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S i Xi[1], Ma haba Ma   a [2], ha   i L [1], a d Ya h   g W [1,3,4]

[1]School of Psychological and Cognitive Sciences, Peking University, Beijing, China
[2]

culture (Markus & Kitayama, 1991; Oyserman, Coon, & Kemmelmeier, 2002).

However, as noted above, with globalisation, there have been an increasing number of individuals who have been exposed to other cultures. The explorations regarding the in uence of the multicultural experience on the self-construals of Chinese individuals has become intriguing. How does one's own self change depending on the cultural frame one adopts? Although there were categorical assumptions in traditional cultural research studies, Morris, Chiu, and Liu (2015) have proposed a polyculturalism framework, which assumes that cultural

priming more than those who have contact with other cultures through more indirect means.

Gender differences in self-construal

The results from psychological research indicate that men and women may differ in their self-construal orientation (refer to review by Cross & Madson, 1997). Specifically, men may have a more independent orientation, whereas women may have a more interdependent orientation. Additional research has extended the idea by including collective aspects of interdependence, which

paragraph was accompanied by a question ("How many pronouns are there in this paragraph?") along with two response options to ensure participants really read the story.

Twenty Statement Test

Self-perceptions were elicited through the Twenty Statement Test (TST; Kuhn & McPartland, 1954) in which participants repeatedly answer the question, "Who am I?". The question was typically answered by completing 20 sentences beginning with "I am …". This test measured self-construal and was personalised to the respondents because the responses were spontaneous and self-directed. To avoid the independent self-construal priming from "I", we used a modi ed version of the TST (Becker et al., 2012) in which the original question "who am I?" was replaced by "who are you?". The instructions were as follows (Abdukeram, Mamat, Luo, & Wu, 2015; Becker et al., 2012):

In the numbered spaces below, please write down anything that can describe you. You can write your answers as they occur to you without worrying about the order; however, together they should summarize the image you have of who you are. Your answers might include social groups or categories you belong to, personal relationships with others, as well as characteristics of yourself as an individual. Some may be things that other people know about, others may be your private thoughts about yourself. Some things you may see as relatively important, and others less so. Some may be things you are relatively happy about, and others less so.

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The experiment had a 3 (Self-construal priming: interdependent priming, independent priming, no priming) $\times$ 2 (Cultural group: Mainland-Chinese, German-Chinese) between-subject design. The independent variables are self-construal priming and cultural group, and the dependent variables are self-levels (private self, collective self, relational self). Participants were randomly assigned to one of three priming conditions. After nishing the self-construal priming task (Gardner et al., 1999; Sui & Han, 2007; Sui et al., 2013), they were required to complete the TST (Kuhn & McPartland, 1954), which was conducted at their university in a quiet room in groups of 5–10 participants. The participants were told not to communicate with each other through the experiment. The participants were informed that the goal of this study was to explore how they evaluate themselves. Atmp4so.o5(ws)-miol   th79may

TABLE 1
Means and standard deviations of proportion of private, relational and collective self as a function of cultural group under different self-construal priming

T -	M -C				G -C			
	S -				S -			
	I	N -	I	F	I	N -	I	F
Private	0.69(0.16)	0.75(0.18)	0.72(0.19)	2.00	0.63(0.20)^a	0.70(0.20)^{ab}	0.76(0.15)^b	7.95***
Relational	0.18(0.14)	0.17(0.14)	0.20(0.14)	0.85	0.21(0.14)^a	0.20(0.14)^{ab}	0.17(0.12)^b	2.05
Collective	0.13(0.14)^a	0.08(0.10)^b	0.08(0.11)^b	3.56*	0.16(0.15)^a	0.11(0.14)^{ab}	0.08(0.11)^b	6.68**

N . Row means with different superscripts represent signi cant differences.
* $< .05$; ** $< .01$; *** $< .001$.

Bonferroni tests showed that the collective self was signi cantly higher in the interdependent self-construal priming condition ($M = 0.15$, $SD = 0.15$) than in the independent self-construal priming condition ($M = 0.08$, $SD = 0.11$) and the control condition ($M = 0.09$, $SD = 0.12$; < 0.001 and < 0.01). The simple effects did not show signi cant differences in the proportion of relational self-statements across self-construal primings ($= 0.66$).

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Of great importance was that the predicted three-way interaction between self-level, self-construal priming and cultural group was marginally signi cant, $F(4, 744) = 2.08$, $= 0.08$, $\eta^2 = 0.01$. This suggests that for Chinese individuals with a distinct cultural background, the importance of each self-level varied across different self-construal primings (refer to Table 1; Hypothesis 2). To further test hypothesis 2, this three-way interaction was assessed using a further simple effect by follow-up 3 (Self-construal priming) × 3 (Self-level) MANOVA of the Maici6T0 TD 0 na3l622() MANONdividualsSDfectsimples0.0002 Tc [(the)-331.3(M)-0.1(aici6T0 TD 0 n()-3(aici6T0rt.3((

Second, the priming effects in our research were not that strong; some could solely be observed when comparing the interdependent and independent self-construal priming condition with the other, but not with a non-priming condition. The weak priming effects may be induced by individual differences in the Bicultural Identity Integration (BII), which was not investigated in this study. Benet-Martínez et al. (2002) have found that individuals with a high BII exhibit culture-congruent cognitions after cultural priming, whereas individuals with a low BII exhibit a reverse priming effect. Based on the researchers' results, one possible reason for our results is the disturbance of an individual's level of BII that is highly related to the priming effect. Therefore, future researches should consider individual differences in BII. In addition, we choose the pronoun circling means of self-construal priming in our study, which reduces potential extraneous variables, given that the sole difference between the two priming conditions were the personal pronouns. However, the previous meta-analysis of the collectivism and individualism priming research has shown that the effect of the self-construal priming we used in our study is not very strong (Oyserman & Lee, 2008). Future research could use other priming methods (e.g., Sumerian warrior) to seek stronger priming effects. Moreover, a previous study has found that the acculturation processes were facilitated when the host country was a settler society with high immigration and encouraging policies (Berry, Phinney, Sam, & Vedder, 2006). Germany, which we choose as a host country for the direct exposure group in our study, is a former colonial society with less encouraging policies. It is interesting to further investigate the effect of acculturation in more plural societies.

CONCLUSION

In summary, although the effect of globalisation on an individual's self-construal have been investigated by many studies, few have considered the influence of direct bicultural experiences on the flexibility of the dynamic self-construal of a Chinese individual. Our study filled this research gap. These results demonstrate that the self-construal priming could influence a Chinese individual's self-representation in a correspondent manner; however, German-Chinese individuals who have direct exposure to another culture showed a higher prime efficiency. Our findings generally indicate that an individual's direct bicultural experiences could facilitate cultural frame switching. Those findings are important because they help create a more nuanced understanding of the effect of acculturation on the dynamic change of an individual's self-construal, which is an important contribution to multicultural psychology literature. Our results also provide empirical evidence for the polycultural assumption

(Morris et al., 2015). Future researches should continue to investigate the individual differences in acculturation. Also, due to the intra-cultural variability of self-construal in Chinese populations (Abdukeram et al., 2015; Mamat et al., 2014), it would also be interesting to focus on

Gabriel, S., & Gardner, W. L. (1999). Are there "his" and" hers" types of interdependence? The implications of gender differences in collective versus relational interdependence for affect, behavior, and cognition.