INDIVIDUALISM AND COLLECTIVISM SCALE (also known as the Culture Orientation Scale)

Reference:

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

Description of Measure:

A 16-item scale designed to measure four dimensions of collectivism and individualism:

Vertical Collectivism – seeing the self as a part of a collective and being willing to accept hierarchy and inequality within that collective

Vertical Individualism – seeing the self as fully autonomous, but recognizing that inequality will exist among individuals and that accepting this inequality.

Horizontal Collectivism –seeing the self as part of a collective but perceiving all the members of that collective as equal.

Horizontal Individualism –seeing the self as fully autonomous, and believing that equality between individuals is the ideal.

All items are answered on a 9-point scale, ranging from 1= never or definitely no and 9 = always or definitely yes.

Abstracts of Selected Related Articles:

Triandis, H. C.(2001). Individualism-collectivism and personality. *Journal of Personality, 69*, 907–924.

This paper provides a review of the main findings concerning the relationship between the cultural syndromes of individualism and collectivism and personality. People in collectivist cultures, compared to people in individualist cultures, are likely to define themselves as aspects of groups, to give priority to in-group goals, to focus on context more than the content in making attributions and in communicating, to pay less attention to internal than to external processes as determinants of social behavior, to define most relationships with ingroup members as communal, to make more situational attributions, and tend to be self-effacing.

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

People in different cultures have strikingly different construals of the self, of others, and of the interdependence of the 2. These construals can influence, and in many cases determine, the very nature of individual experience, including cognition, emotion, and motivation. Many Asian cultures have distinct conceptions of individuality that insist on the fundamental relatedness of individuals to each other. The emphasis is on attending to others, fitting in, and harmonious interdependence with them. American culture neither assumes nor values such an overt connectedness among individuals. In contrast, individuals seek to maintain their independence from others by attending to the self and by discovering and expressing their unique inner attributes. As proposed herein, these construals are even more powerful than previously imagined. Theories of the self from both psychology and anthropology are integrated to define in detail the difference between a construal of the self as independent

and a construal of the self as interdependent. Each of these divergent construals should have a set of specific consequences for cognition, emotion, and motivation; these consequences are proposed and relevant empirical literature is reviewed. Focusing on differences in self-construals enables apparently inconsistent empirical findings to be reconciled, and raises questions about what have been thought to be culture-free aspects of cognition, emotion, and motivation.

Matsumoto D., Kouznetsova, N., Ray R., Ratzlaff C., Biehl M., & Raroque, J. (1999). Psychological culture, physical health, and subjective well-being. Journal of Gender, Culture, and Health, 4, 1-18.

This article investigates the role of psychological culture in influencing health by examining the relationship between cultural discrepancies and physical health and subjective well-being. Participants completed a large battery of tests assessing their individual, psychological culture; perceptions of the larger, ecological culture; coping strategies; emotion and mood states; physical health and subjective well-being. Cultural discrepancies were operationalized as the difference between ratings of psychological and ecological culture. Regression analyses indicated that cultural discrepancies were associated with greater coping strategy usage which, in turn, was associated with anxiety and depression. These emotions were then predictive of both physical health and psychological well-being. These findings suggest that this approach is promising, and may open the door to other studies that operationalize culture on the individual level, forcing us to consider psychological culture and cultural discrepancies in our theoretical models of culture and health.

Scale: *The items should be mixed up prior to administering the questionnaire.All items are answered on a 9-point scale, ranging from 1= never or definitely no and 9 = always or definitely yes.*

Horizontal individualism items:
1. I'd rather depend on myself than others.
2. I rely on myself most of the time; I rarely rely on others.
3. I often do "my own thing."
4. My personal identity, independent of others, is very important to me.

Vertical individualism items:
1. It is important that I do my job better than others.
2. Winning is everything.
3. Competition is the law of nature.
4. When another person does better than I do, I get tense and aroused.

Horizontal collectivism items:
1. If a coworker gets a prize, I would feel proud.
2. The well-being of my coworkers is important to me.
3. To me, pleasure is spending time with others.
4. I feel good when I cooperate with others.

Vertical collectivism items:
1. Parents and children must stay together as much as possible.
2. It is my duty to take care of my family, even when 1 have to sacrifice what I want.
3. Family members should stick together, no matter what sacrifices are required.
4. It is important to me that I respect the decisions made by my groups.

Scoring:
Each dimension's items are summed up separately to create a VC, VI, HC, and HI score.

INDIVIDUALISM AND COLLECTIVISM SCALE (INDCOL)

Reference:

Singelis, T. M., Triandis, H. C., Bhawuk, D. P. S., & Gelfand, M. J. (1995). Horizontal and vertical dimensions of individualism and collectivism: A theoretical and measurement refinement. *Cross-Cultural Research, 29***,** 240–275.

Description of Measure:

A 32-item scale consisting of items designed to measure four dimensions of collectivism and individualism:

Vertical Collectivism – seeing the self as a part of a collective and being willing to accept hierarchy and inequality within that collective

Vertical Individualism – seeing the self as fully autonomous, but recognizing that inequality will exist among individuals and that accepting this inequality.

Horizontal Collectivism –seeing the self as part of a collective but perceiving all the members of that collective as equal.

Horizontal Individualism –seeing the self as fully autonomous, and believing that equality between individuals is the ideal.

All items are answered on a 9-point scale, ranging from 1= never or definitely no and 9 = always or definitely yes.

Abstracts of Selected Related Articles:

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

People in different cultures have strikingly different construals of the self, of others, and of the interdependence of the 2. These construals can influence, and in many cases determine, the very nature of individual experience, including cognition, emotion, and motivation. Many Asian cultures have distinct conceptions of individuality that insist on the fundamental relatedness of individuals to each other. The emphasis is on attending to others, fitting in, and harmonious interdependence with them. American culture neither assumes nor values such an overt connectedness among individuals. In contrast, individuals seek to maintain their independence from others by attending to the self and by discovering and expressing their unique inner attributes. As proposed herein, these construals are even more powerful than previously imagined. Theories of the self from both psychology and anthropology are integrated to define in detail the difference between a construal of the self as independent and a construal of the self as interdependent. Each of these divergent construals should have a set of specific consequences for cognition, emotion, and motivation; these consequences are proposed and relevant empirical literature is reviewed. Focusing on differences in self-construals enables apparently inconsistent empirical findings to be reconciled, and raises questions about what have been thought to be culture-free aspects of cognition, emotion, and motivation.

Probst, T. M., Carnevale, P. J., & Triandis, H. C. Cultural values in intergroup and single-group social dilemmas. *Organizational Behavior and Human Decision Processes, 77*, 171-191.

Do cultural values influence the manner in which people cooperate with one another? This study assessed cultural characteristics of individuals and then related these characteristics to cooperative behavior in social dilemmas. Participants were assessed for their degree of vertical and horizontal individualism and collectivism, cultural values identified by Triandis (1995). They made choices in either a single-group or an intergroup social dilemma. The single-group dilemma entailed a three-person dilemma; the intergroup dilemma was identical but added subgroup competition, i.e., an opposing three-person group. The results indicated an interaction between cultural characteristics and type of dilemma for cooperation. The single-group versus intergroup effect reported by Bornstein and Ben-Yossef (1994) was replicated, but only for vertical individualists. The vertical individualists were least cooperative in the single-group dilemma but were more cooperative in the intergroup dilemma—where cooperation with the group maximized personal outcomes. The vertical collectivists were most cooperative in the single-group dilemma but were less cooperative in the intergroup dilemma— where group defection resulted in maximum group outcomes.

Chao, C. C., Chen, X. P., & Meindl, J. R. (1998). How can cooperation be fostered? The cultural effects of individualism-collectivism. *Academy of Management Review, 23*, 285-304.

Studies of cooperation are abundant in the social sciences, but organizational researchers are calling for integrating the numerous conceptions of cooperation and meeting the new challenges of cultural differences. In this article we develop a culturally contingent model of cooperation. We differentiate various mechanisms from cooperative behaviors and theorize about how culture affects behavioral cooperation through mechanism selection or modification. Delineating cultural effects, we derive patterned differences in the instrumental and expressive motives of individualists and collectivists and propose six culturally contrasting cooperation mechanisms. Finally, we discuss directions for future research and consider implications for practice.

Scale: Contact author for permission to use items.

COMMUNAL ORIENTATION SCALE (COS)

Reference:

Clark, M., Ouellette, R., Powell, M., & Milberg, S. (1987).Recipient' s mood, relationship type, and helping. *Journal of Personality and Social Psychology, 53,* 94–103.

Description of Measure:

A 14-item scale that measures how much an individual believes that others' needs and feelings are important in social relationships, as well as how much one believes that people should help others and care for one another's welfare.

Respondents answer each item on a 7-point Likert scale ranging from 1 (extremely uncharacteristic of me) to 7 (extremely characteristic of me).

Abstracts of Selected Related Articles:

Thompson, L. & DeHarpport, T. (1998). Relationships, goal incompatibility, and communal orientations in negotiations. Basic and Applied Social Psychology, 20, 33-44.

We examined how relationships' perceived goal incompatibility and communal orientation affected the expectations people bring to negotiation, their actual performance, and retrospective judgments of the situation. Pairs of friends who perceived the task as a problem-solving situation and who were similar in communal orientation were most likely to capitalize on joint interests; however, when friends were dissimilar in communal orientation, their ability to identify compatible issues declined precipitously. Friends who were high in communal orientation were more likely to allocate resources equally among each other than were friends low in communal orientation. When friends negotiated car deals, they judged themselves to be less cooperative and as making fewer concessions when they were high in communal orientation than when they were low in communal orientation. We conclude that the impact of relationships on negotiation performance and judgment depends upon perceived goal incompatibility as well as participants' chronic attitudes toward relationships.

Fiske, A. P. (1992). The four elementary forms of sociality: Framework for a unified theory of social relations. Psychological Review, 99, 689-723.

The motivation, planning, production, comprehension, coordination, and evaluation of human social life may be based largely on combinations of 4 psychological models. In communal sharing, people treat all members of a category as equivalent. In authority ranking, people attend to their positions in a linear ordering. In equality matching, people keep track of the imbalances among them. In market pricing, people orient to ratio values. Cultures use different rules to implement the 4 models. In addition to an array of inductive evidence from many cultures and approaches, the theory has been supported by ethnographic field work and 19 experimental studies using 7 different methods testing 6 different cognitive predictions on a wide range of Ss from 5 cultures.

Chen, S., Lee-Chai, A., & Bargh, J. A. (2001). Relationship orientation as a moderator of the effects of social power. Journal of Personality and Social Psychology, 80, 173-187.

This research examined the hypothesis that the concept of power is mentally associated with different goals for individuals with a communal versus an exchange relationship orientation (M. S. Clark & J. Mills, 1979). It was predicted that communals associate power with social-responsibility goals, whereas exchangers link power with self-interest goals. Thus, when power is activated, distinct goals should be ignited for communals and exchangers. Power was primed unobtrusively using semantic cues in Study 1 and using naturally occurring, environmental cues in Studies 2 and 3. Across studies, power-primed communals responded in socially responsible ways, whereas power-primed exchangers acted more in line with their self-interests. These power-goal effects occurred nonconsciously. Overall, the data support taking a Situation approach--one that allows for moderators such as relationship × Person orientation--to understand power's positive and negative effects.

Scale:

Statement	**(1) Extremely Uncharacteristic of Me ... (7) Extremely Characteristic of Me**						
1. It bothers me when other people neglect my needs.	1	2	3	4	5	6	7
2. When making a decision, I take other people's needs and feelings into account.	1	2	3	4	5	6	7
3. I'm not especially sensitive to other people's feelings.*	1	2	3	4	5	6	7
4. I don't consider myself to be a particularly helpful person.*	1	2	3	4	5	6	7
5. I believe people should go out of their way to be helpful.	1	2	3	4	5	6	7
6. I don't especially enjoy giving others aid.*	1	2	3	4	5	6	7
7. I expect people I know to be responsive to my needs and feelings.	1	2	3	4	5	6	7
8. I often go out of my way to help another person.	1	2	3	4	5	6	7
9. I believe it's best not to get involved in taking care of other people's personal needs.*	1	2	3	4	5	6	7
10. I'm not the sort of person who often comes to the aid of others.*	1	2	3	4	5	6	7
11. When I have a need, I turn to others I know for help.	1	2	3	4	5	6	7
12. When people get emotionally upset, I tend to avoid them.*	1	2	3	4	5	6	7
13. People should keep their troubles to themselves.*	1	2	3	4	5	6	7
14. When I have a need that others ignore, I'm hurt.	1	2	3	4	5	6	7

Scoring:
Items with an asterisk are reverse scored. Keep scoring on a continuous basis

COLLECTIVE SELF-ESTEEM SCALE

Reference:

Luhtanen, R., & Crocker, J. (1992). A collective self-esteem scale: Self-evaluation of one's social identity. *Personality and Social Psychology Bulletin, 18*, 302-318.

Description of Measure:

A 16-item scale measures four types of self-esteem associated with one's group. In particular these four types are:

(1) Membership Esteem –how good or worthy a member of the group one is.
(2) Private Collective Self-Esteem –how good one's social groups are.
(3) Public Collective Self-Esteem –how one believes others evaluate one's social groups
(4) Importance to Identity – how important one's group is to one's self concept.

All items are answered on a 7-point Likert Scale ranging from 1 (Strongly Disagree) to 7 (Strongly Agree).

Note: This scale is often used to measure group identification.

Abstracts of Selected Related Articles:

Crocker, J., Luhtanen, R., Blaine, B., & Broadnax, S. (1994). Collective self-esteem and psychological well-being among White, Black, and Asian college students. Personality and Social Psychology Bulletin, 20, 503–513.

The authors propose an interpersonal social– cognitive theory of the self and personality, the relational self, in which knowledge about the self is linked with knowledge about significant others, and each linkage embodies a self– other relationship. Mental representations of significant others are activated and used in interpersonal encounters in the social– cognitive phenomenon of transference (S. M. Andersen & N. S. Glassman, 1996), and this evokes the relational self. Variability in relational selves depends on interpersonal contextual cues, whereas stability derives from the chronic accessibility of significant-other representations. Relational selves function in if–then terms (W. Mischel & Y. Shoda, 1995), in which ifs are situations triggering transference, and thens are relational selves. An individual's repertoire of relational selves is a source of interpersonal patterns involving affect, motivation, self-evaluation, and self-regulation.

Heine, S. J., Lehman, D. R., Markus, H. R., & Kitayama, S. (1999). Is there a universal need for positive self-regard? *Psychological Review, 106*, 766-794.

It is assumed that people seek positive self-regard; that is, they are motivated to possess, enhance, and maintain positive self-views. The cross-cultural generalizability of such motivations was addressed by examining Japanese culture. Anthropological, sociological, and psychological analyses revealed that many elements of Japanese culture are incongruent with such motivations. Moreover, the empirical literature

provides scant evidence for a need for positive self-regard among Japanese and indicates that a self-critical focus is more characteristic of Japanese. It is argued that the need for self-regard must be culturally variant because the constructions of self and regard themselves differ across cultures. The need for positive self-regard, as it is currently conceptualized, is not a universal, but rather is rooted in significant aspects of North American culture. Conventional interpretations of positive self-regard are too narrow to encompass the Japanese experience.

Rowley, S. J., Sellers, R. M., Chavous, T. M., & Smith, M. A. (1998). The relationship between racial identity and self-esteem in African American college and high school students. Journal of Personality and Social Psychology, 74, 715-724

The Multidimensional Model of Racial Identity was used to examine the relationship between racial identity and personal self-esteem (PSE) in a sample of African American college students (n = 173) and a sample of African American high school students (n = 72). Racial identity was assessed using the Centrality and Regard scales of the Multidimensional Inventory of Black Identity, whereas the Rosenberg Self-Esteem Scale was used to assess PSE. Four predictions were tested: (a) racial centrality is weakly but positively related to PSE; (b) private regard is moderately related to PSE; (c) public regard is unrelated to PSE; and (d) racial centrality moderates the relationship between private regard and PSE. Multiple regression analysis found that racial centrality and public racial regard were unrelated to PSE in both samples. Private regard was positively related to PSE in the college sample. Racial centrality moderated the relationship between private regard and PSE in both samples, such that the relationship was significant for those with high levels of centrality but nonsignificant for those with low levels.

Scale:

Contact author for permission to use items

http://www.rcgd.isr.umich.edu/crockerlab/cse.htm