*Sociologija. Mintis ir veiksmas* 2010/1(26), ISSN 1392-3358

Kultūros sociologija

WILL A. AKANDE

# How Well do You Know Me: Culture and the Self[1]

## (Kultūra ir savimonė: ar gerai mus pažįstate?)

**Abstract**  *In a series of studies we investigated the validity of PASCI and explored the congruence in five geographical entities.  The present study has been conducted with the aim to know the self-esteem of participants who were students. Due to inconsistent and indeterminate findings, business researchers and cross-cultural scholars have failed to take into account possible interaction between culture/gender and social behaviour (self). Through analyses of variance, we provide evidence, that nationality yielded highly significant levels of self-esteem. This result was interpreted as adding credence to the view that studying the self is important across cultures. The findings are mirrored in the individualism-collectivism dimensions and reasons for these findings are discussed. In addition, suggestions for future research may lead to Lithuanian data that might be valued as an important mediating factor that can influence other important psychological and behavioural outcomes such as job satisfaction and employee retention in organizations.*

**Keywords:** *self-esteem, trans-national research, sex differences, individualism-collectivism.*

**Pagrindiniai žodžiai:** *savigarba, trans-nacionalinis tyrimas, lyčių skirtumai, individualizmas ir kolektyvizmas.*

> "We tend to have a human instinct that 'deep inside' all people are the same – but they are not. Therefore, if we go into another country and make decisions based on how we operate in our own home country – the chances are we'll make some very bad decisions."
>
> G. Hofstede (2001)

## INTRODUCTION

The importance of integrating social group variables as race, culture, class and gender in social research has been noted by several scholars. A positive or high self-esteem is crucial in the development of an individual, in that it can interact with our personal self knowledge and experience about the external milieu. It could turn to

---

be an important outcome in a number of areas, which can positively enhance our performance at work, job retention and self-efficacy. (Azvedo et al., 2002; Bagozzi and Yi, 1988; Boyacigiller and Adler, 1991; Cowin and Hengstberger-Sims, 2006; Chiou, 2001; Chirkov et al., 2005; Fleming and Courtney, 1984; Fleming and Whalen, 1990; Gouveia et al., 2003; Harter, 1982; Hattie, 1992; Hofstede, 1980, 1991; Josephs et al., 1992; Kagitcibasi, 1994; Kemmelmeier et al., 2003; Marsh, 1990a, 1990b; Marsh and Shavelson, 1985; Morales et al., 2000; Mullen, 1999; Ng and Van, 2001; Park et al., 2005; Rosenberg, 1965, 1979; Samie and Jeong 1994; Sin et al., 1999; Schroder-Abe, 2007; Triandis, 1989, 1995; Triandis et al., 1990; Verkuyten, 2007; Watkins et al., 1996, 1998, 2000; Watkins and Akande, 1992, 1994; Wylie, 1974, 1989).

The term self-concept and self-esteem often are used interchangeably (King, 1997). Authors have long noted the 'human penchant for self-esteem and self-concept' (Greenberg, 2008; Nagar et al., 2008). Indeed, campaigns to raise people's sense of self-worth abound. Self-esteem is said to be influenced by culture, socialization practices, achievement-related attributions and person-person interactions (Holly, 1987). A large body of evidence has supported this explanation (Akande, 1990, 1998; Brook et al., 2007; Dahlin et al., 2008; Markus and Wurf, 1987; Song and Hattie, 1984). Specifically, substantial lines of research have shown that high self-esteem acts as a buffer against anxiety, problem behaviour, whereas low self-esteem has been related to an increased risk of such problem behaviours as aggression, rape, crime, violence, teenage pregnancy, bullying and discrimination at work. Studying the concept of self is important for a number of reasons. Experts (Dweck 2000; Furnham and Akande, 2004) have shown in a number of studies beliefs about one's self has profound effects on educational motivation, reactions to praise at work, and self-confidence for striking deals or for attaining life goals.

More specifically, feeling good about one's-self gives a person the confidence to tackle life's many complex tasks and challenging pleasures. To this end, university education and world of work are of vital importance to create persons of high level of self-esteem who are adaptable to different conditions with flexible and critical thinking ability (Batey and Furnham, 2008; Baumeister et al., 2005; Kagitcibasi, 1994; Karagozoglu et al., 2007; Franck and de Raedt, 2007; Schroder-Abe et al., 2007; Tang et al., 2006). Yet, despite self-esteem's undisputed importance, research regarding the cultural appropriateness of etic and emic (individualism-collectivism) approaches to measurement of self-esteem remains an academic backwater. Self-concept is a dynamic mental structure that motivates, interprets, organizes, mediates and regulates interpersonal behaviours and processes (Baumeister et al., 2005; Byrne, 1996; Byrne and Shavelson, 1996; Cheng and Watkins, 2000; Fischer et al., 1998; Franck and de Raedt, 2007; Harter, 1982; Jordan et al., 2005; Kamakura et al., 2007; Markus and Wurf, 1987; Tao, 2008).

## Hofstede's cultural dimensions

The core of any culture is the sets of values people share within the cultural environment (Shavelson and Bolus, 1982; Cheung and Chan, 2008; Triandis and Gelfand, 1998). Individuals living in the same society hold the same sets of values that are firmly rooted in their belief system and ways of perception that made it impossible and impracticable for them to fully understand and perhaps thoroughly appreciate other people's cultures. Some experts have tried to resolve this riddle by devising systematic comparative frameworks to understand each other's cultures, (Bond's Chinese value survey – Bond, 1988; the seven value orientations of Trompenaars and Hampden-Turner – Smith et al., 1996; the Rokeach value survey –Thompson, 1982; Schwartz's cultural value dimensions – Schwartz, 1999).

Hofstede (1980, 2001) conducted survey in a large multinational corporation, between 1967 and 1973 from 116,000 employee participants in 20 languages from 72 countries. He later devised a method to categorize the survey items into five cultural dimensional factors namely Power Distance Index (PDI), Individualism (IDV), Masculinity (MAS), Uncertainty Avoidance Index (UAI), and Long-Term Orientation (LTO). Below are the descriptions for each of Hofstede's dimensions.

Power Distance Index (PDI) – This is to assess human inequality, to the extent to which the less powerful members of organizations and institutions (like the family) admit and expect that power is distributed unequally – more versus less (Hofstede, 1980).

While some societies establishes and upholds an egalitarian society based on equality for all its citizens, some societies emphasizes hierarchical beliefs and adopt systems that encourage inequality. A high PDI suggests a large discrepancy in equality between the authorities and the people, while a low PDI suggests that the people enjoy relative equal treatment as the authorities, However, 'all societies are unequal, but some are more unequal than others' (Hofstede and Hofstede, 2005).

Individualism (IDV) – This is the direct opposite of collectivism, which is the degree to which individuals are inte-grated into strong cohesive in-groups like extended families (grandparents, aunts, nephews etc). Whereas in individualism, everyone must look after themselves and his/her immediate family (Hofstede, 2001). A high IDV ranking indicates that the society put emphasis on individuality as well as individual rights.

Masculinity (MAS) – The assertive pole has been labeled 'masculine' and the modest, caring pole 'feminine'. The terms of masculinity and femininity are used to describe a society for its treatment and expectation of men and women. In a low MAS society, both men and women are expected to be modest and caring and the values for both gender are similar. In a high MAS society, there is a large difference in the values and treatment between men and women. People tend to be tough in a high MAS society, but men are encouraged to be tougher, more assertive and ambitious while women are expected to be tender and caring.

Uncertainty Avoidance Index (UAI) –

The level of tolerance for uncertainty and ambiguity within a society is described by UAI. This may result in human search for truth. A high UAI ranking country has a low tolerance for uncertainty and ambiguity, and its people feel threatened by uncertain or unknown situations. In order to minimize uncertainty, such a country institutes laws, rules regulations and controls. Long-Term Orientation (LTO). Direct opposite of short-term orientation. This has to do with virtue regardless of Truth (Hofstede and Hofstede, 2005). Values representing LTO may include thrift and perseverance, while values associated with Short Term Orientation are respect for tradition, fulfilling social obligations and protecting one's face. All these emanating from the teachings of Confucius.

## The case for Individualism-Collectivism as a predictor of Self-Esteem

Parsons and Shills (1951) posited individualism-collectivism as a way to differentiate people who are given more to self-interest and attaining their own goals and people who given to collective and focus more on the social system rather than themselves (Earley, 1989; Moorman and Blakeley, 1995). To this end, individualism-collectivism (I-C) is a bi-polar construct where an individualist (1) would consider his/her personal interests more important than the interests of a group, (2) he/she would look out for him/herself, and (3) would consider the attainment of his/her personal goals of primary importance (Earley, 1989; Moorman and Blakely, 1995; Wagner and Moch,

1986). On the other hand, as Moorman and Blakeley (1995) observed, collectivist would allow the interests of the group to take precedence over those of the individual.

Culture may be defined as "the collective programming of the mind which distinguishes members of one category of people from another" (Hofstede, 1989, p. 193). The culture of a society can be said to be the memory of beliefs, attitudes, norms, roles and values that have worked in the past, and was transmitted from generation to generation based on fundamental assumptions we are not aware of. This world view or set of interrelated values and perceptions are not realized not to be universal until we come into contact with people from other culture (Heydendeldt, 2000; Triandis, 1989). A person's culture is a composite of such factors as the person's ancestral culture, level of accumulation, racial/ethnic identity development and unique personal experiences.

Studies conducted by Hofstede and his associates have suggested this dimension as a fundamental distinction between cultures. Some cultures (e.g., the U.S.) develop citizens who are primarily individualistic and others (e.g., China) develop citizens who are decidedly collectivistic. Thus, a collectivistic society is characterized by citizens who seek to support the goals of the group and protect the group welfare, while an individualistic society is characterized by citizens who seek to promote their own interests (Moorman and Blakeley, 1995). People are integrated into strong, cohesive in-groups from birth onward. Throughout life, these in-groups continue to protect members in exchange

for unquestioning loyalty and the performance of obligations and duties. No one is an isolated individual, and uniqueness is seen as secondary. (Fleming and Whalen, 1990; Heydenfeldt, 2000; Hofstede, 1991; Steenkamp and Baumgartner, 1998; Triandis, 1996; Triandis and Gelfand 1998). Economically, physically and socially, a collectivist's life is grounded in responsibility to the group (Vorauer and Cameron 2002).

## Mozambique Collectivist Culture

*Mozambique,* or in Portuguese *República de Moçambique*, is a country in southeastern Africa bordered by the Indian Ocean. It was explored by Vasco da Gama in 1498 and later transferred to Portugal in 1505. The country is about 22 million inhabitants. However, 88% of Mozambique's arable land is still uncultivated. In addition, the profitable exploitation of valuable titanium reserves has the potential to uplift the nation. As a natural resource, it could play a significant role in solving unemployment and poverty. The rate of economic growth is not able to support rapid population growth or the strain which HIV/AIDS related issues place on government resources. Foreign cash and private inflow have helped rescued the economy through foreign exchange (Wikipedia).

The nationals are called Mozambicans and Portuguese is the official and most widely spoken language of the nation, because Bantus speak several of their different languages (most widely used of these are Swahili, Makhuwa, Sena, Ndau and Shangaan. Educated people speak English easily and is used in schools and business as second or third language.

The traditional Mozambican culture has a strong family and fatalistic orientation rooted in ancient African/Eastern philosophies (Shen, 2008). It values harmony, loyalty, and respect for parents. They are taught to respect seniority, to obey elders and constituted authority and bond with peers. Mature adults are described in words that mean 'careful', 'cooperative', 'obedient', and 'willing to help'. Social responsibility is highly valued. Mozambicans tend to keep family matters private because it is essential for Mozambican to maintain harmony, to save face, and to minimize conflicts that might bring shame to their family and clan. Consequently, fatalism is believed to account for life misfortunes. Anything that happens to a person is caused by unfortunate destiny or transmigration to which is beyond the control of the individual. Mozambican girls seem to adjust to the deprivation they experience by developing resilience, coping mechanism, and regulation strategies that are exhibited in higher level of stamina. Mozambican girls are expected to spend most of their time indoors and do their share in housekeeping chores. Mozambican boys, on the other hand, are free to play outdoors or roaming about the neighbourhood. The female cultural norms stress co-ordination, grace, deportment and dance. Women provide the predominance of care for Mozambican infants and children. The mother seems to assume almost total responsibility for their physical well-being, making sure they are well fed, fully clothed, and protected

Kultūros sociologija

*Sociologija. Mintis ir veiksmas* 2010/1(26), ISSN 1392-3358

from hazards. And if a mother is temporarily absent, other women, e.g., grandmothers, sisters, aunts, are available to take care of young children.

Applying Hofstede's cultural dimensions to the Mozambican situation: Mozambique perfectly fits in as a high MAS society that has a "now or never" kind of attitude to achieve financial goals in a "big and fast" way. Whoever too hesitated to take the opportunity to achieve his or her desires, he or she will be perceived as being coward or not confident. This puts such a society in an ethical crossroad. The analysis is true for Mozambican society as males are encouraged to be tougher, more assertive and ambitious while women are expected to be tender and caring for their place is in the kitchen and home. There is a gap between women's values and men's values. Mozambique can qualify as a high PDI country as well, there is corruption and more corruption and scandals needed to be covered up which in turn undermine the equality of all its citizens, and the act is actually encouraged to be continued. In such a society, powerful individuals try to increase their power base and privileges by corrupt laws and regulations set to be particularly beneficial for them and their cronies in government (Cheung and Chan, 2008; Park 2003).

The aim of this paper is to utilize findings from one of these newly developed instruments based on the Shavelson et al. model, the Personal and Academic Self-Concept Inventory (PASCI; Fleming and Whalen, 1990), to investigate culture and gender differences in the self-esteem of tertiary college business or psychology students from five very different cultures: America, Hong Kong, Nepal, Nigeria and Mozambique.

Results from previous related studies conducted by Watkins and Akande, (1992, 1994) shaped my expectations regarding this embryonic investigation. Specifically, the primary purpose of this research was to test the cross-cultural construct validity of PASCI for Mozambique tertiary college business or psychology majors, studying at tertiary colleges in South Africa. So this research is designed to extend earlier findings to college-aged samples. The choice of undergraduate students population were appropriate (instead of the general public), given their homogenous characteristics, similar education, multi-cultural exposure and age. This helped eliminate unnecessary contamination to alternate source of variance like noise (Li and Aksoy, 2007).

## METHOD

*Participants.* The participants were assessed individually in English. Data were collected using a self-administered questionnaire, in America, a country known for embracing individualism, and four other nations Hofstede categorized as collectivists. The Mozambican III sample consisted of new data on 147 (77 male, 70 female) college students volunteers with those of 339 American (117 male and 222 female), 268 Hong Kong (55 male, 213 female), 289 Nepalese (136 male and 153 female) and 399 Nigerian (252 male, 148 female) college students previously reported by Flem-

*Sociologija. Mintis ir veiksmas* 2010/1(26), ISSN 1392-3358

Kultūros sociologija

ing and Whalen (1990) and Watkins et al., (1998, 1996), respectively. In all five countries the participants were first or second year social science (business or psychology major) averaging 20-21 years of age. In the case of Mozambican III, data were collected from three major institutions. All data were rendered anonymous.

*MEASURE*. PASCI, a measurement scale well accepted by business and cross-cultural scholars, includes several new scales but with fewer items (five) for each scale. The scales of PASCI and sample items as given by Fleming and Whalen (1990), are to be answered on a 7-step response format. PASCI is an expanded version of Fleming and Courtney's (1984) Self-Rating Scale (SRS) which was in turn partially based on the Feelings of Inadequacy Scale (Janis and Field, 1959). The median internal consistency reliability coefficients for the Ameri-

can, Hong Kong, Nepalese, Nigerian and Mozambican samples were .82, .63, .46, .63 and .61 respectively. That these coefficients were lower than those found in the American sample for whom PASCI was originally designed and for whom English is the first language is not unexpected. However, the figures are probably acceptable for research purposes where group rather than individual differences are being investigated. Moreover, confirmatory factor analysis of PASCI responses from the four non-Western samples was encouraging regarding the existence of an underlying hierarchical model

## RESULTS

The means of the PASCI scale responses by country and gender are shown in Table 1 while the results of country X gender Analysis of Variance (ANOVA) are shown in Table 2 (because of the large number of statistical

Table 1: **Salient Features of Individualism and Collectivism**

| **Individualism**<br>(Representative of prevailing U.S. culture) | **Collectivism**<br>(Representative of many non-Western cultures e.g. Nigeria or Uganda) |
|---|---|
| 1. Fostering independence and individual achievement | 1. Fostering interdependence and group success |
| 2. Promoting self-expression, individual thinking, personal choice? | 2. Promoting adherence to norms, respect for authority/elders, group consensus |
| 3. Associated with egalitarian relationships and flexibility in roles (e.g., upward mobility) | 3. Associated with stable, hierarchical roles (dependent on gender, family background, age)? |
| 4. Understanding the physical world as knowable apart from its meaning for human life | 4. Understanding the physical world in the context of its meaning for human life |
| 5. Associated with private property, individual ownership | 5. Associated with shared property, group ownership |

Adapted from Trumbull, Rothstein-Firsh and Greenfield (2007)

TABLE 2. **COMPARISON OF MEANS FOR FIVE GEOGRAPHIC ENTITIES**

| | America | | Hong Kong | | Nepal | | Nigeria | | Mozambique III | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Male | Female | Male | Female | Male | Female | Male | Female | Male | Female |
| | (n=117) | (n=222) | (n=55) | (n=213) | (n=136) | (n=153) | (n=251) | (n=148) | (n=77) | (n=70) |
| Social Acceptance | 21.10 | 19.40 | 18.33 | 18.24 | 18.97 | 19.93 | 18.30 | 20.51 | 18.11 | 19.20 |
| Math ability | 21.40 | 17.90 | 22.96 | 18.94 | 25.53 | 20.57 | 21.51 | 22.83 | 20.10 | 21.31 |
| Verbal ability | 22.60 | 22.20 | 24.42 | 24.55 | 25.53 | 24.02 | 26.12 | 26.68 | 21.02 | 22.72 |
| Physical appearance | 22.80 | 20.80 | 20.37 | 19.74 | 20.04 | 19.15 | 21.82 | 22.47 | 21.07 | 21.00 |
| Physical ability | 27.10 | 20.80 | 22.38 | 19.06 | 20.57 | 18.15 | 21.70 | 21.11 | 21.03 | 21.01 |
| Parental acceptance | 26.40 | 27.40 | 22.24 | 22.56 | 24.38 | 23.95 | 25.20 | 26.10 | 22.48 | 23.29 |
| Social anxiety | 21.00 | 22.10 | 25.00 | 24.09 | 24.38 | 23.95 | 25.20 | 26.10 | 23.72 | 24.09 |
| General self-regard | 27.80 | 27.00 | 23.61 | 23.05 | 24.05 | 23.06 | 26.48 | 27.71 | 22.48 | 22.17 |

TABLE 3. **SUMMARY F-STATISTICS OF COUNTRY X GENDER ANOVA OF PASCI SCALES**

| | COUNTRY (C) | GENDER (S) | C x G |
|---|---|---|---|
| Social acceptance | 0.36 | 0.77 | 9.08* |
| Math ability | 14.61* | 59.21* | 41.01* |
| Verbal ability | 35.21* | 9.42* | 31.91* |
| Physical appearance | 23.71* | 14.11* | 27.81* |
| Physical ability | 23.10* | 76.09* | 72.51* |
| Parental acceptance | 40.27* | 0.17 | 41.00* |
| Social anxiety | 36.21* | 13.43* | 41.34* |
| General self-regard | 70.21* | 7.01 | 61.80* |

*F value is statistically significantly different from zero at .01 level

tests involved the .01 level of statistical significance is used throughout this paper).

For the Social acceptance scale no country or gender main effects and only a relatively minor interaction effect were found. The latter was due to a tendency for the American males by the Nepalese and Mozambican females to report feeling more positive regard of themselves from their friends. For both Math and Verbal ability scales all main and interaction effects were statistically significant. The four interdependent national groups tended to report higher self-esteem than the Americans in both these areas of academic self-esteem. The tendency for males to report higher maths ability than females was found in all five countries but only in Nepal was significant gender difference, favouring the males. Significant country, gender and interaction effects were found on both Physical appearance and Physical ability scales. In both cases, the American tended to report higher self-esteem than the four interdependent national samples and the female means were significantly higher in all four of these nations.

Of major interest, however, is the fact that no significant differences were found between the American, Nigerian and Mozambican samples on Physical Appearance and in the latter country the trend for higher male means was reversed. Specifically, the only significant difference found among national groups on Physical Ability were the American males, reporting far greater self-esteem than all other country by gender samples. Similarly, statistically significant interaction and main effects for country

but not gender (except on issues of Social anxiety) were found on the remaining three scales. Examination of the data on these nonsignificant variable reveals that on both the Parental acceptance and General self-regard scales the American, both African samples tended to report higher self esteem than both Asian samples. High proportions of all the females in both former countries tended to report somewhat higher acceptance by their parents but this trend was reversed for the Americans only in terms of overall self-regard. Conversely, the Americans were far more concerned about shyness than the other participants (subjects) reporting much lower self-esteem on the social anxiety scale (scored so that high scores indicates low anxiety and high self-esteem). Finally, the Asian samples, particularly the Nepalese males, scored higher on this scale but this trend was reversed in both African and the American samples; this trend was not, however, statistically significant. These results make sense in that there may be cultural level interaction effect between gender and Individualism-Collectivism on the nature of self-concept (Hamamura *et al.*, 2008).

## DISCUSSION

America, Hong Kong, Nepal, Nigeria and Mozambique differ markedly in their history, economy, culture, and racial/ethnic makeup. Thus, the task of attributing the observed differences to the variety of factors that differ between the five sites is important although beyond the scope of the present study. The samples used in this study were drawn from the population of university

undergraduates. Although it is recognised that such students are not representative of the broader non-student population, they do provide a population in which sample biases are likely to be stable over time and hence are particularly useful in charting the cultural level interaction effect between gender and individualism-collectivism on the nature of self-conception. While convenience sampling was used to obtain the participants for this study, the samples can be considered broadly representative of the population from which they were drawn.

This study has a number of important strengths and some limitations. It is one of the few studies using African sample to study individualism-collectivism outside Euro-America geographical area. General support was provided for the tendency for respondents from non-Western cultures (Collectivist cultures) to report higher Academic but lower non-Academic self-esteem than individuals from Individualist cultures. On the other hand, if this is carried out, there is potential danger of type-II error (The retention of an invariance hypothesis due to "small" samples could lead to erroneous conclusions. Thus, assuming invariance of measurement for different cultural groups may not be attainable as yet. Hence, we have studies and reviews questioning the appropriateness of Western independent conceptions of the self for collectivistic participants (e.g., Byrne and Watkins, 2003; Cheng and Watkins, 2000; Markus and Kitayama, 1991; Triandis, 1995, 1996; Watkins et al., 1996; Watkins et al., 2000). Perhaps future research should be done among Croatian researchers using female and male participants

(similar in terms of age, lifestyles, worldview and education), from a wider range of cultures varying in underlying dimensions such as individualism-collectivism or in this complexity are highly recommended. Such replication studies, that may lead to Croatian data, would depend on assumptions of metric equivalence across cultures that may not be justified (Hui and Triandis, 1985; Triandis and Geldand, 1998).

## Conclusions

This "ecological" level study, based on the responses of business or psychology students from 5 nations and on analyses of rank order data and standardized raw scores, supports other recent research that questions the validity of claims about individualism-collectivism, cultural dimension and gender differences in the nature of self-conception (Sinha and Tripathi, 1994; Smith et al., 1996). Thus, it was important that those findings were consistent with those based on analyses of Twenty Statements Test (TST; Kuhn and McPartland, 1954), and the Adult Sources of Self-Esteem Inventory (ASSEI: Elovson and Fleming, 1989), responses reported by Watkins et al., (1996, 1998), which also indicated that there is a strong interaction effect between gender and the Individualism-Collectivism cultural dimensionality on the nature of self-conception..

## Implications for Future Research

Before the present study, formal testing of Shavelson hierarchical, multifaceted ordered model (HMFM) in particular has

been virtually nonexistent in Africa and Lithuania (but see Ollendick et al., 1996). It is of great interest, that within the framework of confirmatory factor analysis, findings indicated a differentiated multidimensional and patterns of hierarchical structure which held across gender and country, in agreement with Shavelson model and Triandis vertical-horizontal versus individualism-collectivism typology, The conceptualization along individualism and collectivism and form equivalence attained was tenable.

Of course, the results of this study should be accepted with some cautions because these findings are limited by issues which plague all cross-cultural research. Notably, non-randomised sample with different response styles and differences in interpretation of the nature of conceiving the self might have affected these findings. For example, such differences could be affected by different levels of dissimulation in different cultures as opined by). Extraneous variables are potential independent variables that could exert a systematic influence on the measurements in a study. Another limitation is that the convenience samples drawn from each society are small and may not represent the average college student of the geopolitical entity. It is plausible that with adequate sample size across cultures, different patterns of results and meaning equivalence may have been achieved. Undergraduates attending tertiary colleges in South Africa are usually privileged and likely to be better educated than other young people in their respective nations. Findings might not reflect the general trend about the dimen-

sionality of self-esteem in the participants' country of origin. The fact that ethnicity was not categorized may be another limiting factor toward the postulations substantiated in this study.

In sum, it would be unreasonable to state that if future researchers applied their minds to the limitations highlighted above, then the methodological and conceptual problems that plague the fragmented field of self-esteem will disappear. But what we are saying is that 'if future researchers do not appreciate the complexity of individualism-collectivism on the nature self-esteem research, they will retrace some of their predecessors' faltering steps'. The study both attains a baseline of participants' perceptions on self-conception and provides an opportunity to repeat this type of study in the near future to examine the change over time. These data demonstrate that the PASCI has cross-cultural psychometric stability and that the dimensionality of self in Mozambican undergraduates is almost identical to their Nigerian peers (Akande and Ross, 1994

All in all, it might be premature to generalize the findings reported here to all Mozambican undergraduates however, there is modest support for the utility of the PASCI. A better understanding of why these differences exist and to what extent this matter remains an open question for further research. More work on the interaction between the nature of self, culture and gender so that the observed differences can be linked in statistically significant ways to differences (within and between countries) is also warranted.

Future studies with far more larger samples, a wider range of study design and the combination of self-reported instruments, with qualitative research methodologies, than the ones considered here will allow for a more in-depth analysis and the factoring validity of the PASCI. 'Individualism-Collectivism: One or Many, So Close so far'. Clearly, the need for prospective larger research performing a confirmatory factor analytic strategy is apparent and maybe done in future research in Lithuania. A more adequately powered study would be needed to examine these issues.

Thus, we feel that research on self-esteem is important and offers a promising area of inquiry for organizational and other scholars (Hoffman and Coffey, 2008). Future research using African data will add value to our true understanding of psychological and social factors that might strengthen the motivation to learn and communicate dialogue across cultures, which might help us not only uplift individual happiness but also the wealth of the society. It will reduce our level of ignorance, frustrations, and anxiety and give us total insights into other cultures' rules and conventions, so as to be adept at interacting with people in other nations.

## REFERENCES

Akande, A. (1990), *The Meaning of Self in the African Mind*. Unpublished manuscript, Business Psychology Programme, OA University.

Akande, A. (1998), Intercultural and Cross-Cultural Assessment of Self-Esteem among youth in twentieth century South Africa. *Counselling Bulletin,* 23, 52-78.

Akande, A., & Ross, M.W. (1994). Fear of AIDS in Nigerian students. Dimensionality of AIDS scale (FAIDSSS) in West Africa. *Social Science and Medicine*, 38, 339-342.

Azvedo et al., (2002), Individualism and collectivism: toward a strategy for testing measurement equivalence across culturally diverse groups. *Cross-Cultural Management*, 9, 19-29.

Bagozzi, R. and Yi, Y. (1988), On the evaluation of structural equation models. *Journal of Academy of Marketing Science*, 16, 74-95.

Bagozzi et al., (1999). The role of culture and gender in the relationship between positive and negative affect. *Cognition and Emotion*, 13, 641-672.

Batey, M. and Furnham, A. (2008), Creativity, Intelligence, and Personality: A critical review of the scattered literature. *Genetic, Social and General Psychological Monograph*, 132, 305-429.

Bond, M. (1988), Finding universal dimensions of individual variation in multicultural studies of values: The Rokeach and Chinese value surveys. *Journal of Personality and Social Psychology*, 55, 1009-1015.

Bond, M.H. and Cheung, T.S. (1983). College students' spontaneous self-concept. The effect of culture among respondents in Hong Kong, Japan, and the United States. *Journal of Cross-Cultural Psychology*, 14, 153-171.

Boyacigiller, N. and Adler, N. (1991), 'The parochial dinosaur: Organizational science in a global context'. *Academy of Management Review*, 16, 262–90.

Bressler, L. and Bressler, M. (2007), The relationship between self-esteem and self-efficacy among distance learning students in Accounting Information Systems online classes. *International Journal of Innovation and Learning*, 4, 274-289.

Brook et al., (2007), Grandmother and Parent influences on child self-esteem. *Paediatrics*, 19, 444-451.

Byrne, B. (1996), *Measuring Self-concept Across the Life Span*. New York: Harcourt Brace College Publishers.

Byrne, B. and Shavelson, R. (1996), On the structure of social self-concept for pre, early and late adolescents: a test of the Shavelson, Hubner, and Stanton (1976) model. *Journal of Personality and Social Psychology*, 70, 599-612.

Byrne, B. and Watkins, D. (2003), The issue of measurement invariance revisited. *Journal of Cross-Cultural Psychology*, 34, 155-175.

Cheng, H. and Watkins, D. (2000), Age and gender invariance of self-concept factor structure: an investigation of a newly developed Chinese self-concept instrument. *International Journal of Psychology, 35,* 186-193.

Cheung, G. and Rensvold, R. (2002), Evaluating goodness-of-fit indexes for testing measurement invariance. *Structural Equation Modeling*, 9, 233–55.

Cheung, H. and Chan, A. (2008) Corruption across countries: Impacts from education and cultural dimensions. *Soc Sci J*. doi: 10.1016/j2008.03.002.

Chirkov et al., (2005), Application of the scenario questionnaire of horizontal and vertical individualism and collectivism to the assessment of cultural distance and cultural fit. *International Journal of Intercultural Relations*, 29, 469-490.

Chiou, J.S. (2001), Horizontal and vertical individualism and collectivism among college students in the United States, Taiwan, and Argentina. *Journal of Social Psychology*, 36, 423-443.

Cowin, L., and Hengstberger-Sims, C. (2006), New Graduate Nurse Self-Concept and Retention: A Longitudinal Survey. *International Journal of Nursing Studies*, 43, 59-70.

Dahlin et al., (2008), Performance-based self-esteem. *Teacher*, 29, 43-48.

Elovson, A. and Fleming, J. (1989), *Rationale for multidimensional self-esteem scale scoring and weighting*. California State University Monograph.

Fleming, J. and Courtney, B. (1984), The dimensionality of self-esteem: Hierarchical facet model for revised measurement scales. *Journal of Personality and Social Psychology*, 46, 404-421.

Fleming, J. and Whalen, D. (1990), The Personality and Academic Self-concept Inventory: Factor structure and gender differences in high school and college samples. *Educational and Psychological Measurement*, 50 957-967.

Franck, E. and de Raedt, R. (2007), Self-esteem reconsidered: Unstable self-esteem outperforms level of self-esteem as vulnerability marker for depression. *Behavior Research and Therapy*, 45, 1531-1541.

Furnham, A. and Akande, A. (2004), African parents' estimates of their own and their children's multiple intelligences. *Current Psychology*, 22, 281-294.

Gouveia et al.,(2003), The horizonatal and vertical attributes of individualism and collectivism in a Spanish population. *Journal of Social Psychology*, 143, 43-63.

Greenberg, J. (2008), Understanding the vital human quest for self-esteem. *Perspectives on Psychological Science*, 3, 48-55.

Hamamura et al., (2008), Cultural differences in response styles: the role of dialectical thinking. *Personality and Individual Differences*, 44, 932-942.

Harter, S. (1982), The Perceived Competence Scale for Children, *Child Development*, 53, 87-97.

Hattie, J. (1992), *Self-concept*. Hillsdale, New Jersey: Lawrence Erlbaum.

Heydenfeldt, J.A.G. (2000). The influence of individualism/collectivism. *International Journal*. 24, 383-407.

Holly, W. (1987), Self-Esteem: Does it contribute to Student's Academic Success? *Oregon Paper*, USA.

Hofstede, G. (1980), *Culture's Consequences*. Beverly Hills, CA: Sage.

Hofstede, G. (1991), *Software of the mind*. London: McGraw Hill.

Hofstede, G. (2001), *Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations* (2nd ed.), Beverly Hills, CA: Sage.

Hofstede, G. and Hofstede, G. (2005). *Cultures and organisations: Software of the mind*. NY: McGill-Hill.

Hui, C. and Triandis, H. (1985) Measurement in cross-cultural psychology: A review and

comparison of strategies. *Journal of Cross-Cultural Psychology*, 16, 131-152.

Janis, I. and Field, P. (1959), Sex differences and factors related to persuasability, In C. Hovland and I. Janis (Eds.), *Personality and Persuasability*. New Haven, C.T.: Yale University Press.

Jordan et al., (2005), Types of high self-esteem and prejudice: How implicit self-esteem relates to ethnic discrimination among high explicit self-esteem individuals. *Personality and Social Psychology Bulletin*, 31, 693-702.

Josephs et al., (1992), Gender and self-esteem. *Journal of Personality and Social Psychology*, 63, 391-402.

Kagitcibasi, C. (1994), A critical appraisal of individualism-collectivism – toward a new foundation. In U. Kim, H.C. Triandis, C. Kagitcibasi, S.C., Choi & G. Yoon (Eds*.),* *Individualism and collectivism: Theory, method, and applications*. Thousand Oaks, CA: Sage.

Kamakura et al., (2007), Genetic and environmental effects of stability and change in self-esteem during adolescence. *Personality and Individual Differences, 42,* 181-190.

Karagozoglu et al., (2007), Self-esteem and assertiveness of final year Turkish university students. *Nurse Education*, 30-38.

Kemmelmeier et al., (2003), Individualism, collectivism and authoritarianism in seven societies. *Journal of Cross Cultural Psychology*, 34(3) 304-322.

King, K. (1997), Self-concept and self-esteem. *Journal of Health*, 67, 2-5.

Knightley, W. and Whitelock, D. (2007). Assessing the self-esteem of female undergraduate students: an issue of methodology. *Educational Studies*, 33, 217-231.

Kuhn, M. and McPartland, T. (1954). An empirical investigation of self-attitudes. *American Sociological Review*, 19, 68-76.

Li, F. and Aksoy, L. (2007), Dimensionality of individualism-collectivism and measurement equivalence of Triandis and Gelfand's scale. *Journal of Business and Psychology,* 21, 313-329.

Markus, H. and Kitayama, S. (1991), Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review*, 98, 224-253.

Markus, H. and Wurf, E. (1987), The dynamic self-concept: A social psychological perspective. *Annual Review of Psychology*, 38, 299-337.

Marsh, H. (1988), *The Self-Description Questionnaire 1: SDQ Manual and Research* Monograph. San Antonio: The Psychological Corporation.

Marsh, H. (1990a), A multidimensional hierarchical self-concept: Theoretical and empirical justification. *Educational Psychology Review*, 2, 77-172.

Marsh, H.(1990b), *Self-Description Questionnaire (SDQ)I: A theoretical and empirical basis for the measurement of multiple dimensions of preadolescent self-concept*: A test manual and research monograph. Macarthur, New South Wales, Australia: University of Western Sydney, Faculty of Education.

Marsh, H. and Hattie, J. (1996), Theoretical perspectives on the structure of self-concept. In B. Bracken (Ed.), *Handbook of Self-Concept*. New York: Wiley.

Marsh, H. and Shavelson, R. (1985), Self-concept: Its multifaceted, hierarchical structure. *Educational Psychologist*, 20, 107-125.

Morales et al., (2000), Individualism: One or many? *Psicotema*, 12, 34-44.

Moorman. R. and Blakeley, G. (1995), Individualism-collectivism as an individual difference predictor of organisational citizenship behaviour.

Mullen, M. and Shavitt, S. (2002), Diagnosing measurement equivalence in cross-national research. *Journal of International Business Studies,* 26, 573-596.

Nagar et al., (2008), Self-Esteem among rural girls. *Anthropologist*, 10, 151-154.

Ng, K. and Van, D. (2001), Individualism-collectivism as a boundary condition for effectiveness of minority influence in decision making. *Organizational Behavior and Human Decision Processes*, 84, 199-225.

Ollendick et al., (1996), Fears in American, Australian, Chinese, and Nigerian children and adolescents. A cross-cultural study. *Journal of Child Psychology and Psychiatry*, 37, 213-230.

*Sociologija. Mintis ir veiksmas* 2010/1(26), ISSN 1392-3358

Kultūros sociologija

Park, H. (2003), Determinants of corruption: A cross-national analysis. *Multinational Business Review*, 11, 29-48.

Park et al., (2005), The influence of Confucian ethics and collectivism on whistle blowing intentions: A study of South Korean Public employees. *Journal of Business Ethics*, 58, 387-403.

Rosenberg, M. (1965), *Society and the Adolescent Self-image*. Princeton, N.J.: Princeton University Press.

Rosenberg, M. (1979), *Conceiving the Self*. New York: Basic Books.

Samiee, S. and Jeong, I. (1994), 'Cross-cultural research in advertising: An assessment of methodologies'. *Journal of the Academy of Marketing Science*, 22, 205–17.

Schroder-Abe et al., (2007), Self-esteem discrepancies and defensive reactions to social feedback. *International Journal of Psychology*, 42, 174-183.

Schwartz, S. (1999), Cultural values differences: Some implications for work. *Applied Psychology: An international Journal*, 48, 23-47.

Shavelson et al., (1976). Self-concept: Validation of construct interpretations. *Review of Educational Research*, 46, 407-447.

Shavelson, R. and Bolus, R. (1982), Self-concept: the interplay of theory and methods. *Journal of Educational Psychology*, 74, 3-17.

Shen, A. (2008), Self-esteem of young adults experiencing interparental violence and child physical maltreatment. *Journal of Interpersonal Violence*, 34, 12-19.

Sin et al., (1999), 'Methodology in cross-cultural consumer research: A review and critical assessment'. *Journal of International Consumer Marketing*, 11, 75–96.

Sinha, D, and Tripathi, R. (1994), Individualism in a collectivist culture, a case of coexistence of opposites. In U. Kim, H.C. Triandis, C. Kagitcibasi, S.C. Choi and G. Yoon (Eds.), *Individualism and collectivism: Theory, method, and applications,* Thousand Oaks, CA, Sage

Smith, et al., (1996), National culture and the values of organizational employees: A dimensions analysis across 43 nations. *Journal of Cross-Cultural Psychology*, 27, 231-264.

Song, I. and Hattie, J. (1984), Home environments, self-concept, and academic achievement: A causal modeling approach. *Journal of Educational Psychology*, 76, 1269-1281.

Steenkamp, J. and Naigartner, H. (1998), Assessing measurement invariance in cross-national consumer research. *Journal of Consumer Research, 25*, 78-90.

Tang et al., (2006), The love of money and pay level satisfaction: Measurement and functional equivalence in 29 geopolitical entities around the world. *Management and Organization Review*, 2, 423-452.

Tao, H. (2008),Attractive physical appearance versus good academic characteristics: which generates more earning? *Kyklos*, 61, 114-133.

Thompson, B. (1982), Validity of Rokeach value survey. *Educational and Psychological Measurement*, 3, 899-905.

Triandis, H. (1989), The self and social behavior in differing cultural contexts. *Psychological Review*, 96, 506-520.

Triandis, H. (1995), *Individualism and collectivism*. Boulder, CO: Westview Press.

Triandis, H. (1996), The psychological measurement of cultural syndromes. American Psychologist, 51(4), 407-415.

Triandis et al., (1990), Multimethod probes of individualism and collectivism. *Journal of Personal and Social Psychology*, 59, 1006-1020.

Triandis, H. and Gelfand, M. (1998), Converging measurement of horizontal and vertical individualism and collectivism. *Journal of Personality and Social Psychology*, 74, 118-128.

Trompenaars, F. and Hampden-Turner, C. (1998), *Riding the waves of culture: Understanding cultural diversity in global business.* (2nd ed.), NW: McGraw-Hill.

Verkuyten, M. (2007), Ethnic in-group favoritism among minority and majority groups: Testing the self-esteem hypothesis among preadolescents. *Journal of Applied Social Psychology,* 37, 486-500.

Kultūros sociologija

*Sociologija. Mintis ir veiksmas* 2010/1(26), ISSN 1392-3358

Vorauer, J. and Cameron, J. (2002), So close, and yet so far: Does collectivism foster transparency overestimation? *Journal of Personality and Social Psychology*, 83, 1344-1352.

Watkins, D. and Akande, A. (1992), The internal structure of the Self Description Questionnaire: A Nigerian investigation. *British Journal of Educational Psychology*, 62, 120-125.

Watkins, D. and Akande, A. (1994), Approaches to learning of secondary school children: emic and etic perspectives. *International Journal of Psychology*, 87, 134-153.

Watkins et al., (1996), Culture and gender differences in the self-esteem of college students: a four-country comparison. *Social Behaviour*. 24, 321-328.

Watkins et al., (1998). Cultural dimensions, gender, and the nature of self-concept: A fourteen–country study. *International Journal of Psychology*, 33, 17-31.

Watkins, et al., (2000), Independent and Interdependent conceptions of self: An investigation of age, gender, and culture differences in importance and satisfaction ratings. *Cross-Cultural Research,* 34, 113-134.

Wylie, R. (1974). *The self-concept*, Vol 1. Lincoln, NE: University of Nebraska Press.

Wylie, R. (1989). *The Measurement of Self-concept*. Lincoln, NE: University of Nebraska Press.

## SANTRAUKA

### KULTŪRA IR SAVIMONĖ: AR GERAI MUS PAŽĮSTATE?

**Santrauka.** *Ankstesniuose tyrimų cikluose analizuojamas PASCI pagrįstumas, lyginamuoju aspektu tiriant sutapimus penkiose geografinėse erdvėse. Dabartinė analizė, tęsdama ankstesniąją, sutelkia dėmesį į integruojančius socialinę grupę veiksnius, tiksliau, studentų savigarbos požymius. Tiek verslo, tiek tarpkultūrinio pobūdžio sričių tyrėjai nepakankamai atsižvelgia į tikėtiną sąveiką tarp kultūros/lyties ir socialinės elgsenos (savimonės). Aptariamuoju atžvilgiu svarstomos individualizmo ir kolektyvizmo dimensijos. Remiantis variantiškumo analize pateikiami argumentai, rodantys, kad tautiškumo lygmuo apima reikšmingus savigarbos dėmenis. Drauge teikiama nuoroda, kad šis tyrimas – tai euristinis analitinės strategijos pavyzdys, kuriuo galima remtis įgyvendinant atitinkamo pobūdžio tyrimus Lietuvos visuomenėje.*

PO Box 10806, Marine Parade 4056
South Africa
Email: deboakande@yahoo.com