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UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

A CROSS-CULTURAL ANALYSIS OF RESPONSE TO AUTHORITY IN
THE CLASSROOM

A Dissertation

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the
degree of

Doctor of Philosophy

By

Maureen A. DeLaurell

Norman, Oklahoma

1998

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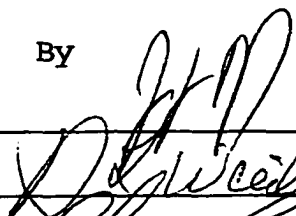
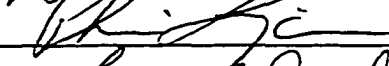
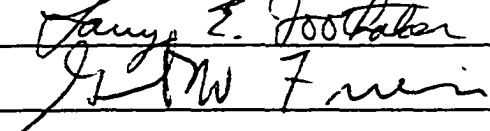
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A CROSS-CULTURAL ANALYSIS OF RESPONSE TO AUTHORITY IN
THE CLASSROOM

A DISSERTATION APPROVED FOR THE DEPARTMENT OF
COMMUNICATION

BY



J. E. Footaker

J. W. Finner

ACKNOWLEDGMENTS

I must thank Gustav Friedrich for all his help. He is honorable, professional and encouraging. He is all that a professor should try to be, and he is proof that, at least some of the time, the good guys get to be administrators. I would also like to thank Jon Nussbaum who is inspiring. He stepped in to help when I needed it most. I am indeed fortunate to have worked with both of them.

I would also like to thank Larry Toothaker who has shown me and thousands of others that a statistician can have a sense of humor and still know what a standard deviation is. I thank Phil Lujan, and Larry Wieder for their participation and great patience.

I must especially thank my parents. They are more than parents should be; stronger, more supportive, more enlightened and more loving. They are empowering people.

I thank my sister, Roxane who has not only been encouraging but has shown me exactly what courage is.

I thank my brother, Richard for all his help. He is proof that the percentage of genius due to hard work is much much less than 99.

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ABSTRACT

This study investigates response to authority on the part of students in a cross-cultural classroom setting.

The author begins with a consideration of the main theoretical division proposed in the literature of intercultural communication studies: that between individualistic and collectivistic cultures.

The author then constructs three hypotheses to test for the validity of the two major cultural types, and the pattern of these types' response to authority.

To test these hypotheses, the author developed a survey designed to test for different communication styles vis-a-vis authority, in the person of university faculty, on the part of students grouped by nationality to represent the different cultural types.

The results of the analysis of the survey indicate only moderate support for the separation of cultures into these two main types, as two of the three hypotheses are not supported by the final survey data. As the results on these data were inconclusive, the researcher is bound to reject the hypotheticals in favor of further testing.

The author concludes with a discussion of the implications of her research for theory, and future avenues of research.

CHAPTER 1

THEORETICAL BACKGROUND

Intercultural communication study, for the most part, has tended to focus on a handful of theoretical areas which typify the process as one of acculturation and adaptation. In early literature, these issues were discussed mainly in relation to interactions which could be typified as instances of culture shock (Gullahorn & Gullahorn, 1963; Oberg, 1960); more recently, however, concerns about the adaptation of non-natives to a foreign culture have been explored and refined (see especially the work of Young Kim, 1976, 1977, 1978, 1979, 1988, 1989, 1991). Other major areas of intercultural communication research include uncertainty reduction (Gudykunst, 1983, 1985a, 1985b; Gudykunst & Nishida, 1984, 1986; Hall, 1976), conflict resolution (Ting-Toomey, 1985, 1988), attribution theory (Detweiler, 1975; Ehrenhaus, 1983; Jaspars & Hewstone, 1982; Kashima & Triandis, 1986; Triandis, 1975, 1983, 1988) and persuasion (Burgoon, Dillard, Durang, & Miller, 1982; Gudykunst & Ting-Toomey, 1988; Hirokawa & Migahara, 1986).

Yet in most of the foregoing areas of intercultural communication research, contextualizing factors in the social environment in which interaction occurs, factors

such as status or authority, which is the subject of this dissertation, may be taken-for-granted as universal in their nature and thereby impoverish understanding within the discipline.

The term "contextualizing factor" warrants some explanation. Contextualizing factors in intercultural communication are those culturally defined aspects of social interaction which give it a unique shape. For communication within a given culture these factors are unknown to actors in the same way that water is unknown to the fish that swims and breathes within it; in intercultural communication situations, however, the commonality of these contextualizing factors is disrupted.

Some of the contextualizing factors thus defined may be empirically observed and manifest such as the case of social roles. Others of these factors may be more conceptual or ideational in nature such as those identified by Edward Hall (1959,1966).

There is much understanding to be gained through communication research which is focused solely on one of these sets of factors or the other. However, it is a major contention here that since the intercultural communication situation represents a disruption, or muddying of the water between communication actors, it also highlights the difference between those

contextualizing factors which are easily observed and those less obvious.

This research then, proposes to further scholarly understanding in the area of intercultural communication by suggesting that one of the identifying characteristics of a given culture (and therefore a contextualizing factor in all social interaction engaged in by that culture's members) is a unique concept of authority. I am arguing that authority, though universally understood, is uniquely conceived and perceived by all groups that may be termed a "culture," or even a cultural type. Further, I propose that differences among cultures in the way in which they communicate and negotiate a social factor like authority are problematized in the intercultural communication setting because, by definition, there is confusion at both the conceptual and perceptual levels in intercultural communication. The very nature of intercultural communication involves crossing several, if not all, possible levels of meaning at once. Thus a cross-cultural comparison ought to reveal patterned differences amongst cultural groups or types as they interact against a background of authority—provided such groupings are valid. Testing these general propositions, the validity of broad cultural groupings, the persistence of differing understandings of

authority, and the confusion of these factors in an intercultural setting, comprises the work of this dissertation.

In furtherance of this project, then, the first chapter of this dissertation presents: (a) an examination of some of the existing literature on how cultures differ and may be typed—especially those typologies most closely associated with communication research and theory; second it presents (b) a review of theoretical approaches to the concept of authority in general social science literature, and finally (c) a proposal is made for a survey designed to assess the relationship between a communicator's perception of, and interaction with authority and to examine any observable differences across broad cultural type.

Typing Cultures

Numerous definitions of culture exist, but no consensus definition has emerged within or across disciplines. Culture, for example, can be conceived as everything that is human made or as involving shared meanings. [Edward] Hall [in fact] equates it with [the whole of] communication (Gudykunst, 1987, p. 847).

Throughout the body of his work, Edward Hall investigates differing aspects in the definition of cultures. For example, his work has focused at various times on the differing conceptions and perceptions of time (1959) and on physical and personal space (1966). In all cases, he seeks to describe not only quantitative differences in culture, but qualitative differences as well.

Primarily though, Hall differentiates cultures in terms of a sensitivity to communication context: a high-context (HC) communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low-context (LC) communication is just the opposite—the majority of the message is vested in the explicit code (1959, p. 79).

These types however are not exclusive and it is the case, Hall argues, that both styles of communication are present in all cultures—though, in each culture, one or the other style of communication tends to predominate.

In the socio-cultural system of the United States, for example, a baseball game is considered a high-context setting since all communication “at the ballpark” is conditioned by the event itself and the physical setting of which it is a part. Hence, adult

Americans would not likely say aloud in public life the sorts of things which seem to be considered ordinary and expected language at a baseball game. (Shouting "Are you blind?!" at a complete stranger for example.) For low-context communication in the same culture, we might identify traffic signs which are explicit commands, instructions, and directives from the government to citizens. In general, however, Hall would typify the culture type of the U.S.A. as quite low-context because communication within the culture usually proceeds in a very specific and direct manner. Hall's typology suggests that high-context communication is a long-lived, cohesive force that is slow to change; thus, it is more capable of unifying a socio-cultural system across time. Low context communication, by contrast, does not provide such durability across time, but may provide some shorter term advantages. The U.S.A., then, can be contrasted with the high-context cultures identified by Hall such as those of China or Japan. In a concise and powerful way, Hall's continuum captures a sense of some cultures' understanding language as a matter of word choice, while others would begin with an understanding of grammar and work in the opposite direction—moving towards word choice.

Similar to the high- versus low-context typology is the discrimination common in this literature that

locates cultures along a dimension running from predominantly individualistic to predominantly collectivistic (Triandis, 1990). As a factor in communication, this dimension operates as at least a complement to Hall's notion of context sensitivity and, in fact, probably contains the former. The two taxonomies are so closely related that cultures which are characterized by low-context communication generally also appear to be those which may be typed as individualistic; and high-context sensitivity in a cultural type will be coincident with a tendency towards collectivism.

Again, in the case of this latter distinction, all cultures exhibit some of both individualistic and collectivistic characteristics, but one or the other predominates. The individualism-collectivism dimension is supposed by most researchers in the intercultural field to affect communication primarily through its influence on group identities and the differentiation between in-group and out-group communication. This is difficult to assess through empirical observation as individualistic and collectivistic values are not necessarily mutually exclusive; members' behavior or activity may actually simultaneously achieve both individualistic and collectivistic goals (Gudykunst & Kim, 1992, p. 43).

In clarifying this dimension, Hofstede and Bond (1984) write that at the individualistic end of this continuum, "people are supposed to look after themselves and their immediate family only," while in collectivistic cultures, "people belong to ingroups or collectivities which are supposed to look after them in exchange for loyalty" (Hofstede & Bond, 1984, p.419); these are extremes, however.

People in individualistic cultures tend to be universalistic and apply the same value standards in all situations. People in collectivistic cultures, by contrast, tend to be particularistic and, therefore, apply different value standards for members of various ingroups and outgroups. Thus, "similar" communication situations involving ingroup members will not be conducted in the same manner as those involving outgroup members. For example, a member of a predominantly collectivist culture may not express the same level or types of courtesy to a person of the same culture, depending on whether that second individual is of a higher or lower class status than that of the first.

Observable differences have also been theorized to exist, however, even in cultures which may be grouped together as "collectivistic." Harry C. Triandis has conducted many cross-cultural studies to explicate these important differences. His work indicates that

approximately 70 percent of the world's population live in collectivistic cultures. He has noted as well that within "collectivistic cultures" there is variance. For example, some collectivistic cultures regard workgroup membership as preeminent, while others place the family group as primary, and still others value religious-group membership most highly.

In a 1980 treatise on "culture's consequences," Hofstede (1980) summarizes the major theoretical dimensions across which cultures vary and may, therefore, be typed. Relying on data from 40 countries across the globe, Hofstede (cited in Gudykunst, 1987, p. 853) suggests four discriminating dimensions of culture: power-distance, uncertainty avoidance, individualism-collectivism, and (what I characterize here as) "gender."

Power distance represents the degree to which power within the culture is distributed equally (or unequally) among organizations and institutions. As a variable of "culture," it may be the closest cognate for the more sociological concept of centralization.

Tolerance, or lack of tolerance, for uncertainty or any type of ambiguity in social life is measured as a culture's level of uncertainty avoidance. For Hofstede, a culture or cultural group can proscribe as well as prescribe behavior and membership to varying degrees; in

other words, the group can have more or less formal rules and more or less absolute truths.

Hofstede also notes the differences between individualistic cultures (like that of the U.S.A., with its focus on the self and individual achievement, independence, specific friendships, and emotional self-fulfillment) and collectivistic cultures (with their emphasis on norms and mores, and on roles).

The last of Hofstede's dimensions I have paraphrased as "gender," though in the author's original formulation this is a measure of the inherent "femininity" or "masculinity" of a given culture. A more masculine culture is indicated by a greater emphasis on external accomplishments (measured by money, property, possessions) and individual characteristics such as assertiveness (1980, p. 261). A predominantly feminine culture, on the other hand, would be one that places a high value on the internal satisfactions inherent in quality of life and nurturance, Hofstede contends (p. 261).

In its most general sense, Hofstede suggests, culture may be defined as "the collective programming of the mind which distinguishes the members of one human group from another" (1980, p. 25). In doing so, he concedes that the implications of accepting such a definition at face value are enormous: culture can

neither be described completely nor observed empirically in its totality. Hofstede offers the proposition that "culture" is to human collectivity as personality is to the collectivity of organic elements that make up an individual human being. Culture may also be defined, according to Hofstede, as the "interactive aggregate of common characteristics that influence a human group's response to an environment" (1980, p. 25). He further explains that the term "culture" is usually reserved for societies or for regional collectives. However, other human groups or categories can also be described as cultures—such as members of an organization, members of a given profession, or even an individual family group. At this less obvious level, cultural group membership cannot be determined by language or physical characteristics; more innocuous facets of culture, such as communicative patterns and behavior, must be used as discriminators.

Most important for the work of this dissertation is Hofstede's conceptualization of culture as common response patterns—or a grammar of human interactions.

Gudykunst's work in adapting Hofstede's schemas, central and indispensable as it is in the field of intercultural communication, has perhaps left some of the spirit of Hall's approach behind to the detriment of communication research. It is, in the intercultural

setting, important to note differences of degree along the cultural dimensions thus far outlined, but it is equally, and perhaps more, important for researchers to observe differing formations of communication processes as well. So, for example, it may be important for an American professor, when instructing non-U.S.-natives, to know the latter group of students may come from cultures with more "respect" for education than our own, but it may be even more useful for that teacher to know the other culture's forms of displaying respect and disrespect between faculty and student or mentor and mentee.

Thus, in adapting Hofstede's "cultural values dimensions," Gudykunst writes that "while they do not all have the same heuristic value, each of the schemas provide insight into the influence of socio-cultural variability on communication processes" (Gudykunst, 1987, p. 853).

In adopting a typology of cultures for the current proposed research, its gross level of generalization cannot be ignored as a primary disadvantage. However, I believe that the great theoretical parsimony of such a distinction is sufficient compensation. For in this research it will be important to establish consistency of response by members of the same type culture to communication variables—and the individualistic-

collectivistic typology selected will provide a simplified means of comparison.

In the next section of this chapter, I discuss the concept of authority which is the communication variable under study in this research.

Theorizing Authority

Authority is a universally understood part of social life, yet from culture to culture it is conceived of and manifested uniquely. For example, authority can be considered to be asserted by extent of dominion (as in the case of empire or, on a smaller scale, by having the biggest office) or authority, in another way, might be indicated by incidence and value of confidence and consultation (as in the case of being the "leading nation in the free world" or by having "several people reporting to me" in an office setting). Victorian Great Britain is a quintessential example of the former and the modern democracy of the United States is an example of the latter incarnations of authority. There can be little argument that cultures and cultural contexts are not monolithic and unchanging (to extend the previous metaphor, Great Britain's role in world diplomacy of the twentieth century is clear evidence of that); however, the fluidity of these contexts are part and parcel of

their richness for social scientific inquiry. Authority has been widely discussed in many branches of social science for this reason (Berger & Zelditch, 1985).

Richard Sennett (1980) in his benchmark treatise Authority suggests that any discussion of authority must begin with the German social theorist, Max Weber, and the latter's three categories of legitimate authority. Briefly, those are described by Sennett as follows:

1. Traditional authority: an established belief in immemorial traditions.
2. Legal-rational authority: [characterized by a] belief in the legality of rules and the right of those who occupy positions by virtue of those rules to issue commands.
3. Charismatic authority: [which] rests upon the uncommon and extraordinary devotion of a group of followers to the sacredness or the heroic force or the exemplariness of an individual. What is substantially important is how the individual is actually regarded by his (sic) subjects. (pp. 21-22.)¹

¹ While these constructs play a significant role in the theory discussed in this dissertation, and an effort was made to incorporate these into the structure of the final survey with the hope of some resulting opportunity

While Sennett is critical of the exclusivity of these three categories, he emphasizes that the most important general feature of Weber's approach is that authority is identified with legitimacy. People will not obey authority that they do not deem to be legitimate and it is the form or grammar of that legitimacy which varies across Weber's differing types of society. For Weber, types of legitimacy and authority are in fact the defining characteristics of any social organization. His entire typology of different economic, political, and religious systems rests on these different bases for legitimizing authority (p. 22).

Sennett (1980) defines "an authority" as someone who has strength and uses it to guide others by disciplining them, and by changing how they act by reference to a higher standard (p.17). He suggests that in a modern society, like our own, authority is an emotional bond between people of unequal status or power.

to address them via the data gathered in this work, they were not calculated in to the hypotheses presented at the end of Chapter 1 and have been reserved in the main for future analyses. Some discussion is given over to these issues in Chapter 4 below.

A bond such as that of authority, Sennett argues, is simultaneously an empowering connection and a constraint (p. 4). It is this dualistic nature that gives social interaction both its durability and its immediate power in the minds of people. The work of authority, Sennett writes, especially in the context of modernity, is to represent the material nature of power by the ideal images of strength; in this way he defines authority in terms of a traditionally defined communication goal (p. 165).

Sennett's bond of authority is built of images of strength and weakness, where, presumably, an agreement exists between and amongst those thus bound as to which images communicate which message. Thus, though authority is a universal concomitant to society, it not only fluctuates along a determinate dimension, but must have a different grammar in each different culture as well.

Sennett further suggests authority is the emotional expression of power; as such, even within a defined social boundary, it is constantly changing—emotional bonds are seldom static. Sennett cites Aristotle's assertion that emotion is the principle of movement in human experience; that humans feel emotions with the same senses and in the same intellectual sense as they experience movement. Thus, according to Sennett, it is

through the active movement of addressing authority that this bond is actually strengthened (p. 4).

This is especially true with regard to the rebellious address of confrontation and conflict. Sennett says these modes of address knit people the most closely together. It is as though stretching and straining the bonds of authority makes those same bonds more evident, visible, and strong. He explains that someone who rebels, rebels within authority, and not against it.

Sennett explicates three distinct positions an individual may take in addressing authority. These modes of address are available not only to individuals, but to small groups, large groups, institutions, and even nations. His three alternatives are: revolution against authority, cooperation with authority, and what Sennett refers to as "deforming" authority (p. 175).

Revolution constitutes the most severe upheaval in terms of the super, subordinate relationship. For example the runaway adolescent, or the rejection of British rule by colonists in North America in the late eighteenth century.

Cooperation, or acquiescence, is the second means of addressing authority which Sennett defines. Where conflict arises between the goals and desires of the

super, and subordinate, the latter may always yield to the authority of the former.

Finally, the third alternative in addressing authority, deforming authority, is explained by Sennett as the method by which the "powerless" seek to accomplish a disruption in the chain of command. Sennett is not suggesting that by doing this disruption one is attempting to completely circumvent authority. This is not acting in revolution against authority, it is only seeking to make authority a bit uncomfortable with itself. Sennett actually suggests that it is by these disruptions of authority that authority itself is created, and the fear of a faceless and omnipotent authority is lessened.

Deforming authority asks figures with power to step out of line and, most often, to assert dominion beyond their normal boundaries; for example, the child asking the baby-sitter for permission to stay up late or to watch a television program not generally deemed suitable by that child's parents. Deformation of authority is actually a request on the part of the rebel that the authority figure join in an act of rebellion. Authority becomes separated from the authority figure in this way as the figure with the greater power oversteps given boundaries and literally divests herself of her responsibility.

In general, the relationship between student and instructor as subordinate, and superordinate on American college campuses presents a situation in which such interactions may be studied. At such a deep level of specificity, however, many variables come into play which may cloud the theoretical water; one of these, of course, being the cultural identities of the actors involved.

Sennett likens the process of disruption of authority to the distortion of the reflection such as might be seen in a fun-house mirror. He lists five ways authority is deformed (p. 179)—all based on the right and the power to revise through discussion decisions which come from higher up.

The first of these is an increase in the use of the "active voice" on the part of the subordinate as he or she addresses the authority figure in discussion of possible dispensation of the normal "rules." Thus, a student seeking favorable dispensation from a teacher might point out, "you **should let me** drop an exam grade and average the other two" or "you **should let me** do another paper for extra credit."

The second style of disrupting authority that Sennett outlines is the introduction and discussion of categorizations in suggesting alternatives to the enforcement of rules by the authority figure. The

student in the above example might in such a case address his or her teacher with a litany of reasons why that student's case constitutes a special one, which falls outside the instances covered by "normal" procedures: e.g., "I couldn't be at the exam because I was involved in a serious traffic accident just a half hour before the scheduled exam time!"

The third type of deformation of authority is to provide a variety or listing of options in terms of obedient responses: "I could do an extra paper, come to another section and make-up the exam, or I could take a grade of incomplete for the term."

The fourth type of deformation of authority is to attempt a role exchange with the authority and offer "advice" of a sort. So a student might say, "Well, if I were the teacher of this class, I would allow a student in my situation to drop one exam grade and average the others."

Sennett suggests one last category of deformation of authority which he calls "face-to-face negotiations about nurturance" (p.186). It is this last approach, Sennett says, that is the most powerful from the point of view of the subordinate in any situation and the most common in socio-cultural contexts such as are generally typified as non-western. He writes that "the idea that people have a right to be nurtured, and that they have

the right to negotiate this nurturance face-to-face with the powerful, to be neither supplicants nor items in a category, seems unrealistic to [westerners]—although in most non-western societies the right to nurturance is taken for granted and exercised face-to-face" (p. 186). So, to continue the example from above, such a student might say, "I'm sorry I missed the final exam. I hope that you don't think that I did so because I'm irresponsible"—thereby opening the door to nurturance on the part of the instructor.

In the research project proposed for this dissertation, I examine the pattern of deformation of authority across cultural lines—situations when the "sociocultural schemas" of social interactors, as Gudykunst has termed them, are not necessarily coincident. I seek to discover something about the linkage between the posture a person adopts for the deformation of authority and the social and cultural milieu from which such communication acts emerge.

Authority, Sennett's work indicates, is the evocation of power through symbols and images. It is a set of expressive acts of communication and it only makes sense that the interplay of these communicative forms will vary according to culture in, at the very least, a typological manner.

FORMULATION OF THE RESEARCH

Proposed survey

Culture helps to bring about variation in communication—and because of this, researchers must do comparisons across cultural lines to further scholarly understanding about the process of communication and “to make accurate predictions about strangers’ behavior, or to correctly interpret incoming stimuli from strangers”(Gudykunst & Kim, 1992, p.62).

For communication scholars, “cross-cultural communication” refers to a type of study involving the comparison of interpersonal communication processes across cultures; while “intercultural communication” as a body of research is concerned with individuals from different cultures interacting with one another (Gudykunst, 1987, p. 848).

The proposed survey, then, was designed to provide a point of comparison among two, presumably different, culture types and their revealed patterns of deformation of authority. The survey was administered to university students of several different nationalities all of whom were enrolled at a large, state-supported university located in the midwestern United States. Subjects were

blocked by cultural identity based on demographic data. Typing respondents' cultural identity in this manner has precedent in the literature (Hall, 1976; Hofstede, 1980; Kluckhohn & Strodtbeck, 1960; Triandis, 1990).

As with all cross-cultural communication studies, arguably all communication research (or activity for that matter) of any stripe, this project is undertaken in a decidedly "intercultural" setting. The students surveyed were of various nationalities, ethnicities, and almost innumerable cultural milieus; such a student body is not uncommon especially in the U.S.A. in the twentieth century—one of the most ethnically and culturally diverse nations in world history.

The survey for this dissertation presented student-respondents of differing cultural identities with a situation in which their understanding of the teacher as an authority is scrutinized.

The survey, aside from gathering the necessary demographic data to group respondents according to Hofstede's general national categories and thereby his cultural types, also presented each student with more than one situation in which he or she might seek to deform authority (as represented by a hypothetical instructor).

The intent of these different situations was to elicit responses from the students which indicate their

perception of the extent and quality of the authority of the instructor in the context of each scenario.

Hypotheses for the research

Three hypotheses are suggested by the theory and research reviewed thus far: first, because members of individualistic cultures and members of collectivistic cultures differ, it should follow that they will show a difference in their communication style in general and specifically as regards communication with authority.

In terms of the survey and the proposed analyses (see below), H_1 states that students from predominantly individualistic cultures will, as a group, show a greater tendency to choose deformation of authority, over cooperation or acquiescence, than will those typed as collectivists.

The reasoning here is that individualists, as "native" to their own cultural type in the American college classroom, actually have more to gain by deformation as such interaction would serve to reinforce the authority relationship. This is in keeping with Sennett's theory.

The implication of this hypothesis is that it suggests a test to determine if the proposed groupings have empirical validity; further, there may be observable differences in the communication and

perception of authority in the context of the classroom situation amongst cultural types thus defined. That is, students from markedly different cultures are supposed to address authority differently.

Second, one of the implications of the typology of cultures under study, is that the two groups also tend to show preference with regard to style of deformation of authority. Therefore H_2 proposes that having chosen to seek to deform authority, those from predominantly individualistic cultures would not show any preference across the different styles of deformation, choosing evenly among the given approaches.

That is, the expected "pattern" of response from those identified with individualistic cultures is that they will choose deformation, *and not favor any particular style of deformation*. Interesting patterns among these may arise as they are correlated against nationality for example, but the incision between individualistic and collectivistic cultural types is a gross one and cannot support more definition at this hypothetical stage.

Finally, the theory presented above suggests that one of the characteristics of collectivistic cultures is an almost parental relationship between authority figures and their subordinates. Therefore H_3 proposes that of those identified with collectivistic cultural

type, those who choose to deform authority will most often choose Sennett's final approach of seeking nurturance. In the terms of the survey, this means that respondents identified as from predominantly collectivistic cultures will most often choose to deform authority by seeking a personal connection with the superordinate through conversation and personal interaction during which attention would be drawn to the hierarchical relationship.

Though this type of research design is generally regarded as cross-cultural comparison, it falls under the larger umbrella of intercultural communication research because it occurs within an intercultural context. The respondents are students, many native to the U.S.A. while others are foreign to it, but nonetheless surveyed within the U.S.A. and attending an American college. Still further, some were observed in a situation which is obviously a meeting of cultural differences. Arguably all communication is intercultural to some degree; a Kansan and an Oklahoman may be as close as seems possible on a continuum of world cultures, but there may also be definite, recognizable differences between them. Next door neighbors may be very different culturally and ethnically, and some communication scholars have even suggested that men and women of the same nationality

live in different cultural realities. Therefore, when we study communication in an intercultural situation, we must keep in mind that such research is always limited in this way.

I propose this research project because it is my contention that we must identify the cultural situation and study it through comparative methods—otherwise the intercultural situation may be rendered meaningless. Just as communication does not happen in a vacuum, the intercultural communication instance does not occur outside of or without the significant effect of the participants' respective cultures. Though the resulting mixture of culture is of interest to us as communication scientists, just as chemists we must come to know the characteristics of the individual interactors separately as best as we can before we may understand the reactions we observe when mixing up the solution.

CHAPTER 2

PROPOSED SURVEY AND ANALYSIS

In Chapter 1, it was proposed that certain cultural factors present a backdrop for cross-cultural communication and that one of those is "authority."

In this chapter a report is made of a pilot study investigation into this issue, and, with the results of that pilot study in mind, a survey is outlined which is designed to assess the validity of cultural types as regards different concepts of authority.

Analysis and Discussion of The Pilot Survey

Sample Profile

A pilot study (n=49) was undertaken with the goal of establishing the survey instrument and the analytical method for assessing quality of response and reliability. A discussion of that survey and its results is included here in order to provide background for the form of the final survey, and to show the development of the underlying ideas of the researcher as these were implemented in the construction of the later instrument.

The respondents for the pilot study were undergraduate students at a southwestern college located

in a large and diverse—both in terms of national origin and ethnicity of residents—metropolitan area.

43% of the respondents in the pilot study sample were male and 49% female—8% were missing responses for this category (see Table 1). While roughly 79% of the respondents in the pilot study group were within the general age range for college undergraduates—that is, between 17, and 24 years of age (see Table 2)—90% of the sample reported a class rank of freshman, or sophomore (see Table 3).

Almost every member of the sample group completed the entirety of the survey and all were given course credit for participation.

Of the group, 31% reported having been born outside of the United States and/or having spent a substantial amount of time in a nation other than this one. The nationalities besides (US-American) which were represented in the sample included Brazilian (n=1), German (n=1), Indian (n=3), Iraqi (n=1), Jordanian (n=2), Korean (n=2), Laotian (n=1), Malaysian (n=1), Mexican (n=1) and Vietnamese (n=1). In the literature there is some question as to which of these (i.e., birthplace or country of longest residence) is a better indicator for assigning cultural identification and

Table 1

Pilot Demographics: Culture Type by Sex

Sex Culture Type	Male	Female	Missing Data	Totals
Coll	4 57.14 %R 19.05 %C 8.16 %T	2 28.57%R 8.33%C 4.08%T	1 14.29%R 25.00%C 2.04%T	7 14.29%
Ind	17 40.48%R 80.95%C 34.69%T	22 52.38%R 91.67%C 44.90%T	3 7.14%R 75.00%C 6.12%T	42 85.71%
Totals	21 42.86%	24 48.98%	4 8.16%	49 100%

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

Table 2

Pilot Demographics: Culture Type by Age

Age Culture Type	17-20 years	21-24	25-28	29+	Totals
Coll	0 0.00 %R 0.00 %C 0.00 %T	5 83.33 %R 31.25 %C 10.42 %T	1 16.67 %R 16.67 %C 2.08 %T	0 0.00 %R 0.00 %C 0.00 %T	6 12.50%
Ind	22 52.38 %R 100.00 %C 45.83 %T	11 26.19 %R 68.75 %C 22.92 %T	5 11.90 %R 83.33 %C 10.42 %T	4 9.52 %R 100.00 %C 8.33 %T	42 87.50%
Totals	22 45.83%	16 33.33%	6 12.50%	4 8.33%	48 100%

* Discrepancy from total N due to missing data.

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

Table 3

Pilot Demographics: Culture Type by Class Rank

Rank Culture Type	Fresh	Soph	Junior	Senior	Missing Data	Totals
Coll	1 14.29 %R 7.14 %C 2.04 %T	3 42.86 %R 10.00 %C 6.12 %T	0 0.00 %R 0.00 %C 0.00 %T	1 14.29 %R 50.00 %C 2.04 %T	2 28.57 %R 100.00 %C 4.08 %T	7 14.29%
Ind	13 30.95 %R 92.86 %C 26.53 %T	27 64.29 %R 90.00 %C 55.10 %T	1 2.38 %R 100.00 %C 2.04 %T	1 2.38 %R 50.00 %C 2.04 %T	0 0.00 %R 0.00 %C 0.00 %T	42 85.71%
Totals	14 28.57%	30 61.22%	1 2.04%	2 4.08%	2 4.08%	49 100%

Culture Type: Ind= Individualistic; Coll= Collectivistic
 Class Rank: Freshmen; Sophomore; Junior; Senior
 Percentages: %R= Row Percent
 %C= Column Percent
 %T= Total Percent

cultural type to a respondent with relative confidence and consistency of result. (Hofstede and others have also made attempts to include other variables, such as national origin of parents, in the assessment of cultural types.)

For the pilot study, data concerning the cultural type of each respondent were gathered.

Using majority of years residence within one country as the sole indicator of cultural identification (Hofstede's scheme), the sample contained approximately 86% of respondents who could be classified as members "individualistic" cultures and approximately 14% typed as members of "collectivist" cultures (see "Totals" column in Table 1). These constituted the two separate test groups for the Chi-square analyses which were calculated from the resulting data.

(The method for cultural typing was altered, and, refined somewhat for the final survey, as outlined in the sections below.)

Testing H Using 2 X 2 Chi-Square Analyses of The Open Ended Responses

The pilot study survey contained five scenarios to which respondents gave open-ended answers regarding action they would take given the situation presented by the question. The responses were coded by three separate coders each working alone. Agreement among the

coders was assessed and found to be greater than 90% over the five scenario items. This criterion was deemed acceptable.

The open-ended questions presented the student-respondents with a situation requiring the address of authority (though avoidance or acquiescence was always an option) and elicited a description of advisable action, in the words of the respondent, that should be taken. The general instructions for the survey asked the student-respondent to imagine each hypothetical situation as involving the address of authority embodied in the person of the faculty member with whom they themselves had most recently had a class. However, each situation shifted the focus from the respondent her-, or himself, to "a friend."

Five such problematic scenarios were placed before the respondents.

Scenario I:

A student who is a good friend of yours, in another department at this university, has failed a test. It is one of three exams the professor has listed on the syllabus for that class.

What would you most likely tell your friend to do?

The range of responses to this item ran from deep expressions of concern (e.g. "Don't worry, just try to do better") and well-reasoned interpersonal strategies (e.g., "study for the next exam, try to do well on smaller assignments, speak to the professor and ask for extra credit"), to rote recitations of student handbook-type reactions (e.g., "pay more attention to the syllabus").

The 2 X 2 Chi-square analysis indicates that for this sample there is no significant difference in the respondents' choice to deform authority in some way, or to acquiesce and cooperate with that authority (see Table 4). The Chi-square analysis reveals that the individualists did **not** choose deformation more than did the collectivists (37% to 43%), nor did it indicate that the two groups were significantly different as they responded to this situation. This result does not support the main hypothesis presented in the first chapter (H_1).

This scenario was retained, as were all five of the pilot study scenarios, for the final survey, though altered, as all were, to some degree.

Table 4

Chi Square Contingency Table for Scenario #1: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	4 57.14 %R 13.33 %C 8.33 %T	3 42.86 %R 16.67 %C 6.25 %T	7 14.58%
Ind	26 63.41 %R 86.67 %C 54.17 %T	15 36.59 %R 83.33 %C 31.25 %T	41 85.42%
Totals	30 62.50%	18 37.50%	48 100%

Chi-Square= .10035 Degrees of Freedom=1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

Scenario II:

A friend of yours is a student in a class in which each student has been assigned by the professor to work on an "outside" project with a classmate. The classmate will be a "partner" for the project the next three weeks of the class term. Your friend would prefer to work with a different person in the class.

What would you most likely tell your friend to do?

The second scenario presented the respondent with a situation involving the address of the same authority figure, but in a different context from the first.

Over the entire sample, responses to this scenario were conservative in the main, meaning that deformation was not chosen as a course of action (e.g., "I'd do as much as I can [for my friend] by myself," "I would tell my friend to bear with [it] for [the] three weeks"). The results of the Chi-square analysis (see Table 5), however, were different from those reported for the first question.

For the two cultural-types under study, the reported responses to this situation showed a significant difference. The collectivists in this second scenario chose deformation much more,

Table 5

Chi Square Contingency Table for Scenario #2: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	1 14.29 %R 4.17 %C 2.04 %T	6 85.71 %R 24.00 %C 12.24 %T	7 14.29%
Ind	23 54.76 %R 95.83 %C 46.94 %T	19 45.24 %R 76.00 %C 38.78 %T	42 85.71%
Totals	24 48.98%	25 51.02%	49 100%

Chi-Square= 3.938 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

by percent, than did the individualists (86% to 45%) who were fairly evenly split between acquiescing and choosing deformation. This result does not support the first hypothesis, though it does support the general theoretical point that the groups, thus typed, are valid.

Scenario III:

It is the first day of classes and a friend of yours finds out that he did not properly register for the class you both decided to take. He knows the professor of the class because he took the prerequisite class with the same professor the semester before. You both attend the first session, and the professor announces to those attending that the class is full and closed but that an additional section has been opened at the same time but with a different instructor. The professor expects the other section will fill up as well.

What would you most likely tell your friend to do?

The third scenario presents a new situation to the student—one in which the personality of the instructor is introduced for the first time. In this situation there is a pre-existing relationship between the student and the teacher posited in an attempt to place the

instructor's personal "power" between the student and the administrative authority that the teacher represents.

This scenario seemed to engender the most extreme language and the widest range of responses: e.g., "The instructor does not matter [enough to switch sections]," "drop the class and join my friend".

The results of the Chi-square for the third scenario indicate that for this sample there is not a significant difference in the respondents' address of authority in this situation (see Table 6). Thus the result offers no support for the validity of the groups as different.

By percent, however, more of the "individualists" did choose to attempt to deform in this situation by a ratio of two-to-one (31% to 14% for the collectivists), and this does support the first hypothesis. This support is limited of course by the lack of a significant Chi-square value.

The question wording for this scenario may offer an explanation for this result. On reconsideration, the situation of already having been enrolled and classes already begun makes the student a bit more likely to acquiesce. Additionally, since this scenario, as did all of them, focused on the fortunes of "a friend" of the respondent and not the respondent directly,

Table 6

Chi Square Contingency Table for Scenario #3: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	6 85.71 %R 17.14 %C 12.24 %T	1 14.29 %R 7.14 %C 2.04 %T	7 14.29%
Ind	29 69.05 %R 82.86 %C 59.18 %T	13 30.95 %R 92.86 %C 26.53 %T	42 85.71%
Totals	35 71.43%	14 28.57%	49 100%

Chi-Square= .8166 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

acquiescence was no doubt an even easier option to exercise in this case. It may also be the case, however, that the introduction of the personal character of the relationship posited with instructor in this situation, "washes out" any differences between cultural types.

As a result of these data, the scenario item was revised and a correlated item added to the final survey. It was hoped that these would yield better answers for analysis. It is enough to say here that the Chi-square was not significant and so no difference was indicated.

Scenario IV:

It is the week before finals and a friend of yours gets a job interview which requires her to travel to another state. She thinks she can handle the interview and two final exams she has scheduled, but she also has a research paper due for another class. She believes that if she had extra time she could write a very interesting paper which would certainly earn her an A in the course.

What would you most likely tell your friend to do?

The fourth scenario presented the respondents with the least confrontational situation. This item was the

easiest one in which to avoid the actual address of authority.

The Chi-square for this scenario again revealed a significant difference between the two groups (see Table 7). However, of the respondents typed as "individualistic," only about 12% of the total decided to attempt to deform authority—though no embodiment of authority is specified in the text of the situation itself. (At least none is referenced outside of the "professor in your last class" mentioned in the overarching set of survey directions.) While of the respondents typed as collectivistic, 71% of them sought deformation of authority, though, having done so, it was almost always in the form of "nurturance," in keeping with the theoretical notions of Hofstede cited in Chapter 1. It is interesting to note, in response to this question, worded in terms of an over-worked "friend," respondents typed as "collectivist" tended not only to suggest seeking nurturance from authority, but very often offered nurturance themselves in the form of social support and offers of help.

Still, no direct support for the first hypothesis was present in this analysis.

Table 7

Chi Square Contingency Table for Scenario #4: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	2 28.57 %R 5.13 %C 4.08 %T	5 71.43 %R 50.00 %C 10.20 %T	7 14.29%
Ind	37 88.10 %R 94.87 %C 75.51 %T	5 11.90 %R 50.00 %C 10.20 %T	42 85.71%
Totals	39 79.59%	10 20.41%	49 100%

Chi-Square= 13.08 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

Scenario V:

You and a friend are taking a class in which you have been divided up into groups. You and your friend are in different groups and one of the members in his group has not been doing her share of the work. Your friend is concerned that this will lower the group grade and asks you what you think he should do.

What would you most likely tell your friend to do?

The fifth and final scenario asked students to imagine themselves in a group situation where, again, the instructor's authority could be called on for assistance in alleviating a problem for the respondent's "friend."

The Chi-square showed no significant difference in the subject groups (see Table 8) and the collectivists once again showed a higher percentage of deformation than did the individualists, though it was a small one. The responses reported to this scenario showed the greatest range in coding which may make it more useful in the later goodness-of-fit tests for the second and third hypotheses.

Table 8

Chi Square Contingency Table for Scenario #5: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	2 28.57 %R 12.50 %C 4.08 %T	5 71.43 %R 15.15 %C 10.20 %T	7 14.29%
Ind	14 33.33 %R 87.50 %C 28.57 %T	28 66.67 %R 84.85 %C 57.14 %T	42 85.71%
Totals	16 32.65%	33 67.35%	49 100%

Chi-Square= .0622 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

Summary of the 2 X 2 Chi-square analyses of the five main scenarios

The primary hypothesis (H_1) presented in the first chapter of this dissertation, that the two cultural types would show a significant difference in deciding whether or not to choose to seek to deform authority, namely that the individualists would choose deformation with greater relative frequency, was, in four of the five main scenarios, not supported by the pilot study results. However, the pilot sample was very small ($n=49$) and the sub-set of collectivists, predictably, even smaller ($n=7$) which rendered percentage comparisons between the two groups somewhat suspect.

In two of the five scenarios a significant difference between the groups showed some support for their validity as groups.

In particular responses to the separate scenarios, however, some differences in pattern were noted.

Testing H_2 and H_3 Using 2 X 5 Chi-Square, or "Goodness-Of-Fit" Analysis of the Deformation Response Categories

In order to test the final two hypotheses from Chapter 1, the researcher selected a "goodness-of-fit" style of analysis.

This involved (1) selecting out those respondents who actually did choose not to acquiesce, or cooperate

with the authority in each scenario, and (2) utilizing cultural type as an independent variable, comparing the cell sizes for the different response categories to their expected sizes given the theoretical propositions of Chapter 1.

H₂

In the case of the second hypothesis from Chapter 1, the goodness-of-fit test was proposed for analysis on the group of individualistic respondents, who chose to deform the authority figure in their responses to each of the five scenarios.

However, the limited nature of the response pool for the pilot study survey rendered true goodness-of-fit tests on a scenario-by-scenario basis impossible, because empty cells existed in the final tables.

The tables presented here are also thus limited.

So, for example in the case of the second hypothesis, Table 9 reflects the number of individualists reporting each of the different categories of deformation as a total for the entire sample.

Looking at this table there does seem to be a pattern to the responses among the individualists. The pattern, however, tends to counter the contention of the second hypothesis proposed in Chapter 1.

Table 9

Individualist's Responses Seeking to Deform (i.e. not acquiescing) from 5 Scenarios in the Pilot Study Survey.

Response types	B	C	D	E	F	Totals
Ind						
Obs	10 12.50 %	2 2.50 %	10 12.50 %	3 3.75 %	55 68.75 %	80 100%
Exp	16 20.00 %	16 20.00 %	16 20.00 %	16 20.00 %	16 20.00 %	80 100%

Ind: Respondents from Individualistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size if random.

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

It would seem in fact, by comparing these simple percentages, that the individualists showed "preference" for nurturance as a means of deformation, though they did, as a conglomerated group, have at least some representation in each of the five categories. The implication of this, which was a result expected from the collectivist group, is discussed in the next section.

H₃

In the case of the third hypothesis presented in Chapter 1, the same type of analysis was proposed to test the responses of the group of respondents who had been typed as collectivists and who also chose to deform in each of their responses to the five main survey scenarios.

The same problem with a goodness-of-fit analysis presented itself and thus none was run, and simple, aggregated percentages were used instead (see Table 10).

The collectivists did indeed show a preference. In fact, the deformation choices on the part of the collectivist individuals in the sample fell into only two categories: using the active voice to deform, and seeking nurturance. As an aggregate group, they

Table 10

Collectivist's Responses Seeking to Deform (i.e. not acquiescing) from 5 Scenarios in the Pilot Study Survey.

Response types	B	C	D	E	F	Totals
Coll						
Obs	9 45.00%	0 0.00 %	0 0.00 %	0 0.00 %	11 55.00%	20 100%
Exp	4 20.00 %	4 20.00 %	4 20.00 %	4 20.00 %	4 20.00 %	20 100%

Coll: Respondents from collectivistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size if random.

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

also chose the latter somewhat more often than the former.

This does provide support for the third hypothesis presented in Chapter 1.

The fact that the results indicate that, overall, both groups of respondents showed something of a preference for seeking nurturance when deforming suggests some points of discussion. The most interesting of these may be that there may be an ideal type in the relationship of the student to the teacher or professor, that of mentor and mentee, and this cultural type could run across all communication between the two social actors thus positioned. It may be that this relationship washes out any difference in conceptualization of authority on the part of the two actors. It may, arguably, be a universal construct.

Summary

The results of the aggregated percentages for the pilot study were even more moderated by the inability to apply the called-for goodness-tests. However, in that context, some support for the third was indicated, but none at all for the second. It remains to be seen if the goodness-of-fit testing available in the final survey returns more useful analyses.

Final Survey and Analytical Methods

As noted above, the results of these analyses suggested changes to the questionnaire which were instituted for the final survey. The format and questions, however, remained essentially very similar.

The addition of semantic differential items concerning the student's assessment of her or his immediately previous instructor's personal traits and the personalizing of the scenario (i.e. substituting "you" for "your friend") represent the most significant alterations to the final instrument.

As in the pilot survey, two variables were highlighted in the design of the final survey: (a) respondents' cultural type in terms of Hofstede's distinction between predominantly collectivistic and predominantly individualistic; and (b) respondents' choice of deformation tactics in interaction with authority figures.

The survey was arranged in three parts.

Part I

The first part of the survey elicited purely descriptive demographic and background information from respondents.

The information gathered in Part I included items referring to the respondent's nation of birth, nation of longest residence, as well as the nationalities of his or her parents if such was known.

This information was used to type the respondents into one of the two general cultural type categories using the following procedures:

If a respondent reported her or his place of birth as the same as the nation of longest residence (in terms of years), that country was assigned as that respondent's over-riding cultural identity. The country was then matched to Hofstede's index of cultural types by nationality. This chart of the index of individualism to collectivism of the world's various nations appears in Hofstede's often-cited study, Culture's Consequences (1980, p. 315).

For those respondents whose birth-nation and nation of longest residence do not coincide, Hofstede's scheme, and that applied to this survey, requires taking other factors into consideration before assigning a particular cultural type category to a given respondent.

For example, an 18 year old respondent born in Canada (a nation typed as highly "individualistic" by Hofstede), to parents from the United States, who has spent the larger part of her life in Venezuela (typed as "collectivistic" in Hofstede's scheme) would need to be

placed in the cultural category associated with individualistic behavior (Hofstede, 1980, p. 315). This would be because, though she had been in a collectivist culture for a great part of her lifetime, she would have, presumably, still been under the influence of her parents whose nation of origin is individualistic in cultural type.

For a contrasting example, consider another respondent with a similar life history, at age 37, who would likely have had some of the cultural influence of her parents lessened to a much more profound degree than an 18 year old, all other factors being equal.

Another, very common example is that of Mexican-, and Asian-Americans, who possess many of the characteristics of collectivist cultures (Triandis, 1990); however, the individualistic cultural influence of the United States into which first generation Mexican-, and Asian-Americans are born and live is dominant.

Overall, respondents whose characteristics required this deeper level of analysis and categorization, were rare—representing less than 5% of the sample.

In this way all of the respondents to the final survey were categorized as either “collectivist,” or “individualist” in terms of cultural type.

The researcher undertook this project, (and in particular this first step of typing respondents into such gross categories) with the certain knowledge that the factors which could be said to influence cultural identity for each individual are myriad. These may reach well beyond nationality or any information which might be gleaned via the survey-questionnaire method. However, utilizing respondents' answers to the items in Part I, cultural identification with one of the two types proposed by Hofstede was established for each and every respondent and this served as the independent variable in this research.

Part II

The second part of the survey was composed of semantic differential questions about the respondent's most recent instructor.

The items covered several areas of student perceptions of instructors' characteristics, including: physical attractiveness, dress, humor, youthfulness, capacity to be entertaining, friendliness, and well-spokenness (see Appendix for exact question-wording).

The reasons for the inclusion of these items are as follows: (a) each of the scenarios in Part II asks the student to consider a classroom situation. The items in Part II provide the student responding to the survey an

opportunity to crystallize their perceptions of the instructor from the class immediately prior to filling out the questionnaire, and this (b) provides a means of randomizing the "instructor" who is the subject of the survey scenarios. The researcher supposed by this to lessen the influence or skew which might be introduced thanks to the presence of a classroom instructor during the actual survey administration.

In the first case it was seen, in light of the pilot study results (see above), as necessary to the validity and quality of the data that the respondents have as material a conception of the instructor in question as possible, while they were in the act of responding to the situations presented by the scenarios. In the second instance, though such interactions are not suggested by the theory driving this research, there is other research which suggests that these types of student-perceptions may also serve as a viable avenue for later study of student attitudes towards instructors, and their willingness to engage in certain types of interaction with those same instructors (see for example Gill, 1994 or Cawyer, 1994).¹

¹ The dynamics of power in a classroom setting have been examined previously in the communication literature, most thoroughly and notably in a collection of essays edited by McCroskey & Richmond (1992).

In the preface to this collection, the editors take great pains to divide "power" from "authority" as

separate concepts. They delineate two general groupings of dimensions of power: "(1) control of resources--those who have this control have power, and (2) the position held by a person seeking to exercise power. This [latter] definition associates power with formal authority" (p.2).

McCroskey and Richmond go on to cite Hartnett's (1971) notion that:

There are important distinctions between authority and influence, with influence carrying connotations of informal procedures involving persuasion, whereas authority, the power vested in an office or role, consists of giving orders through formal channels . . . power needs no institutional sanction. (p. 2)

In a chapter of the book edited by McCroskey and Richmond, entitled "Students' resistance to control strategies" authored by Kearney and Plax (pp. 85 - 100), studies of the exercise of power in the college classroom are presented. Like Sennett, these latter authors suggest that not all resistance is negative or an attempt to be subversive. They suggest that "other psychological and sociological theories regard resistance as an important social and political function that should be cultivated or condoned." (p. 85)

Burroughs, Kearney, and Plax (1989), they note, propose two types of oppositional behavior: constructive and destructive (p. 86). Constructive oppositional behavior in the classroom is less familiar and seems to "enhance" learning for everyone in the class--e.g., playing "devil's advocate." Destructive oppositional behaviors in the classroom setting are directed at the particular instructor, or course, or even, arguably, at emphasizing the individual personality and identity of the student involved--e.g., refusing to participate or even acting out to distract class discussion. These authors found that though many students do resist authority in class, they choose a variety of ways to do so and the ways that they choose depend to a great degree on the attribution they make about the instructor--e.g., attractiveness, quality of dress, use of humor, facility with language, and even instructional reputation (e.g., "She's the toughest instructor in the department," "She never gives A's," etc.).

The results of these authors' research indicates, then, that it is these "attributions" which express the authoritative position of the instructor to the students. This makes Sennett's point, cited above, that

Part III

The last part of the survey was comprised of the six scenarios designed to elicit description of the respondent's interaction with authority. These answers were coded in order to yield scores for each respondent on the dependent variable: deformation of authority.

Much has been written concerning the validity of each type of survey and much more about the invalidity of results as well (Burleson, et al., 1988, Plax & Kearney, 1992, and Waltman & Burleson, 1997). In this survey, though, the scenarios requested open-ended responses, these responses were coded into the different categories of deformation. Included in these categories—which represent the styles of deformation

the student seeks communicative cues concerning the extent and quality of the teacher's authority.

None of the research presented by McCroskey and Richmond, however, was designed to assess resistance or pattern of resistance (or attribution for that matter) along cultural lines; neither was any of the research in the specified context of intercultural communication.

Utilizing the data gathered by the semantic differential questions present in the survey, it should be possible to test for interaction between the students' perceptions of faculty and their communication with those same instructors. However, to reiterate, this falls outside the original design of this study and therefore, in this dissertation, such speculation must remain at that level.

theorized by Sennett above—is acquiescence. The researcher hoped that in this way neither the respondents, nor the coders, would be placed in a forced-choice situation and some of the uncertainty inherent in the process of gathering such data might also be ameliorated.

Coding and Analysis

The independent work of three coders was used to test for reliability. The coders were trained by the researcher and each was supplied with a coding list to use during coding. Each coder read and evaluated each respondent's answers to the open-ended scenarios of Part III of the survey.

The reliability of the coders was calculated using percentage of agreement amongst them. Though some limitations have been cited for this method, (Kaid & Wadsworth, 1989) these limitations did not seem applicable in the case of the current research. Using this method inter-coder reliability exceeded 90% and was deemed acceptable.

The first hypothesis(H_1), that the respondents typed as individualists would show a greater tendency to deform than their collectivist counterparts, was assessed in two steps. First, a difference in response between the two theorized major cultural groups, was

tested by a Chi-square (X^2) contingency table for each of the six scenarios.

The Chi-square tested for **any** significant difference between the populations of the culture types in their responses to each scenario; if the difference between them is significant, then the division into these two cultural types, at least for these data, is supported. The contingency table for each scenario was constructed with individualistic and collectivistic dimensions of the independent variable of culture type, posed against choosing to acquiesce to authority in each situation, or choosing to seek to deform that authority. This resulted in a 2 x 2 cell table for each scenario.

Second, a comparison was made between the percent of each group who reported seeking to deform the authority figure in each scenario. The hypothesized relationship being that the individualists would have a larger percentage present in the cell indicating deformation.

In the case of the second and third hypotheses Chi-square was applied in this way:

An analysis of the two groups against the five deformation strategies (i.e. all possible response categories, excluding acquiescence) was run against a dummy population, whose "responses" were divided evenly among the types-of-deformation response categories by

percentages. This established a "goodness-of-fit" test. The difference between the two main groups of respondents and the dummy population, if any, was noted as well as the significance of those differences.

The results of these analyses were used in conjunction with a close-reading of the percentages of each group falling into each category of response, and a discussion of the relative pattern of response from the different cultural types, in order to address the particular concerns of each of the remaining two hypotheses from Chapter 1.

The second hypothesis, that the individualistic group will select in relative equal measure among the types of deformation was thus addressed for all scenarios; as was the third hypothesis, that the members of the collectivist group who chose to deform authority would most often seek nurturance from the authority as their means of deformation

The implementation of the final survey and the results of the analyses of those data are the subjects of the next chapter.

CHAPTER 3

RESULTS AND REPORT OF THE FINAL SURVEY

In Chapter 2, a survey was described the intent of which is to assess the validity of two commonly theorized broad categories of cultural type across the concept of "authority."

This chapter presents the results of the analysis of the data generated by that survey.

Sample Profile

The respondents for the final survey were undergraduate students at two different American colleges. The first of these locales was the same as that defined as the sample pool for the pilot study; the second was a larger, state-supported institution with an enrollment of over 25,000 students.

All respondents were given the option of not participating and the final total of surveys classified as "complete" was 232.

Of the respondents in the final study group approximately 30% fell outside the general age range for college undergraduates (i.e. they were 23 years old or older; see Table 11), 49% were male and 51% female, and this even distribution across sex held within the

Table 11

Sample Demographics: Culture Type by Age Group

Age Culture Type	17-22 years	23-35	36+	Totals
Coll	19 61.29 %R 11.95 %C 8.30 %T	8 25.81 %R 14.04 %C 3.49 %T	4 12.90 %R 30.77 %C 1.75 %T	31 13.54%
Ind	140 70.71 %R 88.05 %C 61.14 %T	49 24.75 %R 85.96 %C 21.40 %T	9 4.55 %R 69.23 %C 3.93 %T	198 86.46%
Totals	159 69.43%	57 24.89%	13 5.68%	229* 100%

* Discrepancy from total N due to missing data.

Culture Type: Ind= Individualistic; Coll= Collectivistic

Percentages: %R= Row Percent
 %C= Column Percent
 %T= Total Percent

separate test groups (see Table 12). Almost every member of the sample group completed all parts of the survey (total n=232).

Of the group, 83% reported having been born in the United States; the entirety of the American respondents also reported having spent the longest portion of their lives in the USA.

The nationalities besides US-American which were represented in the sample included several South and Central American countries (Brazil, Columbia, Venezuela, Costa Rica, Cuba, Mexico, and Panama), several Asian nations (Bangladesh, China, Hong Kong, India, Japan, Malaysia, Pakistan, Singapore, South Korea, and Taiwan) as well as several African and Middle Eastern nations (Ghana, Nigeria, South Africa, Brunei, Iran, Lebanon, and Saudi Arabia), and several European nations (Austria, Germany, Great Britain, Ireland, Italy, the Netherlands, Norway, Portugal and Spain).

Using birth-place, nation of longest residence, and other data reported by respondents, the researcher assigned each to one of the two major cultural groupings according to the method described in the previous chapter. As a result, the final sample included 31 respondents typed as "collectivist", and 201 typed as "individualist" in their respective cultural pre-disposition (see Table 13).

Table 12

Sample Demographics: Culture Type by Sex

Sex Culture Type	Male	Female	Totals
Coll	15 51.72%R 13.39%C 6.61 %T	14 48.28%R 12.17%C 6.17%T	29 12.78%
Ind	97 48.99%R 86.61%C 42.73%T	101 51.01%R 87.83%C 44.49%T	198 87.23%
Totals	112 49.34%	115 50.66%	227* 100%

* Discrepancy from total N due to missing data.
 Culture Types: Ind= Individualistic; Coll= Collectivistic
 Percentages: %R= Row Percent
 %C= Column Percent
 %T= Total Percent

Table 13

Sample Demographics: Culture Type by Class Rank

Rank Culture Type	Fresh	Soph	Junior	Senior	Missing Data	Totals
Coll	5 16.13 %R 14.71 %C 2.16 %T	6 19.35 %R 10.53 %C 2.59 %T	12 38.71 %R 19.05 %C 5.17 %T	8 25.81 %R 10.53 %C 3.45 %T	0 00.00 %R 00.00 %C 00.00 %T	31 13.36%
Ind	29 12.50 %R 85.29 %C 12.50 %T	51 25.37 %R 89.47 %C 21.98 %T	51 25.37 %R 80.95 %C 21.98 %T	68 33.83 %R 89.47 %C 29.31 %T	2 1.00 %R 100.00 %C .86 %T	201 87.64%
Totals	34 14.66%	57 24.57%	63 27.16%	76 32.76%	2 .86%	232 100%

Culture Type: Ind= Individualistic; Coll= Collectivistic
 Class Rank: Freshmen; Sophomore; Junior; Senior
 Percentages: %R= Row Percent
 %C= Column Percent
 %T= Total Percent

The rest of this chapter reports on the results of the analyses which were performed in order to test the three hypotheses presented in Chapter 1, namely:

H₁ That students from predominantly individualistic cultures will, as a group, show a greater tendency than the group of respondents identified as coming from predominantly collectivistic cultures to seek to deform authority.

H₂ That having chosen to seek to deform authority, those from predominantly individualistic cultures would not show any preference across the different styles of deformation, choosing evenly among the given approaches.

H₃ That of those identified with the collectivistic cultural type, the ones who chose to deform authority would in fact show a preference in style, most notably that they would choose Sennett's final approach of "seeking nurturance" with greater frequency than any of the other options.

Testing H₁ using 2 X 2 Chi-square analyses of the open ended responses

The first hypothesis is the most fundamental to the research. The first hypothesis addresses, in part, the validity of the delineation of the categories of cultural type themselves.

The summary answer to the hypothesis thus stated, for the final survey data, must be that there is some moderate support shown in the main, for the proposition that these two groups differ in their approaches to authority at least as it is perceived in a US college classroom.

In three of the six scenarios (see Tables 14, 18, & 19) a significant Chi-square was returned, indicating that the two groups were different in choosing whether or not to deform authority in response to the problem proposed by a given scenario, with one showing a fairly high level of difference between the two groups (see Table 19). In one other case, that of Scenario #3, the Chi-square returned a value that was quite close to the critical value necessary to establish the difference between groups as significant (see Table 16).

Three of the Chi-square contingency analyses revealed no difference between collectivists and individualists (see Tables 15, 16, & 17).

A specific detailing of the analyses for each of the six scenarios follows.

Table 14

Chi Square Contingency Table for Scenario #1: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	17 54.84 %R 20.73 %C 7.33 %T	14 45.16 %R 9.33 %C 6.03 %T	31 13.36%
Ind	65 32.34 %R 79.27 %C 28.02 %T	136 67.66 %R 90.66 %C 58.62 %T	201 85.42%
Totals	82 35.34%	150 64.66%	232 100%

Chi-Square= 5.944 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

Scenario I:

Imagine that you have failed a recent test. You are a bit surprised at the grade. It is one of only three exams that the professor has listed on the syllabus for class.

What would you most likely do?

This scenario presented each student with the seemingly simple problem of her or his own failure on an important exam. The most salient part of the question to the students—judging by the wording of the answers rather than the coding—was, predictably, the danger this situation posed to their final grades and grade-point-average.

The Chi-square procedure was applied with the two cultural categories serving as independent variable (see Table 14) and the value of X^2 returned was 5.944, with the critical value set at 3.841 at the .05 level of significance, and so the validity of a difference between the two cultural groups, for this first scenario, is supported.

Table 15

Chi Square Contingency Table for Scenario #2: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	20 64.52 %R 14.09 %C 8.62 %T	11 35.48 %R 12.22 %C 4.74 %T	31 13.36%
Ind	122 60.69 %R 85.91 %C 52.59 %T	79 39.30 %R 87.77 %C 34.05 %T	201 86.64%
Totals	142 61.20%	90 38.79%	232 100%

Chi-Square= .16629 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types
which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

Table 16

Chi Square Contingency Table for Scenario #3: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	4 13.79 %R 6.45 %C 1.76 %T	25 86.21 %R 15.15 %C 11.01 %T	29 12.78%
Ind	58 29.29 %R 93.55 %C 25.55 %T	140 70.70 %R 84.84 %C 61.67 %T	198 87.23%
Totals	62 61.20%	165 38.79%	227 100%

Chi-Square= 3.059 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types
which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

Table 17

Chi Square Contingency Table for Scenario #4: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	15 50.00 %R 13.51 %C 6.61 %T	15 50.00 %R 12.93 %C 6.61 %T	30 13.22%
Ind	96 48.73 %R 86.49 %C 42.29 %T	101 51.27 %R 84.84 %C 44.49 %T	197 86.78%
Totals	111 48.90%	116 51.10%	227 100%

Chi-Square= .0167 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

The first hypothesis is also supported by the results of the contingency analysis in this case because, by percentage, the individualist group chose deformation much more often than did the collectivist group—68% as compared to 45% (see Table 14).

Scenario II:

Imagine that you are in a class in which each student has been assigned by the professor to work on an "outside" project with a classmate. The classmate will be a "partner" for the project the next 3 weeks of the class term. You would prefer to work with a different person in the class than the one that you have been assigned.

•What would you most likely do?

This scenario presented each student with the problem of dealing with an assignment in which he or she would be dependent upon another student—and complicated matters by suggesting that the respondent would prefer a different partner for the assignment.

The Chi-square cross-tabulation was again calculated with the two cultural categories serving as independent variable (see Table 15) and a X^2 of .16629

was returned. This value fell below the critical value of 3.841, that necessary to indicate a significant difference between the groups, and so that difference was not supported in this second scenario.

By percentage the individualists did, as predicted by theory, choose deformation more than did the collectivist group; this result supports the first hypothesis, but, given the lack of significant difference between the two groups found in the Chi-square analysis, H_1 must be said not to be supported by this result.

Scenario III:

It is the first day of classes and you discover that you did not properly register for the class you had decided to take with a friend of yours. You know the professor of the class because you took the prerequisite class with the same professor the semester before. You attend the first session, and the professor announces to those attending that the class is full and closed but that an additional section has been opened at the same time however with a different instructor. The professor expects the other section will fill up soon as well.

What would you most likely do?

This scenario presented each student with a situation in which the charisma of the instructor is in conflict with the student's self-interest. The student likes the teacher of one section of a university course, but would be able to transfer to another section, taught by a different instructor, and thereby enjoy the company of her friend for the term.

The Chi-square procedure was again applied to the coded responses with the two cultural categories serving as independent variable (see Table 16) and the χ^2 result was 3.059 with the critical value set at 3.841 for the .05 level of significance. In the case of this third scenario then, the difference between groups, is not significant.

The researcher, however, chooses to find the result encouraging nonetheless.

In answering, respondents seemed to focus on one of two specific points in the presentation of this problem: (1) the student is familiar with and likes the teacher of the course for which they are currently enrolled, or (2) the student can get equivalent course credit and a similar learning experience by enrolling in the other section of the course.

With further refinements in method and coding, such "close" cases may, in future research, demonstrate more definite results.

Scenario IV:

It is the week before finals and you get a job interview which requires you to travel to another state. You think you can handle the interview and two final exams you have scheduled, but you also have a research paper due for another class in which you have been struggling all semester. You are certain that if you had extra time you could write a very interesting paper which would certainly improve your grade at least one point in the course.

What would you most likely do?

This scenario presented each student with a situation in which the administrative authority of the instructor could be invoked in the support of the student's personal, educational, and professional interests. The question wording implies that the student could achieve a great deal of self-promotion provided a special favor is granted at the indulgence of the faculty member: meaning that it is a favor that the faculty member has the **authority** to grant, but is not

necessarily **required** to do so as a matter of administrative function.

The Chi-square procedure was again applied with the two cultural categories serving as independent variable and a X^2 value of .0167 was returned with the necessary critical value set at 3.841 once again (see Table 17). In the case of this fourth scenario then, the difference between groups is not supported.

In answering, respondents seemed to express a universal devotion to their studies. The students responded with almost platitudinous injunctions about the importance of education and the negative aspects of subjugating education to professional pursuits (i.e., "school comes first," "I must focus on my education," "there will be other jobs," etc.). In other cases, there was an almost blind willingness on the part of the students to assume the burdens of a bloated work-load regardless of the hardship. Many students expressed the feeling that they could manage almost any number of tasks no matter how taxed their personal resources might be (i.e. "I would just do it," "I would work on the plane [to the interview]," "I would write the paper over-night").

In terms of the first hypothesis, the individualists showed a slightly greater tendency, by

percentage, to choose deformation, than did the collectivists—51% to 50% (see Table 17).

Scenario V:

The instructor of your previous class has decided to add a big class project to the existing syllabus. The project involves watching at least an hour of television news **every single day** and taking notes. The instructor does not seem to think this should be a problem. However, most of the students believe it is not only a surprise but would involve too much extra time in light of the other work required for the class. It is too late to drop the class without penalty. 3 of your classmates want to set up a meeting to complain to administration. They ask you to join them.

What would you most likely do?

This scenario presented each student with a conflict between the student's relationship with their fellow students and the authority embodied in the person of the instructor. The respondent is told that the instructor is attempting to change the structure and conduct of the course, to vary from the printed syllabus, and that other students have found this change

to be intolerable. As a result, a group of students has decided to actually engage in a rebellion within the context of the classroom, and this group has decided to protest to the higher authority of the university administration.

The Chi-square procedure was applied with the two cultural categories serving as independent variable and the χ^2 analysis yielded a result of 4.778 with the critical value once again set at 3.841 (see Table 18). This result indicates a significant difference does exist between the two groups as they answered this question.

For most respondents, their answers revealed that two aspects to the question seemed the most important: (1) the additional work-load, while not necessarily being a bad thing, seemed to many students to be the most salient issue—that is, their response, regardless of its specific type (e. g. acquiescence, listing of obedient responses, role-reversal, etc.) was based on their perception of added work-load and nothing else (i.e., "I watch the news anyway and so this would be no problem" "I could tape the news," "I don't think that

Table 18

Chi Square Contingency Table for Scenario #5: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	5 16.66 %R 6.33 %C 2.17 %T	25 83.33 %R 16.56 %C 10.87 %T	30 13.04%
Ind	74 37.00 %R 93.67 %C 32.17 %T	126 63.00 %R 83.44 %C 54.78 %T	200 86.96%
Totals	79 34.35%	151 65.65%	230 100%

Chi-Square= 4.778 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

another half-hour of television everyday is asking a lot"); while others focused on (2) the need to show support for their fellows as the most important point in this scenario. Once again, for this group of answers, the coded quality of their individual responses varied, but their focus to support or not support their fellow students was the gist of their reasoning, with concerns about the instructor taking a decidedly secondary place.

In this scenario, as with most in this survey, the perceived crux of each dilemma by each unique student was often as interesting as the resolution that each came to in their individual answers.

In terms of the relationship between culture and choice to deform, as presented in the first hypothesis, the individualists in this instance showed less of a willingness to deform than did the collectivists—63% to 83% (see Table 18), thus not supporting the first hypothesis.

Scenario VI:

You sign up for a laboratory science as required by your degree plan. You are assigned a lab partner who is, coincidentally someone that you know fairly well from outside of class. Though you like this person you have heard bad things about this person academically, "not a good

student," "blows off class a lot," etc. You are worried that a bad grade in this requirement could hurt your overall GPA and ruin your otherwise good record.

What would you most likely do?

Finally, the last scenario presented each student with a conflict between that student's relationship with one of their fellow students and their willingness to request an act of deformation on the part of the instructor. The respondent is placed in a situation similar to that of Scenario II, the main difference in this later situation being that the "other student" in this case has a poor reputation for class work, a reputation which precedes her or him.

The Chi-square procedure was applied with the two cultural categories serving as independent variable and the χ^2 returned was 21.33 with the critical value set at 3.841 (see Table 19). This result indicates an extremely significant difference between the two groups with regard to their answers to the problem proposed by this sixth scenario.

In terms of percentage, the collectivists, perhaps in this case developing a contextual interpretation of the situation based on the bad reputation of the other

Table 19

Chi Square Contingency Table for Scenario #6: Culture Type by Choice to Deform.

Choice Culture	Acq	Def	Totals
Coll	4 13.33 %R 3.31 %C 1.74 %T	26 86.67 %R 23.85 %C 11.30 %T	30 13.04%
Ind	117 58.5 %R 96.69 %C 50.87 %T	83 41.50 %R 76.15 %C 36.09 %T	200 86.96%
Totals	121 52.61%	109 47.39%	230 100%

Chi-Square= 21.33 Degrees of Freedom= 1
Critical Value= 3.841
at the .05 level of significance

Culture Types:

Ind= Individualistic; Coll= Collectivistic

Response Type:

Acq= Acquiesce or cooperate with authority.

Def= Deform. Any of the various response types which attempt to deform authority.

Percentages:

%R= Row Percent

%C= Column Percent

%T= Total Percent

student, chose deformation more than twice as often as did the individualists—87% to 42% (see Table 19). Thus the first hypothesis was not supported for this scenario.

Summary of The 2 x 2, X² Analyses

The primary hypothesis (H_1) presented in the first chapter of this dissertation, that the two cultural types would show a significant difference in deciding whether or not to choose to seek to deform authority, namely that the individualists would choose deformation with greater relative frequency, was only found to be supported in three of the six scenarios. However, there was fairly good support for the related point that the two main cultural groups were, in fact, significantly different from one another.

In three of the six scenarios there was a significant difference between the groups, and in one other the critical value was closely approached; this provides some support for the validity of the groups.

Testing H_2 and H_3 Using 2 X 5 "Goodness-Of-Fit" Analysis of The Deformation Response Categories

Both the second and third hypotheses addressed the question of whether, having chosen not to acquiesce but rather to deform authority, did the two groups show any

theoretically predictable preference in choosing the style of that deformation.

H₂

In the case of H₂, the test of its validity was to be the pattern of response to each scenario by those respondents typed as individualists who did not choose to acquiesce, against the theoretically expected pattern of an even distribution.

The result of the goodness-of-fit testing are presented in Tables 20-25, each with a critical value of 9.49, and four degrees of freedom, at the .05 level of significance.

The results of these individual tests failed to provide any support for the second hypothesis from Chapter 1.

The results, in fact, seem to suggest that individualists who chose to deform, did not choose each of the different methods of deformation in relatively the same measure as all others; that is, by this measure, the sub-group did express some sort of preference for one or another of the available strategies.

Table 20

Chi Square: Individualist's Responses Seeking to Deform (i.e. not acquiescing) from Scenario 1

Response types	B	C	D	E	F	Totals
Ind						
Obs	27 19.85 %	8 5.88 %	13 9.56 %	5 3.68 %	83 61.03 %	136 100%
Exp	27.2 20.00 %	27.2 20.00 %	27.2 20.00 %	27.2 20.00 %	27.2 20.00 %	136 100%

Chi-Square= 153.56

Degrees of Freedom= 4

Critical Value= 9.49 at the .05 level of significance

Ind: Respondents from Individualistic cultures.

Obs: Observed frequency of reponses; Exp: Expected cell size

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

Table 21

Chi Square: Individualist's Responses Seeking to Deform (i.e. not acquiescing) from Scenario 2

Response types	B	C	D	E	F	Totals
Ind						
Obs	28 35.44 %	21 26.58 %	9 11.39 %	10 12.66 %	11 13.92 %	79 100%
Exp	15.8 20.00 %	15.8 20.00 %	15.8 20.00 %	15.8 20.00 %	15.8 20.00 %	79 100%

Chi-Square= 17.65

Degrees of Freedom= 4

Critical Value= 9.49 at the .05 level of significance

Ind: Respondents from Individualistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

Table 22

Chi Square: Individualist's Responses Seeking to Deform (i.e. not acquiescing) from Scenario 3

Response types	B	C	D	E	F	Totals
Ind						
Obs	57 40.71 %	38 27.14 %	12 8.57 %	5 3.57 %	28 20.00 %	140 100%
Exp	28 20.00 %	28 20.00 %	28 20.00 %	28 20.00 %	28 20.00 %	140 100%

Chi-Square= 61.64

Degrees of Freedom= 4

Critical Value= 9.49 at the .05 level of significance

Ind: Respondents from Individualistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

Table 23

Chi Square: Individualist's Responses Seeking to Deform (i.e. not acquiescing) from Scenario 4

Response types	B	C	D	E	F	Totals
Ind						
Obs	37 36.63 %	17 16.83 %	2 1.98 %	***0 0.00 %	45 44.55 %	101 100%
Exp	20.2 20.00 %	20.2 20.00 %	20.2 20.00 %	20.2 20.00 %	20.2 20.00 %	101 100%

Chi-Square= 61.32 *** (see below)

Degrees of Freedom= 4

Critical Value= 9.49 at the .05 level of significance

Ind: Respondents from Individualistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

***This Chi-Square is not robust to violation of assumption which requires at least one subject per category.

Table 24

Chi Square: Individualist's Responses Seeking to Deform (i.e. not acquiescing) from Scenario 5

Response types	B	C	D	E	F	Totals
Ind						
Obs	74 58.73 %	5 3.97 %	21 16.67 %	16 12.70 %	10 7.94 %	126 100%
Exp	25.2 20.00 %	25.2 20.00 %	25.2 20.00 %	25.2 20.00 %	25.2 20.00 %	126 100%

Chi-Square= 123.22

Degrees of Freedom= 4

Critical Value= 9.49 at the .05 level of significance

Ind: Respondents from Individualistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

Table 25

Chi Square: Individualist's Responses Seeking to Deform (i.e. not acquiescing) from Scenario 6

Response types	B	C	D	E	F	Totals
Ind						
Obs	30 36.15 %	9 10.84 %	12 14.46 %	11 13.25 %	21 25.30 %	83 100%
Exp	16.6 20.00 %	16.6 20.00 %	16.6 20.00 %	16.6 20.00 %	16.6 20.00 %	83 100%

Chi-Square= 18.61

Degrees of Freedom= 4

Critical Value= 9.49 at the .05 level of significance

Ind: Respondents from Individualistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

In fact, a closer examination of the spread of the individualists' answers over the five strategies of deformation, reveals that there was a strong preference for the use of the active voice in deforming authority, and, secondarily, seeking nurturance. These two options stand out as extremes in both style and number from the perspective of analyzing the behavior of this group.

It is also interesting to note that of those typed as individualists, out of 1201 opportunities to choose it as a course of action, this group chose to seek to deform authority by any of the categorical means 665 times, or 55% of the time. The collectivists, in the same vein, selected deformation 116 out of a possible 186 opportunities, a rate of 62% (see Table 29).

H₃

The third hypothesis suggested that there would be support for the categorization of the two groupings of respondents into individualistic, and collectivistic cultural types in keeping with theory if the group of collectivists who chose not to acquiesce to the authority in each scenario, also favored seeking nurturance over the other response options.

This was clearly the case with these data. For this sample, a larger percentage of those typed as

Table 26

Individualist's Responses Seeking to Deform (i.e. not acquiescing) from 6 Scenarios.

Response types IND	B	C	D	E	F	Totals
Obs	253 38.05 %	98 14.74 %	69 10.38 %	47 7.07 %	198 29.77 %	665 100%
Exp	133 20.00 %	133 20.00 %	133 20.00 %	133 20.00 %	133 20.00 %	665 100%

Ind: Respondents from individualistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size if random.

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

collectivists sought nurturance as a means of deformation than any other, and the single Chi-square goodness-of-fit analysis which could be run (due to insufficient data across the response categories for all scenarios), confirms the significance of this result (see Table 27).

The only Chi-square statistic which was calculated for this analysis, that for scenario #6, was significant at a value of 18.61 with the critical value set at 9.49, at .05 level of significance. Thus, the observed rates of response in the different categories by the collectivists who chose to deform, differed significantly from the expected, even distribution across the response categories.

This result, along with the aggregated percentages presented in Table 28, generally supports the third hypothesis and suggests the validity of theorized tendency of the collectivists to show preference for nurturance as a means of deforming authority. However, it must, in fairness, be pointed out that the pattern of response from the collectivist group in general terms showed the same pair of preferred choices as that of the individualists (i.e., "use of the active voice," and "negotiation for nurturance") and may represent a bias in the coding scheme (see Table 28).

Table 27

Chi Square: Collectivist's Responses Seeking to Deform (i.e. not acquiescing) from Scenario 6

Response types	B	C	D	E	F	Totals
Coll						
Obs	7 26.93 %	1 3.9 %	13 50.00 %	2 7.69 %	3 11.54 %	26 100%
Exp	5.2 20.00 %	5.2 20.00 %	5.2 20.00 %	5.2 20.00 %	5.2 20.00 %	26 100%

Chi-Square= 18.61

Degrees of Freedom= 4

Critical Value= 9.49 at the .05 level of significance

Coll: Respondents from collectivistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

Table 28

Collectivist's Responses Seeking to Deform (i.e. not acquiescing) from 6 Scenarios.

Response types	B	C	D	E	F	Totals
Coll						
Obs	35 30.17%	9 7.75 %	25 21.55 %	4 3.45 %	43 37.07%	116 100%
Exp	23.2 20.00 %	23.2 20.00 %	23.2 20.00 %	23.2 20.00 %	23.2 20.00 %	116 100%

Coll: Respondents from collectivistic cultures.

Obs: Observed frequency of responses; Exp: Expected cell size if random.

Categories of Responses to Scenarios:

B= Use of active voice in deformation.

C= Discussion of categorization & instances of special case by subordinate in deformation.

D= Introduction of a variety or options of obedient responses.

E= A role exchange. The subordinate offers advice to the authority on course of action to be taken.

F= Face-to-face negotiation for nurturance.

Still, the observed percent of collectivists choosing nurturance as their means of deformation made it the clear "favorite."

A fuller discussion of the implications and possible sources of results which were not predicted by theory, is reserved for Chapter 4.

Summary of The Goodness-Of-Fit Analyses

The results of the goodness-of-fit analyses for the final survey revealed some support for the third, but not the second hypothesis. In keeping with the aggregate percentages presented for the pilot study, these results may suggest a greater reliability of the measures and analysis used to assess these secondary hypotheses.

Chapter Summary

In the main, the results of the survey present some tentative support for the hypotheses presented in the first chapter of the dissertation.

Three of the six main scenario Chi-square analyses reveal a significant difference between the two cultural groups, with at least two of those showing an extreme difference across the dependent variable; the others failed to show significance.

Furthermore, though the third hypothesis did find support in the favor of the expected preference on the part of the collectivist respondents, the second hypothesis did not find support by the pattern of the individualists' responses.

So, the two cultural types were observed to be only moderately different in selecting a method of "deforming authority" for this study.

The results on these data were inconclusive, but somewhat encouraging nonetheless, and the instinct of the researcher in the light of that is to suggest further refinements be made in the hypotheses in anticipation of further study.

The implications of the current study for theory, and further research, as well as proposed correctives for later implementations of the survey, are the subjects covered in the final chapter of the dissertation following.

Chapter 4

DISCUSSION

The current dissertation was undertaken with three goals in mind: (a) to test the empirical validity of a typological convention extant in the fields of intercultural-, and cross-cultural communication theory and research; (b) to explore the relevance of that typological convention in the context of a cross-cultural classroom dynamic; and (c) to lay the groundwork for further and hopefully more refined investigations into the function and pragmatics of the communication of the specified concept of authority across the cultural dimension.

In this chapter I conclude with a discussion of the implications of the results of my research by (a) proposing alterations which might be made to the method to clarify future results, (b) outlining new lines of inquiry which have been indicated by the current research, and (c) discussing the significance of the results and the work in general at the level of theory.

Refining The Method

The present survey proposed to examine the difference between two broad cultural types as members of these groups addressed authority in the classroom

situation. As the section of this dissertation concerning results of the final survey indicates (Chapter 3), moderate support for the theoretical proposition that cultures are of two general types--predominantly collectivistic and predominantly individualistic in character--was found in the final survey analyses.

In reconsidering the method used here, the researcher found three main problematic areas which may explain this result: Nationality as the primary means of cultural typing, problems in clarifying the cross-cultural elements in the conduct of the research, and a need to heighten the sensitivity of the coding scheme.

In the first instance, the current university classroom in the United States is a site with a high incidence of multi-nationality; for this reason it is a fertile ground for intercultural and cross-cultural communication studies. The resulting sample for this research bears this out (see Chapter 3).

The research design though may have been, as the theoretical discussion in Chapter 1 implies that it **could** be, too dependent upon nationality as a means of delineating cultural type. I am suggesting that the correlation proposed by Hofstede and others, between cultural-type and nationality, may require some revision. Here I do not mean to imply that any better

indicator of general cultural type is extant in the field, beyond nationality. In fact, in response to the critique that there ought to be another indicator which might be more robust, it would seem that this research actually offers its best evidence that this is not the case. The two cultural groups, typed by nationality, did show significant differences. For the time being, nationality remains the most ready and reliable means of categorizing general cultural type.

What I do mean by this is that the very clear dissociations which may have been previously characterized as existing between east and west, as rough coincidents of collectivists and individualists, may have lessened, and perhaps will become less and less distinct as opportunities and means for transportation and communication increase over time.

Along those lines, a more practical explanation might be that the social environment of the United States, a particular instance of which would be the "US college classroom," has become universally understood in the present day by all potential students, and so the "foreignness" of that situation to any of the actors within it may have become obscured. As American motion pictures at one time communicated "the code of the west" to a universally appreciative and generally receptive worldwide audience, exchange programs, the spread of US-

English as a primary foreign language, and other factors may have all but eliminated any unique or uncertain qualities from American university classrooms. In practice, this may not be an altogether unhelpful or unwanted development.

As a means of accounting for this in terms of survey research method here however, more demographic information should be gathered from respondents in Part I for the purposes of cultural typing. Specifically, experience suggests that income, professional status of the respondent and the respondent's immediate family, as well as items addressing education level of respondent and respondent's family, both abroad and in US systems, would provide richer relationships which might be drawn out for analysis and correlation with regard to cultural typing.

These same issues may also be relevant to the second area of the method which could stand refinement: clarifying the cross-cultural element in the research design. Simply put, the results of this research could be made even more informative provided a parallel study group, or groups, could be surveyed in the same way in another nation and cultural milieu than that of the United States. This would not only yield important points of comparison across the situation itself, rather

than merely between the defined cultural types, but it would also provide for a means of reinforcing, or debunking, the analytical results.

Finally, the coding scheme could be refined in order to make it more sensitive and rigorous. The coders, all cultural natives of the United States, may have, in the act of interpretation, colored the results through the prism of their own cultural identity. The addition of cross-cultural coders could yield richer results with a greater bearing on the issues under investigation.

By these means, the method of addressing the complex theoretical issue raised in Chapter 1 might be sharpened and the resulting data given even greater weight.

Future Avenues of Research

Several opportunities for future inquiry in this area evidence themselves to this author. The data present in the survey database offer interesting options for secondary analyses which were not called for in the initial design.

First, the perception of the faculty items gathered in Part II might be utilized to construct an index of the positive or negative assessment of the instructor by the respondent. Though these items were originally introduced into the survey for the sole purpose of

crystallizing a salient authority figure in the minds of the students responding, these items generated scores which could be readily transformed into an index of positive or negative perception of the instructor.

Such an index could then be used either as a correlative to other variables present in the study, or it could serve as an ancillary to the main independent variable of cultural type. So for example, collectivists who felt negatively towards the faculty member in question might show a pattern of acquiescence while similarly disposed individualists might express a greater interest in addressing the teacher directly.

It may be that across cultural boundaries differences in perceptions of faculty can skew the resulting address of that faculty as an authority figure.

A very cursory attempt in this direction has been constructed by the researcher and is displayed in Table 29 of this chapter. As can be seen in this table, the only points of real difference between the cultural groups was across the dimensions of instructor's "friendliness," and perceived capacity to be "entertaining." It is possible that one or the other of these cultural groups finds these characteristics incongruent with the role of an educator or authority

Table 29

Results from Semantic Differential Questions

Attributes	Collect.	Indiv.
Well-Spoken	++	++
Attractive	O	O
Friendly	+	++
Knowledgeable	++	++
Well-Dressed	O	O
Young/Old	O+	O+
Entertaining	O	+

Collect : Respondents from collectivistic cultures.

Indiv : Respondents from individualistic cultures.

+: High-frequency of positive responses regarding that attribute for the group. E.g. Individualists responded that the professors of their previous classes were somewhat entertaining.

++: Very high-frequency of positive responses regarding that attribute.

O: High-frequency of neutral responses regarding that attribute.

-: High-frequency of negative responses regarding that attribute.

--: Very high-frequency of negative responses regarding that attribute.

figure in general. This may be especially true for collectivists given the greater focus on norms and mores and roles, as cited in Chapter 1. Such indicators of student perception may present useful correlatives in assessing the respondents' individual and group differences of communication style.

Also, more research and theoretical work is required on the question of the different legitimate bases for authority; those cited above in the discussion of Sennett's work as he re-capped Max Weber's typology.

It may be possible to propose that within the confines of the classroom, the instructor or professor, draws on all of Weber's different bases of legitimate authority: tradition, legal-rational, and charisma. It may be that differences exist between the cultural groups as they are confronted by authority which differs in its type, or legitimizing basis.

More analysis of the data collected in this research, where different modalities of the teacher's authority are arguably high-lighted in the different situations, as well as new research, surveys of the same cultural groups tested with completely different scenarios involving completely different authority figures and types, might be helpful as well.

In the case of these new analyses of the data gathered for the study, or data still to be gathered,

new hypotheses must be constructed in accordance with theory which specifically addresses the underlying issues.

Implications for Theory

The validity of the cultural typology of individualism and collectivism was only moderately supported by the results of the analyses presented Chapter 3.

This is problematic, for the simple reason that those same types have found much acceptance and affirmation in previous research and serve as a cornerstone in much of the theory in this field, and in social science in general.¹

For example, in researching the differences between Americans and Japanese workers, Kobayashi (1997) found that the experience of work from the perspective of each group was not the same, neither was the threat of managerial sanction nor the associated feelings of guilt or shame for work-related failings (123-133). In other

¹Talcott Parsons', is a noted example of a social theorist whose work seems to have indirectly influenced the intercultural communication field (Mayhew, 28). Parsons proposed his oft-cited "pattern variables" as the normative, contextualizing factors which shape all social interaction, including the important distinction between collective, versus individualistic orientation on the part of social actors. (Parsons, 106-114)

words, different understandings of authority's boundaries within the context of work were operant for different nationalities.

The results of the current, similarly-framed study, counter the body of existing theory and research to some degree. However, as a matter of speculative reasoning it may be argued that the results of the Chi-square analyses suggest that the theorized, fundamental difference between cultures thus grouped may be only vaguely present for reasons other than failings in theory.

It may be that while the general cultural typology is valid, it does not manifest itself in the respective communication behaviors of the members of these groups in any real way given the control of the survey items--that is, the types may be valid but have no impact upon communication style vis-a-vis authority figures. Thus, while workers may have different understandings of their respective employers' authority, they may only exhibit these differences via attendance and productivity, rather than in ways more traditionally defined as communication.

It may be that the situation of the classroom setting is not a valid site for studying the address of authority; that the theorized relationships are not as

of moment in the classroom context as they are in the workplace, for example.

However, the current case may be that a historical pattern of understanding of faculty in the American collegiate system is being constructed which has reduced interaction between students and faculty to a certain set of standardized behaviors.

This set of behaviors may have, in turn been standardized regardless of cultural identity. In effect, the students, all of the students, have established a scheme for interaction with faculty which crosses nationalistic boundaries. The students in this case may have developed a culture unto themselves, one which supersedes any predispositions they may have had when they entered the classroom. As a result, their communication behaviors would again show no differences.

Intercultural communication theory must henceforth address these issues as perhaps rapidly developing "rules" rather than rare exceptions.

Theories of intercultural communication should be fashioned, which account for the globalization of the U.S. culture to increasingly-migrant (in physical and especially intellectual terms) younger generations, not bound any longer by colloquial cultural influence. As this becomes the norm, can cultural difference be

theorized and, further, practically operationalized for the purpose of directing research in useful directions?

Conclusion

As education, especially higher education and collegiate matriculation, has become an increasingly inter-cultural experience, again especially in the United States, new challenges are being faced by faculty and administrators. Not the least of these is adapting foreign students, and, now more frequently, foreign faculty, to cultural settings generally assumed to be unfamiliar.

At the very least, we may readily acknowledge that the backdrop of all communication, professional, educatory and otherwise, is culture. The careful consideration and research of issues of communication across cultural lines and between disparate nationalities is possessed now of an ever-growing significance and urgency to the process of teaching and learning at the collegiate level.

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Appendix
Survey Instrument

I UNDERSTAND THAT I AM FREE TO REFUSE TO PARTICIPATE AND TO WITHDRAW FROM THE EXPERIMENT AT ANY TIME WITHOUT PREJUDICE TO ME. I ALSO UNDERSTAND THAT IF I AM PARTICIPATING IN THIS EXPERIMENT TO OBTAIN COURSE CREDIT AND I DECIDE TO WITHDRAW FROM PARTICIPATING, I MIGHT NOT GET THE COURSE CREDIT ASSOCIATED WITH THE EXPERIMENT.

THANK YOU FOR YOUR PARTICIPATION IN THIS SURVEY
YOUR ANSWERS WILL PROVE VERY USEFUL

PLEASE MAKE CERTAIN THAT YOU READ ALL INSTRUCTIONS CAREFULLY

PART I --

GIVE A SHORT ANSWER OR CIRCLE THE APPROPRIATE RESPONSE FOR EACH QUESTION

• Are you (circle one): a) MALE or b) FEMALE

• Are you a

- a) Freshman
- b) Sophomore
- c) Junior
- d) Senior
- e) Graduate student

• How old are you? ____

• Please tell us the country where you were born? _____

• How long did you live in that country? _____

• Have you ever lived in another country than the one in which you were born?
(circle one)

a) YES

or

b) NO

• If you answered YES the previous question - list below the names of the countries in which you lived and in the space provided the approximate length of time you lived there.

NAME OF COUNTRY

HOW LONG YOU LIVED THERE

____ YEARS

____ MONTHS

____ YEARS

____ MONTHS

____ YEARS

____ MONTHS

• In which countries were your parents born?

MOTHER: _____ FATHER: _____

PART II

Think about the last classroom you were in. It may have been an hour ago, or yesterday or last week. Take a moment to consider the characteristics of the instructor in that class. Now, rate that instructor on the following characteristics: (CIRCLE ONE DIGIT PER ITEM)

On a scale of 1 to 5, the instructor in my previous class is:

1	2	3	4	5
very well-spoken				not at all well-spoken

1	2	3	4	5
very attractive				not at all attractive

1	2	3	4	5
not at all friendly				very friendly

1	2	3	4	5
very knowledgeable				not at all knowledgeable

1	2	3	4	5
not at all well-dressed				very well-dressed

1	2	3	4	5
very young				very old

1	2	3	4	5
very entertaining				not at all entertaining

PART III

NOW CONSIDER WHAT YOUR RESPONSE TO THE SITUATIONS PRESENTED BELOW WOULD BE GIVEN THAT THE INSTRUCTOR REFERRED TO IS THE ONE THAT YOU HAVE JUST DESCRIBED IN THE PREVIOUS QUESTIONS.

I. Imagine that you have failed a recent test. You are a bit surprised at the grade. It is one of only three exams that the professor has listed on the syllabus for class.

•What would you most likely do?

II. Imagine that you are in a class in which each student has been assigned by the professor to work on an "outside" project with a classmate. The classmate will be a "partner" for the project the next 3 weeks of the class term. You would prefer to work with a different person in the class than the one that you have been assigned.

•What would you most likely do?

III. It is the first day of classes and you discover that you did not properly register for the class you had decided to take with a friend of yours. You know the professor of the class because you took the prerequisite class with the same professor the semester before. You attend the first session, and the professor announces to those attending that the class is full and closed but that an additional section has been opened at the same time however with a different instructor. The professor expects the other section will fill up soon as well.

•What would you most likely do?

IV. It is the week before finals and you get a job interview which requires you to travel to another state. You think you can handle the interview and two final exams you have scheduled, but you also have a research paper due for another class in which you have been struggling all semester. You are certain that if you had extra time you could write a very interesting paper which would certainly improve your grade at least one point in the course.

•What would you most likely do?

V. The instructor of your previous class has decided to add a big class project to the existing syllabus. The project involves watching at least an hour of television news every single day and taking notes. The instructor does not seem to think this should be a problem. However, most of the students believe it is not only a surprise but would involve too much extra time in light of the other work required for the class. It is too late to drop the class without penalty. 3 of your classmates want to set up a meeting to complain to administration. They ask you to join them.

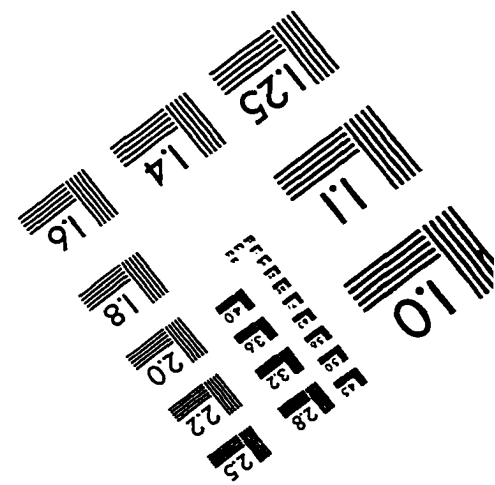
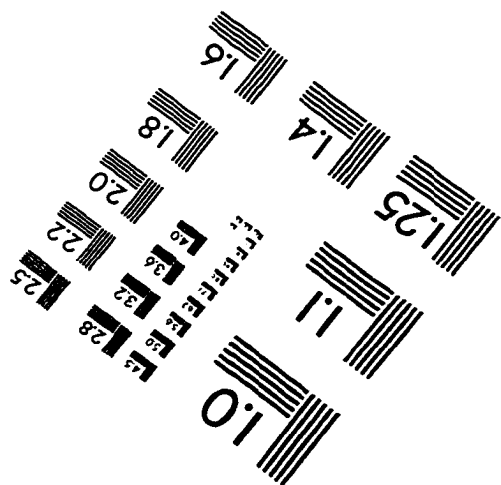
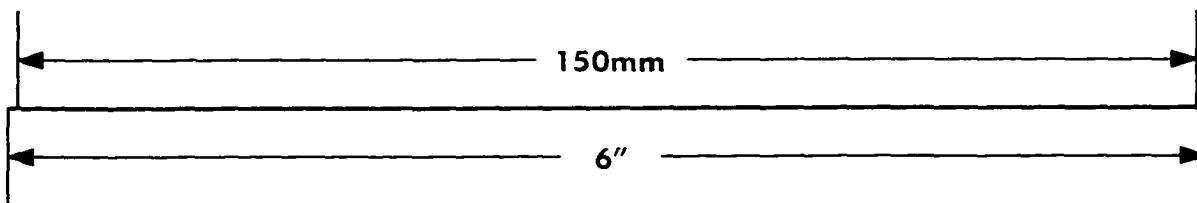
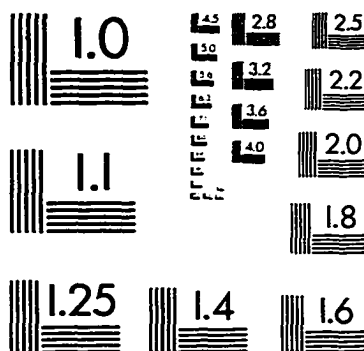
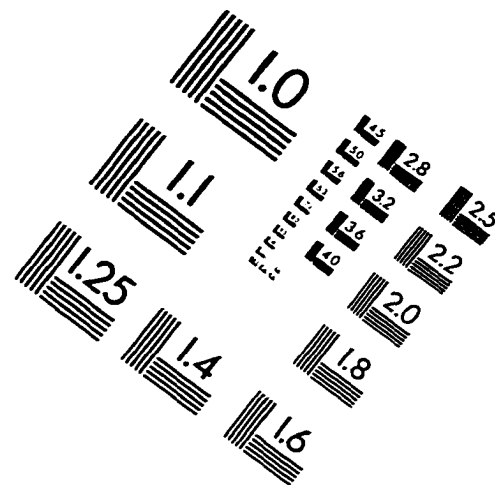
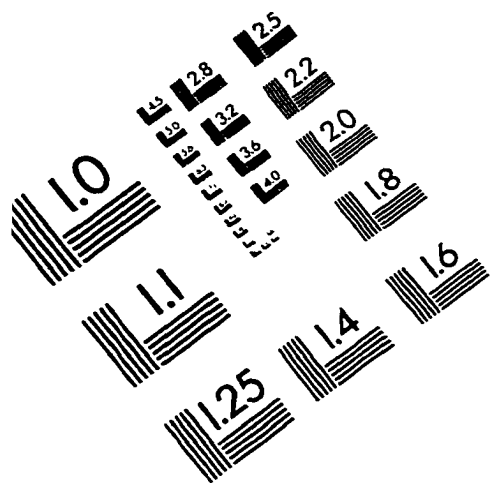
•What would you most likely do?

VI. You sign up for a laboratory science as required by your degree plan. You are assigned a lab partner who is, coincidentally someone that you know fairly well from outside of class. Though you like this person you have heard bad things about this person academically, "not a good student," "blows off class a lot," etc. You are worried that a bad grade in this requirement could hurt your overall GPA and ruin your otherwise good record.

•What would you most likely do?

THANK YOU VERY MUCH FOR YOUR TIME- PLEASE BE SURE YOU HAVE ANSWERED ALL THE QUESTIONS ON THE SURVEY AND TURN IT IN.

IMAGE EVALUATION TEST TARGET (QA-3)



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