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Secure
Avoidant
Anxious

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TOPIC 3- CULTURE

SUMMARISE THE NEED TO CONSIDER CULTURE WITHIN SOCIAL PSYCHOLOGY

Group norms, (how to think, how to act etc.) at a broader level.

- Is learned behaviour, acting as a filter through which life is seen and understood
- Relatively stable from one generation to the next, passed on through 'tradition', artefacts, rules, structures and expectations
- **Not homogeneous:** individuals and groups within a culture may differ in the extent to which they participate in a shared value or behaviour; no individual has all the characteristics related to a particular culture
- Culture pervades almost all aspects of our existence, influencing attitudes and cognitions, self and identity, individual behaviour, group and intergroup processes

Studying Culture in Social Psychology

There are two main approaches to studying culture:

1. **Cultural psychology:** descriptive, qualitative research in one particular culture, studying the ways in which individual psychological processes are affected by culture
Digging deep into a particular culture and looking at how its impacted the thinking patterns and processes of the people in it.
2. **Cross-cultural psychology:** compares the similarities & differences in behaviour across different societies or cultures, often using questionnaires & interviews
Looking at comparing across cultures, rather than in one culture.

The Etic vs Emic Distinction

Etic perspective

Involves the search for commonalities or differences across cultures. A focus on universals – things like correspondence bias, looking to see the differences and similarities between cultures, power distance – how people perceive power.

Emic perspective

Involves focusing on one cultural group and examining particular psychological aspects of that group. Exploring a uniqueness of a culture

UNDERSTAND HOW CULTURE IMPACTS ON HOW PEOPLE THINK AND BEHAVE

There are cultural variations in attributional style, such as the differences in ethnocentric bias between Malay and Chinese people in Singapore.

There is research confirming that correspondence bias may be grounded in a Western cultural world view of the person as independent and thus, is internally motivated. It has shown that non-Western cultures where an alternative, more collectivist view predominates the bias is much weaker.

Miyamoto, Y., & Kitayama, S. (2002) - Found that sometimes people from a collectivist culture demonstrate less correspondence than those from an individualist culture, but sometimes they show just as much, depending on how much the constrained behaviour is seen to be diagnostic of a person's true attitude.

COMPARE THE INDEPENDENT SELF WITH THE INTERDEPENDENT SELF

Independent Self

People in individualistic/Western cultures generally have an independent self. The independent self is an autonomous entity with clear boundaries between the self and others. Internal attributes (thoughts, feelings and abilities) are stable and largely unaffected by social context. The behaviour of the independent self is governed and constituted primarily according to one's inner and dispositional characteristics

Interdependent Self

People in collectivist/Eastern cultures have an interdependent self. The interdependent self has flexible and diffuse boundaries between the self and others. It is tied into relationships and is highly responsive to social context. Others are seen as a part of the self, and the self is seen as a part of other people. There is no self without the collective.

The independent person	The interdependent person
is bounded, stable, autonomous	is connected, fluid, flexible
has personal attributes that guide action	participates in social relationships that guide action
is achievement-oriented	is oriented to the collective
formulates personal goals	meets obligations and conforms to norms
defines life by successful goal achievement	defines life by contributing to the collective
is responsible for own behaviour	is responsible with others for joint behaviour
is competitive	is cooperative
strives to feel good about the self	subsumes self in the collective
Source: based on Fiske, Kitayama, Markus & Nisbett (1998)	

EVALUATE HOFSTEDE'S METHOD OF CULTURAL COMPARISONS AND ITS DIMENSIONS

Hofstede's cultural dimensions theory is a framework for cross-cultural communication, developed by Geert Hofstede. It describes the effects of a society's culture on the values of its members, and how these values relate to behavior, using a structure derived from factor analysis. There are 6 Dimensions:

- 1. Power Distance Index (PDI)**
This refers to the degree of inequality that exists – and is accepted – between people with and without power.
- 2. Individualism vs Collectivism (IDV)**
This refers to the strength of the ties that people have to others within their community.
- 3. Masculinity vs Femininity (MAS)**
This refers to the distribution of roles between men and women. In masculine societies, the roles of men and women overlap less, and men are expected to behave assertively.
- 4. Uncertainty Avoidance Index (UAI)**
This dimension describes how well people can cope with anxiety.
- 5. Pragmatic vs Normative (PRA)**
This dimension is also known as Long-Term Orientation. It refers to the degree to which people need to explain the inexplicable, and is strongly related to religiosity and nationalism.
- 6. Indulgence vs Restraint (IND)**
This dimension is essentially a measure of happiness; whether or not simple joys are fulfilled.

UNDERSTAND THE DIFFERENCES BETWEEN INDIVIDUALISM AND COLLECTIVISM AND HOW THIS IMPACTS ON HOW PEOPLE THINK AND BEHAVE

Individualism

Societal structure and world-view in which people prioritise standing out as an individual over fitting in as a group member

Collectivism

Societal structure and world-view in which people prioritise group loyalty, commitment and conformity, and belonging and fitting in to groups, over standing out as an isolated individual.

Cross-Cultural Differences: Individualism vs Collectivism (Hofstede, Triandis, etc)

Collectivism (we)	Individualism (me)
<ul style="list-style-type: none">• The degree to which people value their group membership and harmonious relationships within the group• Value fitting into group (group loyalty, conformity, belonging)• Value group goals, and uses group norms to shape attitudes and behaviours• Change self to fit situation	<ul style="list-style-type: none">• The degree to which people value independence, personal freedom, self-sufficiency, choice, control over themselves, being appreciated for unique qualities• Value standing out as individual to fitting in as group member• Value self-goals• Change situation to fit in self

DESCRIBE HOW INTERCULTURAL CONTACT INVOLVES COMMUNICATION AND LANGUAGE AND ISSUES IN ACCULTURATION

Verbal Communication

Words are important, but we make judgements from how often people 'umm', how fast we talk, accents that are there.

Non-Verbal Communication

Nonverbal communication: transfer of meaningful communication between individuals by means other than written or spoken language.

Acculturation

The way someone learns and internalises rules of behaviour characteristic of another culture.

Berry – possible paths to acculturation - 4 ways to acculturate

- **Integration:** maintain home culture (HC) but relate to dominant culture (DC) - most popular path, least stressful (more access to social support), but takes time
- **Assimilation:** give up HC & embrace DC
- **Separation:** maintain HC & isolate from DC
- **Marginalisation:** give up HC & fail to relate to DC

UNDERSTAND THE CHALLENGE OF TESTING SOCIAL PSYCHOLOGY CROSS-CULTURALLY

Most research has been done in the West, or when studying social psychology in the East there is a Western view of what is 'normal.' There is a quest for universal laws of social behaviour that is not apparent in across all cultures.

Administering a culturally viable research instrument can only be achieved when it is used in the participant's native language. This means that a translation of the research instrument needs to ensure the identification of such cultural variance adequately.

One of the biggest ethical dilemmas facing cross-cultural researchers today is the potential for the findings from their studies to be used to vindicate powerful stereotypes about cultural groups.