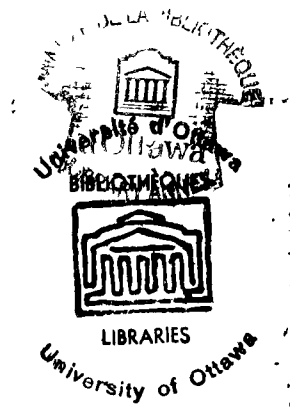


VARIATIONS IN VALUE ORIENTATIONS
OF
CROSS-CULTURAL SOJOURNERS:
A PRELIMINARY STUDY

by Earl J. Smith

Thesis presented to the School of
Graduate Studies of the University
of Ottawa as partial fulfillment of
the requirements for the degree of
Master of Arts



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CURRICULUM STUDIORUM

Earl J. Smith was born in Stratford, Ontario, on November 25, 1933. He received his Bachelor of Education degree in Mathematics from the University of Calgary, Alberta, in 1967.

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INTRODUCTION

For almost two decades, Western countries have been providing aid to the less developed countries of the world. During this time, thousands of people have left their own cultures to sojourn in a developing country as part of an aid program. In spite of research extending over this period, no acceptable process has been devised to identify, select and train these foreign-aid workers, or cooperants as they are known in Canada.

This lack of process has caused unfortunate choices to be made. For example, in September, 1975, a Canadian and his family entered an African country to begin a two-year assignment. Within twenty-four hours of their arrival, they were on their way back to Canada--jobless--self-confidence shattered¹. Such cases are not rare.

Tucker identified 245 articles, books, and studies, as pertaining to screening and selection for overseas service, and reviewed and assessed sixty-eight. He reported:

The adjustment problems of Americans, (U.S. Citizens); abroad as documented in these materials are severe; and adjustment failures are costly in terms of efficiency of operation overseas, intercultural relations, economics, and personal satisfaction with duty abroad. (...) None of the materials reviewed described fully operational selection programs based on proven criteria of overseas success.

Virtually all of the screening and selection studies reviewed suffered from lack of a common definition of overseas adjustment, and use of valid measures of this definition as criteria for prediction or selection².

1 Personal knowledge of the author.

2 Michael F. Tucker, Principal Investigator, Screening and Selection for Overseas Assignment: Assessment and Recommendations to the U.S. Navy, Denver, Colorado, Center for Research and Education, July, 1974, p. 1.

Tucker's report reiterated the findings of a review carried out two years earlier by David who on that occasion deplored the absence of baseline data.

It is difficult to interpret the data on intercultural adjustment because we have no baseline statistics or comparison groups. (...) Consequently, until we can more clearly define what takes place within one's own home culture, it will be difficult to talk sensibly about the severity of reactions in an intercultural setting³.

In the present study, theories and observations derived from the fields of cultural anthropology and psychology are examined with the aim of developing baseline data for establishing criteria to be used in selecting Canadians to live and work within another culture.

The review of the literature will show that the process of adaptation should require some changes in measurable personality characteristics. Due to the aforementioned absence of baseline data, it is not known for certain if these changes occur as a result of living in another culture. If it could be established that these changes do in fact take place, it would then be possible to begin investigating exactly what changes occur, to what degree, and with what intensity.

With the information presently available from the little research that has been done, it would be premature to attempt such an investigation. It must first be ascertained if there is in fact some difference in certain personality characteristics between Canadians who have worked overseas for a year and other Canadians. If such a difference can be

3 Kenneth H. David, "Intercultural Adjustment and Applications of Reinforcement Theory to Problems of Culture Shock", Trends, Vol. 4, No. 3, 1972, p. 4.

established, then, and only then, can a study be mounted to discover the reason for the difference.

In summary, the problem is to identify those criteria that will serve as a basis to design training programs for potential cross-cultural sojourners. As a first step in solving that problem the present study will address the question: Is there a difference in value orientations between Canadians who have worked overseas for a year and other Canadians?

CHAPTER I

REVIEW OF THE LITERATURE

In this chapter the terms commonly used in the field of intercultural adaptation are presented. The concept of value orientations is introduced, explained, and related to adaptation through references to studies on Role and Perception.

1. Terminology

The following definitions are used in the literature dealing with intercultural adaptation. The new and different culture is referred to as the target culture. The person entering a different culture is referred to as a cultural stranger. A cultural stranger living in a target culture is often referred to as a sojourner and the target culture then becomes the host culture. The ability to live contentedly and to communicate usefully with host nationals in a host culture is referred to in psychological literature as adaptation and in anthropological literature as acculturation.

2. Value Orientations

1. The Concept.- As a result of her studies and observations, Kluckhohn¹ concluded that cultural anthropologists had placed too much emphasis on the differences among various societies, and had paid too much attention to the values of the dominant culture within the society. She proposed that more attention be devoted to the similarities among societies and to the value orientations of all the cultures within a society.

Kluckhohn theorized that every society throughout history has had to develop attitudes in five relational areas of living: human nature, man to nature, time, activity, and man to man. These attitudes she termed value orientations and defined as the

(...) transactional interplay of three analytically distinguishable elements of the evaluative process---the cognitive, the affective, and the directive elements---which give order and direction (...) to acts and thoughts as these relate to the solution of 'common human' problems².

1 Florence Rockwood Kluckhohn and Fred L. Strodbeck, Variations in Value Orientation, Evanston, Illinois, Row, Peterson, 1961, XVI-450 p. The developer of the value-orientations theory is generally acknowledged to be F.R. Kluckhohn. However, the major book which is often cited in the present study, and which presents evidence in support of the theory, is not the work of Kluckhohn alone. For reasons unknown, this work has not followed the normal pattern of editorship or joint authorship and listed either Kluckhohn and Strodbeck as editors or acknowledged the authors of various parts in the table of contents. This digression has caused considerable difficulty in acknowledging sources. The present work will therefore continue the policy of previous students of the theory and rigorously differentiate between the author of the theory, the writers of the book and the other contributors to the study.

2 Ibid., p. 4.

She then argued that: "While there is variability in solutions of all the problems, it is neither limitless nor random, but is definitely variable within a range of possible solutions"³. As a result she proposed that, with reference to the United States,

The rate and degree of assimilation of any ethnic group to dominant American culture will depend in large part, upon the degree of goodness of fit of the group's own rank ordering of value orientations with that of the dominant culture⁴.

Does the above proposal have important implications for the field of intercultural communication and the accommodation of a person to a new and different culture? Insofar as the concept of values is regarded by scholars in the field as one of the key variables in successful intercultural interaction, an investigation into the effect of intercultural interaction on value orientations could provide some insight into the possible direction and intensity of the variations postulated by Kluckhohn.

Can the concepts described by other researchers as relevant to successful adaptation be related to the concept of value orientations? In this chapter, the various concepts will be identified and defined, and the relationship among them and value orientations will be investigated.

ii. The Areas. - Kluckhohn initially identified five areas of value orientations: relational, time, man-nature, activity, human nature; and suggested a sixth, space, as worthy of future study. These areas were referred to as "'common human' problems"⁵ and defined with a question.

3 Kluckhohn and Strodtbeck, Op. Cit., p. 10.

4 Ibid., p. 26.

5 Ibid, p. 4.

In formulating her theory, Kluckhohn empirically derived orientations for each of the five areas and found three such orientations for each area and two conditions that applied to each orientation for the human nature area. The areas and orientations are set out in Tables I and II, (p. 5-6), and are briefly outlined below.

Orientations in the Relational Area deal with the manner in which individuals relate to other people, singly and collectively. The Lineality orientation represents the sense of continuing an attitude or activity through time to achieve group goals. This is exemplified by respect for age or for the role in a society irrespective of the person performing or fulfilling the role. The Collaterality orientation emphasizes allegiance to the groups or tribe in order to achieve goals set by the groups for its collective benefit. Individualism is the orientation representing the independent spirit--the individual working for his own benefit (but not necessarily in a selfish manner). Individualism should not be confused with individuality which refers to the individual who prefers to act alone to achieve group goals as in the Lineality or Collaterality orientations.

The Time Area is almost self-explanatory. The Past, Present and Future orientations need little amplification, the terms being used in their usual sense. People with a Past orientation are generally considered to possess a strong respect for tradition while those with a Future orientation have faith in tomorrow, often coupled with a belief that the next life will be better.

Table I. Common Human Problems and Value-Orientation Areas.

Problem	Value-Orientation Area
1. What is the modality of man's relations to other men?	Relational
2. What is the temporal focus of life?	Time
3. What is the relation of man to nature?	Man-Nature
4. What is the modality of human activity?	Activity
5. What is the character of innate human nature?	Human Nature
6. What is man's conception of space and his place in it?	Space

Numbers one to five inclusive adapted from Kluckhohn, Op. Cit., p. 222.

Number six from J.J. DiStefano, A Conceptual Framework for Understanding Cross-Cultural Management Problems, University of Western Ontario, London, 1972, p. 21.

Table II. Value-Orientation Area and Value Orientations.

Value-Orientation Area	Range of Possible Value Orientations		
Relational	Lineality	Collaterality	Individualism
Time	Past	Present	Future
Man-Nature	Subject-to-Nature	Harmony-with-Nature	Mastery-over-Nature
Activity	Being	Controlling/Containing	Doing
Human Nature	Evil	Neutral: Mixture of Good and Evil	Good
	Mutable-Immutable	Mutable-Immutable	Mutable-Immutable
Space	Private	Mixed	Public

NOTE: This table is a synthesis of the ideas of Kluckhohn and DiStefano referred to in Table I.

Each of the orientation areas is considered independently variable, therefore, the arrangement of orientations in columns is purely to facilitate reading. Any value orientation could appear in any column of its area with equal meaning.

Orientations in the Man-Nature Area are concerned with the way in which man relates to nature or his environment. The Subjugation-to-Nature orientation could be labelled fatalistic; that is, man must accept what comes. The Mastery-over-Nature orientation represents the opposite view that the elements can mostly be controlled for the benefit of mankind. Between these two is the Harmony-with-Nature orientation that suggests a belief in man's identification with nature or super-nature, (or God, if the individual's religion so permits).

The Activity Area is more concerned with human motivation. Those holding to the Being orientation will express themselves in a spontaneous yet restrained manner, not giving way to mere impulse gratification. The Controlling/Containing orientation is held by those who direct their lives to achieve certain ends in a thoughtful and balanced manner. One who is continually striving to accomplish some task and measures success accordingly is generally Doing oriented. The degree of success is often measured by external standards.

The basic nature of man is the subject of the Human-Nature Area. Within this area each orientation may have one of two positions: (a) that man cannot change from that orientation, or (b) that the orientation represents the starting point from which man may move. The concept of original sin is implied in the Evil orientation. The two positions would be that man cannot be trusted and never can; or that man can become trustworthy. The opposite orientation, Good, is that man is basically honest and kind but can be led astray or misunderstood. Between these two extremes is the Neutral or Mixed orientation; either man is neither good nor bad, or man is both good and bad.

The final area to be considered, Space, has been examined less than the first five. The Private orientation would be symptomatic of the individual who prefers his own company best for whatever reason. The opposite would logically be the gregarious type whose Public orientation means that he accepts and enjoys having people around and functions best in a group. The Mixed orientation might well be the average or common position of people in a society.

The foregoing value orientations represent the various positions an individual or culture can adopt in responding to the relational/attitudinal questions posed. Only the first four areas listed will be measured, however, because no questions have been developed for the Human-nature and Space orientations.

It cannot be emphasized enough that the theory states every person or culture will possess all of these orientations but will set different priorities upon them. This point will be dealt with more fully in a later section.

Because the theory states that everyone will possess all of these orientations, other differences must be considered. Each person in a culture may have orderings different from each other person and from the hypothetical "typical" or "average" orientation for the culture. Therefore there is a reasonable possibility that Canadians who demonstrate an interest in living in a foreign country will have value orientations different from those who have not demonstrated such an interest. There is also a reasonable possibility that these value orientations will vary from region to region in Canada, among segments of the work force, and among

different cultures. The work of Gue⁶ demonstrates that in at least one case such variations in value orientations are a reality. It is therefore necessary to control these variables in any research involving value orientations.

iii. The Theory. - Observing that there is a systematic variation in the physical characteristics of individuals in any society, Kluckhohn⁷ postulated that it would be reasonable to assume the possibility of the existence of a similar variation in cultural characteristics. Within any society, however, the ethnocentrism of the group--the tendency to assume everyone else fits one's own conceptions of the ordering of the universe--restricts the degree of awareness one may have of this cultural variation and its extent.

Kluckhohn further proposed that these variations, like the observable physical variations, are neither limitless nor random. They exist and vary within clearly defined limits. No matter what dominant value orientations may be found in a given society, there will be permitted variant subgroups. These will occur for two reasons: first, because of factors such as interests, vocation, social class and ethnic background; second, because every society is constantly in a state of change, sometimes slow and sometimes fast. This change process sets up stresses within the society to which every group and individual must adjust. Those who

6 Leslie Robb Gue, A Comparative Study of Value Orientations in an Alberta Indian Community, unpublished doctoral dissertation, University of Alberta, Edmonton, 1967, 340 p.

7 Kluckhohn and Strodtbeck, Op. Cit., p. 340-342.

adjust best are the individuals or subgroups whose variations in value orientations are adopted as experimental models by the rest of that society.

Since there are no "best" orientations for a given area, a variety of orderings for orientation preferences may exist for a particular area. Kluckhohn suggested that a particular society is most likely to alter the orderings of its value orientations for the relief of social stress in a value orientation area where different groups live more or less harmoniously yet have different rank orderings for that area. The rank orderings of one group serve as a model for change for the other group.

A similar concept is discussed by Linton⁸ who proposed that value-attitude systems, differentiating subgroups in a society, will often operate automatically below the level of consciousness. These are therefore hard to extinguish or to remold. These value-attitude systems can lead to certain response configurations. A set of response configurations can become identified with a certain group or class within a society, leading to what Linton calls a status personality. The value-attitude system of a given status personality, however, is not separate from the system of the basic society. Thus, the basic society and any status personalities within it are aware of these variant value-attitude systems although they do not necessarily participate in them.

In generic terms, this is manifest by different interests and approaches to life situations. Thus, the sailor and power boater, or the

8 Ralf Linton, The Cultural Background of Personality, New York, Appleton, 1945, xix, 157 p.

cross-country skier and the snowmobiler are opposing status personalities in a recreational setting. While each is aware of the other, and the differences in value attitudes toward their common recreational medium, each may regard the opposite group with disparagement, indifference, hostile tolerance, or outright antipathy.

iv. Studies of Value Orientations. - Kelley⁹ projected the ideas of Kluckhohn and of Linton onto the concept of a culture of poverty. While no commonly accepted definition exists for the concept, the idea intended is that those who are chronically impoverished in terms of the society's standards have developed a distinctive set of values to guide their lives. She proposed that if such a culture truly exists, it will have measurable characteristics as a result of the distinctive life-ways suggested by Linton's theory. In the process of validating her Value-Orientation Test, Kelley found some support for the culture of poverty thesis indicating some probability of the existence of unique value orientations.

Kluckhohn and Strodtbeck carried out their previously described research in an area of the southwestern United States where five distinct cultural groups could be found in relative juxtaposition. Using an instrument of their own design, they were able to verify and explicate cultural characteristics that had previously been described only after lengthy periods of observations and interviews.

9 Marjorie G. Kelley, The Value Orientation Test: An Exploration of the Culture of Poverty Thesis Using a New Projective Instrument, Raleigh, Center for Occupational Education, North Carolina State University, 1972, p. 160.

Gue¹⁰ tested their hypothesis further in his study of the value orientations in the Northland School District of Alberta using a modified version of the Kluckhohn instrument. The variations in value orientations he found among native children, their parents, and non-native teachers, lends further support to the hypothesis that differentially preferred value orientations are to be found in societies undergoing change, or in societies where subgroups are in stressful relationships to the basic society.

v. Significance of the Relational Orientations. - In formulating her original theory, Kluckhohn¹¹ hypothesized that the relational orientation of man's relation to fellow man would be of special significance in explicating cultural change and differences among cultures. In reviewing the findings of their study, Kluckhohn and Strodtbeck found evidence to support the idea that the relational orientations were indicators of intergroup stress. This idea gained support from observations arising from Gue's research.

Gue's study was replicated on a smaller scale in a project by Handley¹². Although the latter study was not a rigorously controlled experiment, its findings bore similarities to Gue's which adds further credence to the basic hypothesis and to the observation that relational orientations may indicate intergroup stress.

10 Gue, Op. Cit.

11 Kluckhohn, Op. Cit., p. 47.

12 J. Handley, Variations in Value Orientations between a Rural Community and an Urban Community, unpublished monograph, circa 1972.

3. Related Research

i. Role, and Ethnocentrism. Foa and Chemers¹³, drawing together research on acculturation, suggested the existence of primary and secondary social systems in which the principal differences were in role differentiation. In primary systems, role was largely a function of status, whereas in secondary systems, role was largely a function of one's job and status derived from the role. This concept is understandable in terms of Kluckhohn's relational response. Where a sojourner cannot differentiate among roles due to ethnocentrism, the resulting cognitive dissonance will introduce stress and inhibit the sojourner's acculturation.

Fiedler and his colleagues¹⁴ decided that a training program could reduce the cognitive dissonance by overcoming the ethnocentrism. Once the trainee understood his own value orientations and those of the target culture, he would be better able to differentiate between the roles he would assume in the target culture. Knowing the performance expectations for the various roles as defined by the host culture, the sojourner would be better able to identify the cues to these expectations. This would also help to reduce the stress set up by incorrect responses to cues from the target culture.

13 U.G. Foa and M.M. Chemers, "The Significance of Role Behavior Differentiation for Cross-Cultural Interaction Training", International Journal of Psychology, Vol. 2, No. 1, 1967, p. 45-57.

14 Fred E. Fiedler, et al., "The Culture Assimilator: An Approach to Cross-Cultural Training", Journal of Applied Psychology, Vol. 55, No. 2, 1971, p. 95-102.

Fiedler's training program developed from Flanagan's¹⁵ work on the critical incident technique. Actual cases of incorrect responses to cultural cues were used to develop a document called "Cultural Assimilator" which resembles a programmed learning textbook. The value and success of this training technique was demonstrated in studies by several researchers, and the evidence was collected and summarized by Mitchell, et al.¹⁶. Mitchell suggested that whereas the Assimilators were based on incidents emphasizing value-orientation differences, it might be improved if the authors tried to base it on the similarities instead. This view received independent support from the Swedish researcher Lindholm, who suggested that cognitive dissonance might be reduced by looking at "the similarities behind the dissimilarities"¹⁷.

ii. Role and Cognitive Dissonance. - The importance of role and role shock is discussed by Brein and David¹⁸. While the various responses deriving from value orientations are truly independent of each other, Kluckhohn and Strodtbeck¹⁹ suggested that there may be "good fits" and "bad fits" between orientation preferences. A "bad fit" could occur when

15 T.C. Flanagan, "Techniques for Developing Critical Requirements from Critical Incidents", American Psychologist, Vol. 4, No. 4, 1949, p. 236.

16 T.R. Mitchell, et al., "Culture Training; Validation Evidence for the Culture Assimilator", International Journal of Psychology, Vol. 7, No. 2, 1972, p. 97-104.

17 Stig Lindholm, Appointment With the Third World, Uppsala, Sweden, the Dag Hammarskjöld Foundation, 1974, p. 129.

18 Michael Brein and Kenneth H. David, "Intercultural Communication and the Adjustment of the Sojourner", Psychological Bulletin, Vol. 76, No. 3, 1971, p. 215-230.

19 Kluckhohn and Strodtbeck, Op. Cit., p. 358-359.

value-orientation ordering for the response of a sojourner conflicts with the value-orientation ordering for the same responses in the host culture, particularly in the sensitive relational response area. Misperceiving one's role as a result of this "bad fit", according to Brein and David, leads to cognitive dissonance and role shock. The way in which this happens is detailed by Morrill in his study of United States doctors in Thailand. Morrill concluded:

The basic conflicts in a cross-cultural situation are related not mainly to the more "exotic" differences in custom nor to any unique set of roles or interpersonal relationships, but instead to an altered emphasis on certain dominant values, types of interpersonal relationships, roles, status relationships, etc.²⁰.

Brein and David²¹ discussed two other results of cognitive dissonance: culture fatigue and culture shock. In the first instance, the variations in value orientations of the sojourner vary only slightly from those of the host culture. For example, one could expect greater value-orientation similarities between second generation Canadians and Britishers than between the Canadians and Asians. However, differences do exist between Canadians and British, and constantly running into these little differences and adjusting to them can lead to culture fatigue.

Culture shock results when there is a great difference between the value orientations of the sojourner and the host culture. Kluckhohn has

20 Richard Morrill, "Consultation or Control? The Cross-Cultural Advisor-Advisee Relationship", Psychiatry, Vol. 35, No. 3, 1972, p. 279.

21 Brein and David, Op. Cit., p. 217-219.

pointed out that too rapid a shift in value orientations produces acute social and personality disorganization²². This disorganization with its resulting psychosomatic symptoms is called culture shock.

4. Summary and Hypothesis

The work of various scholars, predominantly in the field of anthropology, has demonstrated that there is in fact a variation in value orientations among cultures. Social scientists working in the area of intercultural interaction have demonstrated the need for a sojourner to adapt to the host culture. Failure to adapt results in psycho-pathologies defined as culture shock, culture fatigue and role shock. Training programs have been designed to aid the sojourner in adjusting. These programs have had demonstrable success.

It is therefore evident, both from theory and subsequent empirical investigations, that intercultural interaction could change the value orientation of a sojourner--at least for the duration of his sojourn in the host culture. But if these orientations slowly change after entering a target culture, they should change back again after a return to the original culture.

Theory suggests also that value orientations are influenced by ethnocentrism. It has been shown that the value-attitude system of a person is closely related to his status personality. In other words, a person behaves or responds to his environment in a manner consistent with his value orientations. While he may be aware that others do not react the

22 Kluckhohn and Strodtbeck, Op. Cit., p. 358-359.

same way, have the same life-style, he may not be consciously aware of the exact differences. In normal day-to-day living, there is usually no stimulus to question or even consciously observe the differences--to mar the even tenor of life. But in another culture where value orientations are different, the cross cultural sojourner is forced to question and observe in order to function. Faculties sharpened by such experiences continue to function after the sojourner returns to his own culture which is itself now different from the culture in which he has been living. The total result is that his ethnocentrism is reduced by the intercultural interaction. Thus, the value orientation of a person after returning to his original culture could be expected to show the effects of this reduced ethnocentrism and the following relationship is therefore hypothesized: Canadians who have lived and worked for at least one year in a non-North American culture will have more evenly distributed proportions of variant value orientations, while Canadians who have not had such experiences will have a more clearly defined dominant value orientation.

CHAPTER II

EXPERIMENTAL DESIGN

This chapter begins with a description of the Value-Orientation Schedule developed by Kluckhohn and details its evolution for use in this study. A description of the sample population follows and is in turn succeeded by an account of the collection and organization of data. The chapter closes with a description of the statistical operations.

1. The Instrument

The original Value-Orientation Schedule consists of twenty-two items; seven in the Relational Area, five in each of the Man-Nature and Time Areas, and five in the Activity Area. Each question represents a life situation relevant to the kind of rural or folk societies being studied. For each question, three responses are possible except in the case of the Activity Area where only the Being and Doing orientations are considered.

Three criteria were set for the design of the instrument. First, each question had to describe exactly one situation with a minimal possibility of contamination from other orientations. Second, the situation had to be understandable and relevant in the cultural context of each of the five communities being studied. Third, the phrasing of the instrument had to be sufficiently impersonal that the subject would not feel threatened by disclosure through his choices yet would be able to identify the life situation as relevant to himself.

The decision was also taken to elicit the respondent's perception of the community's response to each of the situations described.

Accordingly, an additional question was asked for each situation, requiring the subject to tell what he thought the majority preference would be for his community.

The foregoing are the relevant highlights of the instrument's design. A complete description of the original instrument and its development can be found in Kluckhohn and Strodtbeck¹.

A further condition, rather different from the previous three criteria, was set by the authors of the instrument. This condition was that the situation being described had to be generalizable to fit the needs of cross-cultural research. That is, each item had to be translatable not only linguistically but culturally so that results could be compared across cultures.

Using the method of back-translation², the instrument has been used successfully in Japanese, Lebanese, French, Spanish, and in three Amerindian languages. In North America it has been used with adult groups of European origin in Texas, the northwestern United States, and Alberta.

For his study, Gue³ modified the original instrument for use in a northern Alberta community. The version he administered to Euro-Canadian

1 Florence Rockwood Kluckhohn and Fred L. Strodtbeck, Variations in Value Orientations, Evanston, Illinois, Row, Peterson, 1961, Chapter III.

2 Florence Rockwood Kluckhohn, "A Method for Eliciting Value Orientations", Anthropological Linguistics, Vol. 2, No. 2, 1960, p. 7-11.

3 Leslie Robb Gue, A Comparative Study of Value Orientations in an Alberta Indian Community, unpublished doctoral dissertation, University of Alberta, Edmonton, 1967, p. 86.

teachers and administrators is the basic instrument used in this study. That version was pilot-tested on two groups in the city of Edmonton before its use in the study. As a result, the phrasing of the situations making up the items of the instrument are relevant to both urban and rural Euro-Canadians who will be the dominant group in this study.

For this study, the Gue instrument was pilot-tested on a group of Canadians from various provinces attending a training session in Ottawa. As a result of this pilot test, it was decided that the instrument did not adequately meet the criterion of generalizability. In giving their assessment of the instrument, the subjects reported difficulty with some of the items, and an analysis of the results showed inconsistencies that could not be attributed only to variations in value orientations. The decision was then made to replace the offending items with items from a later version of the Gue instrument used under his direction by Anderson and Bryans⁴.

It was further noted that the phrasing of some items relating to women were inconsistent with changed social expectations. A discussion with a government Equal Opportunities Coordinator produced a phrasing of these items that was more consistent with present-day thinking on women's roles. The remaining items were then compared with items used in the Gue instrument as modified by Anderson and Bryans. The final selection of items is shown in Appendix A.

4 These versions were used and defended in two dissertations submitted to the University of Alberta: Diane Anderson, Value Orientations of Rural Alberta High School Students, Edmonton, 1972, 125 p; and David Garth Bryans, Education and Acculturation: The School in a Multicultural Setting, Edmonton, 1971, xii, 257 p.

This modified instrument consists of twenty-eight items, seven for each value-orientation area. The distribution of items and the order in which the alternative value-orientation responses are presented is set out in Table III. The value-orientation responses are abbreviated using the first initial of the word for Lineality, Collaterality, Individualism, Doing and Being, and the first two letters of the word for Past, Present and Future. Controlling/Containing is abbreviated Cc, Mastery-over-Nature as M, Harmony-with-Nature as H and Subjugation-to-Nature as S.

Kluckhohn⁵ noted that for successful functioning, each society was obliged to develop certain social institutions which she designated by the name behaviour sphere. Value orientations could be expected to vary between different behaviour spheres such as occupation and religion (although they need not necessarily do so). Table III also displays spheres for each item in the instrument used in this study.

Table III is arranged with column headings showing the order in which orientation choices are presented for each item in the schedule. At the top of the column is shown the master order used by the computer for counting the responses. The order shown for each item is converted by the computer into the master order. An X is placed in the appropriate column, identifying the behaviour sphere to which the item belongs. The number of items in each behaviour sphere is summed up at the bottom of the column. Finally, the item number is repeated on the right to facilitate reading and is followed by the item name or title given in the schedule.

Using the modified instrument, a second pilot test was carried out on another group of Canadians from various provinces. The data from this test were analyzed, in conjunction with the subjects' comments, in the

5 Kluckhohn and Strodtbeck, Op. Cit., p. 343.

Table III. Arrangement of Items.

Question Sequence		Orientation Order			Behaviour Sphere							Item Title
	Relational	Time	Man-Nature	Activity								
Master Order	L C I	PrPaFu	M H S	B Cc D	Mixed	Recreational	Religious	Political	Intellectual/ Aesthetic	Economic/ Occupational	Familial	
Item No.												
1	C I L										x	1. Help in misfortune
2		FuPrPa								x		2. Expectation about change
3			S H M						x			3. Success at School
4				D B Cc						x		4. Working
5	L I C						x					5. Allocation of rec grant
6			M H S							x		6. Becoming rich
7		PaFuPr							x			7. Going away to school
8				D Cc B						x		8. Women in Modern World
9	I C L										x	9. Land inheritance
10		PaFuPr					x					10. Ideas about work
11	I C L									x		11. Wage work
12			H M S			x						12. Facing conditions
13				B Cc D						x		13. Care of business
14		PaPrFu									x	14. Child training
15			M S H			x						15. Length of life
16	C L I								x			16. Dropping out of school
17				Cc B D		x						17. Non-working time
18		FuPaPr				x						18. Ceremonial innovation
19	I L C								x			19. Jobs
20			H M S							x		20. Belief in Control
21				Cc D B		x						21. Belonging to a club
22	C I L									x		22. Welfare assistance
23		PrFuPa							x			23. Music
24			S M H			x						24. Livestock dying
25				B D Cc						x		25. Job choice
26		PrPaFu				x						26. Philosophy of life
27			H S M							x		27. Use of environment
28				B D Cc		x						28. Ways of living.
					2	24	2	5	10	3		

EXPERIMENTAL DESIGN

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EXPERIMENTAL DESIGN

22

manner outlined later in this chapter. No difficulties were reported by the subjects in understanding the items. The data analysis failed to indicate inconsistencies beyond those that were explainable by the theory of variation in value orientations. The feedback from this test indicated that the instrument was now generalized enough that people from different parts of Canada and of different occupations could relate to it.

The actual study was conducted by mailing the instrument and response sheets to the subjects. Since the first two pilot tests had been conducted by the researcher giving the instruments out along with verbal instructions, and because the sample in the second pilot was not large, it was decided to simulate the actual study by mailing the instrument to another group of subjects who were coming to Ottawa for briefing.

Once again no difficulties were reported by the subjects with the instrument. As a result of their feedback, the covering letter and instructions were made clearer and more explicit.

A copy of this final instrument and covering letter is attached as Appendix B.

The instrument was mailed with appropriate explanation and a biographical data sheet, (Appendix C), to the subjects.

Because the basic instrument was designed specifically to test the Kluckhohn theory, by the originator of the theory, it has face validity. Kluckhohn's original Five Communities Study was carried out in an area that had been intensively and extensively studied for at least two decades. As a result, a great deal of empirical data exists on the five communities. In order to adequately verify both the theory and the instrument, the

results for each community were analyzed and compared with the other data by an authority on that culture. As a result of this process, the instrument is considered to be valid for the purpose of identifying value orientations⁶.

Subsequently, the instrument has been adapted and used for other studies where it successfully distinguished the broad differences, within and between cultures, that are the target of this study.

To date, only one reliability test has been carried out. Kitchen⁷ retested one hundred and eleven of 2,132 Newfoundland pupils. He concluded that while he was unable to demonstrate reliability at a statistically significant level, he had adequate evidence to accept the reliability for his study.

2. The Sample

The sample for this study was drawn from the data bank of the Canadian International Development Agency. The subjects were seven hundred teachers and engineers and their spouses who have applied to work overseas. Some of these applicants already have worked in another country.

6 In the Kluckhohn/Strodtbeck study referred to, one chapter was contributed for each of the five cultures by each of the anthropological authorities on that culture. The technique was repeated for the Caudill and Scarr study, "Japanese Value Orientations and Culture Change", Ethnology, Vol. 1, 1962, p. 53-91

7 Hubert William Kitchen, Relationship Between the Value Orientations of Grade Nine Pupils in Newfoundland and the Characteristics of Their Primary and Secondary Groups, Ph.D. thesis presented to the Faculty of Education, University of Alberta, Edmonton, 1966, p. 179.

3. Collection and Organization of Data

The final version of the instrument was mailed to each person/family whose name was listed on the computer file. Two response sheets and a return addressed envelope were also included. The subject was instructed to complete and return only the response sheet and to have his/her spouse, if there was a spouse, complete and return the second.

While many questionnaires were returned because the applicants had moved and neglected to change their address, of the theoretically possible 1,400 replies, 492 useable response sheets were received. Using the bio-data requested, these were grouped into four categories:

1. Those reporting themselves as being second-generation Canadians or as having come to Canada as young children, and not subsequently having had an intercultural experience ($n=178$) (non-overseas Canadians).

2. Those meeting the same criteria as (1) above but reporting themselves as having lived in a developing country ($n=208$) (overseas Canadians).

3. Those reporting themselves as being adult immigrants to Canada from some Asiatic or Middle Eastern country ($n=23$).

4. Those reporting themselves as being adult immigrants from a European country (usually the U.K.) or having had the unique intercultural experience of being a soldier in Europe during World War II ($n=83$).

Since the purpose of this study was to investigate value-orientation differences between Canadians with intercultural experiences and those without, only the first two categories will be considered further.

4. Statistical Procedure

A statistical procedure unique to this instrument has evolved. Kluckhohn's theory compels the simultaneous consideration of both dominant and variant positions in the orientation triples. This presents a difficult problem in statistical analysis. To properly determine the differences among patterns of value orientations, four distinct questions were posed by Strodbeck and adapted by Gue⁸.

However, the nature of the data generated by the instrument violates the criteria for parametric tests proposed by Siegel⁹ and non-parametric statistics were used to consider the answers to these questions. Consequently, previous studies have followed the original statistical method devised by Strodbeck¹⁰, of applying Kendall's 'S'. However, Bryans¹¹ reported that with a large sample the 'S' statistic became too large to be meaningful. Subsequently, Gue¹² recommended against the use of these methods. Following the recommendations of Gue, the present study will use the non-statistical "distance" concept which is explained later in this section.

8 Gue, Op. Cit., p. 100.

9 Sidney Siegel, Nonparametric Statistics for the Behavioral Sciences, New York, McGraw-Hill, 1956, p. 19.

10 Kluckhohn and Strodbeck, Op. Cit., p. 126.

11 Bryans, Op. Cit., p. 228.

12 Leslie R. Gue, Observations About Methodology in Testing the Theory of Florence R. Kluckhohn Concerning Variations in Value-Orientations, University of Alberta, unpublished monograph, 1972, p. 2.

Area Patterning. - The decision was taken to follow the procedure established by Bryans¹³ and ask for the actual rank orderings preferred by the respondents. To obtain the rank orderings, a computer program was written to count the actual number of times A was preferred to B, A was preferred to C, and B was preferred to C. In describing these differences, this study will adhere to the symbolic notation used in all previous studies of value orientations. For any pair of choices only two alternatives exist: one may be preferred over the other, or the two may be preferred equally. In the first case, the mathematical symbol $>$ for 'greater than' is used for 'preferred over'; and in the second case an equal sign denotes 'preferred equally'. For ordered triples we can develop thirteen possibilities:

<u>Pure Rank-Order Types</u>	<u>Linked First-Order Types</u>	<u>Linked Second-Order Types</u>
$A > B > C$	$A = B > C$	$A > B = C$
$A > C > B$	$A = C > B$	
$B > A > C$	$B = C > A$	$C > B = A$
$B > C > A$		$B > A = C$
$C > B > A$		
$C > A > B$	<u>Non - Ordered Type</u>	
	$A = B = C$	

The computer program was designed to count 0.5 to both choices whenever the two were preferred equally. Thus for a choice of $A > B$, one is added to the $A > B$ column; for a choice of $B > A$, one is added to the $B > A$ column; but for a choice $A = B$, 0.5 is added to the $A > B$ column and 0.5 is also added to the $B > A$ column.

¹³ Bryans, Op. Cit., p. 72.

The computer program described previously also measured preference scores against a theoretical null mean. The computer counted the number of times $A > B$, $A > C$ and $B > C$ were chosen by respondents. The computer then calculated the theoretical null mean by solving the equation.

$$\frac{\text{Number of respondents} \times \text{number of items in area}}{2} \quad \text{null mean}$$

Where $(A > B) > \text{null mean}$, $A > B$ is the preference. However, when $(A > B) < \text{null mean}$, then $B > A$ is the preference. The computer print-out then gives the actual rank ordering.

Total Cultural Patterning. - The whole thrust of the original Kluckhohn theory is that the total patterning of all the variations in value orientations must be considered simultaneously. Various authors have referred to the concept as the whole being greater than the sum of its parts. In their study of Japanese value orientations, Caudill and Scarr¹⁴ developed a "distance" theory. This construct refers to "the smallest number of adjacent rank reversals required to turn one (value orientation) into the other". Their concept can easily be understood from the wheel in Figure 1.

14 Caudill and Scarr, Op. Cit., p. 58.

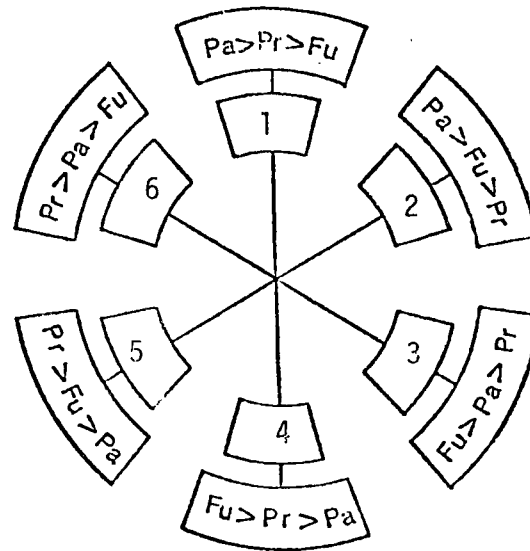


Figure 1. The Distance Concept.

The numbers are purely for the purpose of explanation. To go from one number to its neighbour in either direction requires one reversal thus: from 2 to 3 the $Pa > Fu$ becomes $Fu > Pa$. However, to go from one number to another that is one removed, say 2 to 4, two such reversals are necessary. Going from any number to its opposite, 2 to 5 for example, would require three reversals. (Note, however, that going from 2 to 6 would require only two reversals because direction is not a factor). Each such reversal represents a distance of one. Thus 2 to 5 is a 3 distance.

Kluckhohn¹⁵ has stated that reversals of adjacent pairs of value orientations described by this concept as one distance are logical and tolerable variations in value orientation. At the same time, she points out, two and three distance reversals are illogical and often indicate disruptive changes or stresses in the group.

15 Kluckhohn and Strodbeck, Op. Cit., p. 47.

It may be deduced, then, that where two groups hold genuinely different value orientations, certain distances will be present between the value-orientation configurations. It was this deduction which led Bryans¹⁶ to adopt the following decision rule for testing between culture differences: Two groups will be considered to hold different value orientations if:

- a) a two or three distance difference exists in any one value-orientation area, or
- b) a one distance difference exists in two or more value-orientation areas of the groups being compared.

5. Summary

In this chapter, the design of the study has been presented. The evaluation of the instrument, instructions and response sheets were described. A sample that should contain the differences proposed by the hypothesis and logically to be expected by deduction from the theory was identified. The method of obtaining and arranging the data was followed by a description of the methods to be used in analyzing the data. The data itself is now examined according to the methods described.

¹⁶ Bryans, Op. Cit., p. 77.

CHAPTER III

PRESENTATION OF RESULTS

The first part of this chapter will deal with the results of the computer analysis described in the preceeding chapter. The second part will present a brief summary of the findings.

1. Testing the Hypothesis

The present study investigated the hypothesis that Canadians who have lived and worked for at least one year in a non-North American culture will have more evenly distributed proportions of variant value orientations, while Canadians who have not had such experiences will have a more clearly defined dominant value orientation. The data produced in the present study offers no support for the hypothesis.

2. Findings of the Study

The number and proportion of respondents choosing each of the six pure-rank order types for each item of the instrument are shown in Appendix D. The top number in each case is the actual count and the lower number is the percentage of the total responding to that item. The actual number of times A was preferred to B, A to C and B to C for all items in each area is shown in Tables IV and V as observed scores. These scores are then used for the analysis which follows.

Area Patterning. - The results of the sums of preferences compared against the null mean is also shown in Table IV for Canadians reporting developing country experience and in Table V for Canadians reporting no cross-cultural experiences.

Table IV. A Count of Paired Preferences of 208 Overseas Canadians for Each Value-Orientation Area.

AREA 1:			
	L PREF. OVER C	L PREF. OVER I	C PREF. OVER I
OBS. SCORES	566.00	493.00	629.00
NULL MEAN	728.00	728.00	728.00
	890.00	963.00	827.00
AREA 2:			
	PA PREF. OVER PR	PA PREF. OVER FU	PR PREF. OVER FU
OBS. SCORES	164.00	316.50	921.00
NULL MEAN	728.00	728.00	728.00
	1292.00	1139.50	
AREA 3:			
	O PREF. OVER W	O PREF. OVER S	W PREF. OVER S
OBS. SCORES	1196.00	1164.00	797.00
NULL MEAN	724.50	724.50	724.50
AREA 4:			
	B PREF. OVER CC	B PREF. OVER D	CC PREF. OVER D
OBS. SCORES	494.00	629.50	844.50
NULL MEAN	724.50	724.50	724.50
	955.00	819.50	

This is the print-out of the computer calculations. Using L preferred over C as an example, it may be seen that the observed score is less than the null mean which shows that in reality C was preferred over L.

Table V. A Count of Paired Preferences of 178 Non-Overseas Canadians for Each Value-Orientation Area.

AREA 1:			
	L PREF. OVER C	L PREF. OVER I	C PREF. OVER I
OBS. SCORES	510.50	459.00	541.00
NULL MEAN	619.50	619.50	619.50
	728.50	780.00	698.00
AREA 2:			
	PA PREF. OVER PR	PA PREF. OVER FU	PR PREF. OVER FU
OBS. SCORES	153.50	208.00	706.00
NULL MEAN	612.50	612.50	612.50
	1071.50	1017.00	
AREA 3:			
	O PREF. OVER W	O PREF. OVER S	W PREF. OVER S
OBS. SCORES	1058.00	1005.50	631.50
NULL MEAN	616.00	616.00	616.00
AREA 4:			
	B PREF. OVER CC	B PREF. OVER D	CC PREF. OVER D
OBS. SCORES	394.50	509.50	725.50
NULL MEAN	616.00	616.00	616.00
	837.50	722.50	

This is the print-out of the computer calculations. Using L preferred over C as an example, it may be seen that the observed score is less than the null mean which shows that in reality C was preferred over L.

For area one it will be observed that in every case the observed score fell below the null mean for the order as programmed. This means that in each case the true order is the reverse of the programmed order. That is, $C > L$, $I > L$ and $I > C$. The resulting area one patterning for both groups becomes $I > C > L$.

For area two, the programmed order for the first two preference pairs must be reversed while the observed scores for the third pair are greater than the null mean permitting the programmed order to stand. The resulting pairs in both groups become $Pr > Pa$, $Fu > Pa$ and $Pr > Fu$. Arranged as an ordered triple for both groups, the preferences are $Pr > Fu > Pa$.

In area three, the observed scores in both groups are greater than the null mean for all preference pairs. Thus the programmed order of $O > W$, $O > S$ and $W > S$ stands. The ordered triple for both groups becomes $O > W > S$.

In area four, two programmed pairs are reversed in both groups while the third remains the same. The order of preference pairs is $Cc > B$, $D > B$ and $Cc > D$; yielding ordered triples of $Cc > D > B$.

Total Cultural Patterning. - For analyzing this data, the computer program was written to count the number of times a given triple was chosen for each item in an area. The number was then converted to a percentage of the total. The total area scores and percentages were obtained by merely adding the scores and percentages for all items under each ordered triple. In dealing with the results for each area, the totals will be presented first. A presentation of data for each item in the area will be made during the analysis of results in the next chapter.

The tables giving the detailed calculations for each item by area are collected in Appendix D. To understand the tables, the reader need only know that the top number in each pair is the number of respondents choosing that orientation and the lower number is the per cent of the total respondents represented by the top number. The reader should also bear in mind the point made above, namely, that the totals given in the bottom line are the sums of the columns and not computed totals. Dividing by seven would produce average totals. For simplicity, the results are displayed in the manner devised by Caudill and Scarr and previously used in Chapter III of this report. The percentages of each orientation, recorded in the inner box of the display wheel, have been rounded off to whole numbers, also for simplicity of display.

Area 1, Relational Orientation

The choice of $I > C > L$ as the dominant total value orientation in both groups in Figure 2 is consistent with the choices calculated for Area Patterning. The significance of these and similar observations will be discussed in the next chapter.

Area 2, Time Orientation

The dominant and major variant orientations are clearly the same for both groups (Figure 3) although the degree of preference for each is different in both groups. The preference is notably different from that obtained for the Area Patterning where $Pr > Fu > Pa$ was found to be the first choice on a paired basis.

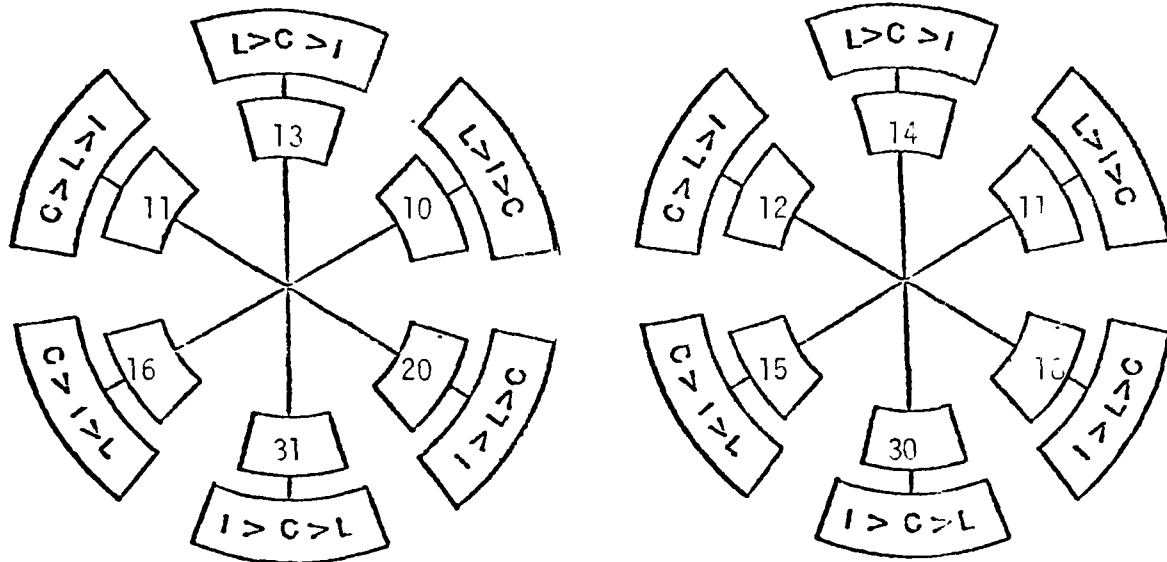
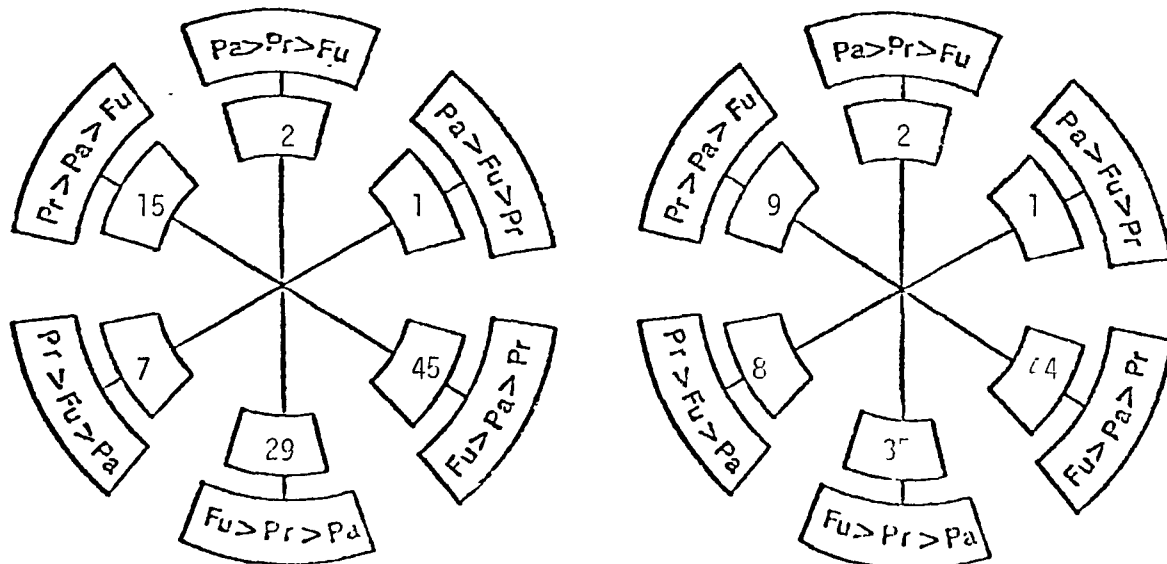
Figure 2. Relational Area Totals¹.

Figure 3. Time Area Totals.

¹ Numbers in the inner box are percentage of subjects preferring that orientation.

Area 3, Man-Nature

Congruence of preference is evident in Figure 4. Both groups clearly chose $O > W > S$ as their first choice with $O > S > W$ as the major variant. This result is consistent with the paired choices for Area Patterning.

Area 4, Activity

Once again, no difference in value-orientation preference is observed between the two groups in Figure 5. $D > B > Cc$ is clearly the dominant orientation with $D > Cc > B$ as the major variant. It should be noted that these choices are distinctly at variance with the preferences indicated by the analysis done for Area Patterning where $Cc > D > B$ was chosen by both groups.

3. Summary of Results

The data generated by the computer analysis were presented in order to determine the Area Patterning and the Total Cultural Patterning. No difference was observed between the two groups and no startling revelation leapt from the page to impale itself on the reader's consciousness. Only a methodical and critical analysis of the results will now permit a cautious statement of outcomes.

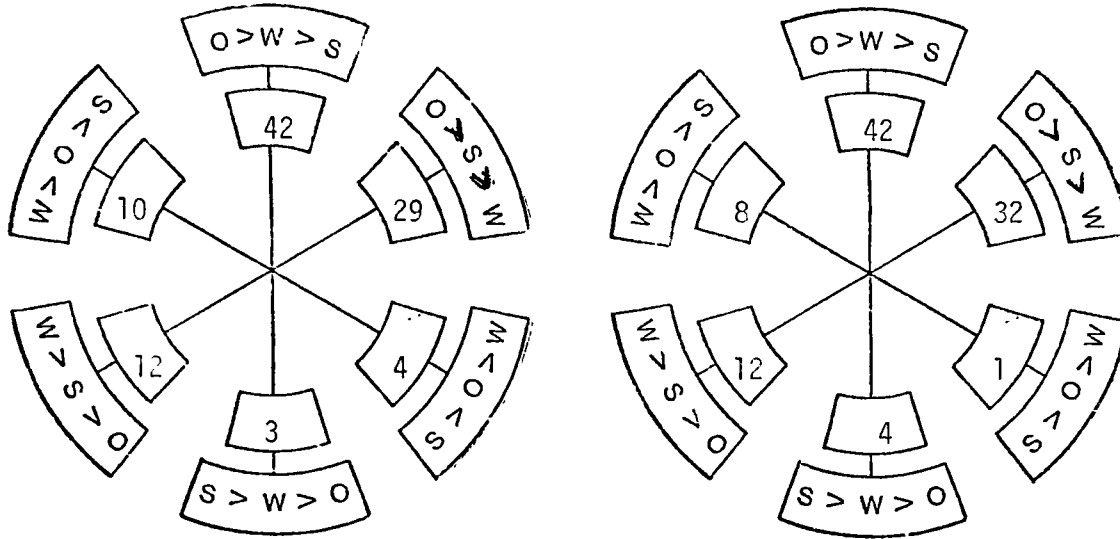


Figure 4. Man-Nature Area Totals.

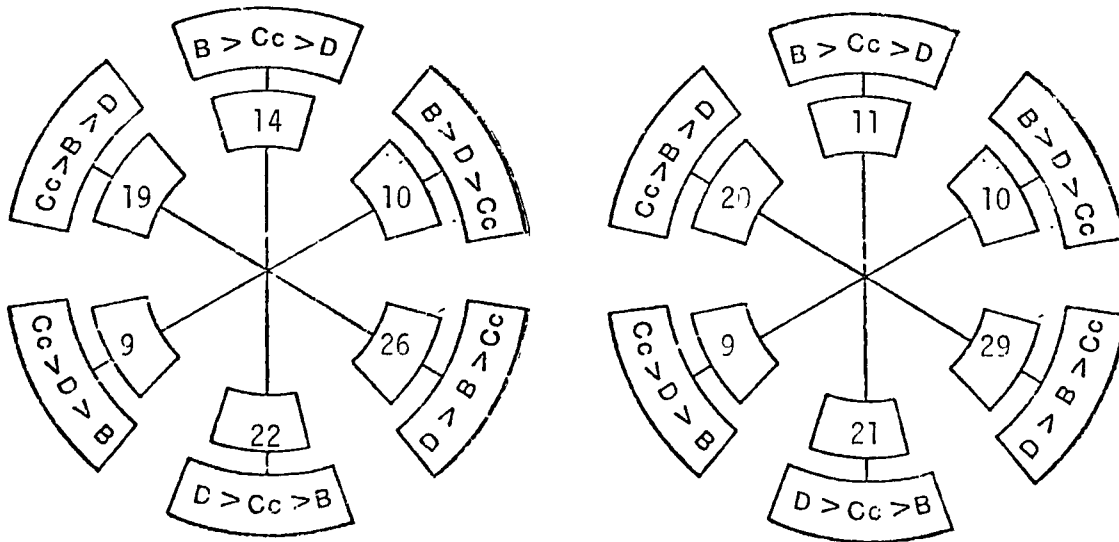


Figure 5. Activity Area Totals.

CHAPTER IV

DISCUSSION OF RESULTS

Heretofore the reader has been presented with the development of a rationale, a research design and a report of findings. In the present chapter the findings are analyzed and discussed. Following this discussion conclusions are drawn, succeeded by proposals charting possible future courses of research identified as a result of this study.

The hypothesis implied that living in the culture of a developing country would reduce the ethnocentrism of the Canadian sojourner; operationally stated, the cumulative results from the Value-Orientation Schedule would show a greater distribution of preferences. That is, the dominant orientations would not be overwhelmingly chosen; the major variant orientation might be preferred by almost as many people as the dominant, or there might be several variant orientations more or less equally preferred. Canadians who claimed no inter-cultural experiences, on the other hand, would have the opposite profile. The dominant orientation would be definitely preferred, the major variant orientation would be a clear second choice with other variant orientations being the choice of only a few.

Contrary to the hypothesis, these expected differences in value-orientation profiles did not appear. An examination of the data presented in Chapter III does, however, raise some questions for future researchers.

1. Analysis of Findings

Area Patterning.- The data giving the actual rank orderings preferred by the respondents are set out in Tables IV and V in Chapter III. Using the procedure outlined in the research design, the observed scores are compared to the null mean for each pair in each area to obtain direction. Thus in Area 1 for both groups the computer sums an observed score for Lineality preferred over Collaterality. This score, however, is less than the null mean, which requires the reader to deduce that Collaterality is in fact preferred over Lineality. On the other hand, in Area 3 the observed score for Mastery-over-Nature preferred over Harmony-with-Nature is greater than the null mean and the recorded order stands.

Analyzing the data based on preference pairs, it is found that the value orientations for both groups are identical for all areas. This is: for Area 1, Individualism preferred over Collaterality preferred over Lineality; for Area 2, Present preferred over Future preferred over Past; for Area 3, Mastery-over-Nature preferred over Harmony-with-Nature preferred over Subjugation-to-Nature; and for Area 4, Controlling/Containing preferred over Doing preferred over Being.

While both groups have apparently chosen the same dominant value-orientation preferences, analysis of area patterning preferences does not yield any information on variant orientations, the key to the Kluckhohn theory. For this information an analysis of total cultural patterning is needed.

Total Cultural Patterning.- The null hypothesis being tested is: no difference in value-orientation configuration exists between Canadians

reporting themselves as having resided in a developing country for at least one year, and Canadians not so reporting themselves. The null hypothesis would not be rejected under Bryan's decision rule¹ which defines a difference in value orientations as a two-distance difference between the dominant orientations in one area or a one-distance difference in two areas.

The Relational area totals presented in Figure 2, Chapter III, are so close between the two groups that there is no value whatever in using sophisticated statistical methods to test for differences. In spite of living among cultures with different value orientations, after at least one year back in Canada, Canadians with overseas experiences would seem to prefer the same orientation of Individualism as Canadians who have remained at home.

The Time area totals in Figure 3 also hold no surprises. Returned Canadians after one year are as Future-oriented as their untravelled fellow citizens. It is interesting to note that the same items which gave rise to the Future choice received a second-order choice of Past. What is most intriguing of all, however, is that on a paired-choice basis, under Area Patterning Tables IV and V, Present is chosen over Future and Present is chosen over Past. The possible significance of these observations having limited relevance in the present discussion is considered at length in Appendix.E.

¹ David Garth Bryans, Education and Acculturation: The School in a Multicultural Setting, Masters Thesis presented to the Faculty of Education, University of Alberta, Edmonton, 1971, p. 77.

Similar conclusions must be drawn for both Man-Nature and Activity Area totals. However, the results in the Activity Area, as in the Time Area, are not consistent with the choices on a paired basis. On comparing Figure 5 with Tables IV and V, the reader will note that Controlling/Containing was chosen over Being and Doing. This phenomenon will also be further explored in Appendix E.

2. Discussion of Findings

While it is not possible to accept the findings as indicating other than no significant difference between the two groups, it is an observable fact that the numbers shown in Tables IV and V are not the same for both subject groups. Regretably, it is not known if this numerical difference is a statistically significant difference and there is no research to support implications or inferences that might be drawn from these discrepancies.

It has been shown in the total cultural patterning analysis above that the preferences in the Time and Activity Areas are not consistent between the two methods of analysis, (area patterning and cultural patterning). This inconsistency raises some questions, but the answers to the questions--due to the paucity of research in the area--border on speculation which has no place in the present chapter. The speculation is important, however, for future studies and has therefore been incorporated in Appendix E.

In summary, Appendix E presents some non-empirical data to suggest that the predicted differences in value-orientation profiles should have

appeared. There are some possible reasons why no differences were demonstrated within the present study, and these will have to be investigated and/or controlled for, in future studies. The obvious reason is that after a year back in Canada, the returnee has totally reassimilated into local culture. If this is the case, the non-significant results of the present study are understandable.

It is also possible that mailing the schedule to the subject permits or causes a different mind-set than administering it personally. In all previous studies, the schedule has been presented personally, although in the Gue study, previously cited, it was completed at home by the subjects and mailed back to the researcher. For the present study, a pilot test was carried out to determine if receiving the schedule by mail created any difficulties. None were reported by the subjects.

It is also possible that the desire for overseas employment affected the subjects' approach to the instrument. A strong wish to do well on a test could have produced distortions.

Before it is possible to summarize the analysis and discussion of findings properly, it is necessary to digress briefly and bring the effect of behaviour spheres into the discussion.

3. Behaviour Sphere Influences

In first presenting her theory, Kluckhohn² pointed out the importance of considering the variant orientation patterns because all the

² Florence Rockwood Kluckhohn and Fred L. Strodbeck, Variations in Value Orientations, Evanston, Illinois, Row, Peterson, 1961, p. 342-343.

preferences were present in a society at all times. She pointed out that some of the orientations people favoured could be identified along sub-group lines. Other orientations could be identified with kinds of activities engaged in. As a result, certain value orientations are expected from the middle class and different orientations are expected from the lower and upper classes. Similarly, certain value orientations might be preferred with religious activities while quite a different preference would emerge for recreational or occupational activities. It is possible to visualize a matrix with sub-group value orientations being crossed with behaviour-sphere orientations to provide a more detailed analysis format. Regretably, the present state of evaluation of the instrument does not permit such analysis with any degree of confidence.

In spite of the foregoing statements, the behaviour sphere concept can provide a useful framework for interpreting the results of this study. In his study, Kitchen³ reported on research which supports his contention that in the economic/occupational behaviour sphere, the bureaucrat's children may be raised differently from the non-bureaucrat's children. Such differences may be useful in understanding the subtle distinctions in preferences and patterns encountered in the present study. Therefore, the behaviour spheres for each item in the instrument used in this study form the framework for the detailed item analysis found in Appendix E.

3 Hubert William Kitchen, Relationship Between the Value Orientations of Grade Nine Pupils in Newfoundland and the Characteristics of their Primary and Secondary Groups, Ph.D. thesis presented to the Faculty of Education, University of Alberta, Edmonton, 1966, p. 92.

4. Summary Discussion

The results of the present study have been analyzed in Appendix E, item by item, grouped by behaviour sphere. This analysis has been summarized by value-orientation area, a method which has permitted the interactive effect between behaviour sphere and value orientation to be considered. At no time was sufficient evidence discovered which would alter the decision made in the present chapter to reject the hypothesis that a difference in value-orientation configuration exists between Canadians reporting themselves as having resided in a developing country for at least one year, and Canadians not so reporting themselves. The opportunity for applying Bryan's decision rule never arose. The dominant orientations were seldom different.

It was perhaps too optimistic at the outset to expect to analyze intra-cultural variation through value-orientation areas. The many differences which appear between the two groups occur in the overall patterning of item preferences rather than in value-orientation areas. These items are as much a part of a behaviour sphere as of a value orientation. Future studies in this field should consider well Kluckhohn's remarks.

The differences between the value-orientation systems of seemingly quite distinctive cultures, as well as those between the varying segments within a given culture, are not absolute.
[Author's italics]

[...] the clues for an analytic determination of behavior-sphere distinctions and interrelationships are always present. More important still, it is always possible to distinguish the sphere, or combination of spheres of greatest prominence. The extent of pattern elaboration in one sphere as opposed to others is a main clue for making this distinction.

[...] These ideas when extended to the study of intra-cultural variation give the basis for a systematic analysis of both the interrelationships of the more or less definite subsystems in a society and the interlocking of behavior-sphere activities and interests⁴.

By careful selection and structuring of items, it could be possible to refine the Value-Orientation Schedule so as to permit pattern elaboration in a behaviour sphere as well as identifying dominant and variant value orientations.

The next part of the present study will consider ways to use the understandings gained to further research into intercultural interactions.

4 Kluckhohn and Strodtbeck, Op. Cit., p. 342-343.

SUMMARY AND CONCLUSIONS

The purpose of the present study was to investigate the hypothesis that living in the culture of a developing country would reduce the ethnocentrism of the Canadian sojourner so that Canadians who have lived and worked for at least one year in a non-North American culture will have more evenly distributed proportions of variant value orientations, while Canadians who have not had such experiences will have a more clearly defined dominant value orientation.

It is believed that if a difference could be established it would lead to the development of criteria that could be used in the selection and training of Canadians for overseas service. It was not suggested that any difference was caused by the cross-cultural contact, only that an intra-cultural difference could exist. A second purpose of this study was to gather baseline data on Canadians, particularly data related to attitudes and values.

Contrary to the hypothesis, no clear difference was found in value orientations between the two groups of Canadians. While the total sample exhibited many common characteristics, differences were detected between the two groups. These were manifested in the patterning of value orientations rather than in preferences in value orientations.

Several difficulties impaired the outcome of the study. All of the Man-Nature items produced unclear results. Future users of the Value-Orientation Schedule should consider deleting this area entirely to shorten the time needed to complete the schedule. At the very least, considerable attention should be paid to the phrasing of the items. Two items were

discovered to have a bias against women and various kinds of bias were suspected in other items.

Subsequent studies of this type should be, if at all possible, a team effort. Several points of view are desirable to critically examine an item for bias. The lack of adequate statistical procedures which has been keenly felt in several studies using the Value-Orientation Schedule indicates the need for an innovative statistical method. The need to modify phrasing slightly to coincide with the cultural realities of the subject suggests that differing regional points of view should influence the final wording of items.

While the present study failed to find clear evidence of a difference in value orientations between Canadians who had lived abroad and those who had not, other evidence exists to show that such a difference should have been found. Since 1960, several studies have been launched to find and/or develop acculturation skills of cross-cultural sojourners¹. Almost lost among these studies have been a very few studies and articles dealing with the problem of the sojourner returning to his original culture. In his article, Brislin² suggests that the person who has adapted most easily and successfully abroad will have the most difficulty in adapting back into his own culture. This phenomenon is known as re-entry shock.

1 The more important of these studies have been identified in Chapter I.

2 Richard W. Brislin and H. Van Buren IV, "Can They Go Home Again?", International Educational and Cultural Exchange, Vol. 10, Spring, 1974, p. 19-24.

Subsequent to the termination of research on this study, a new program was begun by the Canadian International Development Agency to de-brief returning co-operants³. Participants at the three seminars which have been held at the time of writing had all been back in Canada two to four months. All of these participants reported modified attitudes which should, in theory, show up as differences on the Value-Orientation Schedule. This contradiction with the findings of the present study supports the recommendations for further research.

At the present time, research into the re-entry question is going on in various parts of the world from various points of view. Coincidental to the research, training programs are being developed to assist people in coping with re-entry problems⁴. It may be that an adequate analysis of the kinds of differences sought in this study must await further study of re-entry.

It has been shown in Appendix E of the present study that the concept of behaviour spheres has an important influence on value orientations. The results of the present study suggest strongly that adaptation to another culture could be expected to occur in the Economic/Occupational and Familial behaviour spheres. Because of the strong polarizing effect in the items, it is likely that adaptation would occur less easily in the Intellectual/Aesthetic spheres related to child-rearing practices and in

3 The author of this study has been involved in the design of the program.

4 Reported in conversation by Joan Wilson of the Foreign Service Institute, United States State Department, and by Nancy J. Adler, University of California at Los Angeles. Training programs to try to prevent re-entry problems have been run at various universities, notably University of Hawaii.

the Religious spheres identified with the Man-Nature orientation.

The present study has looked at the value orientations of two groups of Canadians and found no clear differences between them. However, it has resulted in the development of a tentative cross-Canada value-orientation-profile. It is therefore recommended that subsequent studies compare this profile with those of previous studies and move ahead to develop a true national value-orientation profile. This would provide most valuable baseline data for cultural studies.

The present study also identified certain behaviour spheres as possible points of departure for further studies on the adaptability of Canadians to other cultures. As a result, the influence of child-rearing practices on acculturation should be established and the suggestion that acculturation could be easier in the Economic/Occupational sphere needs to be verified.

Finally, the findings on the possibility just mentioned that certain behaviour spheres influence acculturation should be taken into consideration by trainers developing curricula for pre-departure briefings. Given the existing knowledge vacuum in the field of inter-cultural training, a design deliberately based on such tenuous assumptions can provide an opportunity to develop new hypotheses if its effect is properly followed up in the field.

The foregoing suggestions provide a basis for further study on value orientations as a guide to possible cross-cultural adaptation criteria. The Caudill and Scarr study which especially considers cultural change should provide a working model for the design of such a study.

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APPENDIX A

SOURCE OF ITEMS IN VALUE-ORIENTATION SCHEDULE SHOWING MINOR AND MAJOR CHANGES

Minor Changes in Value-Orientation Schedule

<u>Title of Item</u>		
1. Help in Misfortune	Anderson from Gue	None
2. Expectation about Change	Gue	None
3. Success at School	Anderson from Gue	None
4. Working	Anderson	Minor wording change
5. Allocation of Rec. Grant	Gue	None
6. Becoming Rich	Anderson	None
7. Going Away to School	Gue	Order of responses changed
8. Women in the Modern World	Gue	(See next page)
9. Land Inheritance	Anderson	None
10. Ideas about Work	Anderson	None
11. Wage Work	Gue	Order of responses changed
12. Facing Conditions	Gue	Repetitive phrase dropped
13. Care of Business	Anderson	Minor additions
14. Child Training	Gue	None
15. Length of Life	Gue	None
16. Dropping out of School	Gue	(See next page)
17. Non-working Time	Gue	(See next page)
18. Ceremonial Innovation	Gue	None
19. Jobs	Anderson	"Bossing" changed to "telling"
20. Belief in Control	Gue	Order of responses changed
21. Belonging to a Club	Anderson	None
22. Welfare Assistance	Gue	Order of responses changed
23. Music	Anderson	(See next page)
24. Livestock Dying	Anderson	Minor word changes
25. Job Choice	Gue	Order in responses changed
26. Philosophy of Life	Gue	None
27. Use of the Environment	Gue	Minor word changes
28. Ways of Living	Gue	Order of responses changed

Major Changes in Value-Orientation Schedule

Changes8. Introduction

'Made good marks' changed to 'gone to a higher education'.

Response A

'it is more important for a girl' changed to 'such capable girls are needed more'.

Response B

'stayed in school longer' changed to 'had more education and experience'.

Response B

'by staying in school she would' changed to 'she should'.

Response C

'to her' added between "important than"; 'special' added between "the place".

16. Title changed. Introduction rewritten to remove stigma of the word dropout by suggesting a choice of two schools instead of a choice of go to school or do not go to school. It was also felt that the concept of a residential school was not congruent to the life-style of the subjects in this study.

Phrasing in the responses was changed only enough to reflect choice of school rather than dropout.

17. Item was changed from 'men' to 'women'. Order of response B and C was interchanged. Since Response A and B were only two lines, response C was shortened from four to two lines by removing the description of behaviour and substituting the phrase "develop as a person".

23. "High school pupils" changed to "People".

APPENDIX B

VALUE-ORIENTATION SCHEDULE AND LETTER REQUESTING ASSISTANCE

Dear Applicant:

1237-3-3

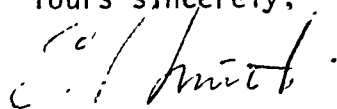
Your name has been drawn from our file of people applying for an assignment with CIDA. I am writing to ask you and your spouse to give us thirty to forty-five minutes of your time to complete a very important study.

Because it is our job to send people abroad, we believe that it is important to learn how Canadians, who have an interest in international development, think about different real-life situations. We are writing to those who have offered to serve abroad and to those who have already lived abroad to learn how living in another country might influence a person to look at these real-life situations differently.

To reduce costs, the first phase of this study will be carried out in the anglophone community. When the results have been analyzed, a francophone questionnaire will be designed. If you would prefer to assist in such a study in the francophone community, please indicate this on the reply sheet.

As the purpose of the study is to sample Canadian viewpoints, your cooperation will in no way affect the status of your application with the Canadian International Development Agency.

Yours sincerely,

A handwritten signature in dark ink, appearing to read "Earl J. Smith", written over a horizontal line.

Earl J. Smith

Enclosures

INSTRUCTIONS

This questionnaire consists of a series of items which describe a life situation. Each situation is followed by three responses, or ideas about it, labelled A, B, and C. Each one represents a different way of responding to the life situation depending on an individual's way of thinking.

These possible responses or ideas are to be ranked in order of your preference. There are no trick questions, no 'right' or 'best' answers. Read each item quickly but carefully; then simply state your preferences as you feel them now, wherever you are.

Decide quickly which response you like best and second best. On the response sheet, mark 1 under the letter of the response or idea you like best; 2 under the letter of the response or idea you like second best; and 3 under the response or idea you like third best. You may give equal ranking to two or even three parts of an item.

Do not discuss the questions with anyone until you have completed them. Please do not alter any responses as a result of your discussions.

Following the completion of the questionnaires items, your evaluation of the questionnaire itself would be welcome. Please state your opinions as to its usefulness and suitability.

Return only the response sheets in the envelope provided.

EXAMPLE OF QUESTIONNAIRE ITEM

1. COLORS

Three people were discussing the use of light and dark colors. Each had a different idea.

- A One person said, "I like black. It is a solid color, and good contrasts are possible."
- B A second person said, "I like gray. It goes with anything, and it is a soft color."
- C A third person said, "I like white. You can do so many things with it, and use it anywhere."

Since you prefer light colors, you decide you agree most with B, so on the response sheet you write 1 under the letter B. You like white second best, so you write 2 under the letter C. You like black third best, so you write 3 under the letter A.

There are no right or wrong answers, just preferences. Some of the distinctions between parts of the items will seem small, but they are there. Read each item carefully, then mark your 1, 2, and 3. You may rank two, or even three parts equally.

This questionnaire takes approximately 45 minutes to complete.

e.g.

	<u>RESPONSE SHEET</u>		
	A	B	C
1.	3	1	2
2.	1	3	3
3.	2	1	

PLEASE DO NOT OMIT ANY ITEMS

1. Help in misfortune

Suppose a man had some very bad luck. Say his house burned down, or he has to give up working for awhile because his wife is ill. He and his family must have help from someone, beyond what the government will provide, if they are going to get through the winter. There are different ways of getting help.

- A It would be best if he depended mostly on his brothers and sisters, or close friends to help him out as much as they could.
- B It would be best for him to try to raise the money on his own from people who are neither relatives, nor close friends, nor his employer.
- C It would be best for him to go to his employer, or his clergyman, or an older more important relative (like father, grandfather, uncle, aunt,) who is used to managing things in the group, and ask him to arrange for help until things get better.

2. Expectations about change

Three people were talking about what they thought their children would have one day. Here is the viewpoint of each of the three persons.

- A One said, "I really expect my children to have more than I have had if they work hard and plan their lives. There are always opportunities for people who try."
- B The second person said, "I don't know whether my children will be better off, worse off, or just the same. Things always go up and down even if one works hard, so we can't really tell."
- C The third person said, "I expect my children to have just about the same as I have had, or bring things back as they once were. It is their job to work hard and find ways to keep things going as they have been in the past."

3. Success at school

A certain high school pupil was not doing well at school. Three other pupils were discussing the situation.

- A One said: "I think there's very little he can do about it. Some people just aren't born with what it takes to be successful at school. Everybody can't be smart."
- B One said: "I think he would do much better in school if he and his parents were better people, and lived according to the right and proper ways."
- C One said: "I think most of it is his own fault. He should work harder and take more interest. Almost anyone can succeed in school if he tries hard enough."

4. Working

Three young people who all work have different reasons for working hard.

- A One said: "I work hard so I can get ahead in the world. The harder I work, the better my chances of achieving my ambitions."
- B One said: "I work hard because I enjoy working. The harder I work, the happier I am, whether I get ahead in the world or not."
- C One said: "I work hard so I can know what working hard means. The more I understand about life, including the meaning of hard work, the wiser I will become."

5. Allocation of recreation grant

The government of a large territory announced that a fairly large sum of money would be made available to each small community in the territory to use for setting up recreation facilities. The government believed that the people in the small communities should decide how to use the grant. Different people had different ideas about how to make the plan for the use of the money.

- A One person said, "Our elected representatives and the leaders in our community should decide how to use the grant. They have experience in such things and can tell the government what they think we need."
- B A second person said, "We should call a community meeting and ask everyone to come with his own ideas. Every idea should be voted on, and the plan that gets the largest number of votes will be the plan we tell the government, even if many people still object to that plan."
- C A third person said, "We should call a community meeting and talk about what we want until everyone pretty well agrees on a plan. That will be the plan we send to the government."

6. Becoming rich

A certain man is becoming rich (prosperous).

- A Some people say that his prosperity is probably due to his own efforts and his knowledge of new ideas.
- B Some people say that his prosperity is probably because he is a good upright man who lives and works in the right and proper ways.
- C Some people say that his prosperity is probably due mostly to good luck. After all, a man doesn't have much control over what happens to him.

7. Going Away to School

Several young people from a town had gone to technical institutes and universities a considerable distance away from their home town. Different people in the town thought differently about these young people going away to further their education.

- A One person said, "There is no need for them to get all that education and learn new things. The old ways are the best ways. We should try to live by the old ways. We should keep up our traditions and bring them back when they are lost."
- B A second person said, "There are many new kinds of work in other places that we don't even know about here. It is right for these young people to go away to continue their education and learn new things. They will then be able to adapt themselves to the changes that are coming all the time in the world."
- C A third person said, "This education might be useful to them. When they come back they might be able to find some work here. We won't know until they come back."

8. Women in the Modern World

A girl left High School before she had finished her program or obtained a diploma. She was a good student and could have gone on to higher education, but she preferred to get married and raise a family. People saw this situation in various ways.

- A Some people thought that the girl should have stayed in school longer because she was doing well. They said she could have gone on to university or a technical institute and accomplished something in the world. They believed that such capable girls are needed more to do things in the world than to get married and raise a family.
- B Some people said that she should have had more education and experience in order to become a better wife and mother. They thought she should develop her abilities and become a more complete person. Then she could get married and start raising a family.
- C Some people said that if a girl prefers to get married and start raising a family, that is more important to her than going to school. They said that being a mother is the special place of women in the world, the most important thing that women do.

9. Land Inheritance

A father died and left his children a valuable piece of land. They can do with it as they please, except that they must not sell it outside the family. All the children are grown up and live near each other. There seem to be three things they can do with the land.

- A The land can be divided among the children, or one of them may own it by paying the others for their share.
- B The land can be kept as it is with everybody benefiting from it, by making use of it together. When something must be done, they do it together, or choose one of themselves to take care of things.
- C The land can be kept as it is with everybody benefiting from it, but under the direction of the oldest able person.

10. Ideas about Work

The government has decided to provide a lot of work in your town. They suggest that the people of the town should have a plan for dividing up the work, but they don't say what kind of a plan. Since the amount of extra work that will be provided is not known, people have different ideas about the planning.

- A Some people say that whatever work is provided should be divided in just about the same way that the government work has been divided in the past.
- B Some people want to work out a really good plan ahead of time for dividing whatever work will be provided.
- C Some people want to wait until the work is provided before deciding how to divide it.

11. Wage Work

Three men were talking about three different ways of working. Each man had a different idea.

- A One said, "I like being my own boss, and doing things my way. Then I can decide what to do, start when I like and stop when I like, and work as hard or as long as I like."
- B The second man said, "I like to work with a friend or several friends. We would work together as equal partners and decide what to do among ourselves."
- C A third man said, "I like to work for a big organization, where I get paid regular wages and where I have a general idea of how many hours a day I will work, and what will be expected of me."

12. Facing Conditions

There are different ways of thinking about how the Creator is related to man, and to weather, and to all other natural conditions which make plants and animals live or die. Here are three possible ways:

- A The conditions which make plants and animals grow are good or bad depending upon whether people keep themselves in harmony with their Creator and with the forces of nature.
- B The Creator does not directly control the conditions which affect the growth of plants and animals. It is up to people themselves to discover how and why conditions change, and to find ways of controlling conditions.
- C Man cannot know how the Creator uses his power over the conditions which affect the growth of plants and animals, and it is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as well as one can.

13. Care of a Business

There were three men who each had a little shop. They lived in different ways.

- A One man kept his shop going all right, but he didn't work more than he had to. He never added to his shop, or rearranged the shelves, or made changes. He only cleaned and tidied it. He used his extra time to visit with friends, go on trips and enjoy life. This was the way he liked best.
- B One man kept his shop going all right, but he also didn't work more than he had to. However, he wanted extra time, not so much to enjoy life by visiting and going on trips, but to understand more about things by studying and thinking. This was the way he liked best.
- C One man liked to work in his shop, and he was always working long hours, fixing it up, making it bigger, making it just as nice as he possibly could. Because he did this extra work, he did not have much time left to visit, to go on trips, or just think about things. This was the way he liked best.

14. Child Training

Some people were talking about the way children should be brought up. Here are three different ideas:

- A Some people said that children should always be thoroughly taught the traditions of the past. These people believe that the old ways are the best, and when children do not follow the old ways, things go wrong.
- B Some people said that children should be taught some of the old traditions, but that it is wrong to insist that they stick to these ways. These people believe that it is necessary for children always to learn about and master those new ways that will best help them get along in the world of today.
- C Some people did not believe that children should be taught much about past traditions except as an interesting story of what has gone before. These people believe that the world goes along best when children are taught the things that will help them discover new ways of doing things to replace the old ways.

15. Length of Life

Three persons were talking about whether people themselves can do anything to make the lives of men and women longer.

- A One person said, "It is already true that doctors and others are finding ways to add many years to the lives of most people, through new medicines, vaccinations, and the study of foods. If people will pay attention to all these new things, they will almost always live longer."
- B A second person said, "I really do not believe there is much that human beings can do that make the lives of men and women longer. I believe that every person has a set time to die, and when that time comes, it just comes."
- C A third person said, "I believe that there is a plan to life which works to keep all living things moving together, and if a man will learn to live his whole life by that plan, he will live longer than other men."

16. Changing School

A village school had to close. Two towns nearby each had a very good school. One student in his last year of studies had friends in both schools and could go to one school or the other.

- A Some people thought he should talk about the choices with friends his own age. In this way they could decide among themselves where he should go to school.
- B Some people thought he should talk over his choice with his parents, or his grandparents, or the local school principal. By doing this, the older people would be able to advise him where he should go to school.
- C Some people said that choosing a school was his own business, and that he didn't have to talk to anyone about it. They said he could decide for himself where to go to school.

17. Nonworking Time

Three women spend their time in different ways when they have no work to do. (This means when they are not actually on the job.)

- A One woman spends most of her spare time learning or trying out things which will help her in her work.
- B One woman spends most of her spare time with her friends, enjoying herself, chatting, and so on.
- C One woman spends most of her spare time by herself, studying things that will help her to develop as a person.

18. Ceremonial Innovation

People in a community like yours saw that the religious ceremonies were changing from what they used to be.

- A Some people were really pleased because of the changes in religious ceremonies. They felt that new ways are usually better than old ones, and they like to keep everything, even ceremonies, moving ahead.
- B Some people were unhappy because of the change. They felt that religious ceremonies should be kept exactly as they had been in the past.
- C Some people felt that the old ways for religious ceremonies were all right, but that you just can't hang on to them. It makes life easier just to accept some changes as they come along.

19. Jobs

Three girls were telling each other what they liked best about their jobs. They all worked for the same big company, and earned exactly the same pay.

- A One said: "What I like best about working for this company is that they let me work on my own, and make my own decisions. There is nobody telling me how to do every job."
- B One said: "What I like best about working for this company is that I haven't much worry or responsibility. My boss tells me everything I need to know and just what to do."
- C One said: "What I like best about working for this company is that the group I work with are all equals, and we decide as a group what we want to do."

20. Belief in Control

Three men from different cultures were talking about the things that control the weather and other conditions.

- A One man said, "My people keep things going by working with all the forces which make the rain, the snow, and other conditions. It is when we do the correct things, live in an appropriate way, and keep all that we have in good condition, that all goes well."
- B The second man said, "My people believe that it is man's job to find ways to overcome weather and other conditions, just as they have overcome so many things. They believe they will one day succeed in doing this, and may even overcome drought and floods."
- C The third man said, "My people have never controlled the rain, wind, and other natural conditions, and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can."

21. Belonging to a Club

Three girls were talking about why they like being members of a certain club.

- A One said: "What I like most about being a member is the feeling that I am learning more about worthwhile things, and becoming a better, more understanding and more complete person than I was."
- B One said: "What I like most about being a member is the feeling of accomplishment I get when I work at, or raise money for, some worthwhile cause."
- C One said: "What I like most about being a member is the feeling of happiness I get from meeting with my friends, and chatting together."

22. Welfare Assistance

The main industry in a community had gone out of business and more and more people were asking for welfare assistance. As time went on, increasing numbers of people in the community were living on welfare solely. Three citizens were talking about the situation.

- A One person said, "Nobody should have to ask for welfare if he has brothers or sisters or close relatives who help out the way they should. Families should help each other out with such problems."
- B A second person said, "Nobody should ask for welfare unless he is sick or old and can't possibly work. If a man has no money but is able to work, he should look around and find work somewhere to support his family."
- C A third person said, "There's nothing wrong with asking for welfare and living off it when a person has no money and no way to support his family. The government has large revenues from income taxes on wealthy people, and it is better to ask the government for welfare than be a burden on your brothers or sisters or close friends."

23. Music

Three people were talking about music and singers.

- A One said, "I don't think music and singers are getting any worse or any better. Every generation likes its own music and singers best."
- B One said, "I think music and singers have improved over the years, and as time goes on they will probably be even better than today."
- C One said, "Music and singers seem to be getting worse all the time. They were better years ago."

24. Livestock Dying

One time a man had a lot of livestock. Most of them died off in different ways.

- A Some people said you just can't blame a man when things like this happen. There are so many things that can and do happen and we all have to learn to take the bad with the good.
- B Some people said that it was probably the man's own fault that he lost so many. He probably didn't know how to prevent the losses. They said that it is usually the case that men who keep up on new ways of doing things, and really set themselves to it, almost always find a way to keep out of such trouble.
- C Some people said that it was probably because the man had not lived his life right--had not done things in the right way to keep in harmony with the ways of nature like the rain, and the seasons.

25. Job Choice

A man needed a job and had a chance to work for three men. The three employers were different. Consider their viewpoints and indicate which one you think would be the best man to work for.

- A One employer paid the going wage, but he was not so firm. He understood that employees would sometimes not turn up for a day or two, for many reasons. When his employees did this, he would grumble a little, but the employees would go back to work.
- B A second employer was a fair enough man who paid a little higher than the going wage, but he was the kind of man who insisted that men work hard and stay on the job. He did not like it at all when an employee was absent for work now and again to go on short trips, or for reasons other than illness. He considered it right to dismiss such employees.
- C A third employer paid the going wage. He was firm, but he understood that employees would sometimes not turn up for a day or two, for many reasons. When the employee did come back, however, the employer would always ask him how he expected to become a better worker when he took so much time off. The employer would take the man back on the job if the worker could show that he wanted to learn more and become a better man.

26. Philosophy of Life

People often have very different ideas about what has gone before and what we can expect in life. Here are three ways of thinking about these things.

- A Some people believe that it is best to give the most attention to what is happening now in the present. Although things change, sometimes for the better, sometimes for the worse, in the long run life is about the same. People who believe this way think it is all right to keep whatever old ways one likes, but at the same time be ready to accept new ways as they come from year to year.
- B Some people think that the traditional ways were the best, and that as changes come, things get worse. People who believe this think the best way to live is to work hard to keep up the old ways, and try to bring them back when they are lost.
- C Some people believe that the ways of the future will be the best, and even though change brings some small setbacks, it brings improvement in the long run. People who believe this think the best way to live is to look a long time ahead, work hard, and give up many things now so that the future will be better.

27. Use of the Environment

Three different men were in the same occupation, but each had a different approach to the use of the resources of his community in carrying on his occupation.

- A One man used the physical and social resources of his community. He worked hard and lived in ways which he believed to be those which kept him in harmony with the forces of nature.
- B A second man used the physical and social resources of his community. He worked hard at his occupation to keep things going but he felt that how well he got along in his occupation depended mainly upon conditions beyond his control and that nothing that people do extra changes things very much.
- C A third man also used the physical and social resources of his community. He worked hard, making use of all the scientific ideas he could find in order to improve his ways of doing things. He felt that by doing this he would in most years prevent many of the effects of bad conditions.

28. Ways of living

Three people were talking about how they liked to live. Each one had a different idea.

- A One said, "What I care about most is to be allowed to think and act in the manner that best suits the way I really am. Even if I don't get much done I believe in enjoying life as I go along."
- B The second person said, "What I care about most is accomplishing things - getting things done just as well or better than other people do them. I like to see results and think that they are worth working for."
- C The third person said, "What I care about most is learning and developing as a person. I like to be active and busy, but it is more important to me to feel that I am becoming a better person than to have a lot to show."

APPENDIX C

RESPONSE AND BIODATA SHEET

RESPONSE SHEET

QUEST. A B C	QUEST. A B C	QUEST. A B C	QUEST. A B C	QUEST. A B C	QUEST. A B C
1			2		
7			8		
13			14		
19			20		
25			26		
			27		
			28		

BIOGRAPHICAL DATA FORM

Everyone must complete part A. Only those who have lived in another country can complete part B. Part C is optional; we would like to have this so we can contact you if we have any other questions but you may remain anonymous if you wish.

Part A

- Age: under 20, 20-25, 25-30, 30-40, 40 or over (circle one)
- Check: Male or Female
- Residence: 3. Province _____
- Town or City _____
- Nearest town or city if you are a rural resident. _____

6. What is your present trade or profession? _____

Cultural Background

- Did either of your parents immigrate to Canada, as adults, from a country outside North America? (check Yes - No)
- Did you immigrate to Canada as a teenager or adult from a country outside North America? (check Yes - No).

Computer
Col Coding

10			
11			
12			

15

16

17

18

Part B

Any Non-North American Experience

- In what country did you live overseas? (If more than one for minimum of 1 year each, write '100')
- How long did you live overseas? (to the nearest half year)
- Did you leave Before completing your initial contract term; At the end of your contract term; did you Extend your contract? Not applicable. (check one)

Col Coding

19

22

24

25

Part C

Name _____

Address _____

APPENDIX C

YOUR EVALUATION OF THIS QUESTIONNAIRE

Please give your frank opinions as to the usefulness and suitability of this questionnaire as a method of eliciting the values of people working in other cultures.

- I. OBSCURITIES: Note items which you found obscure, and detail the nature of the obscurity.

- II. DIFFICULT CHOICES: Note items in which you found difficulty ranking your preferences.

- III. SUITABILITY: Is this questionnaire appropriate for eliciting values of Canadians. List inappropriate items.

- IV. MISCELLANEOUS COMMENTS: (Length of questionnaire, etc.)

APPENDIX D
COMPUTER ANALYSIS PRINT OUT

Value Orientation for each item grouped by Area for 208 Overseas
Canadians and 178 Non-Overseas Canadians.

In each case, the table is the actual print-out of the computer
totals of the subjects' preferences for each item. The top number of
each pair is the actual count and the bottom number is the percent of
the total choosing that orientation. The totals are column sums.

Table VI. Value-Orientation Preferences of Overseas Canadians in the Relational Area.

AREA: 1

ITEM NUMBER	VALUE ORIENTATIONS					
	L > C > I	L > I > C	C > L > I	L > I > L	I > L > C	I > C > L
1	41 21.13	29 14.95	33 17.01	42 21.65	16 8.25	33 17.01
5	8 4.21	9 4.74	31 16.32	17 8.95	93 48.95	32 16.84
9	19 10.05	6 3.17	45 23.81	20 10.58	44 23.28	55 29.10
11	7 3.70	21 11.11	15 7.04	21 14.29	56 29.63	63 33.33
16	74 45.35	38 22.09	13 7.56	21 12.21	5 2.91	17 9.88
19	0 0.0	1 0.54	1 0.54	18 9.68	39 20.97	127 68.28
22	5 2.91	23 13.37	4 2.33	55 31.98	9 5.23	76 44.19
TOTAL	158 77.30	127 69.97	142 75.49	200 109.33	262 139.21	403 218.64

Table VII. Value-Orientation Preferences of Overseas Canadians in the Time Area.

AREA: 2

ITEM NUMBER	VALUE ORIENTATIONS					
	PA>PR>FU	PA>FU>PR	PR>PA>FU	PR>FU>PA	FU>PA>PR	FU>PR>PA
2	3.11	3.63	11.92	19.17	26.42	35.75
7	0.0	0.0	4.71	5.24	9.42	80.63
10	1.05	2.12	8.47	14.61	37.04	36.51
14	0.0	0.56	23.16	1.13	125	4.52
18	7.10	1.80	25.75	2.90	45.51	16.77
23	5.73	1.27	22.95	0.0	57.96	12.10
26	0.52	0.56	11.70	3.51	67.25	16.37
TOTAL	17.67	9.96	108.63	46.85	314.23	202.65

Table VIII. Value-Orientation Preferences of Overseas Canadians in the Man-Nature Area.

AREA: 3

ITEM NUMBER	VALUE ORIENTATIONS					
	U > W > S	O > S > W	W > O > S	W > S > O	S > O > W	S > W > O
3	41 23.03	23 46.63	4 2.25	43 24.16	3 1.69	4 2.25
6	114 65.90	47 27.17	5 2.89	4 2.31	2 1.16	1 0.58
12	69 39.82	39 22.54	26 15.03	17 9.83	15 8.67	7 4.05
15	86 50.24	30 17.54	31 18.13	10 5.85	8 4.68	6 3.51
20	76 42.94	38 21.47	9 5.06	23 15.82	11 6.21	15 8.47
24	14 11.14	103 60.59	2 1.16	41 24.12	1 0.59	4 2.35
27	115 64.61	10 5.62	39 21.41	4 2.25	8 4.49	2 1.12
TOTAL	520 297.83	350 201.56	116 66.47	147 84.33	48 27.44	39 22.33

APPENDIX D

Table IX. Value-Orientation Preferences of Overseas Canadians in the Activity Area.

AREA: 4

ITEM NUMBER	VALUE ORIENTATIONS					
	B > C > D	B > D > C	C > B > D	C > D > B	D > B > C	D > C > B
4	32 17.20	54 29.03	23 12.37	43 23.12	8 4.30	26 13.98
8	26 14.77	12 6.82	56 31.82	4 2.27	50 28.41	28 15.91
13	53 27.72	4 2.47	46 28.40	6 3.70	29 17.40	24 14.81
17	14 8.54	24 14.63	6 3.66	32 19.51	23 14.02	65 39.63
21	21 12.50	14 8.33	25 14.88	9 5.36	79 47.02	20 11.90
25	11 5.74	5 2.63	42 22.11	4 2.11	75 39.47	53 27.89
28	11 6.51	4 5.33	34 20.12	9 5.33	52 30.77	54 31.95
TOTAL	168 98.05	122 69.24	232 133.34	107 61.34	316 181.90	270 156.09

APPENDIX D

Table X. Value-Orientation Preferences of Non-Overseas Canadians in the Relational Area.

AREA: 1

ITEM NUMBER	VALUE ORIENTATIONS					
	L > C > I	L > I > C	C > L > I	C > I > L	I > L > C	I > C > L
1	34 20.75	29 17.68	33 20.12	38 23.17	13 7.93	17 10.37
5	4 5.52	18 11.04	31 19.02	4 4.91	81 49.69	16 9.82
9	20 12.35	4 2.47	41 25.31	23 14.20	30 18.52	44 27.16
11	10 6.13	10 6.13	11 6.75	25 15.95	37 22.70	69 42.33
16	58 45.04	39 26.17	10 6.71	15 12.08	3 2.01	11 7.38
19	1 0.64	1 0.64	5 1.91	19 12.10	31 19.75	102 64.97
22	15 9.22	21 14.80	3 2.13	34 24.11	6 4.26	64 45.39
TOTAL	155 100.23	122 79.03	132 81.95	166 106.52	201 124.85	323 207.41

APPENDIX D

Table XI. Value-Orientation Preferences of Non-Overseas Canadians in the Time Area.

AREA: 2

TIME NUMBER	VALUE ORIENTATIONS					
	PA>PR>FII	PA>FU>PR	PR>PA>FII	PR>FU>PA	FII>PA>PR	FII>PR>PA
2	5 5.21	7 4.44	17 10.90	41 25.28	32 20.51	54 34.62
7	1 0.61	1 0.61	4 2.45	5 3.07	10 6.13	142 87.12
10	1 0.61	5 2.00	13 8.67	28 14.67	42 28.00	63 42.00
14	2 1.34	0 0.0	16 11.11	2 1.34	115 79.86	9 6.25
18	5 3.60	3 2.16	23 16.55	7 5.04	68 48.92	33 23.74
23	2 6.02	1 0.75	13 9.77	0 0.0	77 57.84	34 25.56
26	0 0.0	1 0.70	8 5.54	5 2.10	97 67.83	34 23.78
TOTAL	22 15.44	16 10.71	94 65.04	85 56.54	441 309.16	369 243.06

APPENDIX D

Table XII. Value-Orientation Preferences of Non-Overseas Canadians in the Man-Nature Area.

AREA: 3

ITEM NUMBER	VALUE ORIENTATIONS					
	O > W > S	O > S > W	W > O > S	W > S > O	S > O > W	S > W > O
3	34 21.79	65 40.38	3 1.92	45 28.85	3 1.92	8 5.13
6	100 68.97	37 25.52	3 2.07	5 3.45	0 0.0	0 0.0
12	44 31.61	54 34.84	19 12.26	19 12.26	5 3.23	9 5.81
15	90 54.79	25 17.12	25 17.12	8 5.48	1 0.68	7 4.79
20	55 36.30	42 28.77	15 10.27	20 13.70	4 2.74	12 8.22
24	19 13.57	92 65.71	0 0.0	26 18.57	0 0.0	3 2.14
27	100 68.85	19 12.34	21 13.64	6 3.90	1 0.65	1 0.65
TOTAL	441 295.87	332 224.68	86 57.28	129 85.20	14 9.22	40 26.74

APPENDIX D

Table XIII. Value-Orientation Preferences of Non-Overseas Canadians in the Activity Area.

AREA: 4

ITEM NUMBER	VALUE ORIENTATIONS					
	B > CC > D	B > D > CC	CC > B > D	CC > D > B	D > B > CC	D > CC > B
4	22 14.10	47 30.13	18 11.54	28 17.05	19 12.18	22 14.10
8	19 13.01	4 2.74	48 32.88	0 0.0	54 36.99	21 14.38
13	34 25.27	6 4.48	46 34.33	4 2.99	25 18.66	19 14.18
17	6 4.58	19 14.50	6 4.58	26 19.85	21 16.03	53 40.46
21	16 11.85	15 11.11	19 14.07	10 7.41	52 38.52	23 17.04
25	5 1.36	5 3.25	32 20.78	8 5.19	75 48.70	32 20.78
28	6 4.17	6 4.17	27 18.75	13 9.03	52 36.11	40 27.78
TOTAL	105 74.24	102 70.37	196 136.93	84 62.41	298 207.18	210 148.72

APPENDIX D

APPENDIX E

ITEM ANALYSIS BY BEHAVIOUR SPHERE

The behaviour-sphere influence on value orientations has been discussed in Chapter IV. In this section inferences drawn from various observations on the data for each item are discussed with reference to theory and other studies.

It is regretted that no satisfactory statistical procedure exists to critically analyze these observations. Since such a critical analysis is not possible, Table XIV has been set up to illustrate some observations which can be made about behaviour-sphere influence. The data are grouped under headings which indicate that a particular item has a strong tendency to support the hypothesis, a weak tendency to support the hypothesis, or does not support the hypothesis at all. The following discussion will relate in detail the relationships outlined in matrix form in Table XIV.

Intellectual/Aesthetic (I.A.).- By examining Figures 6, 7, and 8, the reader can observe that most of the respondents preferred the dominant or dominant plus major variant, value orientation. The word, polarized, is used to describe this phenomenon. It will be observed that four of the five items in this sphere are polarized: seven, sixteen, nineteen and twenty-three. The fifth item, number three, has a strong direction toward being polarized. Examining the wording of the actual items referred to, the reader will discover that all but number nineteen either directly or indirectly refer to child-rearing. One may infer from this that these respondents have very marked values and attitudes surrounding child-rearing.

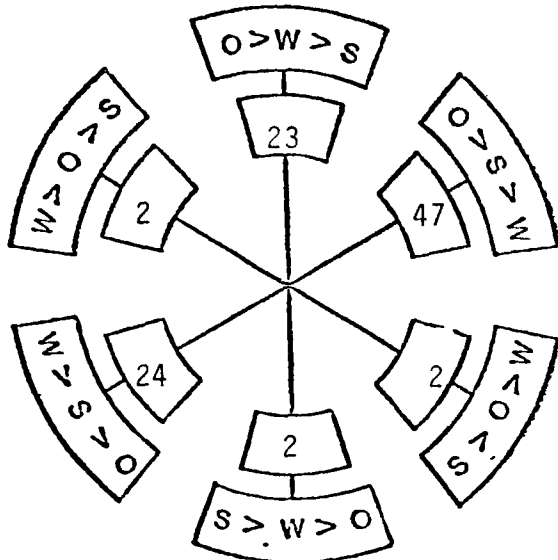
Table XIV. Behaviour-Sphere Influence on the Item Support of Hypothesis by Orientation Area.

Strong Tendency:	Slight Tendency:	No Tendency:
<u>Relational Area</u>		
5. Political		1. Familial
11. Economic/Occupational		9. Familial
22. Economic/Occupational		16. Intellectual/Aesthetic
		19. Intellectual/Aesthetic
<u>Time Area</u>		
2. Economic/Occupational		7. Intellectual/Aesthetic
10. Political		14. Familial
18. Religious		26. Mixed
23. Intellectual/Aesthetic		
<u>Man-Nature</u>		
		3. Intellectual/Aesthetic
		6. Economic/Occupational
		12. Religious
		15. Religious
		20. Economic/Occupational
		24. Religious
		27. Economic/Occupational
<u>Activity</u>		
4. Economic/Occupational	8. Economic/Occupational	17. Recreational
25. Economic/Occupational	13. Economic/Occupational	21. Recreational
	28. Mixed	

The numbers are the item numbers on the Schedule in Appendix B.

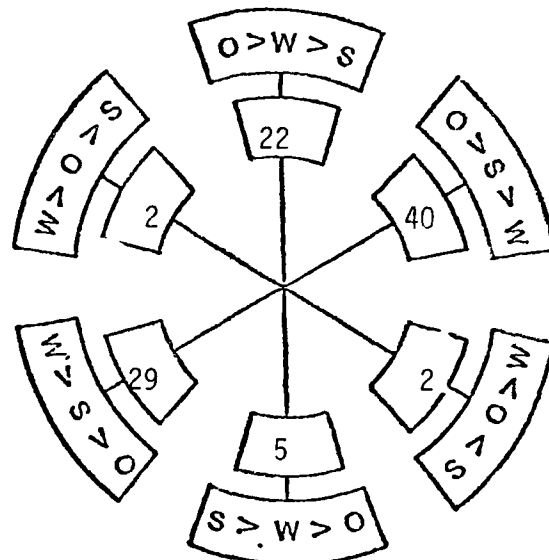
Overseas Canadians

n = 208

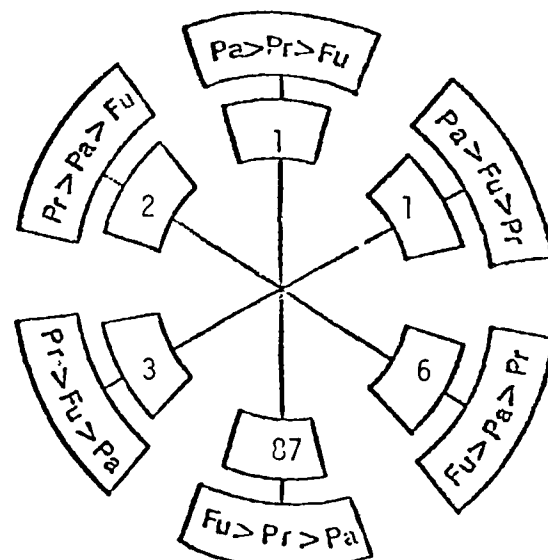
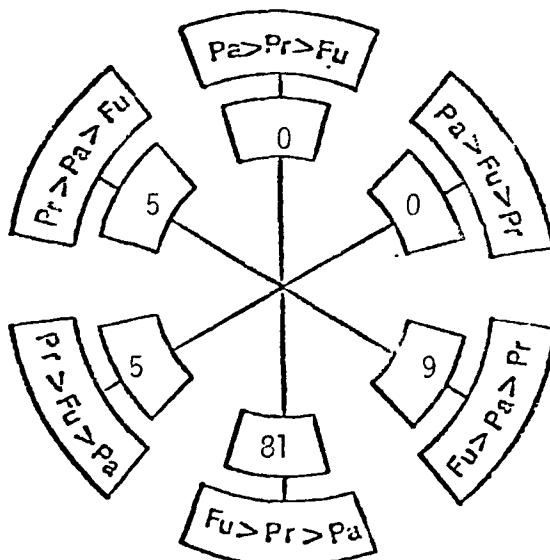


Non-Overseas Canadians

n = 178



Item 3: Man-Nature Area, Success at School *



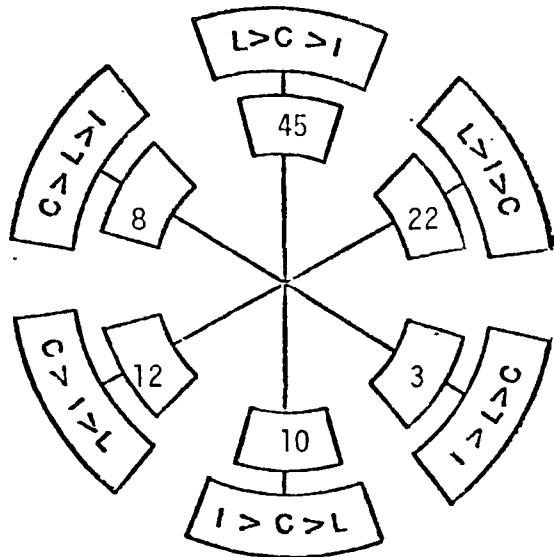
Item 7: Time Area, Going Away to School

Figure 6.

* Numbers in the inner box are percentages of subjects preferring that value orientation.

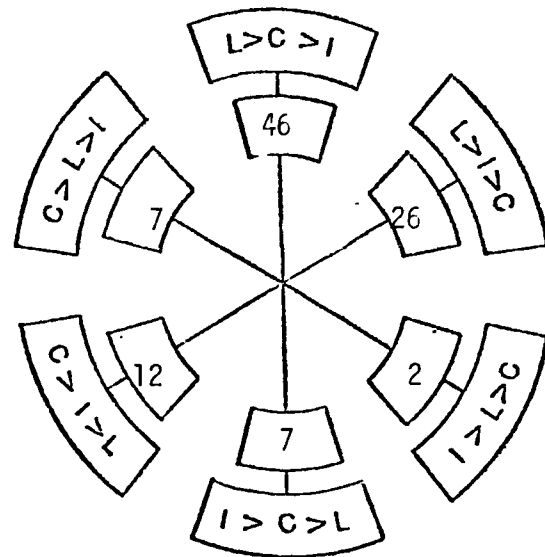
Overseas Canadians

n = 208

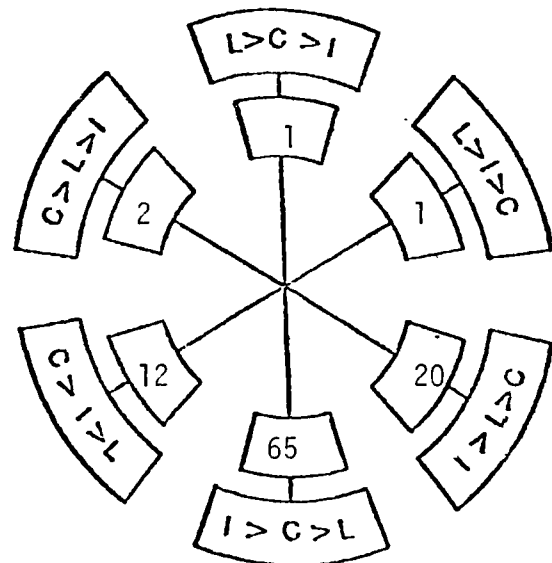
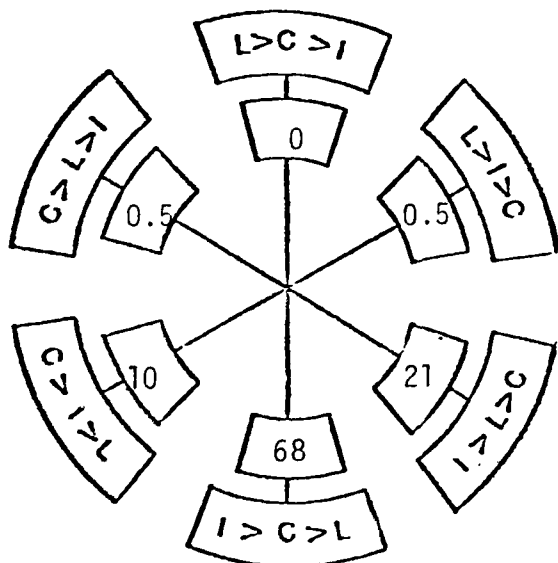


Non-Overseas Canadians

n = 178



Item 16: Relational Area, Changing School

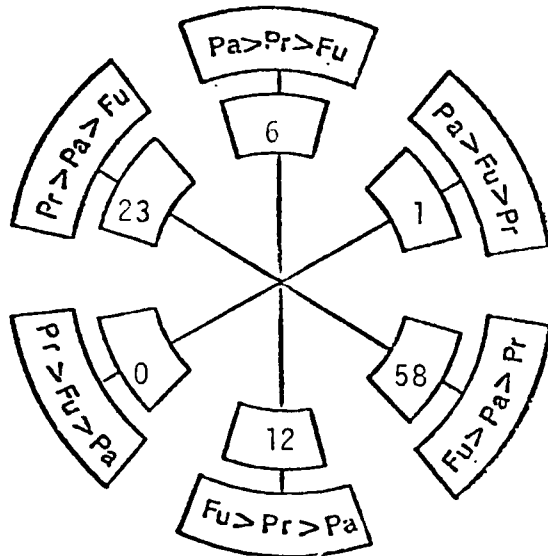


Item 19: Relational Area, Jobs

Figure 7.

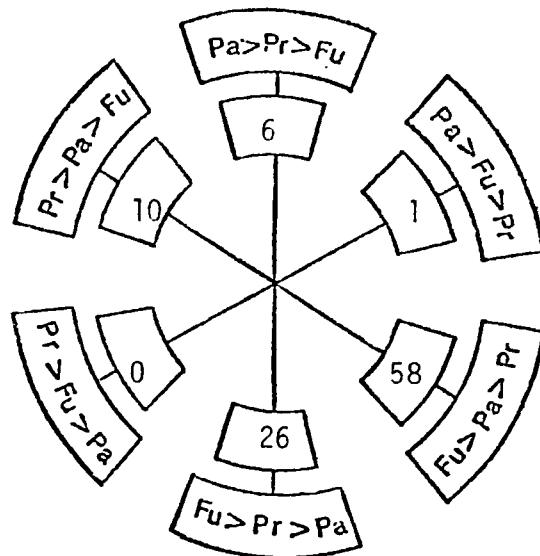
Overseas Canadians

n = 208

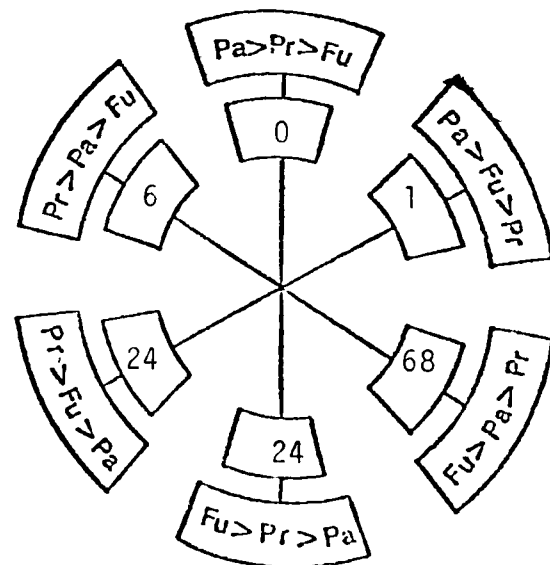
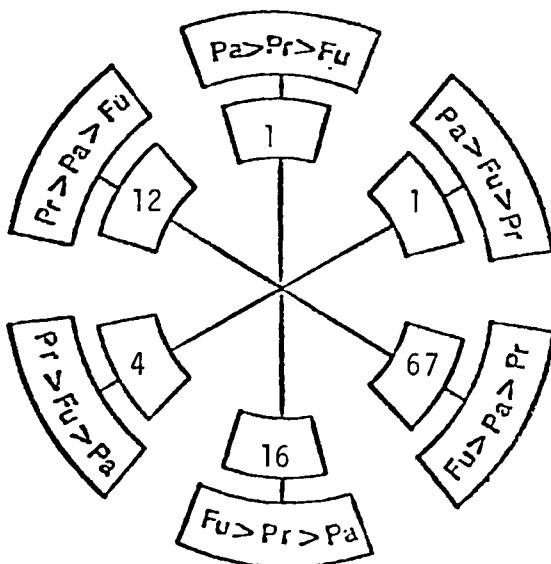


Non-Overseas Canadians

n = 178



Item 23: Time Area, Music



Item 26: Time Area, Philosophy of Life

Figure 8.

Another item, number fourteen, from the Familial behaviour sphere, also deals with child-rearing and is similarly polarized. If one bears in mind that the subjects for this study were all listed as engineers or teachers, a group generally regarded as members of the middle class, the results should not be totally unexpected. Davis noted:

Almost all good things in American life [...] are the achievement of the middle-status persons: care of and pride in property, careful child-training with emphasis upon renunciation and sacrifice for future gains, long and arduous education, development of complex and demanding skills, [...]¹.

This point is reinforced in a study by Ginsberg² who reported that upper-middle class children are subjected to pressure from parents and teachers to learn to work and to discipline themselves against incessant play in order to achieve success in their adult lives.

This observation has important implications for the selection of cross-cultural sojourners. Those people who inflexibly hold these views on child-rearing will encounter more problems in adapting to a culture with different dominant value orientations. A study comparing these value orientations between Francophone and Anglophone communities in Canada could prove interesting.

The foregoing comments can also be applied to another item. Item 26 was placed in the Mixed behaviour sphere which means that it does not clearly fit any of the other spheres. However, its title alone--Philosophy of Life--provides a strong argument for considering it with the I/A items.

¹ Allison Davis, Psychology of the Child in the Middle Class, Pittsburg, University of Pittsburg Press, 1960, p. 46.

² Eli Ginsberg, et al., Occupational Choice An Approach to a General Theory, New York, Columbia University Press, 1951, p. 64.

Like the other I.A. items it too is polarized (Figure 8). It also resembles its companion item 23 in having $Fu > Pa > Pr$ as the dominant orientation. This particular combination, believing in the future yet apparently wanting somehow to return to the good old days, is an interesting phenomenon, which recurs and is discussed further with reference to item 2.

Economic/Occupational (E.O.).- This behaviour sphere provides a contrast to the I.A. sphere. Seven of the ten items show a slight tendency to support the hypothesis. Only items six, twenty and twenty-seven do not tend to have the responses by overseas Canadians distributed more evenly than those by the non-overseas group. It is of interest to note that all three of these items are in the Man-Nature Area where none of the items showed a tendency to support the hypothesis (Figures 9 and 10). It is also in this area that the only two polarized E.O. items are to be found.

This lack of support by the three E.O. items, and in fact the failure of any item in the Man-Nature Area, to suggest any kind of support for the hypothesis is consistent with other studies.

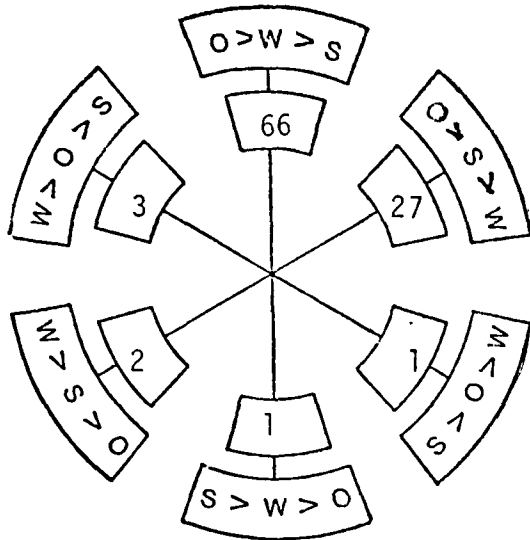
Kluckhohn³ stated that the middle class are the group which more markedly adhere to the dominant United States citizens value orientation of Mastery-over-Nature. The Mastery orientation can also be understood in conjunction with the need for status--to achieve success. Davis commented:

In order to understand the prestige motivation of individuals of middle status, one must remember the severe social and biological punishments associated with low status. The anxiety which middle

³ Florence Rockwood Kluckhohn and Fred L. Strodtbeck, Variations in Value Orientations, Evanston, Illinois, Row, Peterson, 1961, p. 27.

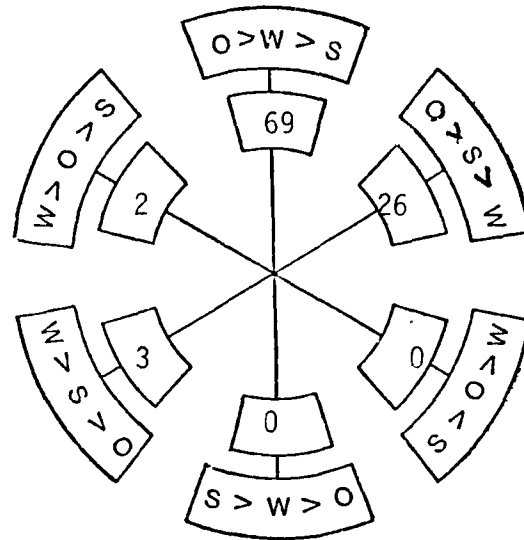
Overseas Canadians

n = 208

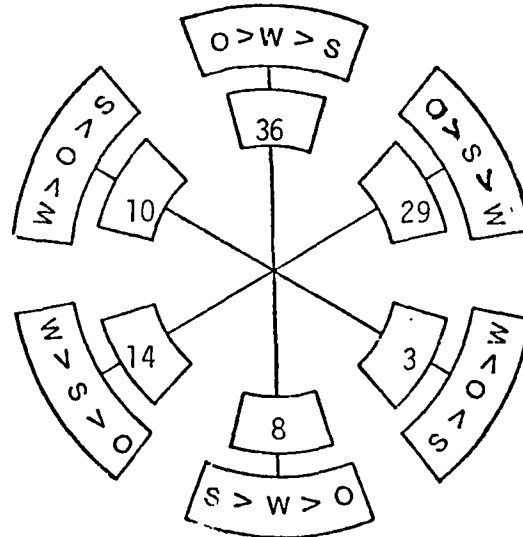
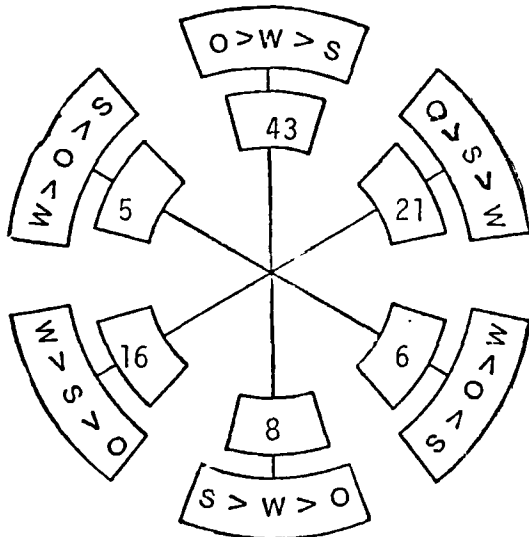


Non-Overseas Canadians

n = 178



Item 6: Man-Nature Area, Becoming Rich



Item 20: Man-Nature Area, Belief in Control

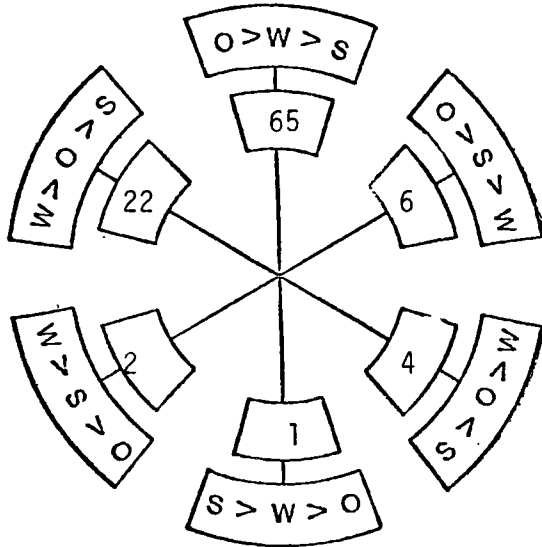
Figure 9.

class-status people learn is effective, first, because it involves the threat of loss of present status, and, secondly, because it leads, as the individual may plainly see in "successful" persons, to the rewards of power, of social prestige, and of security for one's children⁴.

Thus, to admit to anything less than complete mastery could be tantamount to admitting the possibility of failure and subsequent loss of status.

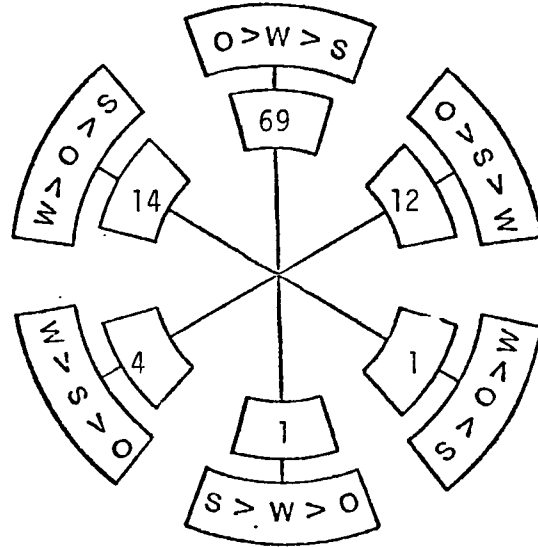
Overseas Canadians

n = 208



Non-Overseas Canadians

n = 178



Item 27: Man-Nature Area, Use of the Environment

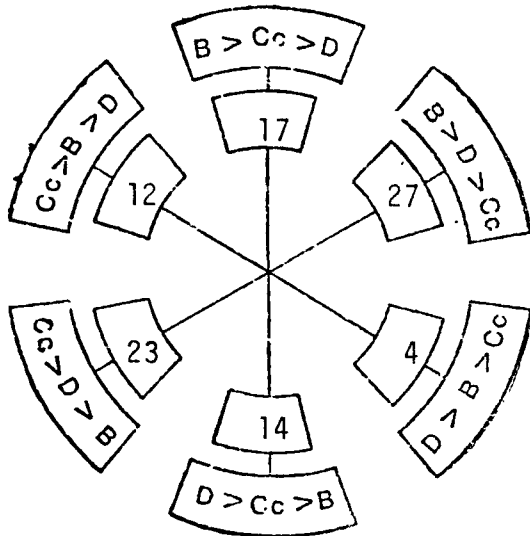
Figure 10.

Of the seven supportive E.O. items, four are in the Activity Area and two of these, number four and twenty-five, are the only items having distributions that are fairly supportive of the hypothesis in that the preferences of overseas Canadians seem to be distributed among the six possible orientations (Figure 11). The order of preference between the two

⁴ Davis, *Op. Cit.*, p. 50.

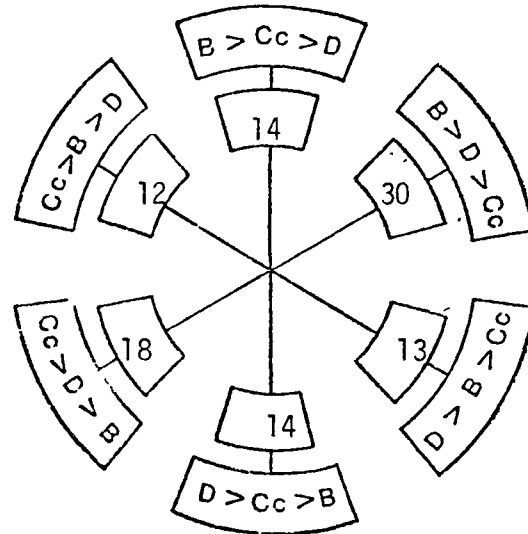
Overseas Canadians

n = 208

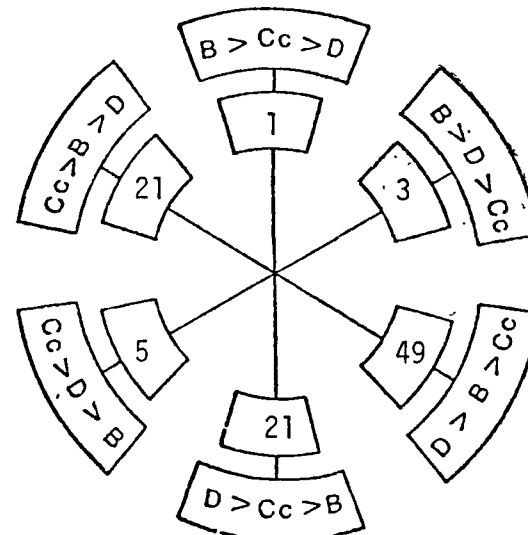
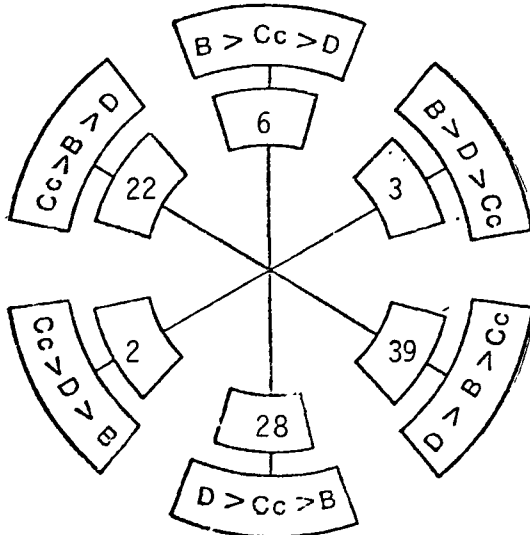


Non-Overseas Canadians

n = 178



Item 4: Activity Area, Working



Item 25: Activity Area, Job Choice

Figure 11.

groups is different for both items. While there is a lack of clear evidence, it may be said that items four and twenty-five appear to have tapped some difference in value orientations between the two groups.

Item four has other interesting characteristics. First of all, the dominant orientation for both groups is Being with Controlling/Containing the major variant. Yet the totals for the area clearly indicate that Doing is the dominant orientation and the analysis of scores in answer to question three (Tables IV and V) indicates that Cc is preferred over both B and D.

The work of Kitchen⁵ offers some explanation for this. Ten years ago, he wrote that "...the weight of opinion and evidence [is] that in America, Doing is dominant, Being increasing in importance, Being-in-Becoming, [Controlling/Containing] inconsequential". He then went on to discuss the implications of the American Dream--the notion that anyone in America can become successful:

One can master one's early environment, one can through hard work and ability, education, application and self-development, rise in the status system, if not now then in the future, and if not one-self, then one's children. [...] It is the striving for ever upward mobility, characteristic of much of American society, which links the value orientations making it difficult to discuss one without mentioning others.

Another clue to the apparent inconsistencies of item four comes from Lerner⁶ who observed that " [...] the Reigning moral deity in America is fun".

5 Hubert William Kitchen, Relationship Between the Value Orientations of Grade Nine Pupils in Newfoundland and the Characteristics of their Primary and Secondary Groups, Ph.D. thesis presented to the Faculty of Education, University of Alberta, Edmonton, 1966, p. 51-52.

6 Max Lerner, America as a Civilization, New York, Simon and Schuster, 1957, p. 675.

Current support for this opinion is readily obtained by observing the emphasis placed on enjoying life by media advertising, on recreation--more time for which is possible through a shorter work week--and on the salaries being paid to super-stars in sports.

None of the foregoing is sufficient to explain the second preference for Controlling/Containing. One possible explanation for the overseas Canadian group is that the periods of enforced idleness in an area lacking television and other typical North American leisure pursuits, plus the contact with cultures that value contemplation and reflection, has led to this pattern. For both groups, it may be observed that Canada has experienced a surge of interest during the past decade in the contemplative arts from the East. Mysticism is an interest of many with sales of books such as Zen and the Art of Motorcycle Maintenance, testifying to the degree and extent of the interest.

It should also be noted that in item 4 the major variant orientation is diametrically opposed to the dominant orientation in both groups. According to Bryan's decision rule⁸, this three-distance difference indicates the presence of two culturally-different groups. It would be of considerable interest to discover the characteristics of these two groups.

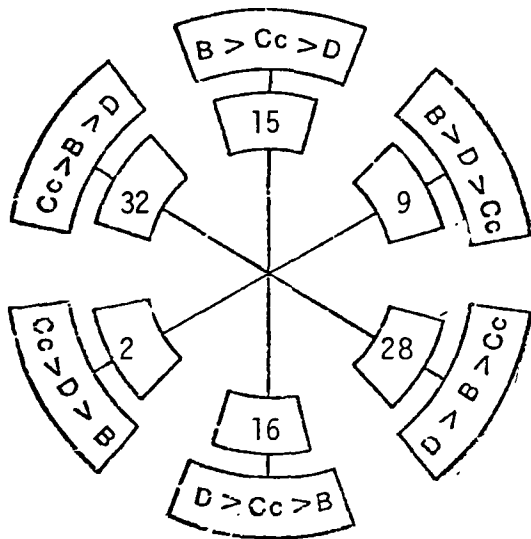
A similar phenomenon can be observed in the results for item eight (Figure 12). This item tends to support the hypothesis in that the

7 Robert M. Pinsig, Zen and the Art of Motorcycle Maintenance, Bantam Books, New York, 1974, 406 p.

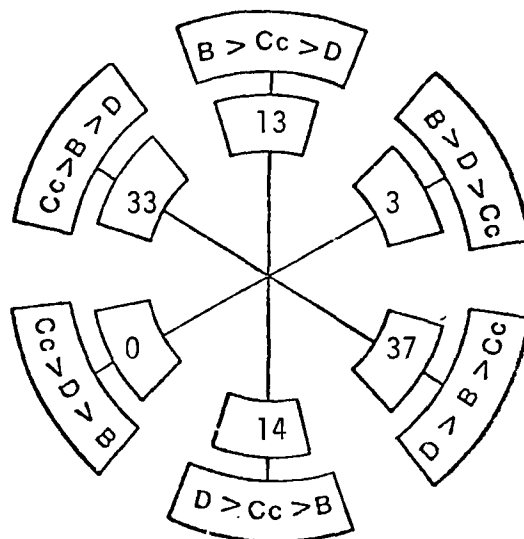
8 David Garth Bryans, Education and Acculturation: The School in a Multicultural Setting, Ph.D. thesis presented to the University of Alberta, Edmonton, 1971, p. 77.

preferences are slightly more distributed among the overseas Canadians' orientations than those of the non-overseas group. Once again, however, the interpretation suffers from the lack of an adequate procedure to quantify accurately the difference.

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n = 178



Item 8: Activity Area, Women in the Modern World

Figure 12.

A difference that is unquestionably real is that the dominant orientations in the two groups are three-distance apart which, according to our decision rule, means that the two groups are different.

Intriguingly, the dominant and major variant orientations display the same property within the two groups thus indicating the presence of four, rather than two groups. It would be most interesting to know if the

relative sub-groups have characteristics in common, particularly if the division is along sex lines.

The fourth E.O. item in the Activity Area supportive of the hypothesis is number thirteen (Figure 13). Once again the preferences are inconsistent with the total scores for the area although they do resemble the major variant. The results are explainable in that they appear to be consistent with the explanation given for item four--a move by our society away from an emphasis on Doing, (the Protestant Work Ethic), to the Dyonesian concept of enjoying life, visiting with friends and having time for reflection and contemplation.

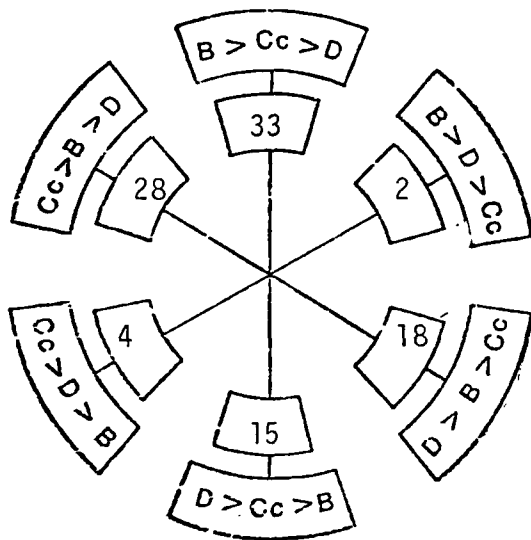
It may be noted from Table XIV that four of the seven items in the Activity Area are from the E.O. behaviour sphere. Since one of the remaining three items is unique and the other two exactly comprise one behaviour sphere, it is worth digressing a moment to consider the results from these remaining three items in the Activity Area, thus completing the examination of this area. The analysis will then return to the remaining E.O. items.

Item 28 is classified as Mixed, meaning that it does not fit clearly into one of the other behaviour spheres. Perhaps future schedules could contain a philosophy of life behaviour sphere for this seems a reasonable description of the item. Clearly the order of preference is different between the two groups which indicates some kind of difference between the two (Figure 14). The tendency of both Cc and B to be major variant orientations could be explained in the same way as for item four.

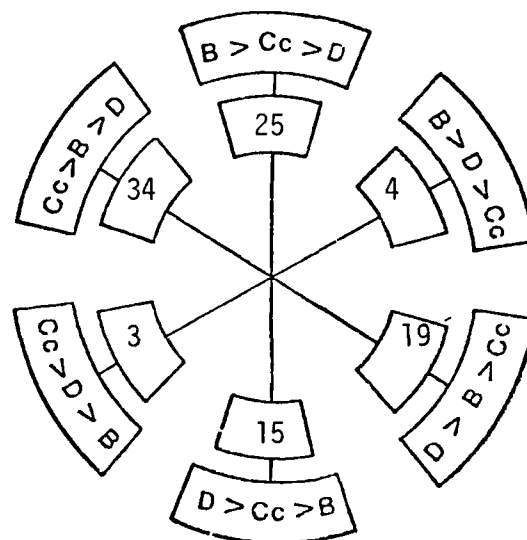
Recreational.- Items 17 and 21 are the only two items from the recreational behaviour sphere. The results from the two are most interesting. First of all, both items deal with women, an unfortunate oversight

made when assembling the schedule. Both items tend to have as one of the choices a highly stereotyped role of women as sitting around gossiping with their friends. This stereotype was missed when checking the wording of items but the omission to change it has helped to produce interesting results (Figure 15). The Doing orientation in both items is obviously

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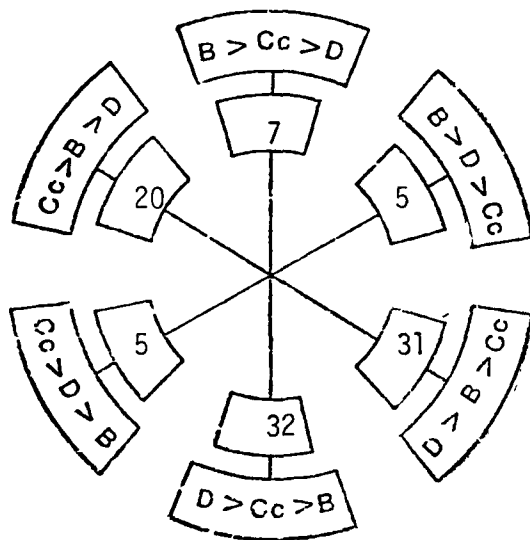
Item 13: Activity Area, Care of Business

Figure 13.

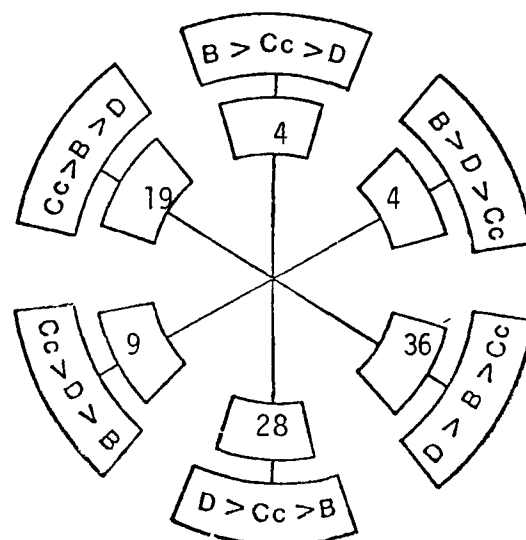
preferred and the Being, stereotyped role, equally obviously rejected. Both weaknesses in the items will have to be corrected. One of the items should have a male component and the Being orientation will have to be rephrased to remove the stereotype image.

Activity Area Summary.- The Activity Area has generally tended to be useful in establishing that a difference might exist between the overseas and non-overseas group. Many small differences indicate that the emphasis of the one differs from the emphasis of the other. The three distance difference on dominant orientation preference for item 8 is a stronger

Overseas Canadians
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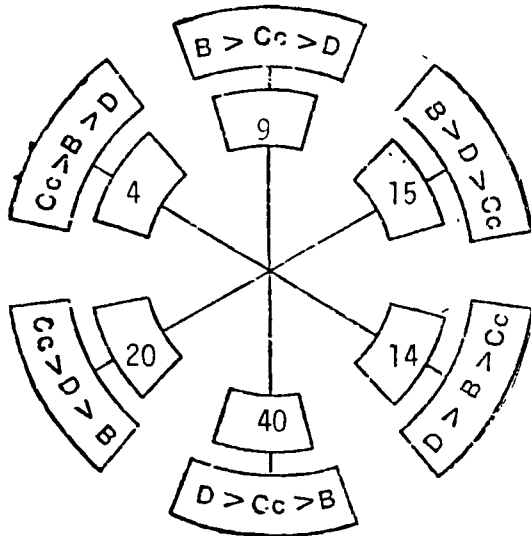
Item 28: Activity Area, Ways of Living

Figure 14.

indication. A third indicator is the fact that the overseas Canadians were more ambivalent in their first-order preference by item than the non-overseas group. An examination of Tables IV and V reveals that the overseas group chose $D > B > Cc$ as dominant preference only twice while the

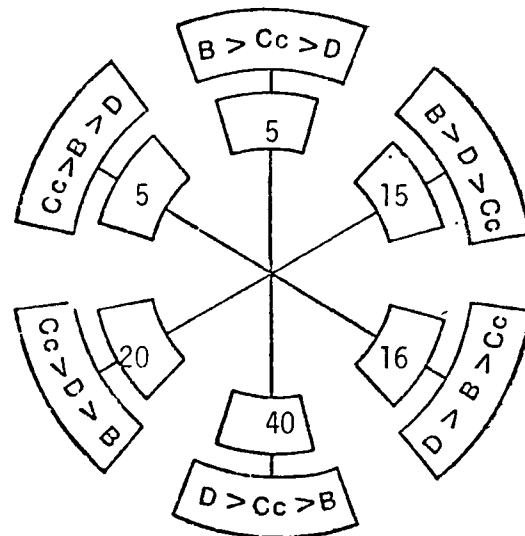
Overseas Canadians

n = 208

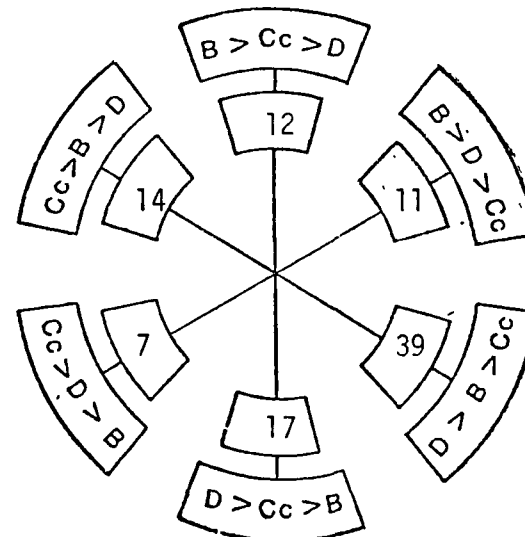
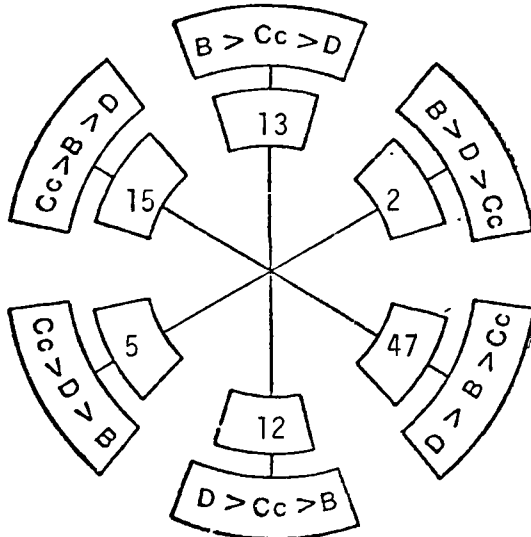


Non-Overseas Canadians

n = 178



Item 17: Activity Area, Non-Working Time



Item 21: Activity Area, Belong to a Club

Figure 15.

non-overseas group chose it four times. According to Gue⁹ this would indicate that the overseas group were undergoing cultural transition or re-entry shock¹⁰.

Economic Occupational(E.O.)(continued).- Logic demanded a regression from consideration of the E.O. behaviour sphere because it had such a heavy influence in the Activity Area. The influence of the sphere is important in its own right and demands its own analysis and summary. We now return to the E.O. behaviour sphere.

Item 2 (Figure 16) in the Time Area is slightly supportive of the hypothesis. While the dominant orientation is the same in both samples, there exists a two-distance difference in major variant orientations. Aside from explanations for this difference related to the phrasing of the question, or the fact that it deals with children, there are suggested reasons for the difference related to changing value orientations. In summarizing the value orientations of the American middle class, Kitchen¹¹ stated that it appears "[...] to be less Individualistic, Future, Mastering and Doing-oriented than formerly, and more Lineally, Present, Subject and Being-oriented". If this observation is a valid explanation for the non-overseas sample, it is not adequate for the overseas group. It is possible

9 Leslie R. Gue, Observations about Methodology in Testing the Theory of Florence R. Kluckhohn Concerning Variation in Value Orientations, University of Alberta, Edmonton, unpublished monograph, 1972, p. 270.

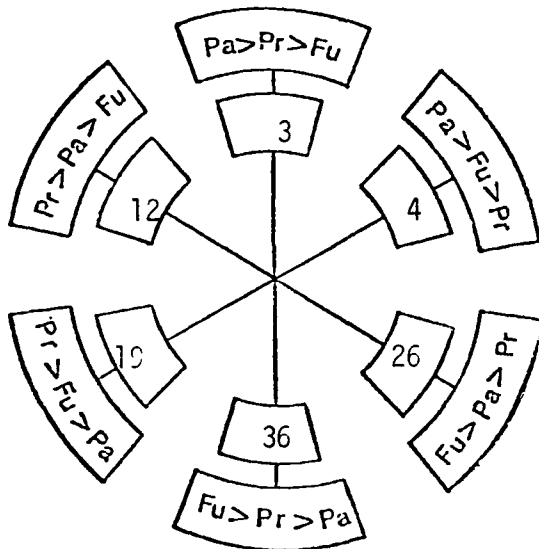
10 Nancy J. Adler, Growthful Re-Entry Theory, unpublished monograph, University of California at Los Angeles, p. 3.

11 Kitchen, Op. Cit., p. 94.

that a part of this group is reflecting somewhat wistfully on their overseas experience and feeling unsettled or unhappy with their present life¹². Such speculative explanations can be of value only as a stimulus to future researchers. No satisfactory statement can be made within the realm of this study beyond the fact that a difference is observed.

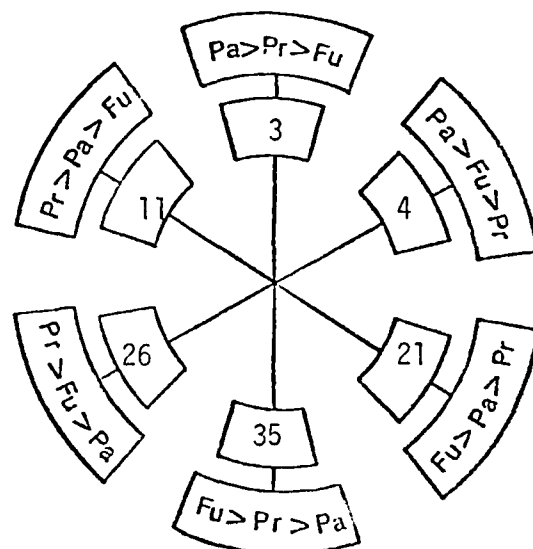
Overseas Canadians

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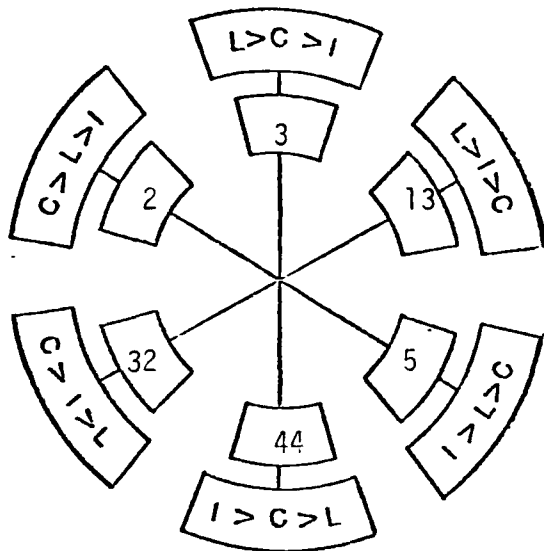
Item 2: Time Area, Expectation about Change

Figure 16.

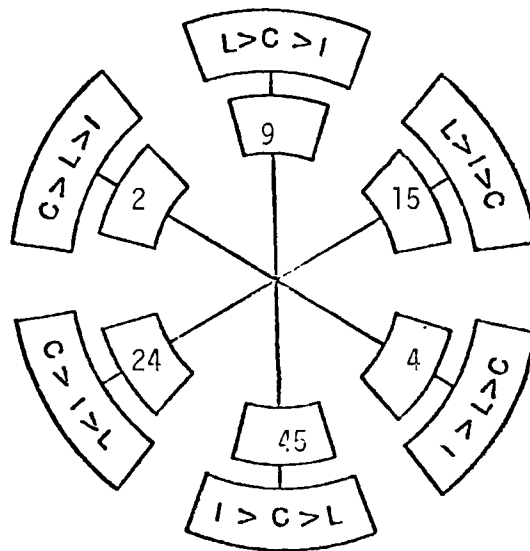
¹² During an interview in September 1976 with one family who had been back in Canada just over a year, the husband reported his return to work in these words: "It was as if I had come home from work on Friday and gone back on Monday only the week-end was two years long!".

Little can be said about item 22 beyond the fact that the tendency of the data to support the hypothesis is very weak (Figure 17). Item eleven, however, gives clearer support to the hypothesis (Figure 18). The results of item eleven become most interesting when compared with the results of item 19 (Figure 7). Although item 19 was originally classified

Overseas Canadians
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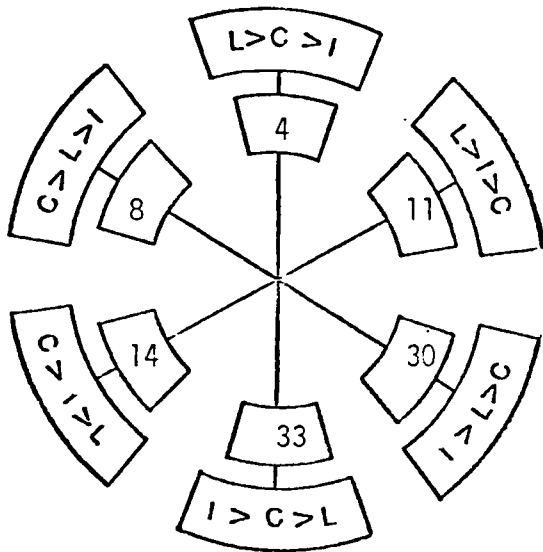
Item 22: Relational Area, Welfare Assistance

Figure 17.

in the I.A. behaviour sphere, a study of the two items will reveal such a similar wording there can be little doubt that item 19 would fit equally well in the E.O. sphere. Because the wording in the two items is so similar, it is surprising that although $I > C > L$ is the dominant orientation preferred, when the questions are asked about women instead of men, the results are clearly polarized. Further, C emerges as the strongly preferred variant

orientation when men were concerned, while it is only weakly preferred in the item for women. For the purposes of this study, item eleven is supportive of the hypothesis while item nineteen is not. Further study appears necessary to resolve the puzzle of the above mentioned differences.

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Item 11: Relational Area, Wage Work

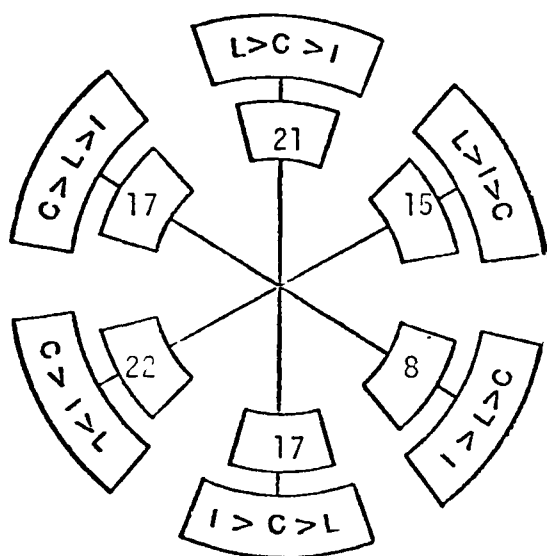
Figure 18.

In summary, the Economic/Occupational behaviour sphere contained several items tending to support the hypothesis. This apparent trend has several implications for the selection and training of Canadians for overseas service. The techniques involved in the transfer of technology in a developing country require a co-operative, collaborative mind-set not normally needed within the North American world of industry and commerce. While there are still many "ifs" in the equation, it would appear that in

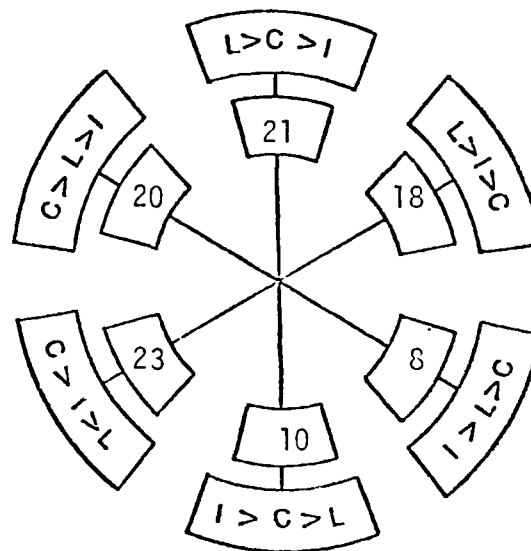
the Economic/Occupational Behaviour sphere, Canadians are more flexible and more likely to adapt to the other culture. Such findings are consistent with those of Caudill and Scarr¹³.

Familial.- Item one cannot be said to support the hypothesis. However, while no difference exists between the groups in first, second and

Overseas Canadians
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Item 1: Relational Area, Help in Misfortune

Figure 19.

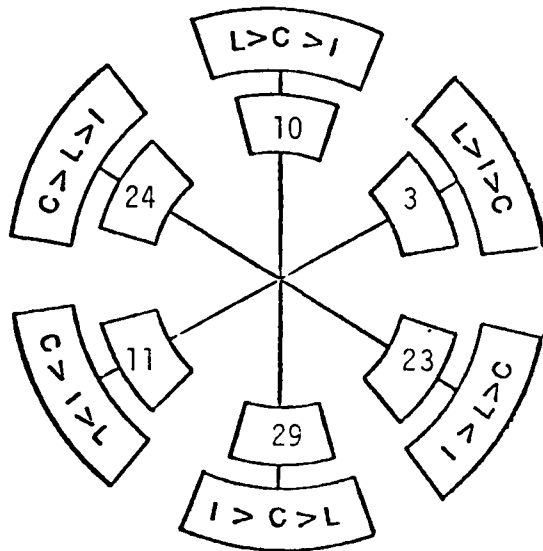
third order preferences to be more equally distributed among the choices by the overseas group (Figure 19). It is interesting to note also that both groups preferred Collaterality over Individualism for this item while generally preferring Individualism over Collaterality for the area in general. Perhaps the magnitude of the misfortune proposed in the question

¹³ Caudill and Scarr, Op. Cit., p. 90.

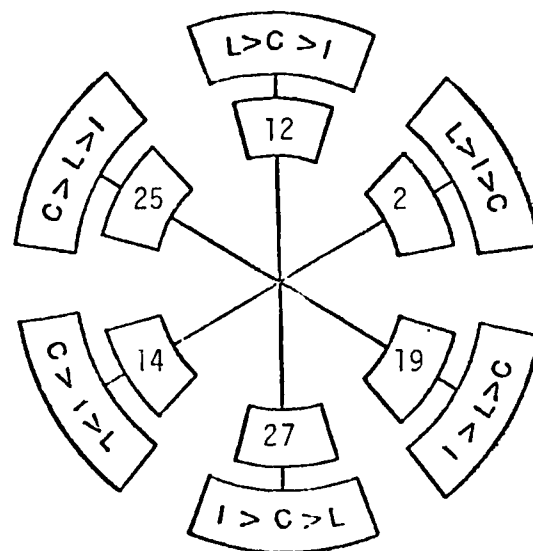
leads the respondent to feel that the situation is beyond the ability of the individual to control.

Clearly, item 9 (Figure 20) does not support the hypothesis either. The absence of a strong preference for one orientation and the apparent sympathy for a Collaterality orientation are characteristics in common with item one.

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Item 9: Relational Area, Land Inheritance

Figure 20.

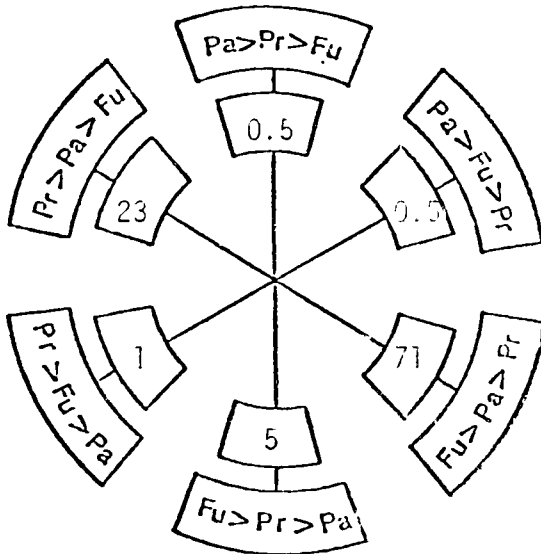
The third and final Familial item, number 14 (Figure 21) deals with child-rearing. Like the I.A. items on child-rearing, it is highly polarized for the reason already discussed in the I.A. section. It is interesting to note that although the first-order variant orientation is a three-distance in both cases, this disparate sub-group in the overseas sample is relatively larger than in the non-overseas sample.

In summary, it can be said that the Familial Behaviour sphere does not tend to support the hypothesis. However, it does demonstrate, insofar as the data is accurate and reliable, that Canadians are flexible and tolerant in familial matters except in the case of child rearing.

Political. - Given the political and economic climate in Canada at the time the schedule was completed by the subjects (Spring, Summer 1976)¹⁴

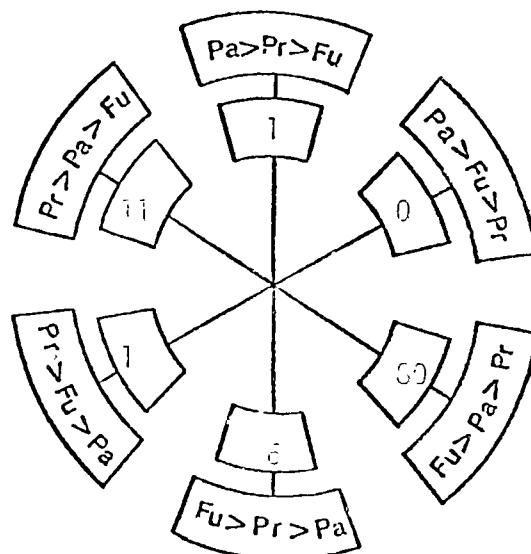
Overseas Canadians

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n = 178



Item 14: Time Area, Child Training

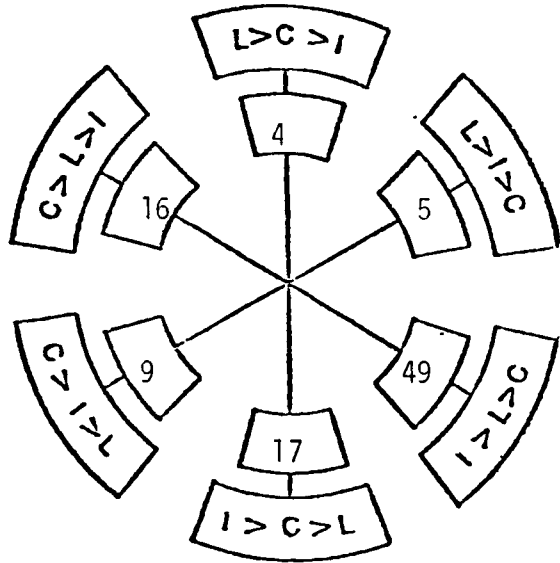
Figure 21.

it is difficult to analyze items five to ten. The results are clear to see (Figure 22). In item five, I > L > C is obviously dominant for both chose the traditional democratic approach. There the similarity ends. The different order of preference for the variant orientations indicates some kind of dissimilarity between the two groups.

¹⁴ For example, the existence of the Anti-Inflation Board was creating antipathy to the government because of its intrusion into areas considered by many to be outside the proper business of government. Many other factors in addition to this could have differentially influenced the respondent's attitudes to the political undertones of the items.

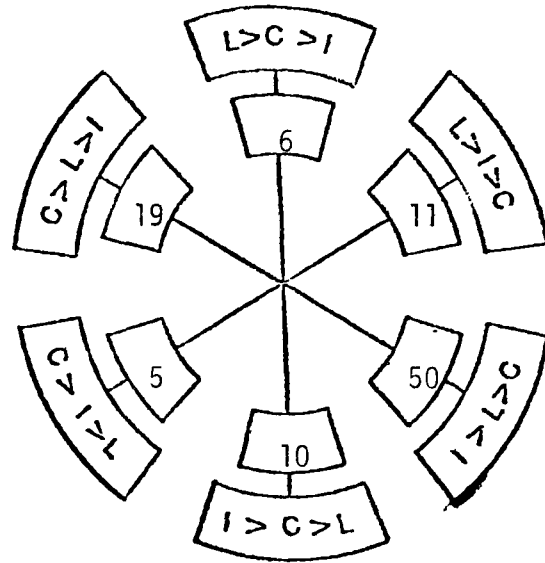
Overseas Canadians

n = 208

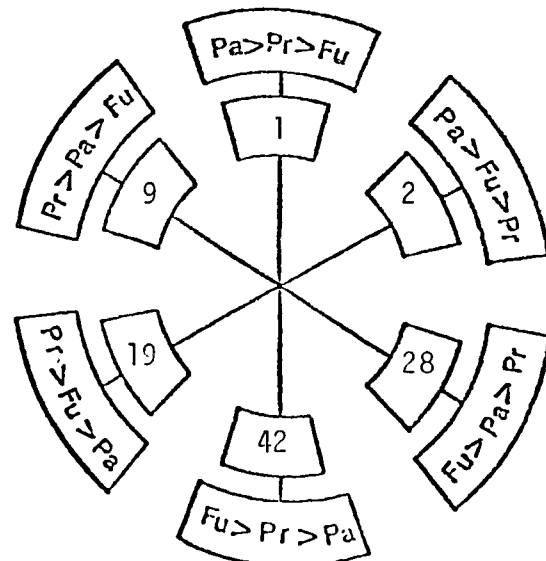
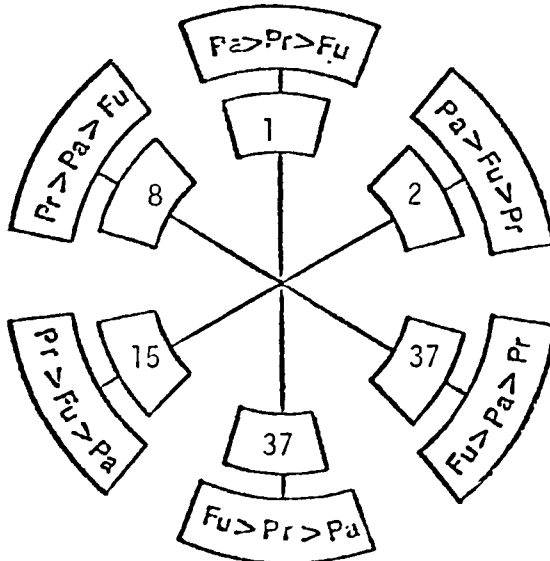


Non-Overseas Canadians

n = 178



Item 5: Relational Allocation of Recreation Grant



Item 10: Ideas about Work

Figure 22.

The same dissimilarity can be detected in the responses to item ten. Here the ambivalence of the overseas group in choosing two orientations equally as dominant lends a little support to the hypothesis. The emergence of the past orientation as a second choice for a significant number of people may well reflect a certain degree of cynicism toward government--when the jobs get here, (meaning if), we will allot them.

The Political behaviour sphere seems to offer little in the way of useful data for identifying differences between the two groups.

Religious. - The remaining behaviour sphere contained four items: number 18 in the Time Area, and 12, 15 and 24 in the Man-Nature Area.

Item 18 is another item in which two sub-groups emerge at a three-distance from each other (Figure 23). This time, the sub-groups are present only in the overseas group. It would be of great interest to know if, and to what extent, this move to the Present orientation is a result of their inter-cultural experiences. Although not so pronounced, the non-overseas sample results also reflect a move to the Present orientation with a significant number choosing it as second to Future. One explanation for the move away from the Future orientation has already been given in the discussion on item two.

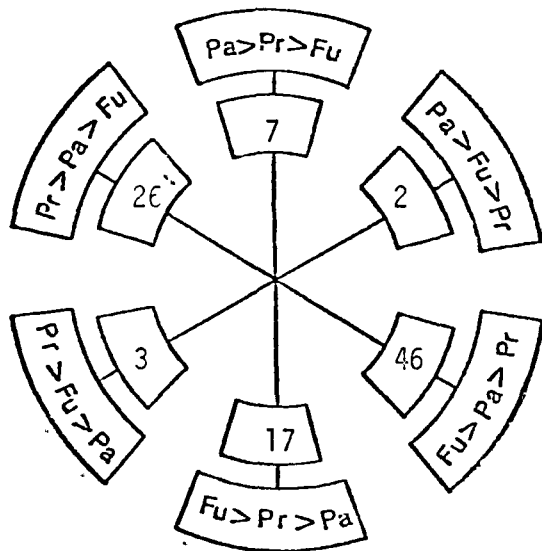
The different preference order between the two groups indicates some kind of difference between them, although both groups tend to polarize on the $Fu > Pa > Pr$ orientation.

Some interesting details emerge in the results from item 12. While the majority clearly prefer Mastery-over-Nature as a dominant

orientation, a large number of the overseas group choose Harmony-with-Nature as a second choice (Figure 24). By contrast, the non-overseas group choose Subject-to-Nature and Harmony almost equally as a second choice. In addition to those differences, the preference order is different between the two groups.

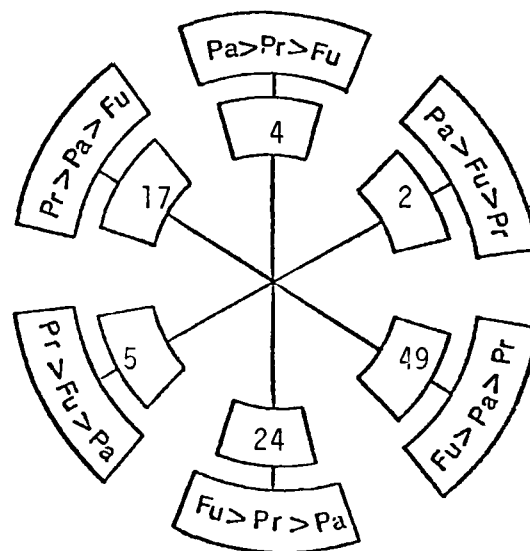
Overseas Canadians

n = 208



Non-Overseas Canadians

n = 178



Item 18: Time Area, Ceremonial Innovation

Figure 23.

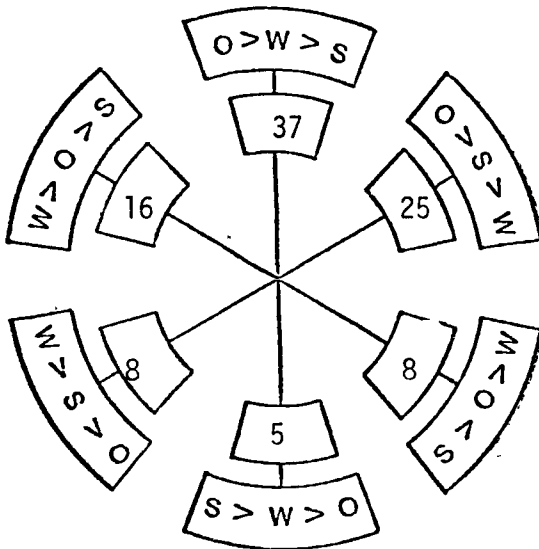
While no support for the hypothesis exists in the data for item 12, existing differences indicate the presence of some kind of dissimilarity.

The responses to item 15 raise the question of age as an intervening variable. The results are obviously polarized on Mastery-over-Nature with

the Harmony orientation a second choice (Figure 25). Since most of the applicants on the file from which this sample was drawn were over the age of forty, it is reasonable to infer that the age of this sample is probably similar. The question then arises regarding the influence that the respondent's age has on a question dealing with mortality. This is an area which

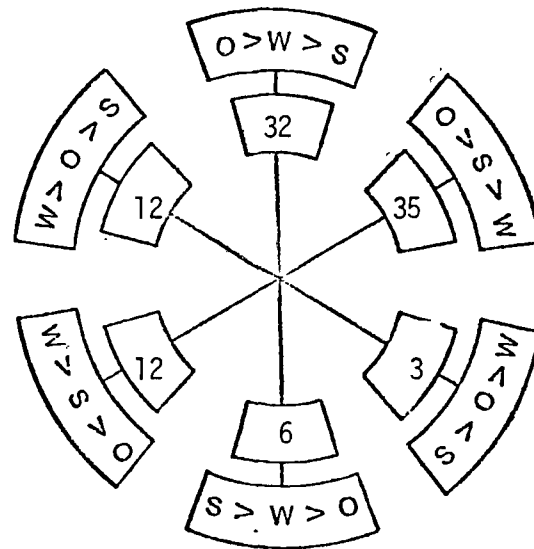
Overseas Canadians

n = 208



Non-Overseas Canadians

n = 178



Item 12: Man-Nature, Facing Conditions

Figure 24.

requires further investigation.

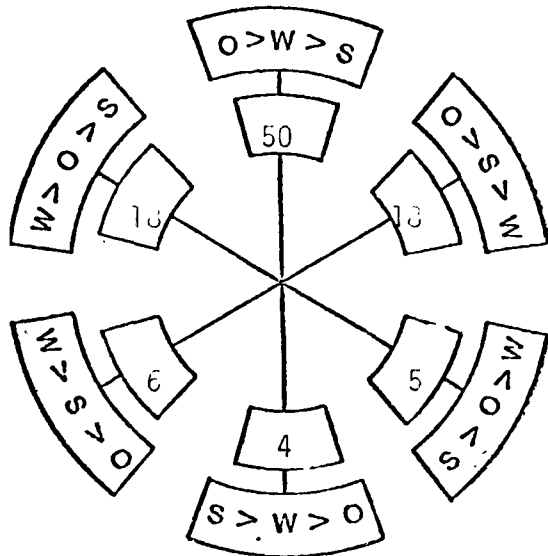
In contrast to item 15, item 24 is highly polarized on $C > S > W$ with $W > S > O$ the major variant at a three-distance, indicating the probable presence of a divergent sub-group (Figure 26). The combination chosen for this particular item suggests the influence of the Protestant Work Ethic to a degree of fatalism. That is, if the farmer does his work well, works hard and long, things will go well for him--except that there are things

over which mankind has no control.

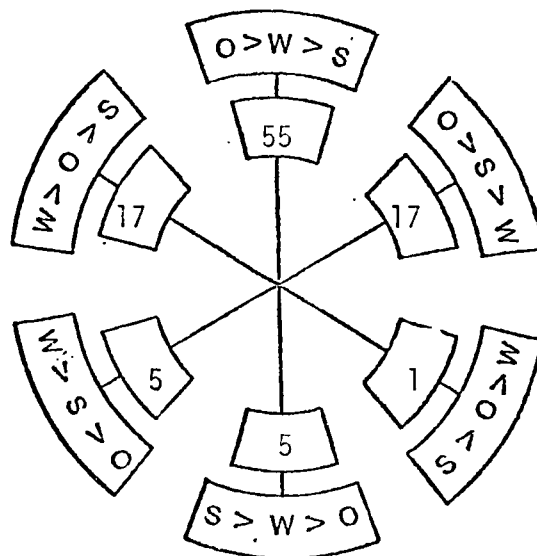
Commanger¹⁵ ascribes the roots of this attitude to America's wilderness and natural resources.

Nothing in all history has ever succeeded like America, and every American knew it. Nowhere else on the globe has nature been at once so rich and so generous, and her riches were available to all who had the enterprise to take them and the good fortune to be white.

Overseas Canadians
n = 208



Non-Overseas Canadians
n = 178



Item 15: Man-Nature, Length of Life

Figure 25.

Having squandered our heritage and mortgaged our future, optimism gives way to despair. Kitchen¹⁶ predicted the change that is taking place:

A person, while feeling that mankind collectively can master nature ... may nevertheless feel that he, of himself, can do little, particularly now that the easily exploitable frontier is dwindling, almost non-existent, and individual entrepreneurship in industry is giving way to bureaucracy.

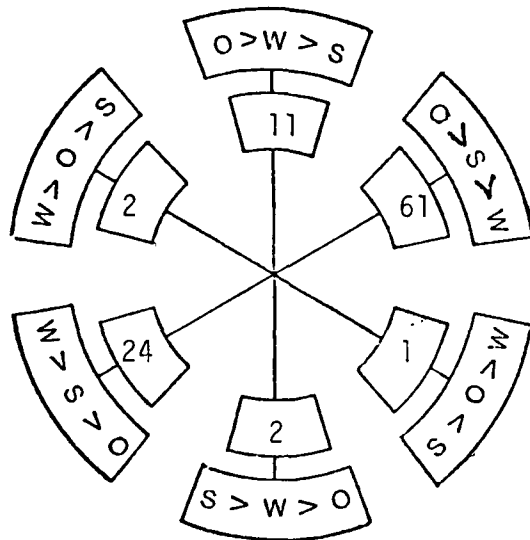
¹⁵ Henry Steele Commanger, The American Mind, New Haven, Yale University Press, 1950, p. 5.

¹⁶ Kitchen, Op. Cit., p. 48.

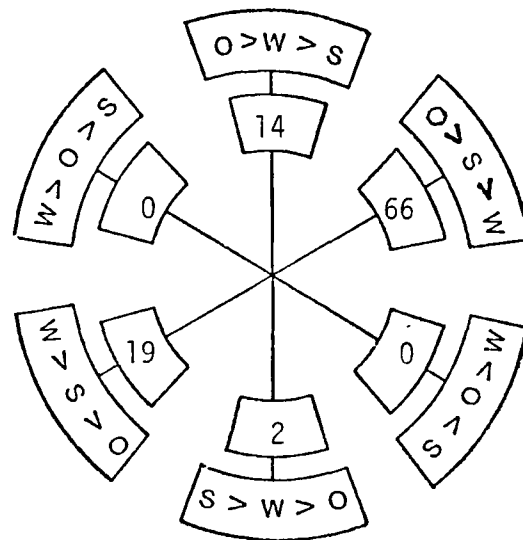
Summaries of Value-Orientation Areas¹⁷

Man-Nature Area, Summary. - The foregoing quotations used to summarize the Religious behaviour sphere are also an effective summary of the Man-Nature Area. None of the items in this area gave any support to the

Overseas Canadians
n = 208



Non-Overseas Canadians
n = 178



Item 24: Man-Nature, Livestock Dying

Figure 26.

hypothesis; yet one or two did indicate both the fact that some kind of difference, unspecified, exists between the groups and that the two groups might be split into four. The concept of the Protestant Work Ethic may have been

¹⁷ Note that the Activity area has been summarized previously on page 104.

a distorting factor imposed unwittingly in four items. Much work will have to be done on the items in this area if they are to be used in subsequent schedules.

Time Area, Summary. - Four items in this area tended to give some support to the hypothesis. Three items appear to give no support. Three items had different order preferences while others, particularly those dealing with child-rearing, were quite polarized. The Time Area had items representing six behaviour spheres--more than any other area. In discussing the relevance of behaviour spheres, Kluckhohn¹⁸ draws attention to "the predominance of a particular behavior sphere (as) indicative of a particular ordering of value-orientations". By inference, many behaviour spheres should produce many orderings, which tended to happen in the Time Area.

Relational Area, Summary. - Only three of the items in this area tend to support the hypothesis. The preference order for only one item is different but the preference orders for the area totals is also different. This is the only area in which this occurs. The Relational items have proved useful in considering the differences that appear to exist between the two groups.

18 Kluckhohn and Strodtbeck, Op. Cit., p. 29.

Appendix Summary

While there is no evidence on which to reject the null hypothesis that no difference in value-orientation patterns exists between Canadians who have lived overseas and those who have not, there is an indication that another such study built on the results of the present one could provide useful data leading to better understanding of acculturation. A more detailed discussion of this point was presented in Chapter IV.

APPENDIX F

ABSTRACT OF

Variations in Value Orientations of Cross-Cultural Sojourners

Research aimed first at identifying the successful acculturator, and later at identifying criteria for measuring successful acculturation, has failed to provide clear empirical evidence for any theory of successful acculturation. It has been argued that one reason for the lack of success of previous research lies in the fact that no baseline data exists against which to measure the supposed changes that indicate acculturation. This study attempted to ascertain if there is in fact some kind of measureable change resulting from exposure to another culture. The research into acculturation processes has concentrated largely on psychometric methods. The various studies attempted to empirically measure and define criteria for acculturation.

In this project, the Value-Orientation Schedule developed by Kluckhohn was adapted and used to establish the value orientations of the groups being studied. This instrument which has been shown to have the capacity to identify dominant and variant value orientations was administered to approximately 700 teachers, engineers, and their spouses from a population of several thousand persons who applied for jobs in another country. A large number of these people had already lived and worked in another country for at least one year.

The results failed to uphold the hypothesis that Canadians who had lived in another culture for at least one year would have more variation in value-orientation preferences than those who had not. The results did show common patterning in behaviour-sphere preferences which has significance for pre-departure training of future cross-cultural sojourners.

¹ Earl J. Smith, Master's thesis presented to the Faculty of Education of the University of Ottawa, Ontario, 1977, 123 p.