THESIS ABSTRACT

A Theoretical Model for Research in Intercultural Decision Making

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The fields of intercultural relations, decision making and consumer behavior have addressed issues related to the process of decision making in an intercultural context. Though contributing many conceptual constructs, these fields have not focused on constructing an intercultural decision making model that is applicable for intercultural research.

This thesis focuses on constructing a culture-general intercultural decision making model (ICDM model). The model is first placed within an intercultural context that includes discussion of the nature of decision making, the decision maker(s), perception of inputs, types of internal decisions, behavioral communicative decisions, and feedback from outcomes of decisions.

After establishing an intercultural context, an ICDM model is constructed. This process model focuses on three intersecting three-dimensional axes: logic of intellect, logic of emotions, and imagined outcomes. Each of these axes systems suggests three continua that function as a process for making decisions.

The logic of intellect has the continua of powerful-powerless, good-evil, and accuracy-intuition. The logic of emotion has the continua of trust-fear, honor-shame, and freedom-bonding. Imagined outcomes have the continua of desired-undesired identity, surviving-thriving, and meaningful-meaningless. (A case is presented for the culture-general nature of these continua.)

The scope of the model is assessed to be useful as a descriptive, explanatory, predictive, and developmental conceptualization. After constructing this ICDM model, Chinese and American cultures are considered in order to demonstrate the applicability of the ICDM model in research.

A Theoretical Model for Research in Intercultural Decision Making

by

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Individualized Master of Arts in Intercultural Relations

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I would like to dedicate this thesis to Jennifer H. Ennis, my wife, my friend, and my chief encourager during this process and acknowledge her continuous help through the years in understanding people and cultures. Thanks for the journey together!

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CHAPTER 1

INTRODUCTION

Stewart (1985) posits, "The differences in decision making pose a greater challenge for international relations than communication" (p. 21). Regardless of the relative importance that one assigns to decision making, decision making is a primary factor for consideration in intercultural relations. Intercultural relations can be conceptualized as the sequencing of decisions that form these relations. Internal and behavioral communicative decisions become the grounds for negotiating relations with those of other cultures.

Intercultural relations are predicated on the interactions that occur between two or more people from two or more different cultures. Each step of these interactions is laden with decisions. These decisions may involve a continuance of dialogue, a resolving of conflict, ongoing work to complete a mutually beneficial goal, or some other outwardly observable decision. These decisions also entail inner decisions regarding values and beliefs. Moreover, in order for outward commitments to continue, people may make decisions to continue trusting others, to combat inner fears that may erode the commitment to relate, to adjust a belief about an ethnic group, as well as countless other internal decisions.

As Stewart and Bennett (1991) have stated, "For most people, including Americans, the distinguishing mark of cross-cultural interaction is the disappearance of the familiar guideposts that allow them to act without thinking in their own culture. Routine matters become problems that require planning or conscious decisions" (p. 2). Furthermore, Stewart and Bennett (1991) asserted that, "The core difficulty in cross-cultural interaction is – simply stated – a failure to recognize relevant cultural differences. Because of superficial stereotyping and the belief that one's own values and behaviors are natural and universal, Americans (and others) at home or abroad often fail to grasp the social dynamic that separates them from their associates" (p. 6). A relevant and often overlooked cultural difference, this thesis posits, is the difference in the decision making process among different cultures. Recognizing these differences implies making decisions that allow for new categories. Respecting these differences provides a basis for better intercultural relations. And negotiating these differences in decision making assumes skills in shifting from one culture's frames of decision making to another.

This thesis deals with the construct of decision making as it relates to intercultural relations. I will develop a theoretical model to address the following question: What is a model of decision making that is applicable for use in future research on intercultural decision making? The limits of this question will be detailed in the methodology section. Models from decision making science, consumer behavior and cultural and intercultural literature will be reviewed.

"ICDM model" will be used as an abbreviation for "intercultural decision making model". A culture-general ICDM model will be constructed for the purpose of facilitating research of decision making that will distinguish differences in cultural patterns and draw implications for intercultural interactions.

I propose that there is a benefit to be gained from an intercultural model of decision making that may be perceived at an intuitive level. Intuitively, decision making is a foundational step in intercultural relations, for these relations pivot on decisions. Intercultural relations may improve or degenerate through the process of decision making with the parties involved. Therefore, there exists a benefit in better understanding intercultural decision making. That benefit is the potential for better intercultural decision making, and thereby, better intercultural relations. A step toward understanding intercultural decision making is the development of a culture-general model (a meta-language) suited for intercultural research. It is assumed that the awareness and repeated observation of these differences by practitioners of intercultural relations will enhance their ability to negotiate the differences, and thereby ameliorate intercultural relations.

The aim of this thesis is to construct a culture-general decision making model applicable for intercultural research. Specifically, the model will be positioned as an applicable model for researching intercultural relations between Mainland Chinese university students and U.S. American university students. However, other cultural examples will be used to help demonstrate the applicability of the model as a culture-general model.

The model has application for theorists, researchers and practitioners. Theorists can use the model as they discuss the conceptual elements of decision making and the relative importance of decision making to the intercultural relations enterprise. Researchers can use the categories of the model as a guide for researching intercultural decision making patterns. And practitioners can use the model as a basis for developing frame-shifting abilities for better intercultural decision making.

In this introductory chapter, I have provided a brief rationale for the importance of decision making as a factor in intercultural relations. In chapter two, I will describe the methodology I have used to construct the model, as well as my underlying philosophical assumptions. Chapter three is devoted to a review and critical assessment of theories and models from generally abstract decision making literature, practice-oriented consumer behavior literature, and intercultural literature. Also, many factors applicable to the construction of an intercultural decision making model will be organized at the end of chapter three.

Chapter four provides a conceptual intercultural context for decision making. In chapter five, I will construct an ICDM model and support it from literature. At the end of the chapter, I will assess the scope of the model in terms of descriptive, explanatory, predictive, and developmental utility. In chapter six, I will show that the ICDM model can be effectively used in intercultural research between Mainland Chinese and Americans. A specific research design using the model will be sketched. The population of study comprises American students

from the University of Tampa and English-speaking students from the Shanghai

International Studies University in Shanghai.

CHAPTER 2

METHODOLOGY

In this chapter, I will delineate the research methodology used in constructing an ICDM model. I will then qualify the ICDM model, discuss the use conceptual space, and provide philosophical assumptions that underpin the ICDM model. Finally, I will provide rationale for why this ICDM model has been constructed.

Methodology of Theory Construction

The research methodology used to construct this ICDM model is a critical review of literature. Decision making literature, consumer behavior literature and cultural and intercultural literature were chosen to inform the construction of the model. Decision making literature was selected for its richness in abstract theory. Consumer behavior literature provided a richness grounded in practice. And intercultural literature provided the context of decision making for this ICDM model. Each model from the literature was reviewed on the basis of intercultural perspectives and whether or not they described and explained a process for decision making.

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This literature review was preceded by cultural research projects in the USA, Russia, China, Jamaica, and Bulgaria. Qualitative methods were used in these projects. The projects, headed by Cultural Insights, Inc., extended from 1992 through 1997. During the six-year period of gathering data in the five countries on a team with other researchers, my intention was merely to gather data on cultural values that might impact future decisions of people in those cultures.

In 1998 and apart from the team research, I made a significant shift from inquiring about cultural values to inquiring about the process by which people in any culture make decisions that impact their values decisions and other decisions. This shift in inquiry also led to a shift in research methodology. At that point in time, critical analysis of literature became the primary mode of developing a theoretical process model of intercultural decision making. However, this was not a shift of inquiry that made the previous data irrelevant. The data on cultural values has served as a backdrop to the question of what decision making process people use to arrive at their cultural beliefs, behaviors and other decisions. More directly, a decision making theory must intuitively account for the range of cultural values found across the five cultures previously examined. It is not my purpose in this thesis to report on the previous research findings, but rather to draw of these experiences as I construct a model for intercultural decision making from a critical review of literature.

In the process of formulating this model, I developed criteria for qualifying the model and delineated my philosophical assumptions. I also choose to employ conceptual space as a tool in theory construction. Though qualifying factors, conceptual space and philosophical assumptions are not per se methodology, they are included in this chapter.

Qualifying the ICDM Model

This ICDM model is not intended as an absolute description. It is a model. It reflects the works of many others, but it is not intended as a means for comparing and contrasting existing models. It is intended as a means of synthesizing many of the elements from previous decision making models and related concepts in a way that is particularly suitable for intercultural research.

This synthesis will draw on models from decision making literature, consumer behavior literature, and cultural and intercultural relations literature. The uniqueness of the model lies not in the specific elements of the construct – others have cited the elements used in the model. Rather the uniqueness of the model involves the synthesis of these elements into a culture-general process model of decision making. This synthesis must be reasonably suitable for intercultural research by weight of the literature and by illustrating its applicability in research.

The applicability of the ICDM model will be demonstrated as reasonably suitable for researching intercultural decision making between Mainland Chinese

and US Americans. Specifically, an illustrative research design will be sketched involving business students at University of Tampa in Tampa, Florida and English-speaking Mainland Chinese students at Shanghai International Studies University in Shanghai, China. These populations are selected for their possibilities in intercultural interactions and decision making in business contexts. No attempt will be made to carry out this research, but rather only to illustrate that the ICDM model can help shape the methodology of future research. Furthermore, no attempt will be made to assess the validity and reliability of the research design. This illustration will serve to show the reasonableness of the ICDM model for future research in intercultural relations. In addition, ideas for future research will be used to demonstrate the usefulness of the model for intercultural decision making research. No specific research design will follow these brief research possibilities.

No claim is made that this model is the most effective model from among those in existence. Rather, the only claim is that the model is culture-general, unique, and applicable as a means for intercultural research design and interpretation of data.

Decisions are conceptualized to include not only choices that lead directly to observable behavior, but also to internal decisions of intellectual beliefs and affective attitudes. Decision making is conceptualized as a process. The model is not constructed as a means of assessing the utility or desirability of outcomes.

Rather, the model depicts a means for describing the process of decision making in a manner that is applicable to intercultural research.

The phrase "intercultural decision making" refers to the decision making process engaged in by two or more people from two or more different cultures. These decisions do not necessarily imply mutually agreeable decision outcomes, but may also include decisions resulting in outcomes that are not agreeable to all parties involved.

The focus of the ICDM model is on research design and data interpretation of decision making in an intercultural context. This model is intended as a culture-general model – with many possible research applications. In order for a model to be culture-general, it must contain a meta-language that is applicable to all cultures. The proof of this model as a culture-general model is not in demonstrating that it is applicable to all cultures – a task well beyond the scope of this thesis. Rather, examples from various cultures will be used to demonstrate its applicability to multiple cultures. Though less than thorough, these examples serve to support the model as a culture-general construct.

Using Conceptual Space in Model Development

As a methodological aid in model development, the use of conceptual space has been established by others. Hypothetical semantic space has been conceptualized by Osgood, May and Miron (1975) and used in their study of emotional meanings across twenty-one cultures.

Clark (1997) elaborated on conceptual space as a tool for the study of dynamic systems. He stated:

Dynamical Systems theory is a well-established framework for describing and understanding the behavior of complex systems (see, e.g., Abraham and Shaw 1992). The core ideas behind a Dynamical Systems perspective are the idea of a state space, and the use of mathematics (either continuous or discrete) to describe the laws that determine the shapes of these trajectories. The Dynamical Systems perspective thus builds in the idea of the evolution of system states over time as a fundamental feature of the analysis (p. 99).

Clark continued, "The goal of a Dynamical Systems analysis is to present a picture of a state space whose dimensionality is of arbitrary size (depending on the number of relevant system parameters), and to promote an understanding of system behaviors in terms of location and motion within that abstract geometrical space" (p. 100). Furthermore, Clark stated, "The Dynamical Systems approach thus provides a set of mathematical and conceptual tools that support an essentially geometric understanding of the space of possible system behaviors" (p. 100). Conceptual space will be used as a tool for developing an intercultural decision making model within the panhuman system that includes multiple, diverse cultures.

Philosophical Assumptions of the ICDM Model

Below are the primary philosophical assumptions I hold as I posit a model for intercultural decision making:

1. Human knowledge is constructed within dynamic interaction with external phenomena. Language (the conveyor of knowledge) is limited to central tendencies (i.e. normative use of representation within a culture). Language is neither absolutely precise nor absolutely relative. Symbolic reasoning – the use of metaphors – allows multiple individuals to share common meaning at a general, but not an absolute level, and to transfer these meanings between persons. This ICDM model is a model dependent on central tendencies of language, with no claim of describing absolute reality.

2. The intercultural enterprise is conceptually viewed as a panhuman system with interactive, diverse cultures. The intercultural enterprise implies the whole conglomerate of human cultures. This ICDM model is a panhuman systems model.

3. Research of intercultural commonalities and differences should be balanced within the research enterprise. This assumption is based on beliefs in shared human nature, human individuality and cultural diversity. This model claims to construct culture-general language that provides a framework for understanding individual and cultural diversity of decision

making preferences, within the context of the commonalities of human nature.

4. Multiple research methods will tend to yield more accurate composite descriptions and more politically balanced perspectives of intercultural patterns. Both quantitative and qualitative methods yield valid and reliable research findings. As such, the ICDM model must be adaptable to both quantitative and qualitative research methodologies.

5. The goal of intercultural research is knowledge that facilitates better relations between people of different cultures, as defined by less overt and psychological conflict – not just deeper understanding of the differences and commonalities between the cultures. However, in better understanding differences and commonalities, frame-shifting empathy can improve intercultural relations. The ICDM model can be applied as a frame-shifting conceptualization.

<div align="center">Rationale for Constructing the ICDM Model</div>

The rationale for constructing an intercultural decision making model lies in the absence of other decision making models arising from within the intercultural field. Decision making and consumer behavior literature offer detailed models that are proposed as panhuman. However, the diligence needed to posit those decision making models as culture-general is lacking. Especially absent in the discussion is the topic of culturally constructed emotions and their

impact on the decision making process. The ICDM model will address this issue of emotionality.

Furthermore, there is an absence of a detailed model for decision making in intercultural literature. Many elements of decision making are conceptualized within the intercultural literature. However, decision making as a relevant category for intercultural relations is under-developed. This ICDM model seeks to employ the abstract theories within decision making literature, the theories of consumer behavior rooted in consumer purchases, and the perspectives of intercultural relations to posit an intercultural decision making model applicable to intercultural research.

CHAPTER 3

LITERATURE REVIEW

Various disciplines deal with the topic of decision making. In this literature review, I will address writings from decision making literature, consumer behavior literature, and intercultural literature. The purpose of this literature review is to 1) identify models from decision making, consumer behavior and intercultural literature that are relevant to intercultural decision making, 2) individually review and critique these models as to their suitability as intercultural decision making models and applicability to developing a process model of intercultural decision making, and 3) identify applicable elements for constructing an ICDM model. The suitability of the models will be judged on two criteria: decision making as a process and intercultural considerations in decision making. The model must claim to describe and explain a process of decision making, and it must consider perspectives across cultures and be a culture-general constructs.

After each division of literature, I will summarize the applicable factors for intercultural decision making. At the conclusion of the chapter I will propose an organizing scheme for all the applicable factors from the three sets of literature.

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This organization, both shaped and supported by the literature, will serve as a basis for developing an intercultural context for decision making in chapter four and an intercultural decision making model in chapter five.

Decision Making Literature

From the decision making literature, several models emerged: expected utility model, constraints model, expectancy-value theory, health belief model, prospect theory, social judgment theory, self-regulation model, reciprocal causal models, interdependency, and negation of super-logic. Each of these models will be reviewed and critiqued in the following sections as to their suitability as intercultural decision making models and applicability to developing an intercultural decision making model.

Expected Utility Model

The expected utility model (Fishburn, 1970) is a model designed to prescribe appropriate action. Given a variety of options in a situation, this model suggests what should be done. Fishburn stated, "we envision a decision maker who must select one alternative, (act, course of action, strategy) from a recognized set of decision alternatives" (p. 1). Discussing the expected utility (EU) model, Byrnes (1998) stated, "The key to understanding EU theory is to recognize that it was designed to specify what one *should do* in a particular context. It was not designed to help psychologists predict what people will

actually do in a particular context" (p. 8). The expected utility model is predicated on either a logic of morality, which delineates what one should do based on predetermined rules of good and evil, or logical rules of linguistic grammar that lead to a right or wrong end-point decision.

The expected utility model of decision making is problematic as an intercultural decision making model. Across cultures there is no complete agreement regarding rules of morality or rules of linguistic grammar. However, the expected utility model is applicable to an intercultural decision making model because specific cultures do define moral rules for good and evil and linguistic rules for right and wrong. The relativity of those rules does not negate the applicability of "shoulds" in developing a culture-general intercultural decision making model.

<div align="center">Constraints Model</div>

The constraints model of decision making is a variation of the expected utility model. Byrnes (1998) stated, "The constraints model is based on the ideas that (a) the quality of decision making can be arrayed along a continuum ranging from poor to perfect, and (b) the EU model describes what is means to be a perfect decision maker" (p. 20). This model is problematic as an intercultural decision making model. It evaluates decisions on a continuum of perfection but fails to address the relative nature of perfection across cultures. For instance, perfection in one culture may deal with perfection in power-acquisition. Perfect

decision making becomes the ability to acquire the most power given a particular situation. This definition of perfection does not hold across cultures. However, the model is applicable to an intercultural decision making model in that the quality of decision making, ranging on a continuum, is an intercultural theme. This theme can be evidenced from a penal perspective. All national cultures have penal institutions to deal with deviant behavior within their cultures. In so doing, all cultures affirm through punishment that poor and non-poor decision making are options in decision making.

<div align="center">Expectancy-Value Theory</div>

A variant of the expected utility theory is the expectancy-value theory (Feather, 1982). This model suggests people make decisions based on the expectation that some desirable value will be an outcome of the decision. Byrnes (1998) stated, "According to EV (expectancy-value) theory, there are two basic components of decisions: expectations and values. An expectation is simply a belief about the likelihood of some outcome, and a value is a judgment about the desirability of that outcome (Edwards et al., 1965)" (p. 9). In expectancy-value theory, decision making becomes a matter of expected occurrence and desirability of that occurrence. "The best idea is that the best choice is the optimal combination of likelihood and desirability" (Byrnes, 1998, p. 9).

This model is somewhat suitable as an intercultural decision making model. It is suitable in that it addresses themes across cultures – expectancy and

desirability. However, it does not address the intercultural diversity regarding the process of making decisions about desirability or what is determined as desirable.

Health Belief Model

The health belief model accounts for beneficial and non-beneficial health decisions. Byrnes (1998) stated that the HBM (health belief model) was "designed to account for why so many people miss their scheduled appointments, fail to take medications as directed, and fail to alter their behavior to increase their health (e.g., stop smoking after a heart attack; Becker, 1990)" (p. 17). The following factors are included in the HBM model: perceived susceptibility, perceived severity, perceived benefits, perceived barriers, and cues to action (p. 18).

The health belief model accounts for decisions people make that are not considered by others to be wise or beneficial health decisions. This model does inform intercultural decision making regarding values about health. The applicability of this model to intercultural decision making is the non-congruence of decisions made by patients and health care workers. This model accounts for the possibility of non-congruent decisions made by individuals in the same context using different value systems. However, the model is not suitable as an ICDM model in that it fails to address the process of decision making.

<center>Prospect Theory</center>

Prospect theory (Tversky & Kahneman, 1974) posits that people's decisions are affected by their desire for risk reduction, for making gains while minimizing losses, and a focus on the differences rather than the commonalities of the options available. Prospect theory is applicable for developing a process model of intercultural decision making in that it deals with three concepts that can be identified across cultures – risk management, gain-loss, and differentiation of options. However, prospect theory does not specify a process of making internal decisions.

<center>Social Judgment Theory</center>

Social judgment theory implicates social forces in individual decision making. Social judgment theory (Hammond, Stewart, Brehmer, & Steinmann, 1975) suggests that people's decisions are influenced by their need to adapt to the social world around them. The aim of social judgment theory, they stated, is in " creating cognitive aids for human judgment – particularly for those persons who must exercise the judgment in the effort to formulate social policy and who will ordinarily find themselves embroiled in bitter dispute as they do so" (p. 276). With an emphasis on the social world, social judgment theory is applicable to intercultural decision making. However, it is not entirely suitable for it does not address a process of making decisions that benefits adaptation on an individual level, nor does it account for decisions that lead to purposeful non-adaptation,

such as the decision to inflict harm on oneself or others in an intercultural

context.

<p align="center">Self-Regulation Model</p>

Byrnes (1988) put forth a self-regulation model of decision making. This

model suggests people make decisions as an adaptive process in order to attain

their own goals. At every juncture where a goal is blocked, people adapt – self-

regulate – their decisions in order to attain their goals. Byrnes builds on other

theories of decision making to formulate a self-regulation model (SRM) of

decision making. His model posits three interconnected phases that are

influenced by moderating factors. The phases include the following: generation

phase in which options are created, evaluation phase in which the pros and cons

of each option are evaluated, and learning phases in which the individual

implements the selected option and learns from the results of that option.

Moderating factors include memory capacity, biases and tendencies of the

individual (pp. 26-32).

The self-regulation model of decision making is predicated on a culture-

general theme of adaptation for surviving and thriving. This model is applicable to

the process of intercultural decision making. However, it fails to be entirely

suitable in that it does not account for decisions people make that are self-

destructive, either for the benefit or the determent of others. Moreover, it does

not establish factors that lead to different decision making patterns across cultures.

<div align="center">Reciprocal Causal Models</div>

Reciprocal causal models are based on the idea that feedback from decisions impacts the basic harmony of a system and that diversity, not homogeneity, provides more harmony. For instance, Maruyama (1987) stated:

> Through the development of reciprocal causal models, it has become clear that the basic principle of biological, social, and even some physical processes is increase of heterogeneity and symbiotization. Westerners have traditionally regarded homogeneity as the basis of peace and heterogeneity as a source of conflict (p. 83).

Furthermore, Maruyama stated:

> It is almost ironic that the concept of reciprocal causality gained its visibility through the application of negative feedback loops in the 1940s, while positive feedback loops were not given much attention until the 1960s. Perhaps, on the other hand, this was because the concept of negative feedback was more compatible with the epistemology of Western science than that of positive feedback. Reciprocal causal processes of both types were alien to Western thinking (p. 90).

Reciprocal causal models of feedback are applicable to the development of an intercultural decision making model. However, in and of itself, reciprocal

causation does not adequately model the process of intercultural decision making.

<p style="text-align:center">Interdependency and the Negation of Super-Logic</p>

Interdependency and super-logic are two additional relevant factors from the decision making literature. As a concept, interdependency interlaces various elements of the decision making process. Factors related to decision making must be considered together rather than individually. In reviewing the Prisoner's Dilemma, a game-theory model by the mathematician Albert Tucker, Watzlawick (1976) linked the notion of interdependency to decision making that results in a paradoxical solution. Watzlawick stated:

> This is their dilemma, and it has no solution. Even if the prisoners somehow succeeded in communicating with each other and reach a joint decision, their fate will still depend on whether each feels he can trust the other to stick to the decision – if not, the vicious circle will start all over again. And on further thought each will invariably realize that the trustworthiness of the other depends largely on how trustworthy he appears *to* the other, which in turn is determined by the degree of trust each of them has *for* the other – and so forth ad infinitum (p. 99).

The interdependency of factors related to a decision making problem must be assessed and paradoxes must be included within a decision making model. Interdependency is not a decision making model, but it is an applicable construct

for intercultural decision making in that paradoxes from interdependent elements of decision making can occur across cultures.

The super-logic premise of decision making proposes that across cultures there is only one right way to logic, all other ways are inferior to super-logic. Maruyama (1987) critiques super-logic. He stated:

The theory that there is only one logic, or that there is a superlogic to encompass all other logics, is tautological rather than logical. Like solipsism, such a theory is internally self-consistent and therefore self-proving, but not necessarily correct in the sense of correspondence with what it tries to describe as 'reality'. Mathematical logicians know that the self-consistency of a theory is no proof of its universality (p. 87).

The negation of super-logic is applicable to constructing a model of intercultural decision making. Any culture-general model of decision making must account for multiple pathways of logic.

<u>Summary of Decision Making Literature</u>

Overall, none of these models are suitable as a culture-general process model of intercultural decision making. However, from the decision making literature, the following factors emerge as applicable in the development of a decision making process model applicable for the intercultural context: 1) the "shoulds" of morality and logic from the expected utility model, 2) the concept of continua of quality of decisions from the constraint model, 3) desirable values

and likelihood of outcomes from the expectancy-value theory, 4) beneficial and

non-beneficial decision making from the health belief model, 5) maximizing gains

while minimizing losses and reducing risk by focusing on differentiation of options

from prospect theory, 6) the need to adapt to the social world from social

judgment theory, 7) adaptation as a goal acquisition from the self-regulation

model, 8) feedback and diversification for symbiotic harmony of a system from

reciprocal causal models, 9) interdependency of factors, and 10) the negation of

super-logic as a culture-general possibility. Each of these factors will inform

either an intercultural context of decision making in chapter four or the process of

intercultural decision making in chapter five.

<center>Consumer Behavior Literature</center>

The importance of consumer decision making is highlighted in eMedicine

(1999). "The ability to influence decisions is perhaps the ultimate power in a

competitive marketplace. Healthcare is no different. Loss of the ability to

influence decisions by the customer leaves one in a commodity market – without

the ability to differentiate one's product or service" (p. 10). Consumer behavior

can be viewed as the study of decision making applied within the sphere of

personal buying patterns of individuals and groups. In an effort to review not only

theory, i.e. decision making literature, but also practice, I have chosen to review

consumer behavior literature as well.

Within this literature, a variety of models guide the study of consumer behavior. These models include the following: the Engel-Kollat-Blackwell model, Howard-Sheth model, Nicosia model, Mullen and Johnson's general model, Assael's model of complex decision making, PAD theory, the ZMET research process, and Cultural Insights' research process. Each of these models will be reviewed and critiqued in the following sections as to their suitability as intercultural decision making models and applicability to developing an intercultural decision making model.

<center>Engel-Kollat-Blackwell Model</center>

Engel, Kollat, and Blackwell (1978) posit a model of consumer behavior that includes six major stages: information input, information processing, decision process stages, product brand evaluations, general motivating influences and internalized environmental influences (p. 32). The decision process stages include problem recognition, search, alternative evaluation, choice and outcomes.

This model is applicable to intercultural decision making and could be considered a culture-general model of consumer behavior in a non-commodities market where alternative solutions exist and products are branded. However, the model is not suitable as a culture-general intercultural decision making process model. It fails to delineate a process of decision making for making internal choices regarding values. Despite this, the model does add to the development

of an ICDM model in that it highlights the flow of information input, evaluation, and outcomes, while recognizing internal and environmental influences.

Howard-Sheth Model

Howard and Sheth (1969) developed a model of buyer behavior. The core elements of this model include the following: stimuli, overt search, attention, brand comprehension, stimulus ambiguity, perceptual bias, motive, information recalled, attitude, choice criteria, confidence, intention, purchase and satisfaction (p. 54). This model is not suitable as an ICDM model. It fails to posit a process for making internal decisions. However, several elements of the model do inform the formation of an ICDM model. Those elements include: perceptual bias, confidence and satisfaction.

Nicosia Model

Nicosia (1966) posited a model of the consumer decision process that emphasizes the flow of messages from a business to the consumer as well as psychological and social factors. In his comprehensive scheme of the consumer decision process, he proposed four fields related to decisions making. Those fields are: 1) from the source of a message to the consumer's attitude, 2) search for, and evaluation of, means-ends relations, 3) the act of purchase, and 4) the feedback (p. 156).

This model is not suitable as an intercultural consumer behavioral model regarding its assumption of a "firm" and a non-commodities market. However, basic elements of the model are applicable to the formation of an ICDM model. Specifically, the implicit feedback loop from firm to consumer to firm informs a culture-general process model of decision making.

<u>Mullen and Johnson's General Model of Consumer Behavior</u>

Mullen and Johnson (1990) developed a general model of consumer behavior within a cultural and a social context. Within that context, external stimuli influence the internal processes of consumer perception, cognition and memory, learning, emotion and motivation to form an intention. This intention leads to behavior that in turn influences the internal processes of the consumer (p. 2). This model seems suitable as a culture-general consumer behavioral model. However, it fails as a culture-general process model of decision making in that it does not delineate the process of making internal decisions related to values. Despite this, the cognition and emotional elements of this model does inform an ICDM model by placing on equal footing the importance of these two factors.

<u>Fishbein and Ajzen's Model of Belief, Attitude, Intention and Behavior</u>

Fishbein and Ajzen (1975) delineated factors that influence behavior. These factors include beliefs about consequences of behavior, normative beliefs

about a behavior, attitudes toward a particular behavior, subjective norm concerning a behavior, intentions to perform a behavior and the feedback that comes from performing a behavior. This model fails to be suitable as a culture-general decision making model. It proposes no model for how a person makes internal decisions. The model does inform the construction of an ICDM model. The delineation of belief, attitude, intention and behavior are applicable to the context of a process model of decision making.

Assael's Model of Complex Decision Making

Assael (1995) suggested a model of complex decision making. This model involves five steps: need arousal, consumer information process, brand evaluation, purchase and postpurchase evaluation (pp. 81-82). Again, this model fails to be suitable as a culture-general decision making model. It proposes no model for how a consumer makes internal decisions. However, the emphasis on need arousal and postpurchase evaluation are useful in the formation of an ICDM model.

PAD Emotional-State Model

Mehrabian (1995) developed the PAD Emotional-State Model. This model has been used in researching consumer behavior at the emotional level. PAD stands for Pleasure-Arousal-Dominance. Each factor represents a continuum: pleasure-displeasure, arousal-nonarousal and dominance-submissiveness.

Mehrabian posited emotions can be positioned on these three dimensions. He parsed fifty-eight emotions using these factors.

The PAD model was not developed as a full-range consumer behavioral model. Rather, it is intended to highlight the importance of emotions within consumer behavior. Therefore, this model is not suitable as an ICDM model. However, the emphasis it brings to the emotional element of decision making and a proposed means of parsing many emotions using three continua does inform the development of an ICDM model.

<div align="center">ZMET Research Process</div>

Zaltman (2000) applied an interdisciplinary approach to consumer behavior. He deals with factors of consciousness, social environment, sensory perception and emotions. Zaltman (1997) makes the following premises related to consumer thought and behavior: 1) thought is imaged-based, not word-based; 2) most communication is nonverbal; 3) metaphor is central to thought; 4) metaphors are important in eliciting hidden knowledge; 5) cognition is embodied within culture; 6) emotion and reason are equally important and commingle in decision making; 7) most thought, emotion, and learning occur without awareness; 8) mental models guide selection and processing of stimuli; and 9) different mental models may interact. Using these premises, Zaltman suggested the construction of a consensus map as a research strategy: "Transcripts, audio tapes, images, and interviewers' notes are examined for constructs and construct

pairs. The resulting consensus map depicts the most important set of constructs and the connections among them that influence customer and manager perception, understanding, and behavior" (p. 430).

In acknowledging the interplay between panhuman and socially influenced capacities, Zaltman (2000) stated, "Sensory rules are inborn but socially malleable capacities. They are both restrictive and opportunistic" (p. 427). He also places emphasis on the role of consciousness in decision making. Zaltman (1997) stated, "One important function of higher-order consciousness, or awareness of awareness, is to facilitate the making of choices. Consciousness, then, is a central construct for understanding decision making just as are values, attitudes, concepts, and norms" (p. 427).

Zaltman's factors related to consumer thought and behavior are entirely suitable for the intercultural context. However, he makes no attempt at developing a process model of consumer behavior or of decision making. Specifically, the following factors are applicable to the development of an ICDM model: 1) emotion and reason commingle, 2) panhuman capacities are socially malleable, and 3) consciousness is a factor in decision making.

Cultural Insights, Inc. Process

The Cultural Insights research process involves selection of visual images related to specific topics. Group participants subsequently discuss the meanings of the images. The following dichotomies are among many identified as important

by Cultural Insights for understanding consumer markets: now versus 10 years from now, joys versus hardships, men versus women, power versus peace, trust versus deceit, and good versus evil. The intent of Cultural Insight's categories is not to develop a full-range consumer behavior model, but rather to do market research regarding specific values that impact the consumer behavior process. Therefore, these factors are not deemed suitable as an ICDM model although they do inform the development of an ICDM model. Specifically, the issues of trust, power, hardships, gender identity, good and evil are applicable to the development of an ICDM model.

<p style="text-align:center;"><u>Summary of Consumer Behavior Literature</u></p>

From the consumer behavior literature, the following factors emerge that are relevant to the development of a process model of decision making in an intercultural context: information input, evaluation, and outcomes from the Engel-Kollat-Blackwell model; perceptual bias, confidence and satisfaction from the Howard-Sheth model; feedback loops from the Nicosia model; equal importance of cognition and emotion from Mullen and Johnson, as well as Zaltman; need arousal and postpurchase evaluation from Assael; the parsing of many emotions using three continua from PAD Emotional-State theory; commingling of emotion and reason, panhuman capacities as socially malleable, and consciousness as a factor in decision making from Zaltman; and the issues of trust, power, hardships, gender identity, good and evil from Cultural Insights, Inc..

Though none of the consumer behavior models, standing alone, is judged to be suitable as a culture-general model of intercultural decision making, all the models are applicable to the formation of an ICDM model. Each of the above factors will inform an intercultural context of decision making in chapter four, or the process of intercultural decision making in chapter five.

Intercultural Literature

From the intercultural literature, several models emerge that inform decision making. These include the following: anxiety/uncertainty management, violation of expectancy values, identity negotiation, cross-cultural adaptation, shared meanings, systems theory, adult development, moral development models, cultural sensitivity development, and learning models. Each of these models will be reviewed and critiqued as to their suitability as intercultural decision making models and applicability to developing an intercultural decision making model.

Anxiety/Uncertainty Management

Anxiety/uncertainty management theory informs decision making from an intercultural perspective. Gudykunst and Hammer (1988), in speaking about anxiety/uncertainty management theory, stated the following:

The major assumption underlying the theory is that intercultural

adaptation is a function of uncertainty reduction and reducing/controlling

anxiety. The reduction of uncertainty and anxiety is a function of stereotypes, favorable contact, shared networks, intergroup attitudes, cultural identity, cultural similarity, second language competence, and knowledge of the host culture. Reducing uncertainty also is influenced by the appropriate use of uncertainty reduction strategies, the display of nonverbal affiliative expressiveness, attraction, and intimacy. Reducing anxiety, in contrast, is affected by strangers' motivation, strangers' psychological differentiation, host nationals' attitudes toward strangers, and the host cultures' policy toward strangers (p. 132).

Witte (1993) built on Gudykunst and Hammer's work on uncertainty/anxiety reduction theory. She argued "that in cross-cultural encounters individuals engage in either uncertainty control processes which lead to adaptive outcomes (intercultural adaptation, communication effectiveness), or anxiety control processes which lead to maladaptive outcomes (isolation, withdrawal)" (p. 197).

Anxiety/uncertainty theory is not designed as a comprehensive intercultural decision making model, nor is it suitable for such a theory. However, it does inform the development of an ICDM model regarding the issues of adaptive and maladaptive outcomes that are linked with anxiety and uncertainty in the process of intercultural encounters.

Violation of Expectancy Values

A working definition for the term "values" as used by Wilson (1971) is, "conceptions of the desirable and undesirable" (qtd. in Bailey, 1994, p.28). Values are thereby conceptualized as having emotional attachments to intellectual beliefs. The themes of cultural values and the violation of expected values have received much attention in intercultural relations literature. Kluckhohn and Strodtbeck (1961) developed a culture-general values orientation model. The orientations delineated in their model are the following: human nature, man-nature relationship, time sense, activity, and social relations. A diversity of cultural differences surfaces as cultures orient regard these factors. Later, Hofstede (1984) reported cultural differences on the following values: masculinity, power distance, uncertainty avoidance, individualism, and Confucian dynamism. And Janet and Milton Bennett (1999) presented the following cultural value differences: individualism versus collectivism, egalitarianism versus hierarchy, competition versus cooperation, use of time versus passage of time, change/future versus tradition/past, action orientation versus "being" orientation, practicality versus idealism, and informality versus formality.

Trompenaars and Hampden-Turner (1998) have distinguished seven dimensions of culture that are value dimensions. These include universalism versus particularism, individualism versus communitarianism, neutral versus emotional, specific versus diffuse, achievement versus ascription, attitudes to time, and attitudes to the environment (pp. 8-11).

Violation of expectancy values is not a suitable decision making model in that it fails to delineate a process of decision making. However, it is applicable to the construction of an ICDM model. Specifically, the culture-general values of time sense, power, hierarchy, and particularism will inform the construction of an ICDM model.

Identity Negotiation Theory

The core of identity negotiation theory involves models of identity. Various models of identity and self have been put forth. Ting-Toomey (1999) stated:

The term *identity* is used in the identity negotiation perspective as the reflective self-conception or self-image that we each derive from our cultural, ethnic, and gender socialization processes. It is acquired via our interaction with others in particular situations. It thus basically refers to our reflective views of ourselves—at both the social identity and the personal identity levels. Regardless of whether we may or may not be conscious of these identities, they influence our everyday behaviors in a generalized and particularized manner (p. 28-29).

Identity negotiation theory proposes that people negotiate their identities in an intercultural context in order to achieve a desired personal and social identity (p. 40).

The individualistic self has received priority in the social sciences. Markus and Kitayama (1991) described the place of self in a collectivist society. They

contended that, "Despite the growing body of psychological and anthropological evidence that people hold divergent views about self, most of what psychologists currently know about human nature is based on one particular view – the so-called Western view of the individual as an independent" (1991, p. 224).

Milton and Janet Bennett (1999) posited various types of subjective culture, each of which relate to identity. These include the following: national, ethnic, regional, gender, socioeconomic class, educational level, religion, age, physical ability, sexual orientation, organizational and departmental (p. 2).

Csikszentmihalyi (1993) linked identity with transcendent goals. He stated, "If the third millennium is to be an improvement over its predecessor, more of us will have to build selves around transcendent goals" (p. 219).

Identity negotiation theory is underpinned by decisions that negotiate identity. As a theory, identity negotiation was not designed as a decision making theory. However, the following elements of the identity negotiation theory are applicable to the construction of an intercultural decision making model: a multiple identity view of self that involves a desired personal identity, including gender identity and a desired social identity, and a self that can be linked with transcendent goals.

Cross-Cultural Adaptation

Cross-cultural adaptation models have dealt with the issue of culture shock through a variety of transitional stages that involve intra-personal stress.

Janet Bennett (2000) developed a model for analyzing human adaptation within

cultural transitions by modifying the work of Paige (1994) and Schlossberg

(1981). Her model included perception of the particular transition, characteristics

of pre-transition and post-transition environments, characteristics of the

individual, cultural context intensity factors and adaptation. Barna (1983), in

linking stress from ambiguity, uncertainty, and unpredictability with culture shock,

stated, "Most intercultural authorities agree that these same factors – ambiguity,

uncertainty, and unpredictability – cause the reduced ability to interact within an

unknown social structure and lead eventually to culture shock" (p. 31). Stress can

impact intercultural decision making as a person transitions from one stage to

another in the adjustment to a new culture.

As a model for intercultural decision making, cross-cultural adaptation

models are not entirely suitable, but they are applicable. They are not suitable in

that they posit no process of decision making. They are applicable in that they

identify factors pertinent to the construction of an ICDM model. In particular, the

following elements are applicable to intercultural decision making: 1) stress, and

2) adaptation.

<u>Shared Meanings</u>

Strauss & Quinn (1997), in addressing the concept that culture is a matter

of meaning, defined a cultural meaning as "the typical (frequently recurring and

widely shared aspects of the) interpretation of some type of object or event

evoked in people as a result of their similar life experiences" (p. 6). Culture is

thereby conceptualized as a matter of shared meanings. This perspective of culture implies the continuous decision making of interpretation of objects and events.

The concept of shared meanings as imperative for cultural stability is proposed by Marris (1975). He stated:

> But the analogies between grieving and the complex of responses which give rise to tribalism seems to me so close that they can be understood as varieties of the same fundamental process. Both arise from situations where the meaningfulness of life is threatened by the loss of familiar relationships (pp. 72-73).

Though not addressing the process of decision making, this shared meanings model of culture is pertinent to decision making. It places meaning as an outcome of decision making, and by implication, it places meaninglessness as a threat to harmony within relationships. These elements inform the construction of an intercultural decision making model.

<u>Systems Theory</u>

Though systems theory is not a decision making model, it can inform intercultural decision making. Littlejohn (1983) dealt with human communication from a systems approach. The qualities of a human communication system include wholeness, interdependence, hierarchy, self-regulation and control, interchange with the environment, balance, change and adaptability and

equifinality (i.e., that goal achievement may be accomplished in more than one way). The following elements of the theory inform intercultural decision making: interdependence, hierarchy, balance, change, adaptability, and equifinality.

Hall's Low and High Context Communication

The notion of verbal and nonverbal behavior that communicates across individuals and across cultures has received considerable attention in the field of intercultural relations. The relative importance cultures place on verbal as opposed to nonverbal communication led E. T. Hall to classify cultures as either "high context" (with an emphasis on the nonverbal) or "low context" (with an emphasis on verbal communication) (Bennett, 1998, p. 17). Though this model of communication is insufficient as a decision making model, it is applicable to the development of an ICDM model. It bifurcates behavioral communicative decisions (decisions that may be observed by others) into two categories: verbal expressions and nonverbal expressions.

Bennett's Developmental Model of Intercultural Sensitivity

Milton Bennett (1998) posited a Developmental Model of Intercultural Sensitivity (DMIS). Bennett's developmental stages are the following: denial, defense, minimization, acceptance, adaptation and integration. Overall, this model is not intended as a decision making model, but it can inform the construction of an ICDM model. By implication, a person will make decisions that

impact adaptation and integration. Therefore, the conceptualization of adaptation and integration informs decision making.

Erickson's Life Cycle Model

Human development and learning models inform intercultural decision making. Erikson (1997) presented eight stages of human development. The stages are the following: infancy, early childhood, play age, school age, adolescence, young adulthood, adulthood, and old age. The psychosocial crises that humans undergo as they move through these stages include the following crises: basic trust versus basic mistrust, autonomy versus shame and doubt, initiative versus guilt, industry versus inferiority, identity versus identity confusion, intimacy versus isolation, generativity versus stagnation, and integrity versus despair. It can be reasoned that in each of these crises decisions are made. Erikson's psychosocial crises are applicable to intercultural decision making. In particular, trust, shame, identity are assessed as applicable to a process model of decision making in an intercultural context.

Moral Development Models

Perry (1968), Kohlberg (1981), and Gilligan (1982) each dealt with moral development of humans from different perspectives. None of these models deals specifically with decision making modeling, however, they do inform the construction of an ICDM model by placing emphasis on moral development. That

development by implication involves internal decisions made by individuals and/or groups.

Learning Models

Decision making can be implicated in learning theory. The process of organizing and internalizing inputs into conceptual categories with various degrees of emotionality is the process of learning. Organization and internalization require that decisions are made. Kolb (1984) put forth two continua of learning. The first continuum is a grasping dimension, ranging from the feelings of concrete experience to thinking, that generates abstract conceptualization; the second continuum is a processing dimension, ranging from the doing of active experimentation to observing, that involves reflection (pp. 68-69). All these factors are suggested to be in interaction with each other. Though not suitable as a decision making model, this learning theory informs the construction of an ICDM model. In particular, feeling, thinking, doing and observing are implied culture-general aspects of decision making.

Summary of Intercultural Literature

All the frameworks from the intercultural literature involve decision making at some level, and yet none of them specifically deals with models of decision making from an intercultural perspective. The following factors from the intercultural literature are judged as pertinent to the development of an ICDM

model: 1) the issues of adaptive and maladaptive outcomes that are linked with anxiety and uncertainty in the process of intercultural encounters from anxiety/uncertainty management theory; 2) the culture-general values of time sense, power, hierarchy, and particularism from violation of expectancy value models; 3) a multiple identity view of self that involves a desired personal identity, including gender identity and a desired social identity, and a self that can be linked with transcendent goals from identity and identity negotiation theory; 4) stress and adaptation from cross-cultural adaptation theory; 5) meaning and meaninglessness from shared meanings theory; 6) interdependence, hierarchy, balance, change, adaptability, and equifinality from systems theory; 7) verbal and nonverbal communicative behavior from Hall's low and high context theory; 8) adaptation and integration from Bennett's developmental model of intercultural sensitivity (DMIS); 9) trust, shame, and identity from Erikson's life cycle model; 10) moral dimensions from various moral development models; and 11) feeling, thinking, doing and observing from Kolb's learning model.

A Composite of Factors from Literature

The review of literature has surfaced many factors pertinent to intercultural decision making. These factors both shape and support the ICDM model developed in this thesis. Figure 1 is an organizing scheme for the applicable factor regarding intercultural decision making from decision making, consumer behavior, and intercultural literature.

The organization of these literatures is broadly categorized into two headings: an intercultural context for decision making and a process of decision making. The intercultural context for decision making includes the topics of inputs, perceptual decisions, nature of decision making, self and others assessment decisions, intellectual and emotional decision and behavioral decisions, and feedback. The process of decision making includes the logic of intellect, logic of emotion and imagined outcomes. Three aspects of intellectual logic are used in this organization: power, certainty and morality. The logic of emotions is grouped into the following categories: relational trust and fear, hierarchical honor and shame, and liberty with the emotions of freedom and bonding. Imagined outcomes are grouped into adaptation, identity and meanings. In addition the issues of creative harmony, stress, and the interacting aspect of decision making are included in the organizing scheme.

This scheme will be used as I extend the context of decision making into the intercultural setting in chapter four, and posit a process model for intercultural decision making in chapter five.

Organizing scheme	Reference theories and models	Decision making factors from literature
An intercultural context for decision making		
Inputs	Engel-Kollat-Blackwell model	Information input
Perceptual decisions	Howard-Sheth model	Perceptual bias
Nature of decision making	Zaltman	Consciousness
Nature of decision making	Zaltman	Panhuman capacities as socially malleable
Nature of decision making	Violation of expectancy values	Sense of time
Nature of decision making	Assael	Need arousal
Self & others assessment decisions	Identity negotiation theory	Multiple identity view of self
Intellectual and Emotional Integration	Kolb's learning model	Observing
Intellectual and Emotional Integration	M. Bennett's DMIS	Integration
Intellectual and Emotional Integration	Fishbein and Ajzen's model	Belief and attitude
Intellectual and Emotional Integration	Expectancy-value theory	Desirable values
Behavioral communicative decisions	Fishbein and Ajzen's model	Intention and behavior
Behavioral communicative decisions	Kolb's learning model	Doing
Behavioral communicative decisions	Hall's low and high context theory	Verbal and nonverbal communicative behavior
Feedback	Assael	Postpurchase evaluation
Feedback	Engel-Kollat-Blackwell model	Evaluation
Feedback	Reciprocal causal models	Feedback and diversification
Feedback	Nicosia model	Feedback loops
A process of decision making		
Logic of intellect	Expected utility model	Logic
Logic of intellect	Kolb's learning model	Thinking
Logic of intellect		Negation of super-logic
Power	Violation of expectancy values	Power
Power	Prospect theory	Maximizing gains and minimizing losses
Power	Health belief model	Beneficial and non-beneficial decision making
Power	Cultural Insights	Power
Certainty	Anxiety/uncertainty management theory	Uncertainty
Certainty	Prospect theory	Differentiation of options
Certainty	Violation of expectancy values	Particularism
Morality	Expected utility model	Morality
Morality	Moral development models	Morality

Morality	Cultural Insights	Good and evil
Logic of emotion	Kolb's learning model	Feeling
Logic of emotion	PAD theory	Parsing of many emotions
Relational Trust and Fear	Cultural Insights	Trust
Relational Trust and Fear	Howard-Sheth model	Confidence
Relational Trust and Fear	Anxiety/uncertainty management theory	Anxiety
Relational Trust and Fear	Erikson's life cycle model	Trust
Hierarchical Shame and Honor	Erikson's life cycle model	Shame
Hierarchical Shame and Honor	Violation of expectancy values; Systems theory	Hierarchy
Imagined outcomes	Expectancy-value theory	Likelihood of outcomes
Imagined outcomes	Engel-Kollat-Blackwell model	Outcomes
Adaptation	Social judgment theory	Need to adapt to social world
Adaptation	Self-regulation model	Adaptation as goal acquisition
Adaptation	Systems theory	Adaptability
Adaptation	M. Bennett's DMIS	Adaptation
Adaptation	Howard-Sheth	Satisfaction model
Adaptation	Cross-cultural adaptation theory	Adaptation
Adaptation	Anxiety/uncertainty management theory	Adaptive and maladaptive outcomes
Identity	Identity negotiation theory	Desired personal and social identity
Identity	Identity negotiation theory & Cultural Insights	Gender identity
Identity	Identity theory	Transcendent goals
Meanings	Shared meanings theory	Meanings and meaninglessness
Creative Harmony	Systems theory	Balance
Creative Harmony	Systems theory	Change
Creative Harmony	Reciprocal causal models	Symbiotic harmony
Decision making under stress	Prospect theory	Reducing risk
Decision making under stress	Cultural Insights	Hardships
Decision making under stress	Cross-cultural adaptation	Stress
Intersecting dynamic of decision making	Expectancy-value theory; Violation of expectancy values	Desirable values
Intersecting dynamic of decision making	Constraint model	Continua of quality of decisions
Intersecting dynamic of decision making	Interdependency	Interdependency of factors
Intersecting dynamic of decision making	Mullen and Johnson and from Zaltman	Equal importance of cognition and emotions
Intersecting dynamic of decision making	Zaltman	Commingling of emotion and reason
Intersecting dynamic of decision making	Systems theory	Interdependency
Intersecting dynamic of decision making	Systems theory	Equifinality

Figure 1   Organizing Scheme for Literature Review

CHAPTER 4

AN INTERCULTURAL CONTEXT FOR DECISION MAKING

The purposes of this chapter are twofold: 1) to posit an intercultural context for decision making, and 2) to establish a culture-general perspective of decision making that will enable fruitful conceptualization of a process of decision making in an intercultural context with the development of an ICDM model in the next chapter.

E. T. Hall (1998) stated, "Culture hides much more than it reveals and, strangely enough, what it hides, it hides most effectively from its own participants" (p. 59). This thesis asserts that the process of decision making is one of the elements that is often hidden within the discussion of intercultural relations. A focus of intercultural study has often been the decisions made within a culture – the decisions as to what to value, how to conduct social relations, what identity to negotiate, etc. On the other hand, the process of making these decisions has received little focused attention in the intercultural field. However, there is a rich heritage of theories related to the context and process of decision

making. I will review this literature around the following themes: 1) defining the intercultural context, 2) the decision maker(s), 3) primary nature of decision making, 4) overall flow of decision making including internal and behavioral decisions, 5) cultural change through decision making, and 6) importance of intercultural decision making.

<div align="center">Defining the Intercultural Context</div>

"The study of intercultural communication has tried to answer the question, 'How do people understand one another when they do not share a common cultural experience?" (Bennett, 1998, p. 1). This question implies a context – interpersonal and intercultural interactions. These interactions and others possible interactions are depicted in figure 2.

In figure 2 culture-to-culture decisions are conceptualized as decisions that are made at cultural levels (culture A interfacing with culture B). For instance, the general attitudes of French toward Americans and of Americans toward French can be shaped at the cultural level when mass numbers of French and Americans interact. Intra-personal, intra-cultural decisions are decisions made at a personal level as an individual reflects and interacts within his or her culture (Individual A or B immersed in culture A or B respectively). Interpersonal, intercultural decisions are made between two or more people in interaction from two or more cultures (individual A within culture A relating to individual B within culture B). Interpersonal, intra-cultural decisions are made between individuals in

the same culture (individual C within culture A interacting with individual A within culture A). A special case of marginality may also considered. As individual E who is marginal to two cultures (for instance cultures A and B) relates to individuals from either of these cultures, he or she makes appropriate frame-shifts in order to better interact. These decisions are conceptualized as a special case of interpersonal, intra-cultural decisions.

Each of these interactions can be explored through various research methodology. However, the focus of this ICDM model is positing a model applicable to interpersonal, intercultural decision making and intra-personal decision making that impacts interpersonal, intercultural relations.
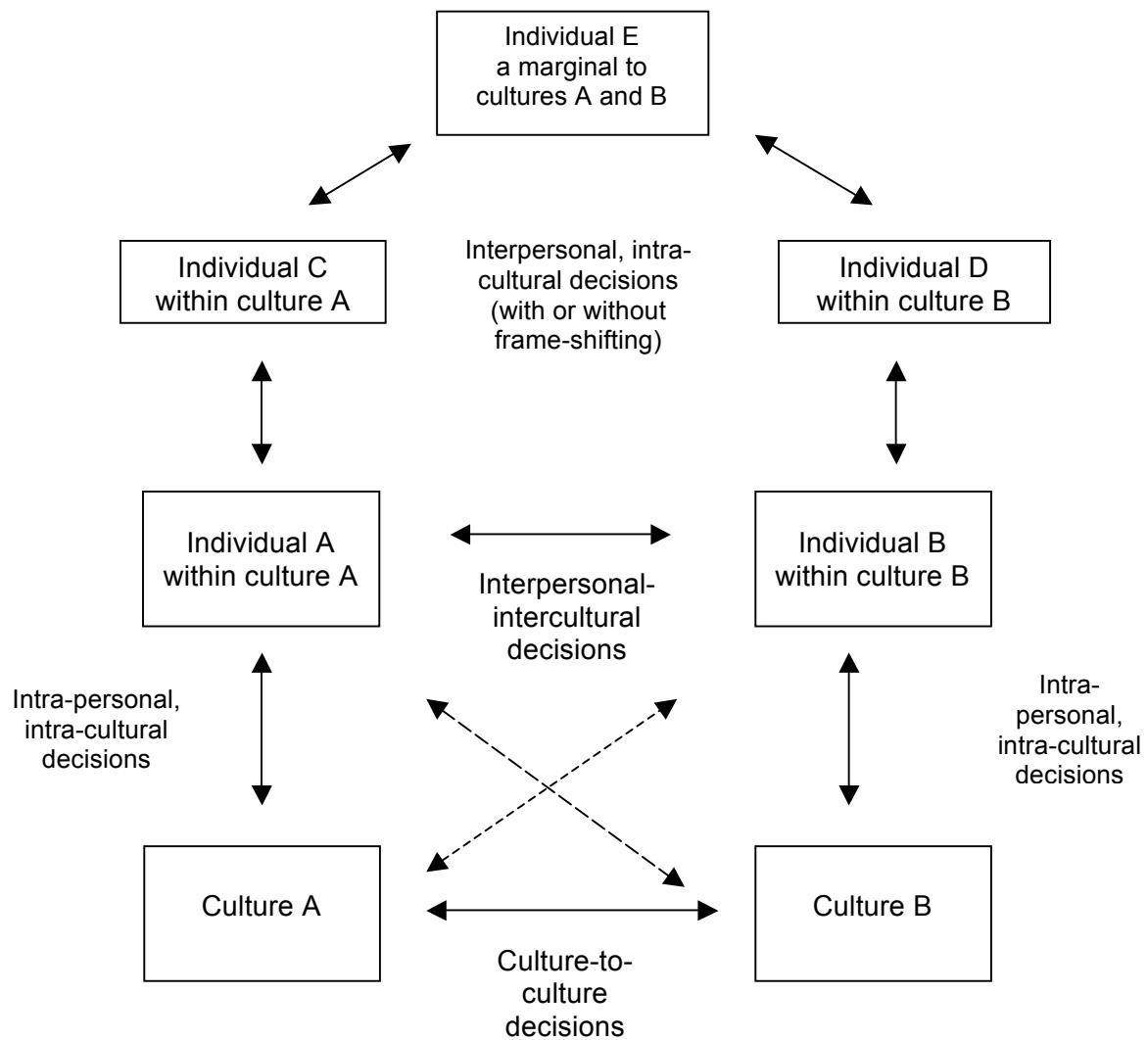
Figure 2   Decision Making in Intercultural Relations

The Decision Maker(s)

Who makes decisions within the intercultural context? From an intercultural perspective, who makes decisions is an important question with a variety of answers. All individuals make decisions – both internal and behavioral communicative decisions. However in some cultures, groups frequently make important decisions that impact others at an internal level and an observable behavioral level.

Stewart (1985) stated, "For Americans, the decision maker is the individual or expert" (p. 17). Stewart asserted the locus of decision making does not necessarily reside in the individual in all cultures. James Emmel (1982) highlighted non-individualistic decision making practices in the Japanese culture. He stated, "One of the most distinctive features of Japanese business practices is decision making by consensus. It is called *ringisei* and actually means 'a system of reverential enquiry about a superior's intentions' " (p. 5). "The first part of the meeting consists of discussing factual information pertaining to the issue. Gradually the members begin to sense the direction of the group's opinion. Exposition rather than argument is the nature of the discourse" (p. 9). Referring to leaders within a Japanese group, Emmel (1982) stated:

> These members are the real power sources at these meetings, known as the "men of influence", sometimes called "black presence." They always remain behind the scenes and can be found in every field and every

influential group in Japan… They really make the decisions and the

primary groups carry out their wishes (p. 11).

Between individualistic decision making and group decision making is an

individual leader within a decision making group. Barnlund (1951) observed a

place for individual leadership within a group making decisions. He identified nine

functions of leadership within decision making discussion groups. These included

initiating group action, arranging for mechanics of operation, climate-making,

regulating participation, stimulating group thinking, guiding group thinking,

information-seeking and evaluating, clarifying and resolving group conflicts and

summarizing group thinking (p.120).

The locus of decision making can vary. The ICDM model developed in this

thesis allows for the primary locus of decision making to be either the individual

or the group, and for the locus to shift. The focus of the model is the process of

decision making while acknowledging that individuals and group are decision

makers. Decision making preferences can be analyzed at both the individual and

group level.

Primary Nature of Decision Making

The primary nature of decision making can be conceptualized from a

perspective of variable states of consciousness that are played out over time.

Conceptually, violation of expectancy values theory implies the elements of

consciousness and time – the present state of consciousness from which to expect future violations or fulfillments of past derived values.

Zaltman (1997) placed consciousness as a "central construct for understanding decision making" (p. 427). Barnlund (1988) listed among the greatest insights of the modern age the conceptualization of an "individual unconscious" by Freud and a "cultural unconscious" by Margaret Mead and Ruth Benedict (p. 13).

The unconscious, as well as various states of consciousness, inform the primary nature of decision making. Assael (1995) addressed consciousness in terms of arousal of the consumer's awareness of need acquisition. Nuckolls (1996) highlighted structures within a dynamic unconscious; structures that bear on decision making. He concluded, "Even if language-like sequences do exist, the fact that they do does not rule out the existence of other structures, at other levels, such as the dynamic unconscious" (p. 5). Furthermore, Nuckolls (1996) stated, "deep structures are not sequential or governed by syntaxlike laws" (p. 5). These deep structures by implication can impact the decision making process. In agreement with Barnlund, Nuckolls (1996) stated, "Freud was right about a lot of things. The unconscious exists; its conflicts are motivating; and its mechanisms – repression, compromise formation, and transference – have consequences for what we say, think, and feel" (p. 20).

Boucouvalas (1993) posited both the importance of various states of consciousness and also a possible non-transference of knowledge from one state to another. She stated:

An important corollary is the concept of state specificity of knowledge. This means not only that some things are learned best in a specific state of consciousness but also that individuals may not be able to understand or explain how they arrived at a particular understanding or meaning or may have difficulty communicating at least verbally to a person in another state (p. 60).

While agreeing knowledge at one state may have some separation from knowledge at another state, I would assess that all states of consciousness interact. For instance, the dream state of consciousness impacts decision making in the awake-alert state of consciousness and visa versa.

Decisions, in this thesis, are conceptualized to be made at various levels of consciousness. For the contextual development of the ICDM model, four levels of consciousness are posited to impact the nature of decision making. Those levels are near death, dreamtime, awake-alert, and hyper-alert. The ICDM model is posited with the awake-alert state of consciousness as a focus. The primary nature of decision making in various states differs somewhat. The basic nature of decision making can be described as including the following eleven characteristics (see figure 3).
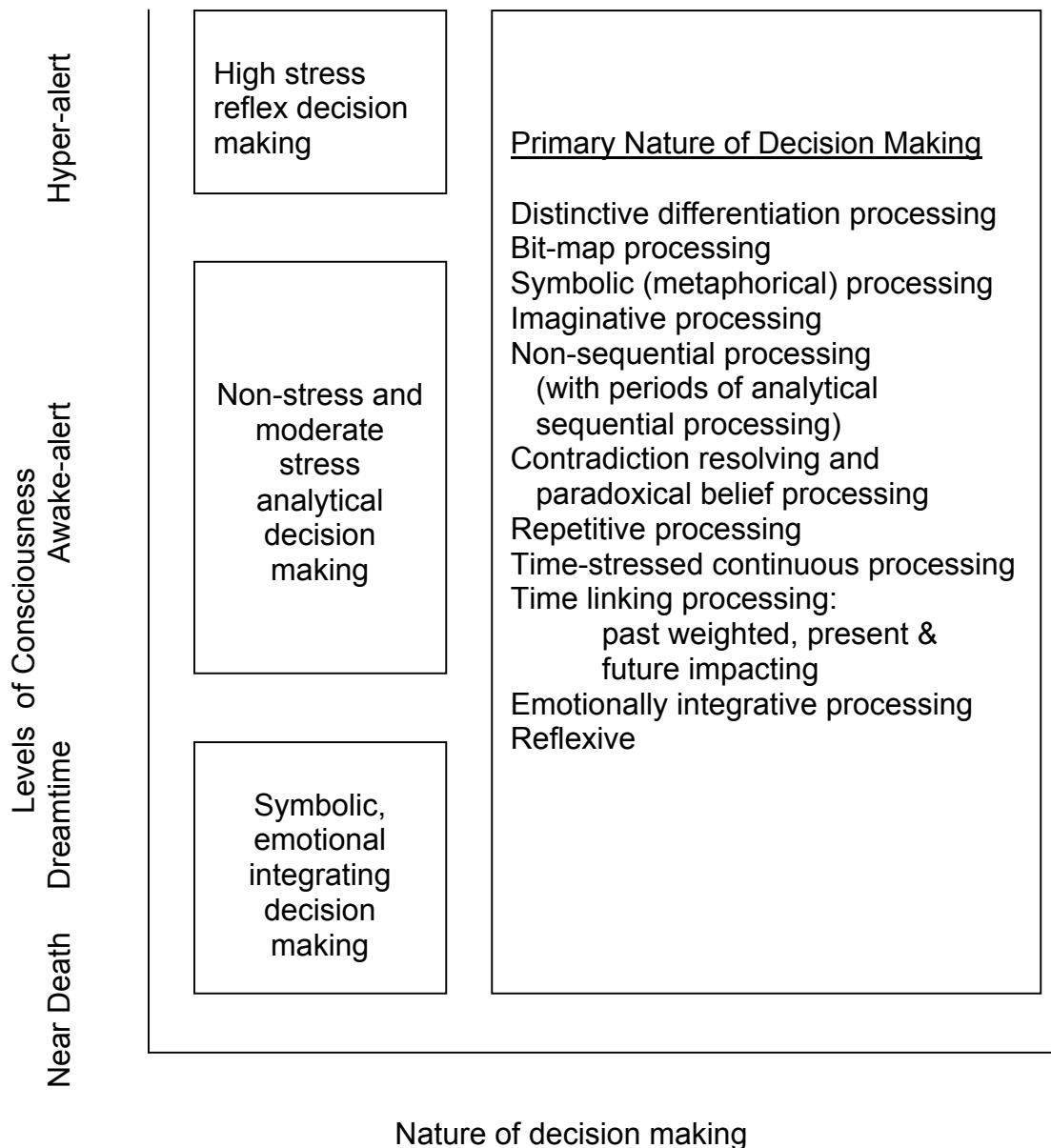
Figure 3   Levels of Consciousness and Nature of Decision Making

First, decision making is a differentiation process. Decision making eliminates options by differentiating patterns. For instance, the internal decision to believe family hierarchy is good is predicated on the ability to differentiate what is family and what is not, what is good and what is not, and what is hierarchical and what is not.

Second, decision making is a bit-map process. The decision making process operates without complete information and thereby forms conclusions (maps) out of bits of perceptions. For instance, the decision to believe a person who says he is from China is made based on bits of information. The decision to recognize a friend's face is a bit-map process. Humans do not require thorough and absolute detail in order to make decisions. The nature of human language precludes such absolute detail.

Third, decision making is a symbolic-metaphorical process. Decision making links prompts and functions with meanings – with symbolic patterns. For instance, the behavioral decision to cross a street to talk to a friend is predicated on symbolic-metaphorical decision making. The person is a symbol of an inner construct of friendship. That person's presence prompts feelings and beliefs regarding the meaning of friendship. The function of walking across a street then becomes a symbol to the friend that friendship is being extended and reinforced thus prompting the meaning of friendship within the friend.

Fourth, decision making is an imaginative process. Decision making anticipates the outworking of decisions at various distances into the future. People made decisions with an adaptive future in mind. The anticipated consequences of a decision is a factor in decision making. Imagining those probabilistic consequences is part of the nature of decision making. The accuracy of that imagination is then evaluated through the perception of the outcomes of decisions. In some cultures this imaginative process extends for a day, in others for several years, and in others for many generations.

Fifth, decision making is a non-sequential process. At times decision making appears to be sequential and analytical. Taken as a whole the process accepts input in real-time and processes input non-sequentially to make both internal and behavioral decisions. For instance, the decision to attend college in a different cultural setting can be conceptualized as a sequential, analytical process. One might begin the process with the awareness of a college advertisement, then make a list of factors necessary for choosing a suitable college followed by thorough research of the advertised college and culminating in a decision for or against attending that specific school for a particular semester. However, this decision process may also be viewed as from a non-sequential perspective. For instance, the person may have met an exchange student during junior high school. Without any thought of attending college in different cultural setting, the person may have made an internal decision regarding the desirability of intercultural exchange. Later, the person may have

watched a movie about that particular culture and formed other decisions

regarding the meaning of quality education. Furthermore, the person may be

deeply concerned about the direction his or her culture is moving regarding some

deeply held belief. This future projection of cultural direction may arouse feeling

of honor or shame for his or her culture. The past, the near present and future

projections collide within a decision making process that may also include a

sequential fact-finding and evaluating aspect to it. Rules of intellectual logic can

be established to evaluate decisions in a sequential, analytical manner. However,

the decision making process is not limited to an analytical sequential process and

may more accurately be viewed from a non-sequential perspective.

Sixth, decision making is a process that resolves contradictions and

embraces paradoxes. People do not require consistencies of intellectual logic in

order to make decisions. However, the tension of intellectual dissonance caused

by contradictions influences decision makers to resolve these contradictions if

possible. When contradictions are not resolved, people tend to either reframe the

contradictions as paradoxical thus allowing people to hold two or more

contradictory tenets without internal dissonance, or they will enter an extended

period of reflection involving internal conflict, or they will deny the contradiction.

For instance, the American value of individual freedom is in contradiction to the

historical treatment of African-Americans. Some have resolved this contradiction

by denying a contradiction exists. Others have decided to grapple with the

internal dissonance from this contradiction and have acted in society with efforts

to resolve the differences. Others have resolved this contradiction through paradoxical belief. The paradoxical solution is the two-fold belief that all people are worthy of freedom and African-Americans are not equal people. The paradoxical nature of decision making allows for inconsistencies in reasoning and behavior within cultural contexts.

Seventh, decision making is a repetitive and continuous process. Decisions are affirmed and re-informed in a repetitive continuous fashion, but not always at an aware-alert state of consciousness. For instance, the decision to respect someone of another ethnic group is partially contingent on the continual feedback a person receives during interactions with those of that ethnic group. A decision to hold a group with respect is either reinforced or discredited through on-going interactions with that group.

Eighth, decision making is a time-stressed process. Opportunities for various decisions come and go, and decisions are made within that time-stressed framework. In the example of selecting a college in a different culture, that decision is time-stressed. The opportunity to attend college is not always present. Colleges only admit people at certain times during the year. Personal life circumstances change, thereby affecting decisions. This stress may range on a continuum from mild to extreme. If the deadline for accepting admission to a college is one day away and a person is still unsettled between four different opportunities, then the stress on making a decision may feel extreme and may impact the decision making process.

Ninth, decision making is a time-linking process. The weight of the past bears on the present and impacts the future. The weight of the present bears on the interpretation of the past. The weight of future consequences bears on the present. For instance, a Chinese person is aware of honoring his or her past ancestors through present decisions that will impact the future harmony of their family and nation.

Tenth, decision making is an emotionally integrative process. Substantial emotional continuity is sought within the framework of decision making. Emotions are wrapped around all decisions. The intensity of those emotions may range from hardly noticeable to extremely pleasurable or painful. In the example of a friend walking across the street to meet another friend, the emotional feelings of both friends are involved in the decision making process. If they had a fight the last time they met, the emotional residue from the fight will impact the decision to walk across the street. The speed of walking, the face expressions, the tone of voice in greeting each other – all these behavioral communicative decisions are impacted by the emotional state of each friend. They seek an emotional state of well-being – a sense of integration – that provides emotional harmony within each individual and possibly between each other.

Eleventh, decision making is a reflexive process. The mind and body can react in such a way as to short circuit high level intellectual logic during high stress situations. These reflex decisions can often help maintain physical

survival. In the above example of walking across the street, if a car quickly approached, a reflex decision to jump quickly back on the curb might be made.

From an intercultural perspective, each of the above facets of the nature of decision making will exhibit cultural differences and these differences have an impact on intercultural relations. For instance, the value of emotional integration may be higher in one culture over another. Time-stress may impact decision in one culture more than another. Similarly, sequential, analytical decision making may be expected for certain types of decisions in one cultural context but not in another. The nature of decision making helps provide a context for the process of decision making.

<div align="center">Overall Flow of Decision Making</div>

Decision making is wrapped in a complex web of interactive factors. An overall flow of decision making is proposed in figure 4. Decision making flows from inputs to six types of decisions that are made through a central process of decision making. Behavioral decisions are enacted, and their outcomes are impacted by other elements, including people and natural forces. These outcomes provide additional input in the form of feedback. The central process of decision making will be developed in the next chapter as an ICDM model.

In this section I will detail from a culture-general perspective each of the aspects of the flow of decision making: inputs, internal decisions (culturally motivated sensory perception decisions, self and others assessment decisions,

belief integration decisions, emotional integration decisions, change assessment

decisions), behavioral communicative decisions and enactments, outside

influences, outcomes of decisions, and a feedback loop.

      This dynamic interactive flow is intended to describe the context of

decision making for individuals and for groups. Since the purpose for this thesis

is not the detailed description of this interactive context, only brief comments will

be made regarding each of the elements of the context. Afterward, the process of

decision making will be addressed in detail in the next chapter.

Inputs
(present)

Culturally
Motivated
Perception

Internal decisions

Self and others assessment
decisions (present)

Feedback
loop

Sensory perception
decisions (present)

Belief integration
decisions
(past to present)

Process of
decision making
(continuous)

Verbal & non-
verbal behavioral
communicative
decisions
(present)

Emotional
integration
decisions
(past to present)

Decisions
enacted

Change
assessment
decisions (future)

Outcomes of decisions
(future present)

Outside influences

Figure 4   Overall Flow of Decision Making

Inputs

Engel-Kollat-Blackwell (1978), in their consumer behavior model, conceptualized information input as an essential element of consumer decisions. In addition, Singer (1998) stated, "… people behave as they do because of the ways in which they perceive the external world. By perception I mean the process by which an individual selects, evaluates, and organizes stimuli from the external environment" (p. 97). The interactive context of decision making includes inputs - stimuli. These inputs are perceived by the human senses of touch, sight, smell, taste and hearing. Inputs stream at us continuously. It is the processing and shaping of those inputs through decision making that partially differentiate individuals and cultures. (Genetic differentiation can also influences individual and cultural diversity.)

The inputs into the human decision making process are complex, many, interactive and overlapping. In general, inputs can be conceptualized as external and internal inputs. External inputs include stimuli perceived to have originated from the physical world, interpretative voices of others, and the spiritual world. Internal inputs, though seemingly a contradiction of terms, may be conceptualized as internal self-talk. Since the mind has the ability to rehash external inputs and previous internal self-talk inputs, reflective re-living of inputs form an on-going and self-generating form of internal inputs. During this process the original inputs may maintain their original perception, or these perceptions can be molded into new perceptions.

Due to the magnitude of available sensory input, the mind makes decisions that will seek to bring some degree of order to what otherwise would generate chaos within the human mind. Overload of input, which can lead to mental chaos, sometimes occurs during traumatic situations.

<div align="center">Interactive Decisions</div>

Decisions are interactive. One decision exerts force on another. For instance, the belief integration decision that people are to be equally valued across cultures impacts the emotional integration decision to respect a person from another ethnic group, which in turn impacts behavioral decisions regarding selection of entertainment options with friends from different ethnic groups. This sequence of impact can be reversed. The behavioral decision to attend an entertainment event where people from other ethnic groups gather, may impact a person's emotional respect for people of that ethnic group and influence a decision to believe that people are to be equally valued across cultures. Thus, decisions are judged to be interactive.

In this section, I will delineate five types of internal decisions and two types of behavioral communicative decisions that are in interaction with each other. The five types of internal decisions are: sensory perception decisions, self and others assessment decisions, belief integration decisions, emotional integration decisions, and change assessment decisions. The two types of behavioral communicative decisions are verbal and nonverbal decisions. These

types and an interactive context of decision making are depicted in the overall flow of decision making in figure 4.

<u>Internal Decisions</u>

Internal decisions involve constructing one's belief system and emotional responses within a risk environment that requires assessments of self and of others. These decisions are not directly observable, however they influence behaviors that are communicable and observable. Humans are constantly making internal decision as they seek to adapt to their changing environment. Internal decisions occur and are solidified as benchmarks for future decisions. The internal decision "I will not allow someone from that ethnic group to do that to me again" is an internal decision that will manifest itself in behavioral decisions. Over time, internal decisions mold the direction of behavioral decisions. And the feedback from behavioral decisions shape internal decisions.

Culturally motivated sensory perception decisions. Howard and Sheth

(1974) suggested perceptual bias as a factor in consumer behavior decisions.

Barnlund (1988) stated, "The aim of human perception is to make the world

intelligible so that it can be managed successfully; the attribution of meaning is a

prerequisite to and preparation for action" (p. 8).
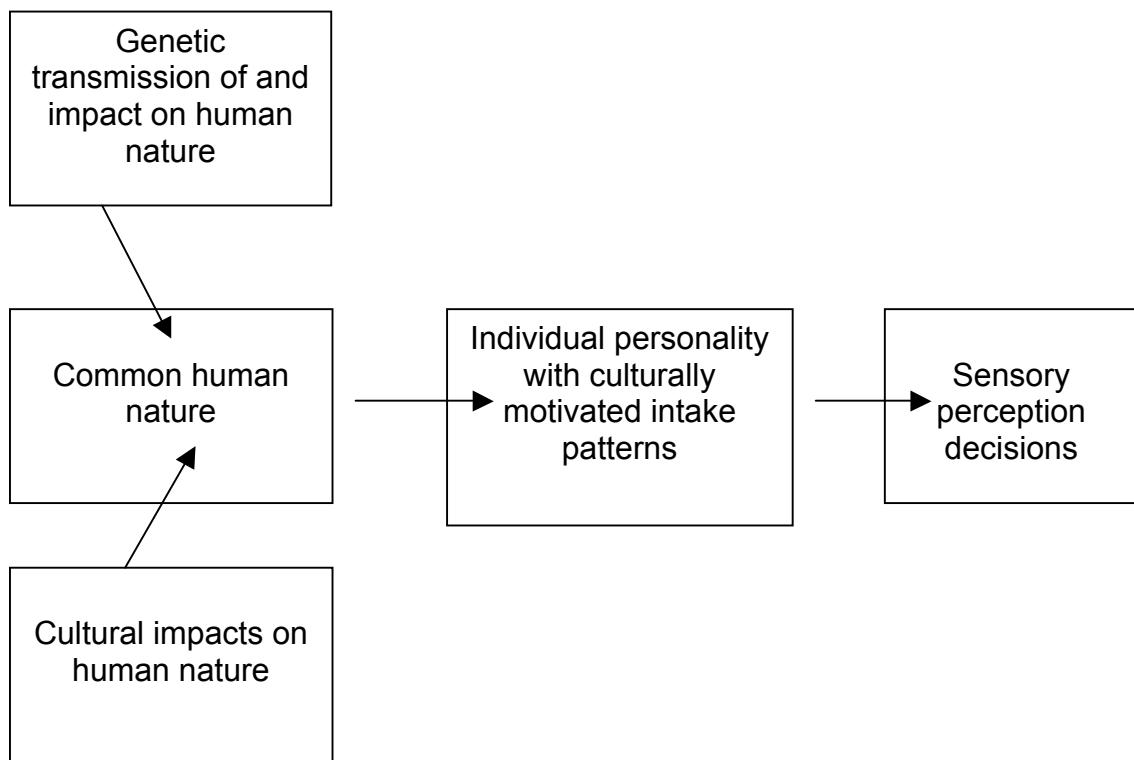
Figure 5   Culturally Motivated Sensory Perception Decisions

The processing of inputs (see figure 5) is achieved through sensory

perception decisions. These decisions are made through culturally motivated

input styles. Culture helps shape what we do and do not tend to see. Individuals

form styles of input perception that are culturally motivated and individually differentiated.

Whorf (1998) stated:

We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds – and this means largely by the linguistic systems in our minds" (p. 89-90).

Brislin (1981) suggested categories by which people group stimuli (p. 73). He cited eight categories: conspicuous differences, familiarity, functional importance, maximizing relative advantage of the in-group, projection and externalization, belief similarity, desirable and undesirable qualities and salient information (pp. 74-79). In analyzing the English language, DiAndrade (1995) stated, "The five major parts of the model of the mind are distinctly lexicalized in English verbs and nouns: nominal headings for these five classes are perception, thought, feelings, wish, and intention" (p. 160).

To make sensory decisions assumes humanity has basic abilities and characteristics. Zaltman (2000) acknowledged sensory rules as genetically inherited and socially malleable (p. 427). Decision making is inherit in Ingham's (1996) conceptualization of common human traits. He summarized his discussion of human nature by listing the following as common human traits: symbol-making, symbol-using creatures; intelligent, curious, and playful; capacities for

self-awareness, planning, impulse control, and moral reasoning; and a plot structure with the story completed in events, character, action, and dialogue (pp.54-55). Ingham (1996) concluded:

> Human beings are products of nature and nurture. They preserve features of the primate and hominid ancestors. They are emotional, desiring creatures. Yet they are also moral, symbol-using creatures. The various ways in which human beings adjust and realize these inclinations and capacities reflect their inherited dispositions and their personal histories (p. 114).

The above cited elements of common human nature are not intended as an absolute list but rather for contributing to the interactive context of decision making. There is no definitive list of common human nature, however the panhuman characteristics below are suggested as part of the interactive processing of inputs that involve decision making.

People are sensory beings. They sense on a pleasure-pain continuum from arousal to non-arousal. In general, they eschew boredom and pain and seek excitement and pleasure with various degrees of control and stresses. People are rational beings. They are solution seekers. People are emotional beings. They internally feel and interpret their environments and themselves. People are willful beings. They make decisions regarding emotional and intellectual integration as well as observable behaviors. People are communicative beings. They communicate verbally and nonverbally.

People are creative beings. They imagine future outcomes and use language as a primary creative lever. People are moral beings. They critique using good and evil categories. People are existent beings. They are self-aware. People are power-seeking beings. They seek power in many forms to survive and thrive. People are spiritual beings. They conceptualize otherworldliness with various degrees of belief and doubt. People are finite physical beings. They have non-durable bodies. People are bonded beings. They form attachments with others, beginning with their biological mothers prior to birth. People are sexual-passion beings. They are reproductive beings that unite with various degrees of emotional passion. They acquire culturally ascribed gender roles and distinguish genetic sexual differences.

People are hierarchical-identity-bounded beings. They structure their identity in relation to others. People are glory-seeking beings. They desire others to be aware of them at various levels. People are conscious beings. They exhibit various levels of consciousness including unconsciousness and hyper-alertness. People are integrative-memory-meaning beings. They construct meanings for their lives with various degrees of integration and store and retrieve those meanings in a memory system.

People are changeable-developmental beings. They are born. They grow, mature and decay. People are dependent and exhaustible beings. They require food, air, space and sleep – and they die. People are time-oriented beings. They perceive past, present and future while placing various degrees of importance on each. People are survivalist beings. They fight, flee and adapt defense

mechanisms. People are goal striving beings. They imagine outcomes and strive for goal-satisfaction at various levels of intensity. People are feedback-oriented beings. They respond and alter direction in accordance to social and environmental feedback. People are infinity-believing beings. They conceptualize finite experience into infinite iterations and transcendence. People are mysterious beings. They cannot be defined absolutely due to the limits of human language and human capacities. People are motivational beings. They exhibit various degrees of motivational intensity as they employ their characteristic nature.

In the context of human commonalities, differentiation of individuals and cultures is facilitated through decision making. Motivated nature is the term used to imply both commonalities and differentiation. Differentiation cannot be entirely attributed to decision making. Genetic differentiation is also a contributing factor. For instance, the genetic attribute of muscle-body ratio may predispose differentiation between individuals and between cultures regarding certain beliefs about self.

The aim of this decision making model is to conceptualize a culture-general model of decision making that will provide a reasonable model for the process of decision making. This ICDM model both acknowledges the commonalities of human nature and partially accounts for the differentiation in human cultures through decision making.

Self and others assessment decisions. Self and others assessment

decisions contribute to the interactive context of decision making (see figure 6).

How an individual assesses his own self will influence other decisions. If

he assesses himself to be sick or well, competent or incompetent, happy or sad,

etc., then his other decisions will by influenced by each of these self

assessments. Similarly, how he assesses the current state of others impacts

decision making. If others are assessed by him to sick or well, competent or

incompetent, happy or sad, etc., then these assessments contribute to the

context of decision making.

Identity negotiation theory informs the discussion of self and others

assessment decisions. Ting-Toomey (1999) positioned identity as a core

construct that is negotiated by individuals in groups. Milton and Janet Bennett

(1999) posited various associations related to identity: national, ethnic, regional,

gender, socioeconomic class, educational level, religion, age, physical ability,

sexual orientation, organizational and departmental (p. 2).
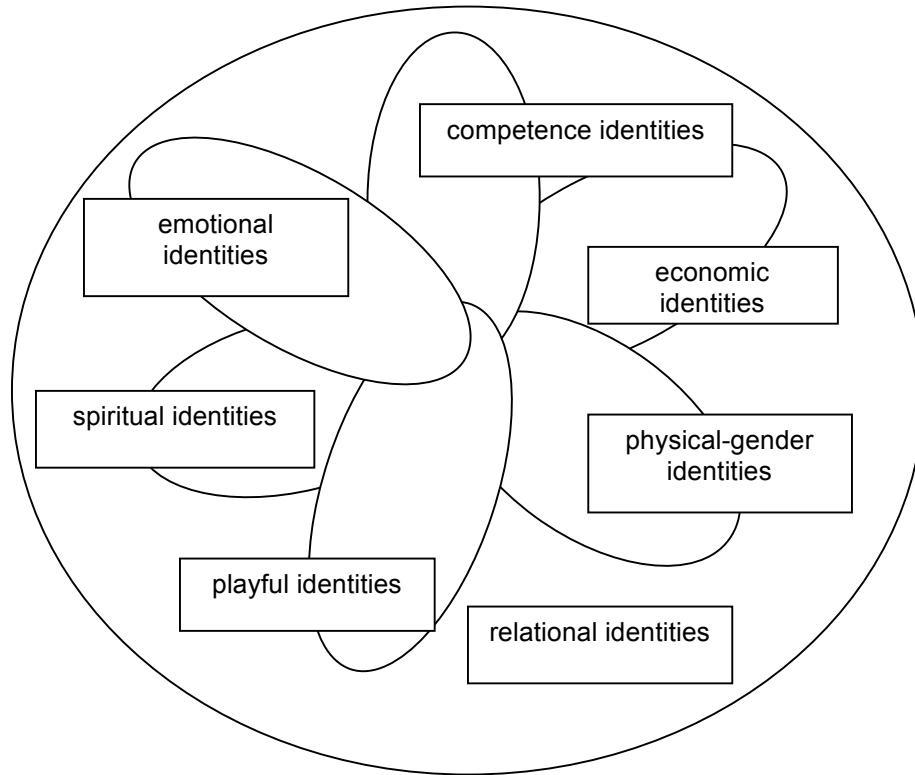
Figure 6   A Multiple Identities Self Construct

Specifically for the topic of decision making in an intercultural context, I will posit a self construct with seven broad types of identities. Those identities are: competence identities, economic identities, physical-gender identities, playful identities, spiritual identities, and emotional identities within the context of relational identities with others.

Competence identities include occupational competencies, relational skill competencies, language competencies, etc. Each of these competence identities is relative to one's relational identities. A person may perceive him or herself as competent in an area when in association with one group but not competent

when in association with another group. Economic identities involve relative wealth status. Physical-gender identities involve how a person interprets relative fitness, physical beauty, sexual and gender power within one's relational identities.

Playful identities include one's self perception within the areas of humor, music, art, sports and any form of play. This identity contributes to the overall health of the individual or culture regarding dealing with stress. Spiritual identities among individuals and cultures are varied, but seldom absent. Those identities may vary within one's relational identity context. Emotional identities relate to how one sees emotionality as part of identity. That emotional identity can vary depending on one's relational context. Examples of emotional identities include: angry person, care-free person, loving person, and bitter person.

All these identities are within the context of one's relational identities. Those relational identities may include the identity as a child, a parent, an employee, a friend, a member of a particular ethnic group, an adherent to an ideology, etc. These relational identities extend into the physical world. For instance, the identity of homeowner, though partly related to one's economic identity, can also be conceptualized as a relational identity with a spatial object. These relational identities are many and they impact the other identities within this construct.

In making assessment decisions regarding self and others, these factors are pertinent: constructed abilities of individuals and groups, current well-being of individuals and groups, and relationships between individuals and groups.

Assessing the constructed abilities of individuals and groups involves assessing

technological abilities and institutional structure empowering those individuals

and groups.

From an intercultural perspective, assessment of self and others is

applicable to improving intercultural relations. Each of the categories of self

identities provide possibilities for understanding the differences between cultures

and for improving intercultural relations. For example, one's playful identities can

be studied from the perspective of the games created in cultures and the types of

humor used to entertain and relieve stress. Frame-shifting to understanding the

playful identity of one from another culture can serve to improve intercultural

relations.

Belief integration decisions. The third type of internal decisions is belief

integration decisions – decisions regarding one's beliefs about reality. These

decisions interpret the past and provide a frame for interpreting the present and

the future. These beliefs may change over time as inputs (both external and

internal) reinforce or discredit the established belief system.

Feather (1982) suggested people expect some desirable value will be an

outcome of a decision. Kluckhohn and Strodtbeck (1961) and Hofstede (1984)

among others have delineated primary values across cultures. These values can

be perceived as beliefs held with varying degrees of emotional intensity.

Milton Bennett (1998) conceptualized integration as a developmental

category for cultural sensitivity. Integration involves a coalescence of one's

beliefs. Kolb (1984) linked observing with learning – an integration of inputs. Wurzel (1991) suggested that all cultures have a world view – a composite integration of emotionally held beliefs. He asserted:

> This world view is presented in a constellation of cultural values and skills, which impact, most often without our knowing it, on the way we relate to others, on the way we make group decisions, on the style of our verbal and nonverbal representations, and even on the content of our moral judgements p.309).

Belief integration decisions are many and varied. The following structure of belief integration decision is presented not as a complete schema but as a suggested schema for generalizing world view beliefs across cultures. This schema includes six meta-categories with several accompanying questions (see figure 7).

1) *What is reality?* Is what we experience real or is it an illusion? Does what we experience exist or is it nonexistent? What is the nature of consciousness? How real are dreams?

2) *What are the foundations of reality?* What is the nature of matter? What is the nature of energy? What is the nature of time and movement? What is the nature of space? What is the nature of cause and effect?

3) *What are authoritative claims of reality?* What are meanings? How are meanings internalized? What are the meanings of life, work, sex, food, sleep, clothes, wealth, recreation, etc.? What are truth and honesty? What are language and communication? What is beauty? What are intelligence and emotions? What

are power and weakness? What are accuracy and inaccuracy? What are the foundational processes of decision making? What are belief, doubt and deception? What are the purpose and meaning of life?

4) *What are primary relational realities?* What are the nature of humankind, social and cultural relationships? What is the self and how is personality arranged? What is health on an individual and cultural level? Do spirit-beings exist? What is the nature of spirit-beings? What is the nature of other life (animal, plant, etc.)? What is our relationship to nonliving objects and systems? How are the young cared for and assimilated into society?

5) *What are dilemmas regarding reality?* What are good and evil? Why is there good and evil? What are deviant behaviors, shame, guilt, wholeness, peace and joy? What are pain and pleasure, beauty and ugliness? Why is there pain and pleasure? What are the natures of judgment and mercy? What are the natures of life and death?

6) *What are dependencies in reality?* What are the basic human needs? What is love? How are the needs for security, significance and strength to be met? How will material wealth be managed in a world of need, greed and beauty? What is the drive for human identity?

These questions are not given as a comprehensive list of categories involved in belief integration. They are listed as illustrative of belief integrations. Many additional questions could be listed. These serve to highlight meta-categories of belief integration decisions in order to establish the intercultural context for a culture-general decision making model.

• Questions of Reality

> Is what we experience real or is it an illusion?
> Does what we experience exist or is it nonexistent?
> What is the nature of consciousness? How real are dreams?

• Foundations of Reality

> What is the nature of matter? What is the nature of energy?
> What is the nature of time and movement? What is the nature of space?
> What is the nature of cause and effect?

• Authorities of Reality

> What are meaningful meanings? How are meanings internalized?
> What are the meanings of life, work, sex, wealth and recreation?
> What are truth and honesty?
> What are language and communication?
> How is knowledge contained (stored) – brain-mind, body, concrete-abstract?
> What is beauty?
> What are intelligence and emotions?
> What are power and weakness?
> What are accuracy and inaccuracy?
> What are the foundational processes of decision making?

• Relational Realities

> Who am I?
> Does God(s) exist? Who is God?
> What are the natures of humankind, social and cultural relationships?
> What is the self and how is personality arranged? What is health on an individual and cultural level?
> Do spirit-beings exist? What is the nature of spirit-beings?
> What is the nature of other life (animal, plant, etc.)?
> How are the young cared for and assimilated into society?

• Dilemmas of Reality

> What are good and evil? Why is there good and evil?
> What are sin, shame, guilt, and deviant behavior vs. wholeness, peace and joy?
> What are pain and pleasure? Why is there pain and pleasure, beauty and ugliness?
> What are the natures of judgment and mercy?
> What are the natures of life and death?

• Dependencies in Reality

> What are the basic human needs? What is love?
> How are the needs for security, significance and strength to be met?
> How will material wealth be managed in a world of need, greed and beauty?
> What is the drive for human identity?
> What are the purpose and meaning of life?

Figure 7   Meta-Categories for Belief Integration Decisions

Emotional Integration Decisions. Emotional integration decisions are a type of internal decision. Our dynamic feeling states are continuous and thus all experiences are wrapped in feeling states. Feeling states are differentiated from emotional states. Feeling states can be conceptualized as the continua between pain and pleasure and arousal and non-arousal. High arousal of pain may include sudden traumatic events. Low arousal of pleasure states of feeling may include a sensation on the skin from a mild breeze on a summer day.

The distinction between feeling states and emotional states can become blurred. Emotional states include happiness, sadness, anger, joy, love, hate, jealousy, and many more emotions. Emotions are culturally constructed and individually acquired. Feeling states are conceptualized as biological response states that are universal yet are individually customized. For instance, a mild electrical shock will lead to a universal feeling state. However, which universal state is not predetermined. That electrical shock may produce mild pleasure if applied to a cramped muscle. It may also produce intense pain if a baby's mouth comes in contact with the same amount of electrical impulse.

Though the distinction between feel states and emotions can be blurred, emotional integration decisions can be found within the knowledge systems of cultures. In studying the Ifaluk culture, Lutz (1987) found:

This short outline of Ifaluk ethnotheories of emotion only suggests the

extent and coherence of this knowledge system. It demonstrates,

however, that the role of the emotion word is central for the storage and

structuring of ethnotheoretical knowledge in this domain. Emotion

concepts have embedded in themselves crucial cultural propositions and

in turn are nested in larger networks of knowledge about persons, roles,

and goals (p. 307).

Emotional integration decisions, at the individual or cultural level, are

sometimes subtle and unconscious but can also be very overt and conscious

decisions. The decision to emotionally love a person from a different culture may

require much deliberation or very little depending on the cultural construct of love

and which cultures are involved. Disrespect and hate may also be unconsciously

acquired or consciously decided upon.

Emotions and feelings interplay. Biological feeling states of arousal can

impact culturally and personally constructed emotional states and visa versa.

Stated another way – a stimulus that produces various degrees of arousal can

affect emotional states, and an emotional state can affect the intensity of arousal.

Culturally constructed and weighted emotional states can create

attractions and aversions – beauty and ugliness – that operate within relational

attachments such as parent-child attachments, intra-group attachments, physical

object attachments, inter-group attachments, spiritual attachments, sexual

attachments, etc.

Cultures construct hundreds of emotional constructs with continua of

intensity. Emotional integration decisions are decisions people make as they

negotiate their world within a continual and dynamic emotional state with various

levels of intensities and awareness. Not every emotion from one culture is easily

translated to another culture. Therefore a meta-language for emotions can be useful. The intercultural decision making model presented in the next chapter will propose a meta-language of emotions and use it in translating the complex Japanese emotional integration construct of *amae*.

Change Assessment Decisions. A fifth type of internal decisions are change assessment decisions. These decisions are influenced by perceptual decisions, assessment of self and other decisions, and belief and emotional integration decisions. They are made with an eye to the future. Change assessment decisions assess the risk factor of moving in a variety of perceived directions. Change assessment decisions form patterns over time that include self-protection strategies and risk tolerance patterns. For instance, if a person has a self-protection pattern of withdrawal or aggression, then as a situation is assessed to be risky beyond a flexible tolerance level, these patterns will influence the decisions of the individual. Change assessment decisions assess risk regarding intellectual dissonance, emotional dissonance, and the probabilistic effects of imagined outcomes.

Behavioral Communicative Decisions

Decision making is conceptualized to include two types of behavioral communicative decisions: verbal and nonverbal. E. T. Hall conceptualized cultural differences regarding the relative importance of verbal and nonverbal communication to members of a culture. Fishbein and Ajzen (1975) highlighted behavioral decisions in their decision making process. Kolb (1984) positioned

doing (active experimentation) as a style of learning. Doing implies verbal and nonverbal categories.

Verbal behavioral decisions include all oral and written attempts to communicate. The determined use of words is the essence of these verbal decisions. This word usage can occur as self-talk and as communication directed toward hearers. Behavioral communicative nonverbal decisions include all outwardly observable actions. The decision to walk, to talk, to cross a street, to engage in intercultural discourse, to build a house – all are behavioral decisions. Also included in non-verbal communication are visual arts.

Behavioral communication decisions are often displayed as a mixture of verbal and non-verbal. Ordinary face-to-face interpersonal interactions rely on the verbal and non-verbal for people to share ideas and emotions. Performing arts usually involve this mixture of verbal and non-verbal communicative decisions.

Behavioral communicative decisions include intentional communication, both verbal and nonverbal, as well as behaviors that are not intended for observation by others but that nonetheless could communicate if others were present to observe. At the individual level, behavioral communicative decisions form and are influenced by culturally constructed verbal and nonverbal patterns. Over time these decision form patterns such as verbal communication patterns, conflict resolution patterns, and leadership influence patterns for individuals. Behavioral communicative decisions is a type of decision that interfaces with other decision types within the overall context of intercultural decision making.

Outside Influence Factors

Outside influences contribute to the outcomes of decisions made by individuals and groups. For instance, the intercultural relations between two friends may be greatly impacted by the decisions made by the relatives within the family systems of both friends. Outside influences may come from the social world, the physical world, and, as interpreted by some, the spiritual world.

Outcomes of Decisions

Outcomes of internal and behavioral communicative decisions occur in the short and long-term. At first glance only behavioral decisions seem to have outcomes. However, internal process decisions also have outcomes that form feedback through self-talk that subsequently impact future behavioral decisions.

Feedback from Outcomes of Decisions

The perceived outcomes of decisions form a feedback loop that contributes to the input cycle of decision making. Reciprocal causal models place emphasis on both positive and negative feedback within decision making. Consumer behavior models (Nicosia, Assael, Engel-Kollat-Blackwell) incorporate post-purchase evaluation as an important feedback mechanism in consumer decisions. Decision outcomes may be on continua from anticipated to unanticipated and from desirable to undesirable. These outcomes may have immediate to long-term consequences.

Cultural Change through Decision Making

The forces that change culture can be conceptualized as the force of individual and group decision making (see figure 8). It is not the focus of this thesis to elaborate on cultural change except to position decision making as a force that impacts that change. Other forces, such as the forces of nature also impact culture by impacting the decision making of individuals and groups.
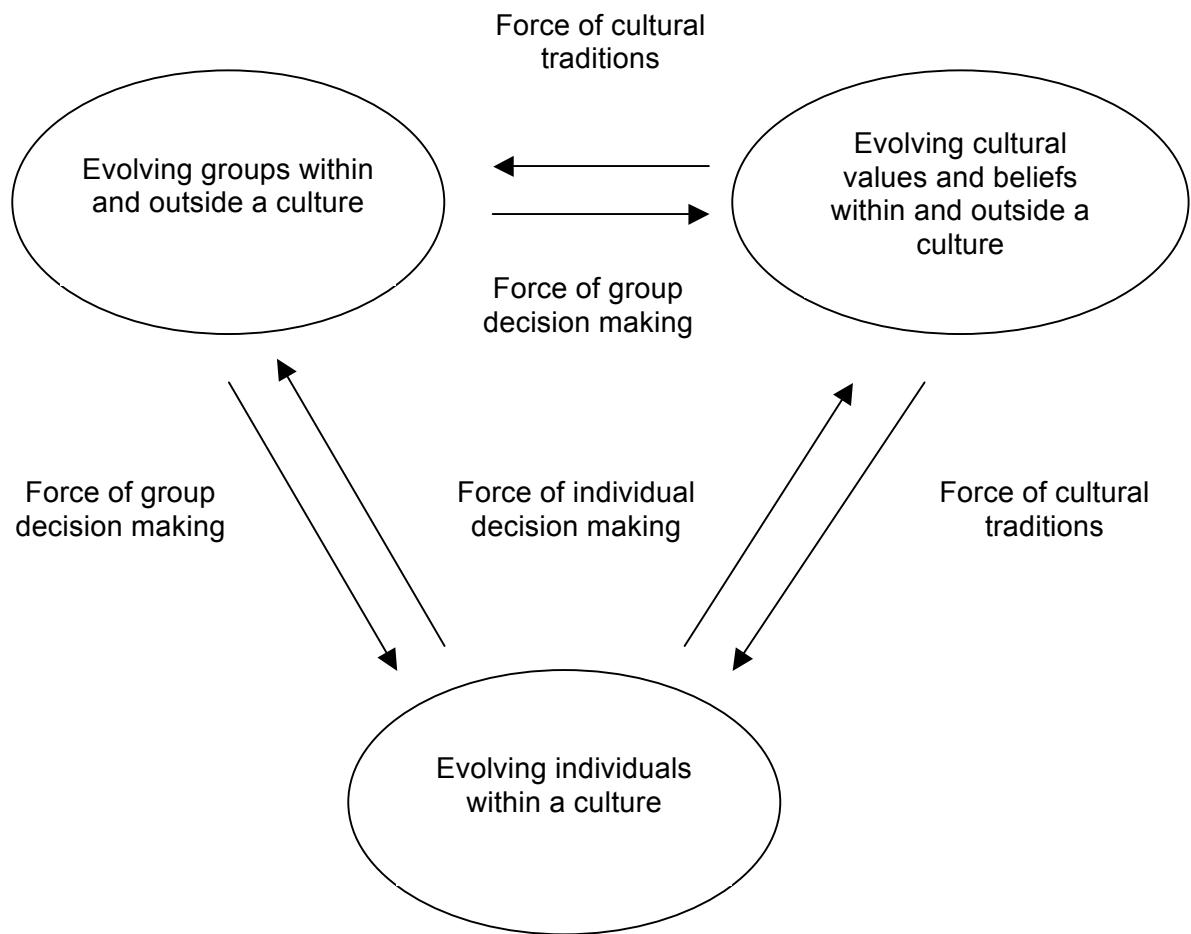
Figure 8   Cultural Change through Decision Making

Importance of Intercultural Decision Making

The high importance of decision making as an aspect of intercultural

relations has been put forth by Edward Stewart (1985). He proposed, "the theme

that the important differences between Japan, on the one side, and Europe and

the United States, on the other, resides with decision making" (p. 14).

The importance of decision making is indirectly alluded to by Milton

Bennett. Bennett (1998) proposed six stages of development in intercultural

sensitivity. These stages are: denial, defense, minimization, acceptance,

adaptation, and integration. Implicit in these stages is the possibility of an

individual moving from stage to stage by personal decision making. In

conceptualizing integration, the final developmental stage, Bennett stated, "The

ethical consideration of context in making a choice is part of integration" (p. 61).

For Bennett, making a choice, a decision, is necessary in the development of the

integration stage of intercultural sensitivity.

In affirming the need to seek out abstract meta-language that can

generate culture-general conceptualizations for better intercultural relations,

Milton Bennett (1998) stated, "Analysis at a high level of abstraction provides a

view of the 'unifying force' of culture" (p. 4). He continued, "Culture-general

approaches to interaction describe general cultural contrast that are applicable in

many cross-cultural situations" (p. 9). Though not directly implicating decision

making as an abstraction that is culture-general, Bennett's decision to prioritize

culture-general approaches and his emphasis on making choices in the six

stages of intercultural sensitivity positions decision making as a concept worthy of an intercultural perspective.

Smith (1982) also placed value on decision making in regard to the intercultural field. He stated, "We also need rigorous skills for predicting what intercultural communication will be like in the future, and further skills for making decisions in the light of those predictions" (p. 258).

A core skill in intercultural relations is empathy. Milton Bennett (1998) stated, "The communication strategy most appropriate to multiple-reality and the assumption of difference is *empathy*" (p. 207). He elaborated on empathy by stating "We need to get inside the head and heart of the other, to participate in his or her experience as if we were really the other person" (p. 207). Empathy is thereby achieved through understanding the framework of others and entering into that framework. Janet Bennett (1993) highlighted this concept of shifting into the framework of others when she dealt with the identity constructs of encapsulated and constructive marginals. She stated:

> While encapsulated marginals practice boundary expansion and contraction, constructive marginals are mastering commitments and boundary setting. Constructive marginals tend to avoid getting lost in every new cultural frame of reference that presents itself. While being able to understand the other frame, constructives do not reinvent their identities on a weekly basis (p. 130).

J. Bennett thereby positioned the ability to understand other frames, master commitments and set boundary as important aspects of intercultural relations.

Each of these skills implicitly places decision making as core to the intercultural endeavor.

Ting-Toomey (1999) stated, "*Mindfulness* means the readiness to shift one's frame of reference, the motivation to use new categories to understand cultural or ethnic differences, and the preparedness to experiment with creative avenues of decision making and problem solving" (p. 46). Ting-Toomey posited, "we can define *mindful intercultural communication* as the process and outcome of how two dissimilar individuals negotiate shared meanings and achieve desired outcomes through appropriate and effective behaviors in an intercultural situation" (p. 50). Implicit in achieving desired outcomes is a process of making decisions that leads to outcomes.

Chapter Summary

In this chapter I have extended the factors noted in the literature in the arena of decision making by position decision making within an intercultural context. In so doing I have established a detailed contextual perspective of decision making that will enable fruitful conceptualization of a process of decision making in an intercultural context with the development of a culture-general ICDM model in the next chapter.

CHAPTER 5

A MODEL OF INTERCULTURAL DECISION MAKING

The purpose of this chapter is 1) to conceptually construct an intercultural decision making model, and 2) to detail the scope of the ICDM model as a theory.

ICDM Model – A Process Model of Intercultural Decision Making

Regarding the process of decision making, interculturalists have conceptualized a variety of elements pertinent to that process. Throughout this chapter, I will posit a conceptual model for each of these aspects of the decision making process and present constructs from intercultural, consumer behavioral and decision making theorists that relate to the logic of intellect, logic of emotion and imagined outcomes.

This ICDM model involves logic and imagination. People use a culturally adapted logic in the process of making decisions. The goal of their logic is imagined outcomes of decisions. Logic, in this ICDM, is conceptualized as two three-dimensional axes systems: logic of intellect and logic of emotion. Furthermore, imagination is conceptualized as a three-dimensional axes system.

Explanations of each axes follow in the proceeding sections.

Ting-Toomey (1999) has dealt with the notions of intellect and emotions within the intercultural relations context. She stated, "Affective and cognitive filters refer to our reactive emotions and the perceptual lenses that we use in interpreting and evaluating out-group members' behaviors" (p. 156). Though acknowledging these as filters we use in interpreting, Ting-Toomey does not posit a decision making process we use in interpreting out-group members' behavior.

<center>Logic of Intellect</center>

The logic of intellect in this ICDM model is conceptualized as a factor involved in the decision making process. Benjamin Lee Whorf (1998) stated:

Hence, when people, as natural logicians, are talking about reason, logic, and the laws of correct thinking, they are likely to be simply marching in step with purely grammatical facts that have somewhat of a background character in their own language or family of languages but are by no means universal in all languages and in no sense a common substratum of reason (p. 88).

The conceptual category of logic of intellect can be construed as a culture-general category. Bennett (1998) proposed, "Culture-general approaches to interaction describe general cultural contrasts that are applicable in many cross-cultural situation" (p. 9). Kolb (1984) conceptualized thinking on a continuum from abstract conceptualization to concrete experience as styles of learning. Expected

utility theory (Fishburn, 1970) positioned logic as the means of arriving at the right decision. Though the rules of logic of intellect are not universal from culture to culture, the logic of intellect can nevertheless be conceptualized as a culture-general category since all languages have an internal logic of grammar that affects decision making.

The logic of intellect in this ICDM model has three axes: power axis, moral axis, and certainty axis (see figure 9). The power axis is a continuum from powerful to powerless. The moral axis is a continuum from good to evil. The certainty axis is a continuum from accuracy to intuition. And the central construct of the logic of intellect is space. Each of the specifics of the axes is defined by every culture. However, the model posits that all cultural logics involve these three sets of continua. The purpose of the model is not to distinguish the specifics of each culture, but rather to suggest that some cultures place more importance on one axis of intellectual logic than other cultures. The specifics of each culture's perception of power, morality and certainty should be a matter for ongoing research regarding intercultural decision making.
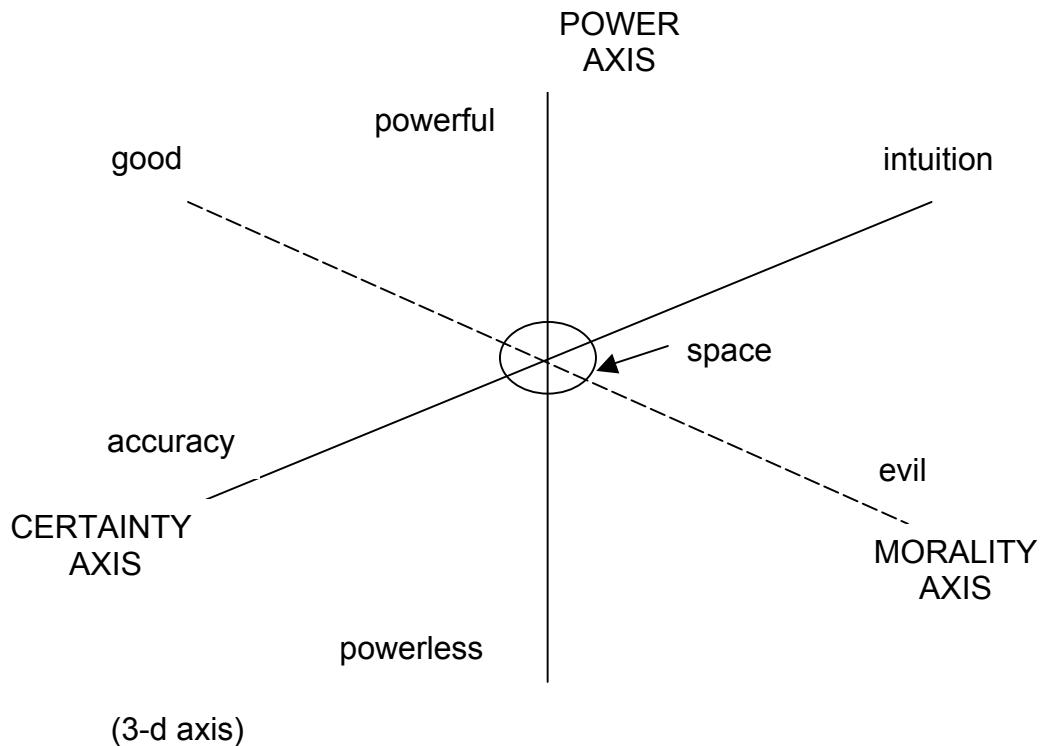
Figure 9   Logic of Intellect

Power Axis: A Continuum from Powerful to Powerless

Power is conceptualized as an element in the decision making process.

Power is an implied factor in violation of expectancy values. From a position of

power, one can either empower or violate others. From a position of

powerlessness, one can be either empowered or violated by others. Prospect

theory conceptualizes power in terms of maximizing gains and minimizing losses

(Kahneman and Tversky, 1979). Health belief model of decision making

conceptualizes power in terms of benefits derived from health decisions (Byrnes,

1998, p. 17). And Cultural Insights researched the impact of power on market decisions.

Nuckolls (1996) claimed:

'Power' is the force behind all action, permanent and irreducible, and it requires no definition. Motivation is the will to power. People who have less power seek to obtain more, just as people with more seek to maintain or increase what they already have. The transaction and negotiation of power within a hierarchy of dominance takes place through the resources culture makes available. One of these resources is the language of the emotions (p. 7).

Furthermore, Nuckolls (1996) suggested that "Power is the desire of every individual for control over persons and things, and it is strongly influenced by the environment and the social organization of competition" (p. 8). Power is conceptualized not only as a possession (those who have it and those who do not) but also as a process – the will to power. To Nucholls, increasing power is also a desirable and imagined outcome.

Singer (1998) posited every communication relationship as the processing of power. He stated:

Every communication relationship has a power component attached to it. We might as well recognize that and deal with it openly and consciously. Until now very few communication specialists have been prepared to deal with the power aspect of the communication process. On the other hand, most political scientists have failed to recognize the importance of cultural

differences in the situations they studied. It is one of my most deeply held convictions that the study of intercultural communication informs the study of political behavior. It is also my contention that any study of communication relationships that ignores the power aspect of those relationships is one that misses a very important element of all communication (pp. 106-107).

The decision making involved in communication is, therefore, a process involving reasoning with power.

"Will this decision enhance my personal power?" "How can I enhance the power of others?" These and other questions are the concerns of one with a Power Preference in decision making. For instance, as a person decides who his friends will be, a preference for power will lead him to ask, "Is this person one who will help me get to where I want to go? How can he benefit me?" The strength of this preference is that benefits of a decision are always considered. If power benefits over the long-term are considered, then more satisfying decisions usually are made. The weakness of the power preference is seen when one doesn't consider the long-term consequences of a decision and settles for short-term power enhancements. When this occurs undesirable consequences may result. In order to develop this preference, one needs to consider the impact of power on a decision. Who will gain power? Who will be empowered by a decision? Also the short-term and long-term consequences of power should be considered.

To reason with the Powerless Preference is to take the position of empowering another at one's own expense. This is often the case when dealing with a child. The adult may choose to lose a game so the child can grow in confidence. Often for the sake of others, we make decisions of sacrifice that place us temporarily in the powerless position. This sacrifice, though, can lead to long-term benefit for everyone. The strength of this preference is that it allows for others to be empowered at your own expense. The weakness is that one's personal power may be impaired without really benefiting another. To develop this preference, one needs to consider, "Who will benefit from my choice not to pursue power?" "How much will they benefit?" "How much will I benefit by this sacrifice?"

Morality Axis: A Continuum from Good to Evil

Every culture conceptualizes good and evil. Stewart and Bennett (1991) have stated, "While cultural assumptions refer to basic beliefs about the nature of reality, cultural values refer to the goodness or desirability of certain actions or attitudes among members of the culture" (p. 14). What is good in one culture may not be good in another.

Morality is implicated in expected utility model of decision making in that it posits what decisions should be made (Brynes, 1998). Moral development models (Evans, et al, 1968; Kohlberg, 1958; Gilligan, 1977) contend morality as a panhuman developmental issue. And Cultural Insights researched the effects of consumers' notions of good and evil on consumer decisions.

Morality is implicated in the decision making process by Quinn (1992). She stated, "Obligations are ordained by the moral order; their fulfillment is right and necessary" (p. 92). In this statement, Quinn linked morality with behavior. She went on to say, "I want to argue that these more or less explicit messages from socializing agents, and these lessons extracted from the behavior modeled by these socializers, are effective precisely because they depend upon cultural assumptions about what is moral and what is natural" (p. 121). Quinn, by implication, positioned moral reasoning as part of the decision making process.

Martin, Flores and Nakayama (1998) delineate three principles of ethical intercultural communicators: 1) the humanness principle that suggests respect and tenderness are ethical issues, 2) the dialogic principle that stresses relational empathy and caring, and 3) the principle of speaking "with" and "to" (p. 457-459). In so doing, they position morality as a meta-structure for intercultural relations.

"What is morally good in this situation?" "How can I maintain high moral standards?" "How can we as a people develop a moral society?" These and other questions dominate the reasoning of those with the Good Preference. The strength of this preference is good intentions. The problems of humanity, both personally and corporately, are often moral problems. To consider morality is an attempt at helping the human condition. Wars can be avoided. Domestic disputes can be stopped. Lying, stealing, killing can be eliminated. The weakness of this preference is moralizing. Everything becomes a moral issue. Then the question of morality becomes, "Whose morality?" – who gets to decide what is right and wrong? Legalism can become a way of life. In order to develop in this preference

one needs to carefully consider, "What are my moral standards?" "What standards do I hold others to and what standards do I live by?" "When is justice needed and when is mercy the appropriate response to injustice?"

A preference of evil refers to considering the presence of evil within or around oneself. It is a worldview that recognizes that evil exists. It reasons that everyone has the capacity to do evil. It is a sensitivity to evil in a system. "What evil needs to be dealt with in this situation?" "What evil is in my own psyche?" The strength of this preference is the ability to see evil as a personal and societal problem. This sensitivity acknowledges the brutality of wars and conflicts and sees that these are options for the future. The weakness of this preference is an obsession with evil. Everything can become an evil influence. Everything can become dominated by a conspiracy of evil. To develop in this way of decision making one must become sensitive to the evil around and within them. The ability of the human race to inflict evil is historical and it occurs daily.

Certainty Axis: A Continuum from Accuracy to Intuition

The intellectual axis of certainty is posited to be a continuum from accuracy to intuition. The extreme of accuracy is a belief in absolute description and explanation of reality with the use of language. These descriptions and explanations are often classified as "facts" within a culture. The extreme of intuition is a belief in internal hunches for describing, explaining and/or constructing reality. The ICDM model posits the intellectual continuum from accuracy to intuition as a factor in the process of decision making.

Inherent in anxiety/uncertainty theory (Gudykunst and Hammer, 1988) is the conceptual notion of certainty. Prospect theory (Kahneman and Tversky, 1979) cites differentiation of options as an element in decision making. Differentiation of options requires both accuracy and intuition in examining the options. Trompenaars and Hampden-Turner (1998) conceptualized universalism and particularism as dimensions of culture. The preference of particularism can be conceptualized as a preference for accuracy in establishing particular categories. Stewart and Bennett (1991) cited the use of "empirical, observable and measurable" facts as a distinctive of American culture (p. 31). The use or lack of reliance on facts is inherent in the intellectual certainty involved in the decision making process.

Accuracy is concerned with verifiable facts. In order to make a reasonable decision many people need to know the facts of the matter. These facts are more than impressions. They are conceptualizations that are recognizable by others as certainties. For instance, when purchasing a new piece of clothing, some people need to know the facts regarding the type of material – how long does it last, is it easily washed, do the colors fade, etc. The strength of this preference is a desire for certainty. With accurate facts, a person will make decisions that are consistent with the data. The weakness of this preference is that in many situations accurate facts either are not obtainable or are incomplete. For instance, what are the facts concerning a new type of clothing? What are the facts concerning the performance of a business? Past performance does not ensure future performance. What facts are most relevant?

Intuitions are often the means by which people make decisions as opposed to accurate facts. For instance, many people buy furniture for reasons that are obscure. They don't research readily available facts. They go with their impressions. This intuitive decision making is usually quicker than gathering facts. The strength of the Intuition Preference lies in the amount of time spent in deciding. It takes much less time to have an impression than to gather facts. And often these initial intuitions lead to decisions that in the long run are very acceptable. The weakness is that intuitions may lead to undesirable consequences later that a decision based on a thorough seek of fact would avoid.

Central Construct of Logic of Intellect: Space

This ICDM model proposed that space is a central construct of the logic of intellect. In order for space to serve as a central construct the logic of intellect, it must be shown that space is: 1) a panhuman intellectual construct, 2) involves all the elements of intellectual logic, 3) that no other intellectual construct better fits as a central construct for the logic of intellect, and 4) there are threads of spatial reasoning involved in all decisions.

Is space a panhuman intellectual construct? The philosopher Wittgenstein (1958) referred to the "spatial and temporal phenomenon of language" (p. 47). Since all language systems are purported to contain a spatial quality, it can be reasoned that space is a panhuman intellectual construct.

From a cross-cultural comparative perspective, Osgood, May and Miron (1975) support the claim of the universality of space as a construct in decision making. In analysis of 21 language/culture communities they found, "The two most common modes of qualifying right across the world are *good* and *big* (or some close synonym)" (p. 189). Bigness is a spatial construct.

Does space involve each of the elements of logic of intellect from the ICDM model? Space can be conceptualized as powerful or powerless space, a good or evil space, or an accurate or intuitive space. Stated differently, power or lack thereof resides in spatial objects, persons, and concepts held by one or more people. Good and evil are spatially linked constructs (as in "this" or "that" is good or evil). And the degree of intellectual accuracy can be restricted to descriptions of spatial objects, persons, or concepts held by people.

Are there other constructs that better fit as a central construct for the logic of intellect? Time could be construed as a central construct. However, it is more perceivable that space can exist without the movement of time than the movement of time existing without space.

Are there threads of spatial reasoning in all decisions? Clearly, all economic decisions involve spatial reasoning. Economics hinges on the construct of possessiveness. Possessiveness implies objects, persons or ideas held by people. So directly or indirectly, as in the case of ideas, space is implicated in all economic decision making. Furthermore, all mathematical decisions can be linked to real or imagined space in various dimensionality. All relationship decisions can be seen to involve spatial decision making.

Relationships are between objects, people and idea held by people. Thus, relationships explicitly or implicitly involve the spatial concept of distance.

Overall, the position that space is involved in all logic of intellect is a abstract reach and not a concept that most people consider in their verbal deliberations. However, the concept of space is quickly accessed as people make non-verbal decisions. All nonverbal decisions are displayed in space. The space between people in intercultural interactions has received much consideration. Facial expressions and their meanings are also a spatial concern in intercultural decision making. Though space is posited as a central construct for the logic of intellect, I suggest research into spatial considerations in intercultural decision making will yield relatively sketchy data. Since most people are unaware of the spatial nature of verbal and nonverbal language and since most means of research rely on verbal responses of respondents, the abstraction of space will most likely go underreported.

<div align="center">

Logic of Emotion

</div>

Similarly, the logic of emotion is posited to involve three axes: relational, hierarchal and liberty (see figure 10). The relational axis is a continuum from trust to fear. The hierarchal axis is a continuum from honor to shame. The liberty axis is a continuum from freedom to bonding. And the central construct of the logic of emotion is jealousy.

LIBERTY
AXIS

freedom

honor

fear

jealousy

trust

shame

RELATIONAL
AXIS

HIERARACIAL
AXIS

(3-d axis)

bonding
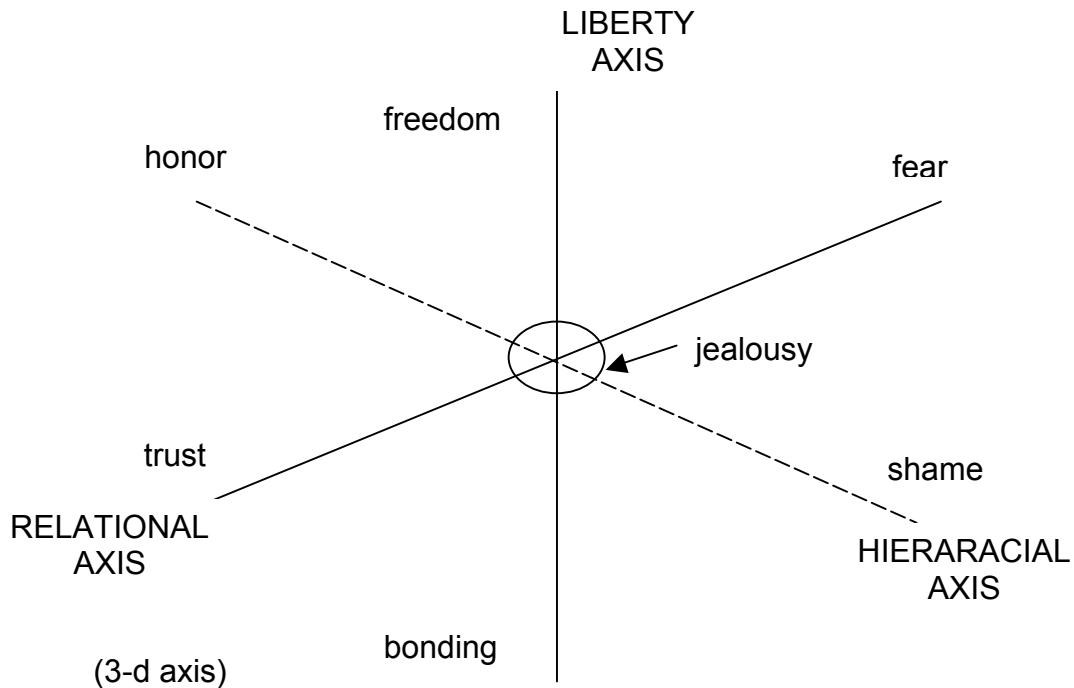
Figure 10   Logic of Emotions

Kolb (1984) viewed feeling in concrete experience as an element in learning styles. Using the PAD Emotional-Stat model, Mehrabian (1995) translated fifty-eight emotions using pleasure, arousal and dominance factors. Lutz (1983) extended personal emotions to the cultural level. Lutz concluded, "Thus emotion in the individual may be said to have its parallel, on the cultural level, in values; the concept of emotion, then, can provide a critical nexus for understanding the individual's creation of, and participation in, social institutions" (p. 247). Emotions can play an important role in the decisions that lead to and establish cultural values.

Each emotion is culturally constructed and varies across cultures by the degree of descriptive detail. Levy (1984) distinguished between hypercognized and hypocognized emotions (p. 219). "Anger is, relative to some other emotions, 'hypercognized' – that is, there are a large number of culturally provided schemata for interpreting and dealing with it" (p. 219). For instance, the concept of shame in the American context is relatively hypocognized when compared to the concept of shame in the Mainland Chinese culture that is relatively hypercognized.

Though emotions may be hypocognized or hypercognized, Levy (1984) claimed emotions could be recognized across cultures. He stated:

> … whatever the cultural peculiarities in the relations and associated meanings of Tahitian emotional terms, I had little trouble in recognizing , say, *ri'ari'a* as 'fear,' and *riri* as 'anger,' *hina'aro* as 'desire,' *'oa'oa* as 'happiness,' *ha'ama* as 'shame.' That is, if an emotion was recognized and named at all, its 'central tendency' seemed to be universally human (p. 229).

Without this assumption of general understanding through central tendency of emotions, intercultural empathy would not be a viable concept. However, I question the reasonableness of having "little trouble" in recognizing the richness of all emotions constructed across cultures. This question of translation of emotions across cultures will be addressed in this chapter under the heading "A Special Case: The Japanese Construct of *Amae.*"

Liberty Axis: A Continuum from Freedom to Bonding

The logic of emotion employs the emotional continuum of freedom and bonding. This axis of liberty can be conceptualized as the emotions of attachment where freedom and bonding are not necessarily good or evil. For instance, to be free from one's family may seem good at a certain age in a particular culture but evil, or at least unhealthy, at another age within the same culture. Nevertheless, freedom and bonding are associated with interpersonal and group attachments.

This ICDM model positions the emotional continuum of freedom and bonding as a culture-general factor in the process of decision making. The specific conceptualization between particular cultures may vary, but emotions related to attachments are perceived as culture-general and are posited to be conceptually related to the emotions of freedom and the emotions of bonding. This is a continuum since one can experience various levels of freedom while also having an emotional bonding attachment.

To pursue freedom is to reason with the emotion of feeling free. "How can I feel more alive?" "How can I feel free?" "How can I avoid being trapped?" People who highly value personal freedom reason with such questions. Likewise, societal freedom can dominate one's decisions. "Will others feel more freedom?" "How can I ensure my friends are free?" "If it feels like freedom, one should do it." For instance, "If I buy this car, will I feel freer to travel and does this offset any lack of freedom I have in my finances?" The strength of this preference is a

sensitivity to freedom in oneself and in others. The weakness of this preference for freedom is that freedom for its own sake can lead to personal license. We can disregard the freedom of others in order to pursue our own freedom at their expense. To develop this preference one needs to consider the impact of a decision in regard to freedom – one's own freedom and the freedom of others.

This Bonding Preference considers the possibility of forming bonds when making decisions. "Will I be bound to something or someone?" "Will this decision restrict my freedom?" "Will I be obligated to someone?" For instance, "If I choose to take a particular job, will that lead to bondage to the demands of the job?" "If I choose to be this person's friend, will I be bound to him in a way I do not wish to be?" The strength of this preference is the consideration of obligation in the short term and long term. For instance, when one purchases a pet dog, this preference would consider the long-term impact the dog will have on one's lifestyle. The weakness of the Bonding Preference is the resistance to make decisions that puts one in a place of obligation. Obligations may be very helpful in one's development. To develop in this preference one needs to acknowledge that bonding can imply helpful obligations or unhelpful obligations. Making decisions with bondings in mind can help one stick to the commitments entailed in those decisions.

Relational Axis: A Continuum from Trust to Fear

Within the logic of emotion, trust and fear play an important role and have been conceptualized as a relational axis of emotions. Trust and fear imply

relationships – interpersonal, group, intra-personal, and impersonal relationships. The impact of trust and fear within relationships dynamically affects the nature of these relationships. In the ICDM model, trust and fear are conceptualized as factors integral to the process of decision making.

Anxiety/uncertainty management theory (Gudykunst and Hammer, 1988) positioned the emotional element of anxiety as a significant factor in decisions that manage intercultural experiences. Howard and Sheth (1974) suggested consumer confidence as a factor in consumer behavior. Cultural Insights researched consumer trust as a factor in consumer decisions. Anxiety and fear and confidence and trust are assessed to be related emotional elements.

Some people have a high preference for trusting others in decision making. Their initial response may be to trust a friend, an authority figure, or a fellow worker. They believe people are basically trustworthy and give almost everyone the benefit of the doubt. The strength of this preference is the quality of relationships to which it can lead. Usually such trust engenders deepening relationships and loyalties – even when loyalties should be questioned, which is the weakness of this preference. Trust can turn to undeserved trust. To develop this preference, one needs to place oneself in a position that requires trust. This may be a team building exercise or risking a relationship that requires trust.

The preference of fear in decision making is to take a suspicious position. "What might go wrong here?" "Who might get hurt?" "What is the worst that can happen in this situation?" "How can I avoid more pain?" These are the questions of one who emotionally reasons with fear. The strength of the preference is in

avoiding a crisis. Many problems can be avoided by simply asking what might go wrong and making appropriate adjustments. The weakness of a Fear Preference is avoiding risk. New ideas are usually not acted upon due to fear of the consequences. To develop in the Fear Preference one needs to consider the possible short and long-term negative consequences of a decision. This perspective can add balance to one's decision making.

<u>Hierarchical Axis: A Continuum from Honor to Shame</u>

In a hierarchical group system, honor and shame are continually at play. This ICDM model positions the continuum of these two emotions as a culture-general factor in the process of decision making.

A psychosocial crisis in Erikson's (1997) life cycles is the crisis of autonomy versus shame and doubt. Erikson put forth shame as a central construct in human development. Fessler (n.d.), in addressing the pervasiveness of honor and shame-based emotions, stated:

> Today, the vast majority of the world's societies continue to employ Shame and Pride as the principle mechanisms of social control. In a few societies, particularly those which are large and heterogeneous, these emotions have been partially supplanted by other emotions: Guilt and 'Virtuousness' serve many of the same functions as Shame and Pride, but differ in that they are not premised on the opinions of an Other (p. 31).

Huang (1994) identified shame and face as group-oriented constructs. He stated:

The concepts of shame and loss of face are group-oriented concepts,

essential to reinforcing the collective identity and interdependent family

structure. Shame is a more public experience than other motivators such

as guilt, love, or reward. The term face refers to one's image – both public

and private – and loss of face, in the form of public disappointment,

embarrassment, or humiliation, is deeply wounding and difficult to reverse

(p. 50).

This ICDM model conceptualizes honor and shame as emotional constructs that

are akin to the constructs of pride and loss of face.

The Honor Preference is a decision making pattern of seeking to show

honor to others and/or to be honored by others. "Who is the person of highest

honor in this situation?" "Do people respect me?" "How can I honor another

person?" These are the questions of a person with the Honor Preference. The

strength of the Honor Preference is the ability to perceive and honor those in

authority and the ability to give honor to people both for who they are and for

what they have done. Honor is assumed rather than earned. The weakness of

the Honor Preference is the lack of sensitivity to show honor or to desire honor.

Likewise the drive to pursue personal honor can also be a weakness. To develop

the Honor Preference, one needs to become more sensitive to the need for

honor that people have, including oneself.

Some people make decisions from a Shame Preference. This perspective

asks such questions as "How can I keep from being embarrassed in this

situation?" "How can I embarrass another to get them to behave?" "How can I

keep another from losing face in this situation?" "I don't deserve this much

attention or honor, do I?" The strength of this emotional reasoning is that one

sees the possibility of embarrassing or shaming oneself or others socially. This

ability can help shape social engagements. The weakness is that sometimes

shaming can be used as a weapon to get one's way. Also, an over sensitivity to

shame can keep one from resolving interpersonal issues. To develop this

decision making preference, a person needs to consider, "Who stands to lose

face in this situation?"

Central Construct of Logic of Emotion: Jealousy

The central construct of the logic of emotion in this ICDM model is

conceptualized as jealousy. Jealousy is a complex emotion that employs a

combination of all the emotional axes. To be jealous for or of someone or

something involves trust and fear, honor and shame, freedom and bonding.

In order for jealousy to serve as a central construct for the logic of emotion

in decision making, it must be shown that jealousy: 1) is a panhuman emotion

construct, 2) involves all the elements of emotional logic for decision making, 3)

that no other emotion better fits as a central construct for the logic of emotion,

and 4) there are threads of jealousy involved in all decisions.

Can jealousy be substantiated as a panhuman emotional construct?

Johnson and Price-Williams (1996) stated, "Freud regarded the Oedipus complex

as the centerpiece of psychoanalytic theory, 'the shibboleth that distinguishes the

adherents of psycho-analysis from its opponents' " (p. 3). In their analysis of

world folk literature from over 100 cultures, Johnson and Price-Williams make a case for the Oedipus complex as ubiquitous across cultures. The Oedipus complex is based on the struggle between a father and a son over wife-mother. The central emotional element of this complex, according to Freud, is jealousy. Pines (1992) stated "… Freud believed that jealousy is rooted primarily in childhood events associated with the Oedipal conflict" (p. 52).

Buss (2000) also assert the universality of jealousy. He stated:

Jealousy turned out not to be merely a mark of some character defect. It is expressed in perfectly normal people who show no signs of neurosis or immaturity. Moreover, jealousy has deep evolutionary roots that were critical to the success and proliferation of our ancestors. By uncovering the origins of this emotion, we can better understand its modern manifestations and learn how to grapple with them. Jealousy, I was forced to conclude, is no less basic than fear or rage, its expression no less important than flight or fight (pp. 26-27).

Regarding the universality of jealousy Buss went on to stated, "Even among the Ammassalik Eskimos in Greenland, sometimes held up as a culture lacking jealousy, it is not unusual for a husband to kill an interloper who sleeps with his wife. And contrary to Margaret Mead's assertion that Samoans are entirely lacking in jealousy and 'laugh incredulously at tales of passionate jealousy,' jealousy on Samoa is a prominent cause of violence against rivals and mates; they even have a word for it, *fua*" (p. 31).

Does jealousy involve all the elements of emotional logic in decision making? Margaret Mead (1931) in her work on jealousy stated:

In this paper I shall adhere to the more catholic and less special view foreshadowed by Shand:

"If it is difficult to define jealousy by its feeling, which sometimes inclines more to fear, sorrow and shame, at others to anger, suspicion and humiliation – we can still define it by its end or function. It is that egoistic side of the system of love which has as its special end the exclusive passions of the loved object, whether this object be a woman, or other person, or power, reputation, or property." I would only amend his definition to expunge the word "exclusive," for many people are jealous of a privilege which they share with others but which they maintain against outsiders (p. 116).

It follows that Mead perceived jealousy to involve fear, shame and bonding (a privileged relationship).

But does jealousy involve trust, honor and freedom? In these regards Buss (2000) propose a theory of bond testing through inducing jealousy. "The theory of bond testing can explain many otherwise puzzling aspects of relationships" (p. 210). "Eliciting jealousy intentionally emerged as an assessment device to gauge the strength of a mate's commitment. Both sexes do it, but not equally" (p. 211). Referring to strategically inducing jealousy, Buss states, "And it can test the strength of the bond because she can use a man's jealousy as a barometer of the depth of his love. If he reacts to her flirtations with

emotional indifference, she knows he lacks commitment; if he gets jealous, she knows he's in love. Evoking jealousy, although it inflicts a cost on the partner, provides valuable information that's difficult to secure through any other means – and it often works" (p. 214). When jealousy is viewed through the lens of bond testing, this emotional construct takes on positive emotional qualities. The purpose of evoking jealousy is to increase a sense of confidence in the other's commitment – to better trust the other's bonding intentions. The result of bond testing, if successful, is a sense of honor. That the other is truly committed and thereby honors the person with privileged access. That honor and trust affords a sense of freedom within the privileged bond. Jealousy can thereby be viewed as equally involving trust and fear, honor and shame, freedom and bonding.

Are there other complex emotions that could better serve as a central construct for the logic of emotion in decision making? Three such complex emotions emerge as possible central constructs - love, *amae*, anger. However, in my opinion, they fail to better fit as a central construct. Love is such a complex emotion across cultures that to position it as the central construct is to posit confusion. However, the jealousy of love can more easily be described across cultures. The Japanese construct *amae* is a complex emotion that would vie for the central construct. (This construct will be dealt with in detail later in this chapter.) However, it is little know outside the Japanese culture. Anger involves trust and honor of oneself, fear of loss, shaming of another, a bonding to another with a desire for greater freedom from that person. However, anger is primarily weighted on freedom from a bond or bondage. This lack of balance of all factors

eliminates anger as a central construct. Jealousy in my opinion, best fits as a central construct for the logic of emotion.

The last criteria for jealousy as a central construct for the logic of emotions is that treads of jealousy must be evident in all decisions. First, let me state there is weak logic for such a claim. However, if the treads of jealousy can be linked directly to two other emotions, a case can more readily be made. First, jealousy can be associated with the negative emotion of envy. Second, jealousy can be associated with the positive emotion of delight.

Clanton (1998) makes a connection between jealousy and envy. He stated:

It is widely believed that jealousy and envy are the same emotion. In fact, although jealousy and envy often are mixed together in real life, they are responses to quite different situations. Jealousy always involves an attempt to protect a valued relationship (especially marriage) from a perceived threat (especially adultery). Envy is resentment toward someone who has some desirable object or quality that one does not have and cannot get. Envy, in other words, is hostility toward superiors, a negative feeling toward someone who is better off. Envy is *not* the wish for the object or advantage that provoked the envy. Rather, envy is the much darker wish what the superior would lose the object or advantage. Envy is the pleasure, the malicious joy, that is felt when the superior fails or suffers (p. 305).

Though jealousy, in Clanton view, is often misinterpreted as envy, he establishes that the two are often mixed together. The treads of jealousy can be seen in the emotion of envy. By extension, the treads of envy can be seen in all economic decision making and all relational decision making that involve any form of economics.

Treads of jealousy can also be established in the positive emotion of delight. Delight has the quality of desirability. All decisions can be construed to meet some desirable criteria. The test of bonding through invoking jealousy has the desirable consequence of knowledge of a commitment to a privileged relationship.

A case can also be made that love, *amae*, and anger have threads of jealousy. The management of the emotion of jealousy helps secure love in relationships. Amae involves the feels naturally experienced at the mother breast. Pines (1992) stated:

> Other psychodynamic writers [other than Freud] believe that the origin of jealousy may be even earlier than the Oedipal stage. When a hungry baby cries and its mother doesn't appear, the baby experiences tremendous anxiety, helplessness, and fear of abandonment. These fears are universal; consequently jealousy, which is their manifestation in adult life, is also universal (p. 69).

Threads of jealousy can also be implicated in anger. Clanton and Smith (1998) stated:

Men are more apt to *deny* jealous feeling; women are more apt to

acknowledge them. Men are more likely than women to express jealous

feelings through rage and even violence, but such outburst are often

followed by despondency… Women often *internalize* the cause of

jealousy; they blame themselves. Similarly, a jealous man is more likely to

display *competitive* behavior toward the third party while a jealous woman

is more likely to display *possessive* behavior. She clings to her partner

rather than confronting the third party (p. 11).

Overall, the position that jealousy can be viewed as the central construct

of the logic of emotion is tenuous. Nevertheless, as a model for research, I would

promote the positive aspects of research of jealousy in intercultural relations

while balancing with the negative aspects of this emotion in decision making

research. Jealousy is a panhuman emotion that is easily perceived across

cultures but not easily perceived as involved the emotional logic of all decisions.

Intuitively, I will posit jealous as a central construct that will yield rich research

data in intercultural relations.

<div align="center">Imagined Outcomes</div>

Likelihood of outcomes is an element of expectancy-value theory

(Feather, 1982). And consumer outcomes are conceptualized as an essential

factor within the Engle-Kollat-Balckwell consumer behavior model. The construct

of imagined outcomes in the ICDM model is posited to involve three axes:

adaptation, meanings and identity. The central construct of imagined outcomes is posited as creative harmony (see figure 11).

As a process, the logic of intellect and emotions both have a time element embedded in them. That time element can be conceptualized as imagined outcomes. While acknowledging that the duration of time implicit in imagination is culture-specific, this ICDM model positions imagination into the non-present as a culture-general construct. That non-present can be either in the past or the future. A future imagined outcomes emphases the possibility of decisions changing the present. A past imagined outcomes emphasis the possibility of re-interpreting the past with present decisions.

ADAPTATION
AXIS

thriving

meaningful

undesired
identity

creative harmony

desired
identity

meaningless

IDENTITY
AXIS

MEANINGS
AXIS

surviving

(3-d axis)
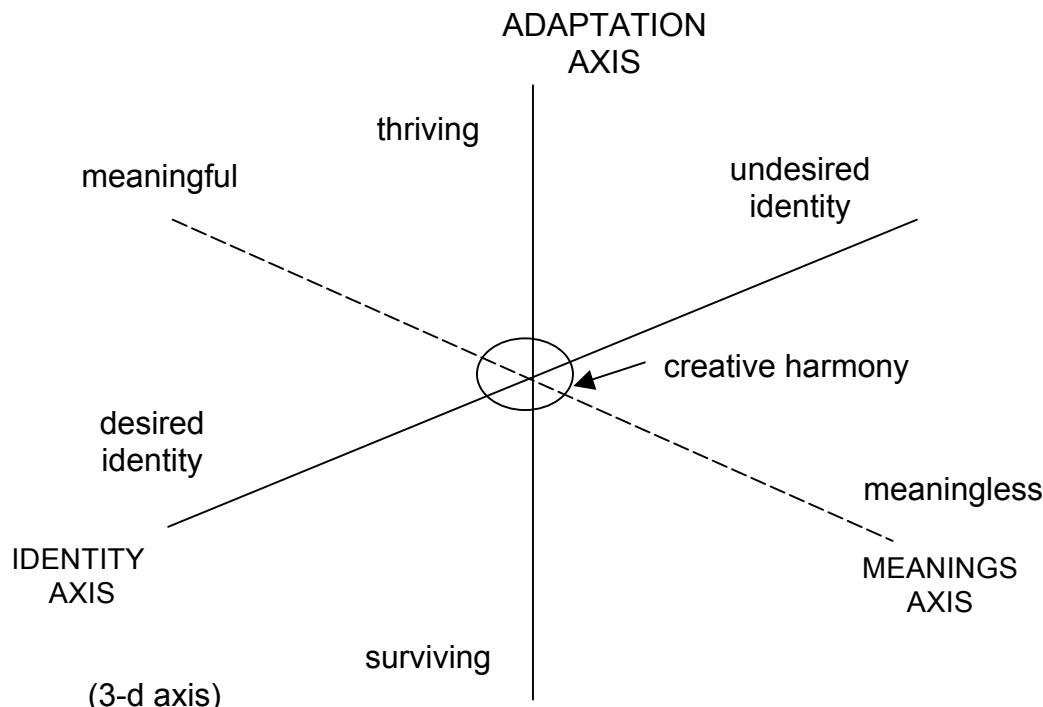
Figure 11   Imagined Outcomes

The reasonableness of these three axes may also be approached from an analysis of human conflicts. Conflicts fought defending or extending identities include racial, ethnic, caste and gender alienations as well as national borders struggles. Conflicts involving meanings include ideological struggles, such as capitalism versus communism, and religious struggles, such as Christianity versus Islam. Furthermore, adaptation struggles may be conceptualized to include economic class struggles. Most wars involve a combination of these elements of identity, meaning, and adaptation.

Adaptation Axis: A Continuum from Surviving to Thriving

Adaptation is frequently posited as a goal in theories and models of decision making. Social judgment theory, self-regulation theory, systems theory, M. Bennett's DMIS, Howard-Sheth consumer behavior model, cross-cultural adaptation theory, and anxiety/uncertainty management theory, all posit adaptation goals.

The adaptation continuum from surviving to thriving is posited as an imagined outcome in the process of decision making. Hutchins (1995) stated, "Human beings are adaptive systems continually producing and exploiting a rich world of cultural structure" (p. 228). There is significant cultural difference in defining surviving and thriving, and yet, these concepts are posited as culture-general factors in decision making. Adaptation factors for surviving and thriving include the production and distribution of social symbolic bonding, as well as matter and energy across space and time, within cultural systems.

The Surviving Preference refers to getting by in life, achieving the minimums to survive. People have different benchmarks for what surviving means to them. Often the questions someone with this preference deals with are "how can I make it till my next paycheck?" How can I provide the basic necessities in life for myself and my family?" "How can I make it through today?" The strength of this preference is the focus on meeting basic requirements for living. The weakness may be that one could achieve more if one focused on more than surviving. To develop in this outcome preference, a person can actively delineate the minimums for living then assess his current progress. This assessment can bring a sense of balance as to what is necessary for surviving in life.

The Thriving Preference refers to succeeding in life. People make decisions in order to ensure and enhance living conditions in their individual situations. "How can I succeed?" "How can I get ahead in life?" The strength of this preference is the focus on being successful – however the individual or culture imagines success. The weakness is that success is often defined in very narrow terms, such as economic terms. To develop in this outcome preference, one can actively pursue expanding their definition of success in a way that embraces many different broad areas of life.

Identity Axis: A Continuum from Desired to Undesired Identity

The identity continuum from desired to undesired identity is proposed as an imagined outcome in the decision making process. The specifics of what is desired and what is undesired is culture-specific. However, the ICDM model posits an identity continuum as a culture-general construct within the decision making process. Determining the relative weight of preferences concerning identity issues is relevant to this ICDM model.

Ellis (1978) claimed relationship definition is a continuous process within decision making groups. Ellis stated:

Assuming that when in an interactional situation one cannot not communicate, and that all communication has both a content and relationship level, it follows that the observation of sequences of group interaction will provide insights into the continuous and ongoing attempts at relationship definition in a decision-making group (p.2).

Markus and Kitayama (1991) described the place of self in a collectivist society and the implications for facework. They contended that, "Despite the growing body of psychological and anthropological evidence that people hold divergent views about self, most of what psychologists currently know about human nature is based on one particular view – the so-called Western view of the individual as an independent" (p. 224).

As mentioned previously, Ting-Toomey (1999) stated:

The term *identity* is used in the identity negotiation perspective as the reflective self-conception or self-image that we each derive from our

cultural, ethnic, and gender socialization processes. It is acquired via our

interaction with others in particular situations. It thus basically refers to our

reflective views of ourselves—at both the social identity and the personal

identity levels. Regardless of whether we may or may not be conscious of

these identities, they influence our everyday behaviors in a generalized

and particularized manner (pp. *28-29).*

Ewing (1990) argued:

… that in all cultures people can be observed to project multiple,

inconsistent self-representations that are context-dependent and may shift

rapidly. At any particular moment a person usually experiences his or her

articulated self as a symbolic, timeless whole, but this self may quickly be

displaced by another, quite different "self," which is based on a different

definition of the situation. The person will often be unaware of these shifts

and inconsistencies and may experience wholeness and continuity despite

their presence (p. 251).

Furthermore, Ewing proposed a theory of multiple selves in contrast to a single

self model (p. 252). He stated, "These selves are highly context-dependent and

mutually inconsistent" (p. 259).

Ewing (1991) also argued that interpersonal autonomy must be

distinguished from intrapsychic autonomy. "The significance of this distinction

between intrapsychic and interpersonal autonomy is early demonstrated by the

situation of the Pakistani woman, who typically spends her whole life firmly

embedded in interpersonal dependency relationships" (p. 131) Huang (1994)

suggested, "identity is considered a product of two interconnected components: (a) the Personal Internal Identity and (b) the Social External Identity" (p. 51). Thus, many have implicated the identity continuum as an imagined outcome in the process of decision making.

The Desired Identity Preference refers to an imagined outcome of decision making. This preference asks such questions as, "How will this decision impact the way people view who I am?" "If I say yes, how will I view who I am?" The core issue is that we manage our identity through the decisions we make in order to maximize our desired identity. The strength of this preference is that the person understands the need for self-concept and public identity. The weakness is that the person can become over-focused on their identity. They can be self-absorbed, leading to a heightened consciousness that may result in poor decision making. To develop this Desired Identity Preference one can actively process his or her desired identities. "Who are the people I truly admire?" "Who do I want to be?" Many times we don't think about our identities in such a structured manner but this exercise can be helpful.

"I don't want others to think about me in a negative light." "I don't want to be like that person." These are the concerns of a person with a decision making preference of Undesired Identity. The strength of this preference is to manage who we don't want to become. We all have images of what we do not want to become. These images may include people of ill repute, family members we don't admire, public figures who have brought shame on themselves. The strength of this preference is the ability to "not go there" to "not become that."

The weakness is that this avoidance can become a fixation and we don't decide what we do want to become.

<u>Meanings Axis: A Continuum from Meaningful to Meaningless</u>

The continuum from meaningful to meaningless is posited as a construct of imagined outcomes. Within the decision making process, people imagine the outcomes of their decisions as meaningful or meaningless.

Ting-Toomey (1999) conceptualized the notion that negotiating shared meanings is part of the intercultural communication process. She stated, "we can define mindful intercultural communication as the process and outcome of how two dissimilar individuals negotiate shared meanings and achieve desired outcomes through appropriate and effective behaviors in an intercultural situation" (p. 50).

Strauss (1992) conceptualized a web of meaning in suggesting that, "Personal semantic networks are the idiosyncratic webs of meaning carried by each person, linking individually salient verbal symbols to memories of significant life experiences and conscious self-understanding" (p. 211). For Strauss, these webs of meaning are important to cultural understanding. She concluded, "To understand why someone acts the way they do it is not enough to know the discourses, objects, and events to which they have been exposed; we need to know the psychic structures that assimilate those things and render them a basis for meaningful action" (p. 7). These "psychic structures that assimilate" can be conceptualized as the context and process of decision making. Strauss and

Quinn (1997) later stated, "it is precisely when confusion threatens that we are most likely to attempt to find unifying discourses to restore an inner sense of order and predictability to help us know what to think and do" (p. 231). When meanings are unsettled, humans attempt to resettle meaningful patterns in their lives.

When a person has a preference of meaning, it indicates that she is seeking a sense of purpose, integration and meaning in her life as she makes decisions. "Why am I alive?" "What is my purpose in life?" "What is the meaning of life?" "How can I integrate the various experiences of my life to make sense of it?" These are some of the questions raised by someone with a Meaning Preference. The strength of this preference is the ability to search out the broader, global questions of life. The weakness is that one can get bogged down in daily decision making when addressing such deeper questions. To develop in this area, one should ask global questions in life and persevere to find satisfying answers.

When a person has a decision making preference of Meaninglessness, he or she sees life or various aspects of life as non-understandable to them. Statements such as "I don't understand why people suffer in life" "I see no meaning to what happened" " I can't control life by my own understanding of its meaning." The strength of this preference is a recognition that life is too big for anyone to understand entirely. The weakness is that meaninglessness can turn into hopelessness, despondency or not caring about the consequences of one's decisions.

<u>Central Construct of Imagined Outcomes: Creative Harmony</u>

Systems theory (Littlejohn, 1983) proposes change and balance as factors within systems. Symbiotic harmony is conceptualized as a goal of decisions in reciprocal casual models. Creative harmony is posited as the central construct of imagined outcomes in this ICDM model. Furthermore, creative harmony is conceptualized to involve the elements of adaptation, identity and meanings. These elements are dynamic and creative with harmony, rather than annihilation, as the imagined outcome. Obviously, annihilation can become an imagined outcome. The imagination of annihilation is conceptualized as a deterioration of adaptation, meanings, and/or identity.

Yoshikawa (1980) stated, "Intercultural communication based on the 'double-swing' model will not bring one homogeneous world but can help create a dynamic diversified pluralistic world" (p. 16). Creative harmony is not conceptualized as sameness, but rather as a dynamic harmony of diversity.

<u>Minimal and High Stressed Decision Making</u>

Stress can be conceptualized on a continuum. In relationship to the ICDM model, two stress states are conceptualized as the ends of this continuum – minimal stress and high stressed. The importance of stress to intercultural decision making is that people may make different decision given similar situations with various degrees of stress. For instance, two business partners making a major decision to include or exclude a job position for diversity training

may make different decisions based on the degree of financial stress both are experiencing within their company.

Prospect theory (Kahneman and Tversky, 1979) implicates stress as a factor in decision making by emphasizing reduction of risks as a decision goal. The Constraints model of decision making combined with Prospect theory would suggest that quality of decisions are affected by stress.

Stress impacts intercultural decision making as people adjust to new cultures. Barna (1983), in linking stress with culture shock and adaptation, summarized others in stating, "Most intercultural authorities agree that these same factors [linked to stress] – ambiguity, uncertainty, and unpredictability – cause the reduced ability to interact within an unknown social structure and lead eventually to culture shock" (p. 31).

An Intersecting Dynamic of Decision Making

Decision making in this ICDM model is conceptualized to include an interdependent and weighted relationship among the various factors involved in decision making. Expectancy-value theory and violation of expectancy values link desirable values as factors in decision making. Values contain the intersecting elements of beliefs and emotions – i.e., emotionally held beliefs. Zaltman (1997) conceptualized emotions as equal and commingled factors with reason in

power,
freedom,
thriving

good, honor,
meaningful

intuition, fear,
undesired
identity

creative harmonious,
jealous space

accuracy, trust,
desired identity

evil, shame,
meaninglessness

powerless,
bonding,
survival

(3-d axis)
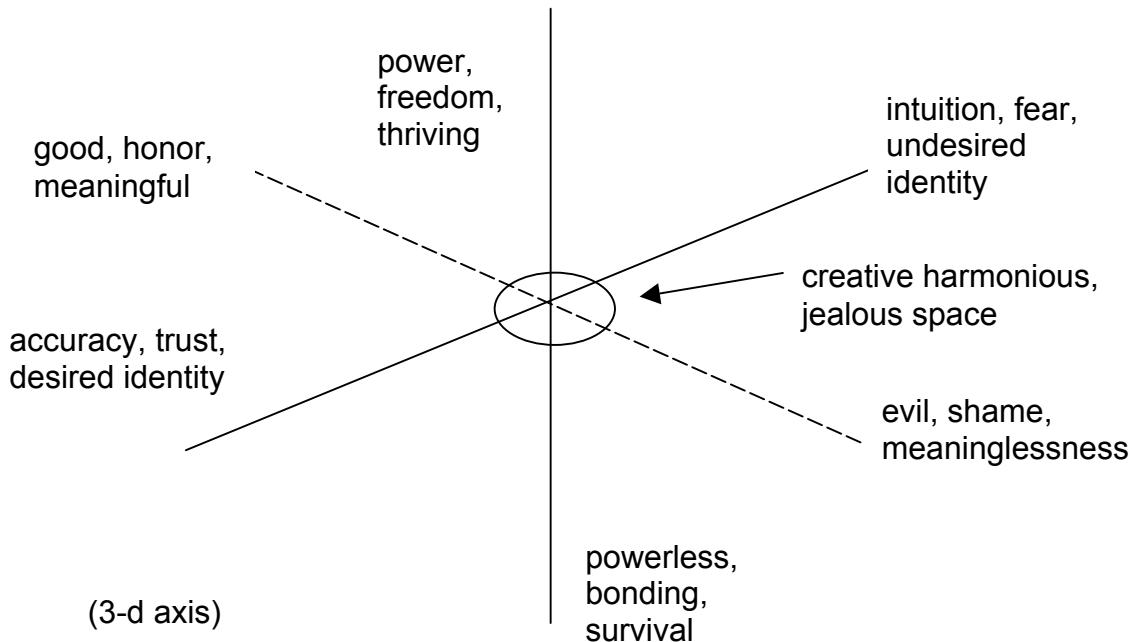
Figure 12   Intersecting Dynamic of Decision Making

consumer behavior. Systems theory (Littlejohn, 1983) proposed interdependency

within a system and equifinality of goal fulfillment. These factors support the

conceptualization of the logic of intellect, logic of emotion and imagined

outcomes as intersecting decision making factors. D'Andrade (1992) stated:

> In summary, the argument here is that to understand people one needs to
>
> understand what leads them to act as they do, and to understand what
>
> leads them to act as they do one needs to know their goals, and to
>
> understand their goals one must understand their overall interpretive
>
> system, part of which constitutes and interrelates these goals, and to
>
> understand their interpretive system – their schemas – one must

understand something about the hierarchical relations among these

schemas (p. 31).

Figure 12 depicts the intersecting dynamic of the three sets of axes. Good, honor and meaningful interact on a continuum with evil, shame and meaninglessness. Powerful, freedom and thriving interact of a continuum with powerless, bonding and survival. And accuracy, trust and desired identity interact on a continuum with intuition, fear, and undesired identity. The central construct of these intersecting axes is creative harmonious, jealous space. The logic of emotion, logic of intellect and imagined outcomes are therefore conceptualized to interact with and influence each other. The relative weight of these factors provide the difference in cultural decision making preferences.

A Special Case: The Japanese Concept of Amae

Wierzbicka (1993) does not perceive understanding emotions as an easy endeavor, but rather one that requires difficult translation. She stated, "I maintain, however, that no matter how 'unique' and 'untranslatable' an emotion term is, it can be translated on the level of semantic explication in a natural semantic metalanguage and that explications of this kind make possible that 'translation of emotional worlds' (Lutz 1985a) which seems otherwise impossible to achieve" (p. 135). I view the translation of complex culturally constructed emotions as a crucial issue. The ICDM model must be able to aid in emotional translation in order to be considered a culture-general model.

An example of a complex culturally constructed emotion is that of *amae* in the Japanese culture. I will describe this construct from literature and then use the ICDM model to translate it into the meta-language of the model. Japanese psychiatrist Takeo Doi (1981) described in detail the dynamics of *amae* in the Japanese culture stating, "The Japanese term *amae* refers, initially, to the feelings that all normal infants at the breast harbor toward the mother – dependence, the desire to be passively loved, the unwillingness to be separated from the warm mother-child circle and cast into a world of objective 'reality' " (p. 7). He went on to say, "… all the many Japanese words dealing with human relations reflect some aspect of the *amae* mentality. This does not mean, of course, that the average man is clearly aware of *amae* as the central emotion in *ninjo* (human feeling)" (p. 33). Regarding the impact of *amae* on the culture, he stated, "Only a mentality rooted in *amae* could produce a people at once so unrealistic yet so clear-sighted as to the basic human condition; so compassionate and so self-centered; so spiritual and so materialistic; so forbearing and so willful; so docile and so violent" (p. 9). Furthermore, he compared the Japanese with Westerners in stating, "Scholars have put forward many different theories concerning the ways of thinking of the Japanese, but most agree in the long run that, compared with thought in the West, it is not logical but intuitive" (p.76). Doi proposed outsiders struggle with the *amae* construct. He stated, "… to persons on the outside who do not appreciate *amae* the conformity imposed by the world of *amae* is intolerable, so that it seems exclusivist and private, or even egocentric" (p. 77).

The ICDM model can be used to translate the Japanese construct of *amae* (see figure 13). This meta-language construct is not intended to fulfill the richness of the Japanese construct but rather to approximate its construction in such a way that translates *amae* into the meta-language of the ICDM model. The *amae* construct is the dependency implied in leaning on the goodwill of benevolent other(s). It requires **TRUST** in other(s). It implies the **FEAR** of being betrayed by others. It requires the **BONDING** of dependency. It yields the **FREEDOM** of dependency. It requires the **HONOR** of submitting to another's will. It forbids the **SHAME** of betraying another. It requires the management of a privileged and thereby **JEALOUS** relationship between people. It yields the **POWER** of being provided for. It requires the **POWERLESSNESS** of receiving. It requires **INTUITION** to negotiate relationships. It assumes the **ACCURATE** interpretation of *amae* as a social construct. It requires an acknowledgement of **GOOD** in one's in-group. It hold that **EVIL** is betrayal of one's in-group. It requires the **SPACE** negotiation of space between two or more people. It requires the proper networking of relationships for both **SURVIVING** and **THRIVING**. It requires a **DESIRED IDENTITY** of being fundamentally a self that is dependent. It views the absence of a dependent relationship as an **UNDESIRED IDENTITY**. It views the parent-child relationship as the fundamental **MEANINGFUL** relationship. It views the absence of *amae* as fundamentally a **MEANINGLESS** existence. It requires both persons in the relationship maintain and **CREATIVELY** enhance **HARMONY**.

The ICDM model provides a translation of *amae* that can be useful for empathy in intercultural encounters with Japanese. Understanding this complex emotional and intellectual construct can help a person suspend self and allow empathic experience as M. Bennett (1998) suggested (p. 210-211). "When we have allowed our imagination to be guided inside the other person, we are in the position to experience that person as if that person were ourselves" (p. 211). In the Japanese context, getting inside the other person requires deeply understanding and embracing the construct of *amae.* The ICDM model provides a helpful construct for translating *amae* from Japanese into a meta-language of culture-general categories.

ICDM Model	Japanese "*Amae*"
Logic of Intellect	
Powerful – powerless	*Amae* requires the powerlessness of receiving and yields the power of being provided for.
Good – evil	*Amae* requires an acknowledgement of good in one's in-group and holds that evil is betrayal of one's in-group.
Accuracy – intuition	*Amae* requires intuition to negotiate relationships and assumes the accurate interpretation of *amae* as a social construct.
Space	*Amae* requires the negotiation of space between two or more people.
Logic of Emotion	
Trust – fear	*Amae* requires trust in other(s) and it implies the fear of being betrayed by others.
Honor – shame	*Amae* requires the honor of submitting to another's will and it forbids the shame of betraying another.
Freedom – bonding	*Amae* requires the bonding of dependency and yields the freedom of dependency.
Jealousy	*Amae* requires the management of a privileged and thereby jealous relationship between people.
Imagined Outcomes	
Surviving – thriving	*Amae* views the proper networking of relationships for both surviving and thriving.
Desired identity – undesired identity	*Amae* views self as dependent as a desired identity and views the absence of a dependent relationship as an undesired identity.
Meaningful – meaningless	*Amae* views the parent-child relationship as the fundamental meaningful relationship and the absence of *amae* as fundamentally a meaningless existence.
Creative harmony	*Amae* requires both persons in an *amae* relationship maintain and creatively enhance harmony

Figure 13 A Translation of Amae

Scope of the ICDM Model

Onkvisit and Shaw (1994) stated, "A theory usually performs four major functions: description, explanation, prediction, and control" (p. 522). The model has been presented as a description and explanation model of intercultural decision making. In this section, I will show that the ICDM model has predictive and developmental qualities of a theory.

A Predictive Model

In order for the ICDM model to be a predictive model, probabilistic statements must be posited. First, in order to develop mathematical projections, each of the axes must be conceptualized as weighted vectors within three-dimensional space. Second, a goal for decision making must be established. That goal would be for a dynamically weighted equilibrium between persons and internal integrity of decision making preferences. Stated another way, in order to use this model as a predictive model, one must assume that people seek to maintain their personal decision making preferences while seeking an equilibrium of decision making between persons – thereby ruling out the option of total dominance by one person over another. Third, one must be able to measure the relative weight of preference for each decision making axes. This weight can be mathematically conceptualized as the frequency of use of each axes in decision making. (The means of collecting data regarding frequency of use may include

interviews in which the interviewee reflects on previous decisions. Data can also be collected using Likert scaled instruments.) Finally, as a person or culture is mapped regarding its decision making preferences, there exists an implied tension due to distance of those preferences as mapped on the three-dimensional axes and a center weighted-point of those preferences.

Given these assumptions, the following predictive relationships may be predicted regarding the rate of change in decision making preferences of individuals, groups and cultures.

First, a prediction can be made regarding the rates at which individuals and cultures change their decision making preferences. For individuals in cultures with a dominant preference for freedom and accuracy, the rate at which individuals change their decision making preferences is predicted to be greater than the rate at which cultures modify their decision making preferences.

Second, for individuals in cultures with a dominant preference for bonding and powerlessness, the rate at which individuals change their decision making preferences is predicted to be less than the rate at which cultures modify their decision making preferences.

Furthermore, predictions can be made regarding intercultural relations. The prediction can be made that people with similar decision making preferences will experience better intercultural relations as indicated by less psychological and physical conflict between them.

The prediction can be made that people who acquire skills in more decision making preferences of the ICDM model will experience less culture shock than those who have mastered fewer skills.

Moreover, the prediction can be made that intercultural marketing efforts mindfully employing the decision making preferences of a culture will be more successful in terms of financial gain from sales and organizational image-acceptance than those not mindfully considering the decision making preferences posited in the ICDM model.

Finally, a general prediction can be made that there will exist some degree of difference among any two cultures regarding decision making preferences. The above predictions are illustrative of the predictive potential of the ICDM model. Clearly, each of these predictions requires research for validation.

A Developmental Model

The ICDM model can be adapted to serve a developmental purpose by making the assumption that as practitioners of intercultural relations acquire competence in making decisions from each of the emphases of logic and imagined outcome, they develop a beneficial intercultural skill of empathy. This skill will enable them to shift from their culturally influenced decision making preferences to those of other cultures.

M. Bennett (1998) articulates six steps for developing the skill of empathy (pp. 209-212). Step five is allowing empathic experience. Regarding it Bennett stated, " We perceive a different set of feelings and thoughts about the world – a

different construing – which seems to describe a place we have never seen. And indeed, this is true. With empathy, and only with empathy, we are privileged to live briefly in the least accessible land of all – another person's experience" (p. 212).

The ICDM model can help facilitate the person stepping into another person's experience by helping to translate the complex emotional and intellectual constructs of the other's culture. For instance, if Americans are not highly skilled in making decisions with the emotional logic emphasis of honor, acquiring that skill may help them empathize with people from a culture that places high emphasis on honor in the emotional logic of decision making. As a person gains skill in shifting from one axis of decision making to another, his or her ability to empathize will increase.

Ideas for Future Research

Many research possibilities flow from the ICDM model. Mapping decision making preferences for numerous cultures and subcultures is a possibility. The comparison of results can then lead to implications for intercultural relations. Furthermore, intercultural groups can be researched, and the decision making preferences managed by these intercultural groups can be mapped. For instance, multinational companies with multicultural teams provide a ready possibility for mapping such preferences.

Multicultural teams can be trained using the ICDM model to help develop their abilities to decide together. International negotiators can be trained to use these categories as they seek to establish contracts and harmonious relations.

Chapter Summary

In this chapter I have conceptually constructed an intercultural decision making model (ICDM model). This conceptualization involves logic of intellect, logic of emotion and imagined outcomes. I have also detailed the scope of the ICDM model showing that it can be useful as a descriptive, predictive, and developmental model.

CHAPTER 6

APPLICABILITY OF THE ICDM MODEL IN RESEARCH

In the past two chapters, I have proposed an intercultural context for decision making and posited an ICDM model. The purpose of this chapter is to demonstrate the applicability of this ICDM model as a culture-general model for intercultural research. In order to do so, I will show that the conceptual constructs of the ICDM model are applicable to Chinese and American intercultural relations. Previous examples from Japanese, Tahitian, and Ifaluk cultures as well are culture-general conceptualization by others used in the construction of the model serve to support the claim that this ICDM model is culture-general and is thereby applicable for intercultural research.

An Example: Chinese and American Intercultural Decision Making

Specifically, I will examine data related to American and Chinese decision making and then draw implications for intercultural decision making between Chinese and Americans. In applying the ICDM model to intercultural research, I will show that the categories for each of the three axes (logic of intellect, logic of emotion and imagined outcomes) are applicable to research in the Chinese and

American cultures. I will show applicability for future research by linking previous research with the major categories of the model. In doing so, I am suggesting that much previous research has been done that is relevant to the decision making process while not specifically targeting decision making as a topic of cultural and intercultural research. I will review literature on China and America for the elements of the model. Emphasis will be placed on research of Chinese while not neglecting research of Americans. However, not every category will show research from both Chinese and American studies. Comparing cultural characteristics regarding the decision making process does not necessarily imply intercultural relations. However, this comparison can inform frame-shifting for better relations through decision making by members of different cultures.

<div align="center">Logic of Intellect</div>

Stewart and Bennett (1991) have used the conceptual category of rational thinking in the analysis of American culture. They stated, "… we conclude that American thinking is more closely oriented to action and getting things done than to the 'direct perception of impermanent forms.' Americans focus on operational procedures rather than perceptions of the situation. This way of thinking is rational, Americans believe, and efficient" (p. 30). Rational thinking and the logic of intellect can be viewed as related conceptual categories.

From a Chinese culture viewpoint, the issue of power is a viable topic for research. In his cultural studies, Kang (1993) employed the concept of power stating, "But I think the obsession with language and discourse in the realm of

culture has obscured more grievous issues in the nonlinguistic social practices.

Yet, Chinese cultural critics can benefit from Western cultural theories in terms of

rethinking the questions of ideology and power, domination and resistance,

science and ethics" (p. 49).

Specifically, Potter and Potter (1990) examined economic power and

ethics in the Chinese context:

This is a new phenomenon in the Chinese countryside. Formerly, shared

material interests had been subordinated to religious and ideological

considerations as a matter of principle; maintaining this stance was a

focus of ethical action. When ethical affirmation for the importance of

subordinating material interests was withdrawn, shared material interests

became the basis for action; economics became more important than

politics. (p. 294).

Margery Wolf (1985) embraced the axis of power as she analyzed the

powerlessness of women: "Women, in their struggle for some security in their

day-to-day existence with the all-powerful male-oriented family and its larger

organization, the lineage, worked like termites hollowing out from within places

for themselves and their descendants" (p.11). However, this victimization is not

relegated only to females from Rey Chow's (1995) point of view. In her writing,

she lamented, "... the patriarchal order that sacrifices women and powerless men

alike" (p. 168). Lung-kee Sun (1991) viewed power issues within the generational

context: "How can one's own sacrifice be justified if others in the same situation

are exempted from it? Thus, the arc of victim-victimization has been perpetuated

from one generation to another" (p39). Chow (1995) conceptualizes relative power at an international level as an important aspect of intercultural relations. She stated, "... the point has always been for China to become as strong as the West, to become the West's 'equal.'" (p. 62). The conceptualization of power as a culture-general construct enables the researcher to explore the cultural differences of Chinese and Americans as they weigh the importance of power in their decision making process.

Morality is an applicable research theme in the Chinese culture. Regarding the Chinese, Potter and Potter (1990) have stated, "Attention is directed away from the psychological processes of individuals, especially their feelings, and onto the appropriate expression of shared intersubjective agreement about moral values and the social world" (p. 185).

Gao and Ting-Toomey (1998) positioned morality as an important construct of research among the Chinese. They stated:

Personal accounts such as "XXX helped me and my family then. We'll do whatever to help XXX now" and "How could you walk away from someone who has been so good to you?" attest to the importance of reciprocity in Chinese personal relationships. Thus, the appropriate use of the principle of reciprocity affects not only the nature and quality of a relationship but also others' perceptions of a person. To Chinese, reciprocity is the basic rule of being a person (p. 32).

Gao and Ting-Toomey have thereby suggested goodness, related to the axis of morality, as the conceptual hinge for behavioral decisions to enact reciprocity –

the balancing of goodness between persons. Gallin (1978) also conceptualized morality as a key construct of Chinese culture. He stated, "The Chinese approach to life, body, health and illness seems to always (or almost always) return to 'moral uprightness' " (p. 174).

Regarding American culture, Stewart and Bennett (1991) have stated, "While Christianity is committed to the doctrine that human beings are evil by nature, most Americans are unlikely to give the concept much thought. They more commonly see humans as a mixture of good and evil or as creatures of environment and experience" (p. 114). Stewart and Bennett have thereby used goodness as a relevant construct for cultural analysis in the American context.

Overall, morality can be viewed as a key construct for researching Chinese and American cultures. The specific determination of what is and is not good within both cultures is therefore a key consideration to intercultural decision making between Americans and Chinese.

In analyzing the Chinese culture, Stewart (1965) stated:

The Chinese classifies his desired consequences, future situation, and present factors according to pre-established categories of the culture. His decision-making is delocalized since the decision is not made according to anticipated consequences benefiting the decision-maker, but rather by a classification of consequences according to pre-established norms (p. 33).

These pre-established categories relate to the notion of certainty. The accuracy of interpreting pre-established norms is central to the classification process. As the Chinese decision maker classifies consequences either with a bent toward

factual accuracy or intuition, the construct of certainty is applicable to this classification process.

Accurate and intuitive expressions can extend beyond verbalizations to nonverbal visualizations. Wang (1993) stated:

Should we suspect that Luo, for all his admiration for rustic simplicity and gratitude for the nurturing father, was already troubled in the early 1980s by ill-defined qualms, vaguely dark thoughts, and nagging skeptical impulses? He could not name it; he painted it. Where words could have failed or frightened him, he reconciled himself through pictures. What was mumbled in speech translated into a pictorial eloquence on canvass. Moral antinomies and conceptual contradictions find their symbolic reconciliation in a smooth visual logic. The verbal language of the time failed to supply the categories to formulate the emotional experience; visual language accommodated well (p. 250).

Kipnis (1997) also affirmed accuracy as an applicable construct of research among the Chinese. He asserted government "propaganda continually presented itself to the public as language with beneficial social effects. Rather than confronting such language straight on with questions of accuracy, the Chinese public has for the most part tended to either subvert it with humor or manipulate it for personal gain" (p. 114).

Regarding the American context, Stewart and Bennett (1991) highlighted the notion of factual certainty within the logic of intellect stating:

The connection to perception, as defined earlier, is that Americans

assume that rational thinking is based on an objective reality where

measurable results can be attained. This cultural orientation provides one

of the principle keys to understanding the American pattern of thinking. It

is the American view of 'fact' … First, facts possess perceptual content;

they are empirical, observable, and measurable. Second, facts are reliable

so that different observers will agree about them. Third, facts are objective

and therefore valid. They are impersonal and exist separately from

perceptual processes and from observers. In American thinking, facts

exist in the external world and not inside the mind. Fourth, both the

reliability and the validity of facts are associated with measurements using

coordinates of time and space, leading Americans to speak of 'historical'

but not 'future' facts (pp. 31-32).

Furthermore, Stewart and Bennett (1991) extended the construct of

certainty to include intuition within the decision making process. They stated,

"The American drive to attain impact has led to the cultivation of a variety of

approaches to problem solving, decision making, and conflict resolution intended

to avoid the deficiencies of intuition and common sense" (p. 32).

Stewart and Bennett (1991) positioned the notion of accuracy in a way

that links accuracy of facts with accuracy as consistency and inconsistency in

thought and behavior. They stated, "Americans are pragmatists. They believe

and act in ways that get things done. If an idea works, they use it. That several

ideas or values may contradict one another does not bother most Americans. Nor

does inconsistency in living up to a value, which may be a goal relegated to be achieved 'in the near future'" (p. 140). These views of accuracy impact decision making.

In contrasting Americans and Chinese, Stewart and Bennett (1991) stated, "American facts, their quantification, and the counterfactual mode of thought are avoided in other cultures. The Chinese apparently use counterfactual thinking sparingly if at all" (p. 32). Established facts and facts counter to these established facts are part of American logic but not emphasized by Chinese. The relative weight of factual thinking is important in intercultural relations. Furthermore, the defining of facts is akin to the notion of accuracy on the axis of certainty in the ICDM model.

Stewart (1965) put forth space as a viable construct for analysis of Chinese culture. He stated, "It is no accident that the visual arts predominate in Chinese culture. Chinese thinking tends to preserve the qualities of visual space as principles of classification (contiguity), of inference (analogy), and of evaluation (utility)" (p. 20). Yuejin Wang (1993) affirmed space as a valid conceptual construct for Chinese. He stated, "Moral antinomies and conceptual contradictions find their symbolic reconciliation in a smooth visual logic. The verbal language of the time failed to supply the categories to formulate the emotional experience; visual language accommodated well" (p. 250).

In the American context, Stewart and Bennett (1991) stated, "… both the reliability and the validity of facts are associated with measurements using coordinates of time and space, leading Americans to speak of 'historical' but not

'future' facts" (p. 31-32). The American perception of space is relevant to analysis of American culture.

Logic of Emotion

The logic of emotion is an important concept for Chinese and American intercultural relations. Sun (1991) stated, "The Chinese conventionally distinguish between seven emotions, such as joy, anger, sadness, fear, love, disliking and liking, which are easily translatable into English terms" (p. 11).

The importance of emotionality is reported by Potter and Potter (1990). They stated, "The villagers do not assume that the emotional life of individuals is utilized in the service of the social order" (p. 180). "The social order exists independently of any emotion, and emotions are thought of as lacking the power to create, maintain, injure, or destroy social relationships" (p. 183). Sun went on to say, "A Chinese person is a person whose emotions are understood as irrelevant idiosyncrasies, of no intrinsic importance to the social order" (p. 188). Sun (1991) also stated, "Among the Chinese, personal emotions, even when uncontrolled, are regarded as inconsequential to the formal social structure and are therefore tolerated or ignored" (p. 21).

Though the relative importance of emotions may be judged inconsequential to the social structure, the conceptual construct of emotions as a factor impacting decision making remains an applicable construct. Lung-kee Sun (1991) reported, "Except for the expression of romantic love, the Chinese seem to display emotional states more freely than Westerners. A rural Chinese adult

does not refrain from weeping, crying, expressing anger or sorrow, openly" (p 21). In general, emotionality is an important construct of research involving intercultural relations with Chinese.

In dealing with the importance of direct communication Kohls (1988) indirectly noted the high value Americans ascribe to the emotion of trust. He stated, " Americans consider anything other than the most direct and open approach to be 'dishonest' and 'insincere' and will quickly lose confidence in and distrust anyone who hints at what is intended rather than saying it outright" (p52). In citing one aspect of American emotionality, Stewart and Bennett (1991) declare, "The American emotional disposition is a friendly optimism, particularly among whites. African-Americans are more likely to believe that high levels of emotion can be controlled and thus are more comfortable with relatively intense emotional expression (Kochman 1981, 30-31)" (p. 150).

Lung-kee Sun (1991) stated, "A Chinese person would, with a much subdued emotionality, perform his 'duty' in a human network not entirely of his own choosing and without which he cannot live" (p. 20). This Chinese emotionality is weighted more heavily in the context of bonding to a human network (especially family) than in that of individual freedom.

In the Chinese context, the emotion of bonding is a pertinent issue to perspective. Gao and Ting-Toomey (1998) stated:

Gan qing is a key affective concept in Chinese culture that bears no English equivalent. The Chinese word gan qing does not correspond to the Western notion of "emotions" (Sun, 1991); rather it symbolizes mutual

good feelings, empathy, friendship and support, and love between two

people with little emphasis on the sexual aspect (p. 24).

She continued, "Thus, *gan qing*, as an emotional concept, conveys a sense of

mutuality and interdependency, which is consistent with and supports the

relational and other focus of the Chinese conception of the self" (p. 25).

The emotion of freedom is also pertinent in the Chinese context. A

Chinese may feel free to decide to express anger but not feel free to decide to

display inappropriate judgment. Potter and Potter (1990) stated:

The free expression of emotion is not perceived as a threat to authority,

and anger, *per se*, is not punished. What is perceived as a threat to

authority is inappropriate judgment, rather than inappropriate emotion, and

thus the government thinks it is important to correct what it perceives as

misunderstanding, through formal re-education (p. 185).

For Americans, freedom is a preferred emotionality over bonding. The

dependency of bonding is often avoided by Americans and emotions of individual

freedom are embraced by Americans. Stewart and Bennett (1991) have stated:

Although Americans have numerous relationships that are marked by

friendliness and informality, they only rarely form the kinds of deep and

lasting friendships in which friends become mutually dependent upon each

other. Ideally, American friendship is based on spontaneity, mutual

attraction, and warm personal feelings (p. 101).

The emotion of trust is evidenced by Gao and Ting-Toomey (1998) within

the Chinese culture. They stated, "For example, one considers someone an

insider at work after a special relationship has been developed through helping and sharing information with one another. The five common criteria of an insider are niceness, trustworthiness, caring, helpfulness, and empathy" (p. 15).

In the Chinese context, the emotions of shame and honor are important constructs. Gao and Ting Toomey (1998) stated, "To Chinese, *you lian* ("to have face") is essential to being a human. It is, however, the loss of *lian* that endures serious consequences in various aspects of a person's life. The loss of *lian* often brings shame or disgrace not only to the person but also to his or her family (Gao, in press)" (p. 56).

Lu (1996) cited key concepts of Chinese culture, including face. These include the following: respect for age, hierarchy and authority; family as the essential social group; face; and personal relations. Kipnis (1997) reported honoring rituals at funerals. He stated, "Weeping was not simply a matter of honoring the deceased; it also claimed a relationship to the deceased and his or her family" (p. 1).

Whitehurst (1998) researched jealousy in the context of other American values. He concluded, "… jealousy and competition tend to reinforce and support each other" (p. 138).

Stearns (1989) has noted the change in the American view of jealousy. He stated, "The shift away from family-centered controls, and the related new attention to individual restraint of jealousy, fed into a redefinition of emotional basis for emotional management, from guilt to a new kind of embarrassment" (p.

179). Later Clanton (1998) noted the changing construct of jealousy in the American culture. He stated:

> From the end of World War II until the late 1960's, virtually all of the articles in popular magazines said that a certain amount of jealousy was natural, proof of love, and good for marriage… By about 1970, a new view of jealousy was taking root in a substantial and influential minority of Americans … According to the emerging view, jealousy was not natural; it was learned. Jealousy was no longer seen as proof of love; it was, rather, evidence of a defect such as low self-esteem or the inability to trust. Thus, jealousy was not seen as good for relationships; it was bad for them. From this it followed that one could and should seek to eradicate every trace of jealousy from one's personality (pp. 262- 264).

No evidence could be found that jealousy has been researched in the Chinese culture. However, an extensive project was conducted by Arthur Wolf (1995) on sexual attraction and childhood associations. This research dealt with the incest taboo that was proposed by Edward Westermarck in 1890. Wolf supported Westermarck claim that childhood association inhibits sexual attraction with his research among Chinese in Taiwan. The construct of jealousy can be implicated in early childhood associations. However, this link was not studied by Wolf. As an intercultural construct affecting decision making and relations, emotional jealousy is an under-researched construct in the American and especially in the Chinese context.

<u>Imagined Outcomes</u>

The concept of desired consequences is used by Stewart (1965) in his analysis of the Chinese. He stated:

The Chinese classifies his desired consequences, future situation, and

present factors according to pre-established categories of the culture. His

decision-making is delocalized since the decision is not made according to

anticipated consequences benefiting the decision-maker, but rather by a

classification of consequences according to pre-established norms (p. 33).

Desired consequences are conceptually akin to imagined outcomes.

Surviving (protecting oneself) and thriving (success and achievement) are applicable constructs in the Chinese and American cultures. Kipnis (1997) indirectly used the category of surviving regarding Chinese culture when he reported on relationship (*guanxi)* formation. "If there was a constant to *guanxi* production during this period (1988-90), it was the value of maintaining good relations with one's neighbors to protect oneself from the radical reversals of state policy" (p. 146). Stewart and Bennett (1991) indirectly used the concept of thriving as an important decision making construct in the American context. They stated, "The American approach is functional and emphasizes solving problems and accomplishing tasks" (p. 32). They went on to say, "Restless and uncertain, Americans have a recurring need to prove themselves and thereby attain an identity through success and achievements" (p. 77).

The concept of identity is dealt with extensively in research of Chinese culture. Sun (1991) stated:

Westerners perceive an individual as a system with clearly defined boundaries in which the emotional component is supposedly regulated by rationality in the service of the soul or the personhood. The Chinese, in their turn, perceive an individual largely as a 'body' (*shen* or *shenti*) to be made whole by the exchange of 'hearts (*xin*) between two such 'bodies' (p. 2).

In what may seem very awkward and a lack of self-confidence to a Westerner, Potter and Potter (1990) described a decision making process which acts out this belief of the incompleteness on the individual. They stated:

Secretary Lu of Zengbu brigade compared the process of joining the party with the process of courtship.... 'If the person being recruited says, "Oh, I am not up to the party's high standard," it is like a young couple talking love and saying, "Oh, I am not good enough for you." So we take this response as an oral application for membership.' (p. 291).

Desired identity can be multifaceted. Regarding the Chinese view of self, Oxfeld (1992) stated, "Such a situation engenders a complex view of personhood, one in which sociocentric, holistic, and familial orientations both coexist and contend with individual quests for profit and gain" (p. 294).

In the American context, Stewart and Bennett (1991) also used identity as a relevant construct for research stating, "The importance of motivation in American society may be associated with the fact that the American image of the

individual tends to be general and vague. Motivation helps to fill this void since it is a dynamic concept that associates the individual with action and leads to the belief that one **is** what one **does**" (p. 76). They also stated, "By defining people according to achievement, Americans can fragment their own personalities or those of other people" (p. 139).

Desired identity does not have to be consistent across a culture. As Stewart and Bennett (1991) stated, "Running through American social relationships is the theme of equality" (p. 90). However, the desired identity that people are equal can be held inconsistently, as is suggested in the following passage: "The American cultural value of equality is restricted in application. For instance, despite legislative efforts, equality has not generally been extended to African-Americans or members of some other racial and ethnic minorities" (p. 93).

In linking meanings with emotional angst, Lung-kee Sun (1991) found the meaning established by a broader Chinese context brought an individual's troubles into proper perspective. He stated:

Dien points out that in the Chinese cultural milieu, when a person is troubled and emotionally distraught - i.e., harbouring 'selfish' feelings - he or she is usually advised to 'think it through' (xiangtong) or to 'view things clearly' (kankai), meaning to put things in a wider and broader context, to see oneself in relation to the total scheme of things, and to exert more self-control' (p. 32).

In the writings of Rey Chow (1995), meaninglessness has been ascribed to the Chinese culture through repetitive copying in classroom instruction. "For Chen, the destructiveness of the Chinese civilization, and the act of copying, to which the students are reduced, signifies the emptiness of culture itself. This is why he says: 'Culture is precisely this: it's a matter of copying.' " (p. 120). Yet meaninglessness can be rectified by future generations. Chow (1995) in critiquing the Chinese produced movie "Digging the Old Well" stated, "The current 'success' [of finding water] proves by its chance occurrence that 'it' is what all the previous generations have been slaving for and that, moreover, their deaths were finally worthwhile" (p. 76).

Creative harmony is a conceptual construct applicable to research in the Chinese culture. Gao and Ting-Toomey (1998) stated, "The ultimate goal of communication in Chinese culture is to preserve harmony. Harmony (*he*) is the foundation of Chinese culture. The Chinese term *he* denotes harmony, peace, unity, kindness, and amiableness" (p. 7). Furthermore, they went on to say, "Specifically, we argue that the primary functions of communication in Chinese culture are to maintain existing relationships among individuals, to reinforce role and status differences, and to preserve harmony within the group" (p. 6).

The concept of harmony extends into the health care system. Gallin (1978) contended that a singular theme connects medical care in China: "perceptions of health and illness in China are influenced by - in a sense are intertwined with - its values and world views, religio-philosophical beliefs, and even its political thought and system" (p.174). As an example, Gallin related, "As

Anderson notes, '...dietary beliefs center around maintaining harmony, conceptualized as part of the need to maintain a general harmony of yang and yin in the system... " (p. 174).

Liu Kang (1993) addressed a related issue stating, "In this sense, classical Chinese thinking is also essentially aesthetic: it takes the unity of sensuous experience with the rational order of the universe as its ultimate goal, to be fulfilled in a profoundly psychological and internalized mode of life" (p.38). This unity is akin to the conceptual construct of creative harmony.

Intersecting Concepts

In linking powerlessness with emotion, Potter and Potter (1990) stated, "The social order exists independently of any emotion, and emotions are thought of as lacking the power to create, maintain, injure, or destroy social relationships" (p. 183). Furthermore, Potter and Potter (1990) stated, "The West has used the capacity to love as the symbolic basis for social relationships; the Chinese have used the capacity to work as the symbolic basis of human relationships" (p. 189). Kipnis (1997) linked honor with identity when he stated, "Weeping was not simply a matter of honoring the deceased; it also claimed a relationship to the deceased and his or her family" (p. 1). Though all the factors of the ICDM model have not been linked in previous research of Chinese or American, the above examples establish linking the components of the ICDM model as an applicable conceptual possibility for research.

<u>A Tentative Comparison of American and Chinese Decision Making</u>

On a tentative basis, I will propose characteristic preferences of decision making for Americans and Chinese, which reflect the axes of the ICDM model. This proposal is based on literature analysis as well as on my observations from experiences in Xi'an, Shanghai and Beijing, China and my experiences as an American within the American culture. This analysis is presented as illustrative of the type of conclusions that can come through research of decision making preferences among cultures.

Regarding the logic of intellect, in general, Americans place greater weight on accuracy rather than intuition in their decision making process. Chinese tend to have a weighted emphasis on intuition rather than facts. Americans, mostly from a Judeo-Christian heritage, assign great importance to good and evil, which is defined as breaking rules established by authorities. Chinese, with a Confucian heritage, place a great weight on moral good while de-emphasizing evil. (Chinese have no word for sin as Americans conceptualize sin.) In general, Americans, with a constitution that was established to balance power, have a low-weighted emphasis on power and powerlessness. Chinese, on the other hand, give much weight to power and powerlessness in their decision making.

Regarding the logic of emotion, older Americans place a low emphasis on emotional logic while the younger generation places a much higher emphasis on emotional logic. Chinese place a high emphasis on emotional logic in their decision making, but not with the same emotionality that Americans prefer.

Americans are high on unearned trust and low on fear. They also place a low

emphasis on shame and honor in their decision making process. Furthermore,

Americans are high on individual freedom and low on social bonding. In contrast,

Chinese are high on honor and shame. Saving face involves the intuitive

management of the emotions of honor and shame in a social context. Chinese

are high on trust in friendship and low on fear. Chinese place a low emphasis on

individual freedom and a high emphasis on social bonding in their process of

decision making.

Regarding imagined outcomes, Americans tend to have a three-month to

three-year view of imagined outcomes. Chinese, on the other hand, imagine

outcomes for themselves in terms of the immediate daily future and outcomes for

their family and culture in terms of decades and generations. Americans are high

on thriving and, in general, assume they will survive. Chinese place high

emphasis on surviving and, in urban areas, they are beginning to place a higher

emphasis on thriving in their decision making. Americans highly emphasize

desired identity in their decision making and place a low emphasis on undesired

identity. Chinese place a high emphasis on desired identity and a high emphasis

on avoiding an undesired identity that would contribute to loss of face. In general,

Americans place a low emphasis on searching for meanings as well as on

meaninglessness in their decision making process. Chinese, on the other hand,

place a low emphasis on meaning and yet a high emphasis on meaninglessness.

Much research would need to be done to validate each of these proposed

weights for decision making by Americans and Chinese. It is not the purpose of

this thesis to validate this analysis, but rather to suggest that Americans and Chinese practice very different decision making processes that can be researched using the ICDM model. Understanding these differences can help ameliorate intercultural relations between Chinese and Americans.

<div align="center">Some Implications for American-Chinese Intercultural Relations</div>

Ge Gao and Stella Ting-Toomey (1998) have drawn implications for intercultural interactions between Chinese and Americans. They explored the issues of self and other, face-directed communication, the insider effect, personal relationships, and miscommunication between Chinese and North Americans. Gao and Ting-Toomey addressed issues directly affecting communication, such as what is not said versus what is said, we versus I, polite versus impolite talk, indirect versus direct talk, hesitant versus assertive speech and other issues. All of these factors help shape decision making and are shaped by decisions.

The ICDM model applied to Chinese and American surfaces implications for intercultural relations. The following three implications are based on the tentative analysis of American and Chinese decision making preferences.

First, Americans and Chinese have different preferences on the logic of intellect and logic of emotions. In general, Americans place more emphasis on emotions than do Chinese. However, in the area of shame and honor, Chinese place far more emphasis than do Americans. For mindful intercultural relations between Chinese and Americans, Americans need to better understand the emotions of shame and honor and the impact of these emotions on decision

making for the Chinese. On the other hand, Chinese need to better understand the emotion of freedom and its importance to Americans for ordering their social world.

Second, Americans place far more emphasis on accuracy of facts than do Chinese. And Americans tend to emotionally trust these verbal facts. Chinese emotionally trust relationships and intuitively sort through verbal input. To improve intercultural relations between Americans and Chinese, Americans need to better understand the limitations of facts and relationally factor trust into their decision making processes. On the other hand, Chinese can better relate with Americans by better understanding the benefits of trusting facts, especially in contractual relations.

Third, Chinese place far more emphasis on harmony than do Americans in their decision making process. Americans place more weight on thriving in their decision making. To improve intercultural relations between Americans and Chinese, Americans need to better understand a long-term perspective of harmony in personal and group relationships, as well as with nature. Chinese need to better understand the benefits of creativity for thriving in a changing world. Together, the blend of the two perspectives can encourage dynamic, creative, harmonious relations between the two cultures.

Chapter Summary

In this chapter I have demonstrated the applicability of the ICDM model in research. Specifically, I have show that the categories of the model are relevant for research among Americans and Chinese. By implication these categories are also applicable for research of other cultures.

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APPENDIX

Research of American and Chinese Students

The purpose of this thesis is not to conduct actual research, but rather to construct an ICDM model and illustrate its applicability to research. To illustrate this applicability, a sketch research design is proposed among American students at the University of Tampa and English-speaking students at Shanghai International Studies University in Shanghai, China. The previous literature citations in chapter six serve as a draft literature review. A sample of qualitative research questions designed specifically for these Chinese students is given below. The results from this research can be compared to posit areas of commonalities and differences in decision making preferences, propose intercultural implications, and assess the validity of those implications. This data can form a basis for training in better intercultural decision making between these two cultures.

Below are research questions designed using the ICDM model as a guide.
AXES OF LOGIC OF INTELLECT

1. GOOD and EVIL: What does goodness mean to you? Think of a person

who represents "goodness." Why did you choose this person or persons (what about them reflects "goodness")?

2. POWERFUL and POWERLESS: Give an example of how someone you know uses "power" in his or her relationship with others. What is your primary source of power? Give an example of how you have used your power. When do you feel most powerless? Two Chinese sayings are "Chinese shallow misery" and "Eat bitterness." Please give examples of what these mean to you.

3. ACCURACY and INTUITION: In reporting information to their bosses, do the Chinese people take great detail to provide accurate information. Explain.

4. SPACE: What is the Chinese perspective of space? Are space, health and beauty linked? Explain.

AXES OF LOGIC OF EMOTION

1. HONOR and SHAME: Please explain what is meant by "loss of face". Please give an example of how someone you know has suffered loss of face.

2. FREEDOM and BONDING: How have family relationships changed in the last 10 years? What is more important to you, personal freedom or bonding with family and friends? Please explain how you balance personal freedom with family and friends.

3. TRUST and FEAR: Who or what do Chinese distrust? Please explain.

4. JEALOUSY: As you observe Chinese interpersonal relationships, does the emotion of jealousy play a role in those relationships? Please explain.

AXES OF IMAGINED OUTCOMES

1. ADAPTATION: What do you think are the biggest problems faced by Chinese people today? How do Chinese deal with these problems? What do you believe are the deepest personal concerns your friends face? In your opinion, where is China headed in the next ten years? What values do you want to see passed on to children in China (yours or children in general)? Some have said that Chinese people "look backwards to go forwards." What does this mean to you? Please give an example.

2. MEANINGS: How do most of your friends view ideas like "God, gods or heaven"? What to you is the primary meaningful aspect of Chinese culture?

3. IDENTITY: What do you feel is most noteworthy about Chinese male-female relationships in today's world? What are the most important difference between Chinese in the rural areas of China and the cities? Does male human nature differ from female human nature? Please explain.

4. CREATIVE HARMONY: In what areas of life is harmony most important? Please explain. Describe what harmony means to you.

INTERCULTURAL INTERACTIONS: What are some things that foreigners do not understand about Chinese people? Give an example of how such a misunderstanding may have caused problems.

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