CHAPTER 3

WHAT ARE THE ESSENTIAL CULTURAL VALUE PATTERNS?

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Daisy Parales, a local Filipina, was recently promoted to a supervisor for the State of Hawaii. Daisy is now in charge of her former friends, a diverse group of ten clerks in the division. As a caring supervisor, Daisy makes a point to get together with her employees and their families once a month outside of work—usually a fun lunch or picnic at the beach. Her division accepts her more as a family friend than a supervisor.

In the past two months, Daisy has experienced increased frustration and irritation with several of her employees. Whenever Daisy asks them for data analysis or meeting a deadline, they never follow through. They say "yes," but they do not take her requests seriously. Worse, they have even started to talk behind her back or give her an attitude. Daisy has difficulty going to work and feels uncomfortable and very anxious. She thinks, "Where did I go wrong? Was I too friendly? Am I an incompetent supervisor?"

Annual year-end performance reviews are due soon and Daisy does not want to write anything negative, but she will probably have to do so. All these things go against her values and her own caring self-image. What is your interpretation of her plight? What advice can you give Daisy?

Identifying cultural and personal value differences provides us with a map to understand why people behave the way they do in a new cultural setting. It also sheds light on our own behavior and styles of communicating with people from diverse cultural communities. Cultural values form part of the content of our sense of self and answer this question: Who am I in this world? Our sense of self is infused with cultural, ethnic, gender, spiritual, professional, relational, and personal values.

This chapter asks the question: Can we identify some general value patterns of different cultures that will help us to cross cultural boundaries more effectively? The chapter is organized into five sections. We first explore the various functions of cultural value patterns. Second, we discuss the four value dimensions that are critical in influencing people's communication styles. Third, we examine three additional value orientations that affect individuals' cultural boundary-crossing journeys. We then discuss dimensions of personality that may combine with cultural values in shaping people's communication styles. Last, we offer practical checkpoints to remind you to keep these diverse cultural value patterns in mind when crossing cultures.

FUNCTIONS OF CULTURAL VALUES

By peering into the window of another culture, intercultural knowledge can make individuals more reflective of their own ingrained cultural beliefs and values. By understanding where major cultural differences exist, learners can figure creative ways to connect the differences and to find common ground to work with individuals from diverse cultural groups.

Systematic cultural value analysis helps us to grasp the alternative paths that other cultures may prefer in their ways of thinking, valuing, and being. This section defines and explores some of the major functions of cultural value patterns.

Analyzing Cultural Values

Values are shared ideas about what counts as important or unimportant, right or wrong, what is fair or unfair, and what counts as ethical or unethical conduct. Although each of us has developed our unique set of values based on our socialization and life experience, there are also larger values at work on a cultural system level. Cultural values are relatively stable and enduring—values protect a culture in times of crisis and stressful situations (Fiske, 1991; Rokeach, 1972, 1973).

Cultural value patterns form the basic criteria through which we evaluate our own behaviors and the behaviors of others. They cue our expectations of how we should act and how others should act during an interaction. They serve as implicit guidelines for our motivations, expectations, perceptions, and communicative actions. They set the emotional tone for interpreting the behavior of cultural strangers. For example, child labor or animal cruelty is a global topic and what is appropriate in one country may be considered totally inappropriate or unacceptable in another. In Mexico, for instance, school-age child bullfighters receive top billing across the country. These minimatadors are wildly popular across Mexico, and children appearing in many bullrings are not much taller than the bulls they fight (see Blog Pic 3.1). As their appearances have grown more frequent, so too has criticism from those who say they should find a safer extracurricular activity (Lacey, 2008).

Cultural value patterns serve many functions, including the identity meaning function, explanatory function, motivational function, and ingroup–outgroup evaluative function.

Identity Meaning Function

Cultural values provide the frame of reference to answer the most fundamental question of each human being: Who am I? Cultural beliefs and values provide the anchoring points to which we attach meanings and significance to our complex identities. For example, in the larger U.S. middle class, "American" values often emphasize individual initiative and achievement. A person is considered "qualified" or "successful" when he takes the personal initiative to realize and maximize his full potential. The result is recognition and rewards (e.g., a desirable career, six-digit income, coveted car, or dream house) that

Blog Pic 3.1 Minimatadors are popular in Mexico but are controversial elsewhere.

are tangible and acknowledged by others. A person who can realize his dreams, after overcoming all odds and obstacles, is considered a successful individual in the context of middle-class U.S. culture. Many U.S. celebrities are admired for their "rags-to-riches" stories: Tom Cruise is admired for overcoming dyslexia, hip-hop star Curtis "50 Cent" Jackson overcame being orphaned at age eight, and Sean "Diddy" Combs, born in poverty in Harlem, overcame the murder of his father to become a successful hip-hop artist and music executive.

Valuing individual initiative may stem, in part, from the predominantly Judeo-Christian belief system in the larger U.S. culture. In this belief system, each person is perceived as unique, as having free will, and as responsible for his or her growth and maturation process. The concept of being successful or an "irreplaceable" person, and the meanings attached to such words, stem from the premium values of a cultural community. The identity meanings or significance that we acquire within our cultural community and what we deem as insignificant or inconsequential are constructed and sustained through the everyday communication process.

Explanatory Function

Within our own group, we experience acceptance and approval. We do not have to constantly justify or explain our actions or values. Our commonly shared values are implicitly understood and celebrated via everyday communication rituals. With people of dissimilar groups, however, we must be on the alert and may need to explain or even defend our culture-based behaviors with more effort. For example, in a country that holds Disneyland as a priority, imagine the anger against a new law that allows more stores to open on Sundays. Since 1906, the French have had Sundays off as the day of "rest." Many who oppose the law worry over the loss of this important time set aside for family and Disneyland—an integral part of the French lifestyle (Gauthier-Villars, 2009). Thus, the premium emphasis on personal Disneyland time value serves as the explanatory base for the strong resistance of the French people to open up their stores on Sundays.

When we interact with people from our own cultural group, we can mentally "fill in the blanks" and understand why people behave the way they do. However, when we communicate with people from another cultural group, we need mental energy to try to figure out why they behave the way they behave. We must constantly perform anxiety-laden guessing games to explain away their "bizarre" behavior or attitude. For example, we may be witnessing people using different public displays of affection or saying strange phrases; however, we may remain clueless in terms of why they communicate the way they do. Intercultural misunderstandings may pile up if we do not attach the appropriate cultural values to explain the words and nonverbal gestures that people use in a particular cultural scene (see Blog Post 3.1). What do you think went wrong between Andrew and Paloma? Do you concur with

BLOG POST 3.1 WHY DON'T YOU SAY SWEET THINGS TO ME?

Andrew is an undergraduate student from UCLA studying abroad in Argentina. Andrew's Spanish level and knowledge of the local culture are minimal, but he feels right at home in his new environment. A month into his stay Andrew meets Paloma, a local Argentinean classmate. Although Andrew's Spanish is limited and Paloma cannot speak English, they soon begin dating.

During their first week together all goes well. Andrew takes Paloma out to dinner and they even decide to go to a salsa class. At the beginning of the second week, however, Andrew starts to feel uncomfortable with their relationship. Although he really likes Paloma, she has started to call him pet names. For instance, she will say to Andrew, "mi amor" (my love), "amorcito," (love), "cariño" (darling), and "corazón" (sweetheart). All of these words are terms of endearment for a significant other, which is a positive sign for their relationship.

In Andrew's mind, however, he feels like Paloma is moving too fast. He would never use the English equivalent of "babe" or "honey" until they had been dating for at least a month or two. To make things worse, Paloma becomes upset that Andrew is not returning her terms of endearment. At one point Paloma confronts Andrew and says, "Why don't you say sweet things to me too?" Andrew replies, however, saying, "Although I really like you, I feel like we're moving too fast." This catches Paloma totally off guard and the couple eventually drifts apart.

—Andrew, *college student*

Andrew's relational hesitancy or do you think there is a better explanation for Paloma's use of endearing verbal phrases?

Basically, in an unfamiliar cultural environment, we often have not mastered the deep value-based explanatory system of that culture. We cannot come up with a reasonable guess or interpretative competence as to why people say certain "strange" things and with improper timing in that "strange" cultural context.

Motivational Function

Cultural values also serve as the internal drives for self and others in terms of what rewards are emphasized and what punishments are awaiting you if you violate the basic norms of the cultural community. For example, for cultures that have everyday sayings such as "the person who stands alone excites our imagination," "before cleaning your neighbor's door, you must start cleaning your own door," "the more chefs, the worse the soup," and "where there is a will, there's a way," you will need to motivate and inspire people in that culture with incentive messages that appeal to their personal ambitions, drives, and expectations for individual recognition and approval. In the U.S. culture, for example, when top-ranked professional athletes are paid more than college professors or medical doctors, the value priorities of fierce competition, personal drive, and the importance of winning are in full display and are being rewarded.

Other cultures may have everyday sayings or proverbs such as "it takes a village to raise a child," "one chooses one's friends, but family is from birth," "when spider webs unite, they can tie up a lion," "one finger cannot lift a pebble," and "one arrow can be easily broken, but three arrows—bundled together—cannot be broken lightly." If you understand the primary group-orientation values of such cultures, you may want to connect with people in that cultural community by engaging in more team-based persuasive appeals or emphasize the importance of their family or extended family connection concerns.

Ingroup–Outgroup Evaluative Function

Culture and its accompanying shared values create a comforting buffer zone in which we experience ingroup inclusion and outgroup differences. A shared common fate or a sense of solidarity often exists among members of the same group. For example, within our own cultural group, we speak the same language or dialect, we share similar nonverbal rhythms, and we can decode each other's moods without even speaking. However, with people from a dissimilar membership group, we tend to "stand out," and we experience awkwardness during interaction (Brewer, 1991; Brewer & Miller, 1996)

Boundary arrangements (for example, language differences, national borders, and club memberships) shape our ingroup and outgroup evaluative attitudes when dealing with people who are culturally dissimilar. An *attitude* is a predisposed and learned tendency that influences our thinking pattern. A positive or negative attitude toward other groups is acquired through

our cultural socialization, family socialization, and personal life experiences. We begin to think of people who live across the border or who belong to a different language group as those "others," as outsiders. Perceived polarized value patterns strengthen our evaluative attitudes toward ingroup and outgroup interactions. So, if we belong to groups that have positive attitudes toward "getting to the point," we begin to see others outside our groups who speak more indirectly as "less than": they "beat around the bush" and are therefore inferior.

Ingroups are groups with whom we feel emotionally close and with whom we share an interdependent fate, such as family or extended family, our sorority or fraternity, or people from our own cultural or ethnic group. **Outgroups,** on the other hand, are groups with whom we feel no emotional ties, and at times, we may experience great psychological distance from them and even feel competitive against them—they can be our rival fraternity, our wartime enemy, or simply individuals who belong to another cultural identity or ethnic group.

Overall, we tend to hold favorable attitudes toward ingroup interactions because of our perceived shared values and behavioral similarities. Concurrently, we tend to hold unfavorable attitudes toward outgroup interactions because of our ignorance of their cultural values and norms, thus arousing communication fear. Value patterns regulate ingroup consensus and set evaluative standards concerning what is *valued* or *devalued* within a cultural community.

In sum, cultural values serve the identity meaning, explanatory, motivational, and ingroup–outgroup evaluative functions. Communication, in essence, serves as the major hook that links the various channels (e.g., family socialization, educational institution, religious/spiritual institution) of value transmission systems in a coherent manner. Drawing from the various functions of cultural values as discussed above, we can now turn to explore the core value patterns that shape the intercultural communication process.

ANALYZING CULTURAL VALUE DIMENSIONS

Cultural value analysis highlights the potential differences and similarities of value patterns between cultural groups. Despite the difficulties in generalizing about the diverse values in heterogeneous cultures such as India and the United States, it is possible and in fact imperative to engage in such cultural value assessments. Mindful value comparison on a cultural group membership level acts as a critical first step toward better understanding of potential cultural differences and similarities.

This section introduces the cultural value analysis concept and examines four value dimensions: the key value dimension of individualism–collectivism and the other three value dimensions of power distance, uncertainty avoidance, and femininity–masculinity.

Discovering Cultural Values

Based on the comparative studies of a wide range of cultures throughout the world, specific value patterns in different cultures have been uncovered by researchers in the areas of anthropology, cross-cultural psychology, sociology, international management, linguistics, and intercultural communication. Cultural values form the implicit standards by which we judge appropriate and inappropriate behaviors in a communication episode. They are the contents of self that drive our thoughts, emotions, and everyday decision-making processes. They serve to shape the motivation to explain human behavior.

However, cultural value patterns such as individualism and collectivism exist as general value tendencies on a cultural level of analysis. Cultural-level tendencies, however, do not explain the behaviors of all members in a single culture. Family socialization, individual life experience, popular culture, and immigration or intergroup contact experience will all have differential effects on the value formation processes of an individual in a society. If two cultures (e.g., Vietnam and New Zealand) differ on a value dimension (e.g., collectivism), it does not necessarily mean that a particular Vietnamese person is bound to be collectivistic and a particular New Zealander individualistic. It only implies that the average tendencies of the

two cultures—on a group membership level—differ in terms of the value characteristics. However, within each culture, wide variations exist on the distinctive culture level and the individual level of analysis. (see, for example, Guo-Ming & Ran, 2009; Manian & Naidu, 2009; Medina-Lopez-Portillo & Sinnigen, 2009; Zaharna, 2009). Although we can say that a majority of individuals in New Zealand subscribe to some form of individualistic values, we should also recognize that some individuals in New Zealand have strong interdependence tendencies. Likewise, although we can say that a majority of individuals in Vietnam subscribe to some form of group-based values, we should also pay close attention to the fact that some individuals in Vietnam have strong "I-identity" attributes. The more pluralistic or "loose" the culture, the more we may find diverse individuals subscribing to diverse norms and belief systems in that culture (McCann, Honeycutt, & Keaton, 2010). Before we discuss the four value dimensions at the cultural level of analysis, let's look at my.blog 3.1. Take a few minutes to complete it before you continue reading.

Identity: Individualism–Collectivism Value Pattern

In reviewing your answer to situation 1 about "solo versus group achievement," if you checked (1a), your value pattern tends toward the "I-identity" end of the spectrum. If you checked (1b), your value pattern tends toward the collectivistic or "we-identity" end of the spectrum. Hofstede (1991, 2001) derived four cultural variability dimensions in his large-scale study of a U.S. multinational business corporation. The corporation has subsidiaries in 50 countries and three regions (the Arabic-speaking countries, East Africa, and West Africa). All together, 116,000 managers and employees in this worldwide corporation were surveyed twice. On the basis of the results, Hofstede (2001) delineated four organizational value patterns across a diverse range of cultures.

Indeed, an international research project, GLOBE ("Global Leadership and Organizational Behavior Effectiveness"), which included two hundred research collaborators in sixty-two nations, has provided additional evidence that the foundational constructs of all four of Hofstede's value patterns, including individualism–collectivism, permeate sixty-two countries. This study's sample size included 17,370 middle managers from three industries—telecommunications, financial services, and food supply—within each nation and at the societal, organizational, and individual levels of analysis (House, Hanges, Javidan, Dorfman, & Gupta, 2004).

Thus, the first and most important dimension that shapes our sense of self is the individualistic–collectivistic value pattern. The other three cultural variability dimensions are power distance, uncertainty avoidance, and femininity–masculinity. We should note that Hofstede's four cultural value dimensions are more related to business or organizational values in different nations. He also argues that ethnic and religious groups, gender, generation, social class, and social structure assert a strong influence on the value patterns within a particular culture. The four value dimensions should be viewed as a first systematic research attempt to compare a wide range of cultures on an aggregate, group level (Hofstede & Hofstede, 2005).

Before you read on, because individualism–collectivism is such an important intercultural value theme, please fill out the brief assessment in my.blog 3.2 and find out your value tendency preference.

Do you subscribe more to individualistic or collectivistic value tendencies? The individualism–collectivism value dimension has received consistent attention from both intercultural researchers and cross-cultural psychologists (Gudykunst & Ting-Toomey, 1988; Ting-Toomey, 2010b; Triandis, 1995). Intercultural scholars have provided evidence that the value patterns of individualism and collectivism are pervasive in a wide range of cultures. Individualism and collectivism can explain some of the basic differences and similarities concerning communication behavior between clusters of cultures.

Basically, **individualism** refers to the broad value tendencies of a culture in emphasizing the importance of individual identity over group identity, individual rights over group rights, and individual needs over group needs. Individualism promotes self-efficiency, individual responsibility, and personal autonomy. In contrast, **collectivism** refers to the broad value tendencies of a culture in emphasizing the importance of the

my.blog 3.1 DISCOVERING PERSONAL VALUE DIMENSIONS

Instructions: The following scenarios reflect four dilemmas. Each situation gives two decision-making alternatives. Use your gut-level reaction and check the answer that you consider best reflects your honest decision under the circumstances.

1. You have two hours to prepare for an examination for one class and an oral report that you and several fellow students will present in another class. The exam score is your own; the oral report earns a group grade. Both are worth 25 percent of your grade in each class. In the two hours, you can only do one well. What should you do?
   a. _____ Study hard for the exam—it reflects your individual achievement.
   b. _____ Prepare for the group report—do not let down your team members.
2. You are deeply in love with a romantic partner from a different cultural background. However, your parents do not approve of him or her because they think it's hard enough to make a relationship work even if the person is from the same culture. What should you do?
   a. _____ Tell your parents to respect your dating choice and decision.
   b. _____ Tell your partner to be patient and try to understand your parents' viewpoint.
3. Your next-door neighbors are partying loudly again and it's already 1:00 a.m. You have an important job interview scheduled for the early morning. You really want to have a good night's sleep so that you can wake up refreshed in the morning. What should you do?
   a. _____ Tell your neighbors to stop partying.
   b. _____ Grin and bear it. You really don't like conflict, and you hope the noise level will die down eventually.
4. Your nephew really enjoys playing with dolls and your niece really enjoys playing with tanks and soldiers. Your sister asks you for advice. Should she be worried about her two kids and their playing habits? What would you say?
   a. _____ Don't worry. There's nothing wrong with boys playing with dolls and girls playing with tanks.
   b. _____ You're right to be concerned. It seems like the kids are confused about their sex-role identity. You should observe them more closely.

Scoring: If you put a check mark on the (a) answers, the answer keys are as follows: *(1a) individualistic, (2a) small power distance, (3a) weak uncertainty avoidance,* and *(4a) "feminine" patterns.*

If you put a check mark on the following (b) answers, your answers are reflective of the following: *(1b) collectivistic, (2b) large power distance, (3b) strong uncertainty avoidance,* and *(4b) "masculine" patterns.*

If you have checked some (a) answers and some (b) answers, your values are reflective of a mixed set of value patterns. Review and label your own answers now.

Interpretation: Please continue to read your text under the "Analyzing Cultural Value Dimensions" section for further value interpretations. Your honest answers to the four situations should provide some insight into your personal values. Your responses basically reflect how your individual values shape your interpretations of the four situations. Keep your responses in mind as you read the remainder of this section.

"we" identity over the "I" identity, group rights over individual rights, and ingroup needs over individual wants and desires. Collectivism promotes relational interdependence, ingroup harmony, and ingroup collaborative spirit (see Table 3.1).

Individualistic and collectivistic value tendencies are manifested in *everyday family, school,* and *workplace interaction*. Individualism pertains to societies in which ties between individuals are loosely linked and everyone is expected to look after himself or herself and his or her immediate family. Comparatively, collectivism refers to societies in which ties between individuals in the community are tightly intertwined. Group members view their fate as interdependent with one another. Although they will look after the welfare of ingroup members, they also expect their ingroup

my.blog 3.2 ASSESSING YOUR INDIVIDUALISM AND COLLECTIVISM VALUE TENDENCIES

Instructions: The following items describe how people think about themselves and communicate in various situations. Let your first inclination be your guide and circle the number in the scale that best reflects your overall value. The following scale is used for each item:

4 = SA = *Strongly agree*
3 = MA = *Moderately agree*
2 = MD = *Moderately disagree*
1 = SD = *Strongly disagree*

		SA	MA	MD	SD
1.	Act assertively to get what you want.	4	3	2	1
2.	Be sensitive to the needs of others.	4	3	2	1
3.	Be competitive and move ahead.	4	3	2	1
4.	Blend in harmoniously with the group.	4	3	2	1
5.	Act on independent thoughts.	4	3	2	1
6.	Be respectful of group decisions.	4	3	2	1
7.	Value self-reliance and personal freedom.	4	3	2	1
8.	Consult family and friends before making decisions.	4	3	2	1
9.	Voice my personal opinions when everyone else disagrees.	4	3	2	1
10.	Be sensitive to the majority views in a group.	4	3	2	1

Scoring: Add up the scores on all the odd-numbered items and you will find your individualism score. *Individualism* score: _____. Add up the scores on all the even-numbered items and you will find your collectivism score. *Collectivism* score: _____.

Interpretation: Scores on each value dimension can range from 5 to 20; the higher the score, the more individualistic and/or collectivistic you are. If all the scores are similar on both value dimensions, you are a bicultural value person.

Reflection probes: Take a moment to think of the following questions: Do your values reflect your family of origin's values? How have your values changed over time? What can you do to achieve greater understanding of people from a different value system?

members to look after their interests and concerns throughout their lifetimes.

If you were inclined toward collectivism, what would be your reaction to the popular U.S. television show *Judge Judy*—the judge with an attitude? Her popularity is to the result of her straightforward expressions and impatience with litigants who waste her time. Judge Judy will say, "I'm speaking!," "Liar, liar, pants on fire," "Listen to me: You are an outrageous person," and "Sir, you want to say something to me? Are you sure you want to say something to me?" Will this kind of talk help you to understand a conflict or confuse you somewhat? And if you were individualistic, how would you react to Tiger Mom Amy Chua's (2011) opinion that unlike the Western "lax" parental style, Chinese parents set higher standards, demand more of their children, and believe that their kids can handle more pressure if parents push them to excel on a daily basis?

Hofstede's (2001) research reveals that factors such as national wealth, population growth, and historical roots affect the development of individualistic and collectivistic values. For example, wealthy, urbanized, and industrialized societies are more individualistically oriented, whereas the poorer, rural, and traditional societies are more collectivistically

TABLE 3.1 VALUE CHARACTERISTICS IN INDIVIDUALISTIC AND COLLECTIVISTIC CULTURES

Situations	Individualistic cultures	Collectivistic cultures
General	"I" identity	"We" identity
Family	Nuclear family	Extended family
Relationship	Privacy regulation	Relational harmony
School	Individual competition	Teamwork
Workplace	Personal competence	Ingroup emphasis
Communication	Direct communication patterns	Indirect communication patterns
Personality equivalence	Independent self	Interdependent self

oriented. However, there are some exceptions, especially in East Asia, where Japan, South Korea, Taiwan, Hong Kong, and Singapore appear to retain collectivism despite industrialization.

Individualism is a cultural pattern that is found in most northern and western regions of Europe and in North America. More specifically, high individualism has been found in the United States, Australia, Great Britain, Canada, the Netherlands, New Zealand, Italy, Belgium, Denmark, and Sweden. *Collectivism* is a cultural pattern common in Asia, Africa, the Middle East, Central and South America, and the Pacific Islands. Although less than one-third of the world population resides in cultures with high individualistic value tendencies, a little more than two-thirds of the people live in cultures with high collectivistic value tendencies (Triandis, 1995). High collectivistic value tendencies have been found in Guatemala, Ecuador, Panama, Venezuela, Colombia, Indonesia, Pakistan, Costa Rica, and Peru (Hofstede, 1991). The *top individualist values* emphasized are freedom, honesty, social recognition, comfort, hedonism, and personal equity. The *top collectivist values* are harmony, face-saving, filial piety (respecting parents' wishes), equality in the distribution of rewards among peers (for the sake of group harmony), and fulfillment of others' needs (Triandis, 1995).

Let's check out the following story: Olympic snowboarder Kazuhiro Kokubo caused outrage among the Japanese government officials and patrons at the corner pub during the 2010 Vancouver winter games. When twenty-one-year-old Kazuhiro Kokubo arrived in the Vancouver, B.C., airport, he sported double nose piercings, wearing dark sunglasses indoors, and his team-issued uniform was in disarray, an untucked shirt with his pants hung low below his hips, and a loose tie revealing an unbuttoned shirt. The clincher, which forced the Japan Ski Association to punish him, was when he decided to display his mane of dreadlocks.

Japan's Minister of Education was "not a fan of the hip hop twist to the national uniform" and issued the following statement: "It's extremely regrettable that Mr. Kokubo dressed in a totally unacceptable manner as a representative of Japan's national team. He lacks the awareness that he is participating in the Olympic Games and serves as a representative of our country with everyone's expectations on his shoulders. This should never happen again" (Lah, 2010).

From the Japanese cultural context, the concept of team is compared with an old-fashioned village, where a mayor lords over the other villagers. As a communal-based relationship develops, Mr. Kokubo should have known what to do for the village—he should bring honor and recognition to the village, not shame or failure (Larimer, 2000). This particular example also echoes House et al.'s (2004) two-tiered concept of collectivism: ingroup collectivism and institutional collectivism. **Ingroup collectivism** refers to the sentiment of loyalty and solidarity between the employee and his organization or ingroup community. **Institutional collectivism** refers to the institutional perspective in enforcing ingroup norms, cohesion, and conformity. Obviously, in this case, Mr. Kokuba has violated both the ingroup collectivism spirit and the institutional collectivism expectation.

Overall, researchers have found that different layers of individualism (e.g., emphasizing personal need in the UK or immediate family need in Sweden) and collectivism (e.g., emphasizing work group need in Singapore or caste need in India) exist in different cultures. For each culture, it is important to determine the group with which individuals have the closest identification (e.g., their family, their corporation,

their religion) (Brislin & Yoshida, 1994). For example, for the Vietnamese, it is the extended family; for the Japanese, the corporation; for the Irish, the Roman Catholic Church, and so on (see, for example, Oetzel, Arcos, Mabizela, Weinman, & Zhang, 2006).

In addition, *gender differences* exist in adherence to individualistic or relational-based values. U.S. males generally have been found to adhere more to individualistic values than to communal-based values. U.S. females generally have been found to subscribe to communally oriented values (Wood, 2009). However, compared with females in other collectivistic societies, such as Italy and Mexico, U.S. females are still fairly individualistic in their orientation. In their gender identity formation, U.S. males emphasize self-identity separation and competition, whereas U.S. females emphasize other-identity support and relational connection. Gendered groups in many cultures appear to differ in their preferences for individualistic or collectivistic value tendencies.

Our discussion of value patterns appears to be on two opposite poles of a continuum. In reality, many of you probably hold an integrative set of values, such as I-identity *and* we-identity patterns across a diverse range of situations (Ting-Toomey, 2010a). The key is that the more you are attuned to analyzing your own value patterns and those of culturally different others, the more you increase your cultural value awareness quotient. In addition to the individualism–collectivism dimension, another important value dimension is the dimension of power distance.

Power: Small–Large Power Distance Value Pattern

In reviewing your answer from my.blog 3.1 to situation 2 about intercultural dating, if you checked (2a), your value pattern tends toward the small power distance pole. If you checked (2b), your value pattern tends toward the large power distance pole. The power distance value dimension refers to the extent to which individuals subscribe to the ideology of equal power distribution and the extent to which members adhere to unequal power distribution in an interaction episode, within an institution or within a society. Small power distance scores are found, for example, in Austria, Israel, Denmark, New Zealand, Ireland, Sweden, and Norway. Large power distance scores are found, for example, in Malaysia, Guatemala, Panama, the Philippines, Mexico, Venezuela, and Arab countries (Hofstede, 2001; Hofstede & McCrae, 2004).

People in **small power distance cultures** tend to value equal power distributions, equal rights and relations, and equitable rewards and punishments on the basis of performance. People in **large power distance cultures** tend to accept unequal power distributions, hierarchical rights, asymmetrical role relations, and rewards and punishments based on age, rank, status, title, and seniority. For small power distance cultures, equality of personal rights represents an ideal to strive toward in a system. For large power distance cultures, respect for power hierarchy in any system is a fundamental way of life (see Table 3.2).

In *small power distance family situations*, children may contradict their parents and freely speak their mind. They are expected to show self-initiative and learn verbal articulateness and persuasion. Parents and children work together to achieve a democratic family decision-making process. In *large power distance family situations*, children are expected to obey their parents. Children are punished if they talk back or contradict their parents. The value of respect between unequal status members in the family is taught at a young age. Parents and grandparents assume the authority roles in the family decision-making process.

In *small power distance work situations*, power is evenly distributed. Subordinates expect to be consulted, and the ideal boss is a resourceful democrat. In *large power distance work situations*, the power of an organization is centralized at the upper-management level. Subordinates expect to be told what to do, and the ideal boss plays the benevolent autocratic role. Although the United States scores on the low side of power distance, it is not extremely low. Hofstede (1991) explains that "U.S. leadership theories tend to be based on subordinates with medium-level dependence needs: not too high, not too low" (p. 42). The workplace even has an subtle code of who has power based on where the cubicle, office, or chairs are set up. See if you can guess who has the most seniority in this Hong Kong office (see Blog Pic 3.2).

TABLE 3.2 VALUE CHARACTERISTICS IN SMALL AND LARGE POWER DISTANCE (PD) CULTURES

Situations	Small PD cultures	Large PD cultures
General	Emphasize interpersonal equality	Emphasize status-based difference
Family	Children may contradict parents	Children should obey parents
Relationship	Younger people are smart	Older people are wise
School	Teachers ask for feedback	Teachers lecture
Workplace	Subordinates expect consultation	Subordinates expect guidance
Communication	Informal communication patterns	Formal communication patterns
Personality equivalence	Horizontal self	Vertical self

Small power distance during interaction can easily create misunderstanding and confusion. Negotiating power distance often leads to levels of anxiety and uncertainty. For example, suppose you have an intercultural teacher who wants you to call him "Bill," not "Dr. Gudykunst." Bill is friendly and open to class discussion and enjoys sharing personal stories about his experiences, even those about his life out of the classroom. Perhaps you and the class feel very comfortable with him as an informal, "go to" teacher. But one day, when you receive the result of a group project, you notice your team did not do well at all; Bill made two full pages of evaluative notes commenting on the strengths and weaknesses of the project. You and your team get very upset with Bill.

Your reaction may be caused by the negotiation of different power distance expectations. Believing that Bill is very "friendly" and "easy to talk to," you'll also likely expect that Bill will go "easy" on the grading. These are preconceived stereotypes associated with a small power distance value pattern and correlating that with an informal, easy-going personality style. However, as soon as the teacher plays the large power distance role of an evaluative instructor (and from his perspective he is being a motivating and responsible teacher), it may leave you to think that this "friendly, casual" teacher is actually quite "mean" and "harsh" toward his students.

Blog Pic 3.2 Who has the most seniority?

Uncertainty: Weak–Strong Uncertainty Avoidance Value Pattern

In reviewing your answer from my.blog 3.1 to situation 3 about neighborhood conflict, if you checked (3a), your value pattern tends toward the weak end of the uncertainty avoidance continuum. If you checked (3b), your value pattern tends toward the strong end of the uncertainty avoidance continuum. Uncertainty avoidance refers to the extent to which members of a culture do not mind conflicts or uncertain situations and the extent to which they try to avoid those uncertain situations. **Weak** (or **low**) **uncertainty avoidance** cultures encourage risk-taking and conflict-approaching modes. **Strong** (or **high**) **uncertainty avoidance** cultures prefer clear procedures and conflict-avoidance behaviors. Weak uncertainty avoidance scores, for example, are found in Singapore, Jamaica, Denmark, Sweden, Hong Kong, Ireland, the UK, and the United States. Strong uncertainty avoidance scores, for example, are found in Greece, Portugal, Guatemala, Uruguay, Belgium, El Salvador, and Japan (see Table 3.3).

Whereas members in weak uncertainty avoidance family situations prefer informal rules to guide their behavior, members in high uncertainty avoidance family situations tend to prefer formal structure and formal rules. Rules and laws are established to counteract uncertainties in social interaction. In *weak uncertainty avoidance family situations*, roles and behavioral expectations are actively negotiated. Children are given more latitude to explore their own values and morals. In *strong uncertainty avoidance family situations*, family roles are clearly established and family rules are expected to be followed closely.

In *weak uncertainty avoidance work situations*, there is a greater tolerance of innovative ideas and behaviors. Conflict is also viewed as a natural part of organizational productivity. In *strong uncertainty avoidance work situations*, there is a greater resistance to deviant and innovative ideas. Career mobility is high in weak uncertainty avoidance cultures, whereas career stability is a desired end goal in strong uncertainty avoidance cultures. If you are a student who enjoys spontaneity and you live life as it comes, would you want to work in Japan? Or if you are a student who enjoys stability and careful planning, would you go on a road trip without maps?

Hofstede (2001) uses the following statements to represent the basic characteristics of *strong uncertainty avoidance organizations:* (1) most organizations would be better off if conflict could be eliminated; (2) it is important for a manager to have at hand precise answers to most of the questions that subordinates may raise about their work; and (3) when the respective roles of the members of a department become complex, specific job descriptions are essential. Members of strong uncertainty avoidance organizations tend to score high on these statements; members of weak uncertainty avoidance organizations tend to score low on them.

During the March 11, 2011, devastating 9.0 earthquake in Japan, residents in Minamisanriku were cut

BLOG POST 3.2

My first travel abroad was to Missoula, Montana, USA. I was a visiting Tibetan Buddhist Scholar at a small Tibetan Buddhist Center. During my visit, I had an opportunity to attend a Counseling Psychology Seminar at the University of Montana (UM). I saw a student leaning back in his chair and using another chair to support his stretched legs. He had his feet pointed to his teacher (a professor) and talked while eating his food. All of his behaviors violated my cultural norms regarding teacher–student interaction. Growing up in India, teachers were highly respected and obeyed. When my teachers in high school called my name to ask questions, I would stand up straight like a good soldier and answer their questions respectfully, addressing them as "Sir" or "Madame." Never could we call them by their first names or even their names without titles such as Sir or Madame. And, we would not dare to eat in class when class was in session. Given this socialization, I was shocked to witness the behavior of this American student in the seminar. I thought he was very disrespectful to his teacher; interestingly, she did not mind it at all. Now I realize students in American schools respect their teachers differently. I was shocked more by pointing feet at the teacher than by his eating in the class. In many cultures feet and shoes are considered dirty and therefore, showing them to a person, especially your teachers, is very disrespectful.

—Tenzin, *college instructor*

TABLE 3.3 VALUE CHARACTERISTICS IN WEAK AND STRONG UNCERTAINTY AVOIDANCE (UA) CULTURES

Situations	Weak UA cultures	Strong UA cultures
General	Uncertainty is valued	Uncertainty is a threat
Family	Dynamic and changing	Reinforce family rules
Relationship	High mobility	Low mobility
School	Challenges are welcome	Routines are welcome
Workplace	Encourage risk-taking	Encourage clear procedure
Communication	Conflict can be positive	Conflict is negative
Personality equivalence	High tolerance for ambiguity	Low tolerance for ambiguity

off completely from the rest of the world after the colossal tsunami swept away bridges, cell phone service, and phone lines. Half of the residents went missing. The survivors banded together for twelve days by assigning jobs according to gender. Women boiled water and prepared food while the men searched for firewood and gasoline. Within days, their community was organized with a clear set of assignments and clear hierarchy. A governing body with clear community rules was set up until help arrived (Fackler, 2011). In this time of crisis, a clear set of survival instructions and directions to avoid further uncertainty, intersecting with large power distance leadership and the spirit of collectivism, contributed to the group's survival for this makeshift community.

Sex Roles: Feminine–Masculine Value Pattern

In reviewing your answer from my.blog 3.1 to situation 4 about toys preference, if you checked (4a), your value pattern tends toward the "feminine" value pole. If you checked (4b), your value pattern tends toward the "masculine" value pole. Distinctive female and male organizational behavior differences are found on the feminine–masculine value dimension. **Femininity** pertains to societies in which social gender roles are fluid and can overlap—that is, whatever a woman can do, a man can do; likewise, both women and men are supposed to be modest, observant, and tender, and they are concerned with the ecological quality of their environment. **Masculinity** pertains to societies in which social gender roles are clearly complementary and distinct. Namely, men are supposed to be assertive, masculine, tough, and focused on task-based accomplishment and material success, whereas women are supposed to be more modest, feminine, tender, and concerned with the quality of life (Hofstede, 2001).

"Feminine" cultures emphasize flexible sex role behaviors and "masculine" cultures emphasize complementary sex role domains. Sweden, Norway, the Netherlands, Denmark, Costa Rica, Yugoslavia, and Finland, for example, have high femininity scores. Comparatively, Japan, Austria, Venezuela, Italy, Switzerland, Mexico, and Ireland, for example, have high masculinity scores. The United States ranks fifteenth on the masculine scale (i.e., closer to the masculine value pattern) of the fifty countries and three regions studied (Hofstede, 1998, 2001). Furthermore, House et al.'s (2004) international research project actually subdivided the femininity–masculinity value dimension into two concepts: gender egalitarianism and assertiveness. Whereas gender egalitarianism emphasizes sex role flexibility and fluidity, the concept of high assertiveness stresses the importance of a particular society in encouraging an assertive to aggressive outlook on business task performance and winning (e.g., India and Hong Kong). The counterpart of low assertiveness means a society that promotes modesty, nurturance, and cooperation (e.g., Egypt and Thailand).

Historical roots and family socialization processes concerning gender roles shape the development of the feminine–masculine dimension. In feminine families, both boys and girls learn to be caring and concerned with both facts and feelings. In masculine families, boys learn to be assertive, tough, and ambitious, but girls learn to be nurturing and relational-based. In the Pacific Island nation of Vanuatu, *kastom* refers to the status between males and females. Males have superior status and power, whereas women support their

husbands by taking care of the house, caring for the children (UNICEF, 2005).

Feminine families also stress the importance of quality-of-life issues. Masculine families are achievement and success oriented. A feminine workplace merges male and female roles flexibly. A masculine workplace differentiates male and female roles clearly. A feminine organization tends to emphasize quality of work life and family balance issues above and beyond business performance, whereas a masculine organization tends to emphasize the important role of business performance and gross profits (see Table 3.4).

By implication, when one communicates in a feminine organizational culture, one should be sensitive to the flexible sex role norms and roles in that workplace. When one communicates in a masculine organizational culture, one should be mindful of the norms and rules of complementary sex role behaviors in the system. In working for a feminine organization, one should be more mindful of the importance of quality of work/life balance issues. In working for a masculine organization, one should focus more on business achievements and tangible results-based performance.

TABLE 3.4 VALUE CHARACTERISTICS IN "FEMININE" AND "MASCULINE" CULTURES

Situations	"Feminine" cultures	"Masculine" cultures
General	Flexible sex roles	Complementary sex roles
Family	Emphasize nurturance	Emphasize achievement
Relationship	Both take initiative	Males take initiative
School	Social adjustment is critical	Academic performance is critical
Workplace	Work in order to live	Live in order to work
Communication	Fluid gender communication	"Masculine" toughness and "feminine" softness
Personality equivalence	Overlapped gender roles	Clear masculine/ feminine gender roles

Cultural values are deposits of wisdom that are passed from one generation to the next. Simultaneously, they also can serve as cultural blinders to alternative ways of thinking, feeling, motivating, and relating. Although cultural values serve many useful functions, such as those of identity meaning, explanatory, motivational, and evaluative functions, they also reinforce various habitual practices and norms of communicating.

ADDITIONAL VALUE ORIENTATION PATTERNS

Before proceeding to our discussion about the four additional value orientations, take a few moments to answer the questions in my.blog 3.3.

Value Orientations: Background Information

On the basis of their research on Navajo Indians, Latino/as, and European Americans in the Southwest, Kluckhohn and Strodtbeck (1961) proposed a set of universal questions that human beings consciously or unconsciously seek to answer. In addition, the famous cross-cultural anthropologist Edward T. Hall (1966, 1983) also emphasized the study of time and space in conjunction with understanding issues in culture and communication. These intercultural experts observed that human beings in all cultures face this set of common human problems or existential questions. Of the set of proposed questions, the following three questions are the most relevant to our understanding of complementary value patterns: (1) What do people consider meaningful or worthwhile in their everyday activity? (activity value orientation); (2) What is the relationship between people and nature? (people–nature value orientation); and (3) What is the time focus of human life? (temporal value orientation). The value orientations approach assumes that the above questions are universal ones and that all human beings seek answers to these inquiries, whether consciously or unconsciously (Kluckhohn & Strodtbeck, 1961). The answers or solutions to these questions are available in all cultures. However, some cultures have a stronger preference for one particular set of answers than for others. The solutions represent the cumulative wisdom or survival mechanisms of a particular

my.blog 3.3 DISCOVERING PERSONAL VALUE ORIENTATIONS

Instructions: Read each set of statements and check (a), (b), or (c) in each set. The check means the statement sounds very much like your own value preference.

1. _____ a. I feel useless if I am not doing something constructive every day.
   _____ b. I prefer to enjoy life with my full five senses present in each waking moment.
   _____ c. Developing an inner understanding of who I am is more important than any other tangible accomplishment.
2. _____ a. I believe we, as human beings, have a great deal of decision-making power in how we shape and manage our life's destiny.
   _____ b. In my everyday life, I strive to live simply and flow with it, which is closer to the natural world.
   _____ c. I believe that no matter how much we try to plan and control things, a variety of forces operate beyond us and direct our destiny.
3. _____ a. I tend to keep lists of schedules and tasks that I need to accomplish today and tomorrow.
   _____ b. I tend to "go with the flow." Worrying about the past or future is a waste of my time and energy.
   _____ c. I tend to respect older people for their life experience and wisdom.

Scoring: Your answers to the above statements should increase your awareness of your personal value orientation preferences.

Scoring interpretation:

1a = Doing	1b = Being	1c = Being-in-becoming
2a = Controlling	2b = Harmonizing	2c = Yielding
3a = Future	3b = Present	3c = Past

You may want to circle and label all your answers. You will get an initial review of your personal value orientations.

Interpretation: Please continue to read your text under the "Additional Value Orientation Patterns" section for further interpretations.

culture passed from one generation to the next (Bond et al., 2004). The range of potential solutions to these three questions is shown in Figure 3.1.

Meaning: Activity Value Orientation

What do people consider as meaningful—doing or being—in this particular cultural community? The activity orientation further asks the question Is human activity in the culture focused on the doing, being, or being-in-becoming mode? The **"doing" solution** means achievement-oriented activities. The **"being" solution** means living with emotional vitality and being relationally connected with significant others. The **"being-in-becoming" solution** means living with an emphasis on spiritual renewal and regeneration.

Middle-class African Americans, Asian Americans, Latino/a Americans, and European Americans focus on a doing or an achievement-oriented solution, but Native Americans tend to focus on the being-in-becoming mode (Sue & Sue, 1999). However, the doing preference is manifested quite differently among the European American, African American, Chicano/a, Asian American, and Latino/a American groups.

For example, a doing solution among African Americans and Chicano/as means fighting against adversity and combatting racism through social achievements and activism for the good of the community. The doing mode among Asian and Latino/a immigrants in the United States is typically associated

Orientation	Range		
Meaning	Doing (action-oriented)	Being-in-becoming (inner development)	Being (expressive/ emotional)
Destiny	Controlling nature (mastering)	Harmony with nature (flow)	Subjugation to nature (yielding)
Time	Future-oriented (schedule-bound)	Present-oriented (here-and-now)	Past-oriented (tradition-bound)

FIGURE 3.1 Three Value Orientation Patterns. Adapted from Strodbeck (1961) and Kohls (1996).

with working hard and making money to fulfill basic obligations toward family and extended family networks. A doing mode among European Americans is the focus on tangible accomplishments for personal satisfaction.

Furthermore, traditional Africans and African Americans also display a being solution for living. They attach positive meanings to a sense of aliveness, emotional vitality, and openness of feelings. African American culture is infused with "a spirit (a knowledge that there is more to life than sorrow, which will pass) and a renewal in sensuousness, joy, and laughter. This symbol has its roots in African culture and expresses the soul and rhythm of that culture in America" (Hecht, Collier, & Ribeau, 1993, p. 103). Likewise, Latino/a Americans emphasize the being vitality solution. Many traditional Latino/as subscribe to the being mode of activity, which means enjoying the moment to the fullest. Shared celebrations and recreation with close friends and family members often form a sacred part of a Latino/a's lifestyle.

For many traditional Native American groups, the preferred choice is the being-in-becoming mode. Many Native American cultures are oriented toward religious and spiritual preservation. They are concerned with spiritual well-being more than material well-being. Spiritual self-renewal and enrichment are much more important to them than tangible gains and losses. It is also critical to remember that there are 505 federally recognized tribes with 252 different languages. Because each tribe has its own traditions, beliefs, and values, the term "Native American" is broad-based.

Destiny: People–Nature Value Orientation

The destiny value orientation asks this question: Is the relationship between people and the natural (or supernatural) environment one of control, harmony, or subjugation? Many middle-class European Americans tend to believe in mastery and control over the natural environment. For example, right now, Mexico City, the third largest city in the world, is sinking into the earth, as much as eight inches a year. And oddly enough, this problem dates back to the Aztecs, who built Tenochtitlan, the original name of the city, on an island. The increasing population created a need for more drinking water, but the pumping of water from underground aquifers increased the rate of sinking. Crews are working deep underground, digging tunnels in an effort to stave off catastrophe (Hawley, 2010).

By **controlling or mastering their environment**, they can also increase their productivity and efficiency in accumulating material security and comfort. If something goes wrong in a system or organization, they believe they can fix it, change it, or master it. For example, China invested billions of dollars and uprooted 1.25 million people to build a dam across the Earth's third largest river, the Yangtze. Authorities believe the dam will limit the amount of water flowing further downstream and minimize the impact of devastating floods. But environmentalists believe the dam will be an environmental catastrophe (Hvistendahl, 2008). Individuals who endorse a strong "controlling" solution believe that any disaster can be prevented if flaws are detected and fixed accordingly.

Buddhist cultures, such as those of Bhutan, Laos, Thailand, and Tibet, tend to emphasize strongly the

harmony-with-nature or **"flowing" value solution**. Their outlook on life tends to emphasize spiritual transformation or enlightenment rather than material gain. Many ethnocultural groups (such as African, Asian, Latino/a, and Native American) in the United States tend to believe in living harmoniously with nature. Many Native American groups, for example, believe that what is human, what is nature, and what is spirit are all extensions of one another. We should learn to live harmoniously with one another because we are all creatures of the same universe. In globally dense cities, how do the people manage to become in harmony with nature? Parks are one example. Check out Blog Pic 3.3, a park located in densely populated Hong Kong, which lies next to a freeway and a congested street.

In contrast, many Polynesian, Middle Eastern, and Indian cultures subscribe to the **subjugation-to-nature** or **"yielding" value solution**. Individuals who subscribe to the yielding solution also tend to be more fatalistic than individuals who subscribe to the controlling nature value solution. Natural disasters in a cultural community such as earthquakes, volcano eruptions, and floods may have contributed to their belief that nature is a powerful force that is beyond the control of individuals (see Blog Pics 3.4.a and 3.4.b).

The best way to deal with nature is to pay respect to it and act humbly in the face of cataclysmic external forces. Individuals who endorse a strong yielding value solution, for example, can be seen in Kalapana, Hawaii. The Goddess of the volcano is known as Pele. In the 1990 lava flow that destroyed the town of Kalapana, several homes were inconceivably spared. The lava "mysteriously circumvented each house sparing it from the destructive fires. After the lava had cooled, offerings to Pele were found on the property that had been saved. . . . [meanwhile] the town and its infrastructure had been covered in Pele's lava blanket 15 to 25 meters deep" (Iolana, 2006, p. 3). Check out the yielding value solution in Blog Post 3.3 from a 2009 newsletter from a community near Kalapana.

After experiencing centuries of tragedies, wars, and natural disasters, generations of people who have lived in similar disaster-prone cultural communities tend to be more fatalistic in their cultural beliefs. For them, the destiny of life is to "submit" to the supernatural forces that shape their life cycles. These individuals may try their best to meet certain life goals and dreams; however, in the back in their minds, they

Blog Pic 3.3 A park, built with modern design that blends natural landscape within a crowded city.

Blog Pic 3.4.a The aftermath of Katrina. (Photo: Paul Turounet)

Blog Pic 3.4.b The wrath of Hurricane Katrina.

also believe the power of a supernatural force or fate can strike anytime, anywhere. Take another example: East Indian culture, which emphasizes the *law of karma*. **Karma** involves fatalism, which has shaped the Indian philosophical view of life over the centuries. In its simplest form, the law of karma states that happiness or sorrow is the predetermined effect of actions committed by the person either in a present life or in one of his or her numerous past lives. Things do not happen because we make them happen. Things happen because they are *destined* to happen. We can only try so much, and then we should yield to our fate or karma.

BLOG POST 3.3 FROM A HAWAIIAN COMMUNITY NEWSLETTER: *"ASTROLOGICAL PERSPECTIVE ON THEMES OF 2009"*

Several important astrological cycle points give potency to the series of events that will be the key themes of the year. Earthquakes and earth-based or weather events will be part of the things we have to face. These are beyond our control and acts of nature. Hawaii may have more lava output from the volcano. Already the vog [(i.e. like smog, but emanating from volcanic instead of industrial sources] situation is unbearable for some on the Kona coast. Earthquakes could be more of a factor this year."

Source: Ream (2009, p. 4)

Overall, the implication of this value orientation is that although some individuals believe in gaining control over their environment, others believe in the importance of living harmoniously or submissively in relationship to their natural habitat. People who tend to believe in controlling nature would have a stronger sense of the "self-over-nature" approach in dealing with their surroundings. People who tend to subscribe to the "self-with-nature" or "self-under-nature" viewpoint would have a more harmonious or fatalistic approach in dealing with their outer surroundings.

When individuals from different "people–nature" solutions come together, intercultural problems may arise. Individuals from one cultural group are eager to "fix" the environment with huge projects by building dams, levees, and reservoirs, but another cultural group may be deeply offended because the action may provoke the anger of the spirits that inhabit the river being dammed or the terrain being inundated. Flexible adjustment and cultural sensitivity are needed for both cultural parties to reach common ground in their collaborative efforts.

Time: Temporal Value Orientation

The time-sense orientation asks this question: Is the temporal focus in the culture based on the future, pre-

sent, or past? The **future-oriented time sense** means planning for desirable short- to medium-term developments and setting out clear objectives to realize them. The **present-oriented time sense** means valuing the here and now, especially the interpersonal relationships that are unfolding currently. The **past-oriented time sense** means honoring historic and ancestral ties plus respecting the wisdom of the elders. The House et al. (2004) GLOBE research project also emphasizes the importance of understanding societies that value short-term planning and those valuing long-term planning. An earlier research project, the Chinese Cultural Connection (1987) also emphasized the time dimension in guiding people's actions in different countries. This project identified China, Hong Kong, Taiwan, Japan, and South Korea as long-term planning countries and Sierra Leon, Nigeria, Ghana, the Philippines, and Norway as short-term planning countries.

Those who subscribe to the future value solution (e.g., middle-class European Americans) tend to deemphasize the past, move forward boldly to the immediate future, and strongly emphasize the importance of "futurism" (e.g., the glorification of the youth culture and devaluation of aging). Latino/a Americans tend to have a strong affective response to the present experience—enjoy the face-to-face contact experience while it lasts. Traditional Asian immigrants and Native Americans tend to revere the past—to understand someone or a corporate culture deeply, you must dig down through three generations of history.

Many Africans and African Americans tend to embrace a combination of past–present value solution. As Pennington (1990) observed, "Time is conceived [for Africans] only as it is related to events, and it must be experienced in order to make sense or to become real. The mathematical division of time observed by Westerners has little relevance for Africans" (p. 131). In traditional African societies, people tend to emphasize that something is experienced only at the present moment and that the past and one's ancestors are indispensable in giving meaning to one's present existence. Likewise, the larger French culture has been classified as reflecting the past–present value solutions. For African Americans and the French, the past looms as a large historical canvas with which to understand the present.

In addition, for many Vietnamese American immigrants, their past profoundly influences their present identities. Many first-generation Vietnamese Americans believe in the Buddhist precepts of karma and rebirth. They believe that an individual's life cycle is predetermined by good and evil deeds from a previous life. Their hope is to achieve eventual spiritual enlightenment. Oftentimes, ancestors are worshiped for four generations after death.

Many Mexican Americans, in contrast, prefer to experience life and people around them fully in the present. Experiencing the rhythms of life in the present and temporarily forgetting about the day's worries is a learned cultural art. Living life fully and relating to family and friends through meaningful connections make intuitive sense to many traditionally oriented Mexicans or Mexican Americans

A potential clash can develop between members of business groups with different time orientations, for example, between members who favor a past–present focus and members who favor a future focus. Business members from the first group want to view everything from the company's history and tradition, but members from the latter group want to bypass the past and plan ahead efficiently for an immediate future. Individuals with a past–present focus have a long-term view of time, whereas individuals with a future focus have a short-term to medium-term view of time.

INDIVIDUAL SOCIALIZATION DEVELOPMENT

Beyond cultural–ethnic group membership values, individuals develop distinctive personal identities because of unique life histories, experiences, and personality traits. We develop our personal identities—our conception as a unique individual or a "unique self"—via our observations of role models around us and our own drives, relational experiences, cultural experiences, and identity construction. To examine individualism–collectivism on an individual level of analysis, Markus and Kitayama (1991) coined the terms *independent construal of self* and *interdependent*

my.blog 3.4 ASSESSING YOUR INDEPENDENT VERSUS INTERDEPENDENT SELF-CONSTRUAL TRAITS

Instructions: Recall how you generally feel and act in various situations. Let your first inclination be your guide and circle the number in the scale that best reflects your overall impression of yourself. The following scale is used for each item:

4 = YES! = *strongly agree*—IT'S ME!
3 = yes = *moderately agree*—it's kind of like me
2 = no = *moderately disagree*—it's kind of not me
1 = NO! = *strongly disagree*—IT'S NOT ME!

		SA	MA	MD	SD
1.	Feeling emotionally connected with others is an important part of my self-definition.	4	3	2	1
2.	I believe I should be judged on my own accomplishments.	4	3	2	1
3.	My family and close relatives are important to who I am.	4	3	2	1
4.	I value my personal privacy above everyone else's.	4	3	2	1
5.	I often consult my close friends for advice before acting.	4	3	2	1
6.	I prefer to be self-reliant rather than depend on others.	4	3	2	1
7.	My close friendship groups are important to my well-being.	4	3	2	1
8.	I often assume full responsibility for my own actions.	4	3	2	1
9.	I enjoy depending on others for emotional support.	4	3	2	1
10.	My personal identity is very important to me.	4	3	2	1

Scoring: Add up the scores on all the even-numbered items and you will find your independent self-construal score. *Independent self-construal score*: _____. Add up the scores on all the odd-numbered items and you will find your interdependent self- construal score. *Interdependent self-construal score*: _____.

Interpretation: Scores on each personality dimension can range from 5 to 20; the higher the score, the more independent and/or interdependent you are. If the scores are similar on both personality dimensions, you are a biconstrual personality individual.

Reflection probes: Take a moment to think of the following questions: Have your self-construals changed throughout the years? What factors shape your independent or interdependent self-construals? Do you like your own independent and/or interdependent self-construals? Why or why not?

Source: Scale adapted from Gudykunst et al. (1996)

construal of self. Before you read on, take a few minutes and fill out the brief survey in my.blog 3.4. The survey is designed to find out how you generally think of yourself and your connection with members of groups to which you belong.

Independent versus Interdependent Self-Construal

The terms *independent self-construal* and *interdependent self-construal* (Markus & Kitayama, 1991, 1994) refer to the degree to which people conceive of themselves as

separate or connected to others, respectively. I**ndependent self-construal** involves the view that an individual is a unique entity with an individuated repertoire of feelings, cognitions, and motivations. Individuals with high independent self-construals tend to view themselves as distinct and unique from others and from the context. They use their own abilities and ideas as motivational bases rather than the thoughts and feelings of others. People who have high independent self-construals value personal achievement, self-direction, and competition (Boucher & Maslach, 2009; Harb & Smith, 2009; Santamaria, de la Mata, Hansen, & Ruiz, 2010). When communicating with others, high independents believe in striving for personal goals, being in control of their environment, and expressing their needs assertively. Independent self-construal types tend to predominate in individualistic cultures or ethnic groups (Gudykunst, Matsumoto, Ting-Toomey, Nishida, Kim, & Heyman, 1996; Park & Guan, 2006).

Interdependent self-construal, on the other hand, involves an emphasis on the importance of fitting in with relevant others and ingroup connectedness (Markus & Kitayama, 1991). People who have high interdependent self-construals strive to fit in with others, act in a proper manner, value conformity, and emphasize relational connections. When communicating with others, individuals with interdependent self-construals aim for relational harmony, avoid direct conflicts, and interact in a diplomatic, tactful manner. Interdependent self-construal types tend to predominate in collectivistic cultures or ethnic groups (Park & Guan, 2006).

Independent-self individuals tend to be found in individualistic societies, and interdependent-self individuals tend to be located in collectivistic societies. People of independent self-construal value the ideals, goals, motivations, and identity negotiation process of an "unencumbered self." In comparison, people of interdependent self-construal value the ideals, goals, motivations, and emotions of a "connected self." This connected self binds the person to his or her family, extended family, reference group, neighborhood, village, or caste group. Whereas the independent self emphasizes the basis of the individual as the fundamental unit of interaction, the interdependent self emphasizes relationship or the ingroup as the basic focus of social interaction.

Horizontal versus Vertical Self-Construal

Before you continue reading, fill out the my.blog 3.5 assessment. The survey assesses your horizontal versus vertical personality tendency. Parallel to the above self-construal idea, we can examine power distance from an individual level of analysis. Individuals and their behaviors can be conceptualized as moving toward either the "horizontal self" or the "vertical self" end of the spectrum.

Individuals who endorse **horizontal self-construal** prefer informal–symmetrical interactions (i.e., equal treatment) regardless of people's position, status, rank, or age. They prefer to approach an intercultural problem directly and to use impartial standards to resolve the problem. In contrast, individuals who emphasize **vertical self-construal** prefer formal–asymmetrical interactions (i.e., differential treatment) with due respect to people's position, titles, life experiences, and age. They apply a "case-by-case" standard to assess the right or wrong behaviors in accordance with the roles occupied in the hierarchical network.

The different power distance personality types mean that people will seek different kinds of relationships and, when possible, "convert" a relationship to the kind with which they are most comfortable. Thus, a professor with a horizontal-based self-construal may convert a professor–student relationship to a friend–friend relationship, which may well confuse a student with a vertical-based self-construal who expects a larger power distance in professor–student interaction.

Internal versus External Locus of Control

Let's check out whether you prefer to control your destiny or yield to your fate. Fill out the brief assessment in my.blog 3.6.

Locus of control reflects the destiny value orientation (control vs. yielding) on the cultural level. In terms of the locus of control personality dimension, there are two personality types: internal and external

my.blog 3.5 ASSESSING YOUR HORIZONTAL VERSUS VERTICAL PERSONALITY TRAITS

Instructions: Recall how you generally feel and act in various situations. Let your first inclination be your guide and circle the number in the scale that best reflects your overall impression of yourself. The following scale is used for each item:

4 = YES! = *strongly agree*—IT'S ME!
3 = yes = *moderately agree*—it's kind of like me
2 = no = *moderately disagree*—it's kind of not me
1 = NO! = *strongly disagree*—IT'S NOT ME!

		SA	MA	MD	SD
1.	I generally obey my parents' rules without question.	4	3	2	1
2.	I believe in respecting people's abilities— not their age or rank.	4	3	2	1
3.	I believe teachers should be respected.	4	3	2	1
4.	I respect people who are competent— not their roles or titles.	4	3	2	1
5.	I believe people who are older are usually wiser.	4	3	2	1
6.	I believe all people should have equal opportunities to compete for what they want.	4	3	2	1
7.	I think older siblings should take care of their younger siblings.	4	3	2	1
8.	I believe families should encourage their children to challenge their parents' opinions.	4	3	2	1
9.	I value the advice of my parents or older relatives.	4	3	2	1
10.	I respect parents who encourage their children to speak up.	4	3	2	1

Scoring: Add up the scores on all the even-numbered items and you will find your horizontal self score. *Horizontal self* score: _____. Add up the scores on all the odd numbered items and you will find your vertical self score. *Vertical self* score: _____.

Interpretation: Scores on each personality dimension can range from 5 to 20; the higher the score, the more horizontal and/or vertical you are. If the scores are similar on both personality dimensions, you have both personality traits.

Reflection probes: Think of your own family system some more. Do your parents encourage you to speak up and express your emotions? Do they enforce family rules flexibly or strictly? Do you like all the family rules? Or do you rebel against them? Discuss your family socialization experience and family rules with a classmate.

(Rotter, 1966). Internal locus of control individuals have a strong mastery-over-nature tendency, and external locus of control individuals have a strong yielding-fatalistic tendency.

Individuals with **internal locus of control** tend to emphasize free will, individual motivation, personal effort, and personal responsibility over the success or failure of an assignment. In comparison, individuals with **external locus of control** emphasize external determinism, karma, fate, and external forces shaping a person's life happenings and events. Internal locus of control is parallel to the notion of mastery over nature (i.e., controlling value), and external locus of control is parallel to the notion of subordination to nature (i.e., yielding value). Internal-locus individuals believe in the importance of free will and internal control of

my.blog 3.6 ASSESSING YOUR INTERNAL VERSUS EXTERNAL LOCUS OF CONTROL

Instructions: Recall how you generally feel and act in various situations. Let your first inclination be your guide and circle the number in the scale that best reflects your overall impression of yourself. The following scale is used for each item:

4 = YES! = *strongly agree*—IT'S ME!
3 = yes = *moderately agree*—it's kind of like me
2 = no = *moderately disagree*—it's kind of not me
1 = NO! = *strongly disagree*—IT'S NOT ME!

		SA	MA	MD	SD
1.	I believe I'm the master of my own destiny.	4	3	2	1
2.	I generally yield to my luck or fate in doing things.	4	3	2	1
3.	I am driven by my own motivation and effort.	4	3	2	1
4.	"Mother Nature" is usually in charge and wins.	4	3	2	1
5.	I am in charge of my own future and planning.	4	3	2	1
6.	I believe it is difficult to transcend fate.	4	3	2	1
7.	I believe personal willpower can conquer everything.	4	3	2	1
8.	I do my best and then let fate take over.	4	3	2	1
9.	I believe I have complete control of what will happen tomorrow.	4	3	2	1
10.	Life is unpredictable—the best we can do is to flow with our fate.	4	3	2	1

Scoring: Add up the scores on all the odd-numbered items and you will find your internal locus of control score. *Internal locus of control* score: _____. Add up the scores on all the even-numbered items and you will find your external locus of control score. *External locus of control* score: _____.

Interpretation: Scores on each locus of control can range from 5 to 20; the higher the score, the more internal and/or external you are. If the scores are similar on both personality dimensions, you subscribe to both personality traits.

Reflection probes: Think of the major decisions in your life (e.g., where to go to college, where to live, buying a car, or whom to date), and reflect on the following questions: Where did you learn your self-determination attitude? Or where did you learn your yielding attitude? How do you think your locus of control attitude influences your everyday decision making? What do you think are some of the strengths and limitations of being a high internal locus of control person or a high external locus of control person?

one's fate. External-locus individuals believe in trying their best and then letting fate take over.

Some individuals plan their actions in terms of the internal locus of control tendency, and others contemplate their life events along the external locus of control tendency. Perceived control of one's destiny exists in varying degrees in an individual, across situations, and across cultures (Leung & Bond, 2004; Rotter, 1966). In terms of gender socialization differences, for example, males tend to endorse internal locus of control, and females tend to endorse external locus of control in a wide variety of cultures (Smith, Bond, & Kagitcibasi, 2006; Smith, Dugan, & Trompenaars, 1996). The translation is that males in many cultures are more motivated by internal drives and a doing/fixing approach, and females tend to be more contextual and being-oriented in their attempt to flow with their external environment.

To engage in competent identity-support work, we must increase our awareness and accuracy levels in assessing others' group membership and personal identity issues. There are many more identities (e.g., social class, sexual orientation, age, disability) that people bring into an interaction. However, for the purposes of this interculturally focused book, we shall emphasize cultural and ethnic identity issues and their relationship to communication.

INTERCULTURAL REALITY CHECK: DO-ABLES

This chapter has reviewed seven value patterns that we believe can explain some major differences and similarities that exist between clusters of cultures on a global level. The four value dimension patterns are individualism–collectivism, power distance, uncertainty avoidance, and feminine–masculine. The additional three value orientations are meaning, destiny, and time value patterns.

We have also identified distinctive personality types that carry their own unique stamps in their communication styles. We will be using these seven cultural value patterns and some of the unique personality styles to discuss and explain a variety of intercultural communication behaviors and relationships in the next few chapters.

To start off, to be a flexible intercultural communicator at the values clarification level, here are some recommended guidelines and skills:

- When entering a new culture, learn to practice the mindful O-D-I-S method. The mindful O-D-I-S method refers to mindful observation, description, interpretations, and suspending ethnocentric evaluations.
- Rather than engaging in hasty, negative evaluations, O-D-I-S analysis is a slowing-down process that involves learning to *observe* attentively—the verbal *and* nonverbal signals that are being exchanged in the communication process. Skipping the mindful observation process when confronted with different patterns of behavior often leads to unconscious incompetent behavior.
- After mindful observation, we should then try to *describe* mentally and in behaviorally specific terms what is going on in the intercultural interaction (e.g., "He is not making direct eye contact with me" or "She is standing about six feet away from me while we're chatting"). Description is a clear report of what we have observed, including a minimum of distortion. It also means refraining from adding any evaluative meaning to the observed behavior.
- Next, we should generate *multiple interpretations* to make sense of the behavior we are observing and describing. Interpretation is what we think about what we see and hear (e.g., "Maybe from his cultural value framework, avoiding eye contact is a respectful behavior; from my cultural perspective, this is considered rude."). The important thing to keep in mind is that there can be multiple interpretations for any description of an observed behavior (e.g., "She is shy," "She is just doing her cultural thing," or "She just got Lasik eye surgery.").
- We may decide to respect the differences and *suspend* our ethnocentric evaluation. We may also decide to engage in open-ended evaluation by acknowledging our discomfort with unfamiliar behaviors (e.g., "I understand that eye contact avoidance may be a cultural habit, but it makes me feel uncomfortable."). Evaluations are positive or negative judgments concerning the interpretation(s) we attribute to the behavior (e.g., "I like the fact that she is keeping part of her cultural norms" or "I don't like it because I've been raised in a culture that values the use of direct eye contact.").
- Additionally, learn to observe a wide range of people in a wide range of situations in the new cultural setting before making any premature generalizations about the people's behavior in that culture. For example, we may want to observe a wide variety of people (and in a wide range of contexts)

from this cultural group to determine whether eye contact avoidance is a cultural custom or an individual trait.

Cultural and ethnic values shape the content of our identity on a group membership level. The more we are willing to dig deeper into our own value lens and understand our own socialization process, the more we can understand why we form quick, evaluative judgments concerning other people's "bizarre" way of thinking and behaving. Taken together, we believe that the four essential value dimensions (i.e., identity, power, uncertainty, and sex role) and the three value orientation patterns (i.e., meaning, destiny, and time) all shape our outlook on the intercultural communication meaning construction process and its expected outcome in a particular cultural community.