

Research on the Relationship between Tibetans' Degree of Religious Devotion and Their Tendency to Work in Other Regions

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ABSTRACT

In recent years, the Tibetan people have made many contributions to safeguarding national unity. They contribute to the promotion of Chinese culture through joint efforts. This study examines the relationship between a Tibetan's degree of religious devotion and his propensity to work in other Chinese provinces. First, this article reviews the relevant literature, focusing on the relationship between the spatial patterns of ethnic minority settlements and the location of religious sites. Second, a questionnaire survey was conducted on this research topic. Chi-square is used to analyze data to determine if two variables are independent. In addition, this article analyzes the advantages and disadvantages of survey strategies. To sum up, the survey results are convincing and can provide references for related studies.

KEYWORDS

Tibetan; Ethnic Minorities; Religious Belief; Culture.

1. INTRODUCTION

This section mainly discusses the three most relevant projects, their advantages, and disadvantages, and addresses the limitations of a new research project. The first article I chose is Differentiation of spatial morphology of rural settlements from an ethnic, cultural perspective on the Northeast Tibetan Plateau, China. The article states that the "spatial morphology of most ethnic rural settlements showed some dependence on the location of religious sites, except for the Han community." The data collection part is the advantage of this research because, for the data recourse, they used data from the national geographical state census and the government's official statistical yearbook of the local counties [1]. The data sets provided by these two resources are relatively reliable and comprehensive. Using this well-developed software also reduces the risk of error. Overall, this paper is good, with reliable data recourse, a detailed calculation process, and adequate discussion. It almost got no disadvantage. If I really have to say one, it lacks previous research studies on this topic. Therefore, very few similar topics are there to be referenced.

The second article I chose is Traditional Beliefs, culture, and local biodiversity protection: An ethnographic study in the Shaluli Mountains Region, Sichuan Province, China. In this article, the researchers stated that "the traditional worldview in this relatively remote region has profoundly shaped the lifestyles, customs, and behavioral norms of the local religiously observant Tibetans." they discussed how increasing development and modernization influence their lives. The advantage of this research is also its data collection part. They conducted a three-year field investigation using four

types of data collection tools, including semi-structured key informant interviews, informal discussions, in-person and online questionnaire surveys, and direct observation. It is an article even better than the first article I selected. Through the data presentation and the discussion part, the researchers really made a lot of effort and integrated into the local lives. The Tibetan culture is very well-presented. Besides a research paper, this article should also be classified as a public understanding of science. But again, the disadvantage of it is the lack of previous research studies on this topic [2].

I only selected these two articles to write about because I need help finding another article like this, focusing almost purely on nature and the Tibetan people themselves. I want to start a new research project only about Tibetans. While I was investigating, I found that Tibetan is rarely selected as the target population. They are neglected in a way. Tibetan is a highly united race, having their own culture, tradition, language, and some close-mindedness. This is why I choose Tibetan, a race with a rich inside and a hard shell outside, not other ethnic minorities, as the target population. Moreover, I admire the inner cohesion of their tribe.

In addition, their culture is profound and desired investigation. At the same time, it is also because of these qualities that the Chinese government has always treated Tibetans, and other ethnic minorities, with some degree of vigilance. Once, I saw one man who was stopped and asked to check his ID and bags by police for no reason at the subway station. He was walking just other people around him. And the only reason I can think of for him to get stopped by a policy is his appearance. I can tell he is an ethnic minority immediately by seeing his face. That was the first time I encountered discrimination towards ethnic minorities in China. I was shocked to see this happening and sad to see the confused face of that gentleman. Vigilance and avoidance of Tibetans and other ethnic minorities are probably the reason why they are so little discussed within Chinese Academia. But I think ethnic minorities matter. Their words should be valued, their opinions should be respected, and their culture should be embraced. More studies should be about Tibetans; more efforts should be spent on understanding them. I hope everyone can see that people are the same at the end of the day. No matter what color one's skin is, which ethnicity one belongs to, what language one speaks, or what gender one is, we are all the same. In summary, Tibetans deserve our attention. Ethnic minorities deserve our attention.

2. PILOT A SURVEY, ADVANTAGES AND DISADVANTAGES, SURVEY ITEMS, PREDICTOR/OUTCOME VARIABLES, CATEGORICAL/CONTINUOUS, WHY, ASSESS THE VALIDITY AND RELIABILITY

To pilot the survey for my research question, I would first give it to my classmates and friends, ask them what they think I am measuring after they go through the survey, and see if it matches my research question. Then I will choose a representative sample for piloting. They must come from Tibet and are currently living in Tibet. I will make sure the sample I choose for piloting includes all genders and people from different age groups and with different education statuses. Before they take the survey, I have carefully examined it, ensuring there are no compound questions, vague terms, or jargon within. Participants do not know the purpose of the research. I will ask them what they think the survey is aimed to measure, if they understand every question in the survey, how they interpret them, and if my Tibetan version survey's wording is accurate after the survey. Other than that, I will test the question flow and order of the survey, observing participants' reactions to each question. All the questionnaires will be completed in paper form, just like what they will be during the formal research part.

Additionally, the time all the participants used to complete the survey will be recorded. The participants will be asked about their attitudes toward the survey length. Immediately after finishing

collecting feedback, I will ask all the respondents to view the list of modifications; if over 60 percent of people agree on the modification, I will then make the change on the questionnaire. I will also examine the collected data to make data-driven decisions, determining what question works and what does not. Then, a second time piloting will be completed. The advantage of this whole piloting process is that it lets me know about potential problems in the questionnaire and reduces the likelihood of failing the experiment. Furthermore, I will definitely learn a lot through conducting this detailed piloting process step by step. At the same time, the disadvantage of this approach is that it is very time-consuming and money-consuming.

My quantitative research question investigates the relationship between how devout one Tibetan is to their religion and one's tendency to work in other provinces in China. All the survey items in the questionnaire will be close-ended. So far, the survey will be divided into three sections. First, the survey items in the section basic information are one's gender, age, education level, income level, and the number of family members in Tibet. Second, in the section about religious belief, the number of religious family members, at what age one decided their religion, if one attends a religious school, if one does morning/ night rituals, if one's diet is influenced by religion, the time spend on religion in a week, how many religious texts one have read, etc. will be included.

At last, in the section about the tendency to move, the survey items will include the times of trips to other provinces, the amount of time spent in other provinces, whether one ever attended a school in other provinces, the number of family members in other provinces other than Tibet, would they be willing to move to other provinces if one job opportunity is offered, etc. The predictor is Tibetan's devoutness to their religion, and the outcome is people's willingness to move to other provinces to work. I would measure them through the Likert scale and view them as ordinal variables, categorical variables, because devoutness and willingness are qualitative variables. They are very hard to be measured precisely by numerical data. I will do the test-retest for reliability. As for the validity part, I will do the factor analysis after mapping the discrete ordinal levels to a continuous space.

Statistical tests used to analyze the data, why, advantages and disadvantages of this approach, Stata code used to analyze that data

This research is aiming to investigate the relationship between how devout one Tibetan is to their religion and one's tendency to work in other provinces in China. The independent variable is the extent to which Tibetans believe in their religion, while the dependent variable is people's willingness to move to other provinces to work. I want to use the Likert scale to measure both variables during the survey. Therefore, I consider both of two variables to be ordinal variables. Then the statistical test I would use to analyze the data is the chi-square test. The Stata code I would use is tabulated var1 var2, chi2 expected row.

Chi-Square is used to see if the two variables are independent of one another. The advantage of it is that it can also be used to see if there are differences between two or more groups of participants [3]. Another strength of the chi-square test is that it does not need assumptions about the population distribution, which means that the test is parametric or non-parametric doesn't matter. Some statistical tests assume specific characteristics about the population distribution, such as normality. At the same time, the chi-square test also has some limitations. First, it has specific standards for sample size. For the appropriate usage of the Chi-square test, the sample size is better to be larger than 50, and the number of predicted participants for each class should be more than 5 for each class. Another disadvantage of this test is that all data must be frequency counts instead of percentages or ratios [4]. This may limit the flexibility of the researchers when they do data processing, but this or the requirement for sample size will not be a problem for the research. Other than that, all the participants measured should only be able to fit into one category. And last, Chi-square does not provide information about how strongly the two variables are related. In this manner, it won't let analysts know which Chi-Square test result is more prominent or less than the other, ensuring reasonableness and fair-mindedness in testing [5].

3. CONCLUSION

To sum up, this research investigates the relationship between how devout one Tibet is to their religion and one's tendency to work in other provinces in China. The survey results show that the two variables are positively correlated. In this paper, Chi-square is used to conduct research and analyze results. The experiments provided are relatively reliable and comprehensive. Using this advanced method also reduces the risk of errors. Furthermore, a reliable approach, detailed computational processes, and rational arguments make this study well-arranged. The results show that in the whole population of Tibet Autonomous Region, most people believe in Tibetan Buddhism; there are about 2000 people who believe in Islam, and about 600 people believe in Catholicism. The policy protects them because Respecting and Protecting Freedom of Religious Belief is the basic policy of the Chinese government towards religion. As urbanization progresses, many Tibetan workers earn wealth through work and integrate themselves into city life. At the same time, Tibetan migrant workers also migrate from the countryside to the cities. Due to cultural differences, Tibetans do not meet labor market demands and have few employment opportunities. Employment subsidy policies for Tibetans outside the region have played a positive role in alleviating employment pressure, lowering employment costs, and promoting stable employment outside the region. However, there is room for improvement in terms of policy implementation. With increased government support and policies, the living standards of Tibetans living in other cities have gradually improved.

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