Chapter 16
Region of Far East Asia I (Mainland China and Taiwan)

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Major Historical, Social, Economic, and Political Similarities and Differences in Mainland China and Taiwan

Mainland China, officially the People's Republic of China (PRC) is the world's most populated country, with over 1.38 billion people ("China Population", 2016). It exercises jurisdiction over 22 provinces, five autonomous regions, four direct-controlled municipalities (Beijing, Tianjin, Shanghai and Chongqing), two mostly self-governing special administrative regions (Hong Kong and Macau), and claims sovereignty over Taiwan.

Mainland China and Taiwan have the same traditional culture in which most social values are derived from Confucianism and Taoism. Moreover, other important cultural strains such as Buddhism and Christianity have also been influential. In the past three decades, Mainland China has achieved great economic growth and its economic level is quite compatible with that of Taiwan. The economic cooperation and interdependence between the two sites have been significantly promoted after the opening of the "Three Direct Links" (namely, direct mail, transportation and trade links) in 2008 (Zhang, 2015).

However, the PRC is a sovereignty state governed by the Chinese Communist Party after 1949. Taiwan is not a sovereignty state but with a multi-party system after 1987. Mainland China is still in its process of industrialization whereas Taiwan has

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Table 16.1 The number of articles on positive psychology in Mainland China 2001–2016

Year	2001	2002	2003	2004	2005	2006	2007	2008
Number of articles	1	3	9	0	12	45	78	165
Year	2009	2010	2011	2012	2013	2014	2015	2016
Number of articles	196	183	352	440	612	582	638	681

become an industrialized area since 1970s. The cultural differences between the two sites are still controversial. Some researchers hold that the cultures of the two sites have the same origins and have no significant differences, whereas others hold that there are significant cultural differences regarding political systems, diversity of cultures, and the heritage of Confucianism, etc. Interestingly, there are some cultural differences in the society of psychology. For example, some psychologists in Taiwan practice the "folk custom therapy" such as "awaking-soul" derived from Taoism and "previous life therapy" derived from Buddhism. The "folk custom therapy" is unacceptable in Mainland China and no psychologist uses it there. Similarly, psychologists in Mainland China are required to hold Marxism in their research and practice whereas psychologists in Taiwan are not.

Historical Background to Positive Psychology in Mainland China

Quite soon after the birth of positive psychology in the United States in the beginning of this century, some Chinese psychologists started to introduce it to the region by making presentations and publishing articles. For example, Hongfei Yang learned positive psychology when he was a visiting scholar under supervision of Dr. Ed Diener in the University of Illinois at Urbana-Champaign in 2002. After he came back to China, he added positive psychology to his course of psychological counseling and mental health. He also made presentations such as "*From Negative Psychology to Positive Psychology*" (http://www.docin.com/p-5746723.html), and "*The Psychology of Happiness*" (http://jrzb.zjol.com.cn/html/2008-04/07/content_2169374.htm) for students, teachers, business managers and government officers.

In January 2003, the first article introducing positive psychology was published, i.e., "Positive Psychology: Idea and Action" (Miao & Yu, 2003). Since then, papers on positive psychology have been published every year. A subject search of the Chinese database *Chinese National Knowledge Infrastructure* (CNKI) in June 2017 revealed 4052 articles on positive psychology published from 2001 (with only 1 article) to 2016. As Table 16.1 and Figs. 16.1 and 16.2 indicate, the positive psychology literature has been burgeoning since 2006 in terms of numbers.

Importantly, the China Positive Psychology Association (CPPA, see http://chinappa.org) was organized in August 2013. The association sets its goal upon scientific research and application of positive psychology in the broadest manner, promoting the communication and development of psychological knowledge to

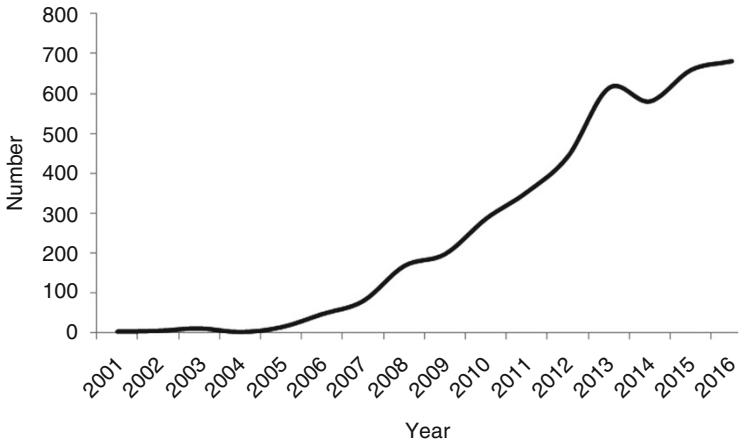

Fig. 16.1 The number of articles on positive psychology in Mainland China 2001–2016

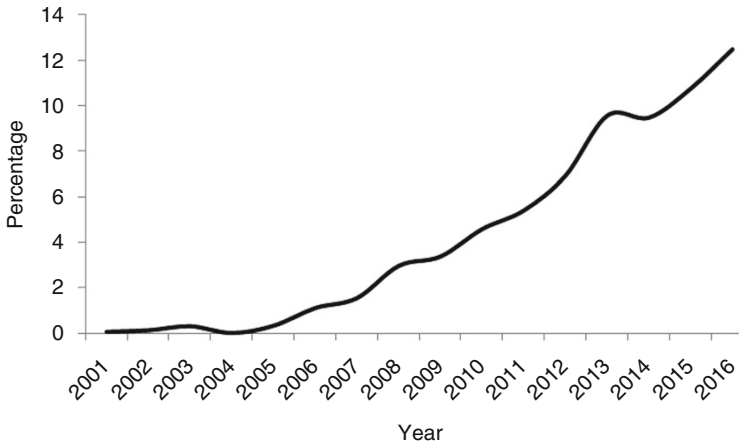

Fig. 16.2 The percentage of articles on positive psychology in Mainland China

benefit Chinese and ultimately improving individual and general psychological well-being. Relatedly, three China International Conferences on Positive Psychology have been organized in 2010, 2013 and 2015 consecutively by the Department of Psychology, Tsinghua University, co-hosted by the International Positive Psychology Association, with the support of the Tsinghua University and the Ministry of Education in China.

Major Positive Psychologists of Mainland China: Theory, Research, Assessment, and Practice

Kaiping Peng

Professor Kaiping Peng is the chairperson of the Psychology Department of Tsinghua University which was founded in 2008 as part of the Berkeley-Tsinghua collaborative project. He also directs the Culture and Cognition Lab and the Berkeley Program of Psychological Studies in China at UC-Berkeley. He is the Chair of China Positive Psychology Association (CPPA) and Beijing Positive Psychology Association (BPPA). He is a tenured faculty member at the Department of Psychology of the University of California at Berkeley. He received his Ph.D. in Social Psychology from the University of Michigan in Ann Arbor in 1997. He had been the head of the social/personality psychology area in Berkeley, executive committee of the Institute of East-Asian Studies, and steering committee for the Diversity Research at UC Berkeley.

The central theme of his research interests is the intricate relationship between cultures and social cognition. He is well-known for his study on dialectical thinking. For example, in the paper awarded with Otto Klineberg Prize, he and colleagues provided evidences that Chinese exhibited greater ambivalence in their self-reported and open-ended self descriptions than did European Americans, and dialecticism mediated the association between culture and decreased psychological well-being. The research found that dialectical cultures more comfortably acknowledge and accept contradictory appraisals of the self. Embracing the good and bad in all things (yin/yang) is regarded as normative and adaptive in East Asian dialectical cultures (Rodgers et al., 2004).

Recently, Peng has been making great effort to promote the development of positive psychology in China. In 2013, the Behavior and Big Data Lab (BBD Lab) of Tsinghua University was established. As the lab leader, he has led a series of studies on Chinese happiness. First, he and colleagues proposed a seven-indicator model for the assessment of Chinese happiness (i.e., emotion, engagement, relationship, meaning and achievement, expression symbol and happy events). The first five indicators were proposed by Seligman and the last two indicators were added based on Chinese culture (Peng, 2014). Second, they conducted a nationwide survey. The results showed a turning point of happiness regarding its relations with economic development, i.e., after the income per capita GDP reached US$3000, the increase of happiness stopped. The happiest cities include not only some rich cities but also some poor cities, indicating that happiness is not synchronized with the growth of the national economy. Third, they conducted a study on the happiness in Sina-microblog (a popular communication website) in year 2013. The results showed that important positive and negative social events have effects on different dimensions of happiness. For example, after Ya-an earthquake on April 20, the amount of positive emotion went down but the amount of relationship and meaning went up.

Additionally, they conducted a study on family's psychological needs and their impacts on family happiness (Liu et al., 2016). Based on a national questionnaire survey of 1139 Chinese families, they identified five psychological needs ranging from the lower to the higher level, i.e., existence and reproduction, safety and health, harmony, glory and prosperity. Lower-end needs were found to be significantly related to the happiness of family whose dominating need was at the lower end, whereas higher-end needs were found to be significantly related to the happiness for those families whose dominating need was at the higher end. According to this theory of Family's Psychological Need Hierarchy, the following approaches should be taken to achieve family happiness in China: incorporating people's happiness into the system of government performance appraisal, widely disseminating and promoting the achievements of the science of happiness, remodeling family moral culture and advocating responsibility-based relationship and implementing different kinds of happiness programs to students of different ages at school.

Importantly, Peng has made great contributions to the development of CPPA in 2010, BPPA in 2015, and the organization of 3 China International Conferences on Positive Psychology. The missions of the CPPA and BPPA are to switch the focus in China from the gross domestic product to happiness, and from the culture of competition to the common good by promoting research and application of PP. The first international conference held on Aug. 7 and 8, 2010 on the Tsinghua University campus in the academic heart of Beijing, attracted 207 academic papers from 38 countries and drew more than 1000 scholars, teachers, business leaders and students.

Fumin Fan

Fumin Fan is a professor, doctoral program advisor, and vice-president of the Department of Psychology at Tsinghua University. She is the supervisor of Beijing Positive Psychology Association. Her major contribution to PP is to apply it in group counseling.

First, Fumin Fan investigated the effects of positive psychological group counseling on the mental health of college students from low income family in two colleges (He & Fan, 2010). Forty undergraduate students were recruited from each college (80 in total) and randomly assigned to two intervention groups and two control groups. The intervention groups were provided a 5-day group counseling program focusing on positive cognitions (e.g., positive view of low income), feelings (e.g., positive emotional reaction to low income), character strengths (e.g., love and gratitude), and behaviors (e.g., time management). They underwent positive group counseling for six sessions, covering "Making new friends," "Gratitude,". . .etc. The pre-test results did not show significant differences between intervention and control groups. The post-test results showed that the intervention groups increased significantly in mental health and subjective well-being whereas the control group did not. And the 2-month and 6-month follow-up test results showed that the intervention

groups kept their increased levels of mental health and subjective well-being after the intervention ended. The results indicated that group counseling based on positive psychology can improve the level of mental health and subjective well-being.

Second, Fumin Fan investigated the longitudinal effect of social and self-comparisons on subjective well-being (SWB; Liu & Fan, 2010). In part 1 of this study, social comparison, self-comparison, and subjective well-being were measured longitudinally over 6 weeks. The results showed that the social comparison was not correlated with SWB, whereas up-self comparison was negatively correlated with SWB. Moreover, social comparison did not predict the change of SWB whereas self-comparison did.

In part 2 of the study, an intervention group of ten undergraduate students underwent two 3-h sessions of positive group counseling over a week period. Individual and group activities in this intervention were similar to He and Fan (2010). The results showed that the SWB increased significantly in 6 weeks though it did not increased significantly in 2 weeks.

Third, Fan and her student investigated the effectiveness of hope intervention on the academic adaptation of university freshmen (He et al., 2015). Similar to the other interventions described here, group counseling on topics such as hope, motivation, and learning methods significantly increased academic adaptation, learning motivation, learning ability, teaching model adaptation, and learning attitude compared to controls. Six-week follow-up test results showed that the intervention group had kept the significant increase. These findings suggest that the hope intervention is effective to improve academic adaptation in university freshmen, especially for learning motivation, learning ability and teaching model adaptation.

Wangjin Meng

Wanjin Meng is a professor and the director of the Research Institute of Morality, Psychology and Special Education at the National Institute of Education Sciences (NIES) in China. His major research interest is positive psychology and education. He established the theory and practice of Positive Mental Health Education (PMHE) in 2007, which is a localization and innovation of positive psychology in China (Meng, 2016).

PMHE emphasizes the application of positive psychology to develop positive attitude and shape a positive life. It focuses on realizing students' psychological potentials and improving their mental quality. It requires participation of all teachers, covering all disciplines. Its ultimate goal is to improve mental health and enhance the awareness and capacity of happiness.

Based on Confucius *Golden Mean* and Taoist's *Yin-Yang* theory, Meng (2014) proposed that positive mental health is a state of dynamic psychological balance (DPB). The *Golden Mean* indicates that when pleasure, anger, sorrow and joy have not transformed from the heart into behaviors, it is called "Zhong" (in an agreeable and perfect state). When they have transformed from the heart into behaviors and

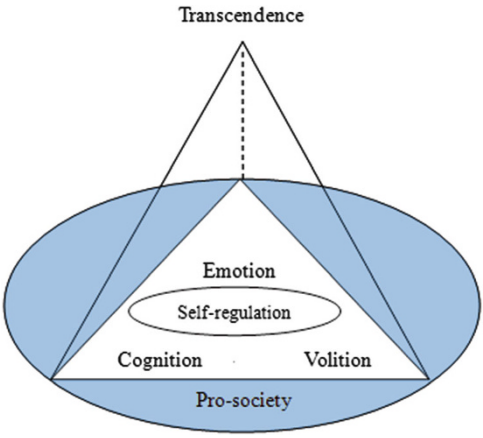

Fig. 16.3 Positive mental character structure

conformed to natural law, it is called "He" (in a harmonious state). "Zhong" and "He" make everything grow and develop prosperously. Yin-Yang theory insists that nature is nothing but Yin and Yang. Yin and Yang and their interaction are principles for everything to exist, develop, and wither away. Accordingly, people's mental health is a dynamic unity of opposites in mind, i.e., psychological balance.

Furthermore, Meng identified six dimensions of character strengths for Chinese (i.e., cognition, emotion, volition, pro-society, self-regulation and transcendence). Cognition, emotion and volition tap the personal strengths for individual development. Pro-society and self-regulation tap the interpersonal strengths for social development. Transcendence taps the personal strengths for self-realization and surpassing oneself in life. He also proposed a "Six-in-One" structure to unify them (see Fig. 16.3). This structure shows horizontally three fundaments of psychological process, i.e., cognition, emotion, and volition. Importantly, self-regulation and pro-society are essentials for positive mental health. Vertically, the top level is transcendence referring to beliefs and hopes.

Accordingly, he and colleagues developed four positive mental character scales for Chinese teachers, college students, high school students, and elementary school students respectively (Meng et al., 2009; Meng et al., 2014, 2016; Zhang & Meng, 2011). All the four scales contains six subscales addressing the above six dimensions and consists of 21, 20, 17, 13 positive characters respectively. With these scales, they conducted nation-wide research and developed a national database on students' positive mental characters (Task Force, 2011).

Of note, Meng and colleagues believe that PMHE is the foundation of happy life (Chen, 2007, 2010), and happy China should let education be happy first (Meng et al., 2012). They proposed criteria for happy school, class and classroom. The happy school criteria are comprised of six indicators, i.e. people-oriented, positive and progressive, loving teaching and loving learning, knowing how to teach and how to learn, teaching better and learning better, and meeting special needs. The happy class criteria are comprised of eight indicators, i.e., love culture, harmonious organization, positive psychology, joyful growth, loving teaching and loving

learning, knowing how to teach and how to learn, teaching better and learning better, and meeting special needs. The happy classroom criteria are comprised of three indicators for teachers (i.e., loving teaching, knowing how to teach, teaching better) and three indicators for students (loving learning, knowing how to learn, and learning better). Guided by these criteria, happy education in experimental schools has made much progress (Jiang & Li, 2012; Mao, 2012). For example, in an elementary school, all new students were required to develop a "good habit plan." To fulfill this plan, they needed to focus on one good behavior (e.g., to say "thanks" and "sorry") a day. In a few months, parents reported that their children had developed many good habits. In another example in a junior high school, all teachers were organized to do physical exercise such as basketball, volleyball, dancing etc. to improve physical health. As a result, their satisfaction with life was significantly improved after one semester.

Furthermore, some experimental schools have become national or provincial level models. For example, Beijing No. 19 Middle School has represented national education in the program of Happiness in China at the United Nations Headquarters website. On May 22, 2017, the International Happiness Education Consortium (IHEC) was established in Beijing. Dr. Meng was elected as the president. The mission of IHEC is to promote happiness education in China and other countries.

Additionally, Meng and colleagues conducted research on Chinese dyslexia, mathematics and second language learning disabilities. They developed the "Enjoy Learning System" and practiced it successfully. For example, they showed that the Reading-Facilitating Technique of the system could effectively improve the reading comprehension ability of students with dyslexia (Wang et al., 2015). Event-related potential research showed that information-processing capacity and efficiency in math and English language learning among students with learning disabilities also improved with this program (Guan et al. 2016; Yao et al., 2015).

Regarding the future of PMHE, Meng insists that it will be advanced in five aspects: (1) moral virtues, (2) modern key competencies, (3) core values of Chinese socialism, (4) happiness of normal people, and (5) potential development of genius and talents.

Zhanjun Xing

Zhanjun Xing earned his doctoral degree in at Psychology Department of East-China Normal University in 2003. From 2003 to 2005, he was a post doctor of Chinese Academy of Social Science. He has put research focus on quality of life and public policy, subjective well-being and personnel evaluation since 2000. Now he is a professor, the dean of the Institute of Humanities and Social Sciences and the director of the Life Quality and Public Policy Research Centre in Shandong University.

Xing developed the Subjective Well-being Scale for Chinese Citizens (SWBS-CC, Xing, 2002, 2008). The PMCS-CC consists of 20 items rated on a 6-point

Likert-type scale ranging from 1 (*strongly disagree*) to 6 (*strongly agree*). The SWBS-CC is made up 10 subscales measuring feeling of physical health (three items, e.g., "I always feel very uncomfortable with some parts of my body (reversed)"), feeling of mental health (three items, e.g., "Facing unhappy events, I will be in terrible mood for long time (reversed)"), feeling of objective values (four items, e.g., "The goal I set encourages me, and does not frustrate me"), feeling of self-acceptance (three items, e.g., "I like my personality"), feeling of being knowledgeable (three items, e.g., "I am happy that my ideas have been becoming mature"), feeling of growth (three items, e.g., "The knowledge I learned in my life with age makes me strong and brave"), feeling of social confidence (three items, e.g., "I am very confident in the development of our society"), feeling of mental balance (three items, e.g., "Compared with people around me, I feel that I suffer much more loss (reversed)"), feeling of interpersonal relationship (three items, e.g., "I feel that others have more friends than I do (reversed)") and feeling of family atmosphere (three items, e.g., "I am satisfied with my family income"). He conducted a large-scale subjective well-being survey research in six Chinese capital cities and achieved a national norm (Xing, 2008).

Xing found that income had a positive correlation with subjective well-being of urban residents. The subjective well-being of high-income groups was significantly higher than that of low-income groups. But regional wealth level was not associated with subjective well-being. Seven years' consecutive studies showed that the well-being index of Chinese citizens was not synchronized with the growth of national income (Xing, 2011). In another study, Xing also found that Chinese Christians scored higher on all ten subscales of the PMCS-CC than citizen norms, indicating that spiritual beliefs play an important role in subjective well-being (Liao & Xing, 2009).

Recently, in order to provide research evidence for government's policy-making, he proposed an output index model of citizen's happiness. The model comprises 12 first-order factors and 3 second-order factors. Residential environment includes safety, residential conditions, and consumption. Basic survival conditions include housing, transportation, social relationship, and income. Quality living includes health, exercise, travel, cultural leisure and social participation. He also developed a scale to measure all these factors which needs further study to validate (Xing et al., 2015).

Biaobin Yan

Biaobin Yan is a professor of the Business School in Guangdong University of Foreign Studies. He obtained his doctoral degree (applied psychology) from the South China Normal University. His research interests include positive psychology, organizational behavior and human resource management. Since 2000, he has published over 40 articles on subjective well-being. Importantly, he proposed the

concept of well-being intelligence and developed the Well-being Intelligence Scale for Chinese College Students (Yan et al., 2011).

Well-being intelligence was defined as the ability to perceive and experience well-being, express and assess well-being based on some internal criteria, and regulate well-being (Yan et al., 2012). Accordingly, the Well-being Intelligence Scale for Chinese College Students (WIS-CCS) was developed. The WIS-CCS consists of 75 items rated on a 5-point Likert-type scale ranging from 1 (*not at all like me*) to 5 (*very much like me*). The WIS-CCS is made up four subscales measuring four operational abilities to obtain Well-being. The first subscale, Perception and Experience of Well-being, measures personal well-being (five items, e.g., "Even though life is a bit boring, I still feel happy and calm "), personal emotion (five items, e.g., "I feel guilty when I blame somebody wrongly"), social well-being (four items, e.g., "I am pleased about the revolution and development of the society") and personal development (five items, e.g., "I always feel happy about a new idea and an action"). The second subscale, Expression of Well-being, measures personal well-being (five items, e.g., "my friend see me as a happy man"), personal emotion (four items, e.g., "I can easily express my happiness and sadness"), social well-being (six items, e.g., "I always appreciate this satisfying society") and personal development (four items, e.g., "I am happy to apply my ability in my work"). The third subscale, Assessment of Well-being, measures personal well-being (five items, e.g., "I am happy with my life"), personal emotion (five items, e.g., "My happiness is an emotion shown naturally"), social well-being (four items, e.g., "If I can live again, I still hope to live in this society") and personal development (five items, e.g., "I am a person with a goal in my life"). The fourth subscale, Regulation of Well-being, measures personal well-being (four items, e.g., "I always think that some part of my life is better than before"), personal emotion (four items, e.g., "I can still keep calm when I am sad"), social well-being (five items, e.g., "It is a great honor to make contribution to society") and personal development (five items, e.g., "I can feel happiness when I make progress").

Confirmatory factor analysis showed that the construct validity of the scale fits well and that the criterion validity and the empirical validity were satisfactory. The reliability and validity of this scale was also very satisfactory when the scale was applied to the groups of adults and middle school students (Yan et al., 2011).

Studies also found that well-being intelligence was moderately correlated with emotional intelligence. It was highly correlated with emotional management and emotional development ($r = 0.59$ and 0.68 respectively). It was moderately correlated with emotional expression, emotional comprehension and emotional application ($r = 0.30$–0.44). The correlation between other dimensions of well-being intelligence and the five factors of emotional intelligence lied in the interval of 0.2 and 0.4. Further analysis discovered, however, the correlation between well-being intelligence and Raven's Progressive Matrices was not significant (Yan, 2011).

Well-being intelligence showed significant correlations with variables such as sports fondness (0.16, $p < .001$), level of health (0.19, $p < .001$), academic performance (0.17, $p < .001$) and family economic status (0.20, $p < .001$), but did

not show significant correlations with variables such as grade and family location (Yan, 2013).

A cross-sectional study showed that well-being intelligence increased from the age of 23 to 40. Specifically, the levels of expression of well-being, assessment of well-being and regulation of well-being decreased slowly from the age of 15–23, and increased sharply to the age of 40. As for the female, the developmental tendency of these three abilities was a little different. They increased rapidly from 23 to 28, then decreased slowly. However, for the male, the developmental tendency of these three abilities increased from 23 to 36. In addition, the level of the female's perception and experience of well-being increased slowly from the age of 15 to 40, and the level of the male fluctuated greatly till the age of 36 and increased sharply from the age of 36 (Yan & Zhang, 2012).

In addition, well-being intelligence has a significant impact on employee performance, organizational commitment, team psychological safety, and team work performance (Yang & Lin, unpublished manuscript; Yan & Zeng, unpublished manuscript).

Future of Positive Psychology in Mainland China

Studies have shown that Mainland China's life satisfaction has followed the trajectory of the central and eastern European transition countries—a U-shaped swing followed by a nil or declining trend. Though the output per capita has increased dramatically from 1990s, the life satisfaction has not improved as expected. It is noteworthy that in 1990, the proportion of respondents reporting a high level of life satisfaction (i.e., a value of 7–10 on a scale of 1–10) in the top third of the income distribution was similar to that in the bottom third (68% vs. 65%). By 2007, the proportions were different (71% vs. 42%) with a slight increase for the top third but significant decrease for the bottom third. Thus, Mainland China has moved from the most egalitarian country to the least one in terms of life satisfaction mainly due to the sharp increase of the income inequality.

Undoubtedly, the government has to make great efforts to shorten the income gap between the top third and the bottom third by formulating more just policy. However, considering that life satisfaction is independent of income at least to some degree, positive psychology may help Mainland Chinese to live a better life.

First, positive psychology may help Mainland Chinese to reconstruct traditional virtues. For example, the five traditional Chinese virtues, i.e., *Ren* (仁, benevolence), *Yi* (义, righteousness), *Li* (礼, manners), *Zhi* (智, wisdom), *Xin* (信, honesty) are similar to the virtue-personality system in positive psychology. As shown in Table 16.2, the five virtues consist of some sub-virtues, thus forming a hierarchical system of virtues (Liu & Zhang, 2013). Regarding the development of virtues, Confucianism focuses on self-cultivation, family regulation, and devoting oneself to the world (Confucius, trans. 2013). Similarly, Taoism insists that people should

Table 16.2 Chinese traditional five virtues

Five virtues	*Ren*	*Yi*	*Li*	*Zhi*	*Xin*
Sub-virtues	Kindness, Love, Filial piety, Respect siblings ...	Loyal, Courteous, Brave, Forgiveness ...	Sincerity, Patience, Peace, Amiable ...	Hard-working, Patience, Self-examination, Conscience ...	Be faithful, Sincere, Calm and steady ...

constantly strive for virtues because "the movement of heaven is full of power, thus the superior man makes himself strong and untiring" ("I Ching", trans. 2013).

Second, positive psychology may help Mainland Chinese to improve their happiness. Confucianism holds that happiness is closely related to one's achievement and contribution to family and society, thus encouraging people to strive for the highest goals one possibly can. In contrast, Taoism insists that happiness comes from *PingchangXin* (common mind) , which is a belief that everything cannot be importunate and that one should let nature take its course. *PingchangXin* also refers to feeling calm when granted with favors as well as when subjected to humiliation. The dynamic balance between goal-striving and *PingchangXin* is the most important process for the complementation of Confucianism and Taoism (Yang, 2006).

Third, positive psychology may help Mainland Chinese to develop positive families and organizations. Confucianism views positive family as the primary positive organization, which provides an avenue for the development of virtues and happiness. Social organizations such as schools, companies, communities and countries are the extension of family. Importantly, the positive pattern of *GuanXi* (interpersonal relationship) originates in learning filial piety, respecting siblings and parenting with love in family. This pattern is encouraged to be used in other social organizations, e.g., to respect teachers as parents, love classmates as brothers and sisters, etc.. Furthermore, the different roles that individuals play in positive organizations should be: (1) that the top leaders own Taoists cultivation, focusing on "*Wuwei* (nothing)"; (2) that the middle leaders need the demeanor of the Confucian, knowing the impossibilities but persevering, and focusing on "ability"; (3) that the junior leaders need Mohist's ascetic prudence, identification with the superior and co-operation, focusing on "having". In this way, everyone is clearly aware of his/her position in the organization, and the organization's goal can be reached (He, 2012).

Overall, it is possible and also necessary to develop Chinese positive psychology which will be more acceptable for Chinese people. In this way, positive psychology will provide a new perspective of Chinese culture for Chinese. And Chinese culture will get refreshed in the area of positive psychology. However, there are some obstacles that are currently preventing positive psychology from growing further or faster in Mainland.

First, because of the "publish or perish" tradition in academic society, positive psychologists are more likely to do research which can be published quickly such as cross-sectional surveys and/or lab experiments than to do longitudinal intervention research. For a similar reason, indigenous study of psychology has been lacking in worthy successors for years, for young students and scholars do not like to spend

much time on studying traditional culture without guarantee of publication, particularly in high-impact journals. Relatedly, psychologists are rarely willing and/or able to write popular articles about positive psychology, thus preventing positive psychology from becoming a popular science.

Second, the industrialization of psychological services in Mainland China is still in its infancy compared with that of US, Canada, Western European countries and Japan. For example, the vocational training of psychological counselors in Mainland China started in 2001 and over 300,000 persons have achieved the professional certifications of second and third levels (Ying, 2015). The first level certification of psychological counselors has not been offered yet. If one psychological counselor is needed for every 1000 residents, Mainland China needs about 1.3 million psychological counselors. Moreover, the qualifications of professionals are intermingled regarding their major backgrounds and supervised experience. For example, many trainers are teachers from departments of psychology who do not have experience in psychological counseling. Most of the practitioners have no supervisors. In order to guarantee the qualification of psychological counselors, the Ministry of Human Resources and Social Security of The People's Republic of China stopped the certification test of psychological counselors in September 2017. Professional associations such as China Psychological Society will carry out the certification test in future.

Third, the medical model is still dominant in psychological services, especially in communities. For example, psychiatrists serve as counselors in many hospitals. They help outpatients with mental disorders by medication. Moreover, many psychological counselors showed ignorance of the prohibitions of psychotherapy and diagnosis of metal disorder. For example, only 24% of respondents in a survey among psychological counselors knew these prohibitions in the Mental Health Law (Zhang et al., 2015).

Against this background mentioned above, the following actions need to be taken in order to enable positive psychologists to gain a stronger and more effective presence in Mainland China so that the Chinese people can live more positive lives:

First, positive psychology should be included in both undergraduate and graduate programs for students of psychology. There are about 273 departments of psychology among 2552 universities and colleges in Mainland China (The Ranking List of China's Universities, 2016). However, to date, only few of them (e.g., the Department of Psychology at Tsinghua University) have a positive psychology course for undergraduate students, though many psychology teachers in Mainland China talk about it in their teaching and research work. A subject search in June 2016 of the database CNKI revealed 930 theses on positive psychology by year 2015. These began with just 1 thesis in 2001. In terms of dissertations, what began with just 2 in 2003 grew to 45 by 2015. As Table 16.3 and Fig. 16.4 show, the number of theses increased rapidly after 2005 whereas the number of dissertations did not, indicating that master degree programs have made much more contribution than doctoral programs to positive psychology. However, the proportions of theses and dissertations of positive psychology in Chinese psychology generally are very small and similar to each other, indicating that the increase of theses of positive psychology is

Table 16.3 Number (%) of theses/dissertations on positive psychology in Mainland China

	Thesis			Dissertation		
Year	Psychology	Positive psychology	%	Psychology	Positive psychology	%
2001	465	1	0.22	23	0	0.00
2002	829	0	0.00	70	0	0.00
2003	1432	4	0.28	86	2	2.33
2004	2038	5	0.25	167	0	0.00
2005	2732	13	0.48	157	1	0.64
2006	3908	14	0.36	241	2	0.83
2007	5687	23	0.40	285	2	0.70
2008	6079	39	0.64	303	1	0.33
2009	6245	43	0.69	321	4	1.25
2010	6910	57	0.82	335	4	1.19
2011	8690	107	1.23	341	9	2.64
2012	9493	150	1.58	367	3	0.83
2013	9882	167	1.69	345	8	2.31
2014	9908	179	1.81	292	5	1.71
2015	10,151	170	1.62	274	9	3.28
2016	9126	156	1.71	207	8	3.86

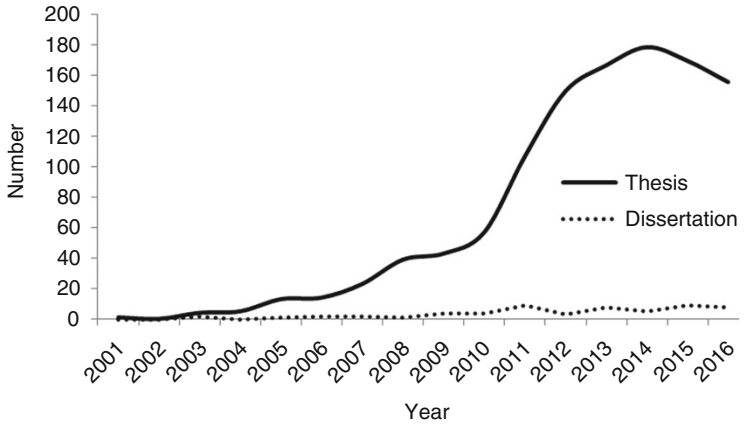

Fig. 16.4 Number of theses/dissertations on positive psychology in Mainland China

mainly due to the enlarging recruitment of master degree students. Consequently, Chinese psychologists need to pay more attention to developing positive psychology curriculum at the undergraduate level and more positive psychology programs at the graduate level.

Second, positive psychology should be included in the national training program of psychological counselors. As psychological counseling aims to help persons with different issues such as mental disorders, adaptiveness and personal growth, the training program should cover both negative and positive psychology. However, to

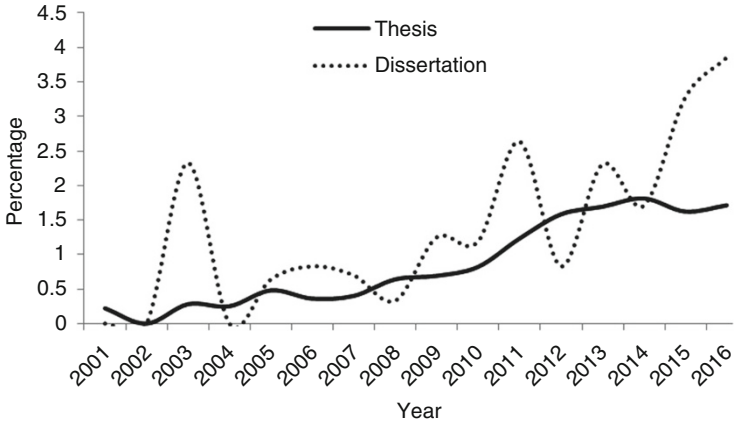

Fig. 16.5 Proportions of theses/dissertations on positive psychology in all psychology theses/dissertations in Mainland China

date, the training program has been focusing on pathological process of mental disorders and methodologies of treatment, ignoring the importance of virtues and happiness in mental health. Specifically, there are seven courses in the program, i.e., *Introduction to Psychology, Social Psychology, Developmental Psychology, Mental Health and Disorders, Psychometrics, Counseling Psychology and Ethics of Psychological Counseling* (Ministry of Labour and Social Security, 2005). Consequently, future training may profit from adding a course of *Positive Psychology* or adding positive psychology in the current courses and examinations (Fig. 16.5).

Finally, positive psychologists need to collaborate with government in order to promote psychological services in community, army, company and other organizations. In the past 20 years, school psychologists have successfully gotten the support from the Ministry of Education (the MOE). For example, the MOE issued the "*Some Suggestion to Improve Mental Health Education for Primary and Middle School Students*" in 1999 and the "*Outline of the Guide of Education of Mental Health in Middle and Primary Schools*" in 2002. The MOE also issued "*Outline of the Guide of Education of Mental Health in Colleges*" in 2001. As a result, mental health education in schools and universities has been developing rapidly. And positive psychology has been widely accepted in this area. For example, we conducted a subject search of the database CNKI by using "positive psychology + a specific group of persons" on June 9, 2016. The results were presented in Table 16.4. As the table shows, the number of articles of positive psychology about students was ranked as the first one, followed by those about teachers and workers. Thus, to promote the research and application of positive psychology among individuals other than students with the support of government is an important task for psychologists in Mainland China.

Table 16.4 The number (%) of articles of positive psychology about different group of persons

Subject words		Numbers	%
Positive psychology	Students	1104	65.48
	Teachers	304	18.03
	Workers	145	8.60
	Nurses	38	2.25
	Parents	35	2.08
	Policemen	29	1.72
	Peasants	11	0.65
	Patients	9	0.53
	Kindergarten children	8	0.22
	Government officers	8	0.47
	Soldiers	8	0.47
	Community residents	7	0.42
	Doctors	2	0.12
	Total	1686	100.00

Table 16.5 Amount of peer-reviewed journal articles on positive psychology in Taiwan 2000–2016

Year	2000	2001	2002	2003	2004	2005	2006	2007	2008
Articles	10	16	6	13	22	38	49	51	54
Year	2009	2010	2011	2012	2013	2014	2015	2016	
Articles	68	64	95	105	130	114	111	106	

Historical Background to Positive Psychology in Taiwan

The happiness level in Taiwan has been ranked high in the world and progressed stably among 157 countries, from 42nd in 2013, 38th in 2015, to 35th in 2017, as reported by the United Nations (UN, 2013, 2015, 2017). Positive psychology also attracted the attention of psychologists in Taiwan at its birth. A key words search of Taiwan's journal literature database, Chinese Electronics Public Service (CEPS) databases and PsycInfo, ScienceDirect, EBSCO, and JSTOR databases in June 2017 revealed 1052 articles on positive psychology from year 2000 (with 10 articles) to 2016.[1] As Table 16.5 and Fig. 16.6 indicate, the amount of peer-reviewed journal articles on positive psychology in Taiwan grew rapidly in the last decade and reached the highest peak of 130 articles in 2013.

[1]The key word included Taiwan, happiness, well-being, positive psychology, positive emotion, mindfulness, life satisfaction, and quality of life.

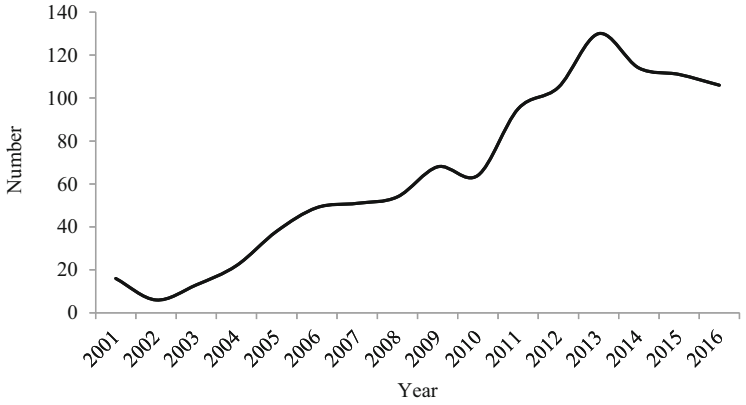

Fig. 16.6 The number of peer-reviewed journal articles on positive psychology in Taiwan

Major Positive Psychologists of Taiwan: Theory, Research, Assessment, and Practice

Luo Lu

Dr. Lu investigated various aspects of subjective well-being (SWB). Her studies include (a) individual factors related to SWB, (b) the cultural and social aspects of SWB, (c) SWB of adolescents and older people, (d) SWB in work places, and (e) a widely used measurement, Chinese Happiness Inventory (CHI), for assessing the general conception of SWB in Taiwan.

Individual Factors Related to SWB Lu (2010b) explored sex and age differences of 24,012 respondents from 39 studies conducted during 1993–2009 in Taiwan and reported that higher happiness was found in women, married people, the middle-aged, and people with either below average or very high levels of education. Lu (2000) inspected conjugal congruence in subjective well-being (SWB) and four role experiences (spousal, parental, filial, and worker) of 222 Taiwanese adults (111 married couples) and found that conjugal congruence in role experiences was associated with conjugal congruence in SWB and personal well-being; whereas conjugal discrepancies in role experiences were associated with conjugal discrepancies in SWB and husbands' happiness. Lu (1995) also examined the psychosocial factors associated with the subjective well-being of 581 Taiwanese adults and found that mental health was positively associated with extraverted personality and social support, but negatively associated with neuroticism and stress; life satisfaction was positively associated with age, education, and social support, but negatively associated with neuroticism and stress; happiness was positively associated with age, extraversion, and social support, but negatively associated with neuroticism.

Cultural and Social Aspects of SWB Lu (2001) explored the cultural definition of happiness in Taiwanese folk views and found that (a) the definition of happiness included a satisfaction and contentment mental status, positive emotions and feelings, a harmonious status, freedom from illness, as well as achievement and hope; (b) the state of happiness existed under the conditions that an individual was satisfied/content, was the agent of his own happiness, weighted spiritual enrichment more than material satisfaction, and kept a positive stance for the future; (c) happiness and unhappiness were two distinct opposite entities, depending on each other for contrast and meaning with dynamic constant changes; and (d) to achieve happiness, an individual should have the wisdom of discovery, contentment, gratitude, giving, and self-cultivation. Lu et al. (2001) examined the relationships between cultural values and experiences of happiness in two distinct cultures, an Eastern culture (439 college students from Taiwan) and a Western culture (344 college students from the United Kingdom); findings showed stronger relationships in Taiwanese culture than that in UK culture. Lu and Gilmour (2004) analyzed the conceptions of happiness embedded in the two distinct cultures of Asia and Euro-America. Findings showed that the different features of the conceptions of happiness were predominant in both cultures; the Asian social-oriented SWB put greater weight on role obligation and dialectical balance; the Euro-American individual-oriented SWB put greater weight on personal accountability and explicit pursuit. Lu (2010a) described in detail about the two different but cohesive social-cultures as the roots of the concept of happiness held by the modern Chinese people and developed the Individual and Social-Oriented Subjective Well-being (ISSWB) scales, which includes Individual-Oriented SWB—Personal Accountability (ISWB-PA), Individual-Oriented SWB—Explicit Pursuit (ISWB-EP), Social-Oriented SWB—Role Obligations (SSWB-RO), and Social-Oriented SWB—Dialectical Balance (SSWB-DB) subscales.

SWB of Adolescents Chen and Lu (2009a), investigated the relation between general happiness and academic factors of 11,061 senior high school students from a nationally representative sample in Taiwan. Findings showed that general happiness was positively associated with teacher academic and classmate support, English and mathematics teacher-perceived academic performance, organizational processes, and school satisfaction, but negatively associated with objective academic achievement and disturbance in class. Chen and Lu (2009b) explored the relationship between time participating in after-school-activity in the 11th grade year and their academic achievement and psychological well-being in the 12th grade year ($N = 10,347$). Results showed that time in cram schools, institutions specializing in training students to pass the entrance examinations of high schools or universities, was negatively associated with psychological well-being, although positively associated with academic achievement. Time on school-based extracurricular activities was not associated with academic achievement or psychological well-being. Time on part-time job and TV watching was negatively associated with academic achievement; on the other hand, more time on Internet games was associated with less depression symptoms.

SWB of Older People Lu et al. (2010) examined the relationship between attitude toward aging and well-being of 316 people aged 60 and older (age Mean = 69.65, SD = 8.11). Results showed that older people generally had positive attitudes toward aging, which were associated with well-being after control for social support and community participation. Higher happiness was associated with younger age and more social support, community participation, as well as positive attitudes; but, more depressive symptoms were associated with older age, fewer social support, or less positive attitudes toward aging.

SWB in Work Places Lu et al. (2011) found in a study with 380 employees in three major cities (Beijing, Hong Kong, and Taipei) that work well-being was positively associated with Chinese work values but negatively associated with work stressors. Chang and Lu (2007) found in a qualitative study with 47 employees in eight focus groups that common work stressors were job characteristics, interpersonal relationships, home-work interface, and career development, which might be increased or decreased by the perception and attribution about the organizational culture. Leung et al. (2011) found that worker perceived support for innovation (high or low), role stress (conflict or ambiguity), and innovative performance were inter-correlated. Workers with high support perception showed a positive relationship between role conflict and performance (both self-rated and supervisor-rated), but role ambiguity did not. On the other hand, workers with low support perception had a upright U-shape relationship between role stress (both conflict and ambiguity) and performance (both self-rated and supervisor-rated).

Measurement—Chinese Happiness Inventory (CHI) Chinese Happiness Inventory (CHI) is the first comprehensive instrument to suitably measure general subjective well-being in Taiwan. Dr. Lu developed the CHI from a social-cultural psychological approach to measure the contemporary Taiwanese conception of subjective well-being, which integrates two distinctive cultural rudiments including the social-oriented East Asian culture and individual-oriented Euro-American culture (Lu, 1998, 2005).

CHI is comprised of two parts. Part I consists of 20 items which were derived from a qualitative study carried out in Taiwan. It is made up of six subscales, namely, Harmony of Interpersonal Relationships (four items, e.g., "I do not feel interested in being with family members"), Being Praised and Respected by Others (two items, e.g. "I have never received any respect from others"), Satisfaction of Material Needs (two items, e.g., "I always have enough money to do what I like to do"), Achievement at Work (three items, e.g. "My job often gives me a sense of accomplishment"), Downward Social Comparisons (three items, e.g., "My fortune is worse than others"), and Peace of Mind (six items, e.g., "My life is very much as I wished"). Part II consists of 28 items which is the revised version of the Oxford Happiness Inventory (OHI) for Chinese. It is made up of seven subscales: Optimism (six items, e.g., "I feel that the future is overflowing with hope and promise"); Social Commitment (four items, e.g., "I am no more interested in other people than usual"); Positive Affect (five items, e.g., "I am very happy"); Sense of Control (four items, e.g., "I feel I am in total control of all aspects of my life"); Physical Fitness (three items, e.g., "I

feel very healthy nowadays"), Satisfaction with Self (four items, e.g., "There is a gap between what I would like to do, and what I have done"); and Mental Alertness (two items, e.g., "I do not find it easy to make decisions"). The four codes represent four levels of subjective happiness. The higher score indicates higher level of subjective happiness. The CHI has been validated in different groups of participants aged between 18 and 75 years (Chiang et al., 2016). Short forms of CHI were also developed for various needs in different studies, including 20-item (Lu & Lin, 1998), 10-item (Lu, 2006), and 5-item CHI (Lu, 2008).

Kaiping Yao

WHOQOL-100 Questionnaire Dr. Yao and the WHOQOL Taiwan Group joined the World Health Organization Quality of Life Project to develop the Taiwan version of WHOQOL-100 questionnaire that measures various aspects of Taiwanese QOL, including psychological, cultural, social, and environmental factors (Lin et al., 1999; WHOQOL Taiwan Group, 2000, 2005). The WHOQOL (WHO, 1994) consists of 100 items measuring 4 general questions (e.g. "How would you rate your quality of life?") and 6 domains, namely, physical (12 items, e.g. "To what extent do you feel that (physical) pain prevents you from doing what you need to do?"), psychological (20 items, e.g. "How much do you enjoy life?"), independence (16 items, e.g. "How well are you able to get around?"), social relationship (12 items, e.g. "How satisfied are you with your personal relationships?"), environment (32 items, e.g. "How safe do you feel in your daily life?"), and spirituality/religion/personal beliefs (four items, e.g. "To what extent do you feel your life to be meaningful?") domains. The WHOQOL-100 is on five-point Likert scales (1–5 point; e.g. "Very satisfied—Very dissatisfied", "Not at all—Extremely", "Not at all—Completely", and "Never—Always").

Sub-cultural Differences in WHOQOL Yao and Wu (2009) analyzed the sub-cultural differences among the three Chinese versions of the WHOQOL-100 for China, Hong Kong, and Taiwan. The results showed that, for national items, there was one common item (personal relations) among the three versions. For domain items, the three versions shared similar facets in language, fate notion, Confucianism influence, and attitudes toward food and eating. However, the Taiwan and Hong Kong versions had many similar facets, which the China version did not have. For example, both Taiwan and Hong Kong versions included 12 national items, 9 of which were fairly similar to Taiwan version regarding the personal relationship, spirituality/religion/beliefs, being respected/accepted, and eating/food facets. The practical social support facet was included in Taiwan version while the sleep and rest facet was included in the Hong Kong version.

WHOQOL-BREF Questionnaire WHOQOL-BREF, brief versions of WHOQOL-100, were developed. Yao et al. (2002), in a study with a random sample of 1068 subjects from 17 hospitals in Taiwan, developed a 28-item WHOQOL-BREF.

Furthermore, Wang et al. (2006), in a study with 13,083 adults, further developed a 19-item WHOQOL-BREF.

WHOQOL-BREF in Web and Audio Forms Various versions of WHOQOL-BREF were further developed for assessing health-related QOL, including WHOQOL-BREF in web and audio forms and for adolescents, older people, and patients. For the web version, Chen et al. (2008) found that domain scores of the web and paper versions were highly correlated without significant differences. Chen et al. (2008) in a follow-up study with 1016 adults showed that the internal consistency reliability (Cronbach's α) of web version WHOQOL-BREF ranged from 0.60 to 0.83 and concluded that the web version WHOQOL-BREF could be used to evaluate health-related QOL. For the audio version, Chien et al. (2007) in a study with 228 Taiwanese-speaking older people developed an audio-play-assisted oral interview of WHOQOL-BREF specifically for Taiwanese-speaking older people. The internal consistency reliability (Cronbach's α) ranged from 0.68 to 0.80 for domains.

WHOQOL-BREF for Adolescents and Older People The applicability of WHOQOL-BREF in various forms were validated for adolescents and older people. For adolescents, Chen, Wu, and Yao (2006) validated the WHOQOL-BREF with 365 junior high school students; findings showed that the internal consistency reliability (Cronbach's α) ranged from 0.73 to 0.83 for the four domains and concluded that the WHOQOL-BREF was applicable in assessing QOL of adolescents. For older people, Chien et al. (2009) investigated agreement between the Chinese-written form and Taiwanese-oral from of the WHOQOL-BREF in a study with 53 Taiwanese-speaking older people who can also read Chinese. Results showed moderate to high agreement (intraclass correlation coefficient ranging from 0.65 to 0.81) in three out of the four domain scores, which indicated substantial equivalence between the two forms of the WHOQOL-BREF.

WHOQOL-BREF for Patients WHOQOL-BREF was further validated for patients with various diseases. Yao and Wu (2005) in a study with 13,010 participants validated the WHOQOL-BREF with patients having one of the five diseases: liver, sinusitis, hypertension, peptic ulcer, and pulmonary diseases. Findings indicated that the same constructs in the 1st- and 2nd-order factors were shared between different disease groups and their corresponding healthy groups, also shared among different disease groups. This study concluded that the WHOQOL-BREF questionnaire was applicable for measuring health related QOL of patients with these diseases. Hsiung et al. (2011) in a study with 680 HIV-infected people in Taiwan developed WHOQOL-HIV BREF with internal consistency ranging from 0.67 to 0.80 for the five domains. Findings showed that the WHOQOL-HIV BREF was found to be suitable for assessing the QOL of HIV patients. Chang et al. (2015) in a study with 490 community-dwelling older adults found the mediation effects of depression on the results of WHOQOL-BREF and suggested to consider depressive symptoms in measuring the QOL of community-dwelling older adults. Yao et al. (2009) interviewed 352 patients with hip fractures to validate the WHOQOL-BREF after adding three specific hip-fracture items and findings indicated the applicability of

WHOWOL-BREF in assessing the QOL of patients with hip fractures. Gau et al. (2010) in a study with 229 mothers of children with asthma found that the WHOQOL-BREF had internal consistency reliability (Cronbach's α) ranging from 0.63 to 0.84 and was clinically applicable in measuring the QOL of mothers of children with asthma.

Chia-Huei Wu

Dr. Wu has examined gender and longitudinal measurement invariance of life satisfaction in Taiwanese populations. In addition, Dr. Wu also has investigated the importance weighting of quality of life (QOL) measures.

Measurement Invariance Wu and Yao (2006a) examined the measurement invariance of the Taiwan version Satisfaction with Life Scale (SWLS) across gender through one-factor and two-factor models. Participants included 476 college students. Findings showed strict factorial invariance of SWLS-Taiwan version across gender. Wu et al. (2009b) investigated the longitudinal measurement invariance in the Satisfaction with Life Scale through two studies. Study 1 involved 236 college students who completed SWLS-Taiwan version twice in a 2-month interval and found partial strict invariant across time. Study 2 involved 242 adolescent athletes who completed SWLS-Taiwan version three times in 6 months and found partial strong invariant. Findings suggested SWLS-Taiwan version having satisfactory longitudinal measurement invariance.

Importance Weighting in QOL Wu et al. (2009a) explored if importance weighted domain scores would be stronger than unweighted domain scores in predicting global scores of life satisfaction. They analyzed the domain satisfaction, domain importance, and global satisfaction scores of 1063 adults in Taiwan from three datasets in life (n = 237), self (n = 269), and job satisfaction (n = 557). Results showed that importance weighted domain satisfaction scores, compared to unweighted domain satisfaction scores, had a weaker predictive effect for global satisfaction scores. Findings suggested that importance weighting did not empirically enhance on life satisfaction scores. Wu and Yao (2006b) involved 332 undergraduate students in Taiwan to investigate the relations among item importance, perceived have—want discrepancy, item satisfaction, and global satisfaction in QOL based on the range-of-affect hypothesis. Results supported the range-of-affect hypothesis and showed that the interaction of item importance and perceived have—want discrepancy successfully predicted item satisfaction. However, the interaction of item importance and item satisfaction failed to predict global satisfaction. Findings suggested that item importance was incorporated into item satisfaction judgment, but had little influence in global satisfaction. Wu (2008) studied 167 college students in Taiwan to explore the relations among importance weighted domains of QOL in the within-subject context and to compare prediction effects of weighted to unweighted satisfaction scores toward SWB, based on the range-of-

affect hypothesis. Results supported the range-of-affect hypothesis and showed that high importance items, compared to low importance items, had stronger relations between item have—want discrepancy and item satisfaction for an individual. Furthermore, weighted satisfaction scores, compared to unweighted satisfaction scores, did not better predict QOL and life satisfaction. Findings suggested that importance weighted satisfaction might not contribute to QOL and SWB as expected. Wu and Yao (2006c) investigated if importance weighted scores and unweighted scores would be different in predicting global life satisfaction. Participants included 130 undergraduate students in Taiwan. Correlation and moderated regression analyses results showed neither was importance weighted scores nor unweighted scores associated with the scores of SWLS-Taiwan version. Findings suggested that importance weighting did not necessarily incorporated into life satisfaction. Wu et al. (2014) investigated the prediction of importance weighting QOL toward subjective well-being (SWB) with 146 college students in Taiwan and China. Results showed that importance weighted four domain scores of QOL accounted little variances in the three indices of SWB, indicating no significant predictive effects. Findings suggest that importance weighting in QOL did not contribute to SWB substantially.

Po-Wen Ku

Dr. Ku and his colleagues contributed to the positive psychology by developing a measurement for assessing SWB of older people and investigating the longitudinal relations between SWB and leisure-time physical activity (LTPA) in older people in Taiwan.

Measurement: Chinese Aging Well Profile (CAWP) for Older People Ku et al. (2007) identified the unique contributions of physical activity toward enhancing the seven dimensions of SWB, including physical, psychological, developmental, material, spiritual, sociopolitical, and social well-being, through qualitative interviews with 23 older people (age 55–78). Then, Ku et al. (2008) developed an instrument, Chinese Aging Well Profile (CAWP) for assessing the SWB of older population through qualitative interviews and psychometric testing on 1960 older people (age $\geq$50). The CAWP (31 items) consisted of seven dimensions, including physical, psychological, independence, learning and growth, material, environmental, and social well-being. The findings indicated that the CAWP could serve as a useful measurement for social, cultural and demographic influences on the subjective well-being of the Chinese speaking older population.

SWB and Physical Activities: Longitudinal Outcomes of Older People Ku and his colleagues further investigated the longitudinal relation of older people's SWB with physical activities in different frequencies, intensities, and social contexts. Ku et al. (2016) analyzed the data of 1268 older people (age $\geq$70) from a nationally representative dataset of 1999 and 2007, and found that higher frequencies of both

leisure-time physical activity (LTPA) and leisure-time sedentary behaviors (LTSB) were associated with higher scores of well-being 8 years later. Especially, participants with higher frequencies of LTPA and LTSB involving in walking, gardening, group-exercise, reading, social-chatting, and TV-watching also reported higher SWB. Findings suggested that both active LTPA and LTSB may subsequently enhance the SWB of older population. Ku et al. (2016) investigated the longitudinal association of physical activity in different intensities (moderate-to-vigorous physical activity, light physical activity, & sedentary behaviors) and dimensions of SWB. They interviewed 295 older adults (age ≥65) in 2012 and 2013, in an 18-month interval. Results showed that both moderate-to-vigorous and light physical activity were associated with multiple dimensions of SWB 18 month later, but sedentary behaviors were not associated with any dimensions of SWB. Findings suggested that active physical activity may improve the dimensions of SWB of older people. Ku et al. (2014) investigated the cross-sectional and longitudinal associations of SWB with physical activities in different social contexts, including leisure, home, and work place. The data of 307 older people in Taiwan from a survey dataset of 2009 and 2012 were analyzed. Results showed that LTPA had positive associations with all five dimensions of CAWP of well-being. Physical activity at home had a positive association with social well-being only. Physical activity related to work was not associated to any dimension of well-being. Findings suggested that LTPA might greatly improve the quality of life of older people.

Hui-Chuan Hsu

Dr. Hsu investigated the longitudinal relation between successful aging and life satisfaction of older people in Taiwan. In addition, Dr. Hsu happiness and various social factors of older people in longitudinal studies.

Successful Aging of Older People Hsu (2006) explored the conceptual factors of successful aging from older people's perspective. She analyzed the interview data of 584 older people (age ≥65) from the Successful Aging for the Elderly in Taiwan Survey, a proportional-to-size sampling survey in one county in Taiwan. Results identified five factors, including health, autonomy, mastery over life, enjoyment of life, and family and social support. She concluded that older people in Taiwan valued health and independence the most, followed by interrelated economic security and family support. Hsu (2015) analyzed data of 2584 participants (age ≥60) from the Taiwanese Longitudinal Survey on Aging in 1993–2007 to identify the predictors of later successful aging. Results showed that age, education, physical health, depressive symptoms, and health examinations were the predictors of successful aging. Meanwhile, multi-morbidity trajectories were associated with physical health, cognitive function, depressive symptoms, and life satisfaction in later stage.

Life Satisfaction of Older People: Longitudinal Studies Hsu (2010) investigated the relations among life satisfaction, subjective economic status, and successful

aging of older people in Taiwan. She analyzed the 4-wave interviewed data of 874 participants (age ≥60) from the Survey of Health and Living Status of the Elderly in Taiwan in 1993–2003, a national representative longitudinal survey. Results showed that life satisfaction decreased rather slightly across time. Life satisfaction trajectory was associated with cognitive function, depressive symptoms, social support, and concurrent economic satisfaction, but not childhood economic status. Hsu (2012) examined life satisfaction's trajectories and covariates of older adults in Taiwan through analyzing the data of 2584 participants (age ≥60, 1993–2007) from the Survey of Health and Living Status of the Elderly in Taiwan. Results indicated four life satisfaction trajectories, including high-declining (12.5%), increase (25.9%), middle (39.7%), and. low (21.8%). Predictors of a higher life satisfaction trajectory included higher education, healthier physical and psychological status, more social support, and higher economic satisfaction. Predictors of an increase in life satisfaction included maintaining good physical health and emotional management, having a spouse, and having higher economic satisfaction.

Happiness and Social Factors of Older People: Longitudinal Studies Hsu and Chang (2015) investigated the relation between happiness and social connections of older adults in Taiwan. She analyzed the data of 4731 participants from Taiwan Longitudinal Study on Aging (TLSA) in 1999–2007, a nationally representative sample of older adults (age ≥ 60). Results showed that happiness was stable across time and was related to participating in social events at the beginning, but offset over time. She concluded that for enhancing the happiness of older people, the quality of social interaction was more important than the quantity of social interaction. Hsu (2017) explored the association of parental self-rated health and well-being with parent-child relation and filial piety, a core value in traditional Chinese society. She analyzed the data of 208 parent-children pairs (age ≥ 34, 2005–2011) from the Panel Study of Family Dynamics in Taiwan in 2005–2011, a national representative longitudinal survey. Results showed that parent-child relationship served as a significant predictor toward health for both father and mother and t the life satisfaction of mothers. A positive association was found between filial piety and mother self-rated health, but a negative association was found between filial piety and father self-rate health.

Lung Hung Chen

Dr. Chen validated a measurement for assessing gratitude. Also, Dr. Chen investigated the relations among gratitude, life satisfaction, and well-being of adolescent athletes.

Measurement: Gratitude Questionnaire (GQ)—Chinese Version Chen et al. (2009) validated the Chinese version of Gratitude Questionnaire (GQ; McCullough et al., 2002) for assessing dispositional gratitude. Participants were 608 college students in Taiwan. The Chinese version of the GQ had satisfactory validity with

positive correlations with optimism, happiness, agreeableness, and extraversion, as well as high reliability (Cronbach's $\alpha = .80$).

Gratitude and Well-Being of Adolescent Athletes Chen and Kee (2008) investigated the association between gratitude and well-being of athletes in two studies. Study 1 surveyed 1169 adolescent athletes to explore the relation between dispositional gratitude and well-being and found that dispositional gratitude served as a positive predictor toward team satisfaction and life satisfaction, but a negative predictor toward athlete burnout. Study 2 involved 265 adolescent athletes and results showed that sport-domain gratitude served as a positive predictor toward team satisfaction, but a negative predictor toward athlete burnout. These findings verified the relation between gratitude and well-being of adolescent athletes. Chen (2013) in a study with 291 adolescent athletes and found a positive relation between gratitude and athlete well-being, as well as the mediating effects of social support from coach and teammate.

Gratitude and Life Satisfaction of Adolescent Athletes Chen, Wu, et al. (2015) conducted weekly surveys on 29 student athletes in 10 weeks to examine the relation between gratitude and life satisfaction with ambivalence over emotional expression (AEE) as the mediator across time. Results showed that weekly gratitude served as a positive predictor toward weekly life satisfaction, but this association became weaker when higher AEE presented concurrently. Chen and Chang (2014) conducted a cross lagged study in a 3 month interval with 293 adolescent athletes and found no prediction of gratitude at Time 1 toward athlete burnout at Time 2. But athlete burnout at Time 1 was negatively related to gratitude at Time 2, indicating burnout experience might reduce gratitude. Chen and Wu (2014) conducted two-time surveys in a 6-month interval with 232 adolescent athletes and found that athletes with both higher levels of gratitude and affective trust in coach at Time 1 increased self-esteem in Time 2, 6 months later. Findings indicated that affective trust in coach served as a moderator in the relation between gratitude and self-esteem of adolescent athletes.

Life Satisfaction and Related Factors of Adolescent Athletes In addition, Chen and colleagues studied life satisfaction of adolescent athletes from various aspects. Chen et al. (2010) found that satisfaction-with-event was significantly related to flow and satisfaction with life, indicating that satisfaction with leisure activities contributed to overall well-being in a study with 434 audience ($M_{age} = 35.60$, $SD_{age} = 11.76$) of an acrobatics show completed the surveys immediately after viewing the show. Findings supported the bottom-up theory of satisfaction that satisfaction with events (lower level satisfaction) affect satisfaction with domains and overall life satisfaction (higher level of satisfaction). Chen, Kee, et al. (2015) found a positive relation between gratitude and life satisfaction of adolescent athletes with team cohesion as a mediator, in a study with 300 adolescent athletes. Chen et al. (2016) found a positive relation between gratitude and life satisfaction while mindfulness strengthened this relation in a study with 190 collegiate athletes. Chen and Wu (2016) found that gratitude decreased experiential avoidance while perceived

autonomy coach support served as a moderator in a time-lagged study in a 5-month interval with 140 male collegiate athletes. Chen et al. (2017) found a reciprocal longitudinal relation between team satisfaction and life satisfaction of adolescent athletes, while the relation between team satisfaction and life satisfaction remained consistent across waves, in a 3-wave longitudinal study with 238 adolescent athletes who completed surveys in Time 1, Time 2, and Time 3 with a 3-month interval.

Future of Positive Psychology in Taiwan

To further promote positive psychology in Taiwan or to enhance the psychological well-being of Taiwanese, three actions are recommended: (1) encouraging more people to participate in physical activity and more frequently, (2) encompassing positive psychology courses into educational system and training employees for better SWB, and (3) facilitating research on positive psychology rooted in the social-cultural context in contemporary Taiwan.

Physical Activity

As evidenced by a large number of studies, physical activity benefits multiple aspects of psychological well-being (Chang et al., 2013; Fan & Chen, 2011; Hsu et al., 2016; Ku et al., 2014; Page et al., 2003) and physical health (Potter et al., 2011; Sattelmair et al., 2009). Promoting physical activity is an effective strategy for enhancing psychological well-being, or even viewed as a "win-win" policy for both psychological and physical health (Mutrie & Faulkner, 2003). Physical activity is specifically important for adolescents who are situated in the critical stage of developing mental maturity and physical health and for older people who often are facing physical health problems, which most likely would simultaneously induce mental health problems. Physical activity may also function to enhance positive emotions and to prevent and treat existing mental or physical illness (Faulkner et al., 2015). Besides, participating in physical activities enhances the possibility of expanding interpersonal relationships and gaining more social support to increase psychological well-being.

Physical activity has not received significant empirical attention in Taiwan. Although physical activity courses are included in grade-school curricula, they often are replaced by the subjects required for the entrance examinations to colleges or senior high schools. Thus, students have less time to exercise physically during school days. School leaders should ensure that physical activity courses are maintained. Also, school leaders and public health institutions should design more large-scale physical activity events to encourage children and parents to build better family ties and have opportunities to meet people for developing psychological

well-being. It is believed that quality time with loved ones may promote psychological well-being.

Currently, there have been many community centers established island-wide for older people in Taiwan. These centers should establish more innovative physical activity programs to meet the specific needs of older people, such as programs with the length, strength, or types of physical activity fitting their physical capability and the types of activity matching their interests. The design of these programs should also encourage people to initiate and maintain participation in physical activity for long-term goals. To increase the psychological well-being nationwide, the government should build more public facilities and parks in where people can easily access to participate in events, meet people, and join in physical exercise programs.

Employees in Taiwan often work long hours, the fourth longest working-hours among the international community in 2015 and after employees in Singapore, Mexico, and South Korea (Focus Taiwan, 2016). Such a phenomenon tends to cause work stress and impair employee SWB (Lu, 2011; Lu et al., 2011). Longer working time does not necessary lead to higher productivity; instead, it most likely links to higher turnover rate, lower motivation, or less creativity. Leaders of organizations in Taiwan should carefully rethink the efficiency and performance of their employees and organization. Particularly, they should consider strategically in restructuring their organizational working-hour policies and encouraging their employees to participate in physical activity.

Education and Training

Positive psychology has just been introduced to Taiwan recently. At this stage, promoting positive psychology to people in Taiwan may be further achieved through education. The government may incorporate positive psychology courses into educational systems and train teachers to teach students. Students with happier or better mental status tend to develop healthier characteristics of psychological well-being, such as higher academic performance, stronger confidence and resilience, better interpersonal relationships, and more practical and meaningful life goals (China Post, 2013). Similarly, employees with healthier well-being tend to perform better and create more benefits for their organizations.

Research on Positive Psychology

Research provides the foundation for positive psychology programs to progress effectively and benefit people. Thus far, Chinese Happiness Inventory (Lu, 1998, 2005) and the Taiwan version of World Health Organization Quality of Life questionnaire (Lin et al., 1999; WHOQOL Taiwan Group, 2000, 2005) have been developed to measure the subjective well-being of contemporary Taiwanese. These

measurements enable further studies in positive psychology. The next step is to establish scholarly journals, professional associations, and research centers to encourage more research and professional practice. So far, there are no known journals in Taiwan devoting to positive psychology particularly. Scholars in Taiwan should establish journals covering basic research and professional application of positive psychology. These journals may provide forums for scholars to publish their research findings, to which professionals may refer and design innovative applications to facilitate people in developing psychological well-being. Besides, there are few professional associations and research centers in Taiwan dedicated to promote positive psychology. The government and institutes may establish more professional associations and centers to host events for advancing research and stimulating ideas for professional applications in positive psychology through frequent scholarly and professional interaction.

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