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Department of Psychology

What do Chinese university students expect  
from their future work and leaders?  
- A transcendental phenomenological study on former  
International Students from China

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Bachelor Thesis in Psychology (15 ECTS)

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## **Abstract**

China has in the last three decades undergone massive economic changes due to the market reforms. This has had the consequence that many multinational companies (MNCs) have built up their businesses in China, competing for recruiting Chinese students with a higher education. This study employed a transcendental phenomenological method to explore the expectations of former Chinese International Students regarding their future work and leader. Our sample was former International students from China who has been studying abroad at Lund University, but now is back in China again. To analyze the written data from our ten participants we used the two kinds of computer software; Le Sphinx Lexica and MCA-Minerva. Our findings revealed that the students regarded salary to be the most important factor when choosing a future workplace, followed by the wish for it to provide a sense of satisfaction and a stepping stone for a future career. The common demand among the participants was that their future leader should have the ability to lead both individuals and teams, and have high levels of responsibility, motivation, and calmness, as well as having the ability to deal with emergencies and change.

Key Words: transcendental, phenomenology, Le Sphinx Lexica, MCA, Minerva,  
work, leader, China, students, expectations

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# **1. Introduction**

*In this chapter we will describe the research that have already been conducted and explain why our research and choice of method is needed in the field of work- and organizational psychology. We will also formulate our research question and give you a brief description of how our thesis is organized.*

## **1.1 Background**

The People's Republic of China (henceforth China) has experienced a phenomenal growth in their economy during the last decades. Since the economic transition in 1979, China has developed from being one of the most closed countries in the world to become one of the leading economic superpowers of the planet. According to the World Bank, China today is the second largest economy in the world (www.bbc.com, 2008-05-13). Considering that China was the sixth largest economy in 2005 (Schwaag Serger, Widman, 2005) their growth rate is truly phenomenal. With double digit growth in percentage four year in a row, China has the power to become the world's largest economy in the future.

Since the economic transition in 1979 and China's admission into the World Trade Organization (WTO) in 2001, there have been considerable changes in the context of Chinese management practices (Zhu, Thomson and De Cieri, 2008). Zhu et al (2008) have analyzed 182 articles published in the field of HRM (Human Resource Management) in China since the reforms in 1979. Their criteria for the study were that the articles used must have been written with a HRM-focus, the research must have been located in mainland China and it must have been published between 1979 and 2005. The work carried out by Zhu et al is most impressive and they have proposed a number of research questions which they discovered were absent in the HRM articles published about China. Zhu et al (2008) argues that there is a lack of phenomenological research in the field of HRM-research, and that there is still a considerable amount of work to be done in the field of HRM-research in China due to the ongoing reformation.

## **1.2 Issues**

The rapid growth rate of the Chinese economy has encouraged many companies to move parts of their production to China. According to Klie (2006) the moving of large global companies to China has led to an increased jumping between organizations and jobs among the Chinese workers. This jumping has made the life of HR managers more difficult since it nowadays is harder to find and retain talented employees. This is also an issue for several Swedish companies like Ericsson, AlfaLaval, Gambro and TetraPak who have built or bought factories in China. According to a survey report done by the Swedish Chamber of Commerce in Beijing (2005) over 50% of the respondents thought it was *Hard* or even *Very hard* to retain skilled employees in China. This is not only a problem for Swedish companies in China. It is a global problem indicated in the year 2007 Global Workforce Study (GWS) by the consultant bureau Towers Perrin who has conducted a huge study about engagement on 90'000 workers in 18 different countries. Towers Perrin shows that only 21% of the total workforce can be regarded as being engaged in their daily work (<http://www.towersperrin.com/>, 2008-04-22). According to an interview with Julie Gebauer, one of the researchers behind the GWS, the drawbacks of having an unengaged or moderately unengaged work force are that there is a higher risk of people sabotaging or leaving the organization (<http://www.towersperrin.com/>, 2008-04-22). According to Towers Perrin the most important factor for raising the engagement, and therefore have a greater chance of retaining talented employees, is leadership related. Therefore research on how to retain employees has to deal with leadership issues.

Schwaag Serger and Widman (2005) have calculated the level of college-educated to approximately 2% of the whole Chinese population. This means that China has the second largest quantity of college-educated in the world; only USA has more university-educated people. The main issue for China is that most market economies have more university-educated people per capita. This can easily be illustrated with statistics of the OECD countries where 24% of the population has a college degree (SCB, 2005). The Chinese government has stated that their goal is to become as competitive as other market controlled economies which per default means that they need to keep most of their college-educated people in their own country (Rauhult, 2003). This means that college-graduates will be a more common worker in MNC's

(Multinational Corporations) and modern Chinese enterprises. China's goal of having the same amount of university-educated per capita as the OECD countries means that there is a growing population of students who someday will become workers in China. This group is mainly neglected in the HRM-research; most research has been done on regular non-educated workers. Which we believe will change in the future considering that China have more than 9 million students in HEI (Higher Education Institutions) ([www.moe.edu.cn](http://www.moe.edu.cn), 2008-05-13) who are going to be employed by companies or other organizations within a couple of years.

From the work of Zhu et al (2008) there is a considerable amount of suggestions for future research; one of them is to use phenomenological or ontological methods to study HRM related questions in China. Based on this we have decided to use a phenomenological approach and also to examine factors that may influence engagement among the new labor class of university students in China; this since we consider these to be future "skilled" employees that may get hired by MNC's. The Global Workforce Study done by Towers Perrin (<http://www.towersperrin.com/>, 2008-04-22) states that engagement is the key factor for workforce stability, and that this should be a key objective for all corporations in today's increasingly competitive markets. There are a couple of minor conclusions that can be drawn from the Towers Perrin's study. One of the conclusions is logical and simple; in order to gain employee engagement from the beginning when hiring new workers, organizational leaders must know what is expected of them and what the future employees expect from the work. The same conclusion is drawn by Soni Basi, one executive officer at ISR (a competing management research company), in an interview with Klie (2006) regarding their own research about employee engagement. Basi argues that companies in order to keep talented employees, need a better understanding of what the employees are actually looking for from the leadership team and from the organization as a whole. The challenge for today's organizations is to find the type of personable leaders that fit the work force demands (Klie, 2006).

### **1.3 Research question**

What do the new generation of Chinese university students expect from their future workplace and leaders?

## **1.4 Purpose of study**

The purpose of our study is to describe what the new generation of Chinese students really expects from their future work, using a phenomenological reduction method.

## **1.5 Structure of the thesis**

Our thesis is structured mostly from the research manuscript generated by Clark Moustakas (1994). We have only modified it slightly to give our readers a better view of the process. For example; we have merged the first and second chapter described by Moustakas (1994) into one.

### **1.5.1 Chapter 1, Introduction and Statement of topic and outline.**

This chapter is an introduction to the thesis and will include many core elements necessary to give the reader an idea of what makes our research question unique. It will provide a description regarding our research question and the purpose of our study.

### **1.5.2 Chapter 2, Conceptual framework of Model.**

In this chapter we will develop our conceptual framework of model; this will include theory, concepts and the processes that are the essentials of our research design.

### **1.5.3 Chapter 3, Methodology**

In this chapter we will explain the methods and procedures used to prepare for our study, the methods used to collect the data and our methods for organizing, analyzing and synthesizing all gathered data.

### **1.5.4 Chapter 4, Presentation of data**

In this chapter we will try to give our reader a good example of what our gathered data look like. We will show exactly how we arrange the data into meaning units and also give examples of actual entities, modalities and predicates.

### **1.5.5 Chapter 5, Conclusion**

This chapter is a summary of what we found in our study, we will give the reader a good look of what we have actually managed to do.

## **2. Conceptual framework of model**

*This section explains what transcendental phenomenology is and how it relates to the purpose of our study. It starts off by providing a brief account on the debate between philosophy and psychology to shed some light on why transcendental phenomenology was developed. It then moves on to explain the most central concepts of the philosophy and concludes by describing the transcendental phenomenological reduction method.*

### **2.1 Phenomenological theory**

#### **2.1.1 The debate between objective and subjective reality**

*The idea has occurred to me that maybe what we see is not real. That it is somehow – I don't know what the alternative to 'real' is... There's a state of things being semi-real.*

Philip K. Dick (Spinelli, 1989, p. 16)

Western philosophy and psychology have been plagued for centuries by the debate as to whether there is a reality separate from consciousness. Traditionally, philosophers and psychologists have tended to side with one viewpoint or the other, claiming on the one hand that an external reality exists independent of consciousness, or that nothing exists but the mind (Spinelli, 1989). However, through the long-term domination of the natural sciences we have been gradually influenced to think of reality as being objective and real, containing objects that will remain 'there' whether we are conscious of them or not.

But what if we set aside all our biases and preconceptions of what we think we know, how sure can we be about what we know is actually real? We cannot, and this is equally true for all scientific disciplines as well. For instance, when physicists attempt to generate theories about occurrences in nature they will inevitably impose their own interpretations of the world which, in turn, will point the use of methodological tools toward a certain, 'subjectivity-tainted' direction. The conclusion, not surprisingly, is that we cannot be completely sure of whether reality as we perceive it reflects reality as it really is. But at the turn of the 19<sup>th</sup> century, a new philosophical discipline emerged that attempted to explain the division and relationship between reality and consciousness: the transcendental phenomenology.

### 2.1.2 The birth of transcendental phenomenology

*Naturalism recognizes the need of a scientific philosophy, but it is the greatest obstacle because it recognizes as real only the physical. The objectivity which it presupposes is essentially ideal and therefore a contradiction to naturalism's own principles.*

Edmund Husserl (1965, p. 9)

*Transcendental phenomenology*<sup>1</sup> as a distinct philosophical procedure was founded and developed primarily by the philosopher and mathematician Edmund Husserl. He sought to establish a rigorous scientific philosophy that could provide a firm basis for all types of scientific knowledge (Giorgi & Giorgi, 2004). The common-held epistemological view at the time (called *psychologism*) was that the study of logic should belong to the domain of psychology (which at the time belonged to the natural sciences) since it is the mind that perceives, believes, and knows about the world. This view was, according to Husserl, erroneous because while the study of logic concerns the determination of exact definitions of ideal structures and laws, whose existence is eternal and certain, psychology is an empirical science that investigates the factual nature of consciousness and is therefore characterized by the same vagueness and probability as all the other empirical sciences (Cavallin, 1998). Although the mind can still be conscious of ideal principles, they are radically different from the physical acts of knowing which take place in time and have a finite time span. Thus, Husserl suggested that although there is a relationship between the act of knowing and the object of knowledge (in this case, the ideal principles) they are far from the same.

### 2.1.3 What is transcendental phenomenology?

Husserl's dividing of the ideal and empirical world has important implications for understanding reality. Husserl meant that no valid knowledge of the ideal world could

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<sup>1</sup> *Phenomenon* is built up from *phaino*, which means to bring to light, to place in brightness, to show itself in itself, the totality of what lies before us in the light of day (Heidegger, 1977, pp. 74-75). *Transcendental* as Husserl meant it means to take into account, together and in one effort of analysis, the meaning-creating process with the meaning created by it (the noetico –noematic correlation) (Moustakas, 1994).

ever be obtained by observing it empirically, through our senses. Instead, we have to turn our attention to that which is actually *given* before consciousness as it is only in consciousness that something can appear (Zahavi, 2003). Phenomenology, then, refers to the study of how objects appear as phenomena before consciousness. It takes its starting point in the intuitive experience of [phenomena](#) and tries to extract from it the essential features of experiences. This process of reducing intuitive phenomena to their essential features was summarized in Husserl's maxim that we should return "to the things themselves" (*zu der sachen selbst*) (Moustakas, 1994).

#### **2.1.4 Intentionality – The essence of consciousness**

Since transcendental phenomenology regards consciousness as the source of all knowledge, all sciences seeking to uncover the nature of reality should focus on the lived experience as it is interpreted by the individual. In addition, Husserl claimed that all phenomena are interpreted by the individual through a process known as intentionality<sup>2</sup> (Zahavi, 2003), which refers to "*[t]he action of the mind reaching out to the stimuli which make up the real world in order to translate them into its realm of meaningful experience.*" (Spinelli, 1989, p. 11). Giorgi & Giorgi (2004) write that it is the essence of consciousness and is always directed toward some entity, whether it being real or not. To clarify: People do not merely love, feel and think; they love, feel and think about something or somebody. Thus, the intrinsic feature for every perception is that there is a relationship between that which perceives and that which is being perceived. This relationship (constituting intentionality) is divided into what Husserl calls the *noema* and the *noesis* (Spinelli, 1989). We will now explain briefly what these two concepts are.

#### **2.1.5 Noema and noesis – the experiential foci of intentionality**

Husserl posited that every act of intentionality consists of a noema and a noesis (Husserl 1929, 1931a, 1931b, 1948 in Spinelli 1989). They can be thought of as two experiential foci that together constitute the mental interpretation of a phenomenon as it is intended by the intending object (the individual) at a given time. Noesis refers to the meaning forming acts of consciousness that are active when perceiving an object.

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<sup>2</sup> *Intentionality* is taken from the Latin *intendere*, which means 'to stretch forth'.

Noema, on the other hand, refers to the real object such as it is interpreted by the meaning-constituting noetic process, its meaning structure (Moustakas, 1994).

Consider the following example: Two persons read a UN report about the dangers of climate change. One of them has only been exposed to articles supporting the theory that man is responsible for the destruction of our planet while the other one has taken part of material denying these statements. In this case, the actual content of the UN report is exactly the same for both persons. This is the object as such, before the understanding noetical process starts to create meaning. However, the views stored in each of the person's meaning structures are very different, due to their previous exposure to different sources of information. Thus, their interpretation of what is said in the UN report is what constitutes the noema; the necessarily biased preconceived experiences active in the interpretation process when reading the report. Both of them have perceived the real object but their interpretations of it differ due to them having different meaning structures active (the previous noema).

It is important to point out that the mental representation of an object in transcendental phenomenology is the real object itself and not just a mental representation of it. At the same time, it can never be perceived the same way twice as the meaning structures constituting the object, that is, the noema always changes when the intending object perceives the object again (Zahavi, 2003).

This is a most relevant point to make when considering doing a phenomenological study. While an object in reality stays the same, regardless of by whom and how many times it is being perceived, the meaning structures of the intending object (an individual) when perceiving the same object again are being slightly altered, and the object will be perceived in a slightly different way. This means that a study can only describe an object in the real world such as it is being intended by the noematic structure, at a specific time, in a specific context. We must then acknowledge the contextual factors that constantly influence our meaning structures, and ultimately, how we derive the phenomena from the world and represent in our consciousnesses.

### **2.1.6 The life-world**

Phenomenology is the going from facts to meaning, and meaning originates from somewhere. That origin is the life-world. The life-world is a pre-theoretical world of everyday experience and in which we perceive objects directly, intuitively and

through our senses. It is subjective in that all phenomena are interpreted according to the meaning we attribute them (Karlsson, 1995). Furthermore, the life-world is situated in the body where it gives man his/her bodily position and orientation (Sages & Jakobsdottir, 1999), and is therefore always present in everything we do.

When Husserl investigated the life-world concept, he reached the conclusion that the objectivist sciences, with their efforts to reduce all phenomena to their quantifiable properties had lost touch with other important questions, such as what their foundations for knowledge are, what truth and reality is, and even what a good and meaningful life is (Zahavi, 2003). This has been the case of traditional psychology as well, where the methodological procedure “excludes the study of life-world experience in its own right, by operationalizing the subject’s life-world experience” (Karlsson, 1995). Therefore, it seems reasonable that science should try to reaffirm the importance of the life-world again, as this is the origin of all experiences.

### **2.1.7 The Natural Attitude**

However, studying the experiences of an individual is not without problems. Each individual is always imbued in what is called the “natural attitude”, which is the collection of the different kinds of uncritically admitted and, for the most part, not even consciously realized, prejudices and presuppositions that we all take for granted and as existing as such (Sages & Jakobsdottir, 1999). It is always present when we make sense of the world. For instance, most of us regard the world to be objective and real, whether we are in it or not. This idea is an example of how the natural attitude affects us when we perceive and generate meaning from our experiences. It is therefore crucial that researchers to the extent that it is possible set aside their prejudgments from the phenomenon under study in order to gain scientific knowledge (Moustakas, 1994).

### **2.1.8 The Transcendental phenomenological reduction method – A turn from fact to meaning**

A natural consequence of our subjective ways of perceiving the real world is that we must turn to consciousness to find out how the world is interpreted by the individual. More specifically, we must focus on finding out what lies encoded in the meaning structures that have been created through the intentionality process (Moustakas, 1994). However, because each and every person is imbued in the natural attitude, we

cannot study the meaning structures of another individual directly. To do so, we must first find a way to remove ourselves from these biased preconceptions, which can be done by applying the phenomenological reduction method developed by Husserl (Sages, 1998). Next follows a brief walk-through of the epoché, an important measure to follow in Husserl's reduction method, and an explanation to how it relates to our study.

### **2.1.9 The Epoché process – Reaching the phenomenological attitude**

Epoché<sup>3</sup> is the first step of the phenomenological reduction method, which is used to put the world as perceived through the natural attitude within *brackets*. By doing so, it can be gazed upon as naively and freshly as possible (Moustakas, 1994). This does not mean that we turn our attention away from the worldly objects; rather it allows us to perceive them in a new way, the way they appear unbiased in the phenomenological attitude (Sages & Lundsten, 2006).

The second step of the phenomenological reduction method is when the researcher tries to go from “fact to meaning”. That means the researcher has to consider things not as realities but as instances of idealities, meaning that all things should be seen as pure possibilities rather than actualities (Moustakas, 1994). How this is done in our study will be presented in the next chapter where we describe the Meaning Constitutional Analysis (MCA) developed by Roger Sages (1998).

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<sup>3</sup> *Epoche* is a Greek word that means to stay away from or abstain. (Moustakas, 1994)

### **3. Methodology**

*In this chapter we will explain how we got in contact with our research subjects. We will also describe our choice of method and explain it is useful in this study.*

#### **3.1 Why a qualitative approach?**

Qualitative research is starting to become more popular in the field of sociological and psychological research. The popularity of qualitative measures is often explained by their possibility to obtain a wider and richer view of a phenomenon. They also have the potential to develop empirically reinforced ideas (Alvesson, Deetz, 2000). A qualitative method is often used when a researcher wants to have the possibility to get unexpected answers. Since Zhu et al (2008) in their review of 182 articles about HRM in China could not find a single article using a phenomenological method; it was not that difficult to decide that we should use a phenomenological method.

#### **3.2 Research formulary**

The research formulary was created after many hours of discussion with our tutor, Roger Sages the originator of the MCA method (Sages, 1998). The research question we finally decided to use had to be non-leading so it was not obvious that the interviewed person would answer the question in a certain way. However it was still necessary to have a question that gave the interviewed person a reason to write about the subject we were interested in. Many scientists such as Gutman and Reynolds (1982) have argued that a researcher is never allowed to give leading questions to the subjects. Therefore our research question aims to be as open as possible as in a couple of other phenomenological studies. We were influenced from researchers such as Hensfelt Dahl (1997) and her question: *“Please, tell us about your thoughts, reflections, feelings and experiences about your work”*. We liked this approach since Sages (1998) argues that the question for a self-report needs to be phrased in a way that allows the subject to freely express him-/herself without any kind of restrictions. It is one of the basic prerequisites for a phenomenological study, that the subjects have the ability to express themselves freely (Moustakas, 1994).

We tried out many different questions on friends and relatives before we decided that we had a question that would trigger the interviewed person to write about certain events that were of interest to us, without giving the interviewed person a reason to think about what we actually wanted him or her to write about. To know that we had actually met the prerequisite of a question capable of giving us rich text answers we conducted a small pilot study. This means that we handed our preliminary question formulary out to a group of five students, to test that the respondents that we would target in our final research project actually could understand the question and task at hand. Many scientists prefer and recommend the use of pilot studies to see that everything works before the actual study takes place (Esaiaasson et al, 2003).

After reading through the pilot study, we decided that our research question was adequate and that the responses we received were rich and colorful. Our final research question is thus stated below:

*Please tell us about your thoughts, feelings and reflections about your future work and what you think a good leader (employer, manager, director) should be like.*

It is also very important that the interviewed person feels comfortable in answering the questions (Kvale, 1997). We therefore decided to give the interviewed persons some basic information on the questionnaire, information about their anonymity, the purpose of the study and that they were free to ask us questions by mail or by phone at any time of the day. Scientists such as Gutman and Reynolds (1988) and Kvale (1997) have argued that this type of background information is highly important. They also argue that the researcher should point out that the necessary part is the meaning behind the words and the way the words are used together rather, than the words themselves. Therefore we pointed out clearly in our research formulary that we were not examining their technical use of the English language but the meaning in their writing (Appendix 1).

Both Gutman and Reynolds (1988) and Kvale (1997) give the advice that the researcher should not reveal the names of their respondents if the respondents have not agreed the publication. Since we are interested in Chinese university students as a group we did not feel that we had to request for the respondents names, but just in case we included the guarantee that all information they supplied to us, would be

strictly confidential. As a result all the names in this thesis are fictional. However their age and area of study are real.

### **3.3 Selection**

In the selection process there are numerous things a researcher should consider. First of all the researcher has to define the population for the study. This is always a very difficult thing to do and even professional researchers have problems deciding the total population for their study (Esaiasson et al, 2003). The second step is to decide whether to use a random selection or not.

The population in our target group is very large, according to the Ministry of Education of the People's Republic of China there were more than 9,033,600 students enrolled in HEI studies (Higher Education Institutions) in 2003 (<http://www.moe.edu.cn/english/>, 2008-04-20). As it would be impossible to contact all of them we had to find a smaller population or use a randomized selection. In our case we decided to use international students from China, and our sample of the population became the exchange students and international students who have been studying at Lund University. This form of selection is called a strategic selection (Esaiasson et al, 2003) and we used this form of selection because of the time consuming methodology employed and the time constraints for this thesis. However, a strategic selection is often used even by professional researchers and some methodologists even argue that all kind of selections are strategic in one way or another (Esaiasson et al, 2003).

To get in contact with our selected sample, we contacted the International Desk at Lund University whose database contains contact information to most of the exchange students who have been studying or is studying in Lund since 2006, in total 244 individuals. Since Essaiason et al (2003) have pointed out that it is often hard to get a sufficient number of replies when conducting qualitative studies we decided to contact all 244 individuals. We also decided to contact exchange students which we have been in contact with during our studies in Lund. The reason behind contacting them was that the database that the International Desk at Lund University hosts does not have all exchange students registered. So apart from the 244 students from the University database we also contacted 12 other former exchange students.

Of the 256 students we contacted we received 15 answers within a week. Unfortunately 5 of the answers were students born and raised in Hong Kong and since we are only interested in studying mainland Chinese students, we decided to use the 10 respondents born and raised in China.

### **3.3.1 Critique of selection**

Among the 10 exchange students we used in our study, only 4 people were totally unknown for us, which means that 6 of the people who responded have met us in one way or another during their time as students in Lund.

Another issue with our choice of sample is that we only got hold of “elite” students, which means they are the students that can afford to do an exchange semester abroad, and that have good enough grades to get their university’s approval of studying abroad. There is definitely a chance that the respondents we studied may not represent the average university student in China.

## **3.4 Le Sphinx Lexica (SphinxSurvey)**

Our choice to use a phenomenological method had some implications for our study’s time schedule. A full MCA-Minerva analysis would have taken too long to actually be practical in our thesis. Therefore we decided to use a program called Le Sphinx Lexica (henceforth the Sphinx), which is a computer program developed to be used in syntax- and text analysis (Moscarola, 2002). According to Moscarola, the Sphinx is a very useful tool to either explore large quantities of gathered data or to find key fragments which can be analysed.

*“Sphinx Lexica is very well fitted to explore very large corpuses or to select key fragment from very large data set” (Moscarola, 2002, p 7)*

In the Sphinx the researcher has the ability to group words based on their similarity (synonyms) or based on the number of occurrences (frequency) in the texts. The Sphinx presents a list with the all words used, and the number of occurrences for each word. From this list the researcher has the ability to put similar words into groups. The Sphinx also has functions for displaying frequency tables, displaying the different combinations of words which are often found together such as “good” and “leader”.

The Sphinx can even analyse which respondent used what combination of words the most times, and how many unique words that respondent used. (Moscarola, 2002)

Another feature of the Sphinx is that the program can make a small syntax- and text analysis of the respondents' text quality. The Sphinx can also check how the richness of the text (the number of unique words, and infrequently used words) correlates to the text length. These two variables together with a small analysis of the frequency of the most used words in the text gives the researcher an understanding of how motivated the respondent were to answer his/her research question. If a respondent used few words and repeated them numerous times the text gets a high score of "banality" and if this correlates positive with text length and negative with text richness (which it will in this case), the respondent were not too pleased to answer the research question. On the other hand, if the respondent has a high score of text richness which correlates positive with text length and text length correlates negative with text banality, the researcher can be sure that the respondent at least tried to answer the question sincerely (SphinxSurvey, Reference Manual, 2001).

### **3.4.1 How we used Le Sphinx Lexica**

The first step in our analysis with the Sphinx was to see how well the respondents had answered our questions, for this we used the Sphinx function to calculate "text richness", "text banality" and "text length" and see how these variables correlated. As can be seen on the graph (Appendix 2) we found a positive correlation between "text richness" and "text length" and a negative correlation between "text length" and "text banality". This means that our respondents used a relatively rich language when they answered our research question. The correlation between "text length" and "text richness" are statistically significant, which can be seen in the table (Appendix 2). All values over 0.7-0.8 are statistically significant, according to the Le Sphinx Lexica manual (SphinxSurvey, Reference Manual, 2001). That means that longer texts also meant richer answers, and that our respondents were motivated to answer our research question.

The second step was to briefly analyse what words were most frequently used by our respondents. Some of the most frequently used words were:

Table 1 “Frequencies of most used words”

Word	Nr	Word	Nr	Word	Nr
good	41	salary	14	years	11
leader	29	working	13	best	10
job	24	career	12	only	10
work	19	find	12	company	9
important	16	university	12	different	9
China	15	future	11	Now	9
more	14	time	11	take	9

As can be seen in the table there are some words that relate directly to work (work, job, salary, working, company). Among the words in the table some have a connection to personal development (career, university) and so on. Our work commenced by trying out different kinds of groups and we started out with seven different groups created from the statistical frequency tables that the Sphinx could present to us. These groups/themes were:

*Type of management, Work Benefits, Work Relationships, Personal Development, Work Locations, Type of Organisations, Employee/Worker.*

After we had grouped all synonyms and other words that were related to the group and the group’s wider meaning, we spent a couple of hours just reading through every phrase that was now placed in each group. This work was made easier by using the excellent guide by Moscarola (2002) that describes the use of hypertextual links in the Sphinx software. After having read through all phrases in the group carefully we decided if the group should stay as a group, be regrouped with any other word/group, or be ungrouped. In this work the Sphinx is really helpful because it marks every word (in the phrase you are currently investigating) that is part in a different group with a different colour. That means that a phrase which have the word “leader” (member in the Type of management group) in it but at the same time contains the word “worker” (member in the employee/worker group), will display these two words in different colours (if you are looking at the phrase with one of these words/groups marked, otherwise they will have the same colour, still different from ungrouped

words though). All of these features are explained in detail in either the Sphinx manual (SphinxSurvey, Reference Manual, 2001), or in the text by Moscarola (2002) and they have both been a great help in our research.

In our reading of the phrases in each group we noticed a lot of trivial phrases, that means that many of the phrases did not have any relation with the actual research question. Therefore we had to revise the number of groups and try to create new ones. After several hours of work we decided that the best way to analyse the data were to only use two groups, namely *Work*, and *Leadership*. Table 2 illustrates some of the words that were used to compile these two main groups.

*Table 2 “List of words in group Work and Leadership, with their corresponding number of occurrences”*

<b>Work</b>	<b>Nr</b>	<b>Leadership</b>	<b>Nr</b>
Job	24	Leader	29
Work	19	Management	6
Salary	14	Employer	5
Working	13	Manager	5
Career	12	Decision	4

Each grouped word is part of an underlying phrase. Under the word “leader” can for instance the following phrases be found:

*“A leader will listen to others’ voice, no matter he likes it or not”*

*“A leader has to deal with emergencies”*

*“For me a good leader is a man who is easy to talk to”*

These phrases and all other phrases grouped with the help from the Sphinx were then divided into different text-files (two files for each interviewed person, for example “Person1 work.txt” and “Person 1 Leader.txt”) for further analysis in MCA-Minerva.

### **3.5 MCA-Minerva**

In the field of phenomenological research is a selection of different methods available. One of these methods is EPP (Empirical phenomenological psychological method) which is described by Karlsson (1995) and other scientists. This method combines parts of Husserl's reduction method and the hermeneutic circle approach. We on the other hand have decided to use a computer software developed by Sages (1998) to conduct a complete MCA analysis (Meaning Constitutional Analysis).

The MCA concept and analysis are based on the foundations of Husserl's phenomenological reduction method (Sages, 1998). The MCA-Minerva was developed by Sages (1998), with the aim to help researchers do a full "Meaning Constitutional Analysis". With the help from Le Sphinx Lexica we divided the texts into two segments, *Work* and *Leadership*. These two segments were also divided at an individual level, which means that we from our MCA-Analysis will be able to look at the specific context in every individual's life-world that depicts phenomenon regarding work or leadership and the modalities, entities and predicates concerning these contexts.

Moscarola (2002) argues that MCA-Minerva is a way to deeply explore and describe a person's behaviour, motivation and opinions in all their possible aspects, without restraining the researchers understanding to the first perception of the text, which we think is an apt description.

#### **3.5.1 Step One (First application of the epoché)**

The first step in using MCA-Minerva is to divide the text into meaning units. The reason behind dividing the text into meaning units is that the researcher shall have the ability to gaze as fresh as possible upon the data and therefore be able to perceive the data in new ways (Sages & Lundsten, 2006).

The meaning units can be divided into different sizes according to which methodologist one chose to follow. Karlsson (1995) have a slightly different approach than Sages (1998). Karlssons (1995) research method uses quite large segments of data as a meaning unit, sometimes as large as a paragraph or even as large as several sentences. Karlsson argues that a text only should be divided into a meaning unit when the segment of text shifts its meaning. Sages (1998) on the other hand claims

that a meaning unit should be the smallest selection of words that in it self can hold meaning to the subject.

We decided to mix Sages (1998) method with Karlssons (1995) method which means that we depending on the structure of the data have alternated between Karlssons bigger meaning units and Sages smaller. Most of the times our meaning units were in phase with Sages (1998) preferred method but depending on our data we sometimes needed to have larger meaning units to be efficient in our analysis process. For a complete novice user of phenomenology it may look illogical when a researcher divides data into meaning units, this is because the meaning units do not necessarily have to be divided into any syntactically or grammatically correct segments (Sages, 1998)

To clarify the process of meaning unit creation we will divide the following fictitious sentence into meaning units.

*“The periodic table works surprisingly well as a predictor of alligators typical preferences for food”*

The sentence above can be divided into the meaning units in table 3.

Table 3 “Example of meaning units”

Meaning Units
1. The periodic table
2. works surprisingly well
3. as a predictor of alligators
4. typical preferences for food

As can be seen in table 3 we choose to divide the phrase into four meaning units. Note that this is only one example of how the phrase could be divided. When breaking the phrases into meaning units the researcher must strive to create meaning units that actually contain meaning and the researcher much break a phrase into a new meaning unit when the researcher feels even the smallest shift in meaning (Sages, 2000). As far as possible we followed Sages (1998) simple description when we divided our data into meaning units, and where it was not effective we used Karlssons (1995) method.

### 3.5.2 Step two (Second application of the epoché)

Husserl's epoché means that the researcher has to put all pronounced meaning in "brackets". This means that the researcher should strive to be as free as possible from all previous knowledge (Sages, 1998). According to Sages is the MCA-Minerva software a great way of helping the researcher free him/herself of previous knowledge, totally in line with the phenomenological attitude.

In MCA-Minerva the researcher uses the newly created meaning units, to be sure that he/she is not aware of the whole text and the actual meaning of the text. From the meaning units the researcher have to describe the persons actual meaning structures and noema by coding the meaning units with their appropriate modalities. According to Sages (1998) the modalities are the way in which the persons' acts of consciousness (the *noesis*) depict the *noema* (all meaning structures regarding the intended object). Sages also argues that the modalities as such are a part of Husserl's theories regarding subjectivity, and that the modalities are belonging to the deepest parts of subjectivity.

All modalities as used in this thesis are presented below in table 4 to table 10. Included in the tables are also exemplifying meaning units for every possible modality setting as well as a small text to describe the modality's descriptive characteristics. Below every table we will try to give a brief explanation of how the modalities have been used in our study.

**Table 4 Modality: "Belief"**

Category	Description	Example
Doxa-affirmation	The MU is expressed without any hesitation.	<i>I know that Malmö FF is a soccer team.</i>
Doxa-negation	Something is unknown for the person.	<i>I do not know whether Malmö FF is a soccer team or an ice</i>

Probability	The respondent is not sure, but he/she is almost certain that it is possible.	<i>hockey team.</i> <i>Malmö FF will probably buy Zlatan back next year</i>
Question	Question about something	<i>Is Zlatan really playing for Real Madrid?</i>

The first modality Belief refers to the degree of certainty in which a meaning unit is stated, or as Sages writes:

*“[E]very produced meaning is always an acceptance of one or another form of existential thesis”* (Sages, 1998, p. 22)

*Table 5 Modality: "Function"*

Category	Description	Example
Perceptive	The MU is expressed in a way that leaves no room for questions.	<i>The sky was blue</i>
Signitive	The MU is expressed in a way that leaves room for further questions	<i>The sky was terrible</i>
Imaginative	The MU is expressed in an imaginary way	<i>I wish that there would be peace all over the world</i>

The second modality is called Function. It determines the degree of “clearness” in which a meaning unit is stated, that means the quality of being concrete (not abstract) in terms of the individuals choice of formulation (Sages, 1998).

*Table 6 Modality: "Time"*

Category	Description	Example
Past	The MU took place in the past	<i>Two weeks ago we fought of all mosquitoes</i>

Present	The MU takes place in present time	<i>The mosquito is searching for a new victim</i>
Future	Something will take place in the future	<i>The mosquitos will search until they find the holy grail</i>

Time is among the simplest modalities to describe as it is the tense in which the meaning unit is formulated (Sages, 2000).

Table 7 Modality: "Affect"

Category	Description	Example
Positive-prospective	The MU is expressed with a positive affect which is directed towards the future	<i>Winning this match is great because I might get drafted to a higher league</i>
Positive-retrospective	The MU is expressed with a positive affect which is directed towards the past	<i>My victory was great, that meant that I got drafted to NHL</i>
Neutral	The MU is expressed without any affect	<i>I played an indoor game today, so I used a new ball</i>
Negative-prospective	The MU is expressed with a negative affect which is directed towards the future	<i>Losing this game means that I get stuck in this lousy place forever.</i>
Negative-Retrospective	The MU is expressed with a negative affect which is directed towards the past	<i>I lost the game and I had to stay in this lousy place.</i>

Affect is the fourth modality presented in MCA-Minerva and it is basically the general indication of the individual's emotional attitude and the direction in which this attitude is directed. According to Lundsten's (2000) interpretation of Husserl (1954) this is a very important state, because without any affects at all we (as humans) do not have any motive to care about the entities we meet in any give context or environment.

Table 8 Modality: "Will"

Category	Description	Example
----------	-------------	---------

Engagement	The person behind the MU is talking about something with engagement	<i>It is good to win the game because I really like to win</i>
Aspiration	The MU is expressed in a way that is demanding	<i>They have to give me more money</i>
Wish-positive	The person wishes something to take place in the future	<i>I hope that I win tomorrow</i>
Wish-negative	The person wishes that something will not happen	<i>I hope that I do not lose tomorrow</i>
None	Nothing is said that indicates will	<i>There is a game tomorrow will</i>

Modality number five is Will, which assigns the type of willpower behind an expressed meaning unit (Sages, 1998).

*Table 9 Modality: "Property"*

Category	Description	Example
My	The "owner" is me	<i>I like my ball</i>
Your	The "owner" is you	<i>I hate your car</i>
His/Her/its	The "owner" is he/she/it	<i>He loves his car</i>
Our	The "owner" is we	<i>There is our car</i>
Their	The "owner" is them	<i>I have seen their pool</i>
None	Nothing is said about any ownership	<i>There is a ball</i>

Property is the sixth modality in MCA-Minerva and is used to describe ownership of something. More precisely it is describing the belonging of something to someone expressed in the meaning unit (Sages, 1998).

*Table 10 Modality: "Subject"*

Category	Description	Example
----------	-------------	---------

I	The subject in the MU is “I”	<i>I consider myself a great skater</i>
We	The subject in the MU is “We”	<i>We consider the game to be a hoax</i>
One-all	The subject in the MU is everyone or anyone in a specific context	<i>Everybody knows that there is a game tomorrow</i>
Unspecified	The subject in the MU is not specified	<i>The game is tomorrow</i>

The last modality is Subject. This is a modality which refers to the subject in any given meaning unit (Sages, 1998).

In MCA-Minerva all meaning units are presented in a list from which the researcher can code the corresponding modalities. In theory this might sound a bit confusing but in reality it is quite simple. As seen in the tables above different kinds of expressions in the meaning units gets a different set of modalities coded to them. All meaning units may have more than one modality, a person might express feelings in a way that is both “doxa-affirmative” and “signitive”. That means that the person is sure when he or she expresses his or her feelings but the actual words might leave a couple of questions unanswered. Below is an example of a “doxa-affirmative” and “signitive” meaning unit:

*“I know that there will be a nasty reception”*

This meaning unit is coded “doxa-affirmation because the person “knows” that there will be a reception, but it is also coded “signitive” because the reader can not really know what a “nasty” reception is like. The meaning unit above is also targeted towards the “future” (modality: time) and would therefore also have been coded with the category “future”. Although some of the meaning units have all of the described modalities (belief, function, time, affect, will, property and subject) other meaning units may just have a few of them present (Sages, 1998).

Coding modalities to meaning units is a far more complicated step than dividing data into meaning units, and therefore this step takes a lot of time and patience from the researchers. Considering the vast amount of meaning units in total, the analysis process is quite slow and sometimes frustrating. Keeping all modalities in mind and what they stand for is not an easy task; we therefore kept the tables (table 4 -10) in

front of us during the whole analysis phase in MCA-Minerva, just as a precaution to try and minimize the risk of doing wrong encodings because of tiredness.

According to Sages' (1998) interpretation of Husserl (1954), modalities like *affect*, *property* and *will* may not be present in all meaning units, even if they are of vital importance in most, maybe even in all human experiences. When we did our analysis we noticed early on that there were a lot of meaning units that did not have the prerequisites to be coded by some of the modalities. One of the hardest modalities to code was time, mostly because our question about work and leadership was asking the respondents to write about the future. Almost all of the respondents' meaning units got the modality time coded as "future", and therefore we decided to exclude the modality time in our presentation of the results.

### **3.5.3 Third step (Application of the phenomenological reduction)**

In this third step it is time for the researcher to do the *intentional analysis* as described by (Sages 1998). The intentional analyses is where the researcher tries to find all "*partial intentions*", which all taken together will form the *constituted meaning*.. In other words; the intentional analysis is where the researcher analyse the meaning content obtained by the first two steps (the epoché).

*Partial intentions* are all the things that a person takes for granted when he or she expresses something. When a person expresses a meaning, he or she is inevitable giving away a large amount of information regarding his or her knowledge of the world and the intended object. In the phenomenological reduction method the researcher should strive to find all variations of partial intentions in the meaning units. This is done by reading all meaning units and write down all things the person takes for granted about the world. The partial intention is easiest found by reading the meaning unit over and over again or trying out different combinations of the wording in the meaning unit (Moscarola, 2002). This method generates a huge amount of data for the researcher as every segment of this data (every partial intention) is then divided into its entities (the word in focus) and its many predicates (the meaning units that can predict the entities). It is not easy to explain this process in just a few words, so we will give a small example of a meaning unit, its partial intentions and the entities and predicates (table 11).

*Table 11 Examples of 3<sup>rd</sup> step in the MCA*

Meaning unit	Partial intention	Entities	Predicate
sun is star in the sky	There is a sky	Sky	That exists
	There are stars	Stars	That exist
	There is a sun	Sun	That exists
	There can be stars		That can be in the
	in the sky	Stars	sky
	A star can be a sun	Star	That can be a sun
	Something can be		Which something
in the sky	Sky	can be in	

As showed by table 11 this step takes a considerate amount of time. Even after using the Sphinx Lexica to reduce the amount of data, we had many hours of plain writing and analysing just to get hold of the partial intentions.

Sages (2000) argues that the modalities in the epoché together with the entities and predicates outlined in the third step of the MCA-Minerva analysis can give the researcher a clear picture of the intended object in its full richness, as it is actually intended by the person, in other words the *complete noema*. It is reaching the complete noema that is the goal for the researcher when conducting a phenomenological study as it is the complete noema that gives the researcher the full image of the phenomenon as intended by the subject.

### **3.6 Criticism of the sources**

In the field of criticism of the sources there has been an ongoing debate for ages, but there are surprisingly few scientists or researchers who have dedicated their time to research methods for it. One good source for criticism of sources is Esaiasson et al (2003) who means that there are a few guidelines a scientist should keep in mind when evaluating the sources. As a researcher you should consider to evaluate a source genuineness, independence, concurrency and tendency. Below we will try to give a brief explanation of the guidelines:

*Genuineness* - Means that the researcher has to analyze if the source have been produced in the way that is expressed in the source. In other words it is necessary to control if the

author of the source have support for their claims and that the author have been doing his/her research in the exact same way as it is expressed in the source.

*Independence* - A source may have been influenced in a couple of ways by external factors which the author isn't aware of.

*Tendency* - As a researcher you have to investigate if the source may have been "polluted" in some way, that means that it is important to check if the author might have been influenced by some external factor like political view or other biased thinking. The criterion for tendency demands that the author hasn't written the source based on any hidden agenda.

*Concurrency* – As a researcher you always have to consider the aspect of time, like how old the source is and how the society was formed when the author wrote the source. (Esaiasson et al, 2003)

During our work with the thesis a lot of time has been used to verify that our sources are correct. We have always strived to use primary sources and only if we could not get hold of the primary source or could not translate it (not all of Husserl's books and texts are translated to English) we have used secondary sources which we have verified through the guidelines proposed by Esaiasson et al (2003).

### **3.7 Discussion of validity**

Validity can be described in at least three ways, it can be the accordance between the theory in a thesis and the method, it can be the absence of technical or systematical error, or it can be that you have actually been researching the thing you were aiming for (Esaiasson et al, 2003). Validity, truth and generalization is basic terms in modern research who all have been defined by positivistic science (Sages, 2003). To validate is to conclude that something is true, on the basis of what is known to the individual. Sages (2003) argue that the phenomenological approach is different from positivistic science, in the way phenomenological researchers observes the world. In the phenomenological approach there is never a time or place where the researcher can observe an individual without any cultural or time related context. Therefore the interpretation and observation of the individual is bound to the time and place where he or she was observed, any other observation that is generated at any other time is separated from the first observation because the life-world of both the researcher and the individual has changed (Sages, 2003). Therefore other researchers such as

Karlsson (1987) argue that methods that strive to find meaning cannot follow the same rules. Sages (2003) also argue that the need to generalize is much less for phenomenological researchers, since all studies are conducted in their own unique context.

Sages (2003) argue that the use of the epoché and its reduction of the researchers own preconceptions is a very good way to get a valid result. He also argues that the researcher should mediate as much information regarding the epoché as possible so the reader can recreate the noetic processes and through them get a greater understanding of the phenomenon. In our thesis we have tried to mediate as much information as possible regarding our subjects and our choice and use of method, in an attempt to give the reader the ability to follow every decision made during the research process.

## **4. Presentation of data**

*In this chapter we will give a detailed description of all respondents' thoughts and feelings regarding work and leadership. First we will provide the reader with a short introduction on how this chapter is structured, and then we will present the respondent's data from our MCA-Minerva analysis.*

### **4.1 Introduction**

This section will present the full analysis of all 10 texts, divided into our two themes *Work* and *Leader*. All respondents will be presented with their name (changed to protect their identity), a short overview of the respondent's mostly expressed modalities and entities associated with the theme. All entities are followed by a calculation of how many times the entity has occurred in the text (the number in brackets). We will also present all corresponding predicates and their modalities.

As stated in the previous chapter the modality of time will not be presented in our analysis as it was always coded as future in all meaning units. All possible partial intentions, entities and predicates will not be shown in this chapter due to space limitations. If someone is interested we can give the full MCA-Minerva analysis as MCA-Minerva compatible files. We have selected the entities, predicates and partial intentions that we, according to our MCA-Minerva analysis have regarded as being the most important for our study. That means all predicates and entities that relate to work and leadership.

### **4.2 Cheng, Male, 25, Computer Science**

#### **4.2.1 Work**

Cheng is a 25 year-old male who is studying computer science. Our MCA-analysis reveals that his opinions about work are generally mentioned without hesitation (Doxa-Affirmation 80 %), although his way of expressing leaves room for a fair amount of interpretation (Perceptive 60 %, Signitive 40 %). Furthermore, his statements are expressed in a fairly engaged way (Engagement 60 %) but with little emotional content (Neutral 73%).

Cheng associates **Work** with **colleagues** (2), **jobs** (2), **work** (1), **workplace** (2), **work environment** (1), **raise** (2), **salary** (1), **work situation** (2), **we** (3), **overtime** (1)

Our MCA-analysis shows that Cheng thinks that **colleagues**, “*can be my friends*”, which he expresses, as something that belongs to him (My), in probable terms that also leave room for questions (possible, signitive). He also shows a positive attitude towards **colleagues** being his friends in the future, indicating a belief that this option will come true (positive-prospective).

Cheng writes about **job** as “*which I can take and be interested in*” and “*which can be interesting*”. Save the first one being expressed as I, they are both stated directly and concretely (doxa-affirmation) and without emotional content (none), but with engagement, indicating his rational approach toward his job tasks (engagement)

Regarding **work** he expresses that it is “*something that is good if it sends me abroad*”, which is expressed without hesitation but in vague terms. He also wishes for this to happen and displays a positive attitude that it will come true (wish-positive, positive- prospective).

He writes about **work environment** as something “*which I think is very important*”, and does so in an engaged but not so concrete manner (engaged, signitive). He leaves out all emotional content to the statement but indicates that the work environment is probably important for him (none, probability).

Furthermore, a **work place** according to Cheng “*can be peaceful and comfortable and good*”, which is described without hesitation and in an engaged way (doxa-affirmation, engaged), although in a way that leaves room for questions and without any feelings (signitive, none). He is more certain that a **work place** is “where my friends can be at” (perceptive)

Cheng writes positively and with engagement about his future **work situation** which is “*affected by how many colleagues I have*” and “*which is best when all my colleagues are my friends*” (positive-prospective, engagement). However, he also expresses them as a probability and in a manner that leaves room for interpretation (probability, signitive).

Regarding other people Cheng writes positively, without hesitation, and concretely that **we** “*can be happy*” (positive-prospective, doxa-affirmation, perceptive). In the

same manner but without emotional content he states that **we** “*can do more work*”, and **we** “*can make more money*” (none).

**Salary** “*which can be important*” is expressed without hesitation and in not so concrete terms, although expressed with engagement (doxa-affirmation, engagement, signitive). Similarly, he demands that a **raise** “*can be obtained*”, “*which one should be possible to obtain every quarter or every year*” (aspiration).

Finally, Cheng is aware with certainty that **overtime** “*exists*”, which he describes in a neutral affect with no indication of will.

#### **4.2.2 Leader**

When Cheng writes about a leader he is slightly less sure of what he means (doxa-affirmation 66%), compared to when he writes about work, although his way of expressing leader related issues leaves fairly little room for interpretation (perceptive 77 %). His statements are expressed without any emotional content (100 %) but are fairly demanding (66 %).

Cheng associates **Leader** with **manager** (8) and **teams** (1)

Cheng describes without emotional content the different characteristics which he demands his **manager** to have (neutral, aspiration): he is very certain that his **manager** “*is a man*” “*that have many qualities*”. He “*should be good at finding advantages*” and “*should know how to take advantage of their workers abilities*”. The **manager** “*can run teams*” yet at the same time the **manager** “*should care*” and “*should be patient*” and “*should not scold in front of employees*”. These are all expressed without hesitation and in a very concrete way (doxa-affirmation, perceptive). In the same manner, Cheng has a demand for **teams** “*that can be powerful*” (aspiration).

### 4.3 Jiao, Female, 24, Economics

#### 4.3.1 Work

Jiao is 24 year-old female who studies Economics. She writes about work exclusively in definite terms (Doxa-Affirmation 100 %) but is predominantly ambiguous in her way of expressing them (Signitive 52 %). Her expressions are generally without emotional content (Neutral 77 %), and shifts between lacking will (None 42 %) to show engagement (38%).

Jiao associates **Work** with **salary, bonuses, companies, culture, job and teams**.

She does not hesitate when expressing the range of factors she expects from her future work. **Work** is expressed with neutral affect and without emotion as something “*which one can improve*” (neutral, none), while **job** is expressed with a positive effect and engagement that it is something “*which can fulfill me*” (positive prospective, engagement). Although her affect is neutral regarding **salary**, she writes with engagement that it “*can be more important than life*” (neutral, engagement), though **bonuses** “*that can be handed out*” is written without engagement (neutral, none).

Similarly she is certain that **culture** “*can be equally important as salary to me*” (perceptive, engagement) and “*which have to fit me otherwise I will find another job*” (signitive, negative-pros, wish-negative). This is expressed in a way that leaves room for further questions and with a negative effect though she does not wish for this to happen. In the same manner, she is abstract regarding what “*affects our decision to work*” for **companies**, such as the “*different quality of assessment systems*” (signitive, engagement) and “*whose ways of training new graduates*” (doxa-affirmation, engagement). She expresses with certainty and without hesitation that **teams** are something “*which I can like working in*” (doxa-affirmation, perceptive).

#### 4.3.2 Leader

When writing about her expectations of a leader Jiao is mostly sure of what she wants (doxa-affirmation 75 %) and she expresses herself in definite terms (perceptive 83 %). Most of the time she leaves emotional- (Neutral 83%) and will content out of her expressions (None 75 %).

Jiao associates **Leader** with **leader** (4) and **employer** (1).

She is non-hesitant and certain that a **leader** “*is a man*” that “*can give good advice to me*” and that “*can help*” (Doxa-Affirmation, Perceptive). Furthermore, a **leader** “*can improve work*”. All these are stated without any emotional or will content (Neutral, None).

#### **4.4 Jian, Male, 28, Law**

##### **4.4.1 Work**

Jian is a 28 year-old male who studies law. According to our analysis, he writes in about work in certain or in possible terms (doxa-affirmation 28%, possible 28%). There is also a small degree of questioning when expressing his expectations (question 14%). Approximately one fourth of his expressions do not contain any degree of certainty. He consistently expresses himself in concrete terms (perceptive 100 %) and does not include much emotional content at all (neutral 85 %). He lacks will content in a bit more than half of his answers (none 57 %).

Jian associates **Work** with **firm** (3) and **partner**.

Jian writes about the entity **firm** as “*which I can open my own*”. He refers to the entity **partner** as what he “*will look for to start up a business with*”. Both are expressed in concrete terms and with no emotional and will content (perceptive, neutral, none). He does write that he wants to be a **partner**, although this is stated as a question.

##### **4.4.2 Leader**

When Jian writes about his expectations of a leader he is much more certain (Doxa-Affirmation 80 %), than when writing about work and expresses himself in a way that leaves little room for interpretation (Perceptive 80 %). His writing leaves out almost all emotional content (Neutral 90 %) from his text, which is also for the most part lacking will content as well (None 60 %).

Jian associates **Leader** with **leader** (9).

Jian is very concrete regarding his demands of what a leader should be. He always refers to the leader as being masculine (“*Who is a man*”), who should “*deal with*

*emergencies*” and who “*always has to listen to others*”. These are expressed in certain and concrete terms (doxa-affirmation, perceptive).

Jian regards the most essential qualities of a leader (based on the entities referring to leader) to be “*a man who makes decisions*”, “*a man who can take immediate actions*” and as someone who “*should be able to manage change*”. He expresses all these with certainty and in concrete terms (doxa-affirmation, perceptive). He also states that a leader is “*someone whose decision making is important*” (engagement)

## **4.5 Yul, Male, 24, Sustainable Urban Design**

### **4.5.1 Work**

Yul is a 24 year-old male who studies Sustainable Urban Design. While he for the most part is certain about what he writes about (doxa-affirmation 60 %), he also shows a reasonably high level of possibility (possibility 40 %). In all the meaning units regarding work and leader he mentions “I” (100 %). Furthermore, he generally writes about his expectations about his future work in concrete terms (perceptive 80 %) while shifting between leaving emotional content out (neutral 60 %) to having an outspoken positive view of it (possible-prospective 40 %). He expresses a fair amount of positive attitude toward the future (wish-positive 60 %).

Yul associates **Work** with **money**, **project**, **work** (2) and **working**.

Yul writes about **money** as something “*which is an important reason to work*”. This is expressed without hesitation and in concrete terms (doxa-affirmation, perceptive), with engagement but no emotional content (none). Similarly, he writes of **working** that “*money is a reason to do*” and of **work** “*that gives you money*”, both expressed in the same way as with **money** (doxa-affirmation, perceptive, none).

**Project** “*which can make you happy*” is expressed without hesitation, and in an imaginative, wishful and positive way (imaginative, positive-prospective, wish-positive).

The second time Yul mentions **work** he does so in the same unhesitating way as with **project**: as something “*which can make you happy*”, although imaginatively and with both hope and belief that it will happen (imaginative, positive-prospective, wish-positive).

### 4.5.2 Leader

When Yul writes about his expectations of a leader it is with a higher degree of certainty (doxa-affirmation) than for work, while his concrete way of expressing himself remains at a high level (perceptive 80 %). He still leaves out all emotional content in his expressions (neutral 100 %) and for the most part lack expressions of will as well (none 60 %). However, when he does so, it is with a demanding of something (aspiration 40 %).

Yul associates **Leader** with **leader** (10).

For six of the ten times Yul mentions **leader** it is done so without hesitation, in concrete terms and with aspiration (doxa-affirmation, perceptive, aspiration). This means that he clearly and consequently demands these qualities from a **leader**: To him a **leader** is someone “*who takes responsibility*”, “*who should be organized*”, “*should be calm thinking*”, “*who knows how to make the group develop maximally*”, “*who is inspirited*” and “*that can use people*” (doxa-affirmation, perceptive, aspiration).

Of the remaining four characteristics that Yul think a leader should have, he expresses three of them in a direct, concrete and emotionless manner (doxa-affirmation, perceptive, neutral). He writes that a **leader** is someone “*who is willing to do more than other people*”, “*with important characteristics*”, and “*should be motivated*”. He does, however, leave the will content out as well, indicating that he simply assumes the **leader** to have these qualities per default. That a **leader** is “*someone that does not need to know everything*” is expressed in concrete terms (doxa-affirmation) and with no emotional or will content (none, neutral), but he states it as a possibility, indicating that he thinks it is a quality that a **leader** could have.

## 4.6 Li Mei, Female, 25, Management

### 4.6.1 Work

Li Mei is a 25 year-old female who studies Management. She expresses very little that could be related to expectations about work, which means the degrees of her modalities could be misleading; they all landed on 100 %. Ignoring that, her expectations about work is exclusively written without hesitation (doxa-affirmation

100 %), although her way of expressing them always leaves room for interpretation (signitive 100 %). All her meanings contain a positive view of her future expected work (possible-prospective 100 %) and she writes exclusively with engagement (engagement 100 %).

Li Mei associates **Work** with **company** (1) and **job** (2).

With regards to her future **job**, she expresses without hesitation that she “*will take if it is promising*” and “*good if it relates to my field of interest*” (doxa-affirmation). Although she writes these with a positive effect and with engagement (positive-prospective, engagement) they are expressed abstractly that leaves room for further questions (signitive). In the same way, she expresses that the **company** “*is the most important for me if I can learn from*” (doxa-affirmation, signitive, possible prospective, engagement).

#### 4.6.2 Leader

When she writes about her expectations of her future leader she is still very certain (doxa-affirmation 91 %) while her way of expressing is equally often in concrete terms (perceptive 50 %) or in a way that leaves room questions (signitive 50 %). For the most part, she leaves out emotional content from her expressions (neutral 83,33 %) but shows a mix of will in them, with her being mostly demanding (aspiration 41,67 %), then engagement 25 %).

Li Mei associates **Leader** with only **leader** (11).

She wishes with a neutral effect that a **leader** can be “*a man or a woman*”, “*someone who have abilities*” and “*who can dig out abilities*”. A **leader** is also “*someone who should care for his employes*” and “*who should consider his/her workers as his/babies*” (neutral, wish-positive). These are described with certainty and without hesitation (perceptive, doxa-Affirmation). In a positively affect and engaged manner she continues to describe that a **leader** is “*one that can have an unique personality*” and “*one that can be charming and unique*”. She demands with certainty that the **leader** is someone “*that have knowledge*”(doxa-affirmation, aspiration) but leaves further room for questions that a **leader** is someone “*that can appreciate staff contribution*”, “*that can manage change*” and “*that can adapt but not adopt actuality*” (signitive).

## **4.7 Da-Xia, Female, 25, International Economics**

### **4.7.1 Work**

Da-Xia is a 25 year old female, who is studying International Economics. According to our MCA-Minerva analysis she expresses herself mostly without any hesitation (doxa-affirmation 88 %). She does not leave any room for questions (perceptive 77 %) and expresses herself with engagement (engagement 55 %).

Da-Xia associates **Work** with **work** (1), **salary** (2) and **working environment** (3).

The picture Da-Xia shows of **work** is “*that it should offer her a career*” which is expressed without hesitation (doxa-affirmation) and as a demand. This is stated in couple of different meaning units and in a way that leaves no questions to be asked (perceptive), Da-Xia is demanding that the workplace can offer her a career.

Besides Da-Xias demand for a career she also clearly states that she is interested in the level of possible salary. According to Da-Xia **salary** “*is a big concern*”, which is stated without hesitation (doxa-affirmation). She also expresses that **salary** “*is important and higher is better*”, this phrase is expressed without hesitation (doxa-affirmation) and she has a will that is coded wish-positive (that indicates that she is hoping that she will get a high salary). The wish for a high salary is also stated when Da-Xia expresses her feeling towards her ongoing studies. Da-Xia states that “*a major can be chosen based on the possible future salary*” (coded wish-positive), she also states that “*a major almost never gets chosen based on what one wants to do*”(coded engagement), which enhances the picture presented that salary is “*a big concern*” for her.

Da-Xia also mentions that the **working environment** can have positive characteristics that she cares about, “*a good one is where people are easy to get along with*”, she expresses this with a neutral affect but in a wish-positive will. That means that she might consider this as a basic prerequisite for a good workplace and that she hopes that she one day gets the chance to work in this kind of environment. Another phrase mentioning the working environment shows that Da-Xia considers a good **working environment** to be “*a place where one can freely express oneself*”. This last phrase is expressed in the exact same way with certainty (doxa-affirmation) and a wish-positive will (she hope that she will work in this kind of environment).

### 4.7.2 Leader

When Da-Xia writes about leaders and leadership she does so almost without hesitation (doxa-affirmation 75%) and in a manner that leaves few questions to be answered (perceptive 77%) She is also showing few affects (neutral 88%).

Da-Xia associates **Leader** with **employer** (1) and **leader** (2)

Da-Xia is clear when she demands (aspiration) that an **employer** “*should be a person who offers both a job and a career*”, at the same time as it is a demand it is also stated in a way that shows us that she believes this scenario to be “good” and that this affect is directed towards the future (positive-prospective). In another part of her text she states that an **employer** “*one that should offer a career*” this is expressed without hesitation (doxa-affirmation) and she leaves no room for further questions (perceptive). At the same time she is in some way demanding (aspiration).

According to Da-Xia a **leader** “*a person who can make decisions together with workers*”, this is stated without hesitation (doxa-affirmation) and without leaving room for further questions (perceptive).

## 4.8 Jiang Li, Female, 24, Sustainable Urban Design

### 4.8.1 Work

Jiang Li is a 24 year old female who is studying sustainable urban design. According to her modalities Jiang Li expresses herself without hesitation (doxa-affirmation 80%) and she also expresses her thoughts with engagement (engagement 60%).

Jiang-Li associate **Work** with **work** (1) and **salary** (3)

Jiang Li expresses that **work** “*is preferably in China*”, which she expresses with a positive-prospective affect (which means that the positive affect is directed toward the future)

Jiang Li mentions **salary** as an entity several times, she mentions **salary** as “*which level is dependent on how hard you work*”, and another predicate is “*which in China can be raised to the same level as some place else if you work hard enough*”. This is expressed without hesitation (doxa-affirmation) and with a negative-prospective

(which means that Jiang Li express this with a negative affect which is directed towards the future).

#### **4.8.2 Leader**

Regarding leaders and leadership Jiang Li expresses her feelings with some sort of demand (aspiration 66%), which means that she in one way or another is “demanding”. She also expresses her thoughts in a manner which means that she leaves no room for alternative explanations regarding her formulations (perceptive 77%).

Jiang Li associate **Leader** with only **leader** (4).

Jiang Li demands that a **leader** “*should be able to distinguish between right and wrong*”, this is expressed without any hesitation (doxa-affirmation) and it is expressed with a neutral affect.

It is also important to note that Jiang-Li expresses that a **leader** “*someone that should not promote sexual or racial discrimination*”, the phrase is expressed without hesitation (doxa-affirmation) and in a clear way (perception). So once again she expresses feelings that a **leader** should have a “*feeling for right and wrong*”.

Jiang Li express that a **leader** “*is someone who is easy to talk to*”, since this is something that Jian-Li expresses with engagement and the modality time is coded future.

### **4.9 Long, Male, 28, Electrical Engineering**

#### **4.9.1 Work**

Long is a 28 year old man, who is studying electrical engineering. Long is very distinct in his way of formulating phrases and he expresses his thoughts without hesitation (doxa-affirmation 100%) and he leaves no room for discussion regarding what he means (perceptive 100%). Regarding will, Long expresses himself mostly with engagement (engagement 66%).

Long associate **Work** with **salary** (1) and **job** (1)

Long express that **salary** “*is important when choosing job*”, this is stated with engagement and doxa-affirmation.

He also states that **job**, “*can be chosed based on possible salary*”, expressed with doxa-affirmation and engagement.

#### **4.9.2 Leader**

Long is demanding regarding leadership (aspiration 75%) and again he leaves no room for discussion (perceptive 100%) or expresses himself with hesitation (doxa-affirmation 80%).

Long associate leader with **leader** (6)

As a nice contrast to Longs text about future work he has a long list of demands regarding leadership. Through the modalities, entities and predicates we discovered the following about Longs view of the entity **leader**. Long express that a **leader** “*should have an understanding of his/her team*”, this is stated with aspiration which means that it is something that Long demands from a leader. He also expresses that a **leader** “*should have a broad view of the future*”, which is expressed with a signitiv function but it is stated without hesitation (doxa-affirmation) and it is a demand (aspiration).

Decision making is another field of interest for Long, who means that a **leader** “*makes decisions*”, “*should have the courage to make decisions*”, “*takes responsibility*”, and “*should take decisions without hesitation*”. All of these predicates are expressed with doxa-affirmation and aspiration which means that Long demands these characteristics from a leader. Note that these partial intentions/predicates do no necessarily derive from the same meaning unit, Long had many meaning units regarding leadership so the partial intentions are taken from different meaning units in his text.

## 4.10 Wan, Female, General Chemistry

### 4.10.1 Work

Wan is a 21 year old female, who studies General Chemistry. She expresses her general view of work without hesitation (doxa-affirmation 100%) and she also leaves no room for discussion (perceptive 100%). Wan do not express any direct affects in her text (neutral 100%) but she writes with engagement (engagement 100%).

Wan associate **Work** with **work** (1)

The entity **work**, is expressed without hesitation but it is clearly signitive (leaves room for further questions) when Wan declares that **work** “is *something necessary*”. Unfortunately there is no way for us to understand what makes Wan feel that work is necessary, because she did not write anything more about it.

### 4.10.2 Leader

When Wan writes about leadership her way of writing changes, suddenly she is more hopeful about the future (wish-positive 40%). She also expresses more feelings in her text (neutral 60%), which may indicate that the subject is of greater importance to her.

Wan associate **Leader** with only **leader** (4)

According to Wan a **leader** “*should be attractive*”, this is expressed with doxa-affirmation and aspiration. Thus she is clear about what she is saying and she is actually demanding it. At the same time she is also saying that a **leader** “*should have other qualities than just appearance*”, so she is demanding (aspiration and doxa-affirmation) that a leader should be attractive but also that a leader should have other qualities. One of these qualities might be that a **leader** “*should be considerate*”, which she expressed with doxa-affirmation and aspiration.

Following the quality as “considerate” the **leader** also should be able to “*care for a group and consider this group as a family*” once again expressed without hesitation (doxa-affirmation) and coded as positive-prospective (she has a positive affect about the meaning unit and this affect is directed towards the future). The meaning unit is also coded wish-positive which means that Wan actually wants her future leader to have this ability or more precisely she wants him/her to act in this way.

## **4.11 Qi, Female, 25, International Law**

### **4.11.1 Work**

Qi is a 25 year old woman, who studies international law. Qi expresses herself mostly without hesitation (doxa-affirmation 68%), but her expressions is sometimes hard to understand (signitive 47%).

Qi associate **Work** with **job** (3)

Regarding work Qi has expressed the entity **job** as “*something that is only a ladder for future development*”, this is expressed in doxa-affirmation (without hesitation) and with engagement (she cares about her future development).

Another predicate for the entity **job** is “*which future development depends on*”, once again doxa-affirmation and engagement. She also states that a **job**, “*is something that do no come for free*”, this is expressed without hesitation (doxa-affirmation), with engagement and in a signitive manner (there is room for further questions).

### **4.11.2 Leader**

When Qi writes about leadership she express herself without hesitation (Doxa-affirmation 100%) she also expresses herself in a more certain way that leaves small room for questions (Perceptive 80%).

Qi associate **Leader** with only **leader** (7).

From the MCA-analysis of Qi’s text we have found that a **leader** “*should have a vision*”, this is expressed with aspiration which means that it is a demanding meaning structure. Since it is also expressed with certainty (doxa-affirmation) and in concrete ways (perceptive) it is of interest for our study. Qi is also expresses that a **leader** needs to be “*someone that can transfer a vision to subordinates*”, this is expressed with aspiration. According to Qi a **leader** “*should handle responsibility*”, and he/she should be “*someone that can handle responsibility for an organization*”, both these phrases are written with an aspiring meaning structure and doxa-affirmation.

Qi also prefers a **leader** “*that can hold an organizations together*”, and “*that do not act as a tyrant*” at the same time as she states that a **leader** “*is one that should not over-delegate*”, all of these fragments/predicates are depicted with a demand (aspiration)and without hesitation (doxa-affirmation) and leaves no room for further questions(perceptive). That means that these fragments can be considered vital to Qi.

## 5. Conclusion

*In this chapter we will give a summary of what our sample of Chinese students actually expect from their future work and leaders.*

### 5.1 Expectations of work

The general tendency among the respondents is that their meaning units contain a high level of doxa-affirmation. This indicates a strong belief that what they write is correct. They also have a fairly even distribution of perceptives and signitives in their function modality, which indicates that they express their meaning units in either concrete or more vague terms. The whole group tends to leave out expressions of affect and the expression of will is also generally lacking.

Next follows a summary of our respondents' expectations of work. Three general categories were found.

#### 5.1.1 Work

Four of our respondents mentioned that work can help them fulfill themselves in some way. For instance, Yul, Cheng and Jiao, wrote that it is something *"which can make you happy"*, *"which I can take and be interested in"*, and *"which can fulfill me"*. Li Mei expressed that she will take it *"if it is promising"* and that it is *"good if it relates to my field of interest"*. She also stated that it *"is the most important for me if I can learn from"*.

Thus, work is better if it can provide a sense of satisfaction for the individual, and fit well with our respondents' own spheres of interest.

Five of our respondents also perceived work as a tool which they can use to obtain other goals. Mainly expressed here is work and its connection to income; for instance, Long wrote that work *"can be chosen based on salary"* and Yul that *"that money is a reason to do"*. Both statements are expressed with immediacy and engagement. Wan expressed that work *"is something necessary"* and Qi that it is *"something that is only a ladder for future development"*. Cheng only mentions that work *"is good if it sends me abroad"*.

Thus, two respondents show strong awareness that that work is dependent on salary, two view work as a necessity and a stepping stone toward a higher goal, while one wishes for a job where he can travel abroad.

Two respondents, Da-Xia and Li-Mei, also thought that work should facilitate their career while Da-Xia demanded that work “*should offer me a career*”, Li-Mei expressed with engagement and positive attitude that she “*will take if it is promising*”.

Therefore, some of the respondents expect their future work to be closely linked to their career and not merely a job in itself.

### **5.1.2 Salary**

Salary was mentioned by six of our respondents in seven statements. It ranged from something that is “*important when choosing job*” and that is “*an important reason to work*”; to being “*a big concern*”, and that it “*is important and higher is better*”, to the statement by Jiao that it “*can be more important than life*”. Jiang Li expressed salary “*which level is dependent on how hard you work*” with a wish that it does not happen. Cheng was the only one who mentioned **Raise** but did so with a demand that it “*should be possible to obtain quarterly or every year*”.

The conclusion is that most of the respondents regard salary as somewhere between important and extremely important and that it plays a central role when choosing workplace.

### **5.1.3 Work Environment**

Cheng expressed that a work environment is “*where my friends can be at*” and “*is best when all my colleagues are my friends*”. Da-Xia expressed similarly that “*a good one is where people are easy to get along with*” and that it is “*a place where one can freely express oneself*”. To Cheng, a work environment “*can be peaceful and comfortable and good*” while Jiao’s opinions were that it “*can be equally important as salary to me*” and that it “*has to fit me otherwise I will find another job*”.

To sum up, only three of the respondents mention work environment but do so by raising clear points of their expectations of their future work. A good relationship with one’s colleagues, a strong fit with one’s own preferences of work environment, and

the freedom to say and do things seem to important factors for some Chinese students when looking for work.

## **5.2 Expectations of a leader**

Most of the students in our research sample expressed their feelings and thoughts regarding leaders in a very distinct way. They were all mostly doxa-affirmative and perceptive in their way to express thoughts and feelings regarding leaders, which we showed in the previous chapter.

### **5.2.1 Caring and group development**

One thing we can distinguish from our MCA analysis is the wish or even aspiration for a caring leader who is concerned for the group's development. This is expressed by several of our research subjects in a variety of ways.

Cheng expressed that a **manager** “*should care*” and “*should not scold in front of employees*”. While others, such as Wan, went even further in his demand for a leader who should “*care for a group and consider this group as a family*”, which is also supported by Li Mei's (wish-positive) “*someone who should care for his employes*” , “*who should consider his/her workers as his/babies*”, and her demand (*aspiration*) for a leader “*that can appreciate staff contribution*”.

Apart from being caring, a leader should also listen and try to help the employees in the group to develop. This is a wish or aspiration that is expressed by Jiao, Jian, Yul, Li Mei, Long and Da-Xia in our sample. The following predicates from Yul and Jian summarize almost all the students' ideas regarding a caring leader; a leader is someone “*who knows how to make the group develop maximally*” (*aspiration*), “*who is inspirited*” (*aspiration*) and that “*can give good advice to me*” (*doxa-affirmation*).

### **5.2.2 Decision making**

From our sample of students we could find an aspiration for a leader's ability to make decisions. According to Long a leader “*should take decisions without hesitation*” and “*should have the courage to make decisions*”. We consider this quote a good resume for our subjects. Jian and Da-Xia also expressed that a leader should be able to make decisions. Da-Xia even express that a leader is “*a person that can make decisions*”.

*together with workers*”, while Qi pointed out that even if a leader in fact makes decisions he/she “*is one that should not over-delegate*” or “*should not act as a tyrant*”. The line between making decisions, be a tyrant and over-delegating is something that Qi did not explain any further in her text.

### **5.2.3 Responsibility**

According to our sample of students it is necessary for a leader to have the ability to take responsibility. This is clearly stated by Jian, Yul, Li Mei, Qi and Long. Qi expressed with aspiration that a leader “*should handle responsibility*”, and he/she should be “*someone that can handle responsibility for an organization*”, this is an aspiration that Qi shared with Yul and Long.

Jian and Li Mei have a different way of looking at taking responsibility, they aspire that a leader should be able to “*deal with emergencies*”, and “*manage change*”.

### **5.2.4 Personality traits**

Some of the students in our study thinks or demands that a leader should have specific personality traits such as calm thinking, unique personality and be easy to talk to. These aspects of leadership have been categorized as personality traits. The wish for a unique character was expressed by predicates such as; a leader is “*one that can have a unique personality*” and “*one that can be charming and unique*”, expressed with a positive-affect by Li Mei. It is also expressed by Yul’s demand that a leader is someone “*with important characteristics*”. One of the students considers that one personal trait is that a leader “*should be attractive*” but still “*should have other qualities than just appearance*”.

Other qualities a leader should possess include that a leader “*should be organized*”, “*should be calm thinking*”, and “*should be motivated*” all of which were demanded by Yul. His demand for “*calm thinking*” was also supported by Cheng who expressed that a leader “*should be patient*”. At the same time as being patient Jiang Li expected that a leader “*should be able to distinguish between right and wrong*”, and that a leader “*is someone who is easy to talk to*”.

### **5.2.5 Vision**

A vision is demanded by a couple of the students in our sample who expressed that “*a leader should have a vision*”, this was also expressed by the predicate that a leader

*“should have a broad view of the future”*. Long and Qi are the two students that demands a vision and Qi also demands that a leader should be *“someone that can transfer a vision to subordinates”*

### **5.3 Conclusion**

Our study on the ten international students from China aimed at exploring their expectations of their future work and leaders. Regarding work, our findings indicate that salary was an important and central factor for the students when choosing a future workplace. Important was also the idea that work could provide a sense of joy and personal meaning. Less common but still of relevance was the expectation that work could help develop a career, rather than just being a job. Some regarded the relationship to their colleagues, personal freedom, and good fit with their work environment to be very important factors as well.

As for leadership, the students expressed a demand for a caring leader; not only to individual employees but to the whole team. We can also detect an aspiration for a leader’s ability to make decisions, although he/she should try to include his/her employees in the process and try not to over-delegate. The students also expected the leader to deal with crises and take responsibility for the organization, while he/she on a more personal level should have qualities such as the ability to disseminate his/her vision to the employees and to be both driven and patient.

The conclusion of our findings is that an organization who manages to meet these expectations of work and leadership should have a better chance to increase the odds of recruiting and retaining young and highly skilled Chinese employees.

### **5.4 Discussion of the thesis**

The thesis has one real draw-back and that is the fact that we because of time constraints had to use Le Sphinx Lexica to reduce the quantity of our data. This is not the optimal way of conducting phenomenological research, doing an MCA-analysis on the full amount of data would probably have given us a greater understanding of the research person’s life-world. At the same time Moscarola (2006) argues that Le

Sphinx Lexica together with MCA-Minerva is a useful combination of tools when conducting psychological research, so our findings may very well be adequate.

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# Appendix 1

Lund, 2008-04-22

## Research proposal

### *Who are we?*

We are two Swedish students studying in our final year at Lund University. Daniel is studying marketing and management at the School of Economics and Management and Martin is studying Human Resource Management at the Department for Education.

### *The project*

The research project is an intercultural project regarding East-Asian people who has been (or is) studying or working in Sweden. Our research project may be presented at a conference in Singapore in the beginning of June by our tutor, Associate Professor Roger Sages.

### *What do we want you to do?*

We would like you to look at the question below and write freely whatever comes to mind regarding the subject. We are not going to look at your grammar or spelling, so there is no need to feel inhibited if you think that your English writing skills aren't good enough. We just need you to write about the following:

**Please tell us about your thoughts, feelings and reflections about your future work and what you think a good leader (employer, manager, director) should be like.**

Try to write as much as you can regarding your feelings, thoughts and reflections, 1-2 pages would be excellent. There are also a couple of background questions that we would like you to answer.

We need to know your:

- **gender**
- **age**
- **nationality**
- **Your field of study.**

When you are finished please e-mail the document to [daniel.gunnarsson.743@student.lu.se](mailto:daniel.gunnarsson.743@student.lu.se).

We appreciate if you could reply during the next week, preferably in the beginning. If you don't have time to send it to us next week, send it to us when you are done. We guarantee that all information you send to us will be strictly confidential.

### ***What's in it for you?***

If you choose to participate in our study you will become part in a lottery of one brand new iPod shuffle. The winner will get an e-mail on how to receive the iPod when we have gathered all the data we need for our study.

We will also get back to all of you regarding our research findings, so you know just how we used the gathered data.

### ***Questions?***

If you have any questions regarding our research, feel free to contact us. We are both available by e-mail and phone, and we promise to answer your questions sincerely. And remember, there are no stupid questions.

Thank you in advance!

**Daniel Gunnarsson**

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## Appendix 2

Le Sphinx Lexica, analysis of "text richness", "text banality" and "text length" for our respondents.

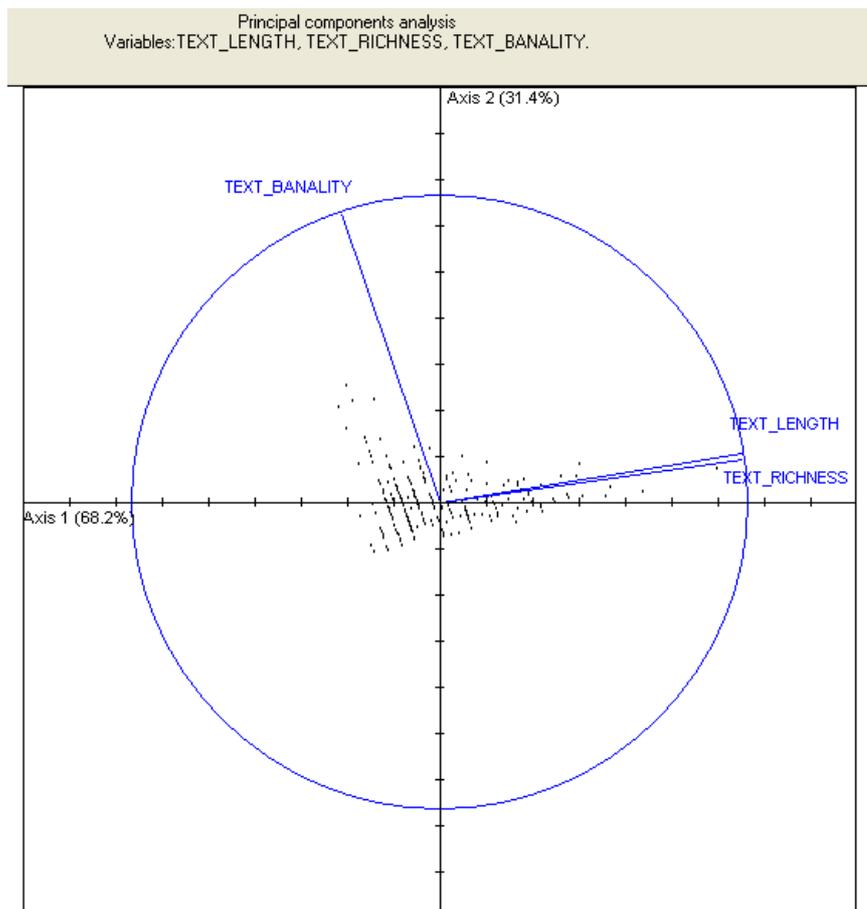
Principal components analysis

Variables: TEXT\_LENGTH, TEXT\_RICHNESS, TEXT\_BANALITY.

	TEXT_LENGTH	TEXT_RICHNESS	TEXT_BANALITY
TEXT_LENGTH	1,00		
TEXT_RICHNESS	0,99	1,00	
TEXT_BANALITY	-0,16	-0,18	1,00

Cell values are correlation coefficients between criteria.

4 observations are not taken into account (non-response for at least one criteria).



The map shows the positions of 3 criteria and the coordinates of 248 observations.  
4 observations are not taken into account (non-response for at least one criteria).  
99.6% of the variance is explained by the 2 axes displayed.  
Each observation is represented by a dot.