

THE IMPACT OF CULTURE IN AN ERA OF PARTIAL GLOBALIZATION ON  
STANDARD BUSINESS PRACTICES

By  
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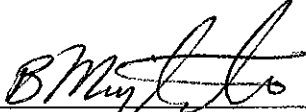
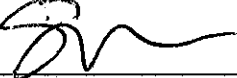


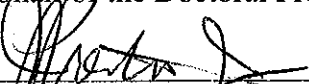
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By

Colleen Flynn

We hereby certify that this Dissertation submitted by Colleen Flynn conforms to the acceptable standards, and as such is fully adequate in scope and quality. It is therefore approved as the fulfillment of the Dissertation requirements for the degree of Doctor of Business Administration.

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## CERTIFICATION STATEMENT

I hereby certify that this paper constitutes my own product, that where the language of others is set forth, quotation marks so indicate, and that appropriate credit is given where I have used the language, ideas, expressions, of writings of another.

Signed  \_\_\_\_\_

Colleen Flynn

## ABSTRACT

### THE IMPACT OF CULTURE IN AN ERA OF PARTIAL GLOBALIZATION ON STANDARD BUSINESS PRACTICES

By

Colleen Flynn

In this age of globalization, or more specifically, partial globalization, the significance of cultural shifts in various parts of the world, is considerable. In consideration of cultural convergence and divergence, it must be investigated whether or not cultures are gaining more similarities and less differences (convergence) due to globalization and whether or not standard business practices will emerge as a result.

An adaptation of the Dorfman and Howell (1988) survey was used to provide a better understanding and comparison of the special conditions that characterize business practices of Jamaicans living in Jamaica, and Jamaicans living in the U.S.A. or whose behavior have been impacted by the U.S. culture.

The results indicate that there are no significant differences in the areas of power distance, uncertainty avoidance, masculinity and paternalism which suggest strength of the Jamaican culture. However there was some evidence of crossvergence or possibly divergence as there was a significant difference in individualism between the native Jamaican and the global Jamaican. The apparent shift in individualism, which is in alignment with Hofstede's (1986) belief that as a result of westernization and teaching in a multinational classroom a shift in individualism is possible, needs to be further investigated in light of the relatively small sample size used in the study. There was no difference between the native male Jamaican and the global male Jamaican in all the five cultural dimensions.

This research provides students, managers, business leaders and entrepreneurs with information that can help business practices, through the better understanding of cultural orientation of the NATIVE Jamaican (Jamaicans living in Jamaica) and the GLOBAL Jamaican (Jamaicans living in the U.S.A. for an extended period or who have been exposed to the U.S. culture for an extended period of time ), leading to improved business and economic performance.

The researcher suggests further research utilizing a larger sample size to investigate not only how demographic factors such as gender, age, and educational level affect cultural orientation but also to explore the effects of economic ties, family ties, cable television and internet usage on the cultural orientation among the native and global Jamaican and whether convergence, crossvergence and divergence occurs. Also, it is worth undertaking a study of the observed shift in greater individualism for the global Jamaican to discover whether the change is of any permanence and the contributing factors to the differences to these values.

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## CHAPTER I

### INTRODUCTION

The current chapter shall serve as an introduction for this dissertation. It will present a brief background of the problem including the purpose of and need for the study. The chapter will review the background of globalization and partial globalization and the concepts of convergence and divergence of culture. The discussion will then be transitioned to the importance of understanding the impact of culture in this era of partial globalization, particularly in the context of the NATIVE and GLOBAL Jamaican. The plan of study will be given followed by the research questions, and hypotheses developed from these research questions.

#### *Background to the Problem*

#### *Globalization*

Globalization has evolved from international trade, as it was called by Drucker in 1995. Friedman (2000) states that the world has become increasingly interwoven. He further states that globalization is “the inexorable integration of markets, nation-states and technologies to a degree never witnessed before – in a way that is enabling individuals, corporations and nation-states to reach around the world further, deeper and cheaper than ever before” (p. 9). This growing economic interdependence among nations where is increased cross-border flow of goods and services, capital and know-how results in a global economy consisting of flows of information, technology, money and people (Govindarajan and Gupta, 2001). All this is conducted through government trade agreements and communities, global organizations, multinational enterprises and cross border alliances through joint ventures, international mergers and acquisitions.

Even though most nations of the world are part of the World Trade Organization (WTO), which has advocated for and embraced globalization, the world is only partially globalized (Schaeffer, 2003). After the significant gains of the 1990s, the cross-border flows necessary to sustain a global economy continues falling; and under ten percent of the world are actively participating in the consumption of global goods and services (Schaeffer, 2003).

### *Culture Convergence and Divergence*

In this age of globalization, or more specifically, partial globalization, the significance of cultural shifts in various parts of the world, is considerable. In consideration of cultural convergence and divergence, it must be investigated whether or not cultures are gaining more similarities and less differences (convergence) due to globalization and whether or not standard business practices will emerge as a result. It has been shown that national culture impacts on important aspects of businesses, such as the structure of the capital employed (Chui et al., 2002) and how a group or conglomerate performs (Gibson, 1999). The importance of culture in International Business (IB) research has grown especially since the work of Hofstede (1980).

### *The Jamaican Situation*

For Jamaicans, in many instances, the homeland is continually present through visits and contacts and sometimes through return migration or returning residents. Migration may therefore just as likely lead to mixed or transnational identity as it is likely to lead to assimilation. Many Jamaicans, who continually fly between enterprises in one country or who have the immediate family divided between Jamaica and another country like the United States, are doubtful as to whether they are really settled anywhere. In some instances permanent migration to settle is equally significant to temporary stations or repeated

migrations. However there are many who migrate and remain in their adopted homeland as with the New York Jamaican community that goes back to the 1900s, where West Indians played a vital role in the inter-war Harlem cultural renaissance, and also in the late black power movement – the best known pioneer being the first Jamaican National Hero, Marcus Garvey.

Many factors simultaneously cause the convergence or divergence of cultures. Thomas (2005) noted in her research investigating the key tensions that arise in Jamaica's cultural policy, that many Jamaican young people believe that the circulation of ideas, practices, and styles between Jamaica and the United States is reciprocal, even if unevenly so. "They felt that as much as America had influenced Jamaican culture, Jamaicans also influenced culture in the United States." Her research indicated that they tended to have a somewhat different outlook than either the older generation of middle-class professionals or the generation of working-class Jamaicans politicized by the various social movements in the 1970s. These Jamaican youth believe that they 'critically engage the full range of cultural practices and mediations with which they come into contact'.

Based on Hofstede's (1983) work, Jamaica is open to change as it ranks the second lowest in uncertainty avoidance after Singapore. Although, Jamaica flirted with democratic socialism in the 1970s, its heritage and present day orientation is capitalist in its free market and liberalized economy and it enjoys close ties with the capitalist U.S.A. It is therefore reasonable to infer that it should be relatively easy for Jamaicans to adopt the capitalist systems of the U.S.A. As Jamaica emerges from its colonial past its culture has been influenced by the many peoples that settled there – Arawaks/Tainos, English, African, Spanish, Indians, Chinese, Jews and Arabs, the motto of the country – "Out of many one

people” engages its people into openness and acceptance. One would be naïve to believe that this is always put into practice, but as Bissessar (2001) pointed out in his studies on reforms of social services reforms and ‘pay for performance’ appraisal in various West Indian nations , reforms succeeded in Jamaica , while failing in other countries that share a common colonial past, but differences in Jamaica, such as, being open to change, and willing to effect the necessary system changes in order to have effective reforms, so that there was much success..

Empirical work is needed here as empirical research in culture convergence is conducted mainly by Western researchers (with Western cultures) in Western countries. When Fok et al (2005) studied the differences in ethical business ethical values in the U.S., Jamaica and China, using 5 vignettes to present various types of true to life ethical dilemmas, and comparing the results to a previous study, there was significance for only three scenarios, compared to all five scenarios in the previous study being significant This suggests that cultural convergence is being advanced or that there may be a narrowing of the cultural gap and that there is increasing similarity in critical thought patterns. However Fok states that more research is needed to determine a relationship between the diminishing cultural gap and the changes in institutional environments and economic transition.

There is a lot of information on business practices in Europe, North America, and some parts of Asia such as Japan. Thomas, Shenkar and Clarke (1994) in their analysis of papers published by the Journal of International Business Studies, point out that the USA and four of its largest trading partners (Canada, Japan, the United Kingdom, and West Germany) were the dominant international business research sites. They noted that these countries, other than Japan, share core cultural traits and so the information is limited and does not

encompass understanding the reality of international business and management in culturally dissimilar countries.

#### *Purpose of the Study*

The purpose of the study will be to conduct an empirical investigation in the factors that cause cultural convergence and divergence and the resultant impact on business practices. In so doing it will provide a better understanding and comparison of the special conditions that characterize business practices of Jamaicans living in Jamaica and Jamaicans living in the U.S.A. or whose behavior have been impacted by the U.S. culture. This research will provide students, managers, business leaders and entrepreneurs with information that can help business practices and hence, improve business and economic performance.

#### *Organization of the Study*

The study is organized in five distinct chapters. The current section serves as an overview and provides appropriate background information on the topics examined. The second chapter is a presentation of the pertinent literature. Treatment of the core theory and substantiating literature is reported, including, but not limited to empirical findings with emphasis on accuracy, validity and reliability of said studies. Following this extensive coverage of applicable literature, the third chapter details the specifics of research methodology and experimental design. More specifically it describes the sample and corresponding population, survey instruments and distribution, research variables and operational definitions, research questions with hypotheses and analyses, procedures and design, and an outline of data collection methods utilized. Analysis and interpretation of data gleaned from the study are presented in chapter four. The fifth and final chapter summarizes the investigation and presents conclusions derived from the research study.



### *Problem Statement*

The research is focused on the attitudes, beliefs and behaviors of the native individual compared to the global individual. The problem is to determine the impact of culture in an era of partial globalization and will provide a better understanding and comparison of the special conditions that characterize business practices of Jamaicans living in Jamaica and Jamaicans living in the U.S.A. or whose behavior have been impacted by the U.S.A. culture. This research will provide students, managers, business leaders and entrepreneurs with information that can help business practices and hence, improve business and economic performance.

### *Research Questions*

The research questions are:

1. Is the Native Jamaican the same as the Global Jamaican with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?
2. Is the Native Jamaican male the same as the Global Jamaican male with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?
3. Is the Native Jamaican female the same as the Global Jamaican female with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?

### *Research Hypotheses*

H<sub>01</sub> Native Jamaican individualism is the same as Global Jamaican individualism.

H<sub>1</sub> Native Jamaican individualism is not the same as Global Jamaican individualism.

H<sub>01b</sub> Native female Jamaican individualism is the same as Global female Jamaican individualism.

H<sub>1b</sub> Native female Jamaican individualism is not the same as Global female Jamaican individualism.

H<sub>01c</sub> Native male Jamaican individualism is the same as Global male Jamaican individualism.

H<sub>1c</sub> Native male Jamaican individualism is not the same as Global male Jamaican individualism.

H0<sub>2</sub> Native Jamaican power distance is the same as Global Jamaican power distance.  
 H<sub>2</sub> Native Jamaican power distance is not the same as Global Jamaican power distance.

H0<sub>2b</sub> Native female Jamaican power distance is the same as Global female Jamaican power distance.

H<sub>2b</sub> Native female Jamaican power distance is not the same as Global female Jamaican power distance.

H0<sub>2c</sub> Native female Jamaican power distance is the same as Global female Jamaican power distance.

H<sub>2c</sub> Native female Jamaican power distance is not the same as Global female Jamaican power distance.

H0<sub>3</sub> Native Jamaican masculinity is the same as Global Jamaican masculinity.

H<sub>3</sub> Native Jamaican masculinity is not the same as Global Jamaican masculinity.

H0<sub>3b</sub> Native female Jamaican masculinity is the same as Global female Jamaican masculinity.

H<sub>3b</sub> Native female Jamaican masculinity is not the same as Global female Jamaican masculinity.

H0<sub>3c</sub> Native male Jamaican masculinity is the same as Global male Jamaican masculinity.

H<sub>3c</sub> Native male Jamaican masculinity is not the same as Global male Jamaican masculinity.

H0<sub>4</sub> Native Jamaican uncertainty avoidance is the same as Global Jamaican uncertainty avoidance.

H<sub>4</sub> Native Jamaican uncertainty avoidance is not the same as Global Jamaican uncertainty avoidance.

H0<sub>4b</sub> Native female Jamaican uncertainty avoidance is the same as Global female Jamaican uncertainty avoidance.

H<sub>4b</sub> Native female Jamaican uncertainty avoidance is not the same as Global female Jamaican uncertainty avoidance.

H0<sub>4c</sub> Native male Jamaican uncertainty avoidance is the same as Global male Jamaican uncertainty avoidance.

H<sub>4c</sub> Native male Jamaican uncertainty avoidance is not the same as Global male Jamaican uncertainty avoidance.

H0<sub>5</sub> Native Jamaican paternalism is the same as Global Jamaican paternalism.

H<sub>5</sub> Native Jamaican paternalism is not the same as Global Jamaican paternalism.

H0<sub>5b</sub> Native female Jamaican paternalism is the same as Global female Jamaican paternalism.

H<sub>5b</sub> Native female Jamaican paternalism is not the same as Global female Jamaican paternalism.

H0<sub>5c</sub> Native male Jamaican paternalism is the same as Global male Jamaican paternalism.

H<sub>5c</sub> Native male Jamaican paternalism is not the same as Global male Jamaican paternalism.

It is proposed that two groups will be used to test the hypotheses: Jamaicans residing in Jamaica as the NATI VE Jamaican culture norming – this group would comprise persons who do not travel extensively and do not deal with foreigners as a part of their daily or business lives. The second group would comprise a group of Jamaicans who left Jamaica and reside abroad in the United States (first and second generation Jamaican-Americans) – GLOBAL Jamaican. It would be determined if time away from the native culture affects the assimilation to American culture.

### *Delimitations*

Although the global Jamaican is defined for this purpose is someone who is second generation or beyond Jamaican or having lived at least 5 years of adult life outside of Jamaican, the latter criterion in particular may not be strictly sufficient to delineate the native Jamaican from the global Jamaican.

It has been suggested that a minimum of 10 countries should be used in any cross-cultural studies. The present study uses the NATIVE Jamaican and GLOBAL Jamaican and therefore cannot be generalized but are specific to these groups.

### *Definitions of Terms*

Certain terms are to be utilized in this work will need further clarification as to their meaning and measurement:

*Convergence* The theory that societies throughout the world are moving towards a universal set of values that is similar to that of the western industrialized nations (Connor et al., 1993).

- Crossvergence* The theory that individuals who are exposed in different ways to the national culture, incorporate the ideologies into a unique set of values (Ralston et al., 1997)
- Dimension* An aspect of culture that can be measured relative to other cultures (Hofstede, 1994).
- Divergence* The theory that cultures resist assimilation and adapt technologies in a culturally distinct manner (Zahir, Dobing & Hunter, 2002).
- Globalization* In an economic sense, this describes “the opening up of national economies to global markets and global capital; the freer movement and diffusion of goods, services, finance, people, knowledge and technology around the world and the declining role of the state in national economies and the increasing orthodoxy of the liberalizing agenda in world economies” (Ibeh, K., Carter, S., Poff, D. & Hamill, J., 2008, p. 65).
- National culture* The collective programming of the mind acquired by growing up in a particular country (Hofstede, 2001).
- Partial Globalization* It is often assumed that countries belonging to the World Trade Organization (WTO) have embraced globalization but the world is only partially globalized as more than half the world’s population are not active participants being fully globalized.
- Standard Business Practices* If cultures of the world are converging then international business practices would become similar and standard business practices which are culture free

would emerge, while the nuances, inefficiencies and complexities associated with divergent beliefs, norms and values would be virtually non-existent (Leung et al., 2005)

### *Cultural Dimensions*

1. Individualism/Collectivism: Persons of individualistic cultures think more in terms of “I” rather than “we” and gravitate toward equity, whereas belonging and identifying with an in-group is emphasized in collectivism (Hofstede, 1998) and the consensus of the group is more important than personal wishes (Shkodriani & Gibbons, 1995).

2. Power Distance: The degree of inequality considered the norm in a population (Hofstede, 1994). Power distance is high when power is unevenly distributed and low, when it is relatively equal.

3. Masculinity/Femininity (Gender Roles): The degree to which gender roles are well defined and clear in a culture (Hofstede, 1998).

4. Uncertainty Avoidance: The position of a culture regarding the authority of roles is shown in its level of uncertainty avoidance (Dawar, 1996). The higher the uncertainty avoidance, the more skeptic the culture is towards new ideas (Hofstede, 1998).

5. Paternalism: The acceptance of interference in an adult’s life within a culture (Hofstede, 1994).

### *Summary*

This chapter outlined the importance of the study of the impact of culture in an era of partial globalization. It highlighted globalization and the theories of convergence and divergence of cultures while focusing on the attitudes, beliefs and behaviors of the native Jamaican compared with the global Jamaican. It also outlined the purpose and significance of

the study and explained the problem that led to this research. The various terms used in the research were also defined.

**Table 1 - Constructs and Scales**

<b>Constructs (Variables)</b>	<b>Scale</b>
Individualism	Individualism Scale
Power Distance	Power Distance Scale
Masculinity	Masculinity Scale
Uncertainty Avoidance	Uncertainty Avoidance Scale
Paternalism	Paternalism Scale

Source: Dorfman & Howell (1988)

The next chapter will present a literature review related to globalization and its evolution, culture and dimensions of culture. It will examine limitations in the use of cultural dimensions, stereotyping and cultural paradoxes, the relationship between global business and culture, cultural identity and multiculturalism, the processes involved in facilitating cultural change and the dynamic view of culture; as well as looking at self-identity and globalization, and the role of computer-mediated communication.

## CHAPTER II

### LITERATURE REVIEW

This chapter will provide a literature review related to national culture and the cultural dimensions, and globalization and its evolution. It will examine limitations in the use of cultural dimensions, stereotyping and cultural paradoxes, the relationship between global business and culture, cultural identity and multiculturalism, the processes involved in facilitating cultural change and the dynamic view of culture. Self-identity and globalization, and the role of computer-mediated communication will also be reviewed.

#### *Introduction*

National culture has become more and more important over the last two decades due to increased globalization. This has resulted in an increased focus on national culture as a part of international business research, in addition to the concerns of legal and economic issues, as well as organizational structures and forms, primarily due to the work of Hofstede (1980). One definition of national culture is the values, beliefs, norms and behavioral patterns of a national group (Hofstede, 1980). Other scholars including Dorman and Howell (1986) later defined, examined and measured cultural dimensions which researchers rely on two decades later. Hofstede (1994) on examination of his original four cultural dimensions as a tool for analysis indicated that the purpose of these dimensions is “to add some structure to a mass of cultural information that otherwise is too complex to grasp”. Later, Hofstede (1998) defined culture as “the collective programming of the mind that distinguishes one group or category from another”.

The study of culture is interdisciplinary. The sociologists’ relatively complex views point to inconsistencies from the norm, while anthropologists see culture as a plan for living.

Psychological studies, which focus on the individual have been sparked from these variable findings (DiMaggio, 1997).

### *Culture Theory and Cultural Dimensions*

The original four cultural dimensions identified by Hostede are Power Distance, Uncertainty Avoidance, Individualism and Masculinity. Geert Hofstede's work indicated that national cultures can be described. This was based on his research project into the national culture differences in 64 countries across subsidiaries of IBM, an MNE. Later studies by other scholars included students in 23 countries, elites in 19 countries, commercial airline pilots in 23 countries, up-market consumers in 15 countries, and civil service managers in 14 countries. Together these studies identified and validated four independent dimensions of national culture differences, with a fifth dimension added later. Individualism, Masculinity, Uncertainty Avoidance; and later Long-Term Orientation allows contrasts and comparisons between different countries and regions with regard to the cultural dimensions (Hofstede, 1983).

It is necessary for management theories to involve several disciplines, especially as cross cultural interactions exist, as management interacts with what happens in the society at all levels including the family, school, politics and government and relates to religion and science, sociology and psychology theories (Hofstede, 1993).

The five bipolar dimensions posited by Hofstede to describe cultural differences between nations allows predictions to be made about the way people behave in different societies inclusive of the management and business process and applicable theories of management. This is possible because the samples from the populations of the different countries which Hofstede originally surveyed were very well matched; indeed the



respondents were similar in every respect except for nationality as persons working for the same MNE, IBM (Hofstede, 1993).

The degree of inequality between members of the society which the nation considers normal is regarded as power distance. When there is small power distance, there is relatively little inequality between members of the population, while with large power distance, there is high inequality. Some societies are more unequal than others (Hofstede, 1993).

Individualism may be considered the extent to which people in a country prefer to act as individuals instead of as group members. In a country, where children learn to think more of themselves as individuals and less as a part of a group; where one day, they expect to stand on their own two feet and not have the protection of the group, which may be the family, so that there is no strong loyalty to the group, then individualism prevails. On the other hand, if children grow up as part of a group and continue to remain members of a group throughout adulthood; respect the group members and differentiate between group members and those who are not; think of the group needs more than the individualistic needs; expect the group to help and protect them when in trouble; and so remain loyal to the group for their lifetime, then collectivism prevails (Hofstede, 1993).

Masculinity refers to the dominance of tough values as compared to tender values (femininity) in a nation. Societies align tough values with men and tender values with women. The tough values include assertiveness, competition, performance and success, while the tender values include, caring especially for the weak, service, warm relationships, quality of life and solidarity. Where masculinity is high (and femininity is low), there is greater difference between the gender roles (Hofstede, 1993).

The fourth dimension, uncertainty avoidance indicates the preference for structured situations to unstructured ones. In structured situations, there are clear rules for one's behavior, written, or unwritten but imposed by tradition. People show more nervous energy in countries where there is high uncertainty avoidance, while in countries where people are easy-going, the scores are low. In countries where uncertainty avoidance is strong, something different is considered dangerous, whereas, in countries where uncertainty avoidance is weak, what is different is curious. The former societies are considered rigid, while the latter are considered flexible (Hofstede, 1993).

The fifth dimension was identified in the Dorfman-Howell model and is paternalism. Paternalism can be defined as the interference in the life of an adult. People often have differing opinions concerning the acceptability of such an interference in a person's life. In some cases, paternalism can be seen as an unwanted intrusion on a person's rights concerning his or her own life. But, in contrast, paternalism can be seen in many cases as ethically required (Dorfman and Howell, 1986).

In order to understand the culture, management and business practices of various nationalities, one must know the values and norms of the country, and be able to empathize with members of the nation; so that management differences and similarities can be explained. People in different countries when confronted with different problems of society will think, feel and act differently. Actions and reactions regarding various issues differ from nation to nation, each having its own configuration on the dimensions (Lane et al., 2006).

Power distance describes the expected social behavior toward people based on rank, while individualism/collectivism describes behavior towards an individual /group, and masculinity/femininity describes behavior based on one's sex. On Hofstede's survey, East

Asian cultures, which are steeped in Confucianism usually score high in power distance, low in uncertainty avoidance and mid way in masculinity/femininity. The high power distance is understandable because of the high value placed on rank and status and everyone knowing his/her place and role. Low uncertainty avoidance cultures are tolerant of different opinions and behavior; and tend to like fewer rules compared to high uncertainty avoiding cultures, which have emotions running high and are motivated by the 'adrenalin flowing'. In countries where uncertainty avoidance is low, persons are more phlegmatic and contemplative. It is not expected that they will express their emotions (Hofstede and Bond, 1988).

To account for the effect of culture, two scenarios of domain culture were proposed by Hofstede and Bond (1988). These scenarios sought to explain why one nation, as a collective unit, can produce better quality management than another and that the quality management is dependent on the quality of people being managed. These scenarios established the relation between culture and a nation's economic growth and development. This was brought out in the Chinese Value Survey (CVS). This survey showed identical results for the first three dimensions, unlike the fourth, and a fifth dimension was identified – Confucian dynamism. A country's economic growth is strongly related to high scores on Confucian dynamism. As markets become increasingly complex and dynamic, strong collectivism and Confucian roots along with shared culture will give particular advantages. As culturists, Hofstede and Bond held the view that specific nations have specific cultures that are difficult to change, though they can often be modified. 'The neo-Confucian hypothesis is that the East Asian countries have common cultural roots going far back into history' (Wai Hung Ng, 2002 in Integrated Manufacturing Systems, 13 (6), page 375).

Cultural inheritances can be acquired by any one who has had the mental programming; it is not transferred genetically as emphasized by Hofstede and Bond. The mental programming of culture occurs from birth. Researchers from different countries with different cultures use different lenses to view the world as a result of the varied mental programming; and this leads to different management philosophies; and different culture experts have different foci in their own philosophies.(Wai Hung Ng, 2002).

The differences between Western and Eastern minds show in the scores in the first three dimensions, while the fourth and fifth dimensions are indigenously Western and Eastern respectively. Western and Eastern thinking can be thought of as analytical and synthetic respectively, which concurs with the thinking that the success of the Eastern countries during the 1990s could have been due to cultural preferences (Hofstede and Bond, 1988).

Since "management" has different meanings to different peoples or nations and the history, culture, history of economic development and economic structure, philosophies, and problems affect its processes, one has to bear this in mind when adopting programs such as Total Quality Management (TQM), which have been conceptualized in a Western Society, and are being implemented in an Eastern society, one has to bear in mind the concept of quality held by this nation and the culture of the organization. Eastern countries will adapt TQM philosophies, while modifying it to suit their culture and retain their own underlying traditions and culture; for instance, in Japan, lifetime employment is one of the major TQM concepts that has been adapted to Japanese culture; while for the Chinese-based society, Hong Kong that is heavily influenced by Western science and technology, the TQM philosophies with an added local culture is more suitable.

### *Limitations in the use of Cultural Dimensions*

In analysis of a country's culture, Hofstede's model of cultural dimensions is very useful. However many researchers (novice and experienced) fundamentally flaw their work by using these dimensions to interpret individual cultural values, and forgetting that the numeric values for the cultural dimensions relate only to the country or region. Even subcultural regions within the nation may not fit in the country's mould. Hofstede's dimensions are thus extremely useful in comparing cultures across the general populations of countries surveyed but does not apply to individuals or subcultures within the nation. Hence, when the limitations are acknowledged, the cultural dimensions provide an effective tool to analyze cultural behavior, to which there are exceptions.

The cultural stereotypes inherent in the dimensions, are helpful and more beneficial in comparing different cultures than variations of behavior within a single culture. The use of helpful stereotypes is encouraged by Adler. The accuracy of the data is also to be considered. Where questionnaires are used to collect the data, there are inherent limitations in their usage. Additionally, in some cultures, the question's context may be just as important or even more important than its content. In societies, where collectivism is dominant, individuals might tend to answer questions as if they were addressed to the group to which he or she belongs; whereas, with individualistic cultures, the individual will express his or her own thoughts. The culture of a country is influenced both internally and externally and so it changes over time; so one must consider how current is one's data, which changes over time.

### *Stereotyping and Cultural Paradoxes*

A comparative literature review shows that cultures are described in limited terms. Of the more than fifty cultural dimensions available, only twenty three dimensions are usually

used for comparison of cultures with continua that are bipolarized with some having midpoints. Greater understanding of cultures, cross-cultural analysis and comparisons are some of the objectives of the use of dimensions. However, the danger of stereotyping entire cultures is a possible consequence of the use of dimensions (Osland et al, 2000).

Scholars avoid low-level stereotyping which is often based on subjective emotion or reasoning, without a scientific premise such as a dislike of people who are different from oneself and based on lack of personal contact. Many scholars or authors present only Hofstede's dimensions, sometimes augmented by Kluckhohn's (1961) perspective and /or Hall's (1976) theory of high and low context cultures. Culture, with all its nuances and complexities is often reduced to a rather simplistic description applicable to all members of the national culture and is taught in very simple terms. Scholars may consider Americans as having moderate power distance, low uncertainty avoidance, moderate femininity and high individualism; which is sophisticated stereotyping based on theoretical concepts, unlike lower-level stereotyping often associated with negative attributions (Adler, 1997).

Cultural paradoxes limit a scholarly perspective, as the cultural understanding is incomplete, so that the adage "a little knowledge is dangerous" comes to life. When outsiders look at another culture, the interpretation of its norms, customs and institutions are through their own lenses and vision (or lack of it) – myopia; and lack of experiential knowledge prevent outsiders from seeing the nuances and complexities of another culture. The meeting of cognitive schema and theory is one of the reasons for ignoring cultural paradoxes. Stimuli tends to be perceived by Westerners as dualisms or dichotomies instead of holistic pictures or paradoxes, which is a relatively recent concept for management theorists and is not yet included into cultural theories in a managerial context.

### *Evolution of Globalization*

Globalization has evolved from international trade, as it was called by Drucker in 1995. The global economy is now facilitated by trade agreements for various regions of the world, such as North America Free Trade Agreement (NAFTA), the Caribbean Community (CARICOM), and the European Community (EC); Multinational Enterprises (MNEs), mergers, acquisitions and joint ventures across borders, and where the global economy is comprised of the flow of goods, services, people, money, information and technology. The participation in the world economy has increased due to these interrelationships and have been integral to domestic, economic growth and prosperity (Drucker, 1995). From this greater participation in the world economy, globalization has evolved – as countries become increasingly interdependent with the flow of goods, services, capital and knowledge across borders (Govindarajan and Gupta, 2001).

Not just developing countries, which have been negatively affected by the destabilizing effects of globalization, but also developed Western countries, which have felt the impact of the loss of jobs due to the off-shoring to low wage countries, such as those in Asia, Central and South America , have raised their voices against globalization. The workers in the manufacturing and farming sectors in developed nations have experienced significant and steady decline in their incomes and so have become increasingly wary of globalization (Leung et al., 2005).

Even though most nations of the world are part of the World Trade Organization (WTO), which has advocated for and embraced globalization, the world is only partially globalized (Schaeffer, 2003). There is much skepticism about globalization in many of the densely populated areas of the world, such as Africa, parts of South Asia, along with the

former USSR and parts of Latin America (Greider, 1997). After the significant gains of the 1990s, the cross-border flows necessary to sustain a global economy continues falling; and under ten percent of the world are actively participating in the consumption of global goods and services (Schaeffer, 2003).

Prestowitz (2003), technology President of the Economic Strategy Institute in the U.S.A. has noted that most important international trade negotiations are in trouble (Leonhardt, 2003). The economic rewards of globalization are redistributed in a non-uniform way, and so, some countries have reverted to their modes of economic growth and development aligned to culture, amid protests against globalization as these countries face adverse, destabilizing and unpredictable consequences (Guillen, 2001). The convergence of International Business related practices may be difficult to achieve, as modes of economic growth and development aligned to culture is tending to increase and so obstructs globalization.

### *Global Business and Culture*

Lane, Distefano and Maznevski (2006) state that there is a link between the success of a global business and how culturally aware and sensitive it is. They argue that developing a global mindset requires an understanding of the relationship between people and their contexts. A most important element of the context especially for understanding people and their behavior is culture. The way business is conducted and the meaning of behaviors differ significantly from one culture to another. These differences deeply affect outlook, relations, team decision-making, commitments and other vital elements of social interaction even though they may not be important superficially or in a casual or quick interaction.

McDonald's, for instance, changes its menu in different parts of the world, serving a



McLobster sandwich on Canada's east coast, tropical shakes in Hong Kong, chicken sandwiches in Jamaica, and beer in Germany. In Kuala Lumpur, Malaysians don't eat at McDonald's for convenience, as do say, Americans; but eat there when they feel like having a hamburger in a similar way that Americans eat at a Chinese restaurant, when they desire Chinese food. Hence the argument is made against convergence; in that, the Malaysian student stated to her American peers: "To say that we're becoming Westernized because McDonald's does well there is like saying the United States is becoming Easternized because there are a lot of Chinese restaurants.

Within a culture, there is an agreement among the group as to what people's actions mean. Although the details may vary, there is agreement on basic principles within the culture. With this agreement on basic principles, cultures may appear to be converging, allowing employees to stay briefly in overseas countries without too much trouble, allowing mergers and acquisitions to be negotiated and money and goods to be traded. At least superficially, it allows persons from different cultures to work together. However, differences are evident, when people have to interact intensively on a day-to-day basis, and when the synergy anticipated from the mergers and acquisitions is not obtained, when the stay in the overseas country is prolonged and employees no longer function optimally or when the goods traded for the money don't arrive on time (Lane, Distefano and Maznevski, 2006).

Management is influenced by culture, which often informs the beliefs, norms, values and assumptions of management behavior as the basis for management systems, concepts, theories and techniques taught and developed. If these systems, concepts, theories and techniques are transferred to another country and not used properly, the desired effect in another culture will be voided and the managers' problems will be compounded. A

comparative study of preferences for different performance appraisal practices showed that Taiwanese respondents preferred to focus more on group performance than individual performance and also preferred less direct and open relations between supervisors and subordinates than did North American respondents (McEvoy and Casico, 1989).

Management by Objectives (MBO), a standard North American management tool, is based on an assumption that subordinates will share their objectives with their superior. In many cultures that have strong status differentials and that maintain hierarchies, this is an unrealistic assumption. Lena Zander (1997) found that in Spain, subordinates strongly prefer that their bosses supervise their work directly and feel very uncomfortable making their own decisions or telling the boss what the decision should be. MBO would therefore have to be implemented very differently in Spain and Taiwan, than in the United States, where it was established.

It is good business practice to understand the customers and their cultures. When one is in his or her own culture, through experience or intuition, one tends to know what a customer in that culture needs or wants. However, in international business more time has to be spent in determining what the customer in his or her own environment wants or needs (Lane, Distefano, Maznevski, 2006).

The global mindset involves good business practice with good intercultural skills. Good business practice does not however automatically include good intercultural skills and both are essential for optimum success in international business. The success and prosperity of an organization can be claimed to be a result of its culture. Organizations with strong core beliefs, values and work ethics, that foster the growth of individuals in their careers, and which through strong leadership inspire employees in the passionate use of their talents and

strengths, are likely to be successful, even if there may somewhat be a lack in the organization's management program or tools (Lane, Distefano, Maznevski, 2006).

National culture impacts on major business activities such as group performance (Gibson, 1999) and capital structure (Chui et al, 2002). If cultures from various nations around the world are converging then standard business practices, with the very minimal thought to culture, would emerge (Heur et al., 1999) as International Business practices would become more and more similar, and the complexities, inefficiencies and ineffectiveness because of diverging cultures and practices would no longer be existent. Since the publication of "Industrialism and Industrial Man" by Kerr et al. (1960) and the study by Hair et al. (1966), research has continued in similarities in culture-specific beliefs, attitudes and behaviors, consumption patterns and other areas of interest.

Leung et al., 2005, suggest that the assumptions, beliefs, norms, values, attitudes and practices of Western society and some elites in non-Western cultures, comprise what is referred to as 'Universal Culture'. A select group of intellectual elites from particular countries meet once per year in Davos, Switzerland at the World Economic Forum. The individuals who attend control virtually all the world's important international institutions, many governments, the majority of the world's economic and military capacity. They are highly educated, have wide international commitments, travel often outside their native countries, share the cultural value of individualism, believe in political democracy and market economies. Huntington (1996) suggests that the 'universal culture originates from the Davos group. Only a minute percentage of the worldwide population is likely to embrace the cultural values embraced by the Davos group.

Popular culture or pop culture, which is mainly American and Western European in origin may contribute to the consumption patterns and leisure activities. Leung et al., 2005 indicate that convergence may be superficial, and the fundamental beliefs, norms, ideas about the function of individuals, groups and other social institutions are not substantially influenced. One may argue that Music Television (MTV) , which has global appeal can effectively create a global culture, however evidence of fundamental change in behavior due to culture convergence is still to be seen; and even though Westerners eat a significant amount of oriental food and Chinese Kung Fu movies are popular, there is no evidence of fundamental culture change.

Smith and Bond, 1998 argue that there may be no relation between modernity and traditionalism; while both studies by Chang et al., 2003 and Zhang et al., 2003 showed that Chinese in China and Singapore embraced both modern and traditional values. Individual achievement and competition (modern values) can co-exist with paternalism, familism, group solidarity and interpersonal harmony (traditional values). Just as how, one may consider that there is the Westernization of cultural values worldwide, one may juxtapose and consider that values are Easternized in response to the values of modernity and consumption, as a result of globalization (Marsella and Choi, 1993).

#### *Self-identity and Globalization*

When one considers the self, one must consider that which distinguishes one individual from another – self-identity; and also the social groups in which one participates – social identity (Tajfel and Turner, 1979). Changes in oneself result from processes (top-down) from the global to the individual level, in which cultural values are borne. Individuals demonstrate that they belong to a global culture when they adopt practices, information and

style that are part. Self-identity comes from both the local and global culture - bi-cultural identity (Arnett, 2002). Persons will draw on their social and national identities depending on what is deemed necessary in a particular context and so keep their identities and cultural values, while at the same time, wear jeans, eat French fries, enjoy fried rice, surf the internet, eat at McDonalds, and listen to Discmans. The development of a bi-cultural identity is dependent on whether additive or subtractive multiculturalism is promoted; and the global environment also influences the individual's global identity and adaptation to the global village. The operation of global firms will be affected by the dual nature of identity, about which little is known and which involves complex processes that affects performance, behavior and practices in International Business.

#### *Role of Computer-Mediated Communication*

Technology is an important tool, which facilitates cultural convergence throughout the world and the expansion of International Business. Computer-mediated communication plays a major role in the use of technology. Some authors argue that physical separation nor distance are no longer major obstacles to the expansion of business globally (Cairncross, 2001; Govindarajan and Gupta, 2001). Although computer-mediated communication facilitates access to a great amount of information globally, the capacity of absorption of the information at the same rate as its distribution is not necessarily increased; and individuals use different cultural lenses to interpret information and knowledge and organizational knowledge transfer is difficult across cultural boundaries.

The simultaneous increase of cultural convergence and divergence as a result of computer-mediated communication and the internet is a real possibility. Hofstede (2001) stated that cultural diversity will continue among countries and that technology may even

increase the cultural diversity within and between countries. The lifestyle and values of other countries may be adopted by some sectors including minorities and ethnic groups, while some will absolutely reject. Even though technology increases the efficiencies global and international entities, it is unknown how technology, particularly computer-mediated communication and the internet may create shifts in cultural patterns of various groupings.

Bhagat et al. (2003), Gibson and Cohen (2003) and other scholars have investigated how the spread of globalization is affected by processes such as cultural syndromes and organizational cultures.

Due to advances in hardware and software, the online population has increased and diversified over the years. In the late 1990s the online population primarily comprised young, highly-educated males (Schlosser, Shavitt, & Kanfer, 1999). However the demographics of the online population now has increased diversity and a substantial amount of cultural transmission is done on the worldwide web in news, shopping, research, entertainment, music, personal and mass communication, influencing many aspects of culture games . It is therefore meaningful to do more research on people and their cultural orientations in a technology driven society (Gao, 2005).

Research has suggested that how one behaves on line is based on how one uses and perceives the web (Donthu & Garcia, 1999; Jarvenpaa, Tractinsky, Saarinen, & Vitale, 1999; Lee & Lee, 2005; Li, Kuo, & Russell, 1999; Stellin, 2001). Psychographically, users of the web are usually highly active, selective and constructive and the web is a medium that is distinguished by its elements of constant message delivery, audience selectivity, audience-controlled exposure, and interactivity, while traditional media is limited in these respects. Zahir et al. (2002) found in their study of cross-cultural dimensions of internet portals, that

when cultures adopt new technologies, this can result in either convergence or divergence. It was found that while many national portals conform to the basic structure of the portals developed in the U.S.A., appearances and features offered differ based on the cultural variations founded on Hofstede's framework. Martinez-Lopez & Sousa, (2004) indicated that those countries that make higher and regular use of the internet for developing their exchange processes will find cultural convergence more plausible and intense.

There is a baseline level above which must be the skills and challenge of web users in order to continuously be in touch with the web as a system and for computer-mediated communication to take place. Additionally, for the interaction to be engaging there should be a perceived balance between the skills and challenges of web users, otherwise they may become bored or anxious (Ellis, Voelki, & Morris, 1994).

Research by Lee and Choi (2005) suggested that as ethnicity differs so do cultural orientations and that cultural orientations impact one's perceived web skills and attitudes toward advertising in a general and specific way are impacted by cultural orientations.

#### *Cultural Identity and Multiculturalism*

When different cultural groups exist together within the same space, usually a 'melting pot' exists, where each cultural group may lose some of its dominant characteristics and skills through assimilation (subtractive multiculturalism) or by adopting skills and characteristics of other groups through integration (additive multiculturalism), (Triandis, 1994). Hence the ideological framework of a nation, organization or circumstance, which may be considered most vital to a people's cultural identity, (Triandis, 1994) becomes dynamic. For cultural convergence to take place both additive and subtractive multiculturalism are necessary.

### *Convergence and Divergence Implications*

Although clusters of some countries such as Argentina, Brazil and Chile may have embraced Anglo values (U.S., U.K., Canada) in experiencing culture shifts, there are fundamental differences between these countries and Anglo ones. Cultural shifts are not absolute, but rather relative as the mental programs of people change over time and not rapidly (Hofstede, 2001). It is likely that there will be a redistribution of national power in international business as there is a resurgence of Eastern thought throughout the world (Huntington, 1996). Cultural convergence, therefore is not automatic and there are many reasons to resist it.

While, many countries will resist, protest against and reject globalization due to its unfavorable economic impacts (Greider, 1997), countries will reject the cultural influences that change the cultural characteristics of a nation too. In addition to rejection; adaptation, innovation and creative synthesis may be reactions to globalization (Bhagat et al, 2003). The shift in values occurs in both directions between both Western and non-Western societies. A prime example of the shift to the Western Societies is the Japanese model of Total Quality Management (TQM) with its emphasis on quality and teamwork.

Globalization and its outcomes, including the cultural ones, is quite complex and there are many interrelated factors, which have significant consequences and implications for International Business. There are social consequences of political, economic and other changes, which impact International Business (Schaeffer, 2003).

### *Facilitating Cultural Change and the Processes Involved*

Some cultural values resist change, while others accommodate it (Harzing & Hofstede, 1996). Thus, the level of acceptance or resistance to change is dependent on



culture itself. Cultural dimensions that facilitate change include low power distance, low uncertainty avoidance and high individualism, while the converse – high power distance, high uncertainty avoidance and collectivism resist change, as the power structure is threatened, stability is threatened and uncertainty is introduced, and the existing harmony is broken.

A study by Erez and Gati (2004) showed that culture and the reward system moderates cultural change from the global to the individual level. In cultures where individualism is dominant, there is clarity in the reward structure and there is congruence between the rewarded behavior and the dominant value system, then change, firstly observed in the behavior of people, is more likely to occur.

In congruence with Hofstede (2001) culture has regarded as stable characteristic, while the dynamic aspect of culture is addressed in relatively few theories. Lewin & Kim , 2004, distinguish between theories driven by selection and the survival of the fittest, suggesting that new forms of organization emerge while ineffective forms disappear, and theories in the mechanism to cope with change; but cultural change in a nation has been virtually unaddressed.

Despite modernization, the cultural heritage of a society molds the traditional values, although Inglehart and Baker (2000) showed that with regard to economic development there is a shift away from traditional norms and values towards more rational, trusting, tolerant and participatory values.

Changes in the macro-levels of culture result from changes in the micro-levels of culture shared by persons in the society as the effects of globalization filter through the national, organizational, group and individual levels (Leung et al., 2005).

When a multi-national company acquired an Israeli company, Erez-Rein et al. (2004) identified a cultural gap between the companies. The top-down processes involving training and education led to changed behavior and values by all employees of the local company, and then there was cultural change in the organization through bottom-up processes.

### *The Dynamic View of Culture*

Traditionally, culture has been regarded generally as stable and static. However, research in psychology has shown that one's mind is fluid, dynamic and interacts with the environment resulting in the dynamic view of culture. Research on how differences in culture affects conflict behavior using dynamic constructs, which are sensitive to the environment was done by Tinsley and Brodt (2004). Hanges et al. (2000) used the connectionist approach to leadership and culture, as the interpretation of leadership behaviors is through schemas, which components change with time with no assumption of static effects as the model suitable for analyzing the dynamic effects.

Oyserman et al. (2002) concluded that in order to examine the dynamics of cultural influence the priming experiment provides a priming tool. Hong et al. (2000) tested and found that American primes caused Chinese participants to act more like Americans in their attribution style, which is consistent with the premise that a priming technique can change one's mindset and attribution style.

If culture is viewed as dynamic, cultural differences will not be as difficult to overcome as previously thought, if the mental processes associated with national culture are fluid, changing and sustaining changes by situational and environmental influences (Leung, et al., 1996; 2001). This contradicts the cultural distance argument, that posits that persons

will find it easier working together with people of similar cultures than those from different cultures.

### *Summary*

The concept of culture is a complex phenomenon, which influences and pervades all aspects of one's life and so is a very important subject for research as has been noted from this chapter. An extensive literature review of national culture and globalization was undertaken.

Further because of its pivotal role in influencing behavior, leadership, management and business decisions, it is hoped that the methodology outlined in the following chapter will bring clarity to some apparently contrasting schools of thought regarding the impact of culture in this era of partial globalization. The population, sample, variables and the survey instrument including its scale of origin, reliability, validity, return and distribution procedure; data collection, working hypotheses, experimental design, values and key limits and limitations will be outlined. The cultural dimensions of Jamaica and those of its major trading partner and major country of emigration, the United States of America will also be highlighted.

## CHAPTER III

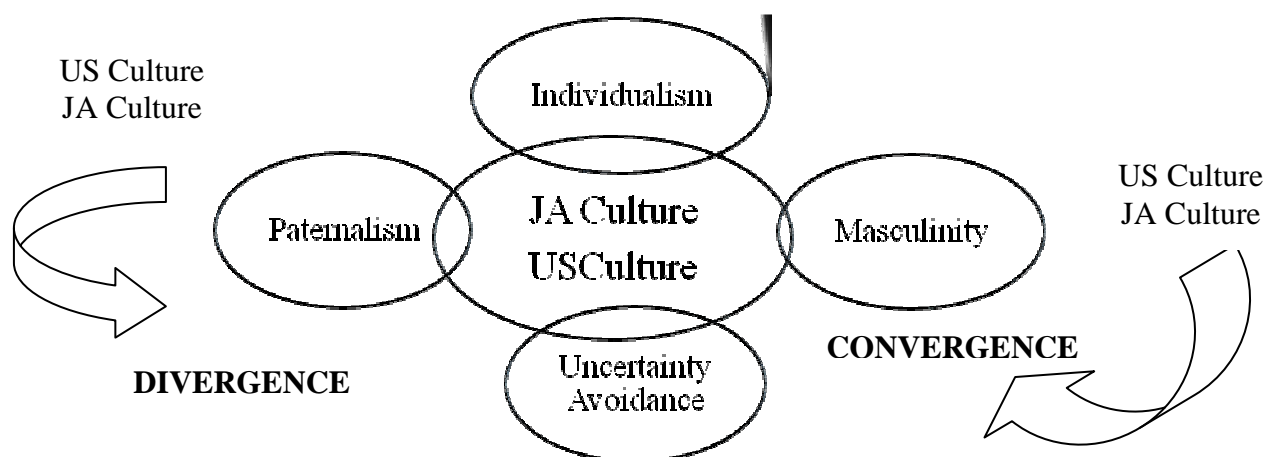
### METHODOLOGY

This chapter will discuss the research design and methodology for this study. The chapter will also introduce the sample and corresponding population. Furthermore, the survey instruments, the research variables, research questions with respective hypotheses, and data collection methods are discussed.

#### *Introduction*

The research model in Figure 1 defines the research design and methodology for this study. More specifically, it describes the sample and corresponding population survey instruments and distribution, research variables and operational definitions, research questions with respective hypotheses and analyses, procedures, research and design, and an outline of data collection methods to be utilized.

Figure 1 - The Convergence / Divergence Model



### *Study Population and Sample*

The population of individuals who may be affected by the convergence of culture in this study are Jamaicans living at home and abroad. However, individuals of all cultures may also be impacted similarly.

Respondents will include approximately 300 male and female subjects who are Jamaican or of Jamaican heritage. For the purpose of this study, a Jamaican is someone who was born in Jamaica and still is resident in Jamaica or someone who was not born in Jamaica but grew up in Jamaica. Persons of Jamaican heritage include those with at least one parent who lived in Jamaica to at least age 18, and where at least two of four grandparents were born in Jamaica. This was the intuitive definition from the author considered best.

The age of the subjects will be a broad range of not less than 18 years. Subjects may participate in a variety of community, institutional and professional settings. The sample will not be random, but rather a convenience sample of willing participants. Each subject will complete a pen and paper survey consisting of 29 questions and a number of demographic items. The surveys will be self-administered by the subjects and collected by the researcher on completion or delivered electronically or by post mail. The survey will be voluntary and respondents will have the option not to take the survey or complete it.

### *The Variables*

The independent variable in this study is CULTURE: – Jamaicans residing in Jamaica comprise the NATIVE JAMAICAN culture norming and the second group comprises second generation Jamaicans who reside in the United States or who have spent at least five years of adult life outside of Jamaica as the GLOBAL JAMAICAN. The dependent variables in this study are uncertainty avoidance, individualism versus collectivism, power distance,

paternalism and gender roles (masculinity versus femininity) (Hofstede, 1994) as outlined in Table 1.

### *Survey Instrument*

The survey was provided by Dorfman and Howell and is a revised version of the culture scale reported in a 1989 *Advances in International Comparative Management* article. The instrument is comprised of subscales which measure five cultural dimensions. (see Appendix) This has been validated by Segal (2002). Questions 1-5 addressed uncertainty avoidance; questions 6-11 measured individualism vs. collectivism; questions 12-17 gauged power distance; questions 18-24 addressed paternalism; and questions 25-29 measured gender roles. The survey consisted of a 5-point response scale with “1” strongly disagree and “5” strongly agree.

The survey was used in a study of South Florida’s working poor female enabling an exploratory analysis of cultural dimensions (Segal et al., 2002). Confirmatory factor analysis was performed on the data. Principal components, varimax rotation extracted 5 factors, corresponding with the target cultural dimensions. The study provides the framework with which to validate various components of the Dorfman and Howell Culture Scale in a specialized sub-group. Cultural scales have been administered to various groups including expatriates, immigrants, and second generation individuals.

Surveys have been used to measure varied constructs such as sex ratio (Oster, 2005), whether income inequality leads to consumption inequality (Krueger & Perri, 2006), and to collect data on patients’ perceptions of hospital care (Castle et al., 2005). These surveys use Likert- type measures, which provide a range of responses, coded with numerical values

ranging from low to high; and can safely be used in statistical analyses as continuous variables. The constructs are linked to factors from the survey as indicated in Table 2.

**Table 2- Items of Each Subscale of Dorfman and Howell's Scale**

Subscale	Items
Uncertainty Avoidance	1-5 (Average Items for Scale Score)
Individualism vs. Collectivism	6-11 (Average Items for Scale Score)
Power Distance	12-17 (Average Items for Scale Score)
Paternalism	18-24 (Average Items for Scale Score)
Masculinity vs. Femininity	25-29 (Average Items for Scale Score)
The scales are averaged. No items are reverse-coded	

### *Scale of Origin*

In extensive research, Hofstede examined four cultural dimensions as a tool for analysis, the purpose being 'to add some structure to a mass of cultural information that otherwise is too complex to grasp' (Hodgetts, 1993) and a fifth dimension added by Dorfman and Howell (1988) are included in this study.

Dorfman and Howell (1988) will provide the individual measurement of cultural orientation that is adapted to this study. They provided reliable and valid measure of culture at an individual level, which can be applicable to an individual's perception on the culture as a social identity. Whether or not an individual belongs to certain social groups will be based on the individual's perception along with the emotional significance and the value placed on belonging to this group or being identified as Jamaican. The cultural values measured are based on Hofstede's (1984) model and the measures developed by Dorfman and Howell. The Dorfman and Howell (1988) questionnaire measures the first four of Hofstede's dimensions on a bi-polar scale as well as the dimension of paternalism which they added. The adapted

Dorfman and Howell survey has been found appropriate for individuals, simple to use and has garnered reliable and valid results in previous studies of a similar nature.

### *Reliability and Validity*

The reliability of the instrument has been tested and proven in previous studies. The instrument's reliability was examined by Segal et al. (1998) in a study of six nationalities of university students in the United States. A one way ANOVA was used for the sample and the reported difference was  $P < .02$ . Also there was reliability analysis coefficient alphas by scale and cultural group. The reliability estimates for the scales across cultures showed relative consistency as outlined in Table 3.

**Table 3 - Reliability Analysis Coefficient Alpha by Scale and Cultural Group**

	Uncertainty Avoidance	Individualism Collectivism	Power Distance	Paternalism	Masculinity Femininity
All Cultures	.80	.73	.69	.80	.90
American	.75	.79	.57	.81	.85
Colombian	.84	.68	.90	.88	.95
Filipino	.62	.76	.69	.82	.87
Haitian	.79	.56	.69	.91	.78
Trinidad	.76	.77	.76	.55	.84
West Indians	.70	.69	.54	.70	.93

The validity of the instrument has been tested and proven in previous studies as outlined in Table 4. A more thorough treatment of this subject will be found in the Appendix.

Segal et al. (1998) validated the survey and measured various the cultural dimensions of various sub-groups as outlined in Table 4. Jamaican university students in the United



States were compared to those who remain in Jamaica using the cultural scale by Roofe (2006).

**Table 4 - Cronbach's Alpha for Culture**

Study	Description of Sample	Reliability (Cronbach's Alpha)	Scale
Validation of Dorfman & Howell (Segal, Polak & Jean-Pierre)	Six cultural groups, consisting of 20 or greater members, were represented in the sample including Americans, Colombians, Filipinos, Haitians, Trinidadians and West Indians	0.73	Individualism Scale
		0.6943	Power Distance Scale
		0.9046	Masculinity Scale
		0.7981	Uncertainty Avoidance Scale
		0.8011	Paternalism Scale
Dorfman & Howell	Mexican, American, expatriates	0.63	Individualism Scale
		0.63	Power Distance Scale
		0.80	Masculinity Scale
		0.73	Uncertainty Avoidance Scale
		0.57	Paternalism Scale

Segal et al. (1998) validated the survey and measured various the cultural dimensions of various sub-groups as outlined in Table 4. Jamaican university students in the United States were compared to those who remain in Jamaica using the cultural scale by Roofe (2006).

**Table 5 - Factor Means by Cultural Group**

	Uncertainty Avoidance	Individualism Collectivism	Power Distance	Paternalism	Masculinity Femininity
All Cultures	4.39	3.30	2.47	3.04	2.44
American	4.17	3.29	2.13	2.41	1.86
Colombian	4.27	3.73	3.01	3.50	2.96
Filipino	4.55	3.79	2.39	3.65	2.64
Haitian	4.58	3.16	2.12	2.50	1.57
Trinidad	4.42	3.44	2.12	2.85	1.63
West Indians	4.48	3.16	2.24	2.85	1.48

Segal et al. (1998) used confirmatory factor analysis on data collected from six nationalities of students within the United States. The five factors for the cultural dimensions were derived from principal components using varimax rotation. As six cultural groups were represented in the study the instrument's validity is related to differences in the group means. The cultural group and dimension factor means was consistent with the literature as shown in Table 5.

#### *Survey Instrument Distribution and Return Procedure*

The surveys will be distributed within various communities, institutional and professional sites, proctored and collected upon completion. The test sites will be chosen based on desired sample characteristics, country of residence, backgrounds of participants, differences in age and socioeconomic status and dedication to the pursuits of understanding culture and academic research.

Group 1 will comprise established Adult Jamaicans with limited outside ties. These persons will generally be non-urban dwellers, who reside outside of the larger towns and cities and outside of the tourist and commercial centers, with varying levels of education

Group 2 will comprise young Jamaican adults -18 -25 year olds, who went to school in the U.S. or communicate with the U.S. for business, .schooling or other purposes.

Members of this group are likely to have the highest level of education.

Group 3 will comprise new Jamaican immigrants to Florida and/ or New York in the U.S.

Group 4 will comprise second generation and beyond immigrants from Jamaica to Florida or New York in the U.S. Florida and New York in the U.S. have the highest concentrations of Jamaican immigrants.

Institutional permission will be obtained in writing from the test sites for legal reasons. All participants will sign waivers before participation in the process. There will be no need for parental permission as all participants will be at least 18 years old.

#### *Data Collection*

Subjects, at the test sites will complete a pen and paper survey consisting of 29 questions and a number of demographic items. The surveys will be self-administered by the subjects and collected by the researcher on completion, or delivered electronically, or by post mail. The survey will be voluntary and respondents will have the option not to take the survey or complete it.

This method of data collection has been used in similar research utilizing surveys as in the study of South Florida's working poor female (Segal et al., 2002) , electronically (Roofe, 2006 and Bodiford, 2005) and by postal mail (Baumanis, 2002).

#### *Working Hypotheses*

The hypotheses are derived from the following research questions:

1. Is the Native Jamaican the same as the Global Jamaican with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?
2. Is the Native Jamaican male the same as the Global Jamaican male with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?
3. Is the Native Jamaican female the same as the Global Jamaican female with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?

The variable or construct being tested in the first three sets of hypotheses is uncertainty avoidance which is linked to factors in the survey from questions 1-5, while individualism is being tested in the next three sets of hypotheses and linked to factors in the

survey from questions 6-11, power distance is tested in the next three sets of hypotheses and linked to factors in the survey from questions 12-17, paternalism is tested in the next three sets of hypotheses and linked to factors in the survey from questions 18-24, while masculinity (gender roles) are tested in the last sets of hypotheses and linked to factors in the survey from questions 25 -29. The constructs of culture - uncertainty avoidance, individualism, power distance, paternalism and masculinity are all tested to indicate the convergence or divergence of culture as demonstrated in the research model. Table 6 gives a summary of the variables of the hypotheses model.

*Hypotheses based on individualism vs. collectivism.*

H<sub>01</sub> Native Jamaican individualism is the same as Global Jamaican individualism  
 H<sub>1</sub> Native Jamaican individualism is not the same as Global Jamaican individualism.  
 H<sub>01b</sub> Native female Jamaican individualism is the same as Global female Jamaican individualism.  
 H<sub>1b</sub> Native female Jamaican individualism is not the same as Global female Jamaican individualism.  
 H<sub>01c</sub> Native male Jamaican individualism is the same as Global male Jamaican individualism  
 H<sub>1c</sub> Native male Jamaican individualism is not the same as Global male Jamaican individualism.

*Hypotheses based power distance.*

H<sub>02</sub> Native Jamaican power distance is the same as Global Jamaican power distance.  
 H<sub>2</sub> Native Jamaican power distance is not the same as Global Jamaican power distance.  
 H<sub>02b</sub> Native female Jamaican power distance is the same as Global female Jamaican power distance.  
 H<sub>2b</sub> Native female Jamaican power distance is not the same as Global female Jamaican power distance.  
 H<sub>02c</sub> Native female Jamaican power distance is the same as Global female Jamaican power distance.  
 H<sub>2c</sub> Native female Jamaican power distance is not the same as Global female Jamaican power distance.

*Hypotheses based on masculinity vs. femininity.*

H<sub>03</sub> Native Jamaican masculinity is the same as Global Jamaican masculinity.  
 H<sub>3</sub> Native Jamaican masculinity is not the same as Global Jamaican masculinity.

H<sub>03b</sub> Native female Jamaican masculinity is the same as Global female Jamaican masculinity  
 H<sub>3b</sub> Native female Jamaican masculinity is not the same as Global female Jamaican masculinity.

H<sub>03c</sub> Native male Jamaican masculinity is the same as Global male Jamaican masculinity.

H<sub>3c</sub> Native male Jamaican masculinity is not the same as Global male Jamaican masculinity.

*Hypotheses based on uncertainty avoidance.*

H<sub>04</sub> Native Jamaican uncertainty avoidance is the same as Global Jamaican uncertainty avoidance.

H<sub>4</sub> Native Jamaican uncertainty avoidance is not the same as Global Jamaican uncertainty avoidance.

H<sub>04b</sub> Native female Jamaican uncertainty avoidance is the same as Global female Jamaican uncertainty avoidance.

H<sub>4b</sub> Native female Jamaican uncertainty avoidance is not the same as Global female Jamaican uncertainty avoidance.

H<sub>04c</sub> Native male Jamaican uncertainty avoidance is the same as Global male Jamaican uncertainty avoidance.

H<sub>4c</sub> Native male Jamaican uncertainty avoidance is not the same as Global male Jamaican uncertainty avoidance.

*Hypotheses based on paternalism.*

H<sub>05</sub> Native Jamaican paternalism is the same as Global Jamaican paternalism.

H<sub>5</sub> Native Jamaican paternalism is not the same as Global Jamaican paternalism.

H<sub>05b</sub> Native female Jamaican paternalism is the same as Global female Jamaican paternalism. H<sub>5b</sub> Native female Jamaican paternalism is not the same as Global female Jamaican paternalism.

H<sub>05c</sub> Native male Jamaican paternalism is the same as Global male Jamaican paternalism.

H<sub>5c</sub> Native male Jamaican paternalism is not the same as Global male Jamaican paternalism.

The survey, which was provided by Dorfman and Howell is a revised version of the culture scale reported in a 1989 *Advances in International Comparative Management* article. The subscales in the instrument measure five cultural dimensions. Uncertainty Avoidance (like all the other cultural dimensions) is tested in hypotheses 1 and 2 is addressed in questions 1-5, while individualism vs collectivism is measured in questions 6- 11; power distance is determined in questions 12-17, paternalism in questions 18-24, while gender roles are gauged in questions 25-29. The impact of how globalization affects cultures

(whether there is increasing convergence or divergence) is measured in each of the cultural dimensions.

**Table 6 - The Variables of the Hypothesis Model Summary**

<b>Hypothesis</b>	<b>Variables</b>
H <sub>1</sub>	Individualism x Native vs. Global Culture
H <sub>1b</sub>	Females only Individualism x Native vs. Global Culture
H <sub>1c</sub>	Males only Individualism x Native vs. Global Culture
H <sub>2</sub>	Power Distance x Native vs. Global Culture
H <sub>2b</sub>	Females only Power Distance x Native vs. Global Culture
H <sub>2c</sub>	Males only Power Distance x Native vs. Global Culture
H <sub>3</sub>	Masculinity x Native vs. Global Culture
H <sub>3b</sub>	Females only Masculinity x Native vs. Global Culture
H <sub>3c</sub>	Males only Masculinity x Native vs. Global Culture
H <sub>4</sub>	Uncertainty Avoidance x Native vs. Global Culture
H <sub>4b</sub>	Females only Uncertainty Avoidance x Native vs. Global Culture
H <sub>4c</sub>	Males only Uncertainty Avoidance x Native vs. Global Culture
H <sub>5</sub>	Paternalism x Native vs. Global Culture
H <sub>5b</sub>	Females only Paternalism x Native vs. Global Culture
H <sub>5c</sub>	Males only Paternalism x Native vs. Global Culture

Dorfman & Howell 1999 1-5 (Average Items for Scale Score)

### *Experimental Design*

The surveys will be self-administered by the subjects and collected by the researcher on completion, or delivered electronically, or by post mail. The survey will be voluntary and respondents will have the option not to take the survey or complete it. Testing will be accomplished in groups of varying sizes based on the institution or particular group. The test sites will be chosen based on desired sample characteristics, country of residence, backgrounds of participants, differences in age and socioeconomic status and dedication to the pursuits of understanding culture and academic research.

The survey sites will be institutions of higher learning in Jamaica and in Florida and New York in the U.S.A. where there are significant numbers of native Jamaicans and Global Jamaicans. Global Jamaicans are defined for the purpose of the study as second generation Jamaicans or those whom have lived for at least five years of adult life outside of the U.S. A. Participation in the study will be explained to subjects in a letter by the researcher as tests in the convergence and divergence of culture for Jamaicans residing in Jamaica and Jamaicans living abroad.

Data gathered from the surveys will be inputted using the Statistical Product and Service Solutions (SPSS) 11.0 package. The database will be tested for data entry errors through the use of frequency distributions and descriptive statistics. The frequency distributions will check the quality control for the data entry process and provide summary statistics. The descriptive statistics will be used to measure the central tendency of the data (mean, median and/or mode) and the dispersion of the data (range, standard deviation and variance).

**Table 7 - Cultural Dimensions Index and Rank of the U.S.A. and Jamaica**

Country	Power Distance		Individualism		Masculinity		Uncertainty Avoidance	
	Index	Rank	Index	Rank	Index	Rank	Index	Rank
U.S.A.	40	38	91	1	62	15	46	43
JAMAICA	45	37	39	25	68	7 to 8	13	52

Rank Numbers: 1 = Highest; 53 = Lowest  
 From "The Confucius Connection: From Cultural Roots To Economic Growth", G. Hofstede and M.H. Bond, *Organizational Dynamics*, Vol 16, No.4, P. 4 – 21.

Table 7 indicates that Jamaicans are only slightly more accepting of inequalities in the society when compared to the U.S. A. while they are significantly less individualistic than U.S.A. , considered to be the most individualistic country in the world, that is not to say

however that Jamaica is a collectivist society but based on the ranking of 53 countries Jamaica is ranked 25. Gender roles are more defined and clear in Jamaica than in the U.S.A, with indices of 68 and 62 respectively, while Jamaica is significantly open to new ideas and is not afraid to challenge authority roles being the country with the second lowest rank, while the U.S. A. is the 11<sup>th</sup> ranked country for this construct. In terms of paternalism, subsequent studies by Dorman and Howell (1988) and Roofe (2006) have indicated that there is no significant difference between Jamaicans and Americans as indicated in Table 7.

ANOVA (analysis of variance) is used to test for significant differences between means, and in this study it is used for those of the cultural dimensions for the NATIVE and GLOBAL Jamaican. In order to test for statistical significance between means, a comparison (or analysis) of variance is done. ANOVA is a statistical technique that is used to explore the relationship between categorical independent variables and two or more metric dependent variables and is useful when the experimental design calls for testing hypotheses concerning the variance in group responses on two or more metric dependent variables (Hair et al., 2005). Hence with the independent categorical variables being NATIVE and GLOBAL culture and the dependent variables being uncertainty avoidance, individualism, masculinity, power distance, and paternalism.

Factor analysis will be performed on the data collected from this Dorman and Howell (1988) five factor cultural scale and the regression output of the factor analysis will be used for the MANOVAs. A confirmatory factor analysis will be performed to measure total variance, the maximum likelihood showing communalities and a factor matrix showing one variable. A scree plot of goodness and fit will also be undertaken.

The presence of correlations among the variables can be measured by the Bartlett



test of sphericity. It determines probability that the correlation matrix has significant correlations with at least some of the variables, which helps to verify that the sample size is suitable for factor analysis. The results are clarified as .80 and above being meritorious, .70 and above is middling, .60 and above is mediocre, .50 and above is miserable and below .50 is unacceptable (Hair et al., 1998).

Total variance explained is to measure the practical significance for the factors to confirm that they describe at least a specified amount of variance. In pure or natural sciences, the factor should account for at least 95 percent of the variance, but in the social sciences, the information is less precise and 60 percent of variance can be acceptable (Hair et al., 1998).

A matrix of the factor means of culture dimensions in Table 8 has been derived from studies done by Dorfman and Howell (1988), Khruasuwan (2000), Baumanis (2002), Roofe (2006), and Boyd (2007). Cronbach alphas from previous studies by Khruasuwan (2000) and Boyd (2007) are also included in Table 8. These statistical yields will be a benchmark for the statistical yields from this study.

#### *Values and Key Limits*

The cultural scale used in this study was developed by Dorfman and Howell (1988), which was a modification of Hofstede's original (1983) with the addition of the paternalism dimension. Confirmatory factor analysis performed by Segal et al. (1998) found that the scale generated the five dimensions reported by Dorfman and Howell and was thus valid in the evaluation of cultural dimensions. There were reported reliability coefficient alphas by scale for the five factors in research by Segal et al. (1998), Khruasuwan (2000) and Sosa-Fey (2002) ranged from a low of .69 for power distance and a high of .90 for gender roles. The reliability scales were relatively consistent across cultural groups even though there was a

small number of low alphas and the scale has been use to evaluate sub-groups such as working poor females, expatriates, immigrants and generation X.

**Table 8 - Matrix of Culture Dimensions Tests**

Factor Means of Culture Dimensions					
	UA	IND	PD	PAT	MAS
JAM	4.52 (Roofe, 2006)	3.31 (Roofe, 2006)	1.97 (Roofe, 2006)	3.11 (Roofe, 2006)	3.11 (Roofe, 2006)
JAM/US	4.42 (Roofe, 2006)	3.31 (Roofe, 2006)	2.10 (Roofe, 2006)	2.88 (Roofe, 2006)	1.69 (Roofe, 2006)
US	4.24 (Roofe, 2006)	3.15 (Roofe, 2006)	2.43 (Roofe, 2006)	2.45 (Roofe, 2006)	1.81 (Roofe, 2006)
US	4.16 (Dorfman & Howell,1988)	3.29 (Dorfman & Howell,1988)	2.13 (Dorfman & Howell,1988)	2.41 (Dorfman & Howell,1988)	1.87 (Dorfman & Howell,1988)
WI	4.47 (Dorfman & Howell,1988)	3.16 (Dorfman & Howell,1988)	2.24 (Dorfman & Howell,1988)	2.85 (Dorfman & Howell,1988)	1.48 (Dorfman & Howell,1988)
THAI		3.81 (Khruasuwan, 2000)	2.33 (Khruasuwan, 2000)	3.12 (Khruasuwan, 2000)	2.47 (Khruasuwan, 2000)
US	4.14 (Baumanis, 2002)	3.31 (Baumanis, 2002)	2.14 (Baumanis, 2002)		2.06 (Baumanis, 2002)
US	3.10 (Boyd, 2007)	2.54 (Boyd, 2007)	2.06 (Boyd, 2007)	2.05 (Boyd, 2007)	1.62 (Boyd, 2007)

**Table 9 - Cronbach's Alphas For 5 Cultural Dimensions**

	THAI	US
UA		.865 (Boyd, 2007)
IND	.63 (Khruasuwan, 2000)	.609 (Boyd, 2007)
PD	.57 (Khruasuwan, 2000)	.750 (Boyd, 2007)
PAT	.78 (Khruasuwan, 2000)	.785(Boyd, 2007)
MAS	.72 (Khruasuwan, 2000)	.802 (Boyd, 2007)

### *Limitations*

Since the survey is voluntary, ratings may be different depending on the mindset of the respondent at the time of the survey. Although the global Jamaican is defined for this purpose is someone who is second generation or beyond Jamaican or having lived at least 5 years of adult life outside of Jamaican, the latter criterion in particular may not be strictly sufficient to delineate the native Jamaican from the global Jamaican.

### *Summary*

The purpose of this chapter was to outline the methodology undertaken to investigate whether there is convergence or divergence of cultures, whether they gain more or less similarities as a result of globalization and whether or not standard business practices may emerge as a result. This methodology will determine the relationship of Dorfman and Howell's five dimensions of culture (individualism, power distance, gender role, uncertainty avoidance and paternalism) for the NATIVE Jamaican as well as the GLOBAL Jamaican.

The chapter includes population and sample, research questions, hypotheses, instrument utilized, data collection and analysis methods. The survey instrument is the Dorfman and Howell cultural scale which is psychometrically reliable and valid. The sample is comprised of university students, faculty and staff.

In Chapter 4, the results of the data collection, response rate, descriptive statistics, ANOVA results and hypotheses testing will be presented. Comprehensive data analysis will be undertaken, summarized and the findings of the study will be presented.

## CHAPTER 4

### ANALYSIS AND FINDINGS

The purpose of this study was to empirically investigate the factors that cause cultural convergence and divergence and the resultant impact on business practices, particularly between Jamaicans living in Jamaica and Jamaicans living in the U.S. A. This chapter presents the results in this order: data collection and response rate, demographic data, descriptive statistics, ANOVA results and hypotheses testing.

#### *Introduction*

The previous chapter outlined the research design and methodology for this study. More specifically, it described the convenience sample of students and corresponding population of Jamaicans. Jamaican heritage was identified from the birthplaces and residences of the respondents, their parents and grandparents. The global Jamaican was identified by the length of time living outside of Jamaica and being exposed for an extended period to the U.S. culture, while the native Jamaican has no such exposure through residence to the U.S. culture. The sample was surveyed testing for variation among the groups in terms of Dorman and Howell's (1988) model of five dimensions of cultural values. The model of the variables tested are shown in Flynn's "The Convergence/Divergence Model" shown again in Figure 1.

This empirical investigation was undertaken to determine the factors that cause cultural convergence and divergence and the resultant impact on business practices. In so doing it will provide a better understanding and comparison of the special conditions that characterize business practices of Jamaicans living in Jamaica and Jamaicans living in the U.S.A. or whose behavior have been impacted by the U.S. culture. This research will provide

students, managers, business leaders and entrepreneurs with information that can help business practices and hence, improve business and economic performance.

A total of 300 questionnaires were distributed in person and by email, 150 to each group specified in the study. Of these 300 questionnaires, 182 usable questionnaires were returned. Twenty were not usable due to incomplete data and nationality, so that the total number of respondents was 162. Table 10 presents the response rate and usability of questionnaires by the group.

**Table 10 – Response Rate and Usability of Questionnaires (actuals)**

Group	Distributed	Returned	Usable
Native Jamaican	150	96	82
Global Jamaican	150	86	80
Total	300	182	162

The return rate of 61% is consistent with other surveys using the same platform. Roofe (2006), Bodiford (2003), Khruasuawan (2000) had initial response rates of 76%, 20% and 81%, Boyd (2007) had a response rate ranging between 2.9% and 34% from the various organizations surveyed. Perhaps, because the sample of students constituted very busy people who were generally working full time and carrying a heavy academic load at the same time, the response rate was less than it otherwise could have been.

#### *Demographic Data/Overview of the Sample*

An overview of the demographic characteristics of the sample by gender, age, and for the native and global Jamaican is now given. The descriptive statistics gives quick “snapshot” of the sample.

Tables 11 and 12 summarize the demographic characteristics of the respondents.

Table 11 give a summary of the sample by gender, nationality and location and the number

and percentage of respondents in each category. The majority of the respondents were women (66 % of the total sample) with the percentage of women ranging from 78% (Jamaicans in Jamaica) to 54 % (Jamaicans in the U.S.). The data indicates that 34% of the respondents were male and 66 % were female. The native Jamaican group was 22 % male and 78% female, the global Jamaican group was 46% male and 54 % female. For the sample of Native Jamaican students, the sample is representative of the population as the university population comprises over 70% female. The global Jamaican sample is also representative of gender ratio of male to females.

**Table 11 – Gender by Nationality and Location**

Nationality Group	Female		Male		Total	
	n	%	n	%	n	%
Native Jamaican	64	78%	18	22%	82	100%
Global Jamaican	43	54%	37	46%	80	100%
Total	107	66%	55	34%	162	100%

Table 12 presents data on the age distribution of the respondents by nationality and location/country. The age category of 18- 21 had 25 % respondents in the native Jamaican group, and 75 % in the global Jamaican group. In the 22-30 age group there were 62% respondents in the native Jamaican group and 38% in the global Jamaican group. In the 31-40 age group 64% of the respondents were from the native Jamaican group, while there were 36% from the global Jamaican group. In the 41-50 age group 35% of the respondents were native Jamaicans, while 65% were global Jamaicans. In the age group 51-60 11% of the respondents were native Jamaicans and 89% were global Jamaicans; while for the “over 60” age group 0% were native Jamaicans and 100% were global Jamaicans. The majority of the respondents were between the ages of 22 and 30.

**Table 12 – Age Distribution by Nationality and Country**

Age	Nationality Group			
	Native Jamaican		Global Jamaican	
	n	%	n	%
18-21	2	25%	6	75%
22-30	44	62%	27	38%
31-40	27	64%	15	36%
41-50	7	35%	13	65%
51-60	2	11%	16	89%
Over 60	0	0%	3	100%
Total	82	50.6%	80	49.4%

### *Normality*

Normality measures a set of data through means, standard deviation and skew to determine if the data is normally distributed. The variable measured from Dorfman and Howell's (1988) five-factor cultural scale are univariate normal. The scale data was found to be normally distributed. The statistical test – One Sample Kolmogorov-Smirnov test was used. The results are found in Appendix E.

### *Reliability*

Reliability measures the consistency of the data, while validity measures the truthfulness of the data gathered from the survey instrument. As explained in chapter 3, validity and reliability tests had been conducted on the Dorman & Howell's (1988) five-factor cultural scale, and so the past studies are acceptable for use in this research.

Reliability analysis was completed on the data and collected for each of the five cultural dimensions. The analysis is in Table 13.

Since the 1970's alphas of 0.70 or higher indicating reliabilities have been acceptable although in early research, Nunally observed that reliabilities of 0.50 or 0.60 would be insufficient for research (Wu, 2002). Alphas greater than 0.70 may hide shortcomings, so it is

important for researchers to look at the data directly and not just rely on the guidelines (Swales & McIntyre-Bhatty, 2002). The reliability data has met the minimum expectations in accordance with Nunally or can be explained through observing the research.

**Table 13 – Reliability Analysis (Alphas) of Jamaicans**

Scale Name	# of Items	alpha
Uncertainty Avoidance (UA)	5	0.9712
Individualism (IND)	6	0.6467
Power Distance (PD)	6	0.8054
Paternalism (PAT)	7	0.6997
Masculinity (MAS)	5	0.9004

The samples for this study reported alphas in keeping with those of previous scholars. A comparison is shown in Table 14.

**Table 14 – Comparison of Alphas**

	Flynn, 2009	Dorfman & Howell, 1986	Segal et.al, 1998	Kruasuwan, 2000	Boyd, 2007
UA	0.9712	0.73	0.7981		0.865
IND	0.6467	0.63	0.73	0.63	0.609
PD	0.8054	0.63	0.6943	0.57	0.750
PAT	0.6997	0.57	0.8011	0.78	0.8011
MAS	0.9004	0.80	0.9046	0.72	0.802

As can be seen in Table 14, reliabilities of previous studies have ranged from a low of 0.57 for paternalism to a high of 0.9046 for masculinity. In this study, the reliabilities ranged from 0.6467 for individualism to 0.9712 for uncertainty avoidance.

#### *Factor Analysis*

The factor mean is used to determine the validity of the sample. Segal, et.al. (1998) validated the scale in relation to the group means, which was consistent with determining if there are relationships among the variables, so that they can be analyzed in groups. Factor



analysis was performed on the data collected from the Dorfman & Howell (1988) five- factor cultural scale, A factor analysis to reduce the number of questions to a single factor for each of the cultural dimensions was conducted.

A confirmatory factor analysis was performed measuring total variance, maximum likelihood, showing communalities and a factor matrix.

### *Descriptive Statistics*

Tables 15 and 16 show the mean scores derived from the present study for each cultural dimension in each of the three groups. The country score for each group in the sample was calculated from the sum of the responses for each item that measures the cultural dimension and calculating the mean of those scores. The result is the mean of the responses for the country group on each scale (see Appendix D for the raw scores in each cultural dimension for the two groups).

**Table 15 – Cultural Dimension Means and Standard Deviations**

	Native Jamaican		Global Jamaican	
	Mean	Standard Deviation	Mean	Standard Deviation
UA	4.3366	1.17752	4.2350	1.07009
IND	2.9614	0.65488	3.2313	0.74982
PD	2.3435	0.83942	2.5604	0.96027
PAT	3.0401	0.70354	2.9832	0.70677
MAS	2.2268	1.14860	2.2617	1.14583

The global Jamaican respondents had higher means in the two dimensions of individualism and power distance for males, females and the total population. The native Jamaican respondents have similar means uncertainty avoidance, where both the global and native Jamaican female were significantly higher than the male counterparts. The means were also similar for masculinity; however, the native male Jamaican was significantly

higher than the native female Jamaican, whereas the global female Jamaican was significantly higher than the global male Jamaican. The means for paternalism were also similar with the females for both the global and native Jamaican being higher than the male counterparts. When Table 15 is compared with Table 8, which is a matrix of culture dimensions and test, the scores are similar and consistent with that of previous researchers including Hofstede (1980). The next section tests for significant differences among the two groups on the five dimensions. Raw scores for the cultural dimensions of the native and global Jamaican are found in Appendix D.

**Table 16 – Cultural Dimension Means By Gender**

	Native Jamaican		Global Jamaican	
	MALE	FEMALE	MALE	FEMALE
UA	4.0444	4.4188	4.1730	4.2884
IND	2.8889	2.9818	3.2838	3.1860
PD	2.333	2.3464	2.5946	2.5310
PAT	2.8413	3.0960	2.8842	2.9601
MAS	2.4111	2.1750	2.3892	2.2186

#### *ANOVA Results*

This study investigated the factors that cause cultural convergence and divergence and the resultant impact on business practices, particularly between Jamaicans living in Jamaica and Jamaicans living in the U.S. A. ANOVA was used to examine the differences in means for the cultural dimensions for the two nationality/ location categories. ANOVA or analysis of variance which tests hypotheses which have one categorical variable which divides the sample into three or more groups and one continuous variable, can be used in multivariate hypotheses testing and when only two variables are used in ANOVA, it is called

one-way analysis of variance.(Sims, 2000). The average responses for the groups in the study are compared. Hence with the independent categorical variables being NATIVE and GLOBAL culture and the dependent variables being uncertainty avoidance, individualism, masculinity, power distance, and paternalism, ANOVA is well suited to test the hypotheses with groupings of native versus global and male versus female as factors and covariates.

*Hypotheses based on individualism vs. collectivism.*

HO<sub>1</sub> Native Jamaican individualism is the same as Global Jamaican individualism  
 H<sub>1</sub> Native Jamaican individualism is not the same as Global Jamaican individualism.

There are significant differences in individualism means reported in Table 17 (F=5.961, p = 0.016 < .05). The global Jamaican had means of 3.2313 for individualism, while the native Jamaican had means of 2.9614.

**Table 17 – ANOVA for Individualism**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	2.949	1	2.949	5.961	.016
<b>Within Groups</b>	79.155	160	.495		
<b>Total</b>	82.104	161			

Given that the significance (0.016) is less than the cut-off (.05), the NULL is rejected. Therefore there is support for the hypothesis: Native Jamaican individualism is not the same as Global Jamaican individualism.

HO<sub>1b</sub> Native female Jamaican individualism is the same as Global female Jamaican individualism.  
 H<sub>1b</sub> Native female Jamaican individualism is not the same as Global female Jamaican individualism.

There are no significant differences in female individualism means reported in Table 18 ( $F=2.446$ ,  $p = 0.121 > .05$ ). The global female Jamaican had means of 3.1860 for individualism, while the native female Jamaican had means of 2.9818.

**Table 18 – ANOVA for Female Individualism**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	1.073	1	1.073	2.446	.121
<b>Within Groups</b>	46.074	105	.439		
<b>Total</b>	47.147	106			

Given that the significance (0.121) is greater than the cut-off (.05), the NULL cannot be rejected. Therefore there is no support for the hypothesis: Native female Jamaican individualism is not the same as Global female Jamaican individualism.

$H_{01c}$  Native male Jamaican individualism is the same as Global male Jamaican individualism  
 $H_{1c}$  Native male Jamaican individualism is not the same as Global male Jamaican individualism.

There are no significant differences in male individualism means reported in Table 19 ( $F=3.054$ ,  $p = .086 > .05$ ). The global male Jamaican had means of 3.2838 for male individualism, while the native male Jamaican had means of 2.8889.

**Table 19 – ANOVA for Male Individualism**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	1.888	1	1.888	3.054	.086
<b>Within Groups</b>	32.770	53	.618		
<b>Total</b>	34.659	54			

Given that the significance (.086) is greater than the cut-off (.05), the NULL cannot be rejected. Therefore there is no support for the hypothesis: Native male Jamaican individualism is not the same as Global male Jamaican individualism.

*Hypotheses based power distance.*

H<sub>02</sub> Native Jamaican power distance is the same as Global Jamaican power distance.  
H<sub>2</sub> Native Jamaican power distance is not the same as Global Jamaican power distance.

There are no significant differences in power distance means reported in Table 20 (F=2.347, p = 0.128 > .05). The global Jamaican had means of 2.5604 for power distance, while the native Jamaican had means of 2.3435.

**Table 20 – ANOVA for Power Distance**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	1.905	1	1.905	2.347	.128
<b>Within Groups</b>	129.922	160	.812		
<b>Total</b>	131.827	161			

Given that the sig. (.128) is more than the cut-off (.05), the NULL cannot be rejected. Therefore there is no support for the hypothesis: Native Jamaican power distance is not the same as Global Jamaican power distance.

H<sub>02b</sub> Native female Jamaican power distance is the same as Global female Jamaican power distance.  
H<sub>2b</sub> Native female Jamaican power distance is not the same as Global female Jamaican power distance.

There are no significant differences in power distance means reported in Table 21 (F=1.108, p = 0.295 > .05). The global female Jamaican had means of 2.5310 for power distance, while the native female Jamaican had means of 2.3464.

**Table 21 – ANOVA for female power distance**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>

<b>Between Groups</b>	.877	1	.877	1.108	.295
<b>Within Groups</b>	83.087	105	.791		
<b>Total</b>	83.964	106			

Given that the sig. (.295) is more than the cut-off (.05), the NULL cannot be rejected.

Therefore there is no support for the hypothesis: Native female Jamaican power distance is not the same as Global female Jamaican power distance.

H<sub>02c</sub> Native male Jamaican power distance is the same as Global female Jamaican power distance.

H<sub>2c</sub> Native male Jamaican power distance is not the same as Global female Jamaican power distance.

There are no significant differences in power distance means reported in

Table 22 (F = 0.937, p = 0.337 > .05). The global male Jamaican had means of 2.5946 for power distance, while the native male Jamaican had means of 2.3333.

**Table 22 – ANOVA for male power distance**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	.827	1	.827	.937	.337
<b>Within Groups</b>	46.752	53	.882		
<b>Total</b>	47.579	54			

Given that the sig. (.337) is more than the cut-off (.05), the NULL cannot be rejected.

Therefore there is no support for the hypothesis: Native male Jamaican power distance is not the same as Global male Jamaican power distance.

*Hypotheses based on masculinity vs. femininity.*

H<sub>03</sub> Native Jamaican masculinity is the same as Global Jamaican masculinity.

H<sub>3</sub> Native Jamaican masculinity is not the same as Global Jamaican masculinity.

There are no significant differences in masculinity means reported in Table 23 ( $F = 0.153$ ,  $p = 0.696 > .05$ ). The global Jamaican had means of 2.2975 for masculinity, while the native male Jamaican had means of 2.2268.

**Table 23 – ANOVA for Masculinity**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	.202	1	.202	.153	.696
<b>Within Groups</b>	211.180	160	1.320		
<b>Total</b>	211.383	161			

Given that the sig. (.696) is more than the cut-off (.05), the NULL cannot be rejected.

Therefore there is no support for the hypothesis: Native Jamaican masculinity is not the same as Global Jamaican masculinity.

$H_{03b}$  Native female Jamaican masculinity is the same as Global female Jamaican masculinity  
 $H_{3b}$  Native female Jamaican masculinity is not the same as Global female Jamaican masculinity.

There are no significant differences in masculinity means reported in Table 24 ( $F = 0.038$ ,  $p = 0.845 > .05$ ). The global female Jamaican had means of 2.2186 for masculinity, while the native female Jamaican had means of 2.1750.

**Table 24 – ANOVA for female Masculinity**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	.049	1	.049	.038	.845
<b>Within Groups</b>	133.625	105	1.273		
<b>Total</b>	133.674	106			

Given that the sig. (.845) is more than the cut-off (.05), the NULL cannot be rejected. Therefore there is no support for the hypothesis: Native female Jamaican masculinity is not the same as Global female Jamaican masculinity.

H<sub>03c</sub> Native male Jamaican masculinity is the same as Global male Jamaican masculinity.  
H<sub>3c</sub> Native male Jamaican masculinity is not the same as Global male Jamaican masculinity.

There are no significant differences in masculinity means reported in Table 25 (F = 0.004, p = 0.950 > .05). The global male Jamaican had means of 2.3892 for masculinity, while the native male Jamaican had means of 2.4111.

**Table 25 – ANOVA for male Masculinity**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	.006	1	.006	.004	.950
<b>Within Groups</b>	76.193	53	1.438		
<b>Total</b>	76.199	54			

Given that the sig. (.950) is more than the cut-off (.05), the NULL cannot be rejected. Therefore there is no support for the hypothesis: Native male Jamaican masculinity is not the same as Global male Jamaican masculinity.

*Hypotheses based on uncertainty avoidance.*

H<sub>04</sub> Native Jamaican uncertainty avoidance is the same as Global Jamaican uncertainty avoidance.

H<sub>4</sub> Native Jamaican uncertainty avoidance is not the same as Global Jamaican uncertainty avoidance.

There are no significant differences in uncertainty avoidance means reported in Table 26 (F = 0.330, p = 0.567 > .05). The global Jamaican had means of 4.2350 for uncertainty avoidance, while the native Jamaican had means of 4.3366.

**Table 26 – ANOVA for Uncertainty Avoidance**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>



<b>Between Groups</b>	.418	1	.418	.330	.567
<b>Within Groups</b>	202.772	160	1.267		
<b>Total</b>	203.190	161			

Given that the sig. (.567) is more than the cut-off (.05), the NULL cannot be rejected.

Therefore there is no support for the hypothesis: Native Jamaican uncertainty avoidance is not the same as Global Jamaican uncertainty avoidance.

H<sub>4b</sub> Native female Jamaican uncertainty avoidance is the same as Global female Jamaican uncertainty avoidance.

H<sub>4b</sub> Native female Jamaican uncertainty avoidance is not the same as Global female Jamaican uncertainty avoidance.

There are no significant differences in uncertainty avoidance means reported in Table 27 ( $F = 0.343$ ,  $p = 0.560 > .05$ ). The global female Jamaican had means of 4.2884 for uncertainty avoidance, while the native female Jamaican had means of 4.4188.

**Table 27 – ANOVA for female Uncertainty Avoidance**

	<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
<b>Between Groups</b>	.437	1	.437	.343	.560
<b>Within Groups</b>	134.002	105	1.276		
<b>Total</b>	134.439	106			

Given that the sig. (.560) is more than the cut-off (.05), the NULL cannot be rejected.

Therefore there is no support for the hypothesis: Native female Jamaican uncertainty avoidance is not the same as Global female Jamaican uncertainty avoidance.

H<sub>04c</sub> Native male Jamaican uncertainty avoidance is the same as Global male Jamaican uncertainty avoidance.

H<sub>4c</sub> Native male Jamaican uncertainty avoidance is not the same as Global male Jamaican uncertainty avoidance.

There are no significant differences in uncertainty avoidance means reported in Table 28 ( $F = 0.159$ ,  $p = 0.691 > .05$ ). The global male Jamaican had means of 4.1730 for uncertainty avoidance, while the native male Jamaican had means of 4.0444.

**Table 28 – ANOVA for male Uncertainty Avoidance**

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	.200	1	.200	.159	.691
<b>Within Groups</b>	66.537	53	1.255		
<b>Total</b>	66.737	54			

Given that the sig. (.691) is more than the cut-off (.05), the NULL cannot be rejected. Therefore there is no support for the hypothesis: Native male Jamaican uncertainty avoidance is not the same as Global Jamaican uncertainty avoidance.

*Hypotheses based on paternalism.*

H<sub>05</sub> Native Jamaican paternalism is the same as Global Jamaican paternalism.  
H<sub>5</sub> Native Jamaican paternalism is not the same as Global Jamaican paternalism.

There are no significant differences in paternalism means reported in Table 29 ( $F = 1.074$ ,  $p = 0.302 > .05$ ). The global Jamaican had means of 2.0250 for paternalism, while the native Jamaican had means of 3.0401.

**Table 29 – ANOVA for Paternalism**

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	.536	1	.536	1.074	.302
<b>Within Groups</b>	79.888	160	.499		
<b>Total</b>	80.424	161			

Given that the sig. (.302) is more than the cut-off (.05), the NULL cannot be rejected.

Therefore there is no support for the hypothesis: Native Jamaican paternalism is not the same as Global Jamaican paternalism.

H<sub>05b</sub> Native female Jamaican paternalism is the same as Global female Jamaican paternalism.

H<sub>5b</sub> Native female Jamaican paternalism is not the same as Global female Jamaican paternalism.

There are no significant differences in paternalism means reported in

Table 30 ( $F = 0.955$ ,  $p = 0.331 > .05$ ). The global female Jamaican had means of 2.9601 for paternalism, while the native female Jamaican had means of 3.0960.

**Table 30 – ANOVA for female Paternalism**

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	.475	1	.475	.955	.331
<b>Within Groups</b>	52.179	105	.497		
<b>Total</b>	52.653	106			

Given that the sig. (.331) is more than the cut-off (.05), the NULL cannot be rejected.

Therefore there is no support for the hypothesis: Native female Jamaican paternalism is not the same as Global female Jamaican paternalism.

H<sub>05c</sub> Native male Jamaican paternalism is the same as Global male Jamaican paternalism.

H<sub>5c</sub> Native male Jamaican paternalism is not the same as Global male Jamaican paternalism.

There are no significant differences in paternalism means reported in

Table 31 ( $F = 0.044$ ,  $p = 0.834 > .05$ ). The global male Jamaican had means of 2.8842 for paternalism, while the native male Jamaican had means of 2.8413

**Table 31 – ANOVA for male paternalism**

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	.022	1	.022	.044	.834

<b>Within Groups</b>	26.683	53	.503
<b>Total</b>	26.705	54	

Given that the sig. (.834) is more than the cut-off (.05), the NULL cannot be rejected.

Therefore there is no support for the hypothesis: Native female Jamaican paternalism is not the same as Global female Jamaican paternalism.

**Table 32 – Summary of Hypothesis Testing**

<b>Hypothesis</b>	<b>Variables Tested</b>	<b>Statistical Test</b>	<b>Results</b>
H <sub>1</sub>	Individualism x Native vs. Global Culture	ANOVA (Roofe, 2006)	Reject Null Hypothesis
H <sub>1b</sub>	Females only Individualism x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>1c</sub>	Males only Individualism x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>2</sub>	Power Distance x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>2b</sub>	Females only Power Distance x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>2c</sub>	Males only Power Distance x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>3</sub>	Masculinity x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>3b</sub>	Females only Masculinity x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>3c</sub>	Males only Masculinity x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>4</sub>	Uncertainty Avoidance x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>4b</sub>	Females only Uncertainty Avoidance x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>4c</sub>	Males only Uncertainty Avoidance x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis

H <sub>5</sub>	Paternalism x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>5b</sub>	Females only Paternalism x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis
H <sub>5c</sub>	Males only Paternalism x Native vs. Global Culture	ANOVA (Roofe, 2006)	Fail to Reject Null Hypothesis

#### *Summary of Hypotheses Testing Results*

The summary of the hypotheses testing results is shown in Table 32. It indicates that in all cases the null hypotheses were rejected, signifying that there is no difference in cultural dimensions of individualism, power distance, masculinity, uncertainty avoidance and paternalism for the between the native and global Jamaican, whether male or female.

#### *Summary/Conclusion*

Chapter 4 presented the results of the study, reporting the information collected from the survey and the statistical analysis of the data collected. The data was analyzed by using SPSS for windows (version 11.0).

Chapter 5 discusses the results and presents conclusions and suggestions for future research.

## DISCUSSION AND CONCLUSION

### *Introduction*

This chapter presents a summary of the research and its findings. The discussion is based on the findings and gives an overview of the limitations and implications.

Suggestions for future research are stated.

### *Summary of Findings*

This study was undertaken to examine how an individual's cultural values are affected by the national culture to which he or she has been exposed for an extended period. The value orientation of the native Jamaican who resides in Jamaica was compared to the global Jamaican who has resided in the U.S.A. for an extended period, in order to determine whether there is culture convergence, crossvergence or divergence after Jamaicans have been exposed to the U.S. culture for an extended period.

### *Discussion of Results*

Dorfman and Howell's (1988) culture scale was used to conduct the study. The scale is an adapted revisitation of Hofstede's 1980 seminal research into culture in 69 countries. The five factor cultural scale based on these dimensions include individualism versus collectivism, power distance, masculinity versus femininity, uncertainty avoidance and paternalism. The present study included the two groups in two countries: native Jamaican and global Jamaican and was centered on the research questions:

1. Is the Native Jamaican the same as the Global Jamaican with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?
2. Is the Native Jamaican male the same as the Global Jamaican male with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?

3. Is the Native Jamaican female the same as the Global Jamaican female with regard to uncertainty avoidance, individualism, power distance, paternalism, and masculinity?

The results of the study indicate that there was no significant difference in native Jamaicans and global Jamaicans in the cultural dimensions of uncertainty avoidance, power distance, paternalism and masculinity as well as indicating that there was significant difference in native Jamaicans and global Jamaicans in individualism. Overall the global Jamaican is more individualistic than the native Jamaican, however there is no significant differences in the native male versus the global male, nor the native female versus the global female as the native female tended to be more individualistic than the native male, whereas the global female tended to be less individualistic than the global male. This leads one to believe that exposure to the US national culture has not greatly affected the cultural orientation of global Jamaicans in comparison to native Jamaicans. This suggests that there may be convergence of values in uncertainty avoidance, power distance, masculinity and paternalism and that there may be some crossvergence occurring in individualism.

When societies move towards universal set of values and a 'global culture' is created with values that are similar to industrialized nations such as the U.S.A., then convergence occurs (Connor, et al, 1993). With advances in technology such as the internet and cable, this is quite possible. Even in the most rural of communities in Jamaica, cable is available and most public schools have internet access, with a current drive to have all primary schools fully equipped with computers and internet access. Crossvergence on the other hand, takes place when individuals who are exposed in different ways to the national culture, incorporate the ideologies in a unique set of values, while divergence takes place when cultures resist assimilation and adapt technologies in a culturally distinct manner (Zahir, Dobing & Hunter,

2002). Hofstede (1986) advances that the basic values that a person holds are inherently stubborn and cannot be changed so that the national cultures remain consistent over time excepting towards individualism and westernization. This supports the findings of this study which show Jamaicans becoming more individualistic as are Americans, which may be due to westernization due to advances in communication, travel and technology. He also believes that teaching and learning in a multinational classroom may help to bridge the ‘cultural divide’ – those differences in cultural values and hence finds support for the theories of convergence and crossvergence.

The study showed the native female tending to be more individualistic than the native male, whereas the global female tended to be less individualistic than the global male. This may be a result of Jamaica being largely a matriarchal society where father absenteeism is rampant. Females head the majority of households and so the native female has had to assert herself due to sociological factors and work often singularly to build the home and family, while balancing one or more jobs. On the other hand, in more developed societies like the United States of American, while single parent households headed by females are present, it tends to be to a much lesser degree. Further, where there are single parent households headed by females in the U.S. there is access to much more help from the state, whereas in Jamaica there is little or none. Additionally, even when parents are separated in the U.S.A., the law compels the parent to pay child support. While this is available in Jamaica, the full teeth of the law is not usually extended and there is no where in the researcher’s memory of a parent being imprisoned for child support in Jamaica.

The findings speak to the strength of the Jamaican culture, which is not by chance. Jamaicans from the pre-school age are taught the meanings of the national symbols including



that of the Jamaican flag. The Jamaican flag is flown on many occasions, such as international sporting successes, and where there are successes in entertainment on the world's stage. The flag which is has three colors – black, green and gold, where the black depicts the strength and creativity of the people, while gold represents the natural wealth and beauty of sunlight, and green represents hope and agricultural resources. Generally speaking there is a sense of pride in being “Jamaican”, wherever in the world one finds oneself and what it represents in being strong, resilient and succeeding against the odds. In the recent Beijing Olympics in 2008, when the Jamaican athletes took the world by storm through its achievement of garnering the best results per capita of all the nations represented at the Olympics and even more than many of the largest nations in the world, much interest was aroused and admiration expressed regarding Jamaicans and how they are influenced by the Jamaican society. “Brand Jamaica” is a strong one as evidenced from the findings.

The government of Jamaica also recognizes ‘Brand Jamaica’ as being vital to Jamaica’s economic success. It is held that ‘Brand Jamaica’ is one of the most recognizable nation brands in the world and so facilitates a competitive advantage for goods and services in the global marketplace. The differentiation inherent in ‘Brand Jamaica’ allows exploitation of markets which otherwise could not have been penetrated and the government is strategizing to have ‘Brand Jamaica’ serve as a platform to transform the nation in terms of its economy and social infrastructure and to use the strength of the culture to overcome the ills present in the island. The government hopes that the Jamaican culture can be leveraged into high-value globally competitive niche products and services for a healthy economy and perpetual prosperity.

The greatest asset of Jamaica lies in its people and their culture. Many visitors state that they repeatedly return because of the culture of the Jamaican people and that there is no place quite like Jamaica and no people quite like the Jamaican people. Whenever there are groups of West Indians in developed societies, many are loosely and inaccurately taken to be Jamaicans, especially if they ‘behave’ like Jamaicans, which points once again to the strength of the Jamaican culture. Even within the West Indies, there is a yearning after Jamaica. Often times, the society of choice for Caribbean conventions is Jamaica because of its culture.

In Dorfman and Howell’s (1988) study on cultural dimensions, the West Indies (WI) was included as a nationality group while the US was included individually as a part of the study. The scores from the study for WI on individualism, power distance, paternalism, masculinity and uncertainty avoidance were similar to those of Jamaicans as shown in Table 33 which includes those of past and present studies.

**Table 33 - Matrix of Culture Dimensions Tests – Past and Present Studies**

Factor Means of Culture Dimensions					
	UA	IND	PD	PAT	MAS
JAM	4.52 (Roofe, 2006)	3.31 (Roofe, 2006)	1.97 (Roofe, 2006)	3.11 (Roofe, 2006)	3.11 (Roofe, 2006)
JAM/US	4.42 (Roofe, 2006)	3.31 (Roofe, 2006)	2.10 (Roofe, 2006)	2.88 (Roofe, 2006)	1.69 (Roofe, 2006)
US	4.24 (Roofe, 2006)	3.15 (Roofe, 2006)	2.43 (Roofe, 2006)	2.45 (Roofe, 2006)	1.81 (Roofe, 2006)
US	4.16 (Dorfman & Howell,1988)	3.29 (Dorfman & Howell,1988)	2.13 (Dorfman & Howell,1988)	2.41 (Dorfman & Howell,1988)	1.87 (Dorfman & Howell,1988)
WI	4.47 (Dorfman & Howell,1988)	3.16 (Dorfman & Howell,1988)	2.24 (Dorfman & Howell,1988)	2.85 (Dorfman & Howell,1988)	1.48 (Dorfman & Howell,1988)

THAI		3.81 (Khruasuwan, 2000)	2.33 (Khruasuwan, 2000)	3.12 (Khruasuwan, 2000)	2.47 (Khruasuwan, 2000)
US	4.14 (Baumanis, 2002)	3.31 (Baumanis, 2002)	2.14 (Baumanis, 2002)		2.06 (Baumanis, 2002)
US	3.10 (Boyd, 2007)	2.54 (Boyd, 2007)	2.06 (Boyd, 2007)	2.05 (Boyd, 2007)	1.62 (Boyd, 2007)
NATIVE JAM	4.34 (Flynn, 2009)	2.96 (Flynn, 2009)	2.34 (Flynn, 2009)	3.04 (Flynn, 2009)	2.23 (Flynn, 2009)
GLOBAL JAM	4.24 (Flynn, 2009)	3.23 (Flynn, 2009)	2.56 (Flynn, 2009)	2.98 (Flynn, 2009)	2.26 (Flynn, 2009)

The scores for the present study were consistent with those of the Dorfman and Howell (1988) study and those of other researchers noted in Table 33 in all the cultural dimensions. Some of these previous studies using the cultural dimension survey utilized another survey or scale. Baumanis (2002) measured financial consultants with the cultural dimension scale as well as the Meyer and Allen commitment scale while Khruasawan (2000) used this scale in conjunction with another scale, as with many studies based in the Thai culture. Roofe (2006) who studied Jamaican and United States students similarly used the cultural dimension survey only. In the latter study, similarly, the majority of hypotheses had failed to be rejected and only one had significant differences (for Roofe ,2006 it was uncertainty avoidance).

#### *Limitations of the study*

The present study uses groupings from two countries. However in cross-cultural studies it is generally recommended that a minimum of 10 countries is used. Thus, the results cannot be generalized but are specific to these groups. Hofstede (1980) recommended no less than 20 in the sample. Although this sample size was more than 20, the sample size was none

the less, relatively small and not equal in gender, age, nor education and so not perfectly matched and has an effect on results.

The sample was dominated by females (66%) and this could influence the cultural index. In some of the previous samples (excepting for Roofe, 2006) previous studies were conducted using a predominantly male sample.

#### *Implications of the Study*

A significant body of work is done in cross-cultural research. However much of the research is done with western developed countries such as the U.S.A. and Asian and European countries. Very little research has been done with developing or emerging Caribbean countries. As the world has become a much smaller place due the advances in technology, through the internet, and cable television (for even the unsophisticated and rural person); and since Jamaica is just over one hour's flight from the U.S.A. with much travel by both ways by not just tourists to Jamaica but also by residents of Jamaica who in turn interact with the untraveled Jamaican, the cultural value orientation is important to business practices and research and social interaction.

#### *Future Research*

The present study focused on value orientation of the native Jamaican (with limited exposure to the U.S. A.) and the global Jamaican (with significant exposure to the U.S.A.) and whether there is a difference between the two groups. Gender was also examined as a factor in this study. The samples were not equally matched and perhaps the cultural indices yielded could have been different if they were so matched. Hence this is an area for future research.

Further study with a larger sample size would be recommended to investigate how demographic factors such as gender, age and educational level affects the cultural orientation, and its convergence, crossvergence or divergence.

Further study taking into account extraneous factors such as economic ties, family ties, cable television and internet usage and their effect on the cultural orientation is also recommended.

It is worth undertaking a study of the observed shift in individualism for the global Jamaican to discover whether the change is of any permanence and the contributing factors to the difference in those values.

### *Conclusion*

The study examined the native and global Jamaican in respect of the five cultural dimensions of individualism, uncertainty avoidance, masculinity, power distance, and paternalism resulting in a failure to reject the null hypotheses excepting in the case of individualism, pointing to the strength of the Jamaican culture. The apparent shift in individualism, which is in alignment with Hofstede's (1986) belief that as a result of westernization and teaching in a multinational classroom a shift in individualism is possible, needs to be further investigated and cannot be deemed to be conclusive especially in light of the relatively small sample size.

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## APPENDICES

## Appendix A: Permission for Usage of the Survey Instrument

**From:** Peter Dorfman [mailto:pdorfman@nmsu.edu]  
**Sent:** Wednesday, November 26, 2008 05:56 PM  
**To:** Flynn, Colleen  
**Subject:** RE: "Permission Requested for Dissertation Research: by Colleen Flynn."

Colleen,  
 You have my permission to use the survey in your research.  
 Good luck.

Peter Dorfman

**From:** Flynn, Colleen [mailto:Colleen\_Flynn@sagicor.com]  
**Sent:** Wednesday, November 26, 2008 3:49 PM  
**To:** pdorfman@nmsu.edu  
**Subject:** "Permission Requested for Dissertation Research: by Colleen Flynn."

Professor Dorfman,

As a part of my doctoral dissertation for Nova Southeastern University, I am studying the convergence/divergence of cultures. I am requesting permission to use your Dorfman & Howell survey, used in your paper "Dimensions of national culture and effective leadership patterns: Hofstede revisited, which was published in journal *Advanced International Comparative Management* in 1998.

Thanks.

Best Regards

Colleen Flynn

Dorfman, P. W. and Howell, J.P. (1999). Dimensions of national culture and effective leadership patterns: Hofstede revisited. *Advances in International Comparative Management*, 3, p 127-150.

## Appendix B: The Survey Instrument

**Part A:**Gender (Sex):  Male  FemaleAge:  18-21  22-30  31-40  41-50  51-60  over 60

Your Place of Birth (Country): \_\_\_\_\_

Your Parents' Country of Birth:

(Mother) \_\_\_\_\_ (Father) \_\_\_\_\_

In what country did you complete most of your schooling? \_\_\_\_\_

In what country do you currently live? \_\_\_\_\_

Have at one least one of your parents lived in Jamaica up to age 18? \_\_\_\_\_

Have you lived at least 5 years of your adult life outside of Jamaica? \_\_\_\_\_

**Part B:**

In the questionnaire below, please indicate the extent to which you agree or disagree with each statement. For example, if you strongly agree with a particular statement, you would circle 5 next to the statement.

1	Strongly Disagree
2	Disagree
3	Neither Agree nor Disagree
4	Agree
5	Strongly Agree

It is important to have job requirements and instructions spelled out in detail so that employees always know what they are expected to do.	1	2	3	4	5
Managers expect employees to closely follow instructions & procedures	1	2	3	4	5
Rules & regulations are important because they inform employees what the organization expects of them.	1	2	3	4	5
Standard operating procedures are helpful to employees on the job.	1	2	3	4	5
Instructions for operations are important for employees on the job.	1	2	3	4	5
Group welfare is more important than individual rewards.	1	2	3	4	5
Group success is more important than individual success.	1	2	3	4	5
Being accepted by the members of your work group is very important.	1	2	3	4	5
Employees should only pursue their goals after considering the welfare of the group.	1	2	3	4	5
Managers should encourage group loyalty even if individual goals suffer.	1	2	3	4	5
Individuals may be expected to give up their goals in order to benefit group success.	1	2	3	4	5

. Managers should make most decisions without consulting subordinates.	1	2	3	4	5
. It is frequently necessary for a manager to use authority and power when dealing with subordinates.	1	2	3	4	5
. Managers should seldom ask for the opinions of employees.	1	2	3	4	5
. Managers should avoid off-the-job social contacts with employees.	1	2	3	4	5
. Employees should not disagree with management decisions.	1	2	3	4	5
. Managers should not delegate important tasks to employees.	1	2	3	4	5
. Managers should help employees with their family problems.	1	2	3	4	5
. Management should see to it that workers are adequately clothed and fed.	1	2	3	4	5
. A manager should help employees solve their personal problems.	1	2	3	4	5
. Management should see that health care is provided to all employees.	1	2	3	4	5
. Management should see that children of employees have an adequate education.	1	2	3	4	5
. Management should provide legal assistance for employees who get in trouble with the law.	1	2	3	4	5
. Management should take care of employees, as they would treat their children.	1	2	3	4	5
. Meetings usually run more effectively when a man chairs them.	1	2	3	4	5
. It is more important for men to have a professional career than it is for women to have a professional career.	1	2	3	4	5
. Men usually solve problems with logical analysis; women usually solve problems with intuition.	1	2	3	4	5
. Solving organizational problems usually requires active forcible approach, which is typical of men.	1	2	3	4	5
. It is preferable to have a man in a high level position rather than a woman.	1	2	3	4	5

**Thank you for completing my survey**

## Appendix C: Letter to Participants

[fcollen@nova.edu](mailto:fcollen@nova.edu)  
35 Trafalgar Road  
Kingston 10  
Jamaica

Dear Participant,

As a part of my doctoral dissertation requirement approved by Nova Southeastern University, I need to complete culture studies on Native Jamaicans and Global Jamaicans (second generation and beyond Jamaicans as well as those who have lived outside of Jamaica for an extended period of their adult life). I am therefore asking you to complete the attached survey, which will be vital to my study.

Your participation in this study is voluntary. Your privacy is protected as the researcher cannot identify the respondent.

Thank you for taking time to participate in this research.

Yours Truly,

Colleen Flynn

Appendix D: Raw Scores in Cultural Dimensions for the Native Jamaican and Global Jamaican

JAM'CA		UNCAV	INDIVID	POWDIS	PATERN	MASFE
N		D				M
native	Mean	4.3366	2.9614	2.3435	3.0401	2.2268
	N	82	82	82	82	82
	Std. Deviation	1.17752	.65488	.83942	.70354	1.14860
global	Mean	4.2350	3.2313	2.5604	2.9250	2.2975
	N	80	80	80	80	80
	Std. Deviation	1.07009	.74982	.96027	.70974	1.14913
Total	Mean	4.2864	3.0947	2.4506	2.9832	2.2617
	N	162	162	162	162	162
	Std. Deviation	1.12341	.71412	.90488	.70677	1.14583

MALE JAMAICAN Descriptives

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	Lower Bound	Upper Bound	Minimum	Maximum
UNCAV D	native	18	4.0444	1.49596	.35260	3.3005	4.7884	1.00	5.00	
	global	37	4.1730	.88965	.14626	3.8763	4.4696	1.00	5.00	
	Total	55	4.1309	1.11170	.14990	3.8304	4.4314	1.00	5.00	
INDIVID	native	18	2.8889	.74536	.17568	2.5182	3.2595	1.83	4.00	
	global	37	3.2838	.80495	.13233	3.0154	3.5522	1.17	4.83	
	Total	55	3.1545	.80114	.10803	2.9380	3.3711	1.17	4.83	
POWDIS	native	18	2.3333	.83235	.19619	1.9194	2.7473	1.00	4.00	
	global	37	2.5946	.98565	.16204	2.2660	2.9232	1.00	5.00	
	Total	55	2.5091	.93866	.12657	2.2553	2.7628	1.00	5.00	
PATERN	native	18	2.8413	.66084	.15576	2.5126	3.1699	1.43	4.29	
	global	37	2.8842	.73141	.12024	2.6403	3.1280	1.29	4.57	
	Total	55	2.8701	.70323	.09482	2.6800	3.0602	1.29	4.57	
MASFE M	native	18	2.4111	1.34159	.31622	1.7440	3.0783	1.00	5.00	
	global	37	2.3892	1.12541	.18502	2.0140	2.7644	1.00	5.00	

FEMALE JAMAICAN Descriptives		Total	55	2.3964	1.18790	.16018	2.0752	2.7175	1.00	5.00
		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	Lower Bound	Upper Bound	Minimum	Maximum
UNCAVD	native	64	4.4188	1.07125	.13391	4.1512	4.6863	1.00	5.00	
	global	43	4.2884	1.21208	.18484	3.9153	4.6614	1.00	5.00	
	Total	107	4.3664	1.12618	.10887	4.1505	4.5822	1.00	5.00	
INDIVID	native	64	2.9818	.63212	.07901	2.8239	3.1397	1.00	4.17	
	global	43	3.1860	.70543	.10758	2.9689	3.4031	2.00	5.00	
	Total	107	3.0639	.66692	.06447	2.9360	3.1917	1.00	5.00	
POWDIS	native	64	2.3464	.84792	.10599	2.1346	2.5582	1.00	4.83	
	global	43	2.5310	.94858	.14466	2.2391	2.8229	1.00	4.83	
	Total	107	2.4206	.89001	.08604	2.2500	2.5911	1.00	4.83	
PATTERN	native	64	3.0960	.70999	.08875	2.9186	3.2733	1.14	4.43	
	global	43	2.9601	.69730	.10634	2.7455	3.1747	1.43	4.71	
	Total	107	3.0414	.70479	.06813	2.9063	3.1765	1.14	4.71	
MASFEM	native	64	2.1750	1.09458	.13682	1.9016	2.4484	1.00	5.00	
	global	43	2.2186	1.17661	.17943	1.8565	2.5807	1.00	5.00	
	Total	107	2.1925	1.12298	.10856	1.9773	2.4078	1.00	5.00	

APPENDIX E  
One-Sample Kolmogorov-Smirnov Test

		UA	IND	PD	PAT	MAS
N		162	162	162	162	162
Normal Parameters	Mean	4.287	3.109	2.453	3.025	2.305
	Std. Deviation	1.120	.7407	.89770	.69395	1.1658
Most Extreme Differences	Absolute	.263	.102	.098	.065	.153
	Positive	.263	.102	.098	.058	.153
	Negative	-.259	-.054	-.053	-.065	-.131
Kolmogorov-Smirnov Z		3.341	1.295	1.245	.824	1.942
Asymp. Sig. (2-tailed)		.000	.070	.090	.505	.001

a Test distribution is Normal.

b Calculated from data

OUTPUT FOR APPENDIX

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.658
Bartlett's Test of Sphericity	Approx. Chi-Square	127.545
	df	10
	Sig.	.000

Correlation Matrix

Sig. (1-tailed)	UNCAVD	INDIVID	POWDIS	PATERN	MASFEM
	UNCAVD	.046	.000	.068	.000
	INDIVID	.046	.024	.001	.003
	POWDIS	.000	.024	.000	.000
	PATERN	.068	.001	.000	.000
	MASFEM	.000	.003	.000	.000

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.088	41.763	41.763	2.088	41.763	41.763	1.900	37.991	37.991
2	1.189	23.773	65.536	1.189	23.773	65.536	1.377	27.545	65.536
3	.714	14.276	79.811						
4	.553	11.055	90.866						
5	.457	9.134	100.000						

Extraction Method: Principal Component Analysis.



## Component Matrix

	Component	
	1	2
UNCAVD	-.590	.630
INDIVID	.337	.794
POWDIS	.778	-9.579E-02
PATERN	.590	.385
MASFEM	.820	-5.903E-02

Extraction Method: Principal Component Analysis.

a 2 components extracted.

## Rotated Component Matrix

	Component	
	1	2
UNCAVD	-.813	.290
INDIVID	-6.425E-02	.860
POWDIS	.736	.271
PATERN	.348	.613
MASFEM	.756	.323

Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.

a Rotation converged in 3 iterations.

## Component Transformation Matrix

Component	1	2
1	.889	.458
2	-.458	.889

Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.