

The Application of Psychological Identity in Olympic Multicultural Education

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Abstract

Since its inception, the contemporary Olympic Games have increasingly eliminated regional, racial, and ideological barriers. This research is undertaken to analyze the influence of multiculturalism on psychological harmony based on the notion of the culture-psychological relationship to conduct innovative research and provide solutions for constructing psychological harmony and harmonious society. A random sample of 553 university students from a university was chosen using the "Psychological Harmony Scale" and "Cultural Impact Scale," and SPSS 13 was used to analyze the data. In addition, AMOS7.0 was utilized to develop a structural equation model, primarily for psychological harmony and multicultural variables, to conduct mean comparison t-tests and multicultural influence on psychological harmony to conduct multiple regression analyses, optimal scale analyses, and its significance test. The results revealed that male students had a substantially higher level of emotional harmony than female students ($p < 0.05$). Cognitive harmony, behavioral harmony, self-harmony, and total psychological harmony did not substantially differ between gender groups ($p > 0.05$). Four elements affected the psychological harmony of urban students as a whole. In today's multicultural culture, the function of education has also evolved. According to the findings of this study, cultural factors influence psychological harmony in several ways. In addition, this study found that personality mediates the effect of culture on psychological harmony.

Keywords: multiculturalism, psychological harmony, influence mechanism, harmonious society construction

1. Introduction

The Olympic Movement has been shrouded in secrecy since its inception. Although the exact date of its origin is unknown, the fact that "The Olympic Games of 776 BC" are documented in history suggests that it was born in the same age as Homer's epic. Its birth was originally in recollection of Prometheus from Olympus to steal fire for humanity and put up a religious character of sacrifice move (Zhong, Fan, & Herrmann, 2022). As the hero of Greek mythology, Prometheus represented justice. The Olympic arena will utilize bravery as a surrogate for competitive achievement, which recalls the first human awareness of justice and courage; the Olympics. The flame has several metaphors, including symbols for light, justice, and truth (Hwang & Henry, 2021). Olympics represents the human will to survive, the longing for freedom, and the opposition to evil forces.

In today's multicultural culture, the function of education has also evolved. Traditional test-based education has been replaced with quality education to satisfy the needs of a society undergoing fast change (Yu et al., 2022). Olympic education, one of the oldest forms of human education, has remained true to its original nature. Its multicultural educational function has been established since the ancient Greeks. More importantly, all human beings have acknowledged the

consistency embodied in this multiculturalism (Weinmann, Kanaizumi, & Arber, 2021). In the framework of integrating diversity worldwide, humanity began to comprehend the Olympic Games properly (see Figure 1), become infected by the Olympic spirit, and subconsciously create a psychological affiliation with multiculturalism.

Cultural influences affect psychological harmony, each with various qualities. In addition, personality mediates the effect of culture on psychological harmony (Khayyer et al., 2019). Diversity at the Olympics is all-encompassing, and to study and explore the psychological identity hidden in its multicultural background, only it had to be used as a catalyst. Moreover, in the psychology of these societies, the source of the Olympic movement's appeal is the one obvious thing. Olympic Games Sports, this unique cultural phenomenon, reveals a truth: any influential culture must be acknowledged by all of humanity, and this is precisely what modern culture lacks the most; hence, the Olympics are everlasting (Ribeiro et al., 2022).

This study examines the impact of diversity on psychological harmony, conducts new research, and proposes a method for building psychological harmony and harmonic society. This research is innovative because previous studies have not presented the ideas in such an advanced manner. In addition, this research's theoretical and practical consequences are essential for presenting

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new Olympic-related theoretical findings. Consequently, the research also provides practical implications for enhancing the psychological harmony practices among students to establish a peaceful community. This research also presents some crucial future directions for expanding the body of knowledge by researchers in future research.



OLYMPIC DAY

Figure 1: Olympic Games

2. Literature Review

In today's diversified world, education's purpose has also evolved. Traditional exam-focused education has replaced quality education to adapt to the ever-changing requirements of societal progress. Although one of the oldest kinds of human education, Olympic education is as unique as ever due to its weight. The importance of multicultural education dates back to ancient Greece, and the consistency reflected in this multi-culture has been generally acknowledged by all of humanity (Ribeiro et al., 2022). Also, it is within the framework of its compatibility with other cultures from throughout the globe. As a result, humanity began comprehending the Olympics, and the birth of the true Olympic spirit exuded infectious appeal, subconsciously forming a multicultural psychological identity.

Cultural identity is identifying members with a nation's diverse concepts, institutions, and behaviors, a positive and favorable sense of a nation's shared language, life, and psychological characteristics over time (Zeng, 2022). Identification with a nation's essential principles is at its core. In today's environment, multicultural thinking and values influence and affect individuals' thoughts, ideas, psychology, and behaviors. University students are a unique population with active thought, acute perception,

and stable but immature psychological development. Multiculturalism influences and modifies their psychological behavior, impacting their cultural identity and establishing cultural values for their own and other nations (Maddux et al., 2021). Traditional test-based education has been replaced with quality education to satisfy the needs of a society undergoing fast change. Olympic education, one of the oldest forms of human education, has remained true to its original nature, as its multicultural educational function has been established since the time of the ancient Greeks, and more importantly, the consistency embodied in this multiculturalism has been acknowledged by all human beings (Ribeiro et al., 2022).

The link between sociocultural and psychological harmony is significant in theory and practice. Theoretically, Chinese and Western cultures have deep ideological roots in psychological harmony. Marxist philosophy and Marxist cultural outlook provide the theoretical foundation for the relationship between multiculturalism and psychological harmony. Through empirical investigation, the mechanism and characteristics of multiculturalism on psychological harmony are studied in practice. The mediating factors of multiculturalism on psychological harmony are analyzed to clarify the relationship between multiculturalism and psychological harmony in practice.

Diversity influences psychological equilibrium in several ways (Maddux et al., 2021). Traditional culture is accumulated over time, and the spirit of tradition is transmitted through explicit and implicit transmission. Thus, it affects the individual psyche (Vora et al., 2019). Modern culture is an advanced culture that evolved from traditional culture, and as the dominant culture, it is systematically and thoroughly educated to foster psychological harmony among individuals (Ridley et al., 2021). By infiltration, the foreign culture frequently influences the individual's mind due to its unique traits.

Subject differences are impacted by multiculturalism psychologically. Individual cognition, appraisal, abandonment, selection, acceptance, identification, and assimilation of diversity primarily reflect subject differences (Hwang & Henry, 2021). Different subject responses to multiculturalism result in varying consequences of multiculturalism on the psychological harmony of individuals. Multiculturalism has various implications for psychological harmony. Good cultural influences foster psychological peace, while negative cultural factors inhibit it (Yu et al., 2022). Important cultural influences include moral cultivation and traditional Chinese etiquette, whereas major cultural

variables include the fear of losing "face" and concern for human relations. To increase the guidance of good cultural aspects and encourage individuals to reject the concept of negative cultural factors, we can develop and enhance the psychological harmony of individuals.

Cluster disparities in the multicultural elements influence psychological harmony (Ilyasin & Tohet, 2020) —for example, gender differences. Male and female pupils make distinct cultural choices. The emotional harmony of male pupils is substantially higher than female students—for example, urban-rural differences. Urban and rural students also have different cultural preferences. Urban students show much higher levels of behavioral and self-harmony than rural pupils but significantly lower levels of emotional harmony (Davis et al., 2020).

Many cultural factors affect psychological harmony in various ways. Multiculturalism influences psychological harmony via moderating variables (Mellen, 2022; Zhong et al., 2022). Indirectly, personality variables moderate the relationship between multiculturalism and psychological harmony (Khayyer et al., 2019). Due to extroverted and steady personality features, polycythemia has the highest degree of psychological harmony, followed by choleric and intermediate, then mucous. In contrast, depression has the lowest level of psychological harmony owing to introverted and impulsive personality traits.

Hypothesis 1: *There is an influence of multiculturalism on psychological harmony.*

3. Methodology

3.1 Population

A random sample of 553 university students from a university was selected using the "Psychological Harmony Scale" and the "Cultural Effect Scale," and SPSS13 processed the data. AMOS7.0 was used to establish a structural equation model, primarily for psychological harmony variables and multicultural variables to conduct mean comparison t-test, and multicultural influence on psychological harmony to conduct multiple regression analysis, optimal scale analysis, and simplification. The respondents consisted of university students from the classes of (2020-2022). Age (in years), gender (male/female), growing environment (urban/rural), family children (one child/multiple children), family income (high/medium/low), major category (arts/science/engineering), and geographical distribution (south/north) comprised the questionnaire's basic information (Goutteborge et al., 2021). This study examines the impact of diversity on psychological harmony, conducts new research, and proposes a method for building psychological harmony and harmonic society.

3.2 Random sampling information

The poll focused on "multicultural type" and "psychological harmony." The survey was conducted among 578 randomly selected university students, and after deleting invalid responses, 553 valid questionnaires were received (Kondo, 2022). 180 students (32.5%) were enrolled in the public elective class "Psychoanalytic Techniques" at the main campus, 130 students (23.5%) were enrolled in the public elective class "Psychology of Success" at the south campus, 86 students (15.6%) were enrolled in the public elective class "Psychoanalytic Techniques" at the new campus, and 157 students (28.4%) were enrolled in the public elective class "Psychology of Success" at the new campus. Age distribution: 18-26 years old, with an average age of 20.88±1.24 years; gender distribution: 372 male students (67.3%), 181 female students (32.7%); urban/rural distribution: 144 urban students (26.0%), 409 rural students (74.0%); 134 only children (24.2%), and 419 people with multiple children (75.0%). 5 (0.9%) families are wealthy, 369 (66.7%) are middle-income, and 179 (32.4%) are low-income. Distribution of geographical origin: 111 (20.1%) from the south, 442 (70.9%) from the north; distribution of majors: 102 (18.4%) in the arts, 142 (25.7%) in the sciences, and 309 (55.0%) in engineering.

3.3 Tools and Methods

3.3.1 Research tools

- (1) The "Psychological Harmony Scale" (PHS) has four components: cognitive harmony, emotional harmony, behavioral harmony, self-harmony, and total psychological harmony. On a Likert scale ranging from 1 to 5, each test indicator is rated: Not at all in line with my position, Slightly following my position, Moderately, Very much, and Very much in agreement with me (Davis et al., 2021).
- (2) The Cultural Effect Scale (CES) is comprised of eight factors: etiquette (Confucian rituals of respect and love), habit (traditional dress and food), face (valuing human face), art (revering the national essence of literature and art), philosophy (worshiping sage thought), value (revering social interests), morality (revering cultivation of body and mind), and religion (believing in Confucianism, Taoism, and Buddhism). F1 etiquette has six indicators, F2 habit has three indicators, F3 face has three indicators, F4 art has three indicators, F5 philosophy has two indicators, F6 value has two indicators, F7 morality has two indicators, and F8 religion has one indicator, for a total of 22 indicators. 18 good signs and 4 negative indicators are present. Each indicator on the exam is

graded on a 5-point scale ranging from 1 to 5: I never do it, occasionally do it, moderately do it, frequently do it, and always do it (Zhao et al., 2021).

3.3.2 Statistical analysis methods

The survey data were processed and statistically analyzed using SPSS 13.0. The following are the primary methodologies employed in this investigation. Descriptive Statistics calculates the sample's fundamental statistics (Liputo, Sondakh, & Tangke, 2021). Cronbach's Alpha Reliability Analysis is used to evaluate the quality of the complete sample's scale results. The method for comparing sample means. The Independent-Samples T Test (IST) is used to test the mean grouping of two normal variables. Analysis of Variance (MANOVA) is used to compare and test the means of various groups. It is the method of causal variable analysis. Normal-distributed independent and dependent variables of the normal distribution are analyzed and predicted using linear regression. The Optimal Scaling by Alternating Least Squares interactive least squares method examines the affinity link between multicultural and psychological harmony categorical variables. Individual analyses were performed when the statistical probability was low; when the probability was high, interpretation and actual predictions were made. The SPSS application automatically displayed statistical significance and supplied analysis parameters for the statistical outcomes of the preceding approaches (Calear et al., 2021).

3.3.3 Structural modeling approach

The most recent American advanced statistical tool, "Structural Equation Modeling" (SEM) software AMOS7.0 was used to develop a structural model of multivariate interactions and constraints, which included numerous modeling techniques, multi-factor path analysis, validation factor analysis, direct effects

of variables, indirect effects of variables, combined effects of variables, and their goodness-of-fit tests. Multi-factor route analysis, validation factor analysis, direct effects of variable effects, indirect effects of variable effects, combination effects of variable effects, full-variance structural equation modeling, and its model goodness-of-fit test are among the modeling techniques.

4. Analysis of Results

4.1 Reliability and validity tests of psychological tests

Cronbach's alpha reliability coefficient for the "Psychological Harmony Scale" is 0.781, whereas the "Cultural Impact Scale" reliability coefficient is 0.615. The dependability indicates that the scale utilized in this investigation is highly reliable. A total of 578 pupils were polled, and 25 (4.33%) were excluded. 553 valid questionnaires were received (95.7%), and the validity test was deemed high.

4.2 Comparison of mean values of psychological harmony gender groups

For both male and female students, independent samples t-tests were conducted on the mental harmony elements, which included four factors (cognitive harmony, emotional harmony, behavioral harmony, and self-harmony) and one total value (total value of psychological harmony). Emotional harmony was substantially higher in male students than female students ($p < 0.05$). In contrast, cognitive harmony, behavioral harmony, self-harmony, and total psychological harmony did not significantly differ between gender groups ($p > 0.05$). The outcomes are detailed in Table 1.

Table 1

T-test for comparison of 5-factor mean values of psychological harmony between male and female students (Independent Samples Test).

	Number of genders	Average	Standard deviation	T-value	P-value
y1 Cognitive harmony	Male n=372	3.16	0.975	0.105	0.917
	Female n=181	3.15	0.982		
y2 emotional harmony	Male n=372	3.1	0.974	2.211	0.027
	Female n=181	2.91	0.987		
y3 Behavioral harmony	Male n=372	3.3	0.855	1.06	0.289
	Female n=181	3.22	0.791		
y4 Self-harmony	Male n=372	3.25	0.894	0.051	0.959
	Female n=181	3.25	0.856		
Y Psychological harmony (Total value)	Male n=372	12.8145	2.63411	1.227	0.22
	Female n=181	12.5249	2.54421		

4.3 Multicultural exploratory factor analysis

On the cultural choice indicators of university students (22 items), 18 positive and 4 negative indicators were subjected to exploratory factor analysis. The results indicated that factor 1 is designated as "F1 Etiquette (Confucian rituals of respect and love)", which includes: living a family-oriented life rather than accepting things as they come, adhering to the concept of "parents and family" as the top priority, preferring to express one's opinion subtly and gently, and paying attention to traditional Chinese etiquette. The second factor is titled "Habit (traditional dress and food)." It includes the following: buying with domestic brands, eating Chinese food instead of Western food, dressing in foreign clothing styles, focusing on Western holidays such as Valentine's Day and Christmas, etc. Factor 3 is titled "Face (preferring human face)" and includes encouraging "extravagant marriage" and "generous burial," fear of losing face, valuing human relations over rules and regulations when doing work, advocating orderly elderly and children, and appreciating inferiority and superiority.

Factor 4 is titled "Art (revering the national essence of literature and arts)" and includes sex openness and contact with far more foreign entertainment than domestic. The fifth factor is titled "Philosophy (worship of sages)," which includes embracing the ideas of sages and higher authorities and promoting "peace and harmony" as a general idea. The sixth factor is titled "Value (revering social interests)" and includes participation in social and political actions to protect people's rights, putting social interests ahead of personal ones. The seventh factor is titled "Religion (Confucianism, Taoism, and Buddhism)" and includes drinking tea instead of coffee and believing in Confucianism, Taoism, and Buddhism rather than Christianity. The eighth factor is "Morality (revering cultivation of body and mind)." It includes a belief in intuition over objective analysis, a concentration on personal moral cultivation over academic cultivation, and religious convictions.

4.4 Comparison of mean values of cultural factors gender groups

A t-test was performed on the cultural choice attitudes of boys and girls, including eight factors: etiquette (Confucian rituals of respect and love), habit (traditional dress and food), face (valuing human face), art (revering the national essence of literature and arts), philosophy (worshiping sage thought), value (revering social interests), religion (believing in Confucianism, Taoism, and Buddhism), and morality (revering cultivation of body and mind).

There were significant differences ($p < 0.05$) between male and female students' cultural choice attitudes regarding seven factors, including etiquette (Confucian rituals of

respect and love), habit (traditional dress and food), face (revering the human face), art (revering the national essence of literature and arts), philosophy (revering sage thought), value (revering social interests), and religion (believing in Confucianism, Taoism, and Buddhism) (revering cultivation of body and mind). Female students' cultural choice attitudes centered more on Confucian rituals of respect and love (etiquette), respecting the national essence of literature and arts (art), adoring sage thought (philosophy), and respecting body and mind cultivation (morality). The cultural choice attitudes of male students were more centered on traditional attire and eating (habit), loving the human face (face), respecting social interests (value), and believing in Confucianism, Taoism, and Buddhism (religion) (Rahim et al., 2021).

4.5 Regression analysis of cultural factors affecting psychological harmony

Secondly, a regression analysis of urban-rural variations in the total degree of psychological harmony as influenced by university students' cultural indicators. A stepwise multiple regression analysis was undertaken using 22 markers of the "Cultural Impact Scale for University Students" as independent factors and the total degree of psychological harmony of urban and rural students as dependent variables. The results indicated that four elements influence the overall psychological harmony of urban kids. Cultural markers such as the fear of losing "face," living a family-oriented existence as opposed to being content with the situation, etc., had a significant negative effect on the overall psychological harmony of urban students ($p < 0.05$).

Cultural factors such as participation in political activities for civil rights, an emphasis on moral cultivation rather than knowledge and religious beliefs, etc., significantly negatively affected the overall psychological harmony of urban students ($p < 0.05$). Other variables did not significantly influence their overall psychological harmony ($p > 0.05$). Three factors affected the psychological harmony of rural kids as a whole. Cultural markers such as the fear of losing "face," the importance of human relationships over rules and regulations, etc., had a statistically significant negative effect on the psychological harmony of rural students ($p < 0.01$). The preference for Chinese cuisine over Western cuisine substantially influenced their overall psychological harmony ($p < 0.01$). Other variables did not significantly influence their overall psychological harmony ($p > 0.05$).

Second, the regression study of the university students' cultural indicators that influence their overall psychological harmony. A stepwise multiple regression analysis was done using 22 markers of the "Cultural Impact

Scale for University Students" as independent factors and their total psychological harmony as dependent variables. The results indicated that there were five variables in the equation. (1) Fear of losing face and considering human relations more than rules and regulations had a significant negative effect on the total level of psychological harmony ($p < 0.01$); (2) The participation in political activities for civil rights, choosing Chinese food instead of Western food, and focusing on moral cultivation instead of intellectual and religious beliefs had a significant negative effect on the total level of psychological harmony ($p < 0.05$); the other indicators did not have a significant effect on the total level of psychological harmony. Figure 2 demonstrates the outcomes.

Thirdly, the regression study of university students' cultural markers affected their whole cognitive harmony. A stepwise multiple regression analysis was undertaken using the 22 indicators of the "Cultural Impact Scale for University Students" as independent variables and the total degree of cognitive harmony as dependent variables. The results indicated that two variables were included in the equation. Other indicators did not significantly affect the level of cognitive harmony ($p > 0.05$). The cultural indicators,

such as insisting on the concept of "parents and family" as the top priority and valuing human relations more than rules and regulations, had a significant negative effect on their cognitive harmony ($p < 0.05$). In Table 2, the outcomes are emphasized.

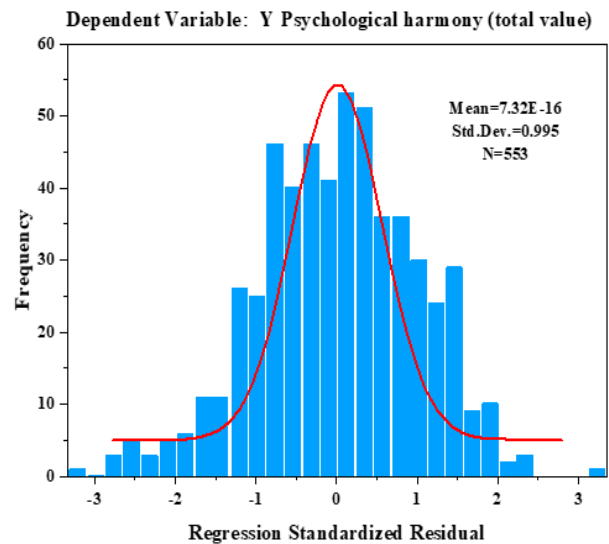


Figure 2. Standardized residuals of psychological harmony regression.

Table 2

Regression analysis of university students' cultural indicators affecting their total level of cognitive harmony (Coefficients)^a.

	Non-standardized regression coefficients		Standardized regression coefficients	T-value	P-value
	Unstandardized Coefficients	Std. Error	Standardized Coefficients		
	B		Beta		
(Constant)	3.915	0.218		18.014	0
Respect for older people and children	-0.110	0.044	-0.107	-2.535	0.012
Valuing human relationships	0.109	0.05	-0.093	-2.193	0.029

Note: a (Dependent Variable): y1 cognitive harmony; $R = 0.149$, $R^2 = 0.022$, $\Delta R^2 = 0.019$

Fourth, the regression study of the university students' cultural indicators that influence their overall emotional harmony. A stepwise multiple regression analysis was undertaken using 22 markers of the "Cultural Impact Scale for University Students" as independent variables and the total degree of emotional harmony as dependent variables. The results indicated that the equation contained four variables. Other indicators did not significantly affect the level of emotional harmony ($p > 0.05$).

Fifthly, the regression study of university students' cultural markers affected their overall behavioral harmony. A stepwise multiple regression analysis was undertaken using the 22 indicators of the "Cultural Impact Scale for University Students" as independent

variables and the total value of their behavioral harmony as the dependent variable. The results indicated that four variables were included in the equation (Belgrade, 2021). The cultural indicators of considering human relations more than the system, advocating "extravagant marriage" and "generous burial," and believing in intuition more than objective analysis had a significant negative effect on their behavioral harmony ($p > 0.05$); participation in political activities for civil rights had a significant positive effect on their behavioral harmony ($p > 0.01$); and other indicators had no significant effect on their behavioral harmony ($p < 0.01$). The other indicators did not significantly influence the behavioral harmony level ($p > 0.05$). Table 3 displays the results.

Table 3

Regression analysis of cultural indicators of university students affecting their total level of behavioral harmony (Coefficients)^a.

	Non-standardized regression coefficients Unstandardized Coefficients		Standardized regression coefficients Standardized Coefficients	T-value	P-value
	B	Std. Error	Beta		
(Constant)	3.837	0.199	-0.147	19.254	0.000
Valuing human relationships	-0.147	0.043	0.116	-3.517	0.000
Fighting for civil rights	0.105	0.037	-0.092	2.794	0.005
Endorsement of the practice of marriage and burial	-0.079	0.036	-0.090	-2.185	0.029
Trust in intuitive perception	-0.086	0.040	-0.147	-2.141	0.033

Note: a (Dependent Variable): y3 behavioral harmony; R=0.242, R² =0.059, Δ R² =0.052

Sixth, the regression analysis of university students' cultural indicators on their overall level of self-concordance. A stepwise multiple regression analysis was undertaken using 22 indicators of the "Cultural Impact Scale for University Students" as independent factors and their total self-concordance as dependent variables. The results indicated that the equation contained four variables. Fear of losing face and

consideration of human relations over rules and regulations significantly negatively affected their self-harmony (p<0.01). In contrast, belief in Confucianism, Taoism, and Buddhism, non-belief in Christianity, and moral cultivation rather than knowledge and religious beliefs had a significant positive effect. (p<0.05); other indicators did not significantly impact self-harmony (p>0.05). Table 4 provides the results.

Table 4

Regression analysis of university students' cultural indicators affecting their total self-harmony (Coefficients)^a.

	Non-standardized regression coefficients Unstandardized Coefficients		Standardized regression coefficients Standardized Coefficients	T-value	P-value
	B	Std. Error	Beta		
(Constant)	3.791	0.231		16.444	0.000
Focus on facial dignity	-0.200	0.041	-0.205	-4.890	0.000
Valuing human relationships	-0.129	0.044	-0.123	-2.923	0.004
Belief in native religions	0.077	0.033	0.096	2.313	0.021
Focus on moral cultivation	0.090	0.040	0.093	2.220	0.027

Note: a (Dependent Variable): y4 behavioral harmony; R=0.270, R² =0.073, Δ R² =0.066

4.6 Analysis of the optimal scale of cultural preferences and psychological harmony

Affinity relationships between multicultural categorical variables and psychological harmony categorical variables are addressed by Optimal Scaling by Alternating Least Squares. First, an analysis of the optimal scale of the choice of Confucian culture for treating people and psychological harmony among university students. The moderate psychological harmony of university students is closest to "righteousness," "benevolence," and "faith" among their

Confucian cultural attributes, while the low psychological harmony is closest to "wisdom." "Wisdom" is the most distant. Those with Confucian "benevolence," "righteousness," and "faith" culture are at a medium or normal level of psychological harmony. In contrast, those with Confucian "etiquette" and "wisdom" culture are highly psychologically harmonious. Less people are influenced by Confucian "ritual" and "wisdom" culture (Facchin et al., 2021). Second, the optimal scale study of university students' preference for Confucianism culture and psychological harmony. The psychological harmony of university

students is closest to "kind" when it is high; it is closest to "moderate," "courteous," and "generous" when it is medium; and it is closest to "frugal" when it is low. The gap between the high level of mental harmony and the Confucian cultural value "kind" is the shortest, followed by the medium level and "temperate," "courteous," and "magnanimous," and finally, the low level and "frugal." Those with Confucian "kind" cultural qualities in treating things have a better level of mental harmony, as do those with Confucian "temperate," "courteous," and "magnanimous" cultural qualities in dealing with things. The psychological harmony of individuals with the Confucian cultural quality of "moderation," "courtesy," and "generosity" is at a medium or normal level, but that of those with the cultural quality of "frugality" is at a low level. Third, examine the appropriate scale of Confucian social role culture and psychological harmony among college students. The high psychological harmony of university students aligns with "good ruler" and "good people" in the Confucian social role culture. In contrast, the medium psychological harmony aligns with "loyal subject" and "friend," and the low psychological harmony aligns with "filial son." Among the Confucian social roles and cultural values of university students, those who support "good ruler" and "good citizen" are highly psychologically harmonious, as are those who support "faithful subject" and "friend." Individuals with the value of "friend" are psychologically harmonious to a moderate degree, but those with the value of "loyal son" are psychologically discordant.

Fourth, the optimal scale analysis of university students' desire for Confucian knowledge and practice culture and psychological harmony. It can be seen that, among the cultural orientations of Confucianism among university students, those who are good at "cultivating the body" have high mental harmony, those who are good at "sincere mind" and "materialism" have medium mental harmony, and those who are good at "correct intention" and "knowledge" have low mental harmony (Al-Ghazali, Sohail, & Jumaan, 2021).

The high psychological harmony of university students is closest to "kindness" in their religious and cultural values. In contrast, the medium psychological harmony is closest to "sincerity," "love," "peace," and "tolerance," and the low psychological harmony is far from other values.

Sixth is the optimal scale analysis of university students' preference for traditional culture and psychological harmony.

4.7 Psychological mechanisms of multiculturalism affecting psychological harmony

As depicted in Figure 3, culture is the spiritual consequence of humans' social practice actions and a mirror of their social existence. Social existence determines social consciousness,

which has relative autonomy and responds dynamically to social existence. Culture embodies social awareness; on the one hand, it is the picture of the material world. On the other, its dynamic role is reflected in its positive or negative impact on the human psyche. From the cognitive perspective of stimulus-response, this cultural influence on the psyche can be viewed as a stimulus-response process.

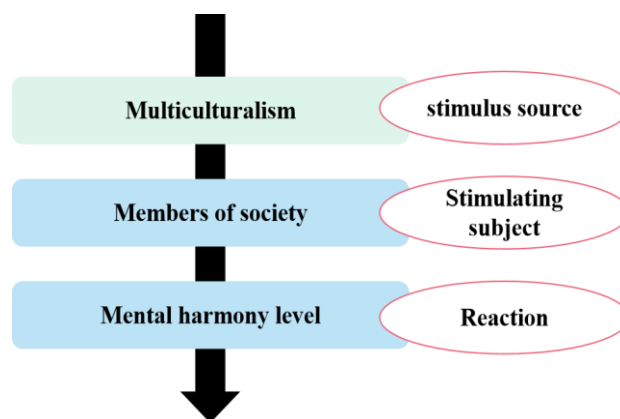


Figure 3: Psychological mechanisms of multiculturalism affecting psychological harmony.

On this basis, the effect of multiculturalism on the human mind and its impact on psychological harmony can be studied using the following criteria. The first is the stimulus source, which is multiculturalism. The types of contemporary Chinese culture include, first, the socialist nature of Chinese culture, which develops and updates under the inheritance and continuation of traditional culture, with traditional Chinese culture as the primary content; second, the capitalist nature of Western culture, which flaunts the modern Western social living environment and lifestyle, exemplifying its modern civilization; and third, in response to the demands of economic globalization, *cui jian*. The study of multiculturalism focuses on the first two as sources of stimulation and analyzes their effects on psychological harmony.

Second, multiculturalism transmits impulses to subjects in a variety of forms, with the intention that subjects would recognize and accept cultural content. Various cultural kinds in multiculturalism have varied ways and means of stimulation. The considerable distinctions in a culture's qualities, content, and cultural standing dictate distinct modes of intercultural communication. The subject is active while accepting stimuli from traditional Chinese culture but passive when accepting stimuli from contemporary Western society. The varying acceptability of the subject also determines the various modes and channels of multicultural communication.

The subject of multicultural stimuli is the person in society who receives, perceives, assesses, selects, recognizes, and accepts stimuli from numerous multicultural variables. In

its duty as a mediator, the individual psyche translates the stimulus into a response, i.e., the degree of mental harmony. The level of psychological harmony is reflected in society members' cognition, evaluation, selection, identification, and acceptance of stimuli. It can be seen that the level of psychological harmony is determined by the nature of multicultural stimuli and the cognitive status of society members (Kuo, Washington, & Woo, 2021).

5. Discussion

The outcomes of this study supported the idea that multiculturalism has a positive effect on psychological harmony. Culture is the spiritual product of human social practice and reflects social existence. Social existence determines social consciousness, which has relative autonomy and responds dynamically to social existence. Culture is an expression of social consciousness; on the one hand, it represents the material world. On the other, its dynamic role is reflected in its positive or bad influence on the human psyche. This culture-psyche interaction can be viewed as a stimulus-response process from the cognitive stimulus-response perspective. On this basis, the effect of multiculturalism on human psychology and its impact on psychological harmony can be studied using the following criteria.

The first is the stimulus source, which is multiculturalism. The types of contemporary Chinese culture include, first, the socialist nature of Chinese culture, which develops and updates under the inheritance and continuation of traditional culture, with traditional Chinese culture as the main content; second, the capitalist nature of Western culture, which boasts the modern Western social living environment and lifestyle, exemplified by its modern civilization; and third, under the demands of economic globalization, the nature of Chinese culture as a whole, which develops and updates under the inheritance and continuation of traditional culture, with traditional Chinese culture as the main content. Our research on diversity concentrates on the first two as sources of stimulation and analyzes their impact on psychological harmony.

Second, multiculturalism exposes the subject to various stimuli, expecting that the subject would recognize and accept the cultural content. Various cultural types of multiculturalism exist, and their stimulation channels and methods vary. Significant distinctions in a culture's inherent qualities, contents, and cultural standing dictate distinct modes of intercultural communication. The subject's acceptance attitude also influences multiculturalism's many modes and channels of communication.

The subject of multicultural stimuli is the person in society who receives, perceives, assesses, selects, recognizes, and accepts stimuli from numerous multicultural variables. In its duty as a mediator, the individual psyche translates the stimulus into a response, i.e., the degree of mental harmony. The level of psychological harmony is reflected in the process of cognition, evaluation, selection, identification, and acceptance of stimuli by society members, and it can be seen that the level of psychological harmony is determined by the nature of multicultural stimuli and the cognitive status of society members (Matsumoto & Takenaka, 2022).

Based on theoretical analysis and empirical parameters, it is recommended to respond scientifically to multiculturalism's influence and actively construct a psychological harmony project to promote the overall development of humans and the harmonious advancement of our society. The following factors contribute to the role of multicultural influence on psychological harmony. It is necessary to provide positive reinforcement and helpful direction for good characteristics and factors that promote psychological harmony. Second, unfavorable elements and factors that impact psychological harmony must be dispersed, averted, stopped, and eradicated. Third, comprehensive techniques for constructing psychological harmony based on the mechanical process of the multicultural impact on psychological harmony.

6. Conclusion, Theoretical and Practical Implications

Since its inception, the Olympic Movement has borne the burden of intercultural education. Function, just its original aim, is to pick the body through a competitive ritual to transcend the group of individuals, symbolically praising the bravery of Prometheus and the divine force, which is so mysterious. We still observe it in the selection procedure. The purpose of individuals transcending the cultural limitations of their populations and the purpose of multicultural education are similar; however, the former is to challenge their physical limitations for the form of expression, whereas the latter is to challenge the limits of the entire human culture System-based. The philosophical foundation of the multicultural effect on psychological harmony is investigated from a theoretical standpoint, and the role of multicultural influence on psychological harmony is presented using Marxist theory. The mechanical mechanism of multicultural influence on psychological harmony is explored based on the stimulus-response psychological principle.

The empirical study explores the inter-group differences in cultural identity's influence on psychological harmony, the positive and negative effects of each factor of multiculturalism's influence on psychological harmony, the characteristics of cultural elements' influence on psychological harmony, and the moderating effect of personality traits on multiculturalism's influence on psychological harmony. It offers a theoretical foundation and empirical parameters for fostering psychological harmony and constructing a peaceful community. In practice, constructive opinions and tactics are offered for multiculturalism's positive and negative components, and complete opinions and strategies are proposed for the mechanical mechanism of multiculturalism that influences psychological harmony.

7. Future Directions

Therefore, the findings of this study constitute an important and novel contribution to the body of knowledge. Therefore, scientists must determine the moderating function of government education policies between education for harmony and the psychological health of pupils. Moreover, respondents from other regions may reply differently to the survey. Hence, the researchers are driven to collect information from respondents from various places. In addition, the influence of dark triad personality on cultural education for harmony within the context of subjective student norms should be determined. Working on these recommendations would boost researchers' ability to make future contributions to literature.

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