

Fate or Face: Which Shapes Work Values?

Shirley Shih Lee-Ping¹, Vincent Cho^{2*}

^{1,2} Department of Management and Marketing, The Hong Kong Polytechnic University, Hong Kong, China

*Corresponding Author Email: vincent.cho@polyu.edu.hk

Abstract

*This study examines a central question for organizational behavior in Chinese contexts: which cultural belief better explains what people value at work, Fate orientation or Face concern (personal reputation). We propose a culturally grounded framework that integrates these indigenous constructs with mainstream research on work values and personality, and test their unique associations with four work values categories (Intrinsic, Extrinsic, Social, Prestige) in a sample of 621 working professionals across diverse industries. Using validated measures and hierarchical models that control for demographics and the Big Five personality traits, we find a clear asymmetry: Face is broadly and positively associated with all four work values categories beyond traits and controls, whereas Fate shows minimal associations once these variables are considered. The pattern points to a contemporary shift away from fatalistic resignation toward personal agency, while reputation, recognition, and relational harmony remain enduring motivations. The paper contributes in three ways. First, it offers a head-to-head cultural test that identifies which belief meaningfully improves explanation of work values. Second, it demonstrates the value of incorporating indigenous organizational behavior constructs into core motivation models, yielding culturally faithful insights that universal accounts often miss. Third, it provides a portable research template that can be replicated across settings and extended with additional indigenous indicators, encouraging a more culturally inclusive agenda for theory and practice in work motivation. Quantitatively, Face concern positively predicted Intrinsic ($\beta = 0.163^{***}$), Extrinsic ($\beta = 0.174^{***}$), Social ($\beta = 0.280^{***}$), and Prestige ($\beta = 0.201^{***}$) work values; adding the Fate/Face block increased adjusted R^2 by approximately 2–6 percentage points across models, whereas Fate showed minimal effects.*

Keywords

Face concern, Fate orientation, indigenous organizational behavior, work values.

INTRODUCTION

Work values, the ideals and priorities individuals seek in their professional lives, are foundational to career choices, job satisfaction, and overall life fulfillment [1] [2] [3]. A rich body of psychological research has examined determinants of work values, traditionally highlighting personality traits [4], demographic factors [5], and broader cultural value orientations [6]. However, these investigations have been largely rooted in Western frameworks, potentially limiting their relevance for non-Western settings. In particular, cross-cultural studies of work values have seldom incorporated indigenous constructs like Fate and Face, leaving a significant conceptual gap in understanding Chinese organizational behavior [7] [8]. The challenge of integrating Fate into organizational psychology is notable; Fate is deeply ingrained in Chinese culture yet underrepresented in empirical work values literature. Likewise, the traditional notion of Face (personal or social reputation) is culturally vital in Chinese society but has rarely been quantitatively examined as a work-related factor. Addressing these gaps, the present study introduces Fate and Face as novel predictors of individual work values in a Chinese context.

Fate in this study refers to the belief that life outcomes are governed by external forces such as destiny, luck, or other suprahuman influences. This concept aligns with Rotter's classic notion of an external locus of control, wherein individuals attribute success or failure to forces beyond personal control [9]. Endorsing Fate typically corresponds to a fatalistic orientation marked by acceptance of outcomes as predestined. Past research links strong fatalistic beliefs to

lower personal agency and reduced proactive striving [10] [11]. Notably, in Chinese cultural psychology, Fate orientations are multifaceted rather than purely passive. Chinese tradition distinguishes between inevitable destiny (often termed *tiānmìng* or “Mandate of Heaven”) and a more active belief that one can “negotiate with Fate” through effort and virtue [12] [13] [14].

In other words, while many Chinese accept certain life conditions (e.g., one's family background or birth circumstances) as predetermined Fate, there is also a prevailing ethos that hard work, education, and moral behavior can alter or improve one's destiny. This duality, passive acceptance versus proactive adaptation of Fate, is a distinctive feature of Chinese belief systems that has been largely overlooked in mainstream work values research. By incorporating Fate as a variable, we aim to capture this culturally nuanced construct and examine how it might shape individuals' work values priorities in the workplace.

For example, a strong Fate orientation might dampen ambitions for change or advancement (viewing career outcomes as “meant to be”), yet Chinese “negotiable Fate” orientation could simultaneously encourage perseverance within perceived destiny-imposed limits. Empirical evidence suggests that Fate orientation influences behavior in Chinese populations—for instance, belief in negotiable Fate is associated with resilience and adaptive coping [12], and fatalistic outlooks have been linked to preferences for stable, secure jobs over risk-taking ones [15]. We propose that recognizing Fate as a cultural-belief dimension can enrich our understanding of Chinese employees' work values beyond what general locus of control measures capture.

Face, on the other hand, represents an individual's concern for maintaining a positive social image or personal reputation in professional settings. In organizational behavior literature, personal reputation is conceptualized as the perceived standing or esteem of a person in the eyes of others—a form of social capital accrued through consistent conduct [16] [17]. In Western contexts, reputation is often discussed in terms of credibility or professional networks, but in Chinese and other Confucian-influenced cultures, it closely aligns with the traditional construct of *mianzi*, or Face [18] [19]. Face denotes one's social worth as judged by the community, encompassing dignity, honor, and prestige [20]. Losing Face can carry severe personal and professional consequences, while gaining Face can open doors to opportunities and trust.

Despite its acknowledged importance in Chinese society, Face has been difficult to quantify in psychological research due to its abstract, relational nature. Recent approaches, however, allow us to reconceptualize Face as a measurable personal reputation construct. By using validated reputation scales (e.g., [17]) that tap into individuals' efforts to manage impressions and uphold status, we can operationalize Face in empirical studies. This reconceptualization enables a systematic examination of how concern for Face may drive work values. We expect that individuals high in Face concern will prioritize work values that enhance social standing and respect—for example, valuing prestige, recognition, and harmonious social relationships at work—given the premium placed on external respect and relational harmony in Chinese culture [19] [21]. In brief, integrating Face as a variable acknowledges a culturally salient motivator that standard personality or values models have not fully captured.

Bringing Fate and Face into the analysis of work values represents both a conceptual and methodological innovation. Conceptually, it extends work values research by incorporating culturally specific belief systems that are highly influential in Chinese contexts but have been sidelined in prior studies. By examining Fate and Face, we address the underrepresentation of indigenous Chinese constructs in organizational research and respond to calls for more culture-attuned theories of work values [22]. Methodologically, this study tests the predictive power of Fate and Face above and beyond established antecedents of work values.

We control for conventional factors, including demographics and broad personality traits (e.g., the Big Five) to isolate the incremental contribution of the two cultural variables [23]. Demonstrating that Fate and Face explain additional variance in work values preferences would underscore their importance as distinct explanatory factors in Chinese employee populations. In doing so, our research aims to bridge East–West differences in work values scholarship by showing that models enriched with culturally relevant variables can better account for work values in a non-Western setting. Ultimately, this study sets the stage for a more inclusive understanding of work values: one that recognizes how Fate orientation and Face concern jointly shape what

people find important in their work, beyond the influences of personality and demographic background. The following sections detail our theoretical framework and hypotheses, illustrating how Fate and Face are expected to differentially relate to various categories of work values, and outline the methodology used to empirically test these propositions in a sample of Chinese professionals.

Work Values

Work values are fundamental beliefs guiding individuals' preferences and career behaviors, serving as essential predictors of job satisfaction, organizational commitment, and career decisions [5] [6]. Schwartz categorizes work values into four distinct categories: Intrinsic, Extrinsic, Social, and Prestige-oriented work values [8]. Each category captures unique motivations and goals that individuals seek from their professional roles. According to Ros, Schwartz, and Surkiss, Intrinsic work values represent an individual's desire for personal fulfillment and growth through engaging and meaningful work: "Intrinsic values emphasize personal development, creativity, autonomy, and meaningfulness derived directly from the nature of the work itself" [2].

In contrast, Extrinsic work values reflect motivations centered on tangible rewards and external benefits associated with employment: "Extrinsic values emphasize financial rewards, job security, working conditions, and career progression opportunities derived from external aspects of the job" [2].

The Social category of work values captures an individual's emphasis on interpersonal relationships and community within the workplace: "Social values emphasize interpersonal relationships, collaboration, teamwork, and contributing to the well-being and cohesion of the work community" [2].

Finally, Prestige-oriented work values describe the pursuit of professional recognition and advancement in social standing: "Prestige values emphasize status, influence, recognition, and social esteem in professional contexts" [2]. Collectively, these four categories provide a comprehensive framework for understanding diverse vocational motivations and orientations. Given this established framework of work values, it is crucial to explore culturally specific constructs that may uniquely influence these motivations in Chinese contexts. Beliefs about Fate and concerns about Face represent potentially significant cultural influences on work values that warrant closer examination.

OBJECTIVES

Our research question is whether Fate orientation and Face concern explain unique variance in Intrinsic, Extrinsic, Social, and Prestige work values beyond demographics and the Big Five traits; and which of the two more strongly predicts each category. In this regard, this study has two primary objectives. First, we test whether two culturally embedded beliefs—**Fate orientation** and **Face concern**—explain unique variance in **Intrinsic, Extrinsic, Social, and**

Prestige work values above and beyond demographics and **Big Five** traits. Second, we **compare their relative predictive strength** to determine which belief more strongly accounts for Chinese employees' work-value priorities. These objectives extend mainstream motivation models by **integrating indigenous constructs** central to Chinese organizational life.

THEORETICAL FRAMEWORK AND HYPOTHESES

This study proposes a unified theoretical framework (Fig. 1) that integrates two culturally derived constructs—Fate and Face—as novel explanatory variables of individual work values, from which we derive hypotheses to address our research questions. The framework articulates and empirically tests the incremental explanatory contribution of these culturally embedded factors beyond traditional predictors such as demographic characteristics and Big Five personality traits [5] [8] [23].

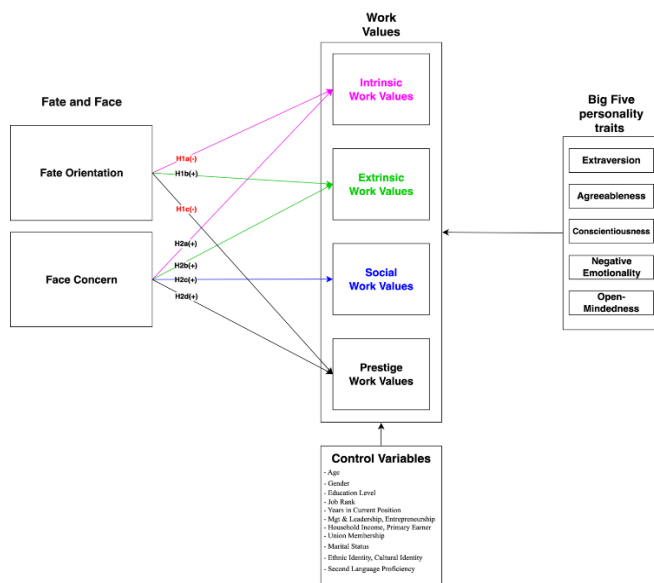


Figure 1. Conceptual Model.

Fate Orientation and Work Values

Fate orientation refers to culturally informed beliefs about the extent to which life and vocational outcomes are governed by external forces such as destiny, luck, or other suprahuman influences. Conceptually, this belief system parallels the classic external locus of control in psychology [9] [24]: individuals high in externality explain personal successes and failures primarily by circumstances beyond their own effort or agency [11] [13]. From a psychological standpoint, strong fatalistic beliefs have long been argued to foster a passive, resigned vocational outlook [10] [25]. Meta-analytic evidence is consistent with this view: external control orientations tend to correlate with lower initiative and weaker proactive striving at work [11]. In practical terms, people high on Fate orientation often favor job stability, security, and acceptance over competitive, advancement-oriented pursuits [15].

At the same time, findings on the impact of Fate orientation

are nuanced, particularly in Chinese cultural psychology where Fate orientations are multifaceted rather than purely passive. Chinese tradition distinguishes inevitable destiny (*tiānmìng*, “Mandate of Heaven”) from a more active belief that one can “negotiate with Fate” through effort and virtue [12] [13] [14]. Under this negotiable Fate perspective, individuals may accept certain givens (e.g., birth circumstances) yet still uphold an ethos that diligence, education, and moral conduct can improve one’s lot. Recent studies show that belief in negotiable Fate can be associated with resilience and adaptive coping, indicating that fatalistic outlooks can coexist with diligent striving in selectively “controllable” arenas [12] [14]. Consistent with this nuance, even strongly fatalistic individuals may prefer secure, stable rewards (e.g., steady employment) without a wholesale reduction in ambition; pragmatic goal pursuit can proceed within perceived destiny-imposed constraints [15].

Bringing these strands together—and consistent with a modeling approach that treats cultural-belief constructs as additive contributors net of demographics and Big Five traits—we adopt directional expectations for three work values categories (Intrinsic, Extrinsic, Prestige) while discussing Social work values as theoretically mixed. Specifically, we anticipate that Fate orientation will (a) dampen Intrinsic work values that rely on personal authorship and growth, (b) heighten Extrinsic work values centered on security and tangible rewards, and (c) diminish Prestige work values tied to status striving and self-promotion. These expectations align with compensatory control perspectives: when personal control feels low, people often seek order, structure, and stability through external systems and guarantees, which maps most directly onto Extrinsic work values priorities [26] [27] [28] [29] [30].

Intrinsic Work Values

Intrinsic values—task enjoyment, interest, and growth—depend on a sense that one’s own effort *authors* outcomes. A Fate orientation reflects a chronic externalizing style in which results are attributed to uncontrollable forces (destiny, luck), weakening perceived authorship and, in turn, intrinsic motives [9] [10] [11]. Chinese “negotiable Fate” acknowledges pockets of control—people may still exert effort in skill-based tasks viewed as controllable [12] [14]—but this selective agency typically does not override the broader fatalistic attributional tendency (i.e., explaining outcomes by fate/luck rather than one’s actions). Hence, we expect a negative association between Fate orientation and Intrinsic work values [9] [10] [11].

H1a: Fate Orientation has a Negative Impact on Intrinsic Work Values.

Extrinsic Work Values

Advancement-oriented extrinsic rewards (e.g., promotions, performance-based bonuses) depend on feeling that one’s own effort controls outcomes; a Fate orientation reduces this sense of personal control and, in turn, reduces ambition for

such rewards [11]. When personal control feels low, people tend to seek order, stability, and guarantees [26]. Within the Extrinsic domain—which includes reliable outcomes such as steady pay, benefits, and job security [31]—this shift toward stability implies a net positive association between Fate orientation and Extrinsic work values.

H1b: Fate Orientation has a Positive Impact on Extrinsic Work Values.

Social Work Values

Social work values emphasize teamwork, harmony, affiliation, and helping others. Here, theory indicates offsetting pathways, producing mixed expectations. Classic secondary-control frameworks propose that when direct influence is limited, individuals adjust to circumstances and prioritize relational fit and harmony [32] [33] [34]—which could elevate Social work values for Fate-oriented individuals in interdependent contexts. Conversely, research on Fate control and externality also documents avoidant or disengaging coping when events feel uncontrollable [13] [15], potentially dampening proactive social investment. Given these competing mechanisms—and cultural contingencies that can shift the balance toward adjustment or withdrawal—the net direction is not theoretically determinate. Accordingly, we do not advance a formal hypothesis for Social work values.

Prestige Work Values

Prestige work values center on attaining status and public recognition, which demands assertive personal agency and self-promotion. From this perspective, Fate attributions are at odds with status striving [13] [34]. Because Fate orientation reflects an external control belief, it lowers perceived personal authorship over outcomes and, in turn, dampens motivation for competitive self-enhancement. Accordingly, we expect a negative association between Fate orientation and Prestige work values.

H1c: Fate Orientation has a Negative Impact on Prestige Work Values.

Face and Work Values

Face refers to an individual's concern for how they are perceived by others in professional and social contexts—essentially, the ongoing management of one's social image or Face. From an organizational psychology perspective, Face is a social-cognitive construct representing collective perceptions of an individual's competence, character, and reliability as observed by peers and supervisors [16] [17]. Zinko et al. conceptualize personal reputation as the enduring perception of an individual's competence, trustworthiness, and goodwill—a valuable form of social capital or “stored esteem” accrued through interactions within professional networks. Empirical studies show that individuals with strong positive reputations typically enjoy greater trust, autonomy, influence, and career opportunities, whereas a poor reputation can hinder career progression by limiting leadership potential

and mobility [16] [17] [35].

In East Asian cultural contexts—particularly Chinese society—personal reputation is profoundly linked to the notion of *mianzi* (Face), defined as the social value one derives from how others perceive one's dignity, prestige, and standing [19] [36]. Maintaining Face is not only a personal matter but also a collective obligation; an individual's reputation reflects on their family and organization. As Bond and Hwang illustrate, maintaining Face strongly influences social interactions, leadership dynamics, and professional advancement, underscoring the central role of Face concerns in Chinese organizational life. Losing Face, by contrast, can severely impede professional growth, derailing promotions and diminishing credibility. Thus, concern for Face—a culturally ingrained imperative to actively manage social impressions—is theorized to be a powerful motivational force shaping individuals' work values.

Individuals with high Face concern are fundamentally outward-oriented, continually evaluating how their work-related choices and achievements affect their public image and social standing. The significance placed on Face should amplify the importance of work values that enhance external recognition, prestige, and social esteem, especially in Chinese cultural settings where Face is highly prized.

Intrinsic Work Values

Intrinsic work values—such as task enjoyment, meaningfulness, and personal growth—are inherently internal and largely invisible to external observers. Those driven by Face tend to prioritize external validation and recognition; therefore, purely Intrinsic rewards are usually not central to their motivation [17] [18] [19]. Although Face-conscious individuals may appreciate engaging or meaningful tasks, their primary motivation involves outcomes that can be publicly recognized. Indeed, professionals highly concerned with Face may even sacrifice some Intrinsic enjoyment if doing so results in greater prestige or social visibility [16]. Consequently, we expect Face to exert only a modest direct influence on Intrinsic work values; any positive association is likely to be indirect (e.g., if meaningful work bolsters one's image as competent) or incidental.

H2a: Face Concern has a Positive Impact on Intrinsic Work Values.

Extrinsic Work Values

In contrast, Extrinsic work values—encompassing salary, job security, and material rewards—serve dual purposes for Face-oriented individuals. Material rewards like high compensation or secure employment are not inherently about reputation, but they often function as publicly recognizable markers of success [16]. A high salary, prestigious job title, or executive office are salient signals of status in Chinese workplaces and thus enhance one's Face [17] [36]. Accordingly, Face concerns can elevate the importance of Extrinsic rewards, insofar as those rewards symbolize

achievement and prestige rather than purely economic gain.

H2b: Face Concern has a Positive Impact on Extrinsic Work Values.

Social Work Values

Similarly, Social work values—building strong relationships, being liked and respected by colleagues—directly bolster Face [19]. Demonstrating teamwork, loyalty, and benevolence enhances how one is regarded in the group, reinforcing one's Face. Thus, individuals with high Face concern should place greater emphasis on collegial harmony, purposeful networking, and maintaining a positive social atmosphere at work.

H2c: Face Concern has a Positive Impact on Social Work Values.

Prestige Work Values

Finally, Prestige-oriented work values align most naturally with Face motives: attaining status, authority, and public recognition at work is a direct way to enhance one's social standing and fulfill Face needs. Individuals concerned with Face will be strongly motivated to seek roles and outcomes that confer prestige [18] [19], such as leadership positions, awards, or other forms of recognition that affirm their high standing.

H2d: Face Concern has a Positive Impact on Prestige Work Values.

See Fig. 1 for the conceptual model and Tables 4–5 for descriptive statistics and regression results.

Incorporating Face into the theoretical model acknowledges its culturally salient influence on vocational motivations and behaviors, with particular emphasis on Social and Prestige-oriented work values that visibly affirm one's status and public standing. This integration is consistent with organizational behavior research that treats reputation as a form of social capital with meaningful consequences for career success and interpersonal effectiveness [16] [17]. By explicitly highlighting these culturally specific implications, the framework extends existing theory: employees motivated by Face management are expected to orient their work values preferences toward outcomes that visibly enhance social standing. In this sense, Face delineates a culturally archetypal profile of the Face-conscious employee—one whose work values priorities consistently reflect a strong preference for prestige, recognition, and socially endorsed rewards.

Together, Fate orientation and Face concern represent two distinct, culturally grounded influences on work values. Fate orientation is expected to play a subtler role—if any—reflecting an external, possibly fatalistic worldview whose effects on work values priorities may be muted or mixed among modern Chinese professionals. Face, in contrast, is anticipated to be a robust driver of work values priorities, orienting individuals toward outcomes that visibly enhance social image and status. As summarized in Figure 1, Fate orientation and Face concern provide culturally specific

inputs into associations with Intrinsic, Extrinsic, Social, and Prestige work values, alongside more traditional explanatory variables.

METHODS

Research Design and Sample

This study adopted a quantitative, cross-sectional survey design to examine how culturally embedded beliefs—specifically Fate and Face—predict individual work values. Data were collected via an online questionnaire administered between September 2024 and January 2025. Participants were recruited via convenience sampling through our personal and professional networks. Specifically, we drew from Traditional Chinese Medicine (TCM) practice groups, individuals who actively practice BaZi (八字) for personal or career forecasting, bilingual Chinese–English literary discussion forums, students of BaZi, and a Facebook community focused on DIY crystal bracelet making. This approach yielded respondents from diverse industries, including management, education, technology, finance, healthcare, and the creative sectors.

We adopted this approach in order to increase coverage of variation in the salience of Fate and Face, but it may have introduced self-selection and network biases. To mitigate these risks, we recruited across multiple industries and regions. Accordingly, findings would be generalized with caution and primarily to urban, highly educated Chinese professionals.

The final dataset consisted of 621 valid responses, representing a response rate of approximately 61.8% from an initial distribution of 1,005 questionnaire invitations. All respondents were employed full-time with at least five years of professional experience. The sample was predominantly ethnically Chinese (over 90% identified as Chinese and expressed strong affiliation with Chinese cultural traditions). Respondents were primarily male (74.1%) and highly educated, with more than 80% having completed tertiary education or higher. Age distribution was well spread across working-age groups: about 27.6% were aged 30 or younger, 48.4% were between 31 and 45 years old, and 24.0% were over 45.

Throughout the research process, ethical standards were upheld. Participation was voluntary and anonymous, and informed consent was obtained electronically prior to survey commencement. No direct identifiers were collected, and data were stored on encrypted, access-restricted systems with confidentiality maintained throughout analysis and reporting. To enhance data quality and reduce response bias, the questionnaire emphasized that there were no right or wrong answers and that no incentives would be provided, thereby minimizing any motive to exaggerate or falsify responses.

Measures and Instruments

The online questionnaire consisted of four sections: (1) demographic controls, (2) personality traits, (3) culturally relevant predictors (Fate orientation and Face), and (4) work

values categories. All scales were drawn from well-established sources and validated instruments.

Demographics

Participants answered 14 items covering personal and professional characteristics, including age, gender, education level, job function, managerial status, years of work experience, income bracket, and cultural identity. These variables were later entered as control factors in regression models. For example, one item asked: "What is your highest completed level of education?"

Fate Orientation

Fatalistic beliefs were measured using a custom 4-item scale aligned with Rotter's external locus of control theory [9]. Respondents rated each item on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree). An illustrative item is: "My life achievements are mainly determined by Fate or circumstances beyond my control." Higher scores indicate a stronger external/fatalistic orientation regarding life and career outcomes.

Face Concern

Concern for Face in the workplace was measured using a 4-item scale adapted from Zinko et al. [17]. Participants rated items on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree). A sample item is: "At work, I have a reputation for being highly competent." Higher scores reflect a greater emphasis on maintaining a positive image and status at work.

Work values

Work values were assessed with a 37-item instrument based on the framework of Ros et al. [2], capturing Intrinsic, Extrinsic, Social, and Prestige work values. Participants indicated the importance of various job attributes using a 7-point Likert scale (1 = not important at all, 7 = extremely important). Example items include, for Intrinsic work values: "Having a sense of achievement and personal fulfillment in my job is very important to me." These items collectively gauge the priority the respondent places on different types of outcomes in their work.

Personality Traits (Big Five)

Personality traits were measured with the 60-item Big Five Inventory-2 (BFI-2) [37]. Respondents rated each statement on a 7-point Likert scale (1 = strongly disagree, 7 = strongly agree). This instrument yields scores on the five major trait dimensions: Extraversion, Agreeableness, Conscientiousness, Negative Emotionality (Neuroticism), and Open-Mindedness (Openness). A sample item for Extraversion is: "I am someone who is full of energy." The Big Five measures were included to account for broad personality influences on work values, ensuring that any effects of Fate or Face are above and beyond what basic personality traits explain [23] [38].

Measurement Validity and Reliability

Given the cross-sectional and self-report nature of the data, we took steps to assess and mitigate common method bias (CMB). First, Harman's single-factor test was conducted, revealing that the largest single factor accounted for approximately 21.7% of the variance, which is well below the majority threshold and suggests minimal risk of a single-factor bias. Additionally, procedural remedies were implemented: respondents remained anonymous, and item wordings were crafted to be neutral and psychologically separate across sections, reducing the likelihood that participants could guess our hypotheses. These steps further diminish CMB concerns [39].

We also examined the factor structure and internal consistency of our measures. Exploratory factor analyses (EFA) using principal component analysis with Varimax rotation were performed on each multi-item scale. The analyses confirmed distinct factor structures consistent with theoretical expectations. In particular, a two-factor solution cleanly separated the Fate and Face items (see Table 1), a four-factor solution emerged for the work values items corresponding to Intrinsic, Extrinsic, Social, and Prestige categories (see Table 2), and a five-factor solution (Big Five) was evident for the personality items (Table 3). In all cases, eigenvalues exceeded 1.0 for retained factors, and item factor loadings were above 0.50 on their intended constructs, indicating good convergent validity. Reliability analyses demonstrated high internal consistency for each measure: Cronbach's α was 0.852 for the Fate scale and 0.843 for Face. For the work values subscales, α was 0.79 for Intrinsic, 0.86 for Extrinsic, 0.88 for Social, and 0.85 for Prestige work values. The Big Five trait scales also showed solid reliability ($\alpha \approx 0.83$ – 0.90 for the five dimensions). These results indicate that the survey instruments were psychometrically sound for the present sample.

Table 1: Factor Loadings for Fate Orientation and Face Concern Scales

Variables	Fate	Face
Fate1	0.830	0.035
Fate2	0.847	-0.050
Fate3	0.844	-0.040
Fate4	0.808	0.004
Face1	-0.005	0.827
Face2	0.014	0.854
Face3	-0.022	0.858
Face4	-0.033	0.763

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
Rotation converged in 3 iterations.

Table 2: Factor Loadings for Work Values Scale

Variables	Extrinsic Work Values	Social Work Values	Prestige Work Values	Intrinsic Work Values
IntrWV03	0.216	0.224	0.124	0.765
IntrWV15	0.249	0.123	0.274	0.785
IntrWV18	0.291	0.358	0.168	0.564
ExtrWV04	0.757	0.051	-0.126	0.066
ExtrWV10	0.678	0.247	-0.008	0.141
ExtrWV11	0.615	0.057	-0.225	0.276
ExtrWV13	0.678	0.064	-0.077	0.185
ExtrWV19	0.658	0.188	0.180	-0.066
ExtrWV26	0.683	0.080	0.319	0.084
ExtrWV27	0.731	0.178	0.057	0.077
ExtrWV33	0.423	0.364	0.353	0.108
ExtrWV37	0.672	0.044	0.074	0.123
SocWV01	0.020	0.627	0.217	0.244
SocWV06	0.085	0.713	0.263	-0.048
SocWV07	0.170	0.673	-0.105	0.301
SocWV08	-0.030	0.717	0.187	0.093
SocWV09	0.216	0.675	0.312	0.019
SocWV23	0.367	0.466	0.270	0.177
SocWV29	0.359	0.612	0.105	0.040
SocWV30	0.232	0.498	0.285	0.178
SocWV32	0.018	0.566	0.371	0.279
SocWV35	0.288	0.578	0.375	0.137
PrestWV16	-0.006	0.330	0.769	0.229
PrestWV17	-0.110	0.303	0.797	0.206
PrestWV20	0.252	0.311	0.619	-0.168
PrestWV25	-0.085	0.259	0.759	0.259

Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 6 iterations.

Table 3: Factor Loadings for Big Five Traits (BFI-2)

Variables	Negative Emotionality	Conscientiousness	Extraversion	Agreeableness	Open-Mindedness
EXTRA01	-0.060	0.118	0.745	0.200	0.089
EXTRA46	0.001	0.157	0.748	0.181	0.109
EXTRA56	-0.189	0.285	0.517	0.398	0.085
EXTRA16_r	0.073	-0.254	0.681	-0.150	0.045
EXTRA31_r	-0.250	0.108	0.751	-0.047	0.105

Variables	Negative Emotionality	Conscientiou sness	Extraversion	Agreeableness	Open- Mindedness
EXTRA36_r	-0.266	0.223	0.498	-0.004	0.290
EXTRA51_r	-0.239	0.365	0.493	-0.113	0.245
EXTRA26_r	-0.267	0.182	0.693	0.061	0.198
AGREE02	0.041	0.094	-0.026	0.789	0.024
AGREE32	-0.056	0.308	0.128	0.697	0.127
AGREE07	-0.140	0.277	-0.075	0.676	0.057
AGREE52	-0.092	0.349	-0.054	0.663	0.047
AGREE27	-0.262	0.237	-0.051	0.601	0.124
AGREE57	-0.037	-0.054	0.139	0.593	0.008
AGREE17_r	-0.126	0.079	0.089	0.605	0.133
CONS18	-0.124	0.751	-0.039	0.161	0.055
CONS33	-0.095	0.709	0.057	0.237	0.067
CONS38	-0.189	0.696	0.160	0.198	0.045
CONS53	-0.208	0.695	0.071	0.280	0.052
CONS13	-0.220	0.655	0.090	0.305	0.120
CONS43	-0.193	0.539	0.167	0.366	0.132
CONS48_r	-0.258	0.639	0.099	0.084	0.103
CONS08_r	-0.304	0.562	0.311	-0.062	0.153
CONS23_r	-0.385	0.530	0.212	0.011	0.118
NEGA19	0.601	-0.154	-0.300	0.070	-0.107
NEGA34	0.760	-0.047	-0.235	-0.042	0.004
NEGA39	0.794	-0.100	-0.170	-0.043	0.016
NEGA54	0.793	-0.112	-0.185	-0.091	-0.018
NEGA14	0.705	-0.239	0.027	-0.045	-0.032
NEGA59	0.772	-0.250	0.055	-0.078	-0.060
NEGA04_r	0.421	-0.311	-0.198	-0.286	-0.099
NEGA49_r	0.665	-0.133	-0.114	-0.136	-0.007
NEGA29_r	0.621	-0.235	0.048	-0.206	0.010
NEGA44_r	0.582	-0.322	-0.024	-0.263	-0.026
OPEN20	0.049	0.022	-0.049	0.161	0.730
OPEN35	0.117	0.051	0.025	0.099	0.781
OPEN25_r	-0.116	0.177	0.133	0.002	0.573
OPEN55_r	-0.067	0.010	0.207	-0.032	0.646
OPEN05_r	0.003	-0.008	0.090	0.050	0.792
OPEN50_r	0.027	0.090	0.098	0.149	0.717
OPEN30_r	-0.228	0.356	0.284	0.022	0.490
OPEN45_r	-0.246	0.210	0.287	0.111	0.489

Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 6 iterations.

RESULTS

Descriptive Statistics and Correlation Analysis

Table 4 summarizes means, standard deviations, and intercorrelations among key variables.

Table 4: Descriptive Statistics, Reliability, and Correlation Matrix

Constructs	α	Mean	SD	1	2	3	4	5	6	7	8	9	10	11
1. Fate orientation	0.85	3.99	1.38	—										
2. Face concern	0.84	4.96	1.14	-0.03	—									
3. Intrinsic work values	0.79	5.03	1.21	0.01	0.29**	—								
4. Extrinsic work values	0.86	5.52	0.88	0.06	0.22**	0.48**	—							
5. Social work values	0.88	5.09	0.91	-0.04	0.49**	0.55**	0.46**	—						
6. Prestige work values	0.85	4.53	1.23	-0.06	0.42**	0.43**	0.19**	0.64**	—					
7. Extraversion	0.86	3.98	1.07	-0.13**	0.31**	0.19**	-0.01	0.27**	0.40**	—				
8. Agreeableness	0.83	5.24	0.86	-0.04	0.26**	0.30**	0.27**	0.50**	0.21**	0.21**	—			
9. Conscientiousness	0.88	5.01	1.00	-0.14**	0.48**	0.32**	0.22**	0.52**	0.42**	0.46**	0.49**	—		
10. Negative Emotionality	0.90	3.34	1.10	0.22**	-0.30**	-0.07	-0.07	-0.24**	-0.19**	-0.42**	-0.31**	-0.58**	—	
11. Open-Mindedness	0.84	4.21	1.11	-0.11**	0.18**	0.28**	0.05	0.26**	0.26**	0.42**	0.25**	0.34**	-0.20**	—

Note. α = Cronbach's Alpha; SD = Standard Deviation. Constructs 1–11 measured via 7-point Likert scales (1 = strongly disagree, 7 = strongly agree). ** $p < .01$ (two-tailed) **No bivariate collinearity detected** (no inter-construct $|r| \geq 0.70$; highest Social–Prestige $r \approx 0.64$); results align with discriminant-validity checks (factor structure; AVE > shared variance).

As shown in Table 4, respondents placed the greatest importance on Extrinsic work values (financial rewards, job security; $M = 5.52$) and Social work values (supportive colleagues, teamwork; $M = 5.09$), followed closely by Intrinsic work values (personal growth; $M = 5.03$). Prestige-oriented work values were lower in relative terms ($M = 4.53$) yet remained above the neutral midpoint, indicating a positive—albeit comparatively weaker—orientation toward recognition and influence.

Correlationally, Face concern related positively to all four work values categories, with the largest coefficients for Social ($r = 0.49$, $p < 0.01$) and Prestige ($r = 0.42$, $p < 0.01$) values, followed by Intrinsic ($r = 0.29$, $p < 0.01$) and Extrinsic ($r = 0.22$, $p < 0.01$). By contrast, Fate orientation showed consistently weak, non-significant links to work values ($|r| \leq 0.06$). Associations between the Big Five traits and work values were moderate and directionally consistent with prior research on personality-value alignments [2], supporting the expected discriminant pattern across constructs. Inspection of the correlation matrix indicated no problematic bivariate collinearity among constructs (no inter-construct $|r| \geq 0.70$).

Correlation-Based Multicollinearity Check

None of the bivariate inter-construct correlations exceeded the common multicollinearity threshold of $|r| = 0.70$. The **largest** observed association was between **Social work values** and **Prestige work values** ($r \approx 0.64$), which remains below redundancy thresholds and is consistent with their conceptual relatedness. By contrast, **Fate** and **Face** were essentially uncorrelated ($r \approx -0.03$). Taken together with the factor-analytic results and the comparison of **average variance extracted** (AVE) against shared variance, these patterns support discriminant validity and indicate that collinearity is not a concern for the subsequent regressions.

Findings

For hypothesis testing, we estimated hierarchical multiple regressions separately for each work values category (Intrinsic, Extrinsic, Social, Prestige). Predictors were entered blockwise in the following order: (1) demographic controls; (2) Big Five trait constructs; and (3) cultural-belief constructs—Fate orientation and Face concern. This sequential specification permits assessment of the

incremental contribution of the cultural-belief block. Model performance was summarized using adjusted R^2 and changes in R^2 across blocks; standardized beta coefficients are reported for the final models, and regression coefficients were evaluated at $\alpha = 0.05$. Bivariate correlations were tested two-tailed ($p < 0.05$, $p < 0.01$). Specifically, adding the cultural-

belief block comprising Fate orientation and Face concern to the baseline model with controls and the Big Five traits increased adjusted R^2 by +.019 for Intrinsic work values, +.025 for Extrinsic work values, +.055 for Social work values, and +.027 for Prestige work values, with the largest improvement for Social work values.

Table 5: Hierarchical Regression Results for Work Values

Predictor Variables	Intrinsic Work Values	Extrinsic Work Values	Social Work Values	Prestige Work Values
Control variables				
Age	-0.053	-0.140*	-0.023	-0.004
Gender	0.033	-0.047	-0.038	-0.032
Education Level	0.028	-0.051	0.017	0.079*
Management/Leadership	-0.022	-0.064	0.070†	0.152***
Entrepreneurial Experience	0.142***	0.018	0.046	0.054
Job Rank	0.157***	0.012	0.051	0.087*
Current Work Experience	-0.095*	-0.090†	-0.067†	-0.071†
Union Membership	-0.079*	0.136***	-0.012	-0.017
Household Income	-0.100*	0.021	-0.055	-0.085*
Primary Income Earner	-0.031	0.051	0.044	0.085*
Marital Status	0.015	-0.028	0.034	0.070†
Ethnicity	-0.051	-0.018	-0.045	0.007
Cultural Identity	0.052	0.093*	0.035	-0.018
Second Language	-0.006	0.022	0.038	-0.051
Big Five Personality traits				
Extraversion	-0.024	-0.148**	-0.035	0.190***
Agreeableness	0.177***	0.202***	0.306***	-0.009
Conscientiousness	0.222***	0.196***	0.256***	0.219***
Negative Emotionality	0.133**	0.057	0.080*	0.128**
Open-Mindedness	0.165***	-0.024	0.046	0.043
Cultural-belief constructs				
Fate	0.047	0.070†	-0.001	-0.015
Face	0.163***	0.174***	0.280***	0.201***

Note. * $p < .05$, ** $p < .01$, *** $p < .001$, † $p < .10$

In line with expectations, Face concern emerged as a consistently significant positive predictor across all four work values categories, supporting H2a–H2d. In the final regression models (Table 5), higher Face concern was associated with greater importance assigned to Intrinsic ($\beta = 0.163***$), Extrinsic ($\beta = 0.174***$), Social ($\beta = 0.280***$), and Prestige ($\beta = 0.201***$) work values, with effects especially pronounced for Social and Prestige work values. These coefficients indicate that respondents concerned with maintaining Face prioritize relational harmony and status-recognition features of work while also elevating personal-growth and tangible-reward motives—consistent with Face-as-social-capital accounts of workplace standing [17] [18]. At

the block level, adding the Fate/Face constructs increased explained variance by approximately 2–6 percentage points across work values (largest for Social), underscoring the robust role of Face in shaping work values priorities.

By contrast, Fate orientation showed minimal predictive power, providing little to no support for H1a–H1c. In none of the four work values regressions was Fate a strong predictor: the coefficients were near zero and non-significant for Intrinsic ($\beta = 0.047$), Social ($\beta = -0.001$), and Prestige ($\beta = -0.015$) work values. For Extrinsic work values, Fate orientation was marginally positive ($\beta = 0.070†$), suggesting at most a slight tendency for more fatalistic individuals to rate pay and security somewhat higher—an effect that is weak and

only at the trend level. Taken together, these results indicate that, once other factors are controlled, Fate orientation does not substantially influence how people prioritize work values; any influence, if present, appears subtle and context-bound, in line with mixed evidence on Fate orientation and compensatory control in culturally Chinese samples [12] [13] [26].

DISCUSSION

The findings clearly indicated Face concern as a significant predictor of work values, with strong support for all hypotheses H2a–H2d across Intrinsic, Extrinsic, Social, and Prestige work values categories. This consistent impact aligns closely with existing literature emphasizing the centrality of Face concern (personal reputation management) in Chinese cultural and organizational contexts [17] [19] [36]. Specifically, our results reinforce the idea that Face-related concerns strongly motivate individuals to prioritize job attributes that enhance interpersonal harmony, status recognition, and visible acknowledgment [18] [40].

Although we initially anticipated a weaker relationship with Intrinsic work values, Face concern also positively predicted Intrinsic work values, suggesting that individuals who care deeply about their social image may likewise strive for personal accomplishment and meaningfulness in their work. One possible explanation is that excelling at intrinsically rewarding work (achieving personal growth or mastery) can enhance one's perceived competence and earn respect, thus indirectly contributing to Face. In essence, Face concern acts as a potent psychological driver within Chinese workplaces, shaping employees' preferences broadly across multiple job characteristics.

Beyond China, converging evidence from other East Asian contexts indicates that reputation- and status-sensitive motives comparable to Face remain salient at work, whereas fatalistic beliefs are often bounded by agentic interpretations of fate. In Japan, recent samples validate a four-factor work values structure consistent with the present study and link profiles to job-related attitudes [41], and the culturally specific construct of **sekentei** (concern for social appearance) predicts behavior and health-related outcomes [42] [43]. In Korea, validated measures of **chemyon** (Korean face) capture social and personal dimensions that guide status-relevant conduct [44], and organizational research shows that norms of respect and hierarchy shape workplace interaction and well-being [45]. In Singapore, **kiasu**—a prevention-oriented, status-competitive mindset—has been shown to suppress creativity, underscoring the salience of public recognition and competitive standing [46]. Cross-national measurement work further indicates that face needs are widely endorsed across East Asia [47], while belief in “negotiating with fate”—rather than pure fatalism—can facilitate agency under constraints [12]. These comparisons reinforce the present finding that Face captures social/status-maintenance motives with practical implications for work values, whereas Fate, operationalized as fatalism, is less predictive in

contemporary, high-agency work contexts.

Notably, prior studies on Chinese work values predominantly relied on universal frameworks, overlooking culturally specific constructs [7] [8]. By explicitly incorporating Fate and Face in our model, we were able to clarify their relative influence—highlighting Face's substantial role versus Fate's minimal impact. These findings carry practical significance for organizations operating in Chinese cultural contexts: they suggest that employees' Face sensitivities should be explicitly considered in management practices. For example, motivational strategies, reward systems, and organizational policies might be more effective if they acknowledge and leverage the importance of Face [20] [48]. Public recognition programs, respect-conferring titles, and policies that promote harmonious team relations can tap into employees' high concern for Face, thereby enhancing engagement and satisfaction.

In contrast, the limited predictive relevance of Fate orientation provides only weak or negligible support for our Fate-related hypotheses (H1a, H1c), diverging from theoretical assumptions about pervasive Eastern cultural fatalism [20] [36]. This result suggests a potential shift among contemporary Chinese professionals toward a greater belief in personal agency and internal control over career outcomes [49]. In other words, even though the concept of Fate remains culturally salient in the abstract, it may not strongly dictate younger generations' work motivations in practice—many may feel that their career path is in their own hands rather than “written in the stars.”

Nonetheless, we did observe a marginal relationship between Fate orientation and Extrinsic work values (H1b): more fatalistic respondents showed a slight inclination to value Extrinsic rewards slightly more ($\beta = 0.070^+$; see Table 5). At the same time, contemporary Chinese Fate beliefs are multifaceted—including negotiable Fate—so philosophical acceptance of destiny can coexist with effortful, goal-directed action in domains viewed as controllable [12] [13] [14]. Overall, however, fatalistic orientation in this sample appeared to operate narrowly, if at all, rather than broadly influencing all aspects of work values.

A notable theoretical contribution of this study is the explicit integration of culturally specific constructs—Fate and Face—into work values prediction models. Although the additional variance explained by these constructs was modest in absolute terms, their significant effects demonstrate the practical and theoretical value of culturally tailored predictors. This integration enriches our understanding by highlighting that culturally embedded variables can meaningfully improve explanatory models that would otherwise rely solely on global traits and demographic factors. In essence, our findings support calls for more context-sensitive and indigenous perspectives in organizational research [20] [48]. By showing that Face in particular has a sizable impact, we underscore that Western-centric models of motivation can be augmented by including factors salient in non-Western cultures. This paves the way

for future studies to further explore how cultural beliefs and values interface with work-related outcomes, and to validate the relevance of constructs like Fate and Face in other populations.

CONCLUSIONS

Theoretical Implications

The findings from this study enrich existing theories of work values and motivation by demonstrating the predictive validity of culturally specific constructs—Fate and Face—within a Chinese context. By empirically confirming the strong impacts of Face concern, we validate and extend theoretical insights into the centrality of Face [17] [18] [19] and social recognition [36] [40] as key motivational factors shaping workplace priorities in East Asian settings. Additionally, the limited predictive impact of Fate orientation challenges traditional assumptions about widespread fatalism in Eastern cultures [9] [13]. Our results indicated a shift toward more agency-oriented beliefs among contemporary Chinese professionals, at least in the context of work values. Collectively, these findings advocate for broader theoretical integration of culturally embedded variables into organizational research. They highlight the necessity of context-sensitive frameworks in cross-cultural studies [48] [50], showing that models which include indigenous constructs like Fate and Face can offer a more nuanced and accurate understanding of employee motivations in cultures where such constructs are salient.

Practical Implications

Practically, this study underscores the importance of acknowledging employees' Face concern in managing organizations within Chinese (and similar collectivist) workplaces. Given that individuals highly attuned to Face strongly value recognition, status enhancement, and relational harmony as evidenced by our findings for Social and Prestige work values [17], organizations should implement human resources policies, reward structures, and leadership practices that visibly reinforce respect and status. For example, providing public recognition for achievements, offering titles or roles that confer esteem, and cultivating a culture of respect can significantly boost motivation and engagement for Face-conscious employees [20] [49].

Conversely, given Fate's relatively minor impact observed here, managers need not assume a fatalistic outlook among their staff. In fact, emphasizing individual agency, personal achievement, and messages of empowerment may resonate more with modern Chinese employees than appeals to external destiny. Management initiatives that encourage goal-setting, skill development, and internal locus of control could further diminish any residual fatalistic attitudes and reinforce employees' sense of personal influence over their career success. In brief, our findings suggest that integrating an understanding of Face concern motivations into management practices is crucial, whereas catering to fatalistic beliefs is less pertinent in the contemporary organizational context.

Limitations

The cross-sectional survey design limited causal interpretations regarding the relationships identified, as such designs cannot establish directionality or temporal causation definitively [1] [49]. The study's reliance on self-report measures posed potential risks for common method variance, although preliminary analyses suggested minimal bias [39]. The generalizability of findings may be constrained by the sample profile (predominantly Chinese, male, Hong Kong and mainland China professionals with interest in BaZi or Fate), so replication with more diverse populations and settings is recommended.

Directions for Future Research

Causal questions warrant longitudinal or experimental designs to track whether shifts in Fate and Face beliefs precede changes in work values priorities or vice versa [48] [49]. Cross-cultural replications should test whether the strong role of Face—and the weak, domain-specific role of Fate—generalizes beyond Chinese settings or reflects culture-bound value systems [50].

A further direction is to develop and validate culture-specific (emic) indicators with other communities, rather than assuming the present constructs generalize [51]. Co-create instruments with local stakeholders and test configural, metric, and scalar invariance before cross-group comparisons [52]. Because our outcomes capture work values beliefs rather than enacted behavior, future studies should add behavioral endpoints and test pathways and constraints that link values to action [53].

We can also pilot BaZi in future studies. As a date-of-birth (DOB)-based, non-self-report indicator of disposition (ten archetypes from year, month, day, hour), BaZi—a traditional Chinese system describing personal characteristics—offers a culturally authentic complement to belief scales. A practical next step is to test its associations with Intrinsic, Extrinsic, Social, and Prestige work values. If supported, BaZi may introduce indigenous personality indicators that enrich organizational psychology [54].

Research should also probe boundary conditions—for example, whether age, sector (public vs. private; startup vs. established), job role (frontline vs. managerial), or macro shocks (e.g., economic uncertainty) amplify or mute the associations of Face and Fate with work values. Such moderator tests will clarify when cultural-belief constructs exert stronger or weaker effects on employee motivation.

In summary, this study examined the roles of culturally embedded constructs—Fate and Face—in shaping work values categories among Chinese professionals. Our empirical evidence consistently revealed Face concern to be a strong predictor of preferences for Intrinsic, Extrinsic, Social, and Prestige-related work values. In contrast, Fate orientation demonstrated minimal overall predictive power, suggesting a contemporary shift toward more agentic, internally controlled views of work values among Chinese employees. By directly comparing these culturally derived

constructs with traditional demographic and personality predictors, the research provided evidence of the incremental explanatory power of culture-specific constructs. These insights offer a more nuanced understanding of workplace motivation in Chinese contexts, highlighting the importance of recognizing distinctive motivational drivers—especially Face-related concerns—within organizations. Ultimately, this study affirms that integrating cultural specificity into organizational research frameworks can enrich theoretical understanding and support more culturally responsive management practices.

REFERENCES

- [1] Chow, A., Galambos, N. L., Krahn, H. J., and Johnson, M. D., 2017, Work values during the transition to adulthood and mid-life satisfaction: Cascading effects across 25 years. *International Journal of Behavioral Development*, 41(1), 105-114. doi: 10.1177/0165025415608518
- [2] Ros, M., Schwartz, S. H., and Surkiss, S., 1999, Basic individual values, work values, and the meaning of work. *Applied Psychology: An International Review*, 48(1), 49-71. doi: 10.1111/j.1464-0597.1999.tb00048.x
- [3] Super, D. E., and Šverko, B. (Eds.), 1995, *Life Roles, Values, and Careers* (San Francisco, CA: Jossey-Bass).
- [4] Holland, J. L., 1997, *Making Vocational Choices: A Theory of Vocational Personalities and Work Environments* (Odessa, FL: Psychological Assessment Resources).
- [5] Super, D. E., 1990, A life-span, life-space approach to career development. In: *Career Choice and Development: Applying Contemporary Theories to Practice*, edited by D. Brown and L. Brooks (San Francisco, CA: Jossey-Bass), pp. 197-261.
- [6] Schwartz, S. H., 1992, Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In: *Advances in Experimental Social Psychology*, Vol. 25, edited by M. P. Zanna (San Diego, CA: Academic Press), pp. 1-65. doi: 10.1016/S0065-2601(08)60281-6
- [7] Hofstede, G., 1980, *Culture's Consequences: International Differences in Work-Related Values* (Beverly Hills, CA: Sage).
- [8] Schwartz, S. H., 1999, A theory of cultural values and some implications for work. *Applied Psychology: An International Review*, 48(1), 23-47. doi: 10.1111/j.1464-0597.1999.tb00047.x
- [9] Rotter, J. B., 1966, Generalized expectancies for internal versus external control of reinforcement. *Psychological Monographs: General and Applied*, 80(1), 1-28. doi: 10.1037/h0092976
- [10] Bandura, A., 2000, Exercise of human agency through collective efficacy. *Current Directions in Psychological Science*, 9(3), 75-78. doi: 10.1111/1467-8721.00064
- [11] Ng, T. W. H., Sorensen, K. L., and Eby, L. T., 2006, Locus of control at work: A meta-analysis. *Journal of Organizational Behavior*, 27(8), 1057-1087. doi: 10.1002/job.416
- [12] Au, E. W. M., and Savani, K., 2019, Are there advantages to believing in fate? The belief in negotiating with fate when faced with constraints. *Frontiers in Psychology*, 10, 2354. doi: 10.3389/fpsyg.2019.02354
- [13] Leung, K., and Bond, M. H., 2004, Social axioms: A model for social beliefs in multicultural perspective. In: *Advances in Experimental Social Psychology*, Vol. 36, edited by M. P. Zanna (San Diego, CA: Academic Press), pp. 119-197. doi: 10.1016/S0065-2601(04)36003-X
- [14] Yau, O. K. T., and Shu, T.-M., 2024, Negotiable fate-engagement relationship in higher education: The mediation role of hope for success and fear of failure. *Current Psychology*, 43, 27045-27057. doi: 10.1007/s12144-024-06348-z
- [15] Wu, W. C. H., Chen, S. X., and Ng, J. C. K., 2020, Does believing in fate facilitate active or avoidant coping? The effects of fate control on coping strategies and mental well-being. *International Journal of Environmental Research and Public Health*, 17(17), 6383. doi: 10.3390/ijerph17176383
- [16] Ferris, G. R., Blass, F. R., Douglas, C., Kolodinsky, R. W., and Treadway, D. C., 2003, Personal reputation in organizations. In: *Organizational Behavior: The State of the Science* (2nd ed.), edited by J. Greenberg (Mahwah, NJ: Lawrence Erlbaum Associates), pp. 211-246.
- [17] Zinko, R., Ferris, G. R., Humphrey, S. E., Meyer, C. J., and Aime, F., 2012, Personal reputation in organizations: Two-study constructive replication and extension of antecedents and consequences. *Journal of Occupational and Organizational Psychology*, 85(1), 156-180. doi: 10.1111/j.2044-8325.2010.02017.x
- [18] Ho, D. Y.-F., 1976, On the concept of face. *American Journal of Sociology*, 81(4), 867-884. doi: 10.1086/226145
- [19] Hwang, K.-K., 1987, Face and favor: The Chinese power game. *American Journal of Sociology*, 92(4), 944-974. doi: 10.1086/228588
- [20] Bond, M. H. (Ed.), 1996, *The Handbook of Chinese Psychology* (Oxford: Oxford University Press).
- [21] King, P. C., and Wei, Z., 2018, The role of face in a Chinese context of trust and trust building. *International Journal of Cross Cultural Management*, 18(2), 149-173. doi: 10.1177/1470595818767207
- [22] Leung, K., 2012, Indigenous Chinese management research: Like it or not, we need it. *Management and Organization Review*, 8(1), 1-5. doi: 10.1111/j.1740-8784.2012.00288.x
- [23] Barrick, M. R., and Mount, M. K., 1991, The Big Five personality dimensions and job performance: A meta-analysis. *Personnel Psychology*, 44(1), 1-26. doi: 10.1111/j.1744-6570.1991.tb00688.x
- [24] Lefcourt, H. M., 1991, Locus of control. In: *Measures of Personality and Social Psychological Attitudes*, edited by J. P. Robinson, P. R. Shaver, and L. S. Wrightsman (San Diego, CA: Academic Press), pp. 413-499. doi: 10.1016/B978-0-12-590241-0.50013-7
- [25] Arulmani, G., 2014, The cultural preparation process model and career development. In: *Handbook of Career Development: International Perspectives*, edited by G. Arulmani, A. J. Bakshi, F. T. L. Leong, and A. G. Watts (New York: Springer), pp. 81-103. doi: 10.1007/978-1-4614-9460-7_6
- [26] Kay, A. C., Whitson, J. A., Gaucher, D., and Galinsky, A. D., 2009, Compensatory control: Achieving order through the mind, our institutions, and the heavens. *Current Directions in Psychological Science*, 18(5), 264-268. doi: 10.1111/j.1467-8721.2009.01649.x
- [27] Leung, K., Bond, M. H., Reimel de Carrasquel, S., Muñoz, C., Hernández, M., Murakami, F., Yamaguchi, S., Bierbrauer, G., and Singelis, T. M., 2002, Social axioms: The search for universal dimensions of general beliefs about how the world functions. *Journal of Cross-Cultural Psychology*, 33(3), 286-302. doi: 10.1177/0022022102033003005

- [28] Bond, M. H., Leung, K., Au, A. K. C., Tong, K.-K., Reimel de Carrasquel, S., Murakami, F., Yamaguchi, S., Bierbrauer, G., Singelis, T. M., and Lewis, J. R., 2004, Culture-level dimensions of social axioms and their correlates across 41 cultures. *Journal of Cross-Cultural Psychology*, 35(5), 548-570. doi: 10.1177/0022022104268388
- [29] Gibbs, W. C., Kim, H. S., Kay, A. C., and Sherman, D. K., 2023, Who needs control? A cultural perspective on the process of compensatory control. *Social and Personality Psychology Compass*, 17(2), e12722. doi: 10.1111/spc3.12722
- [30] Ye, F. T.-F., Hui, B. P. H., Ng, C. K., Lam, B. C. P., Au, K. Y., Wu, C. H., Ng, H. K. Y., and Chen, X. S., 2024, Social axioms and psychological toll: A study of emotional, behavioral, and cognitive responses across 35 cultures during the COVID-19 pandemic. *Applied Psychology: Health and Well-Being*, 16(4), 1679-1698. doi: 10.1111/aphw.12545
- [31] Kalleberg, A. L., and Marsden, P. V., 2019, Work values in the United States: Age, period, and generational differences. *The ANNALS of the American Academy of Political and Social Science*, 682(1), 43-59. doi: 10.1177/0002716218822291
- [32] Rothbaum, F., Weisz, J. R., and Snyder, S. S., 1982, Changing the world and changing the self: A two-process model of perceived control. *Journal of Personality and Social Psychology*, 42(1), 5-37. doi: 10.1037/0022-3514.42.1.5
- [33] Morling, B., and Evered, S., 2006, Secondary control reviewed and defined. *Psychological Bulletin*, 132(2), 269-296. doi: 10.1037/0033-2909.132.2.269
- [34] Weisz, J. R., Rothbaum, F. M., & Blackburn, T. C., 1984, Standing out and standing in: The psychology of control in America and Japan. *American Psychologist*, 39(9), 955-969. doi: 10.1037/0003-066X.39.9.955
- [35] Bromley, D. B., 2001, Relationships between personal and corporate reputation. *European Journal of Marketing*, 35(3/4), 316-334. doi: 10.1108/03090560110382048
- [36] Bond, M. H., and Hwang, K.-K., 1986, The social psychology of Chinese people. In: *The Psychology of the Chinese People*, edited by M. H. Bond (New York: Oxford University Press), pp. 213-266.
- [37] Soto, C. J., and John, O. P., 2017, The next Big Five Inventory (BFI-2): Developing and assessing a hierarchical model with 15 facets to enhance bandwidth, fidelity, and predictive power. *Journal of Personality and Social Psychology*, 113(1), 117-143. doi: 10.1037/pspp0000096
- [38] Roberts, B. W., Kuncel, N. R., Shiner, R., Caspi, A., and Goldberg, L. R., 2007, The power of personality: The comparative validity of personality traits, socioeconomic status, and cognitive ability for predicting important life outcomes. *Perspectives on Psychological Science*, 2(4), 313-345. doi: 10.1111/j.1745-6916.2007.00047.x
- [39] Podsakoff, P. M., MacKenzie, S. B., Lee, J.-Y., and Podsakoff, N. P., 2003, Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879-903. doi: 10.1037/0021-9010.88.5.879
- [40] Redding, S. G., and Ng, M., 1983, The role of "face" in the organizational perceptions of Chinese managers. *International Studies of Management & Organization*, 13(3), 92-123. doi: 10.1080/00208825.1983.11656369
- [41] Hara, Y., Hirayama, H., Takada, N., Sugiyama, S., Yamada, M., Takahashi, M., Toshi, K., and Asakura, K., 2023, Classification by nurses' work values and their characteristics: Latent profile analysis of nurses working in Japanese hospitals. *Nursing Reports*, 13(2), 877-889. doi: 10.3390/nursrep13020077
- [42] Murayama, H., Amagasa, S., Inoue, S., Fujiwara, T., and Shobugawa, Y., 2019, Sekentei and objectively-measured physical activity among older Japanese people: A cross-sectional analysis from the NEIGE study. *BMC Public Health*, 19(1), 1331. doi: 10.1186/s12889-019-7702-4
- [43] Murayama, H., Inoue, S., Fujiwara, T., Fukui, N., Yokoyama, Y., and Shobugawa, Y., 2020, Sekentei as a socio-cultural determinant of cognitive function among older Japanese people: Findings from the NEIGE study. *International Journal of Environmental Research and Public Health*, 17(12), 4480. doi: 10.3390/ijerph17124480
- [44] Kim, Y., and Jang, Y., 2018, "Chemyeon," the Korean face: Finalizing the scale and validity through self-construal. *Korea Journal*, 58(3), 102-127. doi: 10.25024/kj.2018.58.3.102
- [45] Kim, H. S., and Plester, B., 2021, Smashing, shaming, or polite fun and joy? How workplace humor influences positive well-being in South Korean workplaces. *Frontiers in Psychology*, 12, 682183. doi: 10.3389/fpsyg.2021.682183
- [46] Cheng, C.-Y., and Hong, Y.-Y., 2017, Kiasu and creativity in Singapore: An empirical test of the situated dynamics framework. *Management and Organization Review*, 13(4), 871-894. doi: 10.1017/mor.2017.41
- [47] Ahn, S., Lim, T.-S., Giles, H., Ota, H., Omori, K. T., Kim, S.-Y., and Draeger, R., 2025, Assessing the universality of face needs across China, Japan, Korea, and the U.S. using an inductive approach of face needs measurement. *Asian Journal of Communication*, 35(4), 326-350. doi: 10.1080/01292986.2025.2501985
- [48] Fang, T., 2010, Asian management research needs more self-confidence: Reflection on Hofstede (2007) and beyond. *Asia Pacific Journal of Management*, 27(1), 155-170. doi: 10.1007/s10490-009-9134-7
- [49] Ralston, D. A., Pounder, J., Lo, C. W. H., Wong, Y.-Y., Egri, C. P., and Stauffer, J., 2006, Stability and change in managerial work values: A longitudinal study of China, Hong Kong, and the U.S. *Management and Organization Review*, 2(1), 67-94. doi: 10.1111/j.1740-8784.2006.00031.x
- [50] Hofstede, G., 2001, *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations* (2nd ed.) (Thousand Oaks, CA: Sage).
- [51] Cheung, F. M., van de Vijver, F. J. R., and Leong, F. T. L., 2011, Toward a new approach to the study of personality in culture. *American Psychologist*, 66(7), 593-603. doi: 10.1037/a0022389
- [52] Putnick, D. L., and Bornstein, M. H., 2016, Measurement invariance conventions and reporting: The state of the art and future directions for psychological research. *Developmental Review*, 41, 71-90. doi: 10.1016/j.dr.2016.06.004
- [53] Sheeran, P., and Webb, T. L., 2016, The intention-behavior gap. *Social and Personality Psychology Compass*, 10(9), 503-518. doi: 10.1111/spc3.12265
- [54] Chiang, Y. C. [江衍狀], 2009, 五行八字測量人格特質之可行性研究 [The feasibility research for testing personalities by Five Elements Ba Zi]. Master's thesis, 國立高雄應用科技大學 [National Kaohsiung University of Applied Sciences], Kaohsiung, Taiwan.