

# **COMMUNICATION ACROSS CULTURES**

## **READER 2**

**Fall 2022**

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## **SECTION 1.1 OPENNESS IN COMMUNICATION**

## 2.1-1: Openness in Communication

Holding a perspective of openness positively affects cross-cultural communication in ministry because it creates an opportunity for Christian hospitality in a diverse environment. Simply stated, biblical openness reflects characteristics of accepting (e.g., Matt 20:16; John 4; Luke 5; Rom 15:7), not passing judgment (e.g., Matt 7:1-29), and understanding (e.g., Prov 2:2-5; 18:2; Col 4:6; 1 John 2:9-11) people from various cultures.

Openness supports hospitality. When believers communicate with an open demeanor—accepting, not judging and understanding—consequently, the message takes on an invitational tone. Welcome nonbelievers with Jesus' light, as well as bid Christian brethren to reconcile in unity. Jesus modeled openness often breaking cultural boundaries. Consider Jesus' exchange with the Samaritan woman at Jacob's well as an example. When Jesus spoke to her, He ignored centuries-old animosity between Jews and Samaritans due to deeply embedded racial and religious tensions. Resulting from His encounter with the woman, she went into the city and told other Samaritans of *the Christ* (John 4:28). Jesus then stayed in their village for two days, exposing a new population to teachings about the Kingdom of God.

## 2-1-2 Impact of Closed Perspectives on Cross-Cultural Communication

Duane Elmer emphasized the importance of "readjusting our identities to make space for others."<sup>1</sup> Each person the Christian communicator encounters presents cultural differences as Jesus and the woman at the well. Thus, when communicating, one must remain free from an ethnocentric perspective when viewing a person through the eyes of Christ. *Ethnocentrism* comes into effect when a person feels one's culture should dictate the way everyone should behave, whether conscious or unconscious by motive. Samovar and Porter noted a person with an ethnocentric perspective places one's group at "the center of everything and all others are scaled and rated with reference to it."<sup>2</sup> In contrast, one with an *ethnorelative* seeks to understand another's culture regarding its values and beliefs. Bennett, in his *Intercultural Sensitivity Model*, expanded upon the definition of ethnorelativism with "the assumption that cultures can only be understood relative to one another and that particular behavior can only be understood

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<sup>1</sup>Dwayne Elmer, *Cross-Cultural Servanthood: Serving the World in Christ-like Humility* (Downers Grove: IVP Books, 2006).

<sup>2</sup> Larry Samovar and Richard Porter, R., *Intercultural communication: A Reader* (Wadsworth Publisher, 2000), 7.

within a cultural context."<sup>3</sup> Note, that we cannot bear conflict between the message of the cross and cultural preferences. All Christ followers find their identity in Him.

### **2-1-3 Cultural Nuances of Openness**

To unveil openness further and its correlation to the meaning-making process, begin with the receiving person's cultural perspective at the onset of communication. Apostle Paul's statement to the Corinthians in explains his basic position towards culture. "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (1 Cor 9:22-23). Christian anthropologist Charles Kraft applies Apostle Paul's position to methods of ministry. Kraft says that culture serves as a vehicle "for Christian purposes, rather than an enemy to be combatted or shunned."<sup>4</sup> By learning about another person's culture and operating within their social and cultural frameworks, one can reach them more effectively. Note that the communicator's approach would include anything contrary to biblical principles. Sift culture for what does not align with the Word of God. Bob Whitesel, a church growth researcher, explained, "though culture has some elements that are against the teachings of Christ, a culture is still the milieu in which we must communicate our message."<sup>5</sup> He suggested sifting out "various behaviors, ideas and products of culture."<sup>6</sup> With this in mind, the intent lies in understanding society's cultural patterns of communication. A close look indicates many cultural patterns such as relational structures, gender factors, generational outlooks, greetings, verbal and non-verbal cues, and more.

### **2-1-4 Moving Forward**

No one way or method exists to convey openness with people. Take into account how various cultures view openness and accordingly adjust communication content and style. The biblical principles behind openness do not change, in any case. Christ requires His followers

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<sup>3</sup> Milton Bennett, "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity" in *Education for the Intercultural Experience* (ed., R. M. Paige; 2nd ed.; Yarmouth: Intercultural Press, 1993).

<sup>4</sup> Charles Kraft, *Christianity in Culture* (Maryknoll, Orbis Books, 1992), 103.

<sup>5</sup> Bob Whitesel, *Preparing for Change Reaction: How to Introduce Change in Your Church* (Indianapolis: Wesleyan Publishing House, 2007), 61.

<sup>6</sup>

to accept, not judge and understand each other in love, just as He loved. "Above all, clothe yourselves with love, which binds us all together in perfect harmony" (Col 3:14 NLT).

## **SECTION 2-2: CULTURAL BLUEPRINTING**

## 2-2.1 Cultural Value Dimensions and Deep Culture

Cultural value dimensions reflect orientations people groups hold as crucial to their culture and lenses to view their environment. *Values* represent feelings. Plueddemann described values as “cultural ideals that link abstract philosophy to concrete practices.”<sup>7</sup> Further, he viewed them as the subconscious means people address power, time, personal space, individualism, and status. Value dimensions intertwine with surface culture above the iceberg since they influence a people group’s visible objective behaviors and practices.<sup>8</sup> Thus, values lend to the interpretation of observable communication.

With closer examination, value dimensions assume a subjective character and lie partially hidden below the cultural iceberg’s surface in deep culture’s first layer called unspoken rules. *Surface culture*, synonymous with objective culture, reveals the see, hear, and touch external social behaviors. Since surface culture has a relatively low emotional load, the source can correct a miscommunication without extensive damage. On the other hand, *deep culture* includes both unspoken rules containing a high emotional load and unconscious rules suggesting an intense emotional load. This course only will examine the value dimensions of deep culture.

Emotional loads affect the reception of a message. If the source violates an unspoken rule during communication, it carries a high emotional load on the receiver. Deep culture’s unspoken rules do not change readily since they form the core of human values that drive behaviors. Breaching unspoken rules during the meaning-making process creates cultural conflicts and misunderstandings. With the knowledge that value dimensions reveal communication patterns in culture, one might avoid dissonance in communication by not infringing upon the unspoken rules of culture.<sup>9</sup>

## 2-2-2 Beliefs, Norms, and Roles

Every cultural value dimension’s nature varies to some extent as governed by multiple elements of subjective culture such as the beliefs, norms, and roles shared by a group of people.<sup>10</sup>

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<sup>7</sup> James E. Plueddemann, *Leading Across cultures: Effective Ministry and Mission in the Global church* (Downer’s Grove, : Intersity Press, 2009), 69.

<sup>8</sup> Klockhohn and Strodbeck, *Dimensions of Culture*, 1961.

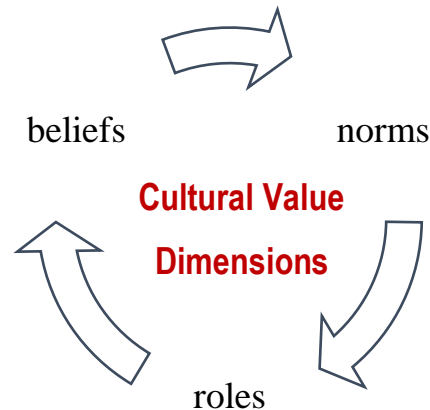
<sup>9</sup> Stella Ting-Toomey, *Communicating Across Culture* (New York: Guilford Press, 1999), loc. 522.

<sup>10</sup> Harry Triandis, *Culture and Social Behavior* (New York: McGraw-Hill, 1994), 87.



Having a full picture of the cultural value dimensions by excavating their beliefs, norms, and roles lend to the breadth and complexity of deep culture.

**Figure 2.1**  
**Governance of Cultural Value Dimensions**



*Beliefs* involve fundamental understandings Analysis of the elements provides insight into the cultural dimensions, the way people shape the dimensions within it, and how communication interacts with the dimensions.<sup>11</sup>

*Norms* show culturally shared rules for behavior in a given situation. The rules or expectations apply to those in the particular people group. Even though cultures deem these rules predictable, those unfamiliar familiar with a culture do not know the rules.<sup>12</sup> Norms regulate and control human behavior into what culture deems proper and orderly.<sup>13</sup>

*Roles* fall under the umbrella of norms. It relates to how a cultural, social system defines behavior for a specific role.<sup>14</sup> For example, role differentiation might pertain to one's power distance within such organizations as family, school, community, church, or workplace.

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<sup>11</sup> Myron W. Lustig and Jolene Koester, *Intercultural Competence: Interpersonal Communication Across Cultures*, 5<sup>th</sup> edition (Boston: Pearson, 2006).37); and Stella Ting-Toomey, *Communicating Across Culture* (New York: Guilford Press, 1999), loc. 522.

<sup>12</sup> Myron W. Lustig and Jolene Koester, *Intercultural Competence: 27.*

<sup>13</sup> Harry C. Triandis, *Culture and Social Behavior*, (New York: McGraw-Hill, 1994), 103

<sup>14</sup> Harry Triandis, *Culture and Social Behavior* (New York: McGraw-Hill, 1994), 103.

## 2-2-3 Hofstede's and Hall's Cultural Value Dimensions

One example of value orientation is Hofstede's six dimensions of culture ranging from Power Distance (PDI) to Indulgence versus Restraint (IVR). Hofstede created an index (PDI), giving numerical values to six cultural dimensions: Power distance (PDI), Individualism versus Collectivism (IDV), Masculinity versus Femininity (MAS), Uncertainty Avoidance (UAI), and Long-Term Orientation vs. Short-Term Orientation (LTO) and Indulgence versus Restraint (IVR). Edward T. Hall also researched value orientations such as Hidden Dimensions, High Context versus Low Context and more.

### 2-2-3A Small Power Distance (SPD) Versus Large Power Distance (LPD)

One of the cultural dimensions that Geert Hofstede researched was power distance-- Large Power Distance versus Small Power Distance. Hofstede explained this dimension based on the less powerful member's value system and the more powerful member's behavior.<sup>15</sup> Therefore, he defined power distance as "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally."<sup>16</sup> An institution includes the family, school or community, while an organization comprises the workplace. This cultural value indexes a country's dependence relationships. A fundamental issue deals with societal attendance to inequalities. Underlying motivators for power distance include power relation functions, privilege expectations, subordinate behavior assumptions and inequality acceptance.

### 2-2-3B Small Power Distance (SPD)

Small Power Distance (SPD) leaders strive to equalize power distribution by demanding justification for inequalities of power.<sup>17</sup> A Small Power Distance organization displays minimal social or class inequalities with a flat hierarchical structure. Leaders use consultative management with decentralized authority that includes people in the decision-making process.

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<sup>15</sup> Hofstede, *Cultures and Organizations: Software for the Mind*, 2nd edition (New York: McGraw-Hill, 2005)

<sup>16</sup> Hofstede, *Cultures and Organizations*, 46.

<sup>17</sup> Ibid.

Subordinates do not depend on authority figures, preferring an interdependence between them.<sup>18</sup> Organizational members would challenge authority figures, but use power for legitimate purposes. The key characteristics of Small Power Distance relate to preferences regarding (1) decentralized authority and decision making responsibility (2) participative management style, (3) minimized social or class inequalities, (3) ability to question or challenge authority figures, (4) reduced hierarchical organizational structures, and (5) power for legitimate purposes.<sup>19</sup>

### 2-2-3C Large Power Distance (LPD)

In contrast to Small Power Distance leaders, large display a paternalistic management style, while followers comprise part of a centralized authority with clearly marked places in vertical social order. Followers do not challenge authority figures. Both leaders and followers in large power distance societies accept and expect a hierarchical order in which everybody has a place and endorse inequality as the norm for power distribution. The social order thereby institutionalizes inequality.<sup>20</sup>

The essential characteristics for Large Power Distance relate to five preferences: (1) centralized authority (2) paternalistic management style, (3) social order institutionalizes inequalities, (3) not questioning or challenging of authority figures, (4) deemed and clearly marked place in vertical organizational structures, (5) power and authority as facts of life, and (6) importance on status and rank.<sup>21</sup>

Figure 2-2

#### Lighthouse Overall Population: Large Power Distance

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
Small Power	55.88%	36.28%	3.59%	3.59%	0.65%

<sup>18</sup> Hofstede, *Cultures and Organizations*, 45.

<sup>19</sup> Ibid.

<sup>20</sup> Geert Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations*, 2nd Edition (Thousand Oaks: Sage Publisher, 2001).

<sup>21</sup> Hofstede, *Cultures and Organizations* and *Culture's Consequences*.

Large Power	10.78%	31.70%	13.40%	33.99%	10.13%
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Small Power Distance (SPD)	Large Power Distance (LPD)
People are part of decentralized authority and have decision making responsibility	People are part of centralized authority and autocratic leadership
Leaders use consultative or participative management style	Leaders have a paternalistic management style
People believe in minimizing social or class inequalities <sup>i</sup>	People believe in clearly marked places in a vertical social order
People would challenge authority figures	People would not challenge authority figures
People want to reduce hierarchical structures	People see power and authority as facts of life
People would use power for legitimate purposes	People feel that social order institutionalizes inequality
People value a flat organizational structure	People place great importance on status and rank
MOTIVATORS	
Small Power Distance (SPD)	Large Power Distance (LPD)
Participate in consultative or democratic power relations	Function in autocratic and paternalistic power relations
Relate to one another as equals regardless of formal positions	Expect privileges
Like rewards	Have (subordinates) know what they are supposed to do
Hold ability to contribute and critique decision making of those in power	Inequalities are expected and desired
Participate in consultative or democratic power relations	Function in autocratic and paternalistic power relations

## 2-2-3D High Versus Low (HIDV) Individualism (or Collectivism) (LIDV)

The Individualism cultural value dimension focuses on preferences that revolve around (1) self-allegiance as the primary unit of a group, (2) stress on independence, (3) reward for achievement, and (4) membership in multiple groups suited to the need of an individual.<sup>22</sup> A society's position on this dimension reflects whether people's self-image runs regarding "I" or "we."

### High Individualism (HIDV)

Hofstede noted individualists from HIDV societies have loose ties with individuals and expect everyone to look after themselves and their immediate family.<sup>23</sup> Their allegiance forms to the self than a group, looking at the individual as the most unit in any setting. They stress independence rather than interdependence and reward individual achievement. People tend to belong to many groups and change membership as it suits them.<sup>24</sup>

### Low Individualism (or Collectivism) (LIDV)

Collectivism refers to the power of the group over an individual. According to Hofstede, the difference between collectivist and individualist societies is "the role of the individual versus the role of the group."<sup>25</sup> It measures preference towards "we" dimension of culture. It reflects a central focus on (1) reliance and support for an in-group, (2) emphasize on views, needs, and goals of the group rather than one's own, (3) support for an in-group in exchange for their loyalty, (4) trust on a group's decision over the self, and (5) group harmony over individual competition.<sup>26</sup> The United States has an extremely high IDV rank at ninety-one, while Guatemala ranks at the opposite index continuum at six.<sup>27</sup>

Contrary to the individualist, collectivists integrate people from birth onwards into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protection for unquestioning loyalty. Group cooperation and harmony rank over

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<sup>22</sup> Hofstede, *Cultures and Organizations and Culture's Consequences*.

<sup>23</sup> Hofstede, *Software of the Mind*, 76.

<sup>24</sup> *Ibid*.

<sup>25</sup> Hofstede, *Software of the Mind*, 77.

<sup>26</sup> Hofstede, *Cultures and Organizations and Culture's Consequences*.

<sup>27</sup> *Clearly Cultural*, n.d.

individual competition. Hofstede <sup>28</sup> also cites that, those who align with this cultural dimension rely on their in-groups for support and feel the in-groups owe loyalty in exchange. The in-group ranks central to a collective nature emphasizing its views, needs, and goals over the individuals. Thus, people trust the group's decisions at the expense of their own.

**Figure 2.3**

**Lighthouse Overall Population: Individualism**

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
High Individualism	19.28%	39.22%	8.17%	19.94%	13.40%
Low Individualism	13.73%	28.43%	16.34%	30.07%	11.44%

<b>High Individualism (HIDV)</b>	<b>Low Individualism (LIDV) Collectivism</b>
“I” mentality	“We” mentality
Believe individual is most important unit	Believe group is most important and take priority as most important unit
Emphasizes independence	Emphasizes belonging
People taking care of themselves (include immediate family only)	Expect absolute loyalty within the group: nuclear family, extended family, workplace
Identity based on individual	Identity based on group social system
Self orientation	Group orientation
Guilt culture	Shame culture
Stress right of privacy	Stress Belonging
Making decisions based on individual needs	Depend on the group: nuclear family, extended family, workplace, etc.
Emphasis on individual initiative and achievement	Make decisions based on the welfare of the group
See individual conversions in missions	See group conversions in missions

<sup>28</sup> Hofstede, *Software of the Mind*.

<b>MOTIVATORS</b>	
<b>High Individualism (HIDV)</b>	<b>Low Individualism (LIDV) Collectivism</b>
Self preferences	Group norms and expectations of the unit
Self needs and rights	Group priorities for the goals of the unit over self
Self personal goals come over goals of others	Group connections with members in their unit
Self rationalization of advantages and disadvantages personal values	Groups have different values
Seek group unity, but by discussion	Groups seek harmony, over discussion

### **2-2-3E High Masculinity Versus (HMAS) Low Masculinity (or Femininity) (LMAS)**

According to Hofstede,<sup>29</sup> the masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material reward for success. Society is more competitive. Its opposite, femininity, indicates a preference for cooperation, modesty, caring for the weak, and quality of life. The level of competition, achievement and success motivates whether a culture leans to a masculine or feminine persuasion.<sup>30</sup>

#### **High Masculinity (HMAS)**

High Masculinity represents people's preference for high achievement, competition, and success in society. It measures the dimension's extent to (1) ego-driven social norms, in which work and material needs take precedence (2) conflict resolution by force, (3) high regard for religion, (4) male-dominated leadership roles in which women have a lesser presence, (5) failure not optional, (6) gender-traditional roles and expectations like men don't cry.<sup>31</sup> People grounded in this value dimension reflect social norms that reflect ego oriented, live in order to work and material driven patterns. Rather than politics and economics holding environmental protection as a priority, a masculine-based value sees economic growth as a high priority instead. People esteem religion as an integral in life and prefer males only serving in pastoral roles. The

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<sup>29</sup> Hofstede, *Dimensions*, n.d.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

workplace has male-dominant structures and a wide gender wage gap. Typically, organizations show a lesser degree of women in management. Overall, though, workers seek higher pay. Concerning structures, this culture prefers a traditional structure and roles. Failure is not an option.<sup>32</sup>

### **Low Masculinity (or Femininity) (LMAS)**

On the other hand, femininity reflects a relationship-oriented culture that values cooperation, consensus, negotiation (conflict resolution), modesty and caring for the weak in society. People from this culture work-to-live and prefer fewer hours on the job. They place quality of life and people over work. It measures the dimension's relational capacity with respect to (1) relationship-driven social norms, (2) work to live with people and consider quality of life important (3) conflict resolution by negotiation, (4) lesser emphasis on religion, (5) both male and female serve as leaders, with more women in leadership roles, (6) failure not critical, (7) nontraditional gender roles and expectations.<sup>33</sup> The workplace shows a smaller gender-wage gap, but has more women in management. Additionally, people from this culture believe politics and economics should hold environmental protection as a high priority. Insofar as religion, it takes a less important part in life. People do not hold a preference for genders serving in pastoral roles. Extending femininity into the family, this group upholds flexible structures and roles. Gender failure is not critical.<sup>34</sup>

**Figure 2.4: Lighthouse Overall Population: Masculinity**

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
High Masculinity	5.88%	18.63%	7.52%	28.43%	39.54%
Low Masculinity	52.29%	42.48%	2.61%	1.96%	0.65%

<sup>32</sup> (Kwintessential, n.d.; Andrews College, n.d.; geert\_hofstede.com, n.d.)

<sup>33</sup> (Hofstede, Dimensions, n.d.).

<sup>34</sup> Kwintessential, n.d.; Andrews College, n.d.; geert\_hofstede.com, n.d)



High Masculinity (HMAS)	Low Masculinity (LMAS)
People reflect social norms that are ego oriented, live in order to work and material driven	People reflect social norms that are relationship oriented, work in order to live and quality of life and people are important
People show politics and economic hold economic growth is high priority and solve conflict through force	People show politics and economic hold environmental protection is a high priority and solve conflict through negotiation
People feel religion is most important in life and only males can serve in pastoral roles	People feel religion is less important in life and both genders can serve in pastoral roles
People in work in male dominant situations with wide gender wage gap, women have less presence in management and preference for higher pay	People in work in smaller gender wage gap, more women in management and preference for fewer working hours
People insofar as family hold to traditional structure, roles (girls cry, boys don't; boys fight, girls don't) and failure is not an option	People insofar as family hold to flexible structures, roles (both genders can cry) and failure is not critical
<b>MOTIVATORS</b>	
Competition	Caring for others
Achievement and success in which people define success as the "winner" or "best-in-the-field"	Quality of life is the sign of success and standing out from the crowd is not admirable

## 2-2-3F Low Context (LC) Versus High Context (HC) Cultures

In Low Context cultures, people value clear meaning, high verbal interaction and explicit codes.<sup>35</sup> People communicate with one single meaning; give very specific detail; stress written or spoken message over nonverbal cues; and emphasize the verbal codes because it contains meaning.<sup>36</sup> With High Context cultures, people leave many things unsaid using fewer words and nonverbal codes to communicate.<sup>37</sup> They interact with each other knowing the preferred meaning beforehand; communicate information with different meanings according to context; already understand the context of the current situation; place significant emphasis on nonverbal codes; and one party assumes the other understands the shared meaning.<sup>38</sup>

### High Context (HC)

High Context represents people's preference for the unsaid and nonverbal cues to make meaning understandable during communication. In a high-context culture, people leave many things unsaid using fewer words and nonverbal codes to communicate.<sup>39</sup> They interact with each other knowing the preferred meaning beforehand; communicate information with different meanings according to context; already understand the context of the current situation; place a large emphasis on nonverbal codes; and one party assumes the other understands the shared meaning.<sup>40</sup> It measures how one draw towards the communication characteristics of (1) nonverbal codes, (2) information conveyance with different meanings by context, (3) understandings built on a current situation's context, (4) assumption of shared meanings, and (5) interaction based on a preferred meaning beforehand.<sup>41</sup>

### Low Context (LC)

Low Context represents people's preference for clear meaning, explicit codes and high verbal interaction during communication. It measures propensity towards the communication

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<sup>35</sup> Samovar, Porter, & McDaniel, *Communication Between Cultures*, 7<sup>th</sup> edition (Boston: Wadsworth-Cengage, 2006), 254.

<sup>36</sup> Hall, 1981; 1984.

<sup>37</sup> Samovar, Porter & McDaniel, *Communication Between Cultures*, 110-1.

<sup>38</sup> (Hall, 1981; 1984).

<sup>39</sup> Samovar, Porter & McDaniel, *Communication Between Cultures*, 110-1.

<sup>40</sup> Hall, 1981; 1984.

<sup>41</sup> (Hall, 1981; 1984)

characteristics of (1) messages given with specific detail, (2) emphasis placed on spoken message, not nonverbal cues, (2) information conveyance with different meanings by context, (3) understandings built on a single meaning, (4) assumption people do not share a common meaning, and (5) interaction not based on predisposed knowledge of situation.<sup>42</sup>

**Figure 2.5**

**Lighthouse Overall Population: Context**

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
<b>High Context</b>	14.05%	29.74%	12.09%	34.31%	9.80%
<b>Low Context</b>	21.75%	44.77%	13.77%	16.34%	6.00%

<b>High Context (HC) Implicit or Implied Meaning</b>	<b>Low Context (LC) Explicit or Upfront Meaning</b>
People interacting with each other already know the situation	People assume you don't know the meaning of said message or situation context
People communicate information with different meanings according to context	People communicate with one single meaning
People already understand the context of the current situation	People communicate with very specific detail
One party assumes the other understands the shared meaning	People stress written or spoken message over nonverbal cues
People place a large emphasis on nonverbal codes.	People emphasize the verbal codes because it contains meaning
<b>MOTIVATORS</b>	
Less verbally explicit communication, less written/formal information	Rule oriented, people play by external rules

<sup>42</sup> Hall, 1981; 1984.

More internalized understandings of what is communicated	More knowledge is codified public, external and accessible.
Multiple cross-cutting ties and intersections with others	Sequencing, separation—of time, space, activities and relationships
Long-term relationships	More interpersonal connections of shorter duration
Strong boundaries- who is accepted as belonging vs. who is considered an “outsider”	Knowledge is more often transferable

### 2-2-3G Polychronic Time (PT) Versus Monochronic Time (PT)

Polychronic time holds characteristics of multiplicity and flexibility. People have various activities taking place at one time, without a fixed schedule. They are flexible with time and easily can do multitask. Also, people move slower in decision making. Monochronic time typically emphasizes doing one thing at a time during a specified time-period, working on a single task until it is complete. Further, monochronic people are inflexible, seeing time as divided into fixed elements and sequential blocks that can be organized, quantified, and scheduled. They change tasks after one task is completed and are uncomfortable moving to another.<sup>43</sup>

#### Polychronic Time

Polychronic Time represents people’s preference for clear meaning, explicit codes and high verbal interaction during communication. In Polychronic Time, people have various activities taking place at one time, without a fixed schedule. They are flexible with time, and easily can multitask. Also, people move slower in decision making. It measures propensity towards the communication characteristics of (1) messages given with specific detail, (2) emphasis placed on spoken message, not nonverbal cues, (2) information conveyance with different meanings by context, (3) understandings built on a single meaning, (4) assumption

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<sup>43</sup> (Hall, 1981; 1984).

people do not share a common meaning, and (5) interaction not based on predisposed knowledge of situation.<sup>44</sup>

### Monochronic Time (MT)

The central characteristics for this value dimension relate to preferences for doing one thing at a time during a specified time-period: (1) completing a single-task at one time; (2) seeing time as divided into fixed elements and sequential blocks that can be organized and quantified; (4) and not scheduling a new task until finishing the first.<sup>45</sup>

**Figure 2.6**

#### Lighthouse Overall Population: Time

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Undecided</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
Polychronic	12.42%	41.18%	6.86%	28.82%	11.44%
Monochronic	12.74%	45.75%	18.95%	19.61%	2.94%

<b>Polychronic Time (PT)</b>	<b>Monochronic Time (MT)</b>
People do not have a fixed schedule	People have a fixed schedule (seconds, minutes, hours, etc.)
Change plans often and easily--People are flexible	Concentrate on the job--People are inflexible, seeing time as being divided into fixed elements and sequential blocks that can be organized, quantified, and scheduled
Though can be distracted, manage time well-- -People do different tasks at one time	Stick with the plan--People do one task at a time. They love to plan in detail, make lists, keep track of activities, and organize time into a daily routine.
See people more important than the job-- People move slower in decision making	Committed to the job -- People change tasks after one task is completed. They feel

<sup>44</sup> Hall, 1981; 1984.

<sup>45</sup> Hall, 1981; 1984.

	uncomfortable switching back and forth from one task to another.
More concerned about those close relations or friends than privacy	Follow rules of consideration and do not want to disturb someone's privacy
Value connections	Accustomed to short-term relationships
<b>MOTIVATORS</b>	
Are High Context and already know the situation	Typically Low Context and need information
Committed to people and relationships	Committed to the job
Socio-emotional time	Task-oriented time

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<sup>i</sup> Lustig and Koester, *Intercultural Competence*, 122.