
(၂၃)	အခြားသူများက ကိုယ်ရေးကိုယ်တာကိစ္စများနှင့် ပတ်သက်၍ ကျွန်ုပ်ကို ယုံကြည်စွာ ပြောပြတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၄)	ကျွန်ုပ်၏စိတ်ခံစားချက်များက ကျွန်ုပ်ဘဝတွင် ပြုလုပ်သင့်သည့် အပြောင်းအလဲများနှင့်ပတ်သက်၍ ကျွန်ုပ်ကို သတိပေးတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၅)	ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို အခြားသူများအား ရှင်းပြချင်သော်လည်း ရှင်းပြရန် အခက်အခဲရှိပါသည်။	၁	၂	၃	၄	၅

(၂၆)	ကျွန်ုပ်သည် အဘယ်ကြောင့်စိတ်ဖိစီးနေရသည်ကိုအမြဲလိုလိုနားမလည်ပါ။	၁	၂	၃	၄	၅
(၂၇)	တစ်စုံတစ်ယောက်က ကျွန်ုပ်ထံသို့ မျက်ရည်များကျ၍ ရောက်လာပါက ဘာလုပ်ပေးရမှန်း မသိပါ။	၁	၂	၃	၄	၅
(၂၈)	အခြားသူများ၏ ညည်းညူနေမှုများကို နားထောင်ပေးရန် ကျွန်ုပ်အတွက် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၂၉)	ကျွန်ုပ်သည် အခြားသူများ၏စိတ်ခံစားချက်များကို သတိမထားမိ သည့်အတွက် ထိုသူများအပေါ် မကြာခဏ သဘောထားလွဲမိပါသည်။	၁	၂	၃	၄	၅
(၃၀)	ကျွန်ုပ်သည်အခြားသူများခံစားနေရသည်များကိုကောင်းစွာနားလည်ပါသည်။	၁	၂	၃	၄	၅
(၃၁)	ကျွန်ုပ်သည် အခြားသူများက သူတို့၏အခက်အခဲပြဿနာများကို ပြောပြလာလျှင် စိတ်အနှောင့်အယှက်ဖြစ်သောကြောင့် ထိုကဲ့သို့သော ကိစ္စမျိုးကို ရှောင်နိုင်ရန် ကြိုးစားပါသည်။	၁	၂	၃	၄	၅
(၃၂)	ကျွန်ုပ်သည် အခြားသူများကို လှုံ့ဆော်တွန်းအားပေးရန် လုပ်ဆောင်ရမည့် အရာများကို သိပါသည်။	၁	၂	၃	၄	၅
(၃၃)	ကျွန်ုပ်သည်အခြားသူများ၏စိတ်ကိုမြှင့်တင်ပေးရာတွင် ကျွမ်းကျင်ပါသည်။	၁	၂	၃	၄	၅
(၃၄)	လူတစ်ယောက်၏ တုံ့ပြန်မှုနှင့် ထိုသူ၏ ကိုယ်ရေးကိုယ်တာ အခြေအနေများကြားချိတ်ဆက်ကြည့်ရန် ကျွန်ုပ်အဖို့ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၃၅)	ကျွန်ုပ်သည် များသောအားဖြင့် အခြားသူများ၏စိတ်ခံစားချက်များကို လွှမ်းမိုးနိုင်စွမ်းရှိပါသည်။	၁	၂	၃	၄	၅
(၃၆)	ကျွန်ုပ်သာလုပ်ချင်စိတ်ရှိလျှင် တစ်စုံတစ်ယောက်ကို စိတ်ဒုက္ခ ရောက်အောင် အလွယ်တကူ လုပ်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၃၇)	ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို ထိန်းသိမ်းရန် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၃၈)	ကျွန်ုပ်သည် စိတ်ခံစားချက်များကို ပွင့်ပွင့်လင်းလင်းဖော်ပြလေ့ မရှိဟု ပတ်ဝန်းကျင်ရှိလူများက ကျွန်ုပ်ကို ပြောကြသည်။	၁	၂	၃	၄	၅
(၃၉)	ကျွန်ုပ်သည် စိတ်ဆိုးသောအခါ မိမိကိုယ်ကို ပြန်လည် စိတ်တည်ငြိမ်လာအောင် အလွယ်တကူလုပ်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၄၀)	ကျွန်ုပ်သည်အခြားသူများစိတ်ခံစားချက်အဆင်မပြေသည်ကိုသတိမထားမိသည့် အတွက် ထိုသူတို့၏ပြုမူတုံ့ပြန်မှုများကို မကြာခဏ အံ့ဩလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၄၁)	ကျွန်ုပ်၏စိတ်ခံစားချက်များသည် ကျွန်ုပ်အတွက် အရေးကြီးသည့် အရာများကို အာရုံစိုက်မိစေရန် အထောက်အကူဖြစ်ပါသည်။	၁	၂	၃	၄	၅
(၄၂)	အခြားသူများက ကျွန်ုပ်၏စိတ်ခံစားချက်များ ထုတ်ဖော်ပြပုံကို လက်မခံနိုင်ကြပါ။	၁	၂	၃	၄	၅
(၄၃)	ကျွန်ုပ်သည် ဝမ်းနည်းနေသောအခါ အဘယ်ကြောင့် ဝမ်းနည်းရသည်ကို မကြာခဏဆိုသလို မသိဘဲဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၄၄)	ကျွန်ုပ်သည် လူများ၏စိတ်ခံစားချက်အခြေအနေကို မကြာခဏ သတိမထားမိဘဲ ဖြစ်နေတတ်ပါသည်။	၁	၂	၃	၄	၅
(၄၅)	ကျွန်ုပ်ကို ယုံကြည်ရသောလူတစ်ယောက်အနေဖြင့် အခြားသူများက ရင်ဖွင့်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၄၆)	ကျွန်ုပ်သည် အခြားသူများက သူတို့၏အခက်အခဲတစ်စုံတစ်ရာကို ပြောပြလာသောအခါ စိတ်ဒုက္ခရောက်ရပါသည်။	၁	၂	၃	၄	၅
(၄၇)	ကျွန်ုပ်သည် စိတ်ဆိုးနေသောလူတစ်ယောက်နှင့်တွေ့သောအခါ ထိုသူကို စိတ်တည်ငြိမ်သွားအောင် အလွယ်တကူ လုပ်ဆောင်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၄၈)	ကျွန်ုပ်သည်စိတ်လှုပ်ရှားလာသည်နှင့်တစ်ပြိုင်နက်ချက်ချင်းသတိထားမိပါသည်။	၁	၂	၃	၄	၅
(၄၉)	ကျွန်ုပ်သည်စိတ်အားငယ်နေသောအခါ ထိုခံစားချက်ကိုတိတိကျကျသိရန် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅

(၅၀)	ကျွန်ုပ်သည် စိတ်ဖိစီးနေသော အခြေအနေတွင် ကျွန်ုပ်အား စိတ်တည်ငြိမ်အောင် အထောက်အကူဖြစ်နိုင်သော နည်းလမ်းတစ်ခုကို များသောအားဖြင့် စဉ်းစားပါသည်။	၁	၂	၃	၄	၅
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**အပိုင်း (၇)**

**၃။ အောက်ပါအကြောင်းအရာများကို သေချာစွာပတ်ပြီး သတ်မှတ်ထားသော နေရာတွင် ဖြည့်စွက်ပေးပါ။**

(၁)	သင်တက်ရောက်နေသောတက္ကသိုလ်တွင် သူငယ်ချင်း မိတ်ဆွေ မည်မျှရှိသနည်း။ (ခန့်မှန်းခြေ)	_____ အလွန်ခင်မင်ရင်းနှီးသောသူငယ်ချင်းမိတ်ဆွေ _____ သာမန်မျှသာသောသူငယ်ချင်းမိတ်ဆွေ
(၂)	သင်သည် ပျမ်းမျှအားဖြင့် တစ်ယောက်တည်း သီခြားနေလေ့ရှိသော အချိန်မည်မျှ ရှိသနည်း။	_____ % (သီတင်းတစ်ပတ်အတွက်)
(၃)	သင်သည် ပျမ်းမျှအားဖြင့် သူငယ်ချင်း မိတ်ဆွေများမပါဘဲ တစ်ယောက်တည်း လုပ်ဆောင် လေ့ရှိသောအချိန် မည်မျှရှိသနည်း။	_____ % (သီတင်းတစ်ပတ်အတွက်)
(၄)	သင်သည် ပျမ်းမျှအားဖြင့် ခင်မင်ရင်းနှီးသော သူငယ်ချင်းမိတ်ဆွေများနှင့် အုပ်စုဖွဲ့ကာ ပူးပေါင်း လုပ်ဆောင်လေ့ရှိသော အကြိမ်အရေအတွက် မည်မျှ ရှိသနည်း။	_____ ကြိမ် (သီတင်းတစ်ပတ်အတွက်)
(၅)	သင်သည် ပျမ်းမျှအားဖြင့် အုပ်စုလိုက်လုပ်ဆောင် ရသည့်လှုပ်ရှားမှုများကို အကြိမ်အရေအတွက်မည်မျှ လုပ်ဆောင်လေ့ ရှိသနည်း။	_____ ကြိမ် (သီတင်းတစ်ပတ်အတွက်)
(၆)	သင်၏ လူမှုဆက်ဆံရေး အရည်အသွေးအပေါ် ကျေနပ်နှစ်သက်မှု (သင်နှင့်ကိုက်ညီသော နံပါတ်ကို ဝိုင်းပေးပါ။)	၁ ၂ ၃ ၄ ၅ ၆ ၇ ကျေနပ် အလွန်ကျေနပ် နှစ်သက်မှု နှစ်သက်မှု မရှိပါ ရှိပါသည်
(၇)	သင်တွင်ရှိသော သူငယ်ချင်းမိတ်ဆွေအရေအတွက် အပေါ် ကျေနပ်နှစ်သက်မှု (သင်နှင့်ကိုက်ညီသော နံပါတ်ကို ဝိုင်းပေးပါ။)	၁ ၂ ၃ ၄ ၅ ၆ ၇ ကျေနပ် အလွန်ကျေနပ် နှစ်သက်မှု နှစ်သက်မှု မရှိပါ ရှိပါသည်

**၄။ ကျွန်ုပ်တို့အားလုံးတွင် ကျွန်ုပ်တို့အတွက် အရေးပါသော လူများစွာရှိကြသည်။ ထိုသူများထဲမှ ဖြည့်စွက်ပေးပြီး ၎င်းငါးဦးနှင့်သင်၏ပေါင်းသင်းဆက်ဆံရေးအခြေအနေနှင့်ပတ်သက်၍ အောက်ပါမေးခွန်းများကို ဖြေဆိုပေးပါ။ သင်ရွေးချယ်ရမည့် ဖြည့်စွက်ပေးပါ။**

**(၁) သင်၏အရင်းနှီးဆုံးသူငယ်ချင်း(Same-Sex)**

သူငယ်ချင်း(Same-Sex) ဆိုသည်မှာ မိမိသည်မိန်းကလေးဖြစ်ပါက မိန်းကလေးသူငယ်ချင်းမိတ်ဆွေကို ဆိုလိုပြီး မိမိသည် ယောက်ျားလေး ဖြစ်ပါက ယောက်ျားလေးသူငယ်ချင်းမိတ်ဆွေကို ဆိုလိုပါသည်။

သင်တို့နှစ်ဦး ခင်မင်ရင်းနှီးခဲ့သောကာလ (နှစ်/လဖြင့် တိကျစွာ ဖော်ပြပေးပါ။) \_\_\_\_\_

၎င်းသူငယ်ချင်း၏အသက် \_\_\_\_\_ နှစ် ကျား/မ  ကျား  မ

**(၂) သင်၏အရင်းနှီးဆုံးသူငယ်ချင်း(Opposite-Sex)**

သူငယ်ချင်း(Opposite-Sex) ဆိုသည်မှာ မိမိသည် မိန်းကလေးဖြစ်ပါက ယောက်ျားလေးသူငယ်ချင်းမိတ်ဆွေ (ချစ်သူရည်စားမဟုတ်သောပုံမှန်သူငယ်ချင်း) ကိုဆိုလိုပြီး မိမိသည် ယောက်ျားလေးဖြစ်ပါက မိန်းကလေးသူငယ်ချင်း (ချစ်သူရည်စားမဟုတ်သောပုံမှန်သူငယ်ချင်း) ကို ဆိုလိုပါသည်။

သင်တို့နှစ်ဦး ခင်မင်ရင်းနှီးခဲ့သောကာလ (နှစ်/လဖြင့် တိကျစွာ ဖော်ပြပေးပါ။) \_\_\_\_\_

၎င်းသူငယ်ချင်း၏အသက် \_\_\_\_\_ နှစ် ကျား/မ  ကျား  မ

**(၃) ချစ်သူရည်စား (သင့်တွင် ချစ်သူရည်စား မရှိပါက ဖြည့်စွက်ရန် မလိုအပ်ပါ။)**

သင်တွင် ချစ်သူရည်စား ရှိပါသလား။  မရှိပါ  ရှိပါသည်

သင်တို့နှစ်ဦး ချစ်သူရည်စားဖြစ်သော ကာလ (နှစ်/လဖြင့် တိကျစွာ ဖော်ပြပေးပါ။) \_\_\_\_\_

သင့်ချစ်သူရည်စား၏အသက် \_\_\_\_\_ နှစ် ကျား/မ  ကျား  မ



**(၄)မောင်နှမ**

သင်၏မောင်နှမများထဲမှ သင်အရင်းနှီးဆုံးနှင့်သင့်အတွက်အရေးကြီးဆုံးသော တစ်ဦးကိုသာ ရွေးချယ်ဖော်ပြပေးပါ။ သင့်တွင် မောင်နှမ မရှိပါက ဖြည့်စွက်ရန် မလိုအပ်ပါ။

၎င်း၏အသက် \_\_\_\_\_ နှစ် ကျား/မ  ကျား  မ

**(၅)မိခင် သို့မဟုတ် မိခင်ကဲ့သို့ရင်းနှီးသော အုပ်ထိန်းသူ**

မိခင်အရင်း  မိထွေး  အခြား \_\_\_\_\_

မိခင်၏အသက် \_\_\_\_\_ နှစ်

**(၆)ဖခင် သို့မဟုတ် ဖခင်ကဲ့သို့ရင်းနှီးသော အုပ်ထိန်းသူ**

ဖခင်အရင်း  ပထွေး  အခြား \_\_\_\_\_

ဖခင်၏အသက် \_\_\_\_\_ နှစ်

**အောက်ပါမေးခွန်းတစ်ခုစီကို သေချာစွာပတ်ပြီး အထက်တွင် သင်ရွေးချယ်ခဲ့သောခြံနှံ့နှင့်ပတ်သက်၍ ကိုက်ညီသည့် နံပါတ်ကို ဖြည့်စွက်ပေးပါ။**

၁=လုံးဝမဟုတ်ပါ၊ ၂=ဖြစ်ခဲ့သည်၊ ၃=တစ်ခါတစ်ရံ၊ ၄=မကြာခဏ၊ ၅=အမြဲတမ်း

- သင့်တွင် ချစ်သူရည်းစား မရှိပါက ချစ်သူရည်းစားနှင့်ပတ်သက်သည့်ကော်လံကို ဖြည့်စွက်ရန် မလိုအပ်ပါ။
- သင့်တွင် မောင်နှမ မရှိပါက မောင်နှမနှင့်ပတ်သက်သည့်ကော်လံကို ဖြည့်စွက်ရန် မလိုအပ်ပါ။

		သူငယ်ချင်း(Same-Sex)	သူငယ်ချင်း(Opposite-Sex)	ချစ်သူရည်းစား	မောင်နှမ	မိခင်	ဖခင်
	၁ = လုံးဝမဟုတ်ပါ ၂ = ဖြစ်ခဲ့သည် ၃ = တစ်ခါတစ်ရံ ၄ = မကြာခဏ ၅ = အမြဲတမ်း						
(၁)	ကျွန်ုပ်သည် ထိုသူ (သူငယ်ချင်း(Same-Sex)၊ သူငယ်ချင်း (Opposite-Sex)၊ ချစ်သူရည်းစား၊ မောင်နှမ၊ မိခင်၊ ဖခင်) နှင့်အတူ ပျော်ရွှင်စရာအချိန်များကို မည်မျှ ဖြတ်သန်းရသနည်း။						
(၂)	အခြားသူများကို မသိစေချင်သော အကြောင်းအရာများကို ထိုသူအား မည်မျှ ပြောပြလေ့ရှိသနည်း။						
(၃)	သင်မလုပ်ချင်သော ကိစ္စများကို လုပ်ဆောင်ရန် ထိုသူက သင့်ကို မည်မျှ တွန်းအားပေးပါသနည်း။						
(၄)	သင်နှင့်ထိုသူတို့၏ ဆက်ဆံရေးအခြေအနေသည် သင့်ကို မည်မျှ ပျော်ရွှင်ကျေနပ်စေသနည်း။						
(၅)	သင်နှင့်ထိုသူတို့နှစ်ဦးကြား သဘောထားကွဲလွဲမှု၊ ပြဿနာဖြစ်မှုများ မည်မျှ ရှိပါသနည်း။						
(၆)	သင်သည် ထိုသူ၏ ကိုယ်ရေးကိုယ်တာပြဿနာများနှင့် ပတ်သက်၍ မည်မျှ အကူအညီပေးဖူးပါသနည်း။						
(၇)	ထိုသူက သင်၏အမှားများ၊ အားနည်းချက်များကို မည်မျှ ထောက်ပြဖူးပါသနည်း။						
(၈)	သင့်ကို ထိုသူက မည်မျှ ချီးကျူးဖူးပါသနည်း။						
(၉)	သင်နှင့်ထိုသူတို့သည် တစ်ခုခုကိုလုပ်ဆောင်ရာတွင် သဘောထား ကွဲလွဲမှုများဖြစ်သောအခါ ထိုသူက သူ၏နည်းလမ်းအတိုင်း မည်မျှ လုပ်ဆောင်ဖူးပါသနည်း။						
(၁၀)	လုပ်ငန်းများဆောင်ရွက်ရာတွင် ထိုသူက သင့်ကို မပါဝင်အောင် မည်မျှ လုပ်ဖူးပါသနည်း။						

(၁၁)	သင်နှင့် ထိုသူသည် အချို့နေရာများသို့ အတူတူသွားဖူးခြင်း၊ လုပ်ငန်းများ အတူတူတွဲလုပ်ဖူးခြင်းမျိုး မည်မျှ ရှိပါသနည်း။						
(၁၂)	သင်လုပ်ဆောင်နေသော ကိစ္စတိုင်းကို ထိုသူကို မည်မျှ ပြောပြပါသနည်း။						
(၁၃)	ထိုသူက သင်မနှစ်သက်သောအရာများကို လုပ်ဆောင်ရန် အတွက် သင့်အား မည်မျှ တွန်းအားပေးလေ့ ရှိသနည်း။						
(၁၄)	သင်သည် သင်နှင့်ထိုသူတို့ကြား ဆက်စပ်နေသော ကိစ္စများကို မည်မျှ ကျေနပ်နှစ်သက်ပါသနည်း။						
(၁၅)	သင်နှင့်ထိုသူတို့ကြား အရူးလုပ်ခံရမှုများ၊ ပြဿနာဖြစ်မှုများ မည်မျှ ရှိပါသနည်း။						
(၁၆)	သင်သည် ထိုသူထံမှ အကူအညီ သို့မဟုတ် အကြံဉာဏ် သို့မဟုတ်ကိုယ်ချင်းစာနာမှုတို့အပေါ် မည်မျှမှီခိုနေရသနည်း။						
(၁၇)	ထိုသူက သင့်ကို မည်မျှ ဝေဖန်လေ့ရှိသနည်း။						
(၁၈)	ထိုသူက သင့်အတွက် မည်မျှ ဂုဏ်ယူနေပုံပေါ်ပါသနည်း။						
(၁၉)	သင်နှင့်ထိုသူတို့အတွက် ဆုံးဖြတ်ချက်များချရာတွင် ထိုသူက မည်မျှ ပါဝင်လေ့ရှိပါသနည်း။						
(၂၀)	ထိုသူကသင့်ကိုလျစ်လျူရှုသည်ဟု မည်မျှခံစားဖူးပါသနည်း။						
(၂၁)	သင်သည် ထိုသူနှင့်အတူ ပျော်ရွှင်စရာကိစ္စများကို မည်မျှ ကြုံတွေ့ဖူးပါသနည်း။						
(၂၂)	သင်သည် ကိုယ်ရေးကိုယ်တာ လျှို့ဝှက်ချက်များနှင့် ခံစားချက်များကို ထိုသူနှင့်အတူ မည်မျှ မျှဝေခံစားဖူးပါသနည်း။						
(၂၃)	ထိုသူက သူလုပ်ချင်သော အရာများကို သင်အား လုပ်ဆောင်ရန် မည်မျှ ဖိအားပေးဖူးပါသနည်း။						
(၂၄)	သင်သည် ထိုသူနှင့်ပေါင်းသင်းဆက်ဆံရသည်ကို မည်မျှ ကျေနပ်နှစ်သက်မှုရှိပါသနည်း။						
(၂၅)	သင်နှင့်ထိုသူတို့ကြား ငြင်းခုံမှု မည်မျှ ဖြစ်ဖူးပါသနည်း။						
(၂၆)	သင်သည် စိတ်ဓာတ်ကျနေသောအခါ သို့မဟုတ် စိတ်ကသိ ကအောက်ဖြစ်နေသောအခါ သင်ပျော်ရွှင်လာစေရန် ထိုသူ အပေါ် မည်မျှ မူတည်နေပါသနည်း။						
(၂၇)	ထိုသူက သင့်ကို ကပ်စေးနှံ့သူ သို့မဟုတ် ခက်ထန်ကြမ်းကြုတ်သူ အဖြစ် မည်မျှ ပြောဖူးပါသနည်း။						
(၂၈)	ထိုသူက သင်လုပ်ဆောင်နေသော အရာများကို နှစ်သက် သဘောကျမှု သို့မဟုတ် ထောက်ခံမှု မည်မျှ ရှိပါသနည်း။						
(၂၉)	ထိုသူက သူ၏လမ်းကြောင်းအတိုင်း အရာရာကို လုပ်ဆောင်ရန် သင့်အား မည်မျှ တောင်းဆိုဖူးပါသနည်း။						
(၃၀)	သင့်အပေါ် ထိုသူ၏အာရုံစူးစိုက်မှုသည် သင်လိုချင်သလောက်မရှိဟု မည်မျှခံစားဖူးပါသနည်း။						

Thank you for your cooperation.

## **Appendix - I**

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**Appendix - I**  
**Consent Form (English)**

Researcher: May Cho Min

Doctoral Program 2<sup>nd</sup> Year

Graduate School of Education and Human Development

Nagoya University

Email: maychominn@gmail.com

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

- This study was to investigate emotional competence and conflict management of university students.
- You understand that your participation is voluntary. It is up to you to decide whether or not to take part.
- If you decide to take part you are still free to withdraw at any time and without giving a reason.
- You do not have to participate at all, or, even if you agree now, you can terminate your participation at any time without prejudice.
- You do not have to answer individual questions you don't want to answer.
- The information obtained in the questionnaire will be strictly confidential and only used for research purposes without identifying a specific individual.
- Your name will not be attached to the questionnaire and I will ensure that your participation remains confidential. (This consent form will be kept separate from the questionnaire for all participants.)
- It takes about 20 minutes to complete the questionnaire.

You should confirm that you have read and understand the above information for this study and have had the opportunity to ask questions. If you have any questions or concerns, please feel free to contact me.

Do you agree to take part in this survey? (Please select and mark ✓ in the checkbox.)

Agree

Disagree

---

Name of Participant

---

Date

---

Signature

**Appendix – I**  
**Study 3 Questionnaire (English)**

**Section A**

**1. Please select and mark ✓ in the checkbox or fill in the information requested.**

(1) <b>Gender</b> <input type="checkbox"/> Male <input type="checkbox"/> Female	(2) <b>University</b> _____
(3) <b>Age</b> _____ years old	(4) <b>Education level</b> <input type="checkbox"/> Bachelor's degree      _____ year <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree
(5) <b>Marital Status</b> <input type="checkbox"/> Single <input type="checkbox"/> Married	(6) <b>Religion</b> _____
(7) <b>Do you have a job?</b> <input type="checkbox"/> Yes, full time <input type="checkbox"/> Yes, part-time <input type="checkbox"/> No Working hours      _____ hours per week	(8) <b>Do you live with your family?</b> <input type="checkbox"/> Yes <input type="checkbox"/> No  <b>Type of family</b> <input type="checkbox"/> Nuclear family (Parents, Siblings) <input type="checkbox"/> Extended family  <b>Number of family members</b> _____ people
(9) <b>Number of siblings</b> <input type="checkbox"/> 0 <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 and above, please specify      _____  <b>Birth order</b> <input type="checkbox"/> 1 <sup>st</sup> born <input type="checkbox"/> 2 <sup>nd</sup> born <input type="checkbox"/> 3 <sup>rd</sup> born <input type="checkbox"/> Others, please specify      _____	
(10) <b>Father's Education Level</b> <input type="checkbox"/> No formal schooling <input type="checkbox"/> Less than elementary school <input type="checkbox"/> Elementary school <input type="checkbox"/> Junior high school <input type="checkbox"/> High school <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree <input type="checkbox"/> I do not know	(11) <b>Mother's Education Level</b> <input type="checkbox"/> No formal schooling <input type="checkbox"/> Less than elementary school <input type="checkbox"/> Elementary school <input type="checkbox"/> Junior high school <input type="checkbox"/> High school <input type="checkbox"/> Bachelor's degree <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree <input type="checkbox"/> I do not know

**Section B**

2. The questions below are designed to provide a better understanding of how you deal with your emotions in daily life. Please answer each question spontaneously, taking into account the way you would normally respond. There are no right or wrong answers as we are all different on this level. For each question, you will have to give a score on a scale from 1 to 5, with **1 meaning that the statement does not describe you at all or you never respond like this, and 5 meaning that the statement describes you very well or that you experience this particular response very often.** For each of the following statements, please circle the appropriate number on the scale that you feel is most appropriate in describing you.

1	As my emotions arise I don't understand where they come from.	1	2	3	4	5
2	I don't always understand why I respond in the way I do.	1	2	3	4	5
3	If I wanted, I could easily influence other people's emotions to achieve what I want.	1	2	3	4	5
4	I know what to do to win people over to my cause.	1	2	3	4	5
5	I am often a loss to understand other people's emotional responses.	1	2	3	4	5
6	When I feel good, I can easily tell whether it is due to being proud of myself, happy or relaxed.	1	2	3	4	5
7	I can tell whether a person is angry, sad or happy even if they don't talk to me.	1	2	3	4	5
8	I am good at describing my feelings.	1	2	3	4	5

9	I never base my personal life choices on my emotions.	1	2	3	4	5
10	When I am feeling low, I easily make a link between my feelings and a situation that affected me.	1	2	3	4	5
11	I can easily get what I want from others.	1	2	3	4	5
12	I easily manage to calm myself down after a difficult experience.	1	2	3	4	5
13	I can easily explain the emotional responses of the people around me.	1	2	3	4	5
14	Most of the time I understand why people feel the way they do.	1	2	3	4	5
15	When I am sad, I find it easy to cheer myself up.	1	2	3	4	5
16	When I am touched by something, I immediately know what I feel.	1	2	3	4	5
17	If I dislike something, I manage to say so in a calm manner.	1	2	3	4	5
18	I do not understand why the people around me respond the way they do.	1	2	3	4	5
19	When I see someone who is stressed or anxious, I can easily calm them down.	1	2	3	4	5
20	During an argument I do not know whether I am angry or sad.	1	2	3	4	5
21	I use my feelings to improve my choices in life.	1	2	3	4	5
22	I try to learn from difficult situations or emotions.	1	2	3	4	5
23	Other people tend to confide in me about personal issues.	1	2	3	4	5
24	My emotions inform me about changes I should make in my life.	1	2	3	4	5
25	I find it difficult to explain my feelings to others even if I want to.	1	2	3	4	5
26	I don't always understand why I am stressed.	1	2	3	4	5
27	If someone came to me in tears, I would not know what to do.	1	2	3	4	5
28	I find it difficult to listen to people who are complaining.	1	2	3	4	5
29	I often take the wrong attitude to people because I was not aware of their emotional state.	1	2	3	4	5
30	I am good at sensing what others are feeling.	1	2	3	4	5
31	I feel uncomfortable if people tell me about their problems, so I try to avoid it.	1	2	3	4	5
32	I know what to do to motivate people.	1	2	3	4	5
33	I am good at lifting other people's spirits.	1	2	3	4	5
34	I find it difficult to establish a link between a person's response and their personal circumstances.	1	2	3	4	5
35	I am usually able to influence the way other people feel.	1	2	3	4	5
36	If I wanted, I could easily make someone feel uneasy.	1	2	3	4	5
37	I find it difficult to handle my emotions.	1	2	3	4	5
38	The people around me tell me I don't express my feelings openly.	1	2	3	4	5
39	When I am angry, I find it easy to calm myself down.	1	2	3	4	5
40	I am often surprised by people's responses because I was not aware they were in a bad mood.	1	2	3	4	5
41	My feelings help me to focus on what is important to me.	1	2	3	4	5
42	Others don't accept the way I express my emotions.	1	2	3	4	5
43	When I am sad, I often don't know why.	1	2	3	4	5
44	Quite often I am not aware of people's emotional state.	1	2	3	4	5
45	Other people tell me I make a good confidant.	1	2	3	4	5
46	I feel uneasy when other people tell me about something that is difficult for them.	1	2	3	4	5

47	When I am confronted with an angry person, I can easily calm them down.	1	2	3	4	5
48	I am aware of my emotions as soon as they arise.	1	2	3	4	5
49	When I am feeling low, I find it difficult to know exactly what kind of emotion it is I am feeling.	1	2	3	4	5
50	In a stressful situation I usually think in a way that helps me stay calm.	1	2	3	4	5

**Section C**

3. Please think of a **very close person/ friend who has close relationship with you, who has high level of power over you, and who is of the same sex as yourself**. Please keep this person in mind as you answer the following questions.

Please specify the initials of your friend \_\_\_\_\_

How long have you been a friend with him/ her? (Please specify months/ years) \_\_\_\_\_

Your friend's age \_\_\_\_\_ years old

What is your relationship with him/ her? \_\_\_\_\_

Please circle the appropriate number.

Distant	1	2	3	4	5	6	7	Close
Unequal Status	1	2	3	4	5	6	7	Equal Status
Strange	1	2	3	4	5	6	7	Intimate
Unequal authority	1	2	3	4	5	6	7	Equal authority
Unequal power	1	2	3	4	5	6	7	Equal power

Please circle the appropriate number after each statement, to indicate how you handle your disagreement or conflict with **this person**. Try to recall as many recent conflict situations as possible in ranking these statements.

**1=Strongly Disagree, 2=Disagree, 3=Neither Agree nor Disagree, 4=Agree, 5=Strongly Agree**

1	I try to investigate an issue with my peers to find a solution acceptable to us.	1	2	3	4	5
2	I generally try to satisfy the needs of my peers.	1	2	3	4	5
3	I attempt to avoid being "put on the spot" and try to keep my conflict with my peers to myself.	1	2	3	4	5
4	I try to integrate my ideas with those of my peers to come up with a decision jointly.	1	2	3	4	5
5	I try to work with my peers to find solution to a problem that satisfies our expectations.	1	2	3	4	5
6	I usually avoid open discussion of my differences with my peers.	1	2	3	4	5
7	I try to find a middle course to resolve an impasse.	1	2	3	4	5
8	I use my influence to get my ideas accepted.	1	2	3	4	5
9	I use my authority to make a decision in my favor.	1	2	3	4	5
10	I usually accommodate the wishes of my peers.	1	2	3	4	5
11	I give in to the wishes of my peers.	1	2	3	4	5
12	I exchange accurate information with my peers to solve a problem together.	1	2	3	4	5
13	I usually allow concessions to my peers.	1	2	3	4	5
14	I usually propose a middle ground for breaking deadlocks.	1	2	3	4	5
15	I negotiate with my peers so that a compromise can be reached.	1	2	3	4	5
16	I try to stay away from disagreement with my peers.	1	2	3	4	5
17	I avoid an encounter with my peers.	1	2	3	4	5
18	I use my expertise to make a decision in my favor.	1	2	3	4	5
19	I often go along with the suggestions of my peers.	1	2	3	4	5
20	I use "give and take" so that a compromise can be made.	1	2	3	4	5
21	I am generally firm in pursuing my side of the issue.	1	2	3	4	5
22	I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way.	1	2	3	4	5
23	I collaborate with my peers to come up with decisions acceptable to us.	1	2	3	4	5
24	I try to satisfy the expectations of my peers.	1	2	3	4	5
25	I sometimes use my power to win a competitive situation.	1	2	3	4	5

26	I try to keep my disagreement with my peers to myself in order to avoid hard feelings.	1	2	3	4	5
27	I try to avoid unpleasant exchanges with my peers.	1	2	3	4	5
28	I try to work with my peers for a proper understanding of a problem.	1	2	3	4	5

4. Please think of a **very close person/ friend who has close relationship with you, who has equal level of power over you, and who is of the same sex as yourself**. Please keep this person in mind as you answer the following questions.

Please specify the initials of your friend \_\_\_\_\_

How long have you been a friend with him/ her? (Please specify months/ years) \_\_\_\_\_

Your friend's age \_\_\_\_\_ years old

What is your relationship with him/ her? \_\_\_\_\_

Please circle the appropriate number.

Distant	1	2	3	4	5	6	7	Close
Unequal Status	1	2	3	4	5	6	7	Equal Status
Strange	1	2	3	4	5	6	7	Intimate
Unequal authority	1	2	3	4	5	6	7	Equal authority
Unequal power	1	2	3	4	5	6	7	Equal power

Please circle the appropriate number after each statement, to indicate how you handle your disagreement or conflict with **this person**. Try to recall as many recent conflict situations as possible in ranking these statements.

**1=Strongly Disagree, 2=Disagree, 3=Neither Agree nor Disagree, 4=Agree, 5=Strongly Agree**

1	I try to investigate an issue with my peers to find a solution acceptable to us.	1	2	3	4	5
2	I generally try to satisfy the needs of my peers.	1	2	3	4	5
3	I attempt to avoid being "put on the spot" and try to keep my conflict with my peers to myself.	1	2	3	4	5
4	I try to integrate my ideas with those of my peers to come up with a decision jointly.	1	2	3	4	5
5	I try to work with my peers to find solution to a problem that satisfies our expectations.	1	2	3	4	5
6	I usually avoid open discussion of my differences with my peers.	1	2	3	4	5
7	I try to find a middle course to resolve an impasse.	1	2	3	4	5
8	I use my influence to get my ideas accepted.	1	2	3	4	5
9	I use my authority to make a decision in my favor.	1	2	3	4	5
10	I usually accommodate the wishes of my peers.	1	2	3	4	5
11	I give in to the wishes of my peers.	1	2	3	4	5
12	I exchange accurate information with my peers to solve a problem together.	1	2	3	4	5
13	I usually allow concessions to my peers.	1	2	3	4	5
14	I usually propose a middle ground for breaking deadlocks.	1	2	3	4	5
15	I negotiate with my peers so that a compromise can be reached.	1	2	3	4	5
16	I try to stay away from disagreement with my peers.	1	2	3	4	5
17	I avoid an encounter with my peers.	1	2	3	4	5
18	I use my expertise to make a decision in my favor.	1	2	3	4	5
19	I often go along with the suggestions of my peers.	1	2	3	4	5
20	I use "give and take" so that a compromise can be made.	1	2	3	4	5
21	I am generally firm in pursuing my side of the issue.	1	2	3	4	5
22	I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way.	1	2	3	4	5
23	I collaborate with my peers to come up with decisions acceptable to us.	1	2	3	4	5
24	I try to satisfy the expectations of my peers.	1	2	3	4	5
25	I sometimes use my power to win a competitive situation.	1	2	3	4	5
26	I try to keep my disagreement with my peers to myself in order to avoid hard feelings.	1	2	3	4	5
27	I try to avoid unpleasant exchanges with my peers.	1	2	3	4	5
28	I try to work with my peers for a proper understanding of a problem.	1	2	3	4	5



5. Please think of an **acquaintance who you don't have close relationship with, who has high level of power over you, and who is of the same sex as yourself**. Please keep this person in mind as you answer the following questions.

Please specify the initials of your friend \_\_\_\_\_

How long have you been a friend with him/ her? (Please specify months/ years) \_\_\_\_\_

Your friend's age \_\_\_\_\_ years old

What is your relationship with him/ her? \_\_\_\_\_

Please circle the appropriate number.

Distant	1	2	3	4	5	6	7	Close
Unequal Status	1	2	3	4	5	6	7	Equal Status
Strange	1	2	3	4	5	6	7	Intimate
Unequal authority	1	2	3	4	5	6	7	Equal authority
Unequal power	1	2	3	4	5	6	7	Equal power

Please circle the appropriate number after each statement, to indicate how you handle your disagreement or conflict with **this person**. Try to recall as many recent conflict situations as possible in ranking these statements.

**1=Strongly Disagree, 2=Disagree, 3=Neither Agree nor Disagree, 4=Agree, 5=Strongly Agree**

1	I try to investigate an issue with my peers to find a solution acceptable to us.	1	2	3	4	5
2	I generally try to satisfy the needs of my peers.	1	2	3	4	5
3	I attempt to avoid being "put on the spot" and try to keep my conflict with my peers to myself.	1	2	3	4	5
4	I try to integrate my ideas with those of my peers to come up with a decision jointly.	1	2	3	4	5
5	I try to work with my peers to find solution to a problem that satisfies our expectations.	1	2	3	4	5
6	I usually avoid open discussion of my differences with my peers.	1	2	3	4	5
7	I try to find a middle course to resolve an impasse.	1	2	3	4	5
8	I use my influence to get my ideas accepted.	1	2	3	4	5
9	I use my authority to make a decision in my favor.	1	2	3	4	5
10	I usually accommodate the wishes of my peers.	1	2	3	4	5
11	I give in to the wishes of my peers.	1	2	3	4	5
12	I exchange accurate information with my peers to solve a problem together.	1	2	3	4	5
13	I usually allow concessions to my peers.	1	2	3	4	5
14	I usually propose a middle ground for breaking deadlocks.	1	2	3	4	5
15	I negotiate with my peers so that a compromise can be reached.	1	2	3	4	5
16	I try to stay away from disagreement with my peers.	1	2	3	4	5
17	I avoid an encounter with my peers.	1	2	3	4	5
18	I use my expertise to make a decision in my favor.	1	2	3	4	5
19	I often go along with the suggestions of my peers.	1	2	3	4	5
20	I use "give and take" so that a compromise can be made.	1	2	3	4	5
21	I am generally firm in pursuing my side of the issue.	1	2	3	4	5
22	I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way.	1	2	3	4	5
23	I collaborate with my peers to come up with decisions acceptable to us.	1	2	3	4	5
24	I try to satisfy the expectations of my peers.	1	2	3	4	5
25	I sometimes use my power to win a competitive situation.	1	2	3	4	5
26	I try to keep my disagreement with my peers to myself in order to avoid hard feelings.	1	2	3	4	5
27	I try to avoid unpleasant exchanges with my peers.	1	2	3	4	5
28	I try to work with my peers for a proper understanding of a problem.	1	2	3	4	5

6. Please think of an **acquaintance who you don't have close relationship with, who has equal level of power over you, and who is of the same sex as yourself**. Please keep this person in mind as you answer the following questions.

Please specify the initials of your friend \_\_\_\_\_

How long have you been a friend with him/ her? (Please specify months/ years) \_\_\_\_\_

Your friend's age \_\_\_\_\_ years old

What is your relationship with him/ her? \_\_\_\_\_

Please circle the appropriate number.

Distant	1	2	3	4	5	6	7	Close
Unequal Status	1	2	3	4	5	6	7	Equal Status
Strange	1	2	3	4	5	6	7	Intimate
Unequal authority	1	2	3	4	5	6	7	Equal authority
Unequal power	1	2	3	4	5	6	7	Equal power

Please circle the appropriate number after each statement, to indicate how you handle your disagreement or conflict with **this person**. Try to recall as many recent conflict situations as possible in ranking these statements.

**1=Strongly Disagree, 2=Disagree, 3=Neither Agree nor Disagree, 4=Agree, 5=Strongly Agree**

1	I try to investigate an issue with my peers to find a solution acceptable to us.	1	2	3	4	5
2	I generally try to satisfy the needs of my peers.	1	2	3	4	5
3	I attempt to avoid being "put on the spot" and try to keep my conflict with my peers to myself.	1	2	3	4	5
4	I try to integrate my ideas with those of my peers to come up with a decision jointly.	1	2	3	4	5
5	I try to work with my peers to find solution to a problem that satisfies our expectations.	1	2	3	4	5
6	I usually avoid open discussion of my differences with my peers.	1	2	3	4	5
7	I try to find a middle course to resolve an impasse.	1	2	3	4	5
8	I use my influence to get my ideas accepted.	1	2	3	4	5
9	I use my authority to make a decision in my favor.	1	2	3	4	5
10	I usually accommodate the wishes of my peers.	1	2	3	4	5
11	I give in to the wishes of my peers.	1	2	3	4	5
12	I exchange accurate information with my peers to solve a problem together.	1	2	3	4	5
13	I usually allow concessions to my peers.	1	2	3	4	5
14	I usually propose a middle ground for breaking deadlocks.	1	2	3	4	5
15	I negotiate with my peers so that a compromise can be reached.	1	2	3	4	5
16	I try to stay away from disagreement with my peers.	1	2	3	4	5
17	I avoid an encounter with my peers.	1	2	3	4	5
18	I use my expertise to make a decision in my favor.	1	2	3	4	5
19	I often go along with the suggestions of my peers.	1	2	3	4	5
20	I use "give and take" so that a compromise can be made.	1	2	3	4	5
21	I am generally firm in pursuing my side of the issue.	1	2	3	4	5
22	I try to bring all our concerns out in the open so that the issues can be resolved in the best possible way.	1	2	3	4	5
23	I collaborate with my peers to come up with decisions acceptable to us.	1	2	3	4	5
24	I try to satisfy the expectations of my peers.	1	2	3	4	5
25	I sometimes use my power to win a competitive situation.	1	2	3	4	5
26	I try to keep my disagreement with my peers to myself in order to avoid hard feelings.	1	2	3	4	5
27	I try to avoid unpleasant exchanges with my peers.	1	2	3	4	5
28	I try to work with my peers for a proper understanding of a problem.	1	2	3	4	5

**Thank you for your cooperation.**

## **Appendix - J**

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## Appendix – J

### Consent Form (Japan)

名古屋大学大学院教育発達科学研究科 博士後期課程 2年

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#### 本調査について

この調査は、アジア各国大学生を対象に、情動的コンピテンスが関係ネットワークに与えるインパクトを比較文化的アプローチから検討することを目的としています。参加するかしないかは、あなたの自由です。下記の注意事項をよくお読みになってください。どうぞよろしく願いいたします。

- この調査への参加は強制されるものではなく、任意で参加するかしないかを判断してください。
- 答えたくない質問がある場合は、とばして次の質問にお進みください。
- また、回答を初めて途中でやめなくなった場合、その時点で中断して結構です。
- 回答しなかったり、解答を途中でやめたりしても、いかなる不利益も生じません。
- 回答は、研究目的のみに使用され、個人が特定される形で公開されることはありません。
- 解答の処理からデータの処分まで、回答は研究者により厳重に保管され、外部に漏れることはありません。
- この調査で得られた回答は全て匿名ですので、出来る限り率直に答えてください。
- アンケートの所要時間はおよそ 30 分です。

同意する

同意しない

**Appendix - J**  
**Study 3 Questionnaire (Japan)**

**Section A**

1. 以下の質問について、適当な選択肢に✓を入れ、また必要な情報を記入してください。

1	性別 <input type="checkbox"/> 男 <input type="checkbox"/> 女	2	国籍 _____. 出身大学 _____ 大学
3	年齢 _____ 歳	4	最終学歴 <input type="checkbox"/> 学士 在学中( _____ 年) <input type="checkbox"/> 修士 <input type="checkbox"/> 博士
5	<input type="checkbox"/> 独身 <input type="checkbox"/> 既婚	6	信仰している宗教 _____.
7	職業 <input type="checkbox"/> フルタイム (正社員、派遣社員など) <input type="checkbox"/> パート・アルバイト <input type="checkbox"/> なし  週 _____ 時間労働	8	家族と同居していますか? <input type="checkbox"/> はい <input type="checkbox"/> いいえ  家族形態 <input type="checkbox"/> 核家族 (= 夫婦と未婚の子供が同居) <input type="checkbox"/> 拡大家族 (= 複数の核家族が同居)  家族の構成人数 _____ 人
9	兄弟・姉妹の数 (自分を含む) _____ 人 あなたは何番目に生まれましたか? _____ 番目	10	父親の最終学歴 <input type="checkbox"/> 中学卒業 <input type="checkbox"/> 修士 <input type="checkbox"/> 高校卒業 <input type="checkbox"/> 博士 <input type="checkbox"/> 大学卒業 (学士) <input type="checkbox"/> 分からない
10	父親の最終学歴 <input type="checkbox"/> 中学卒業 <input type="checkbox"/> 修士 <input type="checkbox"/> 高校卒業 <input type="checkbox"/> 博士 <input type="checkbox"/> 大学卒業 (学士) <input type="checkbox"/> 分からない	11	母親の最終学歴 <input type="checkbox"/> 中学卒業 <input type="checkbox"/> 修士 <input type="checkbox"/> 高校卒業 <input type="checkbox"/> 博士 <input type="checkbox"/> 大学卒業 (学士) <input type="checkbox"/> 分からない

**Section B**

2. 下記の質問は、あなたが日常生活でどのように感情に対応しているのかを理解するためのものです。正解や不正解はありませんので、普段のあなたについて、あまり深く考え込まず、思ったとおりにお答えください。「全く違うと思う(1)」から「非常にそう思う(5)」まで、各項目に対して 5 段階の選択肢があります。現在のあなたに最もよく当てはまるものの数字を 1 つ選んで○をつけてください。

		全く 違うと 思う	そう 思わ ない	どち らで もな い	そう 思う	非常 にそ う思う
1	自分の中に感情が生じた時、その感情がどこから来たのかが分からない	1	2	3	4	5
2	自分がなぜこのように感情的に反応しているのかが、いつも分かるわけではない	1	2	3	4	5
3	そうしようと思えば、他の人たちの感情を自分がそうしたいように簡単に動かすことができる	1	2	3	4	5
4	自分の主張を人に納得させるには何をすればよいかを知っている	1	2	3	4	5
5	他の人たちの感情的な反応が理解できなくて、よく戸惑う	1	2	3	4	5
6	気分が良い時、自分に誇りを持っているからなのか、幸せだからなのか、リラックスしているからなのか、簡単に区別できる	1	2	3	4	5
7	人が私に話しかけていなくても、その人が怒っているのか、悲しんでいるのか、喜んでいるのかが見分けられる	1	2	3	4	5
8	自分の気持ちを上手く説明できる	1	2	3	4	5
9	自分の人生に関する選択は、決して自分の感情に基づいて行わない	1	2	3	4	5
10	落ち込んでいる時、自分の気持ちとその気持ちを生じさせた状況とを結びつけることは簡単だ	1	2	3	4	5
11	自分が望むものを他の人たちから簡単に手に入れることができる	1	2	3	4	5
12	困難な経験の後でも、何とか簡単に自分を落ち着かせることができる	1	2	3	4	5
13	自分の周りにいる人たちの感情的な反応について簡単に説明することができる	1	2	3	4	5
14	たいていの場合、人がなぜそのような気持ちを感じているのかを理解している	1	2	3	4	5

15	悲しい時に、自分を元気づけることは簡単だと思う	1	2	3	4	5
16	何かに感動した時、自分が何を感じているのかがすぐに分かる	1	2	3	4	5
17	何かが嫌な時、何とか冷静に嫌だと言うことができる	1	2	3	4	5
18	自分の周りの人たちが、なぜそのような感情的な反応をするのかが理解できないことがある	1	2	3	4	5
19	ストレスや不安を感じている人に会った時、その人を簡単に落ち着かせることができる	1	2	3	4	5
20	口論している間、自分が怒っているのか悲しんでいるのかが分からない	1	2	3	4	5
21	人生の選択をより良くするために、自分の気持ちを利用している	1	2	3	4	5
22	困難な状況や感情から学ぼうとしている	1	2	3	4	5
23	他の人たちは、よく個人的な問題を私に打ち明けてくれる	1	2	3	4	5
24	私の感情は、自分が人生で変えるべきことを知らせてくれる	1	2	3	4	5
25	自分の気持ちを他の人たちに説明するのは、そうしたいと思っても難しいと思う	1	2	3	4	5
26	自分がストレスを感じている理由が、いつも分かるわけではない	1	2	3	4	5
27	誰かが泣きながら自分のところに来たとしても、何をしたいか分からない	1	2	3	4	5
28	人が不満を言っているのを聞くことは、私には難しく感じる	1	2	3	4	5
29	人の感情の状態が分からないために、その人に対して間違っただ態度を取ることがよくある	1	2	3	4	5
30	他の人たちの気持ちを感じ取るのが得意だ	1	2	3	4	5
31	人が、その人が抱えている問題を話してくると落ち着かなくなるので、なるべく避けるようにしている	1	2	3	4	5
32	人をやる気にさせるには何をすれば良いかを知っている	1	2	3	4	5
33	他の人たちをうまく元気づけることができる	1	2	3	4	5
34	人の感情的な反応と、その人の個人的な事情とを関連づけることは難しいと感じる	1	2	3	4	5
35	たいいていの場合、他の人たちの気持ちに影響を与えることができる	1	2	3	4	5
36	そうしようと思えば、簡単に人を不安にさせることができる	1	2	3	4	5
37	自分の感情を上手く取り扱うことは難しいと思う	1	2	3	4	5
38	周りの人たちは、私が自分の気持ちを率直に表現していないと言う	1	2	3	4	5
39	怒っている時、自分を落ち着かせることは簡単だと思う	1	2	3	4	5
40	人の機嫌が悪いことに気がついていないために、その人の反応に驚くことが多い	1	2	3	4	5
41	自分にとって重要なことに注目するのに、自分の気持ちが助けになる	1	2	3	4	5
42	他の人たちは、私が感情を表現する仕方を受け入れてくれない	1	2	3	4	5
43	自分が悲しい時、その理由が分からないことが多い	1	2	3	4	5
44	人の感情の状態が頻繁に分からなくなる	1	2	3	4	5
45	他の人たちは私のことを、相談ができる友人だと言ってくれる	1	2	3	4	5
46	他の人たちが、その人が抱えている問題を話してくると、嫌な気持ちになる	1	2	3	4	5
47	怒っている人と出会った時、簡単にその人を落ち着かせることができる	1	2	3	4	5
48	自分の中に感情が生じた時、その感情にすぐに気がつく	1	2	3	4	5
49	落ち込んでいる時、自分がどのような感情を感じているのかを正確に知ることは難しいと思う	1	2	3	4	5
50	ストレスが多い状況では、自分を落ち着かせるのに役立つ方法でたいてい考えている	1	2	3	4	5

Section C

3. とても親しい関係性の人で、あなたよりも権力を持っている、同性の人を思い浮かべてください。下記の質問に回答するとき、この、その人のことを思い浮かべてください。

その人のイニシャルを書いてください。\_\_\_\_\_

二人が親しくなってからの期間 \_\_\_\_\_年 \_\_\_\_\_月

その人の年齢 \_\_\_\_\_歳

あなたとその人の間柄 \_\_\_\_\_

適当な数字に○を付けてください。

疎遠な	1	2	3	4	5	6	7	親密な
学年・年齢が上	1	2	3	4	5	6	7	学年・年齢が同じ
他人	1	2	3	4	5	6	7	親しい
権力に格差がある	1	2	3	4	5	6	7	同じ権力
力関係が不平等	1	2	3	4	5	6	7	力関係が平等

あなたが仲間との相違や対立に対処する方法について、各項目を読んだ上で、最も適当な数字を1つ選んでください。各項目を評価する際は、最近生じた対立状況を、できるだけ多く思い出してください。

		まったく そう 思わない	そう 思わ ない	わか らな い	そう 思う	強く そう 思う
1	二人にとって好ましい計画を作るために、相手と一緒にこの計画の問題点を調べようとする。	1	2	3	4	5
2	相手の要求を満たそうとする。	1	2	3	4	5
3	相手を困らせるようなことは避け、意見の不一致があってもそれを自分の中に押し止めようとする。	1	2	3	4	5
4	二人で協力して計画を立てるために自分と相手の意見を融合させようとする。	1	2	3	4	5
5	双方の希望を満たす解決策を相手と一緒に見つけようとする。	1	2	3	4	5
6	相手との意見の相違点についての率直な話し合いは避ける。	1	2	3	4	5
7	計画の行き詰まりを打開するために双方の折衷案を探し出そうとする。	1	2	3	4	5
8	自分の計画を通すために相手に対して自分の影響力を用いる。	1	2	3	4	5
9	相手を自分の計画に従わせたい時、私はとても説得力のある説明ができる。	1	2	3	4	5
10	相手の望みがかなう計画にする。	1	2	3	4	5
11	相手が言う通りの計画に任せる。	1	2	3	4	5
12	相手と一緒に問題を解決するためお互いに正確な情報を交換し合う。	1	2	3	4	5
13	相手の意見に譲歩する。	1	2	3	4	5
14	計画の膠着状態を終らせるために相手に対してお互いの意見の中間点を提案する。	1	2	3	4	5
15	妥協点を見つけ出すために相手と話し合う。	1	2	3	4	5
16	相手との意見の不一致を避けようとする。	1	2	3	4	5
17	相手とは衝突しないようにする。	1	2	3	4	5
18	自分好みの計画になるように自分の専門知識を用いる。	1	2	3	4	5
19	相手の提案に同意して計画を作り直す。	1	2	3	4	5
20	相手とは互いの意見の歩み寄りを目指す「ギブ・アンド・テイク」の方法をとる。	1	2	3	4	5
21	自分の計画を実行するために相手に対して強硬な態度でいる。	1	2	3	4	5
22	この問題を一番いい方法で解決するために、双方の関心事すべてを話し合いに出すようにする。	1	2	3	4	5
23	相手と協力してお互いに好ましい計画を作り出す。	1	2	3	4	5
24	相手の希望が満たされるように計画を変更する。	1	2	3	4	5
25	私はこの対立状況を楽しみ、かつ自分の計画を押し通すための努力を惜しまない。	1	2	3	4	5
26	対立して嫌な思いをしたくないので、私は相手と意見の不一致があってもそれを隠しておく。	1	2	3	4	5
27	相手とは不愉快な思いをさせるような意見交換は避ける	1	2	3	4	5
28	この計画の問題点について正しい理解ができるように相手と話し合う。	1	2	3	4	5

4. とても親しい関係性の人で、あなたと同じ程度の権力を持っている、同性の人を思い浮かべてください。 下記の質問に回答するとき、この、その人のことを思い浮かべてください。

その人のイニシャルを書いてください。 \_\_\_\_\_  
 二人が親しくなってからの期間 \_\_\_\_\_年 \_\_\_\_\_月  
 その人の年齢 \_\_\_\_\_歳  
 あなたとその人の間柄 \_\_\_\_\_  
 適当な数字に○を付けてください。

疎遠な	1	2	3	4	5	6	7	親密な
学年・年齢が上	1	2	3	4	5	6	7	学年・年齢が同じ
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権力に格差がある	1	2	3	4	5	6	7	同じ権力
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	まったく そう 思わない	そう 思わない	わからない	そう 思う	強く そう 思う
1 二人にとって好ましい計画を作るために、相手と一緒にこの計画の問題点を調べようとする。	1	2	3	4	5
2 相手の要求を満たそうとする。	1	2	3	4	5
3 相手を困らせるようなことは避け、意見の不一致があってもそれを自分の中に押し止めようとする。	1	2	3	4	5
4 二人で協力して計画を立てるために自分と相手の意見を融合させようとする。	1	2	3	4	5
5 双方の希望を満たす解決策を相手と一緒に見つけようとする。	1	2	3	4	5
6 相手との意見の相違点についての率直な話し合いは避ける。	1	2	3	4	5
7 計画の行き詰まりを打開するために双方の折衷案を探し出そうとする。	1	2	3	4	5
8 自分の計画を通すために相手に対して自分の影響力を用いる。	1	2	3	4	5
9 相手を自分の計画に従わせたい時、私はとても説得力のある説明ができる。	1	2	3	4	5
10 相手の望みがかなう計画にする。	1	2	3	4	5
11 相手が言う通りの計画に任せる。	1	2	3	4	5
12 相手と一緒に問題を解決するためお互いに正確な情報を交換し合う。	1	2	3	4	5
13 相手の意見に譲歩する。	1	2	3	4	5
14 計画の膠着状態を終わらせるために相手に対してお互いの意見の中間点を提案する。	1	2	3	4	5
15 妥協点を見つけ出すために相手と話し合う。	1	2	3	4	5
16 相手との意見の不一致を避けようとする。	1	2	3	4	5
17 相手とは衝突しないようにする。	1	2	3	4	5
18 自分好みの計画になるように自分の専門知識を用いる。	1	2	3	4	5
19 相手の提案に同意して計画を作り直す。	1	2	3	4	5
20 相手とは互いの意見の歩み寄りを目指す「ギブ・アンド・テイク」の方法をとる。	1	2	3	4	5
21 自分の計画を実行するために相手に対して強硬な態度でいる。	1	2	3	4	5
22 この問題を一番いい方法で解決するために、双方の関心事すべてを話し合いに出すようにする。	1	2	3	4	5
23 相手と協力してお互いに好ましい計画を作り出す。	1	2	3	4	5
24 相手の希望が満たされるように計画を変更する。	1	2	3	4	5
25 私はこの対立状況を楽しみ、かつ自分の計画を押し通すための努力を惜しまない。	1	2	3	4	5
26 対立して嫌な思いをしたくないので、私は相手と意見の不一致があってもそれを隠しておく。	1	2	3	4	5
27 相手とは不愉快な思いをさせるような意見交換は避ける	1	2	3	4	5
28 この計画の問題点について正しい理解ができるように相手と話し合う。	1	2	3	4	5



5. 親しくない知り合いで、あなたよりも権力を持っている、同性の人を思い浮かべてください。下記の質問に回答するとき、この、この人のことを思い浮かべてください。

その人のイニシャルを書いてください。\_\_\_\_\_

二人が親しくなってからの期間 \_\_\_\_\_年 \_\_\_\_\_月

その人の年齢 \_\_\_\_\_歳

あなたと知り合いの間柄 \_\_\_\_\_

適当な数字1つに○を付けてください。

疎遠な	1	2	3	4	5	6	7	親密な
学年・年齢が上	1	2	3	4	5	6	7	学年・年齢が同じ
他人	1	2	3	4	5	6	7	親しい
権力に格差がある	1	2	3	4	5	6	7	同じ権力
力関係が不平等	1	2	3	4	5	6	7	力関係が平等

あなたが仲間との相違や対立に対処する方法について、各項目を読んだ上で、最も適当な数字を選んでください。各項目を評価する際は、最近生じた対立状況を、できるだけ多く思い出してください。

		まったく そう 思わない	そう 思わない	わからない	そう 思う	強く そう 思う
1	二人にとって好ましい計画を作るために、相手と一緒にこの計画の問題点を調べようとする。	1	2	3	4	5
2	相手の要求を満たそうとする。	1	2	3	4	5
3	相手を困らせるようなことは避け、意見の不一致があってもそれを自分の中に押し止めようとする。	1	2	3	4	5
4	二人で協力して計画を立てるために自分と相手の意見を融合させようとする。	1	2	3	4	5
5	双方の希望を満たす解決策を相手と一緒に見つけようとする。	1	2	3	4	5
6	相手との意見の相違点についての率直な話し合いは避ける。	1	2	3	4	5
7	計画の行き詰まりを打開するために双方の折衷案を探し出そうとする。	1	2	3	4	5
8	自分の計画を通すために相手に対して自分の影響力を用いる。	1	2	3	4	5
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13	相手の意見に譲歩する。	1	2	3	4	5
14	計画の膠着状態を終らせるために相手に対してお互いの意見の中間点を提案する。	1	2	3	4	5
15	妥協点を見つけ出すために相手と話し合う。	1	2	3	4	5
16	相手との意見の不一致を避けようとする。	1	2	3	4	5
17	相手とは衝突しないようにする。	1	2	3	4	5
18	自分好みの計画になるように自分の専門知識を用いる。	1	2	3	4	5
19	相手の提案に同意して計画を作り直す。	1	2	3	4	5
20	相手とは互いの意見の歩み寄りを目指す「ギブ・アンド・テイク」の方法をとる。	1	2	3	4	5
21	自分の計画を実行するために相手に対して強硬な態度でいる。	1	2	3	4	5
22	この問題を一番いい方法で解決するために、双方の関心事すべてを話し合いに出すようにする。	1	2	3	4	5
23	相手と協力してお互いに好ましい計画を作り出す。	1	2	3	4	5
24	相手の希望が満たされるように計画を変更する。	1	2	3	4	5
25	私はこの対立状況を楽しみ、かつ自分の計画を押し通すための努力を惜しまない。	1	2	3	4	5
26	対立して嫌な思いをしたくないので、私は相手と意見の不一致があってもそれを隠しておく。	1	2	3	4	5
27	相手とは不愉快な思いをさせるような意見交換は避ける	1	2	3	4	5
28	この計画の問題点について正しい理解ができるように相手と話し合う。	1	2	3	4	5

6. 親しくない知り合いで、あなたと同じ権力を持っている、同性の人を思い浮かべてください。下記の質問に回答するとき、この人のことを思い浮かべてください。

その人のイニシャルを書いてください。\_\_\_\_\_

二人が親しくなつてからの期間 \_\_\_\_\_年 \_\_\_\_\_月

その人の年齢 \_\_\_\_\_歳

あなたとその人の間柄 \_\_\_\_\_

適当な数字 1 つに○を付けてください。

疎遠な	1	2	3	4	5	6	7	親密な
学年・年齢が上	1	2	3	4	5	6	7	学年・年齢が同じ
他人	1	2	3	4	5	6	7	親しい
権力に格差がある	1	2	3	4	5	6	7	同じ権力
力関係が不平等	1	2	3	4	5	6	7	力関係が平等

あなたが仲間との相違や対立に対処する方法について、各項目を読んだ上で、最も適当な数字を選んでください。各項目を評価する際は、最近生じた対立状況を、できるだけ多く思い出してください。

		まったく そう 思わない	そう 思わない	わからない	そう 思う	強く そう 思う
1	二人にとって好ましい計画を作るために、相手と一緒にこの計画の問題点を調べようとする。	1	2	3	4	5
2	相手の要求を満たそうとする。	1	2	3	4	5
3	相手を困らせるようなことは避け、意見の不一致があってもそれを自分の中に押し止めようとする。	1	2	3	4	5
4	二人で協力して計画を立てるために自分と相手の意見を融合させようとする。	1	2	3	4	5
5	双方の希望を満たす解決策を相手と一緒に見つけようとする。	1	2	3	4	5
6	相手との意見の相違点についての率直な話し合いは避ける。	1	2	3	4	5
7	計画の行き詰まりを打開するために双方の折衷案を探し出そうとする。	1	2	3	4	5
8	自分の計画を通すために相手に対して自分の影響力を用いる。	1	2	3	4	5
9	相手を自分の計画に従わせたい時、私はとても説得力のある説明ができる。	1	2	3	4	5
10	相手の望みがかなう計画にする。	1	2	3	4	5
11	相手が言う通りの計画に任せる。	1	2	3	4	5
12	相手と一緒に問題を解決するためにお互いに正確な情報を交換し合う。	1	2	3	4	5
13	相手の意見に譲歩する。	1	2	3	4	5
14	計画の膠着状態を終らせるために相手に対してお互いの意見の中間点を提案する。	1	2	3	4	5
15	妥協点を見つけ出すために相手と話し合う。	1	2	3	4	5
16	相手との意見の不一致を避けようとする。	1	2	3	4	5
17	相手とは衝突しないようにする。	1	2	3	4	5
18	自分好みの計画になるように自分の専門知識を用いる。	1	2	3	4	5
19	相手の提案に同意して計画を作り直す。	1	2	3	4	5
20	相手とは互いの意見の歩み寄りを目指す「ギブ・アンド・テイク」の方法をとる。	1	2	3	4	5
21	自分の計画を実行するために相手に対して強硬な態度でいる。	1	2	3	4	5
22	この問題を一番いい方法で解決するために、双方の関心事すべてを話し合いに出すようにする。	1	2	3	4	5
23	相手と協力してお互いに好ましい計画を作り出す。	1	2	3	4	5
24	相手の希望が満たされるように計画を変更する。	1	2	3	4	5
25	私はこの対立状況を楽しみ、かつ自分の計画を押し通すための努力を惜しまない。	1	2	3	4	5
26	対立して嫌な思いをしたくないので、私は相手と意見の不一致があつたとしてもそれを隠しておく。	1	2	3	4	5
27	相手とは不愉快な思いをさせるような意見交換は避ける	1	2	3	4	5
28	この計画の問題点について正しい理解ができるように相手と話し合う。	1	2	3	4	5

お疲れさまでした。アンケートは以上です。本日はご協力いただき、誠にありがとうございました。

## **Appendix - K**

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**Appendix - K**  
**Consent Form (Myanmar)**

Researcher: May Cho Min

Doctoral Program 2<sup>nd</sup> Year

Graduate School of Education and Human Development

Nagoya University

Email: maychominn@gmail.com

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

- This study was to investigate emotional competence and conflict management of university students.
- You understand that your participation is voluntary. It is up to you to decide whether or not to take part.
- If you decide to take part you are still free to withdraw at any time and without giving a reason.
- You do not have to participate at all, or, even if you agree now, you can terminate your participation at any time without prejudice.
- You do not have to answer individual questions you don't want to answer.
- The information obtained in the questionnaire will be strictly confidential and only used for research purposes without identifying a specific individual.
- Your name will not be attached to the questionnaire and I will ensure that your participation remains confidential. (This consent form will be kept separate from the questionnaire for all participants.)
- It takes about 20 minutes to complete the questionnaire.

You should confirm that you have read and understand the above information for this study and have had the opportunity to ask questions. If you have any questions or concerns, please feel free to contact me.

Do you agree to take part in this survey? (Please select and mark ✓ in the checkbox.)

Agree

Disagree

---

Name of Participant

---

Date

---

Signature

**Appendix - K**  
**Study 3 Questionnaire (Myanmar)**

သုတေသနမေးခွန်းလွှာ

အပိုင်း (က)

၁။ အောက်ပါအကြောင်းအရာများကို သေချာစွာပတ်ပြီး သင်နှင့်ကိုက်ညီသောအချက်ကို ✓ လုပ်၍ ရွေးချယ်ပေးပါ။  
လိုအပ်ပါက သတ်မှတ်ထားသော နေရာတွင် ဖြည့်စွက်ပေးပါ။

(၁)	ကျား/မ <input type="checkbox"/> ကျား <input type="checkbox"/> မ	(၂)	တက္ကသိုလ် _____
(၃)	အသက် _____ နှစ်	(၄)	ယခုတက်ရောက်နေသောအတန်း <input type="checkbox"/> Bachelor's degree _____ year <input type="checkbox"/> Master's degree <input type="checkbox"/> Doctorate degree
(၅)	အိမ်ထောင်ရှိ/မရှိ <input type="checkbox"/> ရှိပါသည် <input type="checkbox"/> မရှိပါ	(၆)	ကိုးကွယ်သည့်ဘာသာ _____
(၇)	အလုပ်အကိုင် <input type="checkbox"/> အမြဲတမ်းအလုပ်အကိုင်ရှိပါသည်။ <input type="checkbox"/> အချိန်ပိုင်းအလုပ်အကိုင်ရှိပါသည်။ <input type="checkbox"/> မရှိပါ။ အလုပ်အကိုင်ရှိပါက သီတင်းပတ်တစ်ပတ်တွင် ပျမ်းမျှ အလုပ်လုပ်သော နာရီ _____	(၈)	ယခု မိဘနှင့်အတူ နေ/မနေ <input type="checkbox"/> မိဘနှင့်အတူနေ <input type="checkbox"/> မိဘနှင့်အတူမနေ  မိဘနှင့်အတူမနေပါက သင် ယခုနေထိုင်သောနေရာ <input type="checkbox"/> တက္ကသိုလ်အဆောင် <input type="checkbox"/> ကိုယ်ပိုင်အခန်း <input type="checkbox"/> ဆွေမျိုးများနှင့်အတူနေခြင်း <input type="checkbox"/> ငှားနေသောအခန်း <input type="checkbox"/> အခြား _____  မိသားစုနှင့်အတူနေပါကအတူနေမိသားစုဦးရေ _____ ဦး  ယခု သင်နေသောနေရာမှ တက္ကသိုလ်သို့ သွားရန် ကြာချိန် _____ မိနစ်
(၉)	မောင်နှမ အရေအတွက် <input type="checkbox"/> မွေးချင်းမရှိပါ။ <input type="checkbox"/> ၁ ဦး <input type="checkbox"/> ၂ ဦး <input type="checkbox"/> ၃ ဦးနှင့် အထက်ဖြစ်ပါက အရေအတွက်ကို အတိအကျ ဖော်ပြပေးပါ။ _____ ဦး  သင်သည် မောင်နှမများထဲတွင် <input type="checkbox"/> အကြီးဆုံး <input type="checkbox"/> ဒုတိယမြောက် <input type="checkbox"/> တတိယမြောက်နှင့်အထက် ဖြစ်ပါက အတိအကျ ဖော်ပြပေးပါ။ _____ မြောက်	(၁၀)	ဖခင်ပညာအရည်အချင်း <input type="checkbox"/> ကျောင်းပညာမသင်ဖူးပါ <input type="checkbox"/> မူလတန်းတက်ဖူးပါသည် <input type="checkbox"/> မူလတန်းအောင် <input type="checkbox"/> အလယ်တန်းအောင် <input type="checkbox"/> အထက်တန်းအောင် <input type="checkbox"/> ဘွဲ့တစ်ခုရထားပါသည် <input type="checkbox"/> Master ဘွဲ့ရ <input type="checkbox"/> PhD ဘွဲ့ရ <input type="checkbox"/> မသိပါ
(၁၀)	မိခင်ပညာအရည်အချင်း <input type="checkbox"/> ကျောင်းပညာမသင်ဖူးပါ <input type="checkbox"/> မူလတန်းတက်ဖူးပါသည် <input type="checkbox"/> မူလတန်းအောင် <input type="checkbox"/> အလယ်တန်းအောင် <input type="checkbox"/> အထက်တန်းအောင် <input type="checkbox"/> ဘွဲ့တစ်ခုရထားပါသည် <input type="checkbox"/> Master ဘွဲ့ရ <input type="checkbox"/> PhD ဘွဲ့ရ <input type="checkbox"/> မသိပါ	(၁၁)	မိခင်ပညာအရည်အချင်း <input type="checkbox"/> ကျောင်းပညာမသင်ဖူးပါ <input type="checkbox"/> မူလတန်းတက်ဖူးပါသည် <input type="checkbox"/> မူလတန်းအောင် <input type="checkbox"/> အလယ်တန်းအောင် <input type="checkbox"/> အထက်တန်းအောင် <input type="checkbox"/> ဘွဲ့တစ်ခုရထားပါသည် <input type="checkbox"/> Master ဘွဲ့ရ <input type="checkbox"/> PhD ဘွဲ့ရ <input type="checkbox"/> မသိပါ

အပိုင်း (ခ)

၂။ အောက်ပါ အကြောင်းအရာတစ်ခုစီကို သေချာစွာပတ်ပြီး သင်နှင့်ကိုက်ညီသည့် နံပါတ်ကို ဝိုင်းပါ။

ဥပမာ - ( ၁ ၂ (၃) ၄ ၅ )

၁=လုံးဝမတွေ့ကြုံရပါ

၂=တွေ့ကြုံရခဲ့ပါသည်

၃=တစ်ခါတစ်ရံတွေ့ကြုံရပါသည်

၄=မကြာခဏတွေ့ကြုံရပါသည်

၅=အမြဲတမ်းတွေ့ကြုံရပါသည်

(၁)	ကျွန်ုပ်သည် စိတ်ခံစားမှုများ ပေါ်ထွက်လာသောအခါ ဘယ်လိုကြောင့် ထိုကဲ့သို့ ခံစားရသည်ကို နားမလည်ပါ။	၁	၂	၃	၄	၅
(၂)	တစ်စုံတစ်ခုကို တုံ့ပြန်ပြီးလျှင် အဘယ်ကြောင့် ထိုကဲ့သို့ ပြုမူတုံ့ပြန် မိသည်ကို အမြဲလိုလို နားမလည်ဘဲ ဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၃)	ကျွန်ုပ်သာအလိုရှိလျှင် ထိုလိုချင်သောအရာကိုရရန် အခြားသူများ၏ စိတ်ခံစားချက်များကို အလွယ်တကူလွှမ်းမိုးနိုင်ပါသည်။	၁	၂	၃	၄	၅

(၄)	ကျွန်ုပ်သည် အခြားသူများကို ကိုယ့်ဘက်ပါအောင် ဆွဲဆောင်ရန် မည်သို့ ဆောင်ရွက်ရမည်ကို သိပါသည်။	၁	၂	၃	၄	၅
(၅)	ကျွန်ုပ်သည် အခြားသူများ၏ စိတ်ခံစားချက်တုံ့ပြန်မှုများကို မကြာခဏ နားမလည်ဘဲ ဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၆)	ကျွန်ုပ်သည် စိတ်ခံစားချက်ကောင်းမွန်နေသည့်အခါ မိမိကိုယ်ကို ဂုဏ်ယူ နေတာကြောင့်လားသို့ မဟုတ်ပျော်နေတာကြောင့်လား သို့မဟုတ်စိတ်လက် ပေါ့ပါးနေတာကြောင့်လားစသည်တို့ကို အလွယ်တကူပြောပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၇)	အခြားသူများက ကျွန်ုပ်ကို နှုတ်မှ ထုတ်ဖော်မပြောလျှင်တောင်မှ ကျွန်ုပ်သည် လူတစ်ယောက် စိတ်ဆိုးနေသလား သို့မဟုတ် ဝမ်းနည်း နေသလား သို့မဟုတ် ပျော်နေသလား စသည်တို့ကို ပြောပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၈)	ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကိုကောင်းစွာဖော်ပြတတ်ပါသည်။	၁	၂	၃	၄	၅
(၉)	ကျွန်ုပ်၏ကိုယ်ရေးကိုယ်တာဘဝနှင့်ပတ်သက်သောရွေးချယ်မှုများလုပ်ရာတွင် စိတ်ခံစားချက်များအပေါ်မူတည်၍ လုပ်ဆောင်လေ့မရှိပါ။	၁	၂	၃	၄	၅
(၁၀)	ကျွန်ုပ်သည် စိတ်အားငယ်နေသည့်အခါ ထိုခံစားချက်နှင့် ကျွန်ုပ်ကို စိတ် အားငယ်စေသောအခြေအနေတို့ကို အလွယ်တကူဆက်စပ်ယူတတ်ပါသည်။	၁	၂	၃	၄	၅
(၁၁)	ကျွန်ုပ်သည် အခြားသူများထံမှ ကျွန်ုပ်လိုချင်သည့်အရာများကို အလွယ်တကူ ရယူနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၂)	ကျွန်ုပ်သည် အခက်အခဲတစ်ခုကို တွေ့ကြုံပြီးသောအခါ မိမိကိုယ်ကို စိတ်တည်ငြိမ်သွားအောင် အလွယ်တကူ ဆောင်ရွက်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၃)	ကျွန်ုပ်သည် ကျွန်ုပ်ပတ်ဝန်းကျင်မှလူများ၏စိတ်ခံစားချက်တုံ့ပြန်မှုများကို အလွယ်တကူ ရှင်းပြနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၄)	ကျွန်ုပ်သည် အခြားသူများ အဘယ်ကြောင့် ထိုကဲ့သို့ ခံစားနေရသည်ကို များသောအားဖြင့် သတိပြုမိပါသည်။	၁	၂	၃	၄	၅
(၁၅)	ကျွန်ုပ်သည် ဝမ်းနည်းနေသောအခါ မိမိကိုယ်ကို ပြန်လည် စိတ်ရွှင်လန်း လာအောင် အလွယ်တကူ လုပ်ဆောင်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၆)	ကျွန်ုပ်သည် တစ်စုံတစ်ခုကြောင့် စိတ်ထိခိုက်နေသောအခါ ထိုစိတ်ခံစားချက်ကို ချက်ချင်း သတိထားမိပါသည်။	၁	၂	၃	၄	၅
(၁၇)	ကျွန်ုပ်သည် တစ်စုံတစ်ခုကို မနှစ်သက်လျှင် မနှစ်သက်ကြောင်း တည်ငြိမ်သောဟန်ပန်ဖြင့် ပြောဆိုနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၁၈)	ကျွန်ုပ်သည် ကျွန်ုပ်ပတ်ဝန်းကျင်မှလူများက အဘယ်ကြောင့် ထိုကဲ့သို့ ပြုမူတုံ့ပြန်ကြသည်ကို နားမလည်ပါ။	၁	၂	၃	၄	၅
(၁၉)	ကျွန်ုပ်သည် စိတ်ဖိစီးမှုများနေသော သို့မဟုတ် စိုးရိမ်ပူပန်နေသော တစ်စုံတစ်ယောက်ကိုတွေ့သောအခါ ထိုသူကို စိတ်တည်ငြိမ်လာအောင် အလွယ်တကူ ဆောင်ရွက်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၂၀)	ကျွန်ုပ်သည် အငြင်းပွားနေစဉ် မိမိကိုယ်ကို စိတ်ဆိုးနေလား သို့မဟုတ် ဝမ်းနည်းနေလား စသည်တို့ကို သေချာမသိပါ။	၁	၂	၃	၄	၅
(၂၁)	ကျွန်ုပ်သည် ဘဝ၏ ရွေးချယ်မှုများကို တိုးတက်ကောင်းမွန်စေရန် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို အသုံးပြုတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၂)	ကျွန်ုပ်သည် ခက်ခဲသောအခြေအနေများ သို့မဟုတ် ခက်ခဲသော စိတ်ခံစားချက်များမှ သင်ခန်းစာရယူနိုင်အောင် ကြိုးစားပါသည်။	၁	၂	၃	၄	၅
(၂၃)	အခြားသူများက ကိုယ်ရေးကိုယ်တာကိစ္စများနှင့် ပတ်သက်၍ ကျွန်ုပ်ကို ယုံကြည်စွာ ပြောပြတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၄)	ကျွန်ုပ်၏စိတ်ခံစားချက်များက ကျွန်ုပ်ဘဝတွင် ပြုလုပ်သင့်သည့် အပြောင်းအလဲများနှင့်ပတ်သက်၍ ကျွန်ုပ်ကို သတိပေးတတ်ပါသည်။	၁	၂	၃	၄	၅
(၂၅)	ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို အခြားသူများအား ရှင်းပြချင်သော်လည်း ရှင်းပြရန် အခက်အခဲရှိပါသည်။	၁	၂	၃	၄	၅

(၂၆)	ကျွန်ုပ်သည် အဘယ်ကြောင့်စိတ်ဖိစီးနေရသည်ကိုအမြဲလိုလိုနားမလည်ပါ။	၁	၂	၃	၄	၅
(၂၇)	တစ်စုံတစ်ယောက်က ကျွန်ုပ်ထံသို့ မျက်ရည်များကျ၍ ရောက်လာပါက ဘာလုပ်ပေးရမှန်း မသိပါ။	၁	၂	၃	၄	၅
(၂၈)	အခြားသူများ၏ ညည်းညူနေမှုများကို နားထောင်ပေးရန် ကျွန်ုပ်အတွက် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၂၉)	ကျွန်ုပ်သည် အခြားသူများ၏စိတ်ခံစားချက်များကို သတိမထားမိ သည့်အတွက် ထိုသူများအပေါ် မကြာခဏ သဘောထားလွဲမိပါသည်။	၁	၂	၃	၄	၅
(၃၀)	ကျွန်ုပ်သည်အခြားသူများခံစားနေရသည်များကိုကောင်းစွာနားလည်ပါသည်။	၁	၂	၃	၄	၅
(၃၁)	ကျွန်ုပ်သည် အခြားသူများက သူတို့၏အခက်အခဲပြဿနာများကို ပြောပြလာလျှင် စိတ်အနှောင့်အယှက်ဖြစ်သောကြောင့် ထိုကဲ့သို့သော ကိစ္စမျိုးကို ရှောင်နိုင်ရန် ကြိုးစားပါသည်။	၁	၂	၃	၄	၅
(၃၂)	ကျွန်ုပ်သည် အခြားသူများကို လှုံ့ဆော်တွန်းအားပေးရန် လုပ်ဆောင်ရမည့် အရာများကို သိပါသည်။	၁	၂	၃	၄	၅
(၃၃)	ကျွန်ုပ်သည်အခြားသူများ၏စိတ်ကိုမြှင့်တင်ပေးရာတွင် ကျွမ်းကျင်ပါသည်။	၁	၂	၃	၄	၅
(၃၄)	လူတစ်ယောက်၏ တုံ့ပြန်မှုနှင့် ထိုသူ၏ ကိုယ်ရေးကိုယ်တာ အခြေအနေများကြားချိတ်ဆက်ကြည့်ရန် ကျွန်ုပ်အဖို့ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၃၅)	ကျွန်ုပ်သည် များသောအားဖြင့် အခြားသူများ၏စိတ်ခံစားချက်များကို လွှမ်းမိုးနိုင်စွမ်းရှိပါသည်။	၁	၂	၃	၄	၅
(၃၆)	ကျွန်ုပ်သာလုပ်ချင်စိတ်ရှိလျှင် တစ်စုံတစ်ယောက်ကို စိတ်ဒုက္ခ ရောက်အောင် အလွယ်တကူ လုပ်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၃၇)	ကျွန်ုပ်သည် ကျွန်ုပ်၏စိတ်ခံစားချက်များကို ထိန်းသိမ်းရန် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅
(၃၈)	ကျွန်ုပ်သည် စိတ်ခံစားချက်များကို ပွင့်ပွင့်လင်းလင်းဖော်ပြလေ့ မရှိဟု ပတ်ဝန်းကျင်ရှိလူများက ကျွန်ုပ်ကို ပြောကြသည်။	၁	၂	၃	၄	၅
(၃၉)	ကျွန်ုပ်သည် စိတ်ဆိုးသောအခါ မိမိကိုယ်ကို ပြန်လည် စိတ်တည်ငြိမ်လာအောင် အလွယ်တကူလုပ်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၄၀)	ကျွန်ုပ်သည်အခြားသူများစိတ်ခံစားချက်အဆင်မပြေသည်ကိုသတိမထားမိသည့် အတွက် ထိုသူတို့၏ပြုမူတုံ့ပြန်မှုများကို မကြာခဏ အံ့ဩလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၄၁)	ကျွန်ုပ်၏စိတ်ခံစားချက်များသည် ကျွန်ုပ်အတွက် အရေးကြီးသည့် အရာများကို အာရုံစိုက်မိစေရန် အထောက်အကူဖြစ်ပါသည်။	၁	၂	၃	၄	၅
(၄၂)	အခြားသူများက ကျွန်ုပ်၏စိတ်ခံစားချက်များ ထုတ်ဖော်ပြပုံကို လက်မခံနိုင်ကြပါ။	၁	၂	၃	၄	၅
(၄၃)	ကျွန်ုပ်သည် ဝမ်းနည်းနေသောအခါ အဘယ်ကြောင့် ဝမ်းနည်းရသည်ကို မကြာခဏဆိုသလို မသိဘဲဖြစ်တတ်ပါသည်။	၁	၂	၃	၄	၅
(၄၄)	ကျွန်ုပ်သည် လူများ၏စိတ်ခံစားချက်အခြေအနေကို မကြာခဏ သတိမထားမိဘဲ ဖြစ်နေတတ်ပါသည်။	၁	၂	၃	၄	၅
(၄၅)	ကျွန်ုပ်ကို ယုံကြည်ရသောလူတစ်ယောက်အနေဖြင့် အခြားသူများက ရင်ဖွင့်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၄၆)	ကျွန်ုပ်သည် အခြားသူများက သူတို့၏အခက်အခဲတစ်စုံတစ်ရာကို ပြောပြလာသောအခါ စိတ်ဒုက္ခရောက်ရပါသည်။	၁	၂	၃	၄	၅
(၄၇)	ကျွန်ုပ်သည် စိတ်ဆိုးနေသောလူတစ်ယောက်နှင့်တွေ့သောအခါ ထိုသူကို စိတ်တည်ငြိမ်သွားအောင် အလွယ်တကူ လုပ်ဆောင်နိုင်ပါသည်။	၁	၂	၃	၄	၅
(၄၈)	ကျွန်ုပ်သည်စိတ်လှုပ်ရှားလာသည်နှင့်တစ်ပြိုင်နက်ချက်ချင်းသတိထားမိပါသည်။	၁	၂	၃	၄	၅
(၄၉)	ကျွန်ုပ်သည်စိတ်အားငယ်နေသောအခါ ထိုခံစားချက်ကိုတိတိကျကျသိရန် ခက်ခဲပါသည်။	၁	၂	၃	၄	၅





(၈)	ကျွန်ုပ်သည်ကျွန်ုပ်၏အတွေးအခေါ်များကိုလက်ခံလာအောင် ထိုမိတ်ဆွေအပေါ်လွှမ်းမိုးနိုင်ပါသည်။	၁	၂	၃	၄	၅
(၉)	ကျွန်ုပ်သည် ကျွန်ုပ်၏အကျိုးအတွက် ဆုံးဖြတ်ချက်ချရာတွင် မိမိ၏လုပ်ပိုင်ခွင့်ကို သုံးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၀)	ကျွန်ုပ်သည် များသောအားဖြင့် ထိုမိတ်ဆွေ၏ဆန္ဒများနှင့် ညှိနှိုင်းဆောင်ရွက်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၁)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏ဆန္ဒများကိုဦးစားပေးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၂)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို ထိုမိတ်ဆွေနှင့်အတူ ဖြေရှင်းရာတွင် တိကျသေချာသောအချက်အလက်များကိုအချင်းချင်းဖလှယ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၃)	ကျွန်ုပ်သည် များသောအားဖြင့် ပြဿနာမဖြစ်စေရန်အတွက် ထိုမိတ်ဆွေလုပ်ချင်သလို လုပ်ခွင့်ပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၄)	ကျွန်ုပ်သည် များသောအားဖြင့် သဘောထားကွဲလွဲမှုများကို လျော့နည်းသွားအောင် အားလုံးလက်ခံနိုင်မည့်ခိုင်လုံသည့်အကြောင်းတစ်ခုကို အဆိုပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၅)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့်စေ့စပ်ဆွေးနွေးပြီး သဘောတူညီချက်တစ်ခုကို ညှိနှိုင်းရယူလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၆)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့်သဘောထားကွဲလွဲမှုများမဖြစ်အောင် ကြိုးစားနေလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၇)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့် ပြဿနာဖြစ်မည်ကို ရှောင်ရှားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၈)	ကျွန်ုပ်သည် ကျွန်ုပ်၏အကျိုးအတွက် ဆုံးဖြတ်ချက်ချရာတွင် ကျွန်ုပ်၏ကျွမ်းကျင်မှုကို အသုံးပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၉)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏အဆိုပြုချက်များကို မကြာခဏ သဘောတူလက်ခံလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၀)	ကျွန်ုပ်သည် အပေးအယူသဘောကို အသုံးပြုပြီး သဘောတူညီမှုတစ်ခုကို ပြုလုပ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၁)	ကျွန်ုပ်သည် ပြဿနာဖြေရှင်းရာတွင် မိမိဘက်ကို ပါလာအောင် ယေဘုယျအားဖြင့် ဆွဲဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၂)	ကျွန်ုပ်သည် ကျွန်ုပ်တို့၏စိုးရိမ်ပူပန်မှုများကို ပွင့်ပွင့်လင်းလင်းဖော်ထုတ်ဆွေးနွေးရန် ကြိုးစားပြီး ပြဿနာများကို ဖြစ်နိုင်ခြေအရှိဆုံးနည်းလမ်းဖြင့် ဖြေရှင်းလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၃)	ကျွန်ုပ်သည် ကျွန်ုပ်တို့အားလုံးလက်ခံနိုင်မည့် ဆုံးဖြတ်ချက်များ ထွက်ပေါ်လာအောင် ထိုမိတ်ဆွေနှင့် ပူးပေါင်းလုပ်ကိုင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၄)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏မျှော်လင့်ချက်များကို ကျေနပ်နှစ်သက်လာစေရန် ကြိုးစားလုပ်ဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၅)	ကျွန်ုပ်သည် တစ်ခါတစ်ရံ ယှဉ်ပြိုင်ရသောအခြေအနေတစ်ခုတွင် အနိုင်ရရှိရန် ကျွန်ုပ်၏စွမ်းအားများကို သုံးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၆)	ကျွန်ုပ်သည် စိတ်မသက်မသာဖြစ်မှုများကိုရှောင်ရှားနိုင်ရန် ထိုမိတ်ဆွေနှင့် သဘောထားကွဲလွဲမှုများကို မိမိဘာသာထိန်းသိမ်းနိုင်အောင် ကြိုးစားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၇)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့် မနှစ်မြို့ဖွယ် သဘောထားဖလှယ်မှုများကို ရှောင်ရှားနိုင်ရန် ကြိုးစားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၈)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို သင့်တင့်လျောက်ပတ်မှန်ကန်သော နားလည်မှု တစ်ခုရရန် ထိုမိတ်ဆွေနှင့်အတူကြိုးစားလုပ်ဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅

၄။ သင်နှင့် အလွန်ခင်မင်ရင်းနှီးပြီး သင်နှင့်ဂုဏ်အရှိန်အဝါတူသော သူများထဲမှ တစ်ယောက်ကို ရွေးချယ်ပေးပါ။  
 သင်သည် ယောက်ျားလေးဖြစ်ပါက ယောက်ျားလေးများထဲမှ ရွေးချယ်၍ မိန်းကလေးဖြစ်ပါက  
 မိန်းကလေးများထဲမှသာ ရွေးချယ်ပေးပါ။ အောက်ပါမေးခွန်းများကို ဖြေဆိုရာတွင် ထိုသူအကြောင်းကို အာရုံစိုက်ပြီး  
 ဖြေဆိုပေးပါ။

၎င်းမိတ်ဆွေ၏ နာမည်အစ စာလုံး \_\_\_\_\_  
 သင်တို့နှစ်ဦး ခင်မင်ရင်းနှီးခဲ့သောကာလ (နှစ်/လဖြင့် တိကျစွာ ဖော်ပြပေးပါ။) \_\_\_\_\_  
 ၎င်းမိတ်ဆွေ၏ အသက် \_\_\_\_\_ နှစ်  
 သင်နှင့်၎င်းမိတ်ဆွေ၏ ဆက်နွယ်မှု \_\_\_\_\_

အောက်ပါအကြောင်းအရာတစ်ခုစီကိုဖတ်ပြီး သင်နှင့်၎င်းမိတ်ဆွေကြားအခြေအနေနှင့်ပတ်သက်၍ ကိုက်ညီသည့်  
 နံပါတ်ကို ဝိုင်းပါ။ ဥပမာ - ( ၁ ၂ ၃ ၄ ၅ ၆ ၇ )

အလှမ်းဝေးသည်	၁	၂	၃	၄	၅	၆	၇	နီးစပ်မှုရှိသည်
အဆင့်အတန်းမတူညီပါ	၁	၂	၃	၄	၅	၆	၇	အဆင့်အတန်းတူညီပါသည်
ရင်းနှီးမှုမရှိပါ	၁	၂	၃	၄	၅	၆	၇	ရင်းနှီးမှုရှိပါသည်
လုပ်ပိုင်ခွင့်မတူညီပါ	၁	၂	၃	၄	၅	၆	၇	လုပ်ပိုင်ခွင့်တူညီပါသည်
ဂုဏ်အရှိန်အဝါမတူညီပါ	၁	၂	၃	၄	၅	၆	၇	ဂုဏ်အရှိန်အဝါတူညီပါသည်

မကြာသေးမီက သင်သည် သင်နှင့် ၎င်းမိတ်ဆွေကြား သဘောထားကွဲလွဲမှု သို့မဟုတ် ပြဿနာဖြစ်မှုများအား သင်  
 မည်သို့ ဖြေရှင်းခဲ့သည်ကို ပြန်လည်စဉ်းစားပြီး အောက်ပါအကြောင်းအရာတစ်ခုစီကို သေချာစွာဖတ်၍  
 ကိုက်ညီသည့် နံပါတ်ကို ဝိုင်းပါ။ ဥပမာ - ( ၁ ၂ ၃ ၄ ၅ )

၁=အလွန်သဘောမတူပါ  
 ၂=သဘောမတူပါ  
 ၃=မသေချာပါ  
 ၄=သဘောတူပါသည်  
 ၅=အလွန်သဘောတူပါသည်

(၁)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို ဖြေရှင်းရန် နည်းလမ်းရှာရာတွင် ထိုမိတ်ဆွေနှင့် ပူးပေါင်းညှိနှိုင်းပြီး အားလုံးလက်ခံနိုင်သော အဖြေတစ်ခုကို ရအောင် ကြိုးစားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂)	ကျွန်ုပ်သည် ယေဘုယျအားဖြင့် ထိုမိတ်ဆွေ၏ လိုအင်များကို ကျေနပ်နှစ်သက်စေရန် ကြိုးစားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၃)	ကျွန်ုပ်သည် တစ်စုံတစ်ခုကို ချက်ချင်းအလျင်စလို မတုံ့ပြန်မိအောင် ကြိုးစားပြီး ထိုမိတ်ဆွေနှင့်ဖြစ်သော ပဋိပက္ခကို မိမိဘာသာ လျှို့ဝှက်ထားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၄)	ကျွန်ုပ်သည် ဆုံးဖြတ်ချက်ချရာတွင် မိမိသဘောထားနှင့် ထိုမိတ်ဆွေ၏ သဘောထားများကို ပေါင်းစပ်၍ ဆုံးဖြတ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၅)	ကျွန်ုပ်သည်ပြဿနာဖြေရှင်းရာတွင် ကျွန်ုပ်တို့၏မျှော်လင့်ချက်များကို ကျေနပ် စေသော ဖြေရှင်းချက်မျိုးရအောင် ထိုမိတ်ဆွေနှင့် ညှိနှိုင်းလုပ်ဆောင် လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၆)	ကျွန်ုပ်သည် များသောအားဖြင့် ထိုမိတ်ဆွေနှင့်သဘောထားအမြင် ကွဲလွဲချက်များ၊ ခြားနားချက်များ ရှိနေပါက ပွင့်ပွင့်လင်းလင်း ဆွေးနွေးလေ့ မရှိပါ။	၁	၂	၃	၄	၅
(၇)	ကျွန်ုပ်သည် ရှောင်လွှဲ၍မရနိုင်သောအခြေအနေတစ်ခုကို ဖြေရှင်းရန် အလယ်အလတ်နည်းလမ်းကို ရှာဖွေလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၈)	ကျွန်ုပ်သည်ကျွန်ုပ်၏အတွေးအခေါ်များကိုလက်ခံလာအောင် ထိုမိတ်ဆွေအပေါ် လွှမ်းမိုးနိုင်ပါသည်။	၁	၂	၃	၄	၅

(၉)	ကျွန်ုပ်သည် ကျွန်ုပ်၏အကျိုးအတွက် ဆုံးဖြတ်ချက်ချရာတွင် မိမိ၏ လုပ်ပိုင်ခွင့်ကို သုံးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၀)	ကျွန်ုပ်သည် များသောအားဖြင့် ထိုမိတ်ဆွေ၏ဆန္ဒများနှင့် ညှိနှိုင်းဆောင်ရွက် လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၁)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏ဆန္ဒများကိုဦးစားပေးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၂)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို ထိုမိတ်ဆွေနှင့်အတူ ဖြေရှင်းရာတွင် တိကျသေချာသောအချက်အလက်များကိုအချင်းချင်းဖလှယ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၃)	ကျွန်ုပ်သည် များသောအားဖြင့် ပြဿနာမဖြစ်စေရန်အတွက် ထိုမိတ်ဆွေလုပ်ချင်သလို လုပ်ခွင့်ပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၄)	ကျွန်ုပ်သည် များသောအားဖြင့် သဘောထားကွဲလွဲမှုများကို လျော့နည်း သွားအောင် အားလုံးလက်ခံနိုင်မည့်ခိုင်လုံသည့်အကြောင်းတစ်ခုကို အဆိုပြု လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၅)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့်စေ့စပ်ဆွေးနွေးပြီး သဘောတူညီချက်တစ်ခုကို ညှိနှိုင်းရယူလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၆)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့်သဘောထားကွဲလွဲမှုများမဖြစ်အောင် ကြိုးစား နေလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၇)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့် ပြဿနာဖြစ်မည်ကို ရှောင်ရှားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၈)	ကျွန်ုပ်သည် ကျွန်ုပ်၏အကျိုးအတွက် ဆုံးဖြတ်ချက်ချရာတွင် ကျွန်ုပ်၏ ကျွမ်းကျင်မှုကို အသုံးပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၉)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏အဆိုပြုချက်များကို မကြာခဏ သဘောတူ လက်ခံလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၀)	ကျွန်ုပ်သည် အပေးအယူသဘောကို အသုံးပြုပြီး သဘောတူညီမှုတစ်ခုကို ပြုလုပ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၁)	ကျွန်ုပ်သည် ပြဿနာဖြေရှင်းရာတွင် မိမိဘက်ကို ပါလာအောင် ယေဘုယျအားဖြင့် ဆွဲဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၂)	ကျွန်ုပ်သည် ကျွန်ုပ်တို့၏စိုးရိမ်ပူပန်မှုများကို ပွင့်ပွင့်လင်းလင်းဖော်ထုတ် ဆွေးနွေးရန် ကြိုးစားပြီး ပြဿနာများကို ဖြစ်နိုင်ခြေအရှိဆုံးနည်းလမ်းဖြင့် ဖြေရှင်းလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၃)	ကျွန်ုပ်သည် ကျွန်ုပ်တို့အားလုံးလက်ခံနိုင်မည့် ဆုံးဖြတ်ချက်များ ထွက်ပေါ်လာအောင် ထိုမိတ်ဆွေနှင့် ပူးပေါင်းလုပ်ကိုင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၄)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏မျှော်လင့်ချက်များကို ကျေနပ်နှစ်သက်လာစေရန် ကြိုးစားလုပ်ဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၅)	ကျွန်ုပ်သည် တစ်ခါတစ်ရံ ယှဉ်ပြိုင်ရသောအခြေအနေတစ်ခုတွင် အနိုင်ရရှိရန် ကျွန်ုပ်၏စွမ်းအားများကို သုံးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၆)	ကျွန်ုပ်သည် စိတ်မသက်မသာဖြစ်မှုများကိုရှောင်ရှားနိုင်ရန် ထိုမိတ်ဆွေနှင့် သဘောထားကွဲလွဲမှုများကို မိမိဘာသာထိန်းသိမ်းနိုင်အောင် ကြိုးစားလေ့ ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၇)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့် မနှစ်မြို့ဖွယ် သဘောထားဖလှယ်မှုများကို ရှောင်ရှားနိုင်ရန် ကြိုးစားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၈)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို သင့်တင့်လျောက်ပတ်မှန်ကန်သော နားလည်မှု တစ်ခုရရန် ထိုမိတ်ဆွေနှင့်အတူကြိုးစားလုပ်ဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅



(၉)	ကျွန်ုပ်သည် ကျွန်ုပ်၏အကျိုးအတွက် ဆုံးဖြတ်ချက်ချရာတွင် မိမိ၏ လုပ်ပိုင်ခွင့်ကို သုံးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၀)	ကျွန်ုပ်သည် များသောအားဖြင့် ထိုမိတ်ဆွေ၏ဆန္ဒများနှင့် ညှိနှိုင်းဆောင်ရွက် လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၁)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏ဆန္ဒများကိုဦးစားပေးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၂)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို ထိုမိတ်ဆွေနှင့်အတူ ဖြေရှင်းရာတွင် တိကျသေချာသောအချက်အလက်များကိုအချင်းချင်းဖလှယ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၃)	ကျွန်ုပ်သည် များသောအားဖြင့် ပြဿနာမဖြစ်စေရန်အတွက် ထိုမိတ်ဆွေလုပ်ချင်သလို လုပ်ခွင့်ပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၄)	ကျွန်ုပ်သည် များသောအားဖြင့် သဘောထားကွဲလွဲမှုများကို လျော့နည်း သွားအောင် အားလုံးလက်ခံနိုင်မည့်ခိုင်လုံသည့်အကြောင်းတစ်ခုကို အဆိုပြု လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၅)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့်စေ့စပ်ဆွေးနွေးပြီး သဘောတူညီချက်တစ်ခုကို ညှိနှိုင်းရယူလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၆)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့်သဘောထားကွဲလွဲမှုများမဖြစ်အောင် ကြိုးစား နေလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၇)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့် ပြဿနာဖြစ်မည်ကို ရှောင်ရှားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၈)	ကျွန်ုပ်သည် ကျွန်ုပ်၏အကျိုးအတွက် ဆုံးဖြတ်ချက်ချရာတွင် ကျွန်ုပ်၏ ကျွမ်းကျင်မှုကို အသုံးပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၉)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏အဆိုပြုချက်များကို မကြာခဏ သဘောတူ လက်ခံလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၀)	ကျွန်ုပ်သည် အပေးအယူသဘောကို အသုံးပြုပြီး သဘောတူညီမှုတစ်ခုကို ပြုလုပ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၁)	ကျွန်ုပ်သည် ပြဿနာဖြေရှင်းရာတွင် မိမိဘက်ကို ပါလာအောင် ယေဘုယျအားဖြင့် ဆွဲဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၂)	ကျွန်ုပ်သည် ကျွန်ုပ်တို့၏စိုးရိမ်ပူပန်မှုများကို ပွင့်ပွင့်လင်းလင်းဖော်ထုတ် ဆွေးနွေးရန် ကြိုးစားပြီး ပြဿနာများကို ဖြစ်နိုင်ခြေအရှိဆုံးနည်းလမ်းဖြင့် ဖြေရှင်းလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၃)	ကျွန်ုပ်သည် ကျွန်ုပ်တို့အားလုံးလက်ခံနိုင်မည့် ဆုံးဖြတ်ချက်များ ထွက်ပေါ်လာအောင် ထိုမိတ်ဆွေနှင့် ပူးပေါင်းလုပ်ကိုင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၄)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏မျှော်လင့်ချက်များကို ကျေနပ်နှစ်သက်လာစေရန် ကြိုးစားလုပ်ဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၅)	ကျွန်ုပ်သည် တစ်ခါတစ်ရံ ယှဉ်ပြိုင်ရသောအခြေအနေတစ်ခုတွင် အနိုင်ရရှိရန် ကျွန်ုပ်၏စွမ်းအားများကို သုံးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၆)	ကျွန်ုပ်သည် စိတ်မသက်မသာဖြစ်မှုများကိုရှောင်ရှားနိုင်ရန် ထိုမိတ်ဆွေနှင့် သဘောထားကွဲလွဲမှုများကို မိမိဘာသာထိန်းသိမ်းနိုင်အောင် ကြိုးစားလေ့ ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၇)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့် မနှစ်မြို့ဖွယ် သဘောထားဖလှယ်မှုများကို ရှောင်ရှားနိုင်ရန် ကြိုးစားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၈)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို သင့်တင့်လျောက်ပတ်မှန်ကန်သော နားလည်မှု တစ်ခုရရန် ထိုမိတ်ဆွေနှင့်အတူကြိုးစားလုပ်ဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅



(၉)	ကျွန်ုပ်သည် ကျွန်ုပ်၏အကျိုးအတွက် ဆုံးဖြတ်ချက်ချရာတွင် မိမိ၏ လုပ်ပိုင်ခွင့်ကို သုံးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၀)	ကျွန်ုပ်သည် များသောအားဖြင့် ထိုမိတ်ဆွေ၏ဆန္ဒများနှင့် ညှိနှိုင်းဆောင်ရွက် လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၁)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏ဆန္ဒများကိုဦးစားပေးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၂)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို ထိုမိတ်ဆွေနှင့်အတူ ဖြေရှင်းရာတွင် တိကျသေချာသောအချက်အလက်များကိုအချင်းချင်းဖလှယ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၃)	ကျွန်ုပ်သည် များသောအားဖြင့် ပြဿနာမဖြစ်စေရန်အတွက် ထိုမိတ်ဆွေလုပ်ချင်သလို လုပ်ခွင့်ပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၄)	ကျွန်ုပ်သည် များသောအားဖြင့် သဘောထားကွဲလွဲမှုများကို လျော့နည်း သွားအောင် အားလုံးလက်ခံနိုင်မည့်ခိုင်လုံသည့်အကြောင်းတစ်ခုကို အဆိုပြု လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၅)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့်စေ့စပ်ဆွေးနွေးပြီး သဘောတူညီချက်တစ်ခုကို ညှိနှိုင်းရယူလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၆)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့်သဘောထားကွဲလွဲမှုများမဖြစ်အောင် ကြိုးစား နေလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၇)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့် ပြဿနာဖြစ်မည်ကို ရှောင်ရှားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၈)	ကျွန်ုပ်သည် ကျွန်ုပ်၏အကျိုးအတွက် ဆုံးဖြတ်ချက်ချရာတွင် ကျွန်ုပ်၏ ကျွမ်းကျင်မှုကို အသုံးပြုလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၁၉)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏အဆိုပြုချက်များကို မကြာခဏ သဘောတူ လက်ခံလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၀)	ကျွန်ုပ်သည် အပေးအယူသဘောကို အသုံးပြုပြီး သဘောတူညီမှုတစ်ခုကို ပြုလုပ်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၁)	ကျွန်ုပ်သည် ပြဿနာဖြေရှင်းရာတွင် မိမိဘက်ကို ပါလာအောင် ယေဘုယျအားဖြင့် ဆွဲဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၂)	ကျွန်ုပ်သည် ကျွန်ုပ်တို့၏စိုးရိမ်ပူပန်မှုများကို ပွင့်ပွင့်လင်းလင်းဖော်ထုတ် ဆွေးနွေးရန် ကြိုးစားပြီး ပြဿနာများကို ဖြစ်နိုင်ခြေအရှိဆုံးနည်းလမ်းဖြင့် ဖြေရှင်းလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၃)	ကျွန်ုပ်သည် ကျွန်ုပ်တို့အားလုံးလက်ခံနိုင်မည့် ဆုံးဖြတ်ချက်များ ထွက်ပေါ်လာအောင် ထိုမိတ်ဆွေနှင့် ပူးပေါင်းလုပ်ကိုင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၄)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေ၏မျှော်လင့်ချက်များကို ကျေနပ်နှစ်သက်လာစေရန် ကြိုးစားလုပ်ဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၅)	ကျွန်ုပ်သည် တစ်ခါတစ်ရံ ယှဉ်ပြိုင်ရသောအခြေအနေတစ်ခုတွင် အနိုင်ရရှိရန် ကျွန်ုပ်၏စွမ်းအားများကို သုံးလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၆)	ကျွန်ုပ်သည် စိတ်မသက်မသာဖြစ်မှုများကိုရှောင်ရှားနိုင်ရန် ထိုမိတ်ဆွေနှင့် သဘောထားကွဲလွဲမှုများကို မိမိဘာသာထိန်းသိမ်းနိုင်အောင် ကြိုးစားလေ့ ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၇)	ကျွန်ုပ်သည် ထိုမိတ်ဆွေနှင့် မနှစ်မြို့ဖွယ် သဘောထားဖလှယ်မှုများကို ရှောင်ရှားနိုင်ရန် ကြိုးစားလေ့ရှိပါသည်။	၁	၂	၃	၄	၅
(၂၈)	ကျွန်ုပ်သည် ပြဿနာတစ်ခုကို သင့်တင့်လျောက်ပတ်မှန်ကန်သော နားလည်မှု တစ်ခုရရန် ထိုမိတ်ဆွေနှင့်အတူကြိုးစားလုပ်ဆောင်လေ့ရှိပါသည်။	၁	၂	၃	၄	၅

Thank you for your cooperation.