HOW ARE CORE CULTURAL VALUES MANIFESTED IN COMMUNICATION STYLES OF LIBYAN POSTGRADUATE STUDENTS IN THE UK?

JALAL ALI BELSHEK

DOCTOR OF PHILOSOPHY

SCHOOL OF EDUCATION, COMMUNICATION AND LANGUAGE SCIENCES
NEWCASTLE UNIVERSITY

Declaration

I declare that all material in this thesis which is not my own has, to the best of my ability, been acknowledged. This material in the thesis has not been submitted previously by the author for a degree at this or any other university.

Signed: Belshek J. A.

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Abstract

Cultural background can have an effect on communication styles which can be seen through actual behaviour and ways in which people interact with one another. In this study, it was hypothesized that notions of individualism-collectivism, self-construals and values have varying effects on Libyan students' communication styles with people of a British background. In particular, the more collectivistic the values of Libyan postgraduate students, the more interdependent their self-construals are; consequently, the more high-context (HC) communication styles they tend to use; and vice versa. It is also hypothesized that the predominant communication style of Libyan postgraduates tends to be HC. To test these hypotheses, a mixed method approach was used for this study (including open and closed-type questions). A self-administered questionnaire was developed, based on Gudykunst *et al.* (1996), to measure low-context (LC) and high-context (HC) communication styles, self-construals (SC) and values. The results suggest that Libyan postgraduates tend to use LC communication styles, and their collectivistic values and interdependent self-construals mediate the extent of use of individualism and collectivism. On the other hand, independent self-construals and individualistic values mediate the influence of cultural individualism and collectivism in the use of LC communication styles. In general, Libyan students' communication styles appear to be a mixture of both styles, but tend to be more LC, with an emphasis on sensitivity, over-directness, and preciseness, over silence. The findings also suggest that individuals' self-construals and values are better reflections of LC styles of communication, rather than for HC communication styles, for Libyan students in the UK.

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Chapter One 'Background and Context'

1.1   Introduction

The overall purpose of this research is to investigate the salience of individualism and collectivism (IND-COL) mediated through self-construals (SC) and values on Libyan postgraduate students' communication styles (CS). The purpose of this chapter is to introduce readers to Libyan society and to shed some light on its transitions. It will start by looking at the Libyan population, then at the languages they speak and the importance of the Arabic language in their lives. A small section will be devoted to the colonization and the independence of Libya. This leads us to look at the tribal system and its importance in Libyan society in general. In terms of its importance, the tribal system will be looked at from the fundamental levels of family and religion.

1.2   Ethnic Groups and Language

The present population of Libya is about 6.2 million including 166,510 non-nationals (Arabian net 2007). There is considerable religious and cultural homogeneity in Libya, as almost the majority of the local population are Arabs and Muslims. However a Berber minority is present, which shares the religion, history, and culture of the Arab majority, and uses Arabic as a second language. The Berber grouping has adopted the Arabic alphabet to express their various dialects in written form. In general they are integrated into the national system, with fewer problems than similar groups in some other North African countries.

1.2.1 Arabs

After the big waves of Arab migration to Libya during the seventh century, the local residents embraced Islam and adopted the Arabic language as a second language to

communicate with Arabs. By 1300, almost all the population were Muslims and the Arabic language had replaced the local dialects. Initially, many local residents (e.g., Berbers) fled into the desert, resisting Islam and viewing it as an urban religion. In the eleventh century, however, tribes of the Bedouin Bani Hilal and Bani Salim invaded Tripoli and were generally effective in imposing their Islamic faith and nomadic way of life (The World Factbook 2008). This Bedouin arrival and their different way of life disrupted existing living patterns; in many areas, tribal life and organization were introduced or strengthened. In the sixteenth century, Libya became part of the Ottoman Empire which led to a further spread of Islam and its way of life. A further arrival of Arabic-speaking peoples occurred in the late fifteenth and early sixteenth centuries as a result of the fall of the last Muslim kingdom in Spain. It is estimated that the total number of Arabs who arrived in North Africa in the twelfth century did not constitute more than 10 percent of the total population of Libya. Arab blood later received some reinforcement from Spain. Berbers in those times had the choice between living in the mountains and resisting Arab dominance, or moving into the Arab community, where the Arab language and culture were dominant. But Arabization of minorities moved more rapidly in Libya than elsewhere in North Africa 'e.g., Morocco or Algeria' (Obeidi 2001), and by the mid-twentieth century relatively few Berber speakers remained in the west and south of Libya. Arab influence permeated the cultures[1] of both the common people and the social, political, economic, and intellectual elite. This strong influence may explain the weak cultural impact of the earlier Italian colonial regime (1911 to 1949) with their brutal period of colonization as being superficial, and Libya, unlike other North African countries,

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[1] Culture will be looked at from the perspective of internal representations as Marsella's definition (cited in Samovar 2004, p.32) "Culture has both external (e.g., artifacts, roles, institutions) and internal representation (e.g., values, attitudes, beliefs, cognitive/affective/sensory style, consciousness, patterns, and epistemology)".

with their legacy of French cultural domination, suffered no conflict of cultural identity.

The definition of an Arab has several aspects; it is someone who considers himself to be an Arab, regardless of racial or ethnic origin, and is recognized as such by others, whose first language is Arabic (including any of its varieties) (League of Arab States 2004), and who can trace his or her ancestry back to the original inhabitants of the Arabian Peninsula. Also, Arabs can define themselves politically as residents or citizens of a country where Arabic is an official or national language, or is a member of the Arab League. This definition would cover more than 300 million people. The importance of these factors in identifying who is an Arab is estimated differently by different groups. The researcher thinks most people who consider themselves Arabs, do so on the basis of the overlap of political and linguistic definitions. However, some members of groups which fulfill both criteria reject this on the basis of the genealogical definition (for example Lebanese Maronites). Not many people consider themselves Arab on the basis of a political definition without a linguistic one (for instance, some Berbers and Kurds were in some historical circumstances seen as Arabs). According to Touma (1996, p. xviii), "An 'Arab', in the modern sense of the word, is one who is a national of an Arab state, has command of the Arabic language, and possesses a fundamental knowledge of Arab traditions, that is, of the manners, customs, and political and social systems of the culture." By this, it is improper however, to assume that Libya has a set culture which is either collectivist or individualistic. Libya does not have a singular culture because it is not homogeneous.

1.2.2 Libyans

According to Obeidi (2001), it can be said that religion and family are the most significant aspects of Libyan identity. In Libyan society, one of the main source of values, 'or may be the first', is religion in symbiosis with social values, which are gained by individuals' interaction with their society. This fact might give us a hint of what cultural tendencies Libyans have in terms of the individualistic and collectivistic values that they hold (see section 2.6.1), and therefore, what communication styles they might use (see section 2.8).

Traditionally, Libyan society has been characterized by close interpersonal relationships, where individuals have a network of close ties 'family, relatives, and neighbors' and weak ties 'far distant tribe relatives' (Barakat 1993). This traditional socialization process takes us to Granovetter's article 'The Strength of Weak Ties' (Granovetter 1973) where he describes the nature of a relationship between individuals 'nodes' in terms of the consequences for an entire network. Hence "weak ties" serve as a bridge between concepts that describe relationships and those that describe entire networks. The two strengths of Granovetter's argument are that individuals with a few weak ties will be disadvantaged in terms of information from distant parts of a social system, and will be limited to local news and views of their close friends; and, at the same time, weak ties will help to make integration within a society easier and therefore, the society more coherent.

The importance of this study stems from a perceived need to explore Libyan society and Libyans' ways of communication more. Furthermore, little research has been undertaken in Libya, especially with regard to culture and communication studies. In the next chapter, the researcher will look at culture and its elements that might influence Libyan postgraduates' ways of communication.

1.3 Colonization and Decolonization of Libya

Libya was controlled by the Ottomans from the sixteenth century until the early twentieth century when the Italians began their conquest. Although the Ottomans quickly ceded control to the Italians in October 1911, the Senussi sect of Libya resisted the Italians aggressively. This resistance continued until the 1930s when the head of the resistance, Omer Al-Mukhtar, was captured and prosecuted. Libya achieved independence in 1951 as a result of local resistance and due to the collapse of the ineffective colonial masters during the Second World War. Italian control was transferred to Britain and France in the 1940s. In 1949, the United Nations passed a resolution supporting independence and set up an international commission to supervise the transfer of power. Following Libya's independence, King Idris (1951-1969) was proclaimed the monarch of Libya, but was seen by elements of his own army to be too closely connected to western powers (Hourani 1991). A group of Arab nationalists, led by young army officers including Muammar al-Qadhafi, led a successful revolution in 1969. Qadhafi sought to nationalize Libyan oil and other industries, thereby preventing further western interference in local affairs (Hourani 1991).

1.4 Religious Life

After the death of the prophet Mohammed (Peace Be Upon Him) (PBUH) in 632 AD, Islam spread quickly to neighbouring regions (e.g., Egypt, Libya) and it was transformed from a small religious community into a dynamic political and military authority. During the seventh century, Islam reached Libya, and by the eighth century, urban centres had become substantially Islamic, but widespread conversion of the nomads of the desert did not come until after large-scale invasions in the eleventh

century by Bedouin tribes from the East. By that time, nearly all residents in Libya had become Muslim. Religious belief in Libya stresses a unity of religion and state rather than a separation or distinction between the two, and even those Muslims who are not particularly observant tend to retain Islamic habits and attitudes. Since the 1969 coup, the Qadhafi regime has explicitly attempted to reaffirm Islamic values (e.g., prohibiting alcohol), enhanced the appreciation of Islamic culture, elevated the status of Quranic law and, to a considerable degree, emphasized Quranic practice in everyday Libyan life (El-Fathaly *et al*. 1980). This was mainly due to the opposition the regime faced from religious leaders who had thrived under the monarchy. Consequently, the current regime has been successful in adhering to Islamic principles which the monarchy had not followed, such as those governing usury and the dress code (e.g., the head scarf 'hijab') (Obeidi 2001).

1.5 Languages of Libya

All but a small minority of the Libyan people are native Arabic-speakers and thus consider themselves to be Arabs. Arabic, a Semitic language, is the mother tongue of almost all peoples of North Africa. Three levels of the language are discernible: classical - the language of the Quran, modern standard, that meets most of the requirements of classical grammar, but which has a much smaller vocabulary and is the form used in the present-day press; and regional colloquial dialects. In Libya, classical Arabic Language is used by religious leaders, modern standard Arabic appears in formal and written communication and sometimes in schools. Libya has a wide variety of dialectal forms and a little outside influence in the form of 'Italian', and speakers can identify each other by local usage. For instance, in the eastern part of the country, the dialect is different from the ones used in the south or in the west part.

The difference can be found in vocabulary[2] and in the intonation of utterances, but all of the dialects are easily understood by Libyans. Libyan dialects are not written and they do not conform to the classical or standard rules. Niloofar (2003) points out that spoken Arabic is the mother tongue of all Arabs, but that classical Arabic is not. Currently, all those spoken dialects are under some threat as the determination to enter the ranks of the educated that can use spoken standard Arabic can nudge people away from the language they use at home.

Libyans often speak of standard Arabic as a wide sea, beautiful, difficult and hard to learn. They look at the Arabic language and culture as common deep historical elements to share with other Arab countries. In fact, all Arabs look at the Arabic language as a cornerstone of Arab nationalism and a symbol of Arab creativity (Obeidi 2001). In the 1970s, English began to occupy an increasingly important place as the second language of the country. It was taught from primary school onwards, and in the universities, numerous scientific, technical, and medical courses were conducted in English. Up to the present time, there is a huge interest in learning the language and speaking it. This can be seen in the new government policy with regard to implementing the English subject in elementary and secondary schools and within universities (General People's Committee 2007). Also, some government jobs demand proficiency in the English language as a main criterion for certain jobs. This has encouraged people to learn the language and has encouraged them to learn other languages as well (e.g., French and Italian). With the large number of private language schools, learning the English language has become widely available and there is no difficulty whatsoever to access it. With this encouragement and the rise of

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[2] Car = *Sayara* and *carahba*. Woman = *whaliya* and *mara* (Eastern and western dialects of Libya), respectively.

interest in learning the language, English has become widely spoken and understood. This does not mean that the British culture is experienced by learning the language. It is still difficult and unrealistic for Libyans to understand the British culture. Consequently, they tend to approach British people with their English influenced by their own cultural background. This might translate into pitfalls and misunderstandings that can occur when Libyans arrive in Britain for the first time.

1.6 Structure of Libyan Society

At independence time in 1951, the Islamic and traditional way of life still dominated Libyan social life. This traditional way of life - 'religious and tribal practices' - found its way into government policies and into the regime itself. But the discovery of oil, however, released social forces, so that the traditional forms could not be included. In terms of both expectations and ways of life, the old order was permanently disturbed. The various pressures of the colonial period, independence, and the development of the oil industry did much to change the bases of urban society, and to change the tribal and village social structures. In particular, as economic change spread into the countryside, rural people were inspired by modern ways of life. Values and norms, too, began to change under the impact of the new materialism and wealth. Society, in this economic context, was structured by patrimonial and client relations, an honour ranking system; and the idea that society constituted an earned possession of the ruler (Barakat 1993). From the time of revolution in 1969, and with the new wealth from oil and despite relentless government-inspired efforts to remake Libyan society, the pace of social change was slow, and the country remained one of the most conservative in the Arab world (El-Fathaly *et al*. 1980).

The attractions of city life, especially for the young and educated, were not exclusively material. They looked at it in a wider social context because they tended to be sociable. Historically, the Arab individuals' context seems to be that of the family. Social means family. Migration, travelling abroad for study and the pressure to find work, of course, eroded the validity of this generalization, but anybody who has visited an Arab home will have seen the pleasure got from family relationships that go beyond the family to clan and tribe (Allen 2006). So, of equal importance to enjoying a wider range of social, recreational, cultural, and educational experiences, was one a main motive to encourage the young and the educated to leave their own surroundings and move to the cities. Gradually, the city way of life has spread throughout the country, weakening the community's collectivity and replacing old divisions that were based primarily on family background - where, for example, family members and blood relatives used to live close to each other. Now a block of flats in a city has to accommodate different people from different families and tribes. This new way of housing makes communication between the members of society more open and makes it easier for them to integrate with each other. As a result, individuals are more likely to make new friends if they are geographically close (Feld and Carter 1998). This has made communication easier and interaction is now more about daily life issues and concerns. This has led to income becoming the basic determinant of differentiation between residential neighbourhoods (Yapp 1996). Italian hegemony also altered the bases of social distinction somewhat, but the change was superficial and transitory; because what lies beyond the family is the clan as a subdivision of the larger collective, the tribe. No one suggests that these relationships are all harmony, but behaviour is effectively maintained by two constraints: the ever-present dangers that lie outside the group, and the internal balancing of responsibility

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within the group (Allen 2006). Libya did not receive a heavy infusion of European culture during its period of colonization under the Italians. As a result, the Libyan urban elite did not suffer the same cultural estrangement from the mass of the people that occurred elsewhere in North Africa such as in Algeria and Morocco. At the end of the colonial period, vestiges of Italian influence disappeared quickly, and the Arab Muslim culture began to reassert itself.

In Libya, the basic social units are the extended family, the clan, and the tribe, and being sociable implies affiliation with home, one's own privacy, yet independence. Libyan society is not individualistic in the sense that being sociable implies giving up privacy and independence and going out into the world to be with others. For an individualistic society (see section 2.4), to some extent, the context of family tends to be weakened and even undervalued, from school onwards. But for an Arab as well as for Libyan individuals, family continues through life (Allen 2006). In the mid-1970s, the Libyan government had come to look upon tribal organization and values as hindering its policies. The government viewed tribes as obstacles to modernization aims such as building schools and creating roads in tribal lands. Consequently, the government sought to break the links between the rural population and its traditional leaders by focusing attention on the new elite, the modernizers who represented the new leadership. The countryside was divided into zones that crossed old tribal boundaries, combining different tribes in a common zone and splitting tribes in a manner that weakened traditional tribal institutions and the force of local kinship (Obeidi 2001). Tribal leaders, however, overlooked by government efforts to encourage members to drop tribal affiliations and pride in tribal lineage, remained strong. This was remarkable in the light of the fact that many tribes had long ago shed their Bedouin trappings, and had become agrarian villagers. In effect, the government

had brought about the abolition of the tribal system but not the memories of tribal allegiance. According to two studies conducted by El-Fathaly and Palmer (1973 and 1994 respectively, cited in Obeidi 2001), attachments and loyalty towards the tribe were very clear and quite strong, and more than three-quarters of tribe members were still proud of their tribe and of their membership in it. These results support Obeidi's findings (2001) that a strong tribal role exists in society, and government policy had not succeeded in weakening its system and means of identification (Obeidi 2001). On the contrary, in the late 1990s, the Libyan regime realised the importance of the role of the tribe within Libyan society in terms of its support for government policies. Yet the attitude shown was a generally mild one; there was little opposition to the new programmes and some recognition of the government's efforts on behalf of the tribes. And this remains up to the present day. Loyalty to family and tribal affiliation is deeply rooted in Libyan society. In my research, I will look at these social values (family orientation) and how they can affect the behaviours of Libyan postgraduate students when dealing with others, in this case with the British.

1.7 The Family

The family is the dominant social institution through which persons and groups inherit religious, class, and cultural affiliations (Barakat 1993). Family life basically rests on religion in the form of 'Islamic' teachings[3] (Quranic and the sayings of the Prophet 'PBUH'), and it is considered as a main structure of human society, providing a secure, healthy and encouraging home for parents and growing children. Family life is the very breeding-place for human virtues such as love, kindness and mercy, and it is considered by all Libyans as the most secure refuge against inward and outward

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[3] The Prophet (PBUH) said: "The best of you are those who are best to their *ahl* (family), meaning spouses and children. And I am the best of you to my family."

troubles. Social life in Libya is mainly based on family life and this extends not only to blood relations but also encompasses the world-wide family of Muslims[4] without any sensitivities or bias towards any sector of the religion - 'Sunni or Shiite'. Family is considered as a source of identity. A study carried out by Amal Obeidi, to explore the different dimensions of identity sources for Libyans, found Islam and Arabism at the forefront, and found that family is also of considerable significance (Obeidi 2001).

Social life in Libya centres traditionally on an individual's loyalty to the family. Ascribed status often outweighs personal achievement in regulating social relationships, and the individual's honour and dignity are tied to the good reputation of the kin group, and the success or failure of an individual becomes the responsibility of the whole family (Barakat 1993). In traditional North African society, family sheikhs rule as absolute master over their extended families, and in Libya the institution seems to have survived somewhat more steadfastly than elsewhere in the area. Despite the changes in urban and rural society brought about by the 1969 revolution (as referred to in section 1.4), the revolutionary government has repeatedly stated that the family is the core of society. The very concept of family in Arabic life reflects such mutual commitments and relationships of interdependence and reciprocity. The word family - 'Ahl' - means 'to support', and it "…provides security and support in times of individual and social stress" (Barakat 1993, p. 97). In Libya, for example, as in any other country, everyone has his own role to play. For instance, the father as a provider, the mother as a homemaker, and the children change their role from being independents to being supporters once their parents reach old age. This might explain why, in Libya, some parents refer to their children as 'sanads' supporters (Barakat 1993). Libyan individuals tend to subordinate their personal interests to those of the

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[4] See Barakat (1993), Chapter 7.

family, and consider themselves to be members of a group whose importance tends to outweigh their own as individuals. Loyalty to family and tribe outweighs loyalty to a profession or class, and inhibits the emergence of new leaders and of a professional elite.

1.8 Summary

In this chapter, a clear definition of Arabs and of Libyans is provided in addition to a consideration of the place of religion and how it's implemented in the daily life of Libyans. We also showed how Libyans look at other people who share the same religion, and how they relate to each other. Family life has been discussed and how it affects their thinking about their lives as individuals and collectives. This leads us to the next chapter where we will look at cultural values in more detail, and consider what factors that might influence the communication styles of Libyans. More specifically, the relationship between the constructs of individualism and collectivism as perhaps the most commonly cited dimensions in the intercultural communication literature (Fiske 2002) and communication styles will be reviewed and will be reflected on the participants of this study as collectivistic-oriented individuals. Chapter Three will address the research questions and the methods used in this research; looking particularly at the procedure of how the quantitative and the qualitative data are analysed: the 'pre-analysis stages'. In Chapter Four, 'data analysis', will be addressed in terms of constructing the factors in each theme of the study 'CS, values and SC'. The qualitative data will be organized by NVivo 8 in order to investigate patterns and trends in terms of the themes constructed in the factor analysis section. This leads us to the discussion chapter in which both qualitative and quantitative data will be combined and discussed, in addition to other themes revealed in our data e.g., body language. The final chapter provides conclusions to the main

results and will set forward any suggestions for further study based on our research

investigation.

Chapter Two 'Literature Review'

2.1 Introduction

Researchers on cultural differences in communication styles **(CS)** argue that different cultures have different CS. Gudykunst and Ting-Toomey (1988) for example, argue that low-context (LC) and high-context (HC) communication are predominant in individualistic and collectivistic cultures, respectively. This chapter discusses relevant literature about culture and cross-cultural communication. More specifically, it addresses the influence of cultural individualism (IND) and collectivism (COL) tendencies (see section 2.3), values (see section 2.7.1) and cultural self-construals **(SC)** (see section 2.7.2) on CS. Firstly, it looks at the notions of culture and cross-cultural communication, then it discusses how culture can be treated as a theoretical construct in theories of communication by focusing on one cultural dimension - 'Individualism-Collectivism'. Secondly, it links the dimension of cultural variability to specific cultural norms that influence communication behaviour (see section 2.6). Finally, the researcher tries to make it clear that the behaviour under investigation is linked to individual-level factors (e.g., self-construals) that can mediate dimensions of cultural variability.

It is hoped that by considering these ideas, the whole chapter provides a theoretical background as a basis for an investigation of how Libyan postgraduate students' communication appears to be influenced by their own cultural values orientation.

2.2 Culture and Cross-Cultural Communication

This research study investigates the communication experience of a group of Libyan postgraduate students with British citizens in the UK. In view of the rising need for dialogue among nations to facilitate cross-cultural communication, cross-cultural

communication has become a requirement for success in today's pluralistic societies. If one is able to communicate cross-culturally, this enables one to be more productive in interpersonal contacts and decreases the probability of mutual misunderstandings. Chen (2003) argues that the interdependence of the international community calls for more skilful interactions across nations and across linguistic boundaries. According to Thomas and Inkson (2004), cultural intelligence is required for bridging cultural segregation and for cultivating cross-cultural relationships. These authors advise that being mindful of cultural differences, as well as learning how to behave and perform in different cultures, is required for cross-cultural communication competence. Keesing (1974) argues that culture provides its members with an implicit theory about how to behave in different situations, and how to interpret others' behaviour in these situations. Kluckhohn (1954, p.924) suggests that "Culture is to society what memory is to individuals". Thus, culture can be viewed as the collection of information, experiences, ideas, and so forth that have been found useful, are widely adopted, and considered worth transmitting to future generations. Also Boas (1930 cited in Monaghan and Just 2000, p. 37) suggests that "...culture embraces all the manifestation of social behaviour of a community, the reactions of the individual as affected by the habits of the group with which he lives, and the product of human activities as determined by these habits". In smaller societies, in which people merely fall into categories in terms of age, gender, household, and descent group, anthropologists believe that people more or less share the same set of values and conventions. People in such societies remained strongly connected to their common culture. But in the case of large societies, the content of culture is shared in its broad principles, and individuals in such societies do not share the same culture codes precisely, as people undergo further categorization by region, race, ethnicity, and

social class. According to Mead (1937 cited in Monaghan and Just 2000, p. 41), "...culture is less precise. It can mean the forms of traditional behaviour which are characteristic of a given society, a group of societies, or of a certain race, or of a certain area, or of a certain period of time". Different definitions of culture reflect different theories for understanding, or criteria for valuing, human activity. The United Nations agency UNESCO has defined culture as the "...set of distinctive spiritual, material, intellectual, and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs" (UNESCO 2002). In differentiating between different cultures, Triandis (1994) mentions that time, language and place are important in determining the difference between different cultures (see section 2.5 for more details about culture elements). In this respect, the researcher is inclined to agree with Gregen (1985), who points out that language is a harsh tool for manipulating abstract and subjective concepts.

This takes the researcher into the complex relationship between communication and culture. First, cultures are created through communication; that is, communication is the means of human interaction through which cultural characteristics - whether customs, roles, rules, rituals, laws, or other patterns - are created and shared. It is not so much that individuals set out to create a culture when they interact in relationships, groups, organizations, or societies, but rather that cultures are a natural by-product of social interaction. In a sense, cultures are the 'residue' of social communication. Without communication, it would be impossible to preserve and pass along cultural characteristics from one place and time to another. One can say, therefore, that culture is created, shaped, transmitted, and learned through communication. The reverse is also the case; that is; communication practices are largely created, shaped, and

transmitted by culture. To understand the implications of this communication-culture relationship, it is necessary to think in terms of ongoing communication processes rather than a single communication event. For example, when a three-person group first meets, the members bring with them individual thoughts and behavioural patterns from previous communication experiences, and from other cultures of which they are, or have been, a part. As individuals start to engage in communication with the other members of this new group, they begin to create a set of shared experiences and ways of talking about them. If the group continues to interact, a set of distinguishing histories, patterns, customs, and rituals will evolve. Some of these cultural characteristics would be quite obvious and tangible, such that a new person joining the group would encounter ongoing cultural 'rules' to which they would learn to conform through communication. New members would, in turn, influence the group culture in small, and sometimes large, ways, as they become a part of it. In a reciprocal fashion, this reshaped culture shapes the communication practices of current and future group members. This is true of any culture; communication shapes culture, and culture shapes communication.

Arasaratnam (2004) proposes a model of the 'Intercultural Speaker', as perceived by participants from fifteen different countries, who has certain skills that enable him/her to mediate between different cultures and take on a perspective of critical cultural awareness, that leads to new insights into their own as well as the other culture. This cultural competence component is made up of empathy, attitude, listening, experience and motivation. Empathy was defined as the ability to participate in cognitive and emotional role-taking behaviour (Spitzberg and Cupach 1984). Attitude towards other cultures is defined as a positive, non-ethnocentric disposition towards people from other cultures. Listening is defined as interaction involvement (Cegala 1981),

cognitive and behavioural engagement in a conversation. Experience is defined in terms of a number of dimensions such as experience of living abroad, travelling abroad, and specific training in intercultural communication, and close personal relationships with people from other cultures. Finally, motivation is defined as the desire to engage in intercultural interactions for the purpose of understanding and learning about other cultures. This model of intercultural communication competence (ICC) is one of the few models that has been constructed based on descriptions of competent intercultural communication from multiple cultural perspectives, and it is important that its utility is explored further, because it holds the possibility of helping us understand competent intercultural communication as recognized from different cultural perspectives. This model proposes a cultural-generic, bottom-up approach to eliciting definitions and dimensions of intercultural competence. It is not like Byram's (1997) model which was based on his own experience in the European context where he proposed the main aim of inter-cultural[5] communication, is to find out more about other cultures in a real life context, and to be able to convey something about one's own culture, to confirm or reject one's prior knowledge and beliefs about one another, and to make new friends. The prerequisite for successful inter-cultural communication will, therefore, be a positive attitude towards the other cultures that requires one to be curious and to be open to new impressions, willing and able to decentre from one's own culture and to take on new perspectives. Byram clarified that the interaction factor (see Byram 1997) includes a range of communication forms, including verbal and non-verbal modes and the development of linguistic, sociolinguistic and discourse competence. This, however, may support what has been stated earlier about communication shapes culture, and culture shapes communication.

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[5] Cross- and intercultural communications are used interchangeably to reflect communication between people from different cultures.

To view the relationships between people in different cultures, communication scholars are not interested in 'culture' per se, but use operationalized notions (e.g., self-construals, individuals' values) as independent variables that might affect the dependent variables (i.e., communicative behaviours). Therefore, we can look at the elements of culture as shared standard operating procedures, norms, values, and habits about interacting with the environment. Social schema theory[6] describes how ideas, or concepts from the world around us are represented in the brain, and how they are categorized. According to this view, when we see or think of a concept, a mental representation or schema is "activated", bringing to mind other information which is linked to the original concept by association. This activation often happens unconsciously. As a result of activating such schemas, judgements are formed which go beyond the information actually available, since many of the associations the schema evokes extend outside the given information. This may influence thinking and social behavior regardless of whether these judgements are accurate or not. For example, if an individual is introduced as a student, a "student schema" may be activated and we might associate this person with academic life, or past experiences of students that we remember and which may be important to us. Since this perception and cognition depend on the information that is sampled from the environment, the elements are more important in this study than the concept of 'culture' itself. Therefore, for this study, this concept will be looked at as what gives individuals' characteristics, no matter where they were   born - that total communication framework of words, actions, postures, tones of voice, facial expressions, space, and materials, the way they work, and how they define themselves (Hall *et al.* 1990). Needless to say, a culture cannot be characterized by a single concept (Fiske 2002).

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[6] See Widmayer, S. A. (non) Schema Theory: An Introduction. Available from: http://www2.yk.psu.edu/~jlg18/506/SchemaTheory.pdf Retrieved 29/07/2010

While the concept of individualism-collectivism and high- and low-context (see sections 2.3 and 2.8) may illustrate one aspect of society in a categorical way, it is not the only approach that can be used to capture the complexity of a culture. Culture, according to Fiske (2002), is neither black nor white, but a rainbow of colours. Therefore, the concept of 'culture' in this research context will refer to a small society (i.e., Libyan postgraduate students in the UK), where people fall into certain categories of age, gender (i.e., male students), and place of residence (i.e., the UK), who more or less share the same set of values (e.g., the belief in the importance of education) and conventions.

The concept of 'cross-culture communication' was defined by Hinner (1998) as the ability to communicate verbally and non-verbally with members of different cultures, and in such a way that communicative messages were not given incorrect interpretations. Gudykunst and Young (1984) suggested that familiarity with the culture where communication takes place is a key component for any successful cross-cultural communication. Williams (2003) provided indicators of the acquisition of cross-cultural communication skills. These indicators include flexibility (open-mindedness), cultural empathy, and personal strength (stability). Other skills include being sensitive to cultural differences and building inter-cultural understanding (Ewert 2000). Similarly, Barrera and Corso (2002) claim that respect and reciprocity symbolizes skilled cross-cultural dialogues. According to these researchers, respect refers to the awareness and acknowledgement of boundaries between people, and reciprocity is a situation in which two individuals give each other similar kinds of help or special rights.

Even though, there are several theoretical models of intercultural communication, it was necessary to continue the quest for a sound and empirically validated model of

ICC. As explained earlier, the five variables of Arasaratnam (2004) associated with ICC emerged from descriptions of competent intercultural communicators as perceived from different countries. The results of a further testing of this model (Arasaratnam 2006) mostly supported the previous model with a new finding in the relationship between empathy and ICC. The new results reveal that there is a direct relationship between the two that may provide a possible explanation for situations where people are able to exhibit effective and appropriate behaviour in intercultural situations, despite no prior exposure to or experience with people from other cultural backgrounds.

2.3 Individualism (IND) and Collectivism (COL)

Understanding communication in any culture requires general cultural information (i.e., where culture variability influences and/or shapes communication, and vice versa) and cultural-specific information (i.e., the specific cultural constructs associated with the dimensions of cultural variability).There are dimensions with regard to which cultures can be different or similar, that can be used to try and explain communication cross cultures (e.g., Hofstede 1980). The comparative study of work-related values by Hofstede (1980) covers a large number of cultures, with regard to which he identified four cultural dimensions on which all cultures covered could be given a score. The four dimensions can be related to basic anthropological and societal issues. Those concepts are worth mentioning and potentially useful, but weak in terms of their application to nation states as a whole (McSweeney 2002). A major problem of Hofstede's (1980) work was that the measurement was at the country rather than at the individual level. In addition, the populations studied in the surveyed nations were middle class and they represented a narrow segment of the population, and this further limits the validity of comparison between countries. Although with

little empirical evidence that the dimension of IND-COL is a useful descriptive mechanism to explain cultural differences in communication styles (Vornov *et al.* 2002), cross-cultural researchers (e.g., Gudykunst and Lee 2000) suggest that IND-COL is a major dimension of cultural variability which can be used to explain similarities and differences in the behaviours of individuals from different cultural backgrounds (see section 2.5). Although, some other researchers found that very rarely is a culture completely individualistic or completely collectivistic (Fiske 2002). For the purpose of this study, taking into account the occasional indiscriminate use of IND-COL to explain cross-cultural differences in communication styles, the dimension is not applied in this study as a direct measure to classify Libyan cultures or to explain communication styles of postgraduate Libyan students in the UK, but as a starting point to look at a deeper classification of individuals in terms of unsupported assumption of cross-national differences in IND-COL (self-construals theory, Markus and Kitayama 1991).

According to Hofstede (1997), IND-COL reflects the position of the culture on a continuum in which individualism is identified as a characteristic of cultures in which "...the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family" (Hofstede 1997, p.51). In these cultures, people are emotionally independent from groups; perhaps belonging to many groups, but where the groups do not exert a strong influence on the individuals' behaviour (Hofstede 1980). Individuals who maintain individualistic preferences view the self as independent of groups (Triandis 1988). On the other hand, collectivism has been identified as "...a set of feelings, beliefs, behavioural intentions and behaviours related to solidarity, concern for others, cooperation among members of in-group and the desire to develop a feeling of groupness with other members" (Kapoor *et al.* 2003, p.

687). According to these definitions, Hofstede's (1997) main idea is to place countries on the IND-COL continuum, and to date, the construct has become the most widely used in cross-cultural research (Voronov *et al.* 2002). For cross-cultural researchers it has become necessary to critically evaluate the construct, and therefore, Triandis (1995) suggests using new dimensions (horizontal and vertical cultures[7]) to replace IND-COL and to provide clearer distinctions between the country and the individual levels of analysis, so that individuals can be compared to one another in one society or in one culture. Therefore, IND in this study will be looked at as a characteristic of cultures in which people view the self as independent of groups, and tend to have that sense of separation from family and community in a specific time and place (see section 2.2). Individualists are expected to be self-reliant, (think about the common expressions: 'Pull yourself up by your bootstraps', 'Stand on your own two feet'), so people are expected to speak up and express their personal opinions, even if they're contrary to those of the group. On the other hand, COL cultures are ones in which a person's identity is wrapped up in his/her group, in which there is a feeling of loyalty and responsibility. For example, the family would be a universal example for this orientation. In such a collectivist culture, people are more likely to favour promoting group harmony rather than expressing their contrary personal opinions. Hui and Triandis (1986) identified some categories in which individuals' feeling, beliefs and actions are related to interpersonal concerns: (1) sharing of material resources, (2) susceptibility to social influence, (3) consideration of the implications on ones' decisions or actions for other people, (4) feeling of involvement in others' lives, and (5) self-presentation and concerns of face.

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[7] Triandis (1995) argues that individuals in horizontal cultures are not expected to stand out from their in-group, while members of vertical cultures are expected to stand out from their in-group, and people tend to see themselves as different from others.

As noted, there are many available approaches to measure IND-COL; Hofstede (ibid) is influential, if criticized for its lack of reliability (e.g. Spector et al. 2001), level of analysis (e.g. Oyserman et al. 2002), methodology and implications (e.g. Baskerville 2003) the researcher tried to avoid these problems by looking at a certain population (Libyan postgraduate students) in a certain time (during their study abroad, UK) and the conclusion will not be taken for all Libyan population even though they might give a hint for the tendencies of Libyan population towards the themes under investigation (see section 3.2).

2.3.1 IND–COL and Communication

Hui (1988) and Hui and Triandis (1986), after surveying the work of cross-cultural anthropologists and psychologists from different parts of the world, concluded that the dimension of IND-COL can be used as a powerful theoretical construct to explain the relational differences and similarities between cultures. For example, two studies were carried out to measure responsibility-sharing between individuals, and the results showed that collectivists were found to hold relatively favourable attitudes towards sharing another's burdens and troubles. In another study, collectivism and social desirability were positively related for the Chinese, as the value of interpersonal harmony seems to be a dominating value, but not between Americans, where independence is seen as a virtue (For more studies measuring IND and COL, see Hui 1988). Hofstede's (1980) definition of collectivism, as mentioned in the previous section, if linked to the Libyan society discussed in section 1.6 for example, can be used to show that the way children are raised and what is expected of them by their parents, is leaning towards this view (i.e., that of a collectivistic society), in which the perspective exists that learning and development is a social, collaborative activity. Vygotsky's (1978) theory of 'social constructivism', describes this cognition process,

where culture gives the 'child' the cognitive tools (e.g., language) needed for development, and adults such as parents and teachers are the means for this cultural cognition. According to constructivist philosophy, the social world is not a given: it is not something 'out there' that exists independent of the thoughts and ideas of people. Everything involved in the social world is made by humans (IND or COL). The fact that it is made by them makes it intelligible to them. The social world is a world of human consciousness: of thoughts and beliefs, of ideas and concepts, of languages and discourses, of signs, signals and understandings among human beings, especially groups of human beings, such as states and nations. The social world is an intersubjective domain: it is meaningful to people who made it and live in it, and who understand it precisely because they made it and are at home in it.

Vygotsky's theory especially emphasizes his belief that learning is, fundamentally, a socially mediated activity. There is an emphasis on membership of organizations as well as an emotional dependence on them. In general, privacy is reduced due to the heightened interactions between the individual and the collective (see section 1.6). Vygotsky (1978, p. 57) states:

> Every function in the [individuals'] cultural development appears twice: first, on the social level, and later, on the individual level; first, between people […] and then inside the [individual] […]. This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals.

Individualism and collectivism exist in all cultures, but one tends to predominate in individuals behaviours at specific times in specific situations. This conceptualization of IND-COL is widely accepted among social scientists of different cultural backgrounds, suggesting general potential validity of the IND-COL construct (Hui and Triandis 1986). This highlights what has been mentioned in section 1.7 to reflect the Libyan society as being one that is classified by close interpersonal relationships and orientation of the participants. This will be discussed in more detail in section

5.3. The basic understanding of the IND-COL dimension, as explained in section 2.3, relates the individuals' dependence on the group (family, relatives and friends), his or her SC as 'I' or 'we', and on the context. In several experiments designed to illuminate the cognitive structure of the private (I) and collective selves (we), Trafimow *et al.* (1991) showed that 'I' and 'we' self-cognitions are encoded separately in memory. To determine these cognitions, they used a self-attitudes instrument where respondents from different cultural backgrounds (Chinese and North American) were asked to respond to 20 sentences that begin with "I am." Answers that referred to collectives with which the subjects had experienced a common fate, were coded as collective, and answers that referred to personal experience, attitudes or beliefs were coded as private. Respondents were given one of two primes before they completed the instrument. In one prime (independent), they were asked to think of how they were different from their friends and family. The second (collective) prime asked them to think of ways in which they were similar to friends and family. Trafimow *et al.* (1991) found that with both cultures, the nature of the prime affected the type of response produced, in a way that those who received an individualistic prime gave more private responses than those who received a collectivist prime. Those results are very consistent with Triandis' (1989) conceptualization of self as explained earlier.

Triandis (1994) suggests that the basic advance from Hofstede's (1980) formulation of IND and COL is that we are all both independent and interdependent. Conditional upon the two self-aspects' development and the situation, we may possibly be more of one than the other. In conclusion, it seems likely that two aspects of self in relation to the collective can coexist, although most prior attempts to measure IND-COL have supposed a single bipolar dimension (Hofstede 1997).

Measuring this construct, Hui's (1988) scale is composed of 63 items divided into six sub-scales (e.g., spouse, friend, neighbour, etc.) measuring "...the target specific construct of individualism-collectivism" (ibid, p. 32). Triandis *et al.* (1986) used 21 items to measure IND-COL in different countries. An explanatory factor analysis revealed four factors that were considered to be common aspects of the construct: self-reliance with hedonism[8], separation from the in-group, family integration, and interdependence with society. Triandis' scores are consistent with Hofstede's (1980) IND-COL scores. This instrument seems to capture the bipolar kinds of difference in IND-COL, but it is perhaps less useful as a measure of the two dimensions that are theorized to compare self-construals. In general, the focus on cultural differences in the studies cited above makes them less useful, as these researchers appear to assume that if there is a difference in communication between two different cultures, American and Arab cultures for example, it is due to individualism and collectivism. This is not necessarily the case. Reflecting American culture, for example, as an individualistic culture, is "...a kind of joke" (Chomsky cited in Jack 2006, p.101). Similarly, thinking of all Arab people at all times and places in the relevant literature as being collectivist-oriented individuals, in the opinion of the researcher, is unfair. This is simply because the number of studies conducted on Arab cultures is rare, and if there are any such studies, they are limited to certain groups, times and places. For this research, therefore, the researcher would argue that Libyan postgraduate students, as a small sample of Arab cultures, may or may not represent the Libyan culture as collectivistic or HC in terms of their communication styles. This is simply because Libyan postgraduate students may represent one small category of the whole country,

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[8] The importance for individuals to have a good time; to "spoil" themselves.

where individuals more or less share the same set of values and conventions (see section 2.2).

Researchers have recognized the strong influence that one's cultural orientation toward IND-COL has on one's communication styles and behaviours. These directly affect one's norms and rules, which guide everyday behaviours in one's primary cultural orientation (Gudykunst *et al.* 1996; Markus and Kitayama 1991).

There are general patterns of communication that appear to be consistent with IND-COL in each culture. For example, a study by Cai *et al.* (2002) to investigate the conflict in style differences between individualists and collectivists found, for instance, that collectivists prefer compromising and integrating more than do individualists. On the other hand, avoiding strategy is preferred among individualists rather than among collectivists, but they do not differ in their preference for the dominating conflict style. Therefore, IND-COL is manifested in a unique way in a specific time, place, and context in each culture, while similarities and differences across cultures can be described and tentatively explained theoretically using dimensions of cultural variability; cultural norms/rules and individual values and self-construals.

IND-COL, therefore, tend to exist in all cultures, but one pattern tends to be more visible than the other in certain contexts (Gudykunst and Ting-Toomey 1988; Kapoor *et al.* 2003). Members of individualistic cultures, for example, learn many collectivistic values and acquire views of themselves as being interconnected with others; the same is true in a collectivistic culture. For instance, Gao (2000) discusses the verbal and non-verbal communication issues of Chinese immigrants to Australia and shows that Chinese ability to express emotions explicitly, as a collectivist value in China, tends to decrease when they live in an individualistic society such as Australia,

although he admits the difficulty of distinguishing between what is cultural and what is linguistic, and concludes that acculturation[9] and linguistic competence go hand in hand.

In a recent major review and meta-analysis of 83 studies on IND-COL, Oyserman *et al.* (2002) highlighted the three most common measurement tools for IND-COL; (1) the independent-interdependent self-construals, as explained in section (2.7.2), (2) the horizontal-vertical IND-COL scale (as explained earlier) and the IND-COL measure (Hui 1988). In those measurements, there are a number of dimensions, which can distinguish individuals from different societies, such as the relationship to the group, the role of hierarchy, the need to belong to a group, the use of language, and the role of family. Those dimensions however prompted the researcher to look more deeply in this construct (i.e., IND-COL) and use dimensions such as SC and individuals' values to conduct his research.

To sum up, IND-COL might be present in all cultures but the tendencies of certain cultures might be different. This however could be investigated by the tendencies to SC (i.e. interdependent or dependent) and measuring individuals' values that could be manifested in the communication style of respondents (i.e. HC or LC).

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[9] According to Sam and Burry (1995, p.10), acculturation refers to " …the behavioural and psychological changes that occur as a result of contact between people belonging to different cultural groups"

2.4 IND and COL Views of Relationships

The degree of collectivistic orientation in a society may well influence the value of relational concerns in conversation. Collectivism is over and over again allied to preferences for affiliation and interpersonal concerns (Hui and Triandis 1986), protecting one's face and maintaining face-to-face relationships (Argyle *et al.* 1986), and the "we" identity rather than "I" identity (Gudykunst and Ting-Toomey 1988). When a person's sense of identity is strongly connected to interdependent relations with others, the individuals tend to be very concerned about others' feelings (e.g., family relationships). It may be difficult for people from a collectivistic culture to overlook the negative interpersonal consequences of their actions. Arab people, for example, have been described as liking to work in groups and teams, and relationship-building is considered as a priority (Allen 2006) (see section 2.5). This, however, does not mean that they, Arabs, don't pursue their own personal objectives. In collectivist cultures, in which saving face is a significant matter, face-supporting behaviour (e.g., avoiding hurting the listener's feelings, minimizing impositions), rather than efficient and direct behaviour, may lead to a desirable outcome in the long run. As mentioned in section 2.8.1, directness or indirectness influences the extent to which speakers should avoid ambiguity and obscurity of expression. The concern for clarity, which has been classified as an individualistic orientation (see Kim 1994), typically means the choice of more straightforward language behaviour, for example, if one's primary aim is to command, direct imperative forms (e.g., 'Shut the door (please)', 'Follow me, don't worry!') at least make the speaker's intentions explicitly clear.

2.5 Cultural IND-COL and Communication

After looking at why the concept of IND-COL has been used in some literature to show the differences and similarities in communication between individualistic and collectivistic cultures, the discussion goes beyond the broad explanation of these two dimensions to an individualistic level, in explaining the factors that mediate the influence of cultural IND-COL on individuals' communication behaviour. There have been various studies using cultural IND-COL to describe various aspects of communication (see Gudykunst and Ting-Toomey 1988). Kim (1994), for instance, investigates how cultural groups may differ in their perceptions with regard to preferred communication behaviour. He argues that members of individualistic cultures are particularly concerned about making themselves as clear as possible in conversation, and view this aspect of communication as necessary for effective communication, more so than members of collectivistic cultures. On the other hand, the perception of the importance of avoiding hurting the hearer's feelings, and concern with regard to not imposing on the hearer, or interfering with the hearer's freedom of action, meant that 'minimizing imposition' was higher in collectivistic cultures. We should notice that the salience of these concerns might differ cross-culturally; and prior research confirms the importance of these constraints in conversation performance (Kim 1994). Although with the critique to Hofstede's dimension of IND-COL involving looking at it in a sense that each is bipolar (McSweeney 2002), Triandis (1994, p. 42) states "...the two can coexist and simply emphasised more or less […] depending on the situation". Furthermore, Schwartz and Bilsky (1987, 1990) confirm the idea that the distinction between values serving the individual's owns interests and those of the collective, are universally meaningful.

Thus, the aim of IND-COL has been to derive a useful dimension for explaining cultural differences in behaviour. However,

> Researchers do not develop clear rationales as to why this dimension of cultural variability is linked to the variables being studied. These researchers appear to assume that if there is difference in communication expected between the United States and a culture in… [Africa], for example, it is due to individualism-collectivism. This is not necessarily the case. Individualism-collectivism must be linked to cultural norms and rules regarding self-ingroup relationships. Furthermore, the facet of collectivism (i.e., Undifferentiated, relational, coexistence) should be specified (Gudykunst *et al*. 2003, p.12).

Kashima (1989), however, points out that there are problems with using this dimension of cultural variability (IND-COL) to explain individual level behaviours. One of the problems involves developing causal explanations. Kashima (ibid) argues that is it impossible to test causal explanations of behaviour based on cultural-level explanations (i.e., culture cannot be controlled in experiments). Kagitcibasi (1994) suggests that researchers need to isolate psychological processes that link cultural to individual behaviour in order to test causal explanations. Triandis (1989) and Markus and Kitayama (1991) suggest that individuals' self-construals mediate the influence of culture on behaviour. Schwartz (1994) suggests that cultural influences on individuals' behaviour are mediated by individuals' values. A study by Brew *et al.* (2001) to examine cross cultural differences in decision-making styles among Anglo and Chinese students found that Chinese students exhibit more collectivist tendencies in making choices, and reasons for choice, and score higher on avoidance, complacent decision styles with only a small difference in relation to a vigilant style. The main study was to test whether the IND-COL dimension mediates the relationship between cultural-orientation (Anglo or Chinese) and responses on decision styles (including: avoidance, complacency, and hyper-vigilance). The initial conditions stipulated by Baron and Kenny (1986) for a mediating variable require that there is a significant relationship between: the independent variable (culture) and the mediating variables

(IND-COL choice and IND-COL reason); the independent variable and the dependent variable (decision styles); and the mediating variable and the dependent variable.

Another problematic area is mapping cultural IND-COL to specific samples from individualistic or collectivistic cultures; as explained earlier, IND-COL exist in all cultures, but one tends to predominate. Consequently, the respondents in a cultural studies sample may not represent the predominant cultural IND-COL tendency.

Therefore, broad cultural-level tendencies alone cannot be used to predict an individual's behaviour. The individual-level factors that mediate the influence of cultural IND-COL on individuals' behaviour must also be taken into account.

2.6 Cultural-Level Factors that Mediate the Influence of Cultural IND-COL on Behaviour

In very general terms, in individualistic oriented cultures, people in some contexts (e.g., the workplace) may, to some extent, be described as task oriented; they value productivity, and tend to prefer employees to follow procedure and instructions so that they can work productively (Bass 1990). On the other hand, in collectivistic oriented cultures, people tend to be interdependent with their in-groups, and tend to be more concerned with relationships, group harmony and 'face' in the workplace (Easterby-Smith *et al.* 1995). However, it is increasingly evident that these predictions may be less accurate in dealing with situations where specific issues arise from intercultural interactions in culturally diverse workplaces (Brew and Cairns 2004). For example, in comparing leadership styles between Chinese and Western managers, Wong *et al.* (2007) found that neither manager differs significantly in terms of leadership perceptions and power relations.

Ohbuchi, Fukushima and Tedeschi (1999) argue that collectivists in conflict situations tend to be concerned with maintaining their relationships with others, whereas individualists tend to be concerned with achieving justice. Thus, collectivists prefer methods of conflict resolution that do not destroy relationships (e.g., through mediation), whereas individualists are willing to go to court to settle disputes (Leung 1987). Triandis *et al.* (1988) have defined individualism as the tendency to be more concerned about one's behaviour in terms of one's own needs, interests and goals.

In-groups are groups that are important to their members, and groups for which individuals will sacrifice their own self-interest (Triandis 1995). But Yamaguchi (1994) expresses this view by saying that collectivism is explained, not in terms of

fundamentally different cognitive organizations of the self, but because it is advantageous to the self in the long run.

> Individuals may temporarily sacrifice their self-interest for a group so long as they can expect rewards from the group in the long run. The expectation of punishment by group members can also motivate an individual to abandon personal goals in favour of those of the group... This reasoning suggests that collectivism among individuals is a accompanied by a tendency to expect either positive or negative outcomes of interactions with others. (Yamaguchi 1994, p.179)

Therefore, an element of a collectivist culture is that individuals may be asked or encouraged to lower their ambitions or their personal goals in favour of the collective goal, which is usually the maintenance of a stable in-group (e.g., family, tribe), and much of individuals' behaviour may concern goals that are consistent with this in-group's goals. In Libya, for instance, individuals may be asked to marry someone proposed by their parents, even if there is someone else in their lives for the sake of the whole family. On the other hand, in an individualistic culture, much of the individuals' behaviours would be consistent with various groups (e.g., family, clubs, co-workers) and there are different specific in-group demands. If there are such demands, the individuals' contributions will be highly segmented, requiring contributions only at a certain time and place (Triandis *et al.* 1988). An exception to this, however, would be in the context of family. With all the above cited studies using an IND-COL dimension in explaining communication between cultures, other researchers, however, say that it is pointless to classify cultures as either collectivist cultures or individualist cultures (Fiske 2002) (see section 2.3). Cultures should be assessed and crystallized as a meaningful self without arbitrary labels. The researcher has not seen any research that proves Libyan culture to be a collectivistic oriented culture without a comparison to other already classified collectivist or individualist cultures. Fiske (2002) however has shown the futility of such an endeavour.

2.7 Individual-level Factors that Mediate the Influence of IND-COL on Behaviour

In psychological studies, increasing attention has been paid to how culture influences the self and the individual's higher psychological functions. As was mentioned in section 2.2, culture is looked upon as a fundamental feature of human consciousness, creating higher psychological functions, that is self-appraisal, emotions, cognition, attitudes, values, and behaviour (Kolstad 2005; Vygotsky 1978). In this section, we focus on individual-level variables such as self-perception which, in cross-cultural research, has mainly been restricted to comparisons between subjects from the United States and East Asian countries like Japan and China (Kolstad *et al.* 2009). Also to another individual-level mediator, the values individuals hold (e.g., Kapoor *et al.* 2003; Schwartz and Bilsky 1990). This study looks at Libyan postgraduate students who are studying in the UK, and considers their self-construal with regard to the concepts of dependence and interdependence as explained in section 2.7.2. Libya has been characterised as a collectivist country, and the researcher believes that, despite the lack of empirical verification, this label as a collectivistic culture has remained. Therefore, in the next two sections, the researcher will discuss these two individual level mediators, and relate them to the communication behaviours under consideration.

2.7.1 Individual Values

Feather (1995, p.1135) defines values as:

> Abstract structures that involve the beliefs that people hold about desirable ways of behaving or about desirable end states. These beliefs transcend specific objects and situations, and they have a normative, or oughtness, quality about them. They have their source in basic human needs and in societal demands. They are relatively stable but not unchanging across the life span. […]. Values vary in their relative importance for the individual, and they are fewer in number than the many specific beliefs and attitudes […]. Thus, they are more abstract than attitudes, and they are hierarchically organized in terms of their importance for self.

Currently, values are conceived of as guiding principles in life, which transcend specific situations and may change over time, guide the selection of behaviour and events and are part of a dynamic system with inherent contradictions. Schwartz (1990) states that, according to the value domain type, they can serve both individualist and collectivist interests. He believes that a person can hold both kind of values, but one tends to predominate, and they do not necessarily conflict.

Schwartz and Bilsky's (1990) and Patai's (1976) discussion of Arab values, measured values in different contexts. These values were based on different scales. The 15 individualistic values in Gudykunst *et al.*'s (1996) study obtained from Schwartz and Bilsky (1990) include: an exciting life, a sense of accomplishment, pleasure, ambition, capability, independence, intellect, logic, true friendship, love, happiness, self-cultivation, and self-respect. These are all consistent with Schwartz's (1992) individualistic values. The other 19 values that deal with collectivistic values were acknowledged by Bond (1988) and Schwartz (1992). These 19 values are:- national security, salvation, forgiving, help, honesty, politeness, industriousness, obedience to parents, meeting all obligations, harmony with others, being cooperative with others, solidarity with others, ordering relationships by status and observing this order, loyalty to supervisors, observing rites and social rituals, moderation, being interdependent with others (Gudykunst *et al.* 1996).

This part is important, as the dimensions that organize values have different conceptual bases at two levels. The Individual-level values system most probably reflects the psychological dynamics of conflict and compatibility that individuals experience in realizing their values in everyday life (Schwartz 1992; Schwartz and Bilsky 1987, 1990). On the other hand, cultural-level dimensions will probably reflect the orientations of cultural groupings to demonstrate human activities. Schwartz (1994) has developed 10 individual-level motivational types of values: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity and security, to measure the content of an individual's values that are recognized across cultures. Schwartz's (ibid) content is likely to reflect the major concerns that groups face and give expression to as values. Each of these 10 values is defined in terms of their central goal (e.g., tradition defined as respect for, commitment to, and acceptance of the customs and ideas that traditional culture or religion imposes on the self, e.g., parental obedience). Therefore, each individual–level value represents a specific value type if endorsed when people perform in ways that convey that value or lead to its attainment (Schwartz 1994). The 10 value types are organized to represent individual's values, and "...no significant omissions in this set were revealed by review of the value categories proposed as universal in the social sciences and humanities literature" (Schwartz 1994, p. 89).

2.7.2 Self-Construals (SC)

The concept of self-construal (SC) evolved from a comparison of Western and Eastern conceptualizations of the self (Markus and Kitayama 1991). Markus and Kitayama (ibid) frame SC as what people "…believe about the relationship between the self and others, and, especially, the degree to which they see themselves as separate from others and as connected with others" (p.226). The view of the self as

separate from the individual's social context thus emphasizes autonomy and independence (independent SC), while a belief in the self is as a constituent of a broader social context. Their concept of self entails characteristics and qualities of this social environment called an interdependent SC (see also Singelis 1994). While IND-COL refers to a culture as a whole, SC refers to the individual's view of the self, which may differ from that culture.

As was discussed in sections 2.3 and 2.7.1, the influence of IND-COL and individual values with regard to communication behaviours, this section highlights the second individual-level mediator (SC) and its influence on communication behaviours. Singelis and Brown (1995), for example, found that SC mediates the influence of cultural IND-COL on high-context communication style.

The concept of self is central to an individual's perceptions, evaluation, and behaviour, as Markus and Kitayama (1991) argue that people use two different construals of the self: independent and interdependent SC. Emphasising independent SC is likely to predominate in individualistic cultures, and emphasising interdependent SC tends to predominate in collectivistic cultures. For example, when we say that some people are collectivists, we simply mean that, in the case of these particular individuals, the sampling of collectivist (interdependent) themes is more probable, and will occur in more situations. Without referring to the importance of the context, we can define both independent and interdependent SC as follows:-

- ▪ Independent self-construal involves viewing the self as a unique, independent individual, whose behaviour is organized and made by reference to one's own internal feelings and actions, rather than by reference to that of others (Markus and Kitayama 1991, p. 226)

- Interdependence requires seeing oneself as part of surrounding relationships, recognizing one's behaviour is determined and organized by what one perceives to be general norms of the others in the relationship (Markus and Kitayama 1991, p. 227).

These two themes tend to overlap. Triandis (1995) shows some factors (e.g., age, social class) that may influence or shape personal tendencies toward one of them, and explains individual's attributes in which independent or interdependent SC are reflected. These attributes (e.g., motivation, attitudes, norms, values, and communication) are culture specific as, for example, people in situations where one would expect collectivistically-oriented behaviour using individualistic attributes when necessary. The best example to reflect this is the use of the word 'please' in an Arab family context. In dialectical Arabic (e.g., as used in Libya) in fact, the more close the relationship is, the less likely that Libyans will use the word 'please', because it sounds distant and formal, particularly with family members. For example, a father would perceive his son using the word please with him as formal and, to some extent, as a tendency for independence. Instead, they would tend to use other words that may be considered by Libyans as being informal and have no equivalent in English such as '*Ma-aleshi*[10], or *Wana bei*, in Libyan dialect' to reflect their politeness. For the communication attribute, for instance, collectivists (Arabs) are likely to say 'we all share the same prosperity' or 'your welfare is from ours' (Barakat 1993) to show or strengthen group cohesion. Such values are considered positives, encouraged and rewarded in childhood (Patai 2002), whereas in individualistic cultures, in certain contexts[11], individuals tend to maintain that mine is mine, also, silence in communication with others is perceived differently in that it may be, in

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[10] *Ma-aleshi* may also be translated as 'excuse me' in some other contexts
[11] For example, in a context of a shared house by two foreign students

some certain contexts, embarrassing[12] to individualists when communicating with people in general. On the other hand, silence can act as a means of showing respect and to maintain harmony for Arabs, as it is well-known that silence in a girls' reply to a marriage proposal is taken as an acceptance and to reflect her shyness. In this particular context[13], eye contact may reflect interest on both sides: male and female.

Markus and Kitayama (1991) also point out that people who define their self-worth in relation to the family, environment, or social unit are said to have developed an interdependent SC mind set. Evidence shows that it is crucial to some people in big British cities to define themselves through the qualities of their interpersonal relationships, and where these are weak, people feel weak, lonely and marginalised (Miller 2008). Therefore, the self-in-relation to others includes an essence of interdependence and of one's status as a participant in a large social unit. This evidence may support Markus and Kitayama's (1991) argument that we, as humans, are, to some extent, aware of both orientations, and our preference depends much on the context and the social environment.

These SC are linked to various aspects of communication. Gudykunst *et al.* (1996) notes that the relationship between independent SC and preciseness (as explained in section 2.8.3) exists, and this confirms Kim *et al.*'s (1994) findings with regard to the same relationship. Similarly the findings of Gudykunst *et al.* (1996) and Kim *et al.* (1994) with regard to the relationship between interdependent SC and the concern for other's feelings are consistent. However, other researchers have found SC to be useful, depending on the context, in predicting specific communication outcomes and conversational styles (Kim 1995), conflict strategies (Oetzel 1998), being motivated

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[12] When you are asked about something very important and an answer is expected
[13] Much of the girl's message is implied by who is speaking to her (e.g., parent, brother, etc.), the relationship and where they are communicating, etc.

to comply with others (Park and Levine 1999), and the use of patient preferences for participation in doctor-patient visits (Kim *et al.* 1994).

Gudykunst *et al.* (1996) assumed that using both independent and interdependent SC can show different ways of communication. Their data proposes that communication styles can be explained better by studying SC rather than cultural-level IND-COL or individual-level individualistic and collectivistic values.

Researchers and theorists, before conducting empirical research, need to decide which of the individual-level factors mediate the influence of cultural level IND-COL with respect to the communication variables they are explaining. Some variables may be affected by one, and only one, individual-level mediator (e.g., an individual's values). Others may be influenced by more than one mediator, and this is best found out through data gathering. Recent inter-cultural research has moved away from explanations that admit only cultural predictors of human behaviour. A number of communication researchers have started to employ individual and cultural variables that influence behaviour (e.g., Gudykunst *et al.* 1996; Gudykunst and Lee 2003; Samovar and Porter 2004). Kim (1995) summarises the argument in this way

> Recently, the use of broad cultural variability dimensions has been criticized by many authors for its lack of explanatory power […]. When broad dimensions such as individualism-collectivism or high versus low-context are involved to account for cultural differences, it is uncertain exactly how or why these differences occur. The use of cultural as post hoc explanation of observed differences does little to help us understand the underlying causes of behaviour (p.149).

Kim (ibid) suggests using both cultural and individual variables to describe inter-cultural and cross-cultural communication. Also, Gudykunst and Lee (2003) put forward the view that research that does not contain both levels is, in fact, inconsistent.

2.8 Low- and High-Context Communication

Attention to communication between, or within, cultures must be paid not only to problems of language codification, but also to problems of culture and cognition. One way to explain variations in communication styles is Hall's (1976, 2000) differentiation between low-context (LC) and high-context (HC) communication styles (Hall 2000). Hall (ibid) states "I have observed that meaning and context[14] are inextricably bound up with each other" (p.36). Hall's idea is that, to understand communication, one must look at meaning, context, and the code altogether. Individuals learn how to behave and acquire elements of values and belief systems from three main areas: the family unit, the social environment and the various social networks to which individuals belong. These act as models of behaviour and influence individuals' acquired value and belief systems. HC and LC are general terms used to describe broad cultural differences. HC, according to Hall (ibid), refers to "...high-content communication or message as one in which more of the information is either in the physical context or internalized in the person" (p.79), and this style mostly exists between groups of people who tend to have close connections over a long period of time. Many aspects of cultural behaviour are not made explicit because most members of that group tend to know what to do and what to think from years of interaction with one another (e.g., relatives, school friends). In HC cultures, greater confidence tends to be placed on the nonverbal aspects of communication versus verbal communication. Individuals in HC cultures look for social information about the background or context of the other (see section 2.2). On the other hand, LC refers to the fact that "...the mass of information is vested in the explicit code" (p.79),

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[14] "The level of context determines everything about the nature of the communication and is the foundation on which all subsequent behaviour rests (including symbolic behaviour)" (Hall 2000. p. 92).

and this seems to be more so in societies where people tend to have many connections, but ones of shorter duration, or for some specific reason. In these LC societies, individuals tend to value information (verbal or written) that indicates "...others' attitudes, values, emotions, and past behaviours" (Gudykunst and Nishida 1986, p. 529).

Hall (2000) contends that "...the level of context determines everything about the nature of the communication and is the foundation on which all subsequent behaviour rests" (p.37), In an HC message, the meanings tend to be hidden within the context of the communication and the relationship between the individuals, while in an LC message the meaning tends to be invested in the words themselves, in the explicit code. This however leads the researcher to another argument, which is outside the scope of this research, that the pragmatic force of utterances used in Arabic cannot be maintained through linguistic (grammatical and semantic) equivalence[15] in English. Consequently, the researcher might question whether pragmatic translation equivalence can guarantee a reasonable level of mutual understanding in a foreign language. The researcher initially find himself in agreement with Krzeszowski (1984. p.7), who admits that "…contrastive studies based on functional (pragmatic) equivalence require a separate extensive treatment as the number and the nature of elements which can be compared is as yet undetermined". The researcher would suggest that pragmatic equivalence can only be based by merging the two pillars of communication, i.e., the linguistic code and the context at the moment of speech. Janicki (1990) explains that almost any two expressions in a language can express the same speech act, if we take the required pragmatic parameters into account. One example borrowed from Janicki (1990. p. 51) illustrates this point: "Can I talk to you

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[15] Linguistic equivalence here means whether a linguistic unit in one language is pragmatically equivalent to a linguistic unit in the target language.

now? It's almost five" (i.e., It's almost five, you know I have to go at five, and you know I really need to talk to you; can I talk to you now?)". This should mean, that the level of equivalence should be more linguistic because the linguistic 'end' (see Leech 1983) is more explicit in the utterances, and contextual knowledge can be limited to a minimal level of shared knowledge in addition to time, place and similar pragmatic elements. Thus, a sentence such as: 'Can I borrow your pen?' does not need a high level of pragmatic knowledge in cross-cultural communication, unless it means something other than the denoted meaning, which is quite possible. In other words, cultural knowledge is almost nil in this utterance. A context in this research is not defined in the traditional sense of factors such as time, place, etc.; this is because all of these and other features are incorporated into the communicator's free choice of context, the choice being limited only by the communicator's socio-cognitive[16] environment:

> A context is a psychological construct, a subset of the hearer's assumptions about the world. It is these assumptions, of course, rather than the actual state of the world, that affect the interpretation of an utterance. A context in this sense is not limited to information about the immediate physical environment or the immediate preceding utterances: expectations about the future, scientific hypotheses, anecdotal memories, general cultural assumptions, beliefs about the mental state of the speaker, may all play a role in interpretation (Sperber and Wilson 1986. pp.15 - 16).

Gudykunst and Ting-Toomey (1988) argue that LC communication tends to predominate in individualistic cultures where communication involves being direct, as in, for example, the saying 'Don't beat around the bush' when a clear and precise message is expected in certain contexts (e.g., when borrowing money from a friend). Grice (1975 cited in Gudykunst *et al.* 1996) derives four claims concerning social interaction which are characteristic of LC communication. First, individuals should

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[16] The researcher uses the term 'socio-cognitive' to reflect the process of interaction between (objective) facts of society and what is perceived to be the state of affairs by the communicator/addressee. Facts here are the events or states that exist despite the will of the communicator, and can be either perceptive (e.g., an earthquake) or conceptual (e.g., social distance). The researcher is here assuming that such facts affect the communicator's cognition and the hearer's interpretation of utterances: these 'facts' are imposed from without.

not give more or less information than necessary. Second, people should explain what they think to be true with sufficient support. Third, an individual's contribution should be related to the context of the conversation. Fourth, people should avoid ambiguous words, vagueness, wordiness, and inadequacy. Hall (2000) argues that no culture is exclusively at one end of the context scale, and it is now conventional wisdom that most cultures contain elements of both HC and LC communication, either depending on the context within a culture, or even within the same contextual situation.

Still, cultures have predispositions, which has led authors like Ting-Toomey (1988) and Gudykunst and Ting-Toomey (1988) to use the dimension of context as one of the main aspects of culture that differentiates nations. Gudykunst and Ting-Toomey (1988) believe that LC and HC communications are the predominant forms of communication in individualistic and collectivistic cultures, respectively. This argument appears to be consistent with Levine's (1985) discussion of cultural variability in the use of direct and indirect forms in communication. Levine (ibid) argues that cultures that tend towards individualism (see section 2.3) value directness, while members of cultures that tend towards collectivism, for example, tend to utilize more indirect rather than direct refusal strategies[17]. Steven's (1993) study was to compare Egyptian and English refusal strategies. His study was a valuable one in that it is one of the first studies to compare refusals conducted in Arabic and English, yet he did not investigate culture orientation (in this case, individualism and collectivism) in making refusals, meaning that the sample was responding in their own language, 'Arabic', and were not in a different national culture from their own. This, however might have affected the study results if it had been conducted in a different setting (i.e., if conducted on Egyptians abroad).

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[17] Indirect refusal strategies such as : *Ma-aleshi* 'sorry/what can you do?/ never mind' (regret)
  Kaliha yuum tany ya rajel 'make it another day man' (suggestion for willingness)

Kim and Wilson (1994) argue that both individualistic and collectivistic individuals perceive each others' style as less effective in some contexts (e.g., direct requests). However, these two LC and HC communication methods provide an explanatory framework for understanding cultural similarities and differences in self in-group communication. Gudykunst and Ting-Toomey (1988) suggest that IND-COL affects the use of LC and HC communication; other researchers (e.g., Triandis 1988) also indicate that self-construals mediate the influence of cultural IND-COL on individuals' behaviour (see section 2.7.2). Singelis and Brown (1995) conclude that the more collectivist are peoples' cultures, the stronger their interdependence SC, and the weaker their independent SC. Their results also indicate that the interdependent SC of individuals are related to employment of HC styles, and independent construals are not related in employing HC communication. In the next five sub-sections, the researcher looks at the characteristics of LC and HC communication styles.

2.8.1 Directness and Indirectness in Communication Styles

The direct-indirect dimension refers to the "...extent speakers reveal their intentions through explicit communication" (Gudykunst and Ting-Toomey 1988, p.100). A direct style of communication, therefore, refers to explicitly stating one's feelings, needs and wants. More specifically, a direct communication style can be defined as speech that specifically states and directs an action. Most of us grew up hearing direct speech from our parents or teachers, "Get that homework done before you go out to play".

 An indirect style, on the other hand, refers to "...verbal messages that [...] conceal speakers' true intentions in terms of their wants, needs, and goals in the discourse situation" (Gudykunst and Ting-Toomey 1988, p.100). Scholars have compared Arabic speakers' styles of verbal interpersonal communications with other cultures in

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terms of directness and indirectness. For example, Zaharna (1995) argues that in Arabic cultures, 'language' appears to emphasise form over function, affect over accuracy, and image over meaning. Levine (1985) introduced the cultural variations of directness and indirectness, and clarity versus ambiguity in communication patterns. Levine (ibid) stated that some American cultures tend to prefer direct, explicit messages when one tries to be as clear, as brief, and as orderly as one can in terms of what one says, and where one avoids ambiguity. This, however, is overgeneralization on the part of Levin (ibid) when he supported his view by only a certain number of English/American sayings such as 'Say what you mean,' 'Don't beat around the bush,' and 'Get to the point'. This style is almost implied in contexts such as when the listener is unaware of the need. Sometimes people don't see the big picture. Therefore, when something needs to be done, a direct approach may work best. Communicate in a way that allows your listener to understand your need and act on it. For example, say, 'While I'm completing my work I need you to watch the children playing in the garden'. In contrast, the HC communication style would prefer indirect communication. For example, in the setting of a meeting where allowing people to save face is important, a strategy such as 'Are there any other good ideas?' instead of the more direct form 'I don't think that is such a good idea'. Therefore, unlike direct communication, an indirect style of speech is not typically authoritative. Rather, it encourages input from the listener. Also, this style would be a choice when individuals' responses to others' messages are indirect and ambiguous. The response may not appear to be relevant to what others have said; an example of this in the research context, might be that an Arab speaker, in certain contexts, would start his sentence by saying 'I don't know how to say this, but…'. Grice (1975) stated that the "maxim of manner" in the use of language (e.g., be clear, be brief, avoid ambiguity)

which can be seen as a set of guidelines for clear communication that seems to be violated. This would be an over generalization to all cultures as mentioned before in section 2.7.2 when Kim (1994) argues that this maxim is less applicable in cultures with different value orientations. For example, collectivist cultures in a certain context[18] would have preference for oblique behaviour, rather than clarity and directness. It is not clear to the researcher as to whether this maxim works in Arabic language and cultures at the same level, and also what is being used to figure out, for example, whether the style has been oblique and indirect. This might be overgeneralization of all Arab cultures in all times and contexts. Therefore, the researcher investigated this aspect of communication with some Libyan postgraduate students at a specific time and in a specific place (see Chapter Two).

2.8.2 Feelings and Sensitivity

Consistent with Grice's (1975) quality maxim where one tries to be truthful, and does not tend to give information that is false or that is not supported by evidence, then one is using an LC communication style (Hofstede 1997). Gudykunst *et al.* (1996) felt that LC people would be more likely to prefer communication that is based on feelings or true intentions. HC people, on the other hand, would be more interpersonally sensitive and, in some contexts, they may communicate in ways that may conceal or bury the intended message (Gudykunst and Ting-Toomey 1988) to maintain harmony in their in-group. This dimension of 'feeling' focuses on the use of feelings as a base for guiding behaviour.

 Kim (1994) proposed a set of five conversational constraints to account for the use of different conversational strategies in different cultures, and tests the perceived importance of each constraint at an individual level. One of those five constraints is

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[18] A girl's message for a marriage proposal mentioned in Section 2.7.2

the concern for avoiding hurting the listener's feelings. This constraint refers to the "...speaker's perceived obligation to support a hearer's desire for approval or the hearer's positive self image" (Kim 1994, p.131). In others words, it is difficult for them to overlook the negative interpersonal consequences of their actions. Barakat (1993) classifies Arab cultures as pluralistic and family oriented cultures where individuals tend to be governed by a need for not losing face. Some Arabic proverbs strongly indicate the importance of face in daily life. For example, if someone is unable to fulfil an obligation, he or she will typically say 'I have no face to meet him/her' or metaphorically 'I swear to God, I would prefer to die rather than live in dishonour'. The second dimension involves sensitivity in communication with others. This factor involves showing respect to others (see section 2.2), not offending others, being tactful, adjusting to others' feelings and using qualifying words. The researcher doesn't think that these characteristics are special to a group of people (e.g., Arabs), but reflects certain features of communication in certain contexts, and this will be further investigated to see whether or not this style can be applied by Libyan postgraduate students in the research context (see section 4.4.1).

2.8.3 Preciseness and Silence

A number of theoretical perspectives suggest dimensions with regard to which communication styles might vary across cultures. One way is the use of language itself to convey the intended message, without any misunderstandings or ambiguity. Hall's (1976) concept of LC and HC is well acknowledged where he describes LC communication as being precise, as informative as possible, and gives as much information as is needed, and no more (Grice's 1975, quantity maxim). Conversely, the HC communication style tends to feature pre-programmed information that is in the receiver and in the settings, with only minimal information in the transmitted

message. This would occur mostly with people who have close connections over a long period of time (Hall 1976, 2000). In such cultures (e.g., Arab cultures), "...a good deal of the meaning is implicit and the words convey only a small part of the message. The receiver must fill in the gaps based on [for example] past knowledge of the speaker, the setting, or other contextual cues" (Pekerti and Thomas 2003, p.140). This HC style is nearly true between lifelong friends, if they are not in an unfamiliar context, in which group-based information, to some extent, rather than personal information, is needed to predict behaviour. Okabe (1983) points out that HC communicators use silence, particularly in close relationships. An example of that strategy would be asking for permission in some social settings (e.g., an Arab son asks his father if he can go to a party with his friends). Silence in this context would certainly imply 'yes[19]'. Therefore, in this specific context, "...silence is a communicative act rather than mere void in communication space" (Lebra 1987, p.343). This, however, for collectivistic cultures, would not necessarily be expected to mean that there is a positive view of silence, even though they use it repetitively. On the other hand, Hasegawa and Gudykunst (1998) argue that silence in high-context cultures may be viewed negatively, because silence tends to be used to avoid negative consequences in other relationships.

2.8.4 Dramatic Communication Style

Norton (1978) noted that communication styles involve "…the way one verbally and paraverbally interact to signal how literal meaning should be taken, interpreted, filtered, or understood" (p.99). One of his communication styles is being dramatic. The other styles are being dominant, being open and being relaxed when

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[19] Much of the girl's message is implied by who is speaking to her (e.g., parent, brother, relative), the relationship, and where they are communicating, etc.

communicating with others. These dimensions measure how people interact in various situations. For example, if a person speaks frequently, and tries to control the conversation, you might assume that that person is dominant in his/her communication style. For the 'dramatic' dimension, when a person is classified as dramatic, it refers to the fact that the person "…likes to act out the point physically and vocally, tells jokes and stories and often exaggerates to make the point" (Treholm *et al.* 1996, p.230). In the opinion of the researcher, this characteristic of communication style is often seen to be related to storytelling, or when people feel the need to emphasize a point or statement. At the same time, the researcher thinks that this communication style may help people to listen closely because of the person's dramatics or ability to tell stories in vivid detail. According to Gudykunst *et al.* (1996), this communicative behaviour - 'being dramatic' - tends to be associated with LC communication behaviour, and therefore tends to be more associated with individuals from individualistic cultures. This, however, does not seem to be consistent with the findings of other researchers, for example, Zaharna (1995), who classified Arab cultures as collectivistic and featured their communications as using metaphors and story-telling as part of the rich fabric of an oral tradition.

This concept of HC and LC communication styles (Hall 1979, 2000) has been taken as a framework for many other studies (Kim *et al.* 1994; Pekerti and Thomas 2003). This is done to help us better understand the powerful effect culture has on communication. A key factor in Hall's (ibid) theory is context**.** This relates to the framework, background and circumstances in which communication or an event takes place.

2.9 Theoretical Model

Many scholars have criticized cross-cultural studies which classify cultures under certain categories (e.g., Hofstede's 1980 model) for their lack of explanatory power (Holliday 2007). A principal complaint is that cross-cultural studies often employ existing cultural explanations as a general variable to explain any observed differences between cultures (e.g., direct and indirect style). For example, the findings of Nelson *et al.* (2002) are not totally consistent with other studies which suggest that Arabs communicate indirectly (Cohen 1987; Katriel 1986; Zaharna 1995). The use of culture as a post hoc explanation to explain cultural differences might be weak in terms of making us understand the underlying predictors of behaviour, and it might also sometimes be misleading. Singelis and Brown (1995) argue that dimensions such as IND-COL that are used to show cultural differences in communication differences, are not necessarily always clear. However, despite these limits and doubts, IND-COL has been widely used to account for a multitude of cultural differences, but this does not mean that Hofstede's ideas are always true.

The main aim of this is to locate individual level variables (e.g., individuals' values, SC) that influence individuals' behaviour. This presentation is not new in culture studies. Triandis (1988) outlined individual levels of analysis, although several theorists have discussed the ways in which culture becomes internalized in cognitive structure and processes (e.g., Vygotsky 1962, 1978). However, few researchers have empirically traced the effect of culture through the individual to behaviour outcomes. In order to successfully establish these connections, the researcher must allocate a cultural dimension, a psychological (individual) dimension and behaviour that can all be linked theoretically and empirically. The dimensions of culture (IND-COL) are important because they provide the researchers with the ability to quantify, tentatively

at least, and to compare cultures, and to explain communication behaviours. As pointed out before, this approach is limited and does not represent the conditioned aspects of culture in individuals. This research contained in this thesis will try to provide an explanation of individual behaviours from individual-level variables, while the effects of culture will be considered as a background to the main focus of this research.

By providing a mediating psychological variable (SC) that demonstrates the way culture influences behaviour, this research goes beyond the usual references in linking observed differences to culture variability, and looks at the individual level in a new context, whereas culture has been only studied at the cultural level.

2.10 Conclusion

Although cultures are viewed primarily as individualistic or collectivistic, researchers that examine the complex interaction of IND-COL acknowledge that both orientations exist in all cultures (Gudykunst *et al.* 1996; Kapoor at al. 2003). Recent research has also questioned the exact relationships between the cultural-level variables (IND-COL) and the individual-level variables (SC). For example, Kim *et al.* (2000) concludes that cultural orientation may lead one to adapt a certain SC. At the same time, other recent research has questioned the standing of cultures along a strict IND-COL or SC line, suggesting that Japanese culture for example, in many ways is more individualist than western cultures, depending on how the studies are set up (Fi**ske** 2002). In this chapter, culture has been defined as the body of beliefs governing the communicator's view of the world in terms of verbal communication, IND-COL have been discussed as variables at the cultural-level, and independent and interdependent

SC are variables that tend to explain differences at the individual-level, and are related to self-perception (Markus and Kitayama 1991).

From the review of the literature, although Arab cultures are not homogeneous (e.g., Libyan cultures, see section 1.2.1) they tend to be viewed as being oriented towards a collectivistic orientation and therefore, as mentioned in section 2.2, this categorization could be questioned, given the weak empirical evidence for this categorization and this cannot be given validity on a global level. The researcher claims that, to fully understand the complexity and variety of self-perception, for example, and its dependence on a particular culture, data are needed from several different and composite cultures. Therefore, this study, tries to address this goal by studying a certain Arab culture (Libyan culture) and its tendencies using the IND-COL and SC scales. Communication style is the main focus of this study. Therefore, it assumes that, if there is a difference in the communication styles of Libyan postgraduate students in the UK, this is not only due to IND-COL tendencies, but also individuals' values and SC.

2.11 Summary

Individualism and collectivism exist in all cultures. One tendency, however, tends to predominate in each culture. From the review of the literature, Arab 'Libyan' culture tends to be collectivistic and, therefore, the researcher will assume that if there is a difference in communication styles on the part of Libyan postgraduate students in the UK, it is not only due to individualist and collectivist tendencies, but also to cultural norms, individuals' values and self-construals. The purpose of this study, therefore, is to examine the reported behaviour of Libyan students in the UK, as defined in section 2.9, and assess the extent to which this links with self-construals, HC-LC and IND-COL. The following chapter presents the research questions and explains the

methodology for investigating the communication styles at a certain time and in a certain context. This is explained and presented in hypothetical scenarios to reflect the different communication styles of Libyan students in the UK. In other words, the next chapter shows how the construct of individualism and collectivism will be measured through the individuals' values, and will investigate the effect of such values on Libyan postgraduate students' communication styles with their British counterparts, through the internal structure and interrelationships among the participants.

Chapter Three 'Research Methods'

3.1 Introduction

This chapter presents the research methods used to collect and analyse data for the research topic under investigation. The research questions are presented, and followed by justifications for the research, the methods, the sampling, and the study procedure. Finally, reliability and validity issues are discussed in relation to the research procedure.

This thesis examines the influence of cultural patterns of individualism and collectivism, self-construals and values on the communication style of postgraduate Libyan students in the UK. This research is partly guided by theories developed and proposed by Gudykunst *et al.* (1996). These theories offer a framework for systematic analysis of the cultural or individual levels of manifestation of cultural values (as discussed in sections 2.6 and 2.7). This chapter describes and applies the main methods used for collecting empirical data and for analysing the influence of culture, individualism-collectivism, self-construals and values on communication styles. Certain steps are undertaken to try and ensure reliability and validity, and are discussed in section 3.9 in relation to the research questions, methods, and the procedure followed.

3.2 Research Hypotheses and Questions

Based on the purpose of the study as outlined in the literature review section, "…to examine general LC and HC Libyan communication styles", the following hypotheses are proposed:

1- The predominant communication style of Libyans tends to be an HC communication style.

2- The more collectivistic values Libyans have, the more interdependent their self-construals are likely to be; consequently, the more HC communication style they tend to use.

3- The more individualistic values they have and the more independent their self-construals are, the less likely they are to use an HC communication style.

The main research questions that emerge from the hypotheses relate to the influence of cultural individualism and collectivism, self-construals, and individuals' values on Libyan communication styles:

1. To what extent do the respondents demonstrate LC and HC communicative styles?

2. What sorts of values appear significant to the respondents when communicating with the British?

3. What sorts of self-construals do Libyans have when communicating with the British?

To answer these questions, a questionnaire, which is a common technique used in research for the collection of qualitative and quantitative data, has been utilised.

3.2.1 Justification for the Research Questions

The research questions in section 3.2 have been created to investigate three themes: individualism-collectivism, self-construals and values, and how they influence the communication styles of Libyan students in the UK.

The first theme is the differences between cultures through the use of the notion of LC and HC cultures as proposed by Hall (1976 and 2000). As can be seen from these hypotheses, the researcher suggests that Libya is an HC communication style society. In an HC cultural context (see section 2.8), greater emphasis is put upon non-verbal aspects of communication, and on shared prior knowledge, rather than contextual

cues. People leaning towards collectivistic cultures, for example, place "...emphasis on indirect forms of communication" (Gudykunst and Nishida 1986, p. 529). This indirectness (see section 2.8.1) has been proposed as one of the main characteristics of Arabic communication style (Cohen 1987; Feghali 1997). According to Hall (1976), Arabic cultures are considered to be high-context. Hall's model was, and still is, used by some communication scholars, in part because the model makes complex differences in communication understandable, and also because empirical research has supported some of Hall's contentions (e.g., Gudykunst *et al.* 1996; Kapoor *et al.* 2003).

The second theme is to measure the collection of thoughts, feelings, and actions making up independent and interdependent self-construals as described in the previous chapter (section 2.7.2). The items to measure self-construal tendencies have been rewritten to focus on the individual's self-construals, and the main goal is to find the most suitable items from the literature with regard to measuring individual differences that define independent and interdependent self-construals. For this part of the study, a short version (12 items) (see appendix 5) of Gudykunst *et al.*'s (1996) questionnaire has been adopted to measure independent and interdependent self-construals to find out how generally the participants think about themselves and their relationship with members of groups (Libyan or English friends or classmates in the UK) to which they belong.

The last theme is to reveal individuals' orientations towards individualistic and collectivistic values as classified by Schwartz (1992) as explained in section 2.7.1. The value set of 34 values included in Gudykunst *et al.* (1996) will be tested in this study, and because of the length of the questionnaire, the focus will be only on values that may be more visible in Arab societies than in other societies - 'hospitality,

generosity, courage, and honour' (Barakat 1993). The whole set will have 20 values to be measured, 10 for each orientation (i.e., individualistic and collectivistic orientation) (appendix 1).

These three themes are worth investigating, as they are linked to the tendencies in terms of communication behaviours on the part of individuals of different cultures. As Burgoon and Walther (1990) suggested, people's expectations about appropriate behaviour are influenced by their norms, attitudes and values. Misunderstandings or misattributions occur when individuals use their own set of values when interpreting the messages or behaviour of people with differing cultural values (Smith and Bond, 1993; Triandis 1994). By conducting this study, therefore, the researcher hopes to gain a better understanding of Libyan students' perceptions and their culture in terms of communication styles, particularly with UK people. At the same time, in this globalised world, very few businesses are domestic. For example, a UK-based corporation may be competing for customers who may live in various Arab countries. With such expansion, such interaction becomes more complex and involved. Understanding communication styles across cultures therefore becomes more challenging. In addition to the usual understanding of Arab cultural patterns such as dress codes, which may be a positive step in terms of the understanding of national cultures, the individual psychological values and the cultural norms that may be considered when communicating with foreigners has become more important.

Therefore, this study may help to present some empirically-gained knowledge to assist communication with Arab speakers and Muslims. Arabs and Muslims, to some extent, have been misrepresented and stereotyped, particularly in the UK and US media, with regard to certain features of behaviour such as that Muslims are homogenised as backward, irrational, unchanging, threatening and manipulative in the

use of their faith for political and personal gain (Poole 2000). According to Triandis (1994), misunderstandings are also an example of stereotyping which occur when one cultural group applies its own value systems when interpreting the messages from members of another cultural group. Stereotyping involves over-generalised beliefs that one group holds about another (Scollon and Scollon 2000). Stereotypes can create cultural misunderstandings as each cultural member has generalised beliefs about other people or groups, which sometimes may be erroneous. During the researcher's study in the UK, he had the perception that Arabs (Libyan postgraduate students in the UK) were facing difficulties that were probably due to their difficulties in communicating with their British counterparts. He began to wonder why Libyans are the way they are, and why their communication was in this way. The desire to know 'why', to explain, is the main purpose of this 'explanatory research'. It gives an explanation and a description of the issues involved, and goes on to identify the reasons for these communication styles.

This study, therefore, deals with people who suffer these prejudices and have to negotiate their way through the world of university in the UK. Also, this is a way of giving Libyan postgraduate students a voice about issues of communication that they deal with on a regular basis in the UK. Therefore, the main purpose of this study is to investigate the three themes mentioned earlier, and to address the issue of cultural differences that may hinder the effective communication styles of the respondents of this study, and how such difficulties can be overcome. For this study, it can be said that the variables that are supposed to measure 'LC and HC communication styles, self-construals, and values' across cultures, have been defined as mentioned by Gudykunst *et al.* (1996), and discussed by the researcher. They are found to be valid when they investigate the same objectives as this study, although it is accepted that

there are many factors which may affect this, and which will be looked at in section 3.5.1.

To investigate the questions identified above, a three stage questionnaire was designed to measure LC-HC communication style, self-construals and values (appendix 1). The instrument will be based on previous studies used to measure these levels (e.g., Markus and Kitayama 1991). To start with, the communication items, for example, will be drawn from various scales used in previous research (e.g., Gudykunst *et al.* 1996) to measure LC-HC communication styles in different cultures.

3.3 Research Methods

A multi-method approach to social sciences may involve the planned use of two or more different kinds of data gathering and methods of analysis. Using methods such as closed questionnaires to represent human phenomena statistically, along with open questions, that allow respondents to express themselves more freely, are classic instances of mixing data gathering. These two methods were chosen to complement one another and to give a better understanding in terms of defensibility, with stronger validity and credibility and reduced bias (Somekh and Lewin 2005). In many cultural and psychological studies reviewed in the literature, it is quantitative methods that have been employed to analyse social phenomena, such as earlier research on language priming of self-construals (e.g., Kemmelmeier and Cheng 2004; Li and Aksoy 2007). For this research, due to the nature of the samples and the nature of the questions asked, the researcher thinks it would be appropriate to support the quantitative data with qualitative data that will make the phenomena studied more valid and reliable (Figure 1). In qualitative research, respondents are usually asked for reasons, in this case, for cultural tendencies, and their responses are analysed in order to try and understand such values.

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┌─────────────────────────────────────────┐
│         The Main Questionnaire          │
└─────────────────────────────────────────┘
            │                    │
            ▼                    ▼
┌──────────────────────┐  ┌──────────────────────┐
│ Close-ended Questions│  │ Open-Ended Questions │
│  "Quantitative Data" │  │  "Qualitative Data"  │
└──────────────────────┘  └──────────────────────┘
```
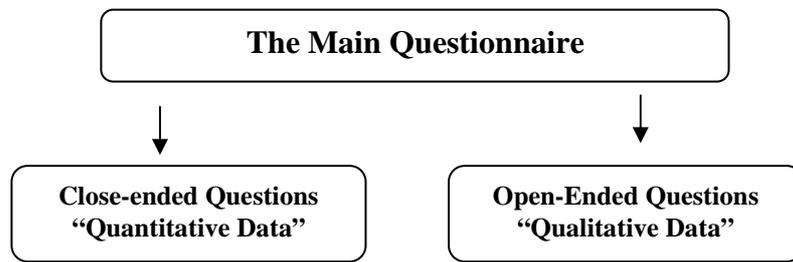
Figure 1: The Questionnaire Structure of this Study

On the other hand, explanations and causality with regard to the same phenomena may be consistently traced by using quantitative methods (Bouma and Atkinson 1995), although questionnaires are notoriously weak for getting information about underlying causes of particular phenomena.

To make it clearer, a multi-methods approach will be used. The scenarios and the questions described in section 3.4.2 facilitate the qualitative research in this study. All together, these are put into one questionnaire as a good way to reach a significant number of participants. Due to the time limits, and the fact that the target respondents are distributed over a large geographical areas within the UK, reaching the target sample in order to obtain as many respondents and as much data as possible was more reasonable through the use of an online survey.

3.4 Quantitative Methods

3.4.1 Questionnaire

Hofstede (1980) found his dimension of individualism and collectivism (IND-COL) could be defined by a very few items in his country-level factor analysis. These items were later found not to be particularly useful when it came to placing individuals on the IND-COL dimension. Subsequently, Triandis *et al.* (1988) developed individual level scales to measure IND-COL in individuals (see section 2.5 for why IND-COL

has been used in this study). For example, the following items reflect the quality of the items to show the tendencies relating to the individualistic domain of people.

1- If the group (i.e., classmates, workmates) is slowing me down, it is better to leave it and work alone.

2- Doing your best is not enough; it is important to win.

3- What happens to me is my own doing.

As explained in section 2.8, no culture is exclusively at one end of the scale, and most cultures contain elements of both tendencies, either depending on the context within a culture, or even within the same contextual situation. Gudykunst *et al.* (1996) developed a questionnaire to assess LC and HC communication styles, self-construals and values across cultures. Their questionnaires were drawn from various scales used in previous research (e.g., Singles 1994; Triandis *et al.* 1985). The value items were drawn from previous scales such as those of Schwartz and Bilskey (1990), The Chinese Cultural Connection (1987), and Patai's (1976) discussion of Arab values. The researcher looked at these scales and more specifically to Gudykunst *et al.*'s (1996) instrument, which has been constructed mainly to examine general LC and HC communication styles, self-construals and individuals' values across cultures which have been used by many studies. For instance, the self-construals scale has been used by Kemmelmeier and Cheng (2004). Also, Gudykunst and Lee (2003) summarised that there are theoretically consistent findings across approximately 50 studies using the scale (see Gudykunst and Lee 2003). This, of course, would suggest there are no problems with regard to the self-construals dimension or the scale used to measure them. Gudykunst and Lee (ibid) based their assessment on the validity of the self-construals scales and concluded that the self-construals dimension and the current scale are viable for use in future research. At the same time, Schwartz and Bilsky

(1990), in their theory of universal types of values, confirmed the cross-cultural meaningfulness of the distinction between values that either served the individual's own interests or those of the collectivity. Using data from different countries (i.e., Finland, Hong Kong, Spain and the United States), individual task achievement and self direction values were found to serve individualistic interests while pro-social tendencies were found to serve collective interests. This consensus about the usefulness of the IND-COL construct across cultures reinforces its validity for this study. Even though the researcher has not seen any assessment that proves Arab culture, in general, to be collectivist, and at the same time does not have enough information to determine the validity of claims that Arab culture is collectivist. Nevertheless, he is willing to accept that there is a tendency for Arab people to actualize through the group.

3.4.2 Vignettes

A vignette is a survey design technique introduced by King *et al.* (2004). Vignettes are intended to reduce the problems that can occur when different groups of respondents understand and use ordinal responses like the ones used in this research (i.e., 1- Strongly Disagree, …6- Strongly Agree) in different ways. The key objective in using vignettes is to elicit ratings for hypothetical levels on a given domain that reflect individual norms and expectations for communication with the British in approximately the same way that the self will do in real situations. To make the vignettes (also referred to as scenarios) more comprehensible to the respondents, they must be as authentic as possible, even if they are hypothetical. They need to reflect real life situations as far as possible, and this is one of the main challenges and requirements associated with vignettes. All the situations, apart from scenario three which has been taken from (Anon.) have been constructed from the researcher's own

experience in the UK, observations of how Libyans communicate with their British classmates and the reported experiences of friends and acquaintances in real life situations. These scenarios are also consistent with what the literature reveals about the differences between collectivistic and individualistic cultures in terms of communication styles, self-construals and value orientations (e.g., Gudykunst *et al.* 1996; Markus and Katayama 1991).

Those vignettes are designed to tease out respondents' norms and values concerning several specific topics: obedience to parents, helping other Libyans, and friendship with fellow Libyans in the UK which are linked to HC- LC, IND-COL and SC.

3.5 Research Procedure

As mentioned above, the instrument for this study is a questionnaire, aimed at collecting quantitative and qualitative data, which is based on that of Gudykunst *et al.* (1996). The original questionnaire cannot be adopted as it is. One reason is because of its length (it is too long for our sample as explained in section 5.3.2). Another is that the main purpose of Gudykunst et al's. (ibid) questionnaire was to examine general LC and HC communication styles across cultures, not styles in particular relationships, while our study aims to investigate the communication style of postgraduate Libyan students in the UK in a specific, albeit hypothetical, situations (see appendix 1). Therefore, some changes had to be made to the questionnaire even before piloting it.

3.5.1 Pilot Study

An advantage of carrying out a pilot study is that it might give early warning about weak points in the research instrument which might cause the main research to fail. In other words, as De Vaus (1993, p.54) suggests, we "Do not take the risk. Pilot test

first". Also, the researcher sought to pilot the research instrument in order to identify practical problems such as the respondents' interpretation of the items, and to what extent they are easily able to respond to each. A poor response with regard to one item could reveal that the respondents were having difficulty in placing their response on the scale which would lead to modifications (Punch 2003), and would likely show us things we had not thought of.

Before conducting the pilot study on a small group of postgraduate Libyan students, three main criteria were considered in terms of the main focus: the wording and clarity of the questionnaire items, the transparency of the language and the time needed to complete the questionnaire. Those steps can be summarised in the following points:

1- to ask the students for feedback with regard to identifying ambiguous and difficult questions

2- record the time taken to complete the questionnaire

3- discard or replace all unnecessary or ambiguous words or questions

4- assess whether each question gives an adequate range of responses, and that all items were answered

5- re-word or rescale any questions that have a poor response rate

Also, a question was included in the pilot study to investigate the respondent's preference for the language used in the questionnaire (Arabic or English).

3.5.2 The Main Constraints

One of the positive aspects of the pilot study was the high response rate on the part of Libyan students in the UK. When the questionnaire was distributed through the Libyan students' union website, about 60% of the 50 students responded to the questionnaire. Many points were revealed by the pilot study. For instance, item 6 in

scenario five "My communication with others is ritualistic" had a very poor response due to the wording. Therefore, this item was changed to "I speak in the same way whoever I speak to".

In terms of the length of the questionnaire, the pilot respondents suggested that there would be a better response rate if the questionnaire was shorter than the one piloted. As long as the questionnaire includes a certain set of concepts, the researcher tried to make scenarios two and four more concise as they were mentioned by respondents as being too long to read and follow (appendix 2). The language of some highlighted items was also changed to make them easier to understand. The time for finishing the whole questionnaire recorded by a number of respondents showed it to be reasonable at 25-30 minutes. As a general rule, with only a few exceptions, long questionnaires get less response than short questionnaires. Therefore, the researcher tried to keep the questionnaire short. In fact, the shorter the better. Response rate is the single most important indicator of how much confidence the researcher could place in the results. A low response rate would have been devastating for his study. Therefore, the researcher should do everything possible to maximise the response rate. One of the most effective methods of maximizing response is, therefore, to shorten the questionnaire.

In terms of the language preference, as the questionnaire was distributed in both languages (Arabic and English), more than 60% of the respondents preferred English to Arabic when it came to answering this questionnaire, with some comments referring to the importance of the context and that the language they are using is English. Although the researcher looked at a sample of answers from Arabic and English, he could not find any significant differences in the answers provided, on the basis of language. Respondents' comments on the importance of the context will be

taken in account in the discussion chapter, when relating the respondents' answers to specific contexts (i.e. scenarios).

3.5.3 Scaling Method

After the pilot study, where the respondents showed a high preference for the "midpoint" choice, a six item scale was employed which is different from the original instrument where seven point scales were employed. Also, the Likert scale was employed rather than ranking to overcome some of the disadvantages of the latter for cross-cultural work.

Recent research has pointed to possible cultural differences in the extent of response biases (e.g., Hui and Triandis 1989). For example, Chen *et al.* (1995) show that respondents from collectivist cultures demonstrate a greater preference for the midpoint and less preference for the extreme values compared with those from individualist cultures. Similarly, Attir (2000) says that Arab students tend to place their views at the extreme ends of a seven point scale. In the case of difficult items, Attir (ibid) argues that Arab students tend to choose 'neutral' or 'don't know', with some exceptions that students may give an answer to questions they are not totally understand. So, the researcher preferred to use a six point scale for the reasons mentioned above, and to commit people to an answer.

For example, Gudykunst *et al.* (1996) used a 7 point scale to measure independent and interdependent self-construals. But, after piloting the study, the scale has been improved to fit reported cultural tendencies and has been changed. The new scale requires the respondents to choose one of the answers that are marked '1 to 6, with 6 being the highest' as in Figure 3.1 below.

I enjoy being unique and different from others

Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
1	2	3	4	5	6

Figure 3.1 The Measurement Scale for this Study

3.6 Qualitative Methods

So far, the previous sections have described the research as if there was just one accepted way of investigating the proposed questions. However, the basic approach adopted could be described as quantitative, implying that measurement plays an important part in the research. However, there is another paradigm, 'qualitative', that can be very valuable for this investigation.

For this study, open-ended questions are included in the survey after each scenario. The main advantage of open-ended questions is the freedom they give to the respondents. As the scenarios are comprehensible and may well be related to their social and academic life, they can respond more autonomously. Here, we get their ideas, thoughts in their own words, and these replies are often worthwhile as bases for a new hypothesis (Oppenheim 1992). For example, in scenario two, the answers to the open-question 'Please add anything else you think might be relevant about the way you would speak to the head of school?' might give us a window into what respondents are thinking and feeling regarding this scenario. This response is sometimes creative in explaining or describing the situation, or the use of language in that particular context.

3.7 Study Sample Selection

As explained in section 3.2.1, the best sample for this study would be the ones who have already lived or experienced aspects of different cultures and, to some extent, are aware of cultural differences in the UK (e.g., postgraduate Libyan students). Furthermore, to test the universality (generalizability), a set of people studying in the UK, and from diverse Libyan geographical regions (Tripoli, Benghazi, Sabha) was desired. This diversity may make the research representative of the Libyan population and to make the results more or less representative of communication style in general. To locate the subjects, Libyan Cultural Affairs in London was contacted to obtain access to a contact list of postgraduate students in the UK.

3.7.1 Sampling

In order to investigate the research questions and to test the hypotheses, all were set in the form of a self-report questionnaire to collect data from a sample of Libyan postgraduate students in the UK. Postgraduate students were an ideal sample for the study, for two main reasons: all of them are already studying in UK universities 'as they all have IELTS 6.5 or above', which means that their English is good enough to understand the questionnaire, and they are familiar with, or have experienced aspects of, British culture. The key issue was to obtain a representative sample; that is, one that has similar and comparable characteristics to its population (all Libyan students in the UK). In order to show the common features of the study population, we must be able to describe them in terms of characteristics which are common to Libyan postgraduate students. All respondents had to be Libyan passport holders, sponsored by the Libyan Ministry of Education and Muslims, in order to show the accuracy of the sampling operation (see section 3.8).

Generally, in this research we want to study cultural influences (the Independent Variables) on communication style (the Dependent Variable). The sample for this study was limited to Libyan postgraduate students in the UK, so that each unit (student) in the population had an equal chance of being included. The general aim of probability sampling is that the researcher is more likely to obtain a representative sample of all students when this method of selection is employed (Oppenheim 1992). After visiting Libyan Cultural Affairs in London, access to 500 students from 3,000 in their system was approved. The main criterion for chosing the sample for this study was the stage of their study 'e.g., MA, MSc, PhD'. The 500 students were chosen by the administrative supervisor at the Embassy without the researcher being involved. For the MA and MSc students, the start date was 09/2007, and for PhD students the start date was 09/2007, or any month in 2006, in order to guarantee that all the sample was registered for academic study and had been accepted by British universities, and had experience of living in the UK for at least 8 months. These were students who started their academic study without having taken any English language courses.

3.8 Response Rate

The questionnaire was distributed to 470 postgraduate Libyan students and responses were received from 186 of these (about 40%). A response rate in the 30-40% range or less is common when mail distribution is the chosen data collection strategy. "The scope of the self-selection problem can be illustrated by the fact that "impersonal" questionnaires (e.g., mail surveys) typically attract an initial response rate of only around 30%, and over 50% can already been seen as a good response" (Gillham 2000 cited in Dornyei 2002, p.76). The average age of the respondents was about 36 years with only one respondent being 20 years of age and 2 respondents being 54 years of age. Figure 3.4 below shows that 86.6% of respondents were male students. This is

because most Libyan students sent abroad for study are males, due to social circumstances such as female students not being allowed to travel alone, as Libyans tend not to allow their female children to travel unless they are married or accompanied by their family members (e.g., a brother). Therefore, the main focus of the research was on male students because of the possibility of getting a very low female response - 12.4% overall. Average ages and the percentage of male and female respondents are shown in Figure 3.4 below.

		Frequency	Percent
Valid	Male	161	86.6
	Female	23	12.4
	Total	184	98.9
Missing	System	2	1.1
Total		186	100.0

Figure 3.4 Gender of Participants in this Study

3.9 Reliability and Validity

3.9.1 Reliability

Reliability is concerned with the question with regard to which an experiment, test, or any other measuring procedure yields the same result on repeated trials. Reliability is used in relation to the question of whether the measures that are developed for the concepts 'Low- and High-Context Styles' are consistent (Bryman 2004). Nunan (1992) defines reliability as the consistency and replicability of research. In quantitative research, the concern is likely to be whether or not the questions or the measure are stable. Most of the items for this study have been adopted from an existing questionnaire. All scenario items for this study have been reworded and modified to measure or to investigate the research questions. For example, the reliability of the short version of the self-construals items used in this research tends

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to be consistent and reliable (Gudykunst *et al.* 1996) (see section 3.10). The term 'reliability' has at least three different meanings, all of which refer to the consistency of the measure of the concepts (Bryman 2001), and these three meanings of reliability have to be taken into account when considering if the measure is reliable or not. However, Oppenheim (1992, p.159) argues that "Reliability, or self-consistency, is never perfect; it is always a matter of degree".

The first factor in terms of reliability is the stability of the measure. This can be tested in a very obvious way using a test-retest method. This involves distributing the measure, the Questionnaire, to a group of the target sample on one occasion, and redistributing it to the same sample on another occasion. This approach assumes that there is no substantial change in the construct being measured between the two occasions. The amount of time allowed between measures is critical. We know that if we measure the same thing twice that the correlation between the two observations will depend, to some extent, on how much time elapses between the two occasions. The shorter the time gap, the higher the correlation; the longer the time gap, possibly the lower the correlation. And therefore, because of the time limit the re-test will not be done, because the two 'if any' observations are related over time - the closer in time we get the more similar the factors that contribute to error. Since this correlation is the test-retest estimate of reliability, the researcher may obtain considerably different estimates depending on the interval.

Reliability will be ascertained before conducting our data analysis by measuring the internal consistency of variables in our study. This will be looked at in section 3.10, prior to our data analysis.

3.9.2 Validity

Oppenheim (1992, p.160) suggests that "Validity indicates the degree to which an instrument measures what it is supposed or intended to measure." In other words, validity is an assessment of the particular set of measures that are chosen to represent the construct, and whether or not they really measure that construct (Bryman 2001).

Validity and reliability are related to each other, and as reliability is a necessary condition for validity, therefore it is not possible for a measure to be unreliable and to attain an adequate validity, but it can be reliable but not valid (Oppenheim 1992). On the other hand, validity should be considered as a matter of degree rather than as an absolute state (Gronlund, cited in Cohen *et al.* 2000, p.105).

There are two types of validity. Nunan (1992) explains both types of validity as internal and external validity. Internal validity refers to "…the interpretability of research" (ibid, p.15), while external validity refers to the "…extent to which the results can be generalized from samples to a population" (ibid, p.15). With regard to quantitative data, validity might be improved through careful sampling, improved research instruments, and an appropriate statistical treatment of the data. In the case of qualitative data, validity could be expressed by the researcher's honesty in collecting the data, and how rich the data were in terms of covering the subject under investigation (Cohen *et al.* 2000).

To maintain the validity of the research, some precautions were taken when designing the questionnaire (see section 3.5.2) in order to maximise both the internal and the external validity of this piece of work. For example, in the pilot study, respondents showed some concern about some items' wording, the length of the questionnaire and the language used, all of which were all taken into consideration in finalizing the instrument. At the same time; the researcher must take all reasonable precautions to

ensure how respondents will deal with difficult or embarrassing questions. To encourage a greater response to difficult questions, the researcher explained why such information is needed (Appendix 1). Also, to make sure that the respondents are not adversely affected as a result of participating in this research, the respondents are informed that data collected will not be shared with a third party and be used only for research purposes.

3.10 Data Analysis

This section describes what we should do with the data before going to our main analysis chapter. This can be summarised in the following general points:

1- Summarise and reduce the data – create variables.

2- Show the distribution of the variables across the sample.

3- Analyse the relationship between the variables.

For the quantitative data, the three main points mentioned above are the first to be carried out with other steps so as to summarise and distill the data in order to reach substantive conclusions. All this is done within the framework of providing answers to the research questions set out in section 3.3. After proofreading the data, it was transferred to an SPSS file format. The first step was to assign the missing data. The data was then ready for further analysis as follows:

1- Reducing and summarising the data where item responses can be aggregated into variables in accordance with the theoretical framework underpinning the questionnaire.

2- A descriptive analysis for all the main variables is carried out including a consideration of means, standard deviations and frequency distributions. This was done both across the whole sample and for important sup-groups within the sample, using tables to represent results.

3- Initial factor analysis is carried out for each group of variables.

Before beginning the factor analysis, the internal consistency is usually associated with Cronbach's Alpha. If the scale is expected to measure a single underlying continuum, then the items in the scale should be strongly correlated with the latent variable. If this condition is true, then the items within the scale should be strongly correlated with each other - in which case they are more likely to measure the same variable. Since the coefficient Alpha gives us an estimate of the proportion of the total variance that is not due to error, this presents the reliability of the scale. The value of Alpha ranges from 0 to 1. It is very common to base Alpha on correlations instead of variances and covariances, in which case Alpha is defined in terms of average inter-item correlations. As long as the research at hand is to investigate the communication styles of Libyan postgraduate students in the UK, and to explain why their communication is as it is, Haire *et al.* (2005) regarded a value of 0.6 as the minimum threshold for exploratory research. The results of this study were reliable, with a Cronbach alpha coefficient reported to be 0.645. According to Haire *et al.* (ibid) this low reliability is acceptable and might be as a result of characteristics such as the clarity of the questions, ambiguity with regard to instructions, the length of the questionnaire and its wording, although all these aspects were carefully considered before the main research was conducted and were tested as part of piloting the instrument.

3.10.1 Factor Analysis

In this section, factor analysis is introduced because it provides techniques for analysing the structure of the interrelationships among large number of variables by defining sets of variables that are highly interrelated 'Factors'.

These variables that are highly correlated represent a dimension within the data, and as we have a conceptual basis for understanding the relationship between those factors represented, then the dimensions may actually have a meaning for what they are representing, whereas it cannot be adequately described by a single measure. (e.g., silence is defined by many variables that must be measured separately, and all of which must be statistically correlated).

In factor analysis there are two statistical analyses that allowed the researcher to look at some of the basic assumptions - the 'Kaiser-Meyer-Olkin Measure of Sampling Adequacy' (KMO), and 'Bartlett's Test of Sphericity'. The KMO generally indicates whether or not the variables can be grouped into a smaller set of underlying factors. High values (close to 1.0) generally indicate that a factor analysis may be useful with regard to the researcher's data. If the value is less than .50, the results of the factor analysis probably won't be very useful (Hair *et al.* 2005). Similarly, 'Bartlett's Test of Sphericity' compares the research's correlation matrix to an identity matrix. An identity matrix is a correlation matrix with 1.0 on the principal diagonal and zeros in all other correlations. So clearly, the researcher wanted 'Bartlett's Test of Sphericity's value to be significant as he was expecting relationships to exist between the variables if a factor analysis was going to be appropriate.

We should note that they are two types of factor analysis available for achieving their purposes - explanatory or confirmatory factor analysis. Many researchers consider exploratory analysis to be useful in searching for salient common features among variables where there is no estimation of components to be extracted. On the other hand, confirmatory factor analysis is used when the structure of the data is already conceived, based on the theoretical background of previous research. However, for this research, we view factor analytic techniques from an exploratory viewpoint,

because the confirmatory analysis would not be appropriate as the methods have been changed and reduced in order to be applied in different preset contexts, and with different populations. The researcher believes that this explanatory analysis will give a slightly different conceptual framework to be used as the main one when it comes to measuring the concepts under investigation.

The starting point of factor analysis is the research problem – the 'influence of cultural values on communication styles' - by looking into research questions and trying to construct the factors (e.g., values, self-construals) that may influence communication styles. The general point is to find a way to reduce the information contained in the original variables into new composed variants (factors). Factor analysis is used to study the patterns of relationships among many dependent variables, with the goal of discovering something about the nature of the independent variables that affect them, even though these independent variables were not measured directly. But to achieve these objectives, it is important to take account of the following issues:-

3.10.1.1 Specifying the Unit of Analysis

Factor analysis is a general model in that it can identify structure of relationships among either variables or respondents. The objective of this research is to summarise the characteristics, and to identify the latent factors which are not easily observed. Factor analysis is a correlation matrix of the variables used to analyse the variables and to identify the dimensions that are latent 'e.g., silence, feeling and drama.'

3.10.1.2 Data Summarizing

The fundamental concept involved in data summarisation is the definition of the latent common feature of certain variables (e.g., indirectness, as explained in section 2.8.1).

As our analysis is based on having a conceptual basis for any variables that are being analysed, then data summarisation can view the set of variables at different levels of generalisation. Individual variables are grouped and then viewed, not for what they represent individually, but for what they represent collectively in expressing those concepts defined in the literature chapter. In this study, the 24 variables that are supposed to measure self-construals are to be grouped into certain factors (2) in order to measure salient factors (dependent and interdependent self-construals) to represent the character of a certain tendency of respondents. Now, a decision on the number of factors to be retained should be based on criterion called a priori criteria. This is a simple criterion to use when the researcher knows how many factors to extract. This criterion can be justified in attempting to replicate another acknowledgeable previous piece of work, and extract the same number of factors that were previously found (Hairs *et al.* 2005). Consideration of these criteria was taken into account to ensure that the best structure is defined. For example, eigenvalue criteria[20] retained ten factors dealing with communication styles, which was not good enough and, most importantly, proved difficult to theoretically and statistically interpret those factors that were retained. Therefore, with the theoretical conceptual background, the prior criterion is used, and the analysis was restricted to five factors (as described in section 4.4), with each factor dealing with one theme, and this criterion is applied in the other analysis in the research.

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[20] Eigen values represent the amount of variance in the data that is explained by the factor with which it is associated. Eigenvalue criteria instruct the researcher to keep only those factors whose eigenvalue is greater than 1.0 and discard the rest (see Hairs *et al.* 2005)

3.10.1.3 Variables Selection

In factor analysis, the researcher should specify the potential dimensions that can be identified through the character and the nature of the variables. For example, in assessing the dimension of 'preciseness', seven variables have been identified from the literature (see appendix 3), so factor analysis can identify this dimension (see section 4.4.1). The number of variables needed for each dimension should be at a minimum, but still contain a reasonable number that may represent each proposed dimension, say 5 variables (Hair *et al.* 2005). Therefore, we should understand that the quality and the meaning of the derived dimension (e.g., preciseness) reflects the conceptual underpinnings of the variables included in the analysis (e.g., see factor descriptions section 4.4.1).

3.10.1.4 Orthogonal Rotation

The goal of all rotations is to obtain a clear pattern of loadings, that is, factors that are somehow clearly marked by significant loadings for some variables and insignificant loadings for others. Typical rotational strategies are varimax, quartimax, and equamax. The goal of orthogonal rotation is to maximise the variance (variability) of the 'new' variable (factor), while minimising the variance around the new variable. However, it is also the most limited in term of its applications, the restriction of orthogonal being that the factors may only be rotated in such a manner that the factors are kept at right angles to each other. This restriction follows the assumption that an association exists between the factors. In addition, orthogonal rotation maximises the amount of variance explained by each of the factors.

The varimax rotation[21] method is applied to the three themes under investigation (communication style, self-construals and value themes) and thus, when applied to self-construal items, for example, the unrotated factor solution does not provide an adequate interpretation of the variables and the interpretation for the unrotated factor matrix (see appendix 4) would be difficult (e.g., cross loadings). This theoretically would be less meaningful, as the first factor accounts for the largest amount of variance. Therefore, the orthogonal rotation procedure, as explained earlier, is needed to redistribute the variance between the factors. This simplifies the interpretation because, after varimax rotation, each original variable tends to be associated with one of the factors, and each factor represents a small number of variables. In addition, the factors can often be interpreted from the opposition of a few variables with positive loadings to a few variables with negative loadings. Therefore, varimax rotation should result in a simpler and theoretically more meaningful factor pattern.

After constructing the factors, the naming of the factors is an important and difficult stage. In some cases, the researcher has some predetermined structure that is used in this phase, which is to use Thurstone's Simple Structure (Hair *et al.* 2005). Therefore, following the 4 steps of this criterion is recommended when naming the factors, and to represent the important variables in each factor as clearly as possible:

1- Select items that are only strongly related to one factor "loading .40 or above".

2- Delete or drop items that are double loaded

3- Delete unique items that do not load in any item "factors loadings are less than .40"

4- Delete items that load high on a factor that was not the proposed factor

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[21] Varimax rotation is an orthogonal rotation which makes it as easy as possible to identify each variable with a single factor.

3.10.1.5 Multi-Linear Regression

To test our hypotheses set out in section (3.2), the multi-linear regression allows the prediction of one variable from several other variables. For instance, in our study, the prediction of communication styles (e.g., indirectness theme) would be based on values (e.g., collectivistic values) and self-construals (e.g., independent self-construals). In multi-linear regression, there are three components of the output in which we are interested. The first is called a model summary where R square (called the coefficient of determination) tells us the proportion of the variance in the dependent variable (communication style theme) that can be explained by variation in the independent variables (values and self-construals). The closer this is to 1 the better, because if R^2 is 1, then the regression model is accounting for all the variations in the outcome variable. Often there will be many possible explanatory variables in the data set and, by using a stepwise regression process, the explanatory variables can be considered one at a time. The one that explains most variation in the dependent variable will be added to the model at each step. The second part of the output relevant here is the ANOVA summary table. For this study, the important number is the significant level P value. If the value is less than .05, then we have a significant linear regression. If it is larger than .05, we do not have a significant linear relationship between the variables. The final section of our interest in this analysis is the table of the coefficient. This is where the actual prediction equation can be found (this will be explained in more detail in section 4.8.3).

The correlation between the variables (e.g., indirectness and collectivistic values) will be between -1.0 and +1.0. Scores close to 0.0 represent a weak relationship. Scores close to 1.0 or -1.0 represent a strong relationship. A significant correlation indicates a reliable relationship, but not necessarily a strong correlation. According to Cronk

(2004), correlations greater than 0.7 are considered to be strong, which means that there is a visible correlation between the two variables measured. Correlations less than 0.3 are considered weak, while correlations between 0.3 and 0.7 are considered moderate. These criteria will be applied in our data analysis 'regression analysis' in section 4.8.

3.11 Qualitative Data

This section describes the qualitative data and what we should do with it before going through the analysis by using an appropriate software package for qualitative data analysis - 'NVivo8'. Once the questionnaire had been downloaded to a spreadsheet, all answers to open-ended questions were transferred to Word files. After putting the data together, the researcher looked for patterns and trends in the responses. The data was organized in order to look at any patterns and differences to make it easy to assign, code at least one category to each response, see what categories are related, and where significant trends and patterns can be identified.

3.12 NVivo 8 and the Qualitative Data

In this section, the researcher aims to question, add, comment on respondents' feedback to open-ended questions, and to look for common ideas or themes with regard to the respondents' answers. All themes that have been investigated in the quantitative data can be seen, except that the silence theme was insignificant, as the items supposed to measure this theme did not meet the criteria of KMO[22] (see section 4.4). In our qualitative data, only one response can be found to deal directly with the silence theme: "I strongly feel to intervene in non-sense conversations but enjoy silence when I feel that I gain from other people's talk" (R 35; appendix 10). For this

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[22] A criterion generally indicates whether or not the variables are able to be grouped into a smaller set of underlying factors.

particular respondent, silence is favourable only when the conversation is informative and he gets knowledge from other people. This 'silence' is a factor that can only be considered in the communication style of that person, but from our data, we can conclude that this theme is a relatively insignificant factor to be considered in the communication style of all respondents. Therefore, the silence theme will be dropped from further analysis.

Now we need to look at the main research questions again (section 3.2) and to interpret our data in terms of investigating the three themes; self-construals (SC), communication styles and value orientations. Firstly, we look at the SC theme and then the other two themes (low- and high-context communication styles and value orientations).

Chapter Four 'Data Analysis'

4.1 Introduction

This chapter presents the data analysis and how the procedure of factor analysis mentioned in section 3.10 is applied. Factor analysis is a statistical technique that uses correlations between certain variables to determine the underlying dimensions (factor). The three themes (self-construals, communication styles and values) are investigated by factor analysis. First, we look at each theme in turn by using factor analysis as mentioned in section 3.10.1. Second, we select the variables[23] that are supposed to measure that specific theme, and then we apply the a priori criteria to determine how many factors we should construct, as mentioned in section 3.10.1.2. Third, we apply the rotation techniques to construct the factors before going to the final step of constructing and interpreting the factors in terms of loadings (see Thurstone' Simple Structure in section 3.10.1.4). At the end of each theme, qualitative data will be presented to see whether or not the qualitative data supports the factor analysis results. Finally, after constructing the factors that are supposed to measure each theme mentioned above (i.e., self-construals, communication styles and values) we answer the research questions by using regression analysis as mentioned in section 3.10.1.5. This will highlight the importance of each theme in terms of the subjects' dependency on their communication styles.

4.2 Dependent and Interdependent Self-construals and Factor Analysis

Before answering the research question 'What sorts of self-construals do respondents have?', and before investigating the influencing of this construct on the communication styles of the respondents, we need to construct the main factors that

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[23] There are certain variables to measure each theme. See Appendix five.

may measure the self-construals theme. The 12 items (see appendix 1) are to measure how generally the participants think about themselves and their relationships with members of groups to which they belong. Table 4.1 presents the results of the KMO Measure of Sampling Adequacy test and Bartlett's test, which support factor analysis. The KMO Measure of Sampling Adequacy generally indicates whether or not the variables can be grouped into a smaller set of underlying factors (Hair *et al.* 2005) (see section 3.10.1). Two items were dropped from the analysis as they didn't meet the criteria of KMO, which generally indicates whether or not the variables are able to be grouped into a smaller set of underlying factors, 'I enjoy being different from others' value of .44, and 'I'm comfortable being signalled out for praise' value of .43. As table 4.1 demonstrates, the KMO value for self-construals items is .67, and Bartlett's test is significant (p<.0001). This range has been classified as acceptable, and it clearly suggests that those ten variables dealing with self-construals are useful for factor analysis and suggest that this quantitative data may be grouped into smaller sets of underlying factors. Based on this result, factor analysis proceeds with Principal Component Analysis (see section 3.10.1) which identifies patterns and expresses them in such a way as to highlight their similarities and differences.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.671
Bartlett's Test of Sphericity	Approx. Chi-Square	207.885
	df	45
	Sig.	.000

Table 4.1 KMO and Bartlett's Test

4.2.1 Applying an Orthogonal Rotation

After finding out, in the previous section, that the variables to measure self-construals can be grouped into salient factors to represent independent and interdependent self-construals, factor analysis proceeds with Principal Component Analysis (PCA) and Varimax rotation. Applying the rotation technique resulted in the deletion of variable 'maintain harmony with my group by following their decision' and variable 'enjoy Expressing different opinions' for cross loading (see section 3.10.1.4), leaving 8 variables in the analysis. The rotated factor matrix for the 8 variables is shown in table 4.2 below.

After rotation, the amount of explained variance increased slightly to 45.11%. With the simplified pattern of loadings (all at a significant level), all communalities above .30, except variable 8 (and most much higher), and the overall level of explained variance being high enough, the 8 variables/two factor solution is accepted, with the final step being to describe the two factors. The two factors were derived from component analysis with a Varimax rotation of 8 perceptions of dependent and interdependent self-construals. The cutoff point for interpretation is all loadings -/+ .40 or above (see section 3.10.1.4). However, in this analysis, all the loadings are substantially above .40, making the interpretation more straightforward.

No	Item	Factor Loading		Communalities
		1	2	
1	Prefer to be independent in making decisions	.565		.323
2	Should decide by myself	.749		.614
3	Don't support my group decision when I have a different idea	.707		.501
4	Stick with my group's opinion even through difficulty	-.564		.320
5	I sacrifice my self-interest for the sake of my group		.726	.532
6	Respect majority's wishes		.734	.558
7	Consult close friends before making a decision		.650	.486
8	My relationships are as important as my achievements		.449	.276
Eigenvalues		2.218	1.391	
% of Variance		27.72	17.39	
Cumulative		27.72	45.11	

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

Table 4.2 Rotated Component Matrix for 8 items

Therefore, interpretation is based on the significant loadings of above .40. A factor loading is a correlation coefficient showing how much weight is assigned to that factor. As De Vaus (2002) describes it, the higher the loading, the more that variable belongs to that factor. In table 4.2, loadings below .40 have not been printed. Factors 1 and 2 have 4 variables, each with significant loadings. The four items in factor one (table 4.2) reflect individuals being autonomous, except 'Stick with my group's opinion even through difficulty' which may reflect relationships within the group. On the other hand, all items in factor two (table 4.2) reflect individuals being embedded in a group that may influence the respondents' behaviour. Considering the loading of

each variable in naming the factor (see section 3.10.1.4), factor 1 focuses on independent self-construals as the highest loading of the first three variables and were derived from Gudykunst *et al.*'s 1996 scale to measure independent self-construals. So if we look at loadings and the communalities of those variables, we can see that variables with the highest values are the ones directly measuring the independence tendency, while only one variable '4' (table 4.2) has the lowest negative loading and a communality of .320 that will not be taken into consideration only in naming this factor. So this factor can be named as an independent self-construal.

Items in factor two evidently reflect individuals' orientation towards external, public features such as belonging, fitting in, and relationships. This factor is named as an interdependent self-construal. Now, as we have seen that the quantitative data resulted to two different self-construals, we move to the qualitative data and see how respondents refer to themselves and to their relationships with their Libyan and British friends. So the next section aims to investigate the qualitative data, and to see whether or not this supports the factor analysis results.

4.3 Self-construals in the Qualitative Data

In the following two sub-sections, the researcher will investigate the responses to the open-ended questions after each scenario (appendix 1) which may be linked to self-construals orientation. The researcher looked through all responses and classified any response that may belong to the self-construals theme (see appendix 10). First, the researcher looked at responses that may refer to an individuals' sense of self in relation to others. Second, the researcher tried to look for common ideas between the respondents' answers that may reflect the primary types of self-construals (SC) as identified in the literature review (see section 2.7.2).

4.3.1 Independent Self-construals

As the qualitative data is the respondents' answers to those open-ended questions after each scenario mentioned in appendix one, there are 35 responses (see appendix 10) from the respondents' answers that the researcher thinks might refer to self-construals themes as set out in the literature (see section 2.7.2). These themes, set out in the literature review, will provide the main direction for the data. When we look at our data, independent SC are not clearly seen in the group (three responses out of 35; appendix 10) apart from certain situations[24] (scenarios 4 and 6) where, for example, self-respect, the sense of dignity that one holds when dealing with others, is under threat: "be honest, but not at the expense of your time and respect" (R 33; appendix 10). When respondents try to make their own decisions, particularly in such scenarios (see appendix 1), most respondents do not like being influenced by their friends in their decision making process, particularly in the Café scenario "I don't let my 'school friends' influence me" (R 32; appendix 10). Also, being independent (i.e., not wanting to depend on others with regard to normal difficulties that every new student abroad can face, for example in finding accommodation) is appreciated as a value, particularly for students abroad "As a student here you also have duties and the newcomer should learn with time how to act independently" (R34; appendix 10). This response highlights independence and not relying on friends or requiring others' help, particularly in such situations, even if the helper is asked by his parents to offer the help needed by others. This may explain why obedience to parents came at the end of the value list in factor two in section 4.6, to highlight the importance of learning how to discover one's own independence when one comes to a foreign country (e.g. the UK) without the help that might be offered as compliance to a parent's wishes.

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[24] "Situation" refers to the relevant position or combination of circumstances at a certain moment. Merriam-Webster Online Dictionary

Therefore, letting others sort out their own business without offering help is not a sign of disconnecting oneself from one's family or group, rather than showing ones' intention towards others of being able to achieve one's own goal independently. This can be seen from the short responses explaining the importance of first experience for new students, and how it is important for their own learning and education (see section 4.7). From this short interpretation regarding independent SC, we cannot take this low response rate as representative of the whole sample. Therefore, we can conclude that independent SC was relatively insignificant for respondents.

4.3.2 Interdependent Self-construals

For the second dimension 'interdependent SC', and as explained in section 2.7.2, it is clear from the data that depending on others such as family, friends or other people, is common when living abroad (e.g., in the UK) particularly in situations where discomfort is being experienced as in Café scenario. This tendency towards 'interdependency' could be universal, but for Libyans while in the UK, it may be the first choice they will take when experiencing such difficult times due to their unfamiliarity with the new national culture, the language and perhaps with British people. We can see this from the high response which dealt with this discomfort associated with involving other people, by asking them directly "Some time, you could ask someone else (a friend) … to help" (R10; appendix 10), or by consulting other people before taking any action "Two opinions better than one" (R1; appendix 10). The respondents in this situation at least tend to view themselves, 'scenario four' in a situation with English people whom they do not know, as a part of the group they are sitting with. By this, they might not be viewed as being weak. Rather they might be viewed as a person connected to others who will be behind them and will support them even through difficult times. In scenario four, body language 'e.g., eye contact',

is used to reflect their discomfort, "I will look at him every time he speaks loudly to make him understand that he is annoying me" (R 19; appendix 11). This intended eye contact, in this particular context, may convey the sense of being uncomfortable. Also by using such body language 'e.g., eye contact, sarcastic smile', respondents want other people to be aware of their discomfort rather than just themselves or their own group, when members "try to complain to one of his friends by eyes or such a yellow[25] smile" (R 23; appendix 11). This orientation in terms of 'interdependent SC' goes in two ways, - to involve other people by speaking to them directly "Try to complain to one of his friends"(R 5; appendix 10), or indirectly by using body language 'sarcastic smile, eye contact' to reflect their discomfort and to carry their message to other people as a means of influencing their behaviour (see indirectness theme in section 4.3.1). Markus and Kitayama (1991) generally characterise interdependent persons as emphasizing those who belong and fit in (see section 2.7.2). From this orientation, and from our data, we can detect that there is discomfort on the part of respondents when communicating with people whom they have never met before, particularly in situations where they are the strangers, as in 'scenario one', and they feel more comfortable if there is someone they already know who can at least introduce them to new people, "If someone else introduces me to the others, I will be more comfortable" (R 7; appendix 10). This might reflect their feeling of discomfort and they may feel embarrassed, especially if they feel they have nothing to speak about. That is why it would be more comfortable if someone they already know, Libyan or English, led the starting point of the conversation. In that sense that the respondents will feel that there is something to share and to speak about (e.g., themselves, their culture), "If introduced to people who are in the place to share ideas

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[25] "Yellow smile" refers to a sarcastic smile, a smile that does not indicate satisfaction, but shows that one is annoyed.

helps you to be more comfortable and gives you more confidence" (R9; appendix 10).

This may only apply with British people one has never met before, but not necessary with Libyans. Some respondents expressed their attitude by not involving themselves in situations, where they don't know anyone, like at a wedding party without their own friends, "I will not go to a party without my own friend" (R6; appendix 10). Also, being in any group (Libyan or English), makes it easier to communicate, share opinions and to speak out, than with only one person "Although I don't really know any one of them, it makes me comfortable since I am involved in a group of people rather than meeting one person. This helps me to speak out and share opinions" (R8; appendix 10). This reflects the dominant social dimension of their thinking. The respondents, to some extent, are aware of what the company of another person can provide them, in terms of the security and solidarity that they need to help them to raise their own self-esteem (as mentioned in section 4.2.1). Also, in our data, it is significant that respondents sacrifice their own self-interest for the sake of the group (e.g., Libyan friends in the UK). In scenario six, for example (appendix 1), where money was an issue, for the respondent it was not when it is compared to what they will gain from paying for the group, "I will gain my friends and keep a trustful relationship with them and I just lose a few pounds" (R27; appendix 10). In this theme, preserving friendship was a clear concern by paying for their friend in this context. Also, supporting the group for the sake (continuation) of friendship is highly motivating, between the respondents are considered, as again, "I think if I paid the money, just because I want to keep a good relationship with my friends"(R29; appendix 10). Interestingly, there is awareness of cultural differences between the respondent's own culture (Libyan) and their English friend's culture and to invest it in a positive way "It is common in my culture to pay for all […] I will give a positive

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impression about my culture …" (R21; appendix 10), "Since they are my friend I should pay the bill even though their culture is different" (R20; appendix 10). It is clear from our data that respondents appreciate friendship with people from different cultural backgrounds "As they are my friends from the school, why not pay for them. Friendship is friendship whoever it is with" (R22; appendix 10). Respondents believe that if such an experience (e.g., friendship) is dealt with in the same way that they mentioned (e.g., to pay the full bill for the group) they will gain for themselves, first by feeling the sense that they have emotionally contributed to the continuation of friendship of the whole group and second by giving a good impression of their culture. Out of this strategy of helping other people, respondents made it clear, as in all relationships, that if friendship goes on with people from a different culture, they can stop seeing the differences and start seeing the similarities by sharing some cultural values and norms, "I will gain my friends and keep a trustful relationship with them and I just lose a few pounds. Also they will understand our system in the restaurant and deal with me in the same way" (R27; appendix 10). At the same time, respondents are aware of the downside of this relationship as it is eventually will come to an end in terms of seeing and being with them, when they all go back to their own country "The most important to me is only to pay the bill without any delay as they are my friend even after they go home" (R15; appendix 10). But this does not affect the kind of relationship they are considering, as they always try to remain in touch (e.g., by email) and know that their friends in the UK will still be there when they come again to visit, "I will lose nothing. On the contrary, I may win their friendship and be my friend forever. Who knows, I might come back for a visit and see them again as friends" (R36; appendix 10). From the reading of the above data, we can see that interdependent SC is more present, and it is more likely to be

motivating than dependent SC for Libyans in the context of being abroad (e.g., studying in the UK). In very general terms, and according to our qualitative data in this section, if we look at respondents' view of relationships with their British friends, we can see the voluntary side of trying to be in touch when going back to Libya that may explain their orientation as a group (university friends) oriented people.

4.4 Communication Styles and Factor Analysis

In this section, we will look at the 44 communication-style items contained in the questionnaire (as described in sections 2.8.1 and 2.8.4) measuring the themes of 'indirectness', 'sensitivity', 'dramatic', 'feeling' and 'preciseness' that deal with two different orientations (low- and high-context communication styles). In the next section, a description of each theme 'factor' will follow according to its components. When applying the first test to see whether factor analysis is appropriate or not, seven items were deleted from the analysis, as they did not meet the criteria of KMO which generally indicates those variables that cannot be grouped into a smaller set of underlying factors. Those seven items are supposed to measure 5 different themes as listed above. Item one with a KMO of .374 was 'When I refuse, I try to be humble', supposed to measure sensitivity, 'I will avoid clear-cut expressions of feeling' (.399), supposed to measure indirectness, 'I feel comfortable with silence in a conversation' (.422), 'I don't like silence in such a situation' (.455), and 'I feel uncomfortable if everyone else is talking except me in such a situation' (.463), all supposed to measure orientations towards silence, 'I like to say what I believe to be true, even if it may upset others.' (.470) to measure preciseness, 'I show respect to the head of school even if I dislike him/her' (.493) was to measure sensitivity.

There are three items of these seven which did not meet the KMO criteria in terms of the theme of silence. With this deletion, only two items are left to measure this theme,

using Hair's criterion (Hair *et al.* 2005) (see section 3.10.1.3). The strength of factor analysis lies in finding patterns among groups of variables, and it is of little use in identifying factors composed of only one or two variables. For Hair's criteria, the minimum number of variables to represent a factor is 5. This will aid in interpreting the derived factors and assessing whether the results have significance. As we have only five items to measure the silence theme, three of them have been deleted in that they did not meet the KMO criteria. Therefore, the silence theme will be deleted from further analysis as it did not meet the minimum number of variables to construct a meaningful orientation. After the deletion of these seven items that have low KMO values, table 4.3 demonstrates the overall KMO value of .630, and Bartlett's test is significant (p=.001). This result indicates that those variables measuring communication styles (appendix 5) can be grouped into a smaller set of underlying factors (see table 4.5). Therefore, it can be concluded that factor analysis is appropriate for the themes mentioned above in order to investigate the communication styles. The prior criterion was taken into account to construct the number of factors in communication style items. After deleting the silence theme from the quantitative analysis, only five themes - 'Indirectness', 'Sensitivity', 'Dramatic', 'Feeling' and 'Preciseness' - are to be constructed and investigated, and all are discussed in section 4.4.1.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.630
Bartlett's Test of Sphericity	Approx. Chi-Square	1239.395
	df	595
	Sig.	.001

Table 4.3 KMO and Bartlett's Test

Setting the prior criterion (five factors to be constructed), table 4.4 therefore, resulted in a five-factor solution dealing with the communication styles of the respondents. That is, 37 items measuring the themes of low- and high-context communication styles (see appendix 5) can be simply reduced to five factors, each supposedly dealing with a certain orientation (e.g., directness, sensitivity). Each factor explains a particular amount of variance in those items that constitute it (see table 4.4). The total variance explained by these five factors is, therefore, 38.945%. Looking at table 4.4 (% of variance), we can see how much each factor contributes to the whole variance. For example, factor one represents about 13% of the whole variance of communication styles which the respondents use in such scenarios as are mentioned in appendix one.

	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
Factor	Total	%of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.473	12.781	12.781	4.473	12.781	12.781	2.965	8.472	8.472
2	2.886	8.246	21.027	2.886	8.246	21.027	2.946	8.418	16.890
3	2.370	6.772	27.799	2.370	6.772	27.799	2.727	7.793	24.682
4	2.057	5.878	33.677	2.057	5.878	33.677	2.620	7.487	32.170
5	1.844	5.268	38.945	1.844	5.268	38.945	2.371	6.775	38.945

Table 4.4 Total Variance Explained

Before describing the themes of communication styles, we need to go through some statistics to state clearly what constitutes each factor. To isolate the factors, a minimum loading of .40 was used. In the unrotated matrix (appendix 6) (see section 3.10.1.5), there are 15 items that did not meet the loading criteria. This simply means that they are not highly related to any factor. In terms of loading, this reduces the items within those factors, with the first factor accounting for the largest amount of variance with one cross-loading, the second factor being somewhat of a general factor. Looking at the matrix (appendix 6), there is more than one cross and low

loading. This makes the matrix quite difficult to distinguish between the factors, and theoretically less meaningful (loss of variance). Therefore, a rotation procedure, as explained in section 3.10.1.4, is needed to redistribute the variance and should result in a simpler and theoretically more meaningful factor pattern.

The rotated matrix reveals that the variance of each factor has changed slightly, but the overall explained variance is still the same at 38.945% of the total variance. In the rotated factor solution (appendix 7) each of the variables has a significant loading on only one factor, except for variable 25 which cross-loads on two factors (factors 3 and 4) which requires action[26] on the part of the researcher. Therefore, the course of action taken is to delete variable 25 from the analysis. The rotated factor matrix for the variables after the deletion remains almost identical[27], table 4.5 exhibiting almost the same pattern and the same values for loading as before deletion. With the simplified pattern of loadings, all at significance levels, most of communalities are at an acceptable level, apart from variables 5, 9, 10 and 24 with communalities of less than .30, and with the overall level of explained variance being high enough, the five factor solution is acceptable, with the final step being to describe the factors.

4.4.1 Factors Descriptions

The following five factors in table 4.5 below are supposed to measure the communication styles of the respondents of this study. The five factors have 8, 7, 5, 3, and 6 variables respectively. So each factor can be named as being based on the variables with significant loadings (see Thurstone's Criteria explained in section 3.10.1.4). In the next five sub-sections, the researcher will try to identify the main

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[26] The actions are whether to change the rotation procedure or delete the item. Changing the rotation method gives the same results (cross loading). Therefore, the only action is to delete this item from the analysis.
[27] For example, item numbers 'Use silence to avoid upsetting others' has the same loading (value of .571) before or after the deletion of the cross-loaded item.

theme in each factor, and describe the variables that signify each one of them according the loading criteria described in section 3.10.1.4.

| NO | Item | Factor Loading | | | | | Com- |
		1	2	3	4	5	
1	Avoid eye contact	.596					.751
2	Use silence to avoid upsetting others	.571					.610
3	Others have to guess what I say without me saying it	.535					.667
4	When I speak, I mention all relevant issues	.505					.570
5	My emotions tell me what to do	.504					.279
6	Explain my point indirectly	-.484					.766
7	Use silence to imply my opinion	.444					.610
8	Respond in an ambiguous answer	.444					.677
9	I trust my feelings to guide my behaviour		.732				.287
10	My feelings are valuable source of info		.646				.275
11	I Like what I say to be factually accurate		.534				.665
12	Try to attract sympathy		.485				.670
13	Exaggerating my story is not appropriate		-.460				.659
14	I try to understand others' point of view		.443				.757
15	Persuasive to influence others		.443				.650
16	I use my feelings to determine how I should communicate						
17	Use body language when I communicate			.641			.590
18	Can talk for hours to persuade others			.603			.662
19	I speak the same way whoever I speak to			.516			.612
20	Use sad facial expressions when communicate			.509			.664
21	Nonverbally expressive			.432			.623
22	Don't like people who don't give firm yes or no						
23	I listen attentively to others' excuses				.732		.740
24	I want very precise definitions				.545		.234
25	insist on people to present proof for their argument				-.487		.674
26	I try to adjust myself to others' feelings						
27	I am tactful in telling negative things						
28	Openly show my disagreement						
29	I try to be indirect					.578	.581
30	Use words like 'maybe', 'perhaps' in my language					.576	.542
31	Make up additional reasons for my absence					.514	.635
32	Tell jokes and stories					.460	.559
33	When speaking with somebody I dislike, I hide my true feelings					.447	.543
34	When turning down an invitation, I do my best not to offend					.428	5.90

Table 4.5 Varimax-Rotated Component

1. Factor One 'Indirectness Theme'

The theme represented in factor 1 in table 4.5 above, consisting of eight variables (items 1-8 in table 4.5). Direct and indirect dimensions of communication styles are used to describe communication differences between low- and high-context communication styles. Direct communication style refers to speech acts that specifically state and direct an action (see section 2.8.1). Unlike direct communication style, an indirect style of speech is not typically authoritative; rather it encourages input from the listener. By using this method, you give the other person the opportunity to speak up. An indirect style makes them feel as if their ideas are important. For example, when the listener wants to learn, indirect communication can be beneficial, 'Could you explain what you would do in this situation?' In our analysis, the first three highest loadings in factor one are: 'Avoids eye contact' (loading value of .596), 'Uses silence to avoid upsetting others' (loading value of .571) and 'Others have to guess what I say without me saying it' (loading value of .535), all of which occur when respondents are communicating in academic contexts with their supervisors. There are some issues that should be noted: in the correlation matrix (appendix 8) variable, 'When I speak, I should mention all relevant issues' is statistically correlated with the other variables in this factor (see correlation matrix appendix 8). This variable, with a significant loading and communality of .354, is essential in this factor.   This may reflect the respondents' awareness of covering all issues when they speak, and this may not be in conflict with being indirect. Also, with the only negative loading, variable 6 'Try to explain my point indirectly' and with small negative correlations with variable 1, 'Avoid eye contact' -.256 which has a high correlation with 'Use silence to avoid upsetting others'. This shows us that avoiding direct styles is important among the sample to get a message across by using

silence or by answering others' questions by implied rather than spoken messages. As we can see, almost all variables in this factor are dealing with the indirectness theme (see section 2.8.1) through different strategies: e.g., eye contact, giving ambiguous answers. Silence as an indirect communication style, and giving an ambiguous answer, were also used to imply the respondents' opinions and to reflect their indirectness orientation. Variable 3 in factor 1 table 4.5 above 'others have to guess what I say without me saying it' (loading of .535) shows the role of the listener in getting the intended message of the respondents (scenario 2, appendix 1). This may reflect the indirect strategy orientation of the respondents in this academic context (see section 5.2.1 for a discussion of this point) where they may assume that the hearer shares the same knowledge and experience and has to guess what the real message is (see section 2.9.1). With the hearer's role, almost all variables of communication style in factor 1 deal with the indirectness strategy, so this factor may be used to measure the indirectness in communication behaviours of respondents in an academic context (scenario 2, appendix 1).

2. Factor Two 'Feeling Theme'

As stated in section 2.8.2, people who may overreact to feelings tend to be more concerned about others' feelings, by supporting a hearer's desire for approval or for positive self-image. When individuals' true feelings are involved, those who use LC communication style (as explained in section 2.8) are expected to communicate in ways that are consistent with their feelings. In this theme, factor two in table 4.5, the highest loading can be seen in variables such as:- 'I trust my feelings to guide my behaviour' (loading value of .732), 'My feelings are a valuable source of information' (loading value of .646) and 'I like what I say to be factually right' (loading value of 534). The first two highest loading variables deal with feelings 'I trust my feelings to

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guide my behaviour' and 'My feelings are a valuable source of information', and both are linked to the respondents' style in an academic context (as part of scenario 3, appendix 1). The other variables are a combination of other themes. If we look deeply at other variables, we can notice variables such as 'I like what I say to be factually accurate' and 'I try to understand others' points of view', are dealing with preciseness and sensitivity towards others in a social setting (e.g., the wedding party, scenario 1, appendix 1) and the last two variables are 'Try to attract sympathy' and 'Be persuasive to influence others' are both showing the respondents' awareness of their emotions, and how they can use them to guide their behaviour in an academic context as in scenario three in appendix one. The only negative loading (-.460) in the same academic context (dealing with supervisors) is 'Exaggerating my story is not appropriate'. This variable can be ignored only in naming the factor, because it does not meet the criteria of Thurstone's simple structure as explained in section 3.10.1.4, but looking at the correlation matrix (appendix 8), we notice that this variable 'exaggerating my story is not appropriate' is negatively correlated with all the variables in this factor, with the smallest negative correlation (-.078) with variable 'persuasive to influence others', reflecting a small negative relationship between exaggerating stories and influencing others. This means that when the respondents want to convey their message clearly and concisely (scenario 3, academic context), exaggeration is less of an option in influencing or convincing others. On the other hand, respondents tend to use other techniques such as specifically stating what they intend to say directly, rather than exaggerating what they are saying (see section 4.5.3). And with only a small positive correlation with variable 'Try to attract sympathy (.039), statistically, this means that exaggerating their story with their supervisors is not appropriate if they want to attract sympathy from them, in that the

more exaggerating they are, the less sympathy they will get. This means that when respondents want to ask for something for themselves, they tend to be as explicit as possible with regard to what they are asking (see section 4.5.3 for more discussion). Exaggeration may relate with a dramatic style (Gudykunst *et al.* 1996) to show that respondents tend to rely more on some features (e.g., stories, metaphors and rhythm) to highlight their intended message (see section 2.9.4).

As long as the highest loadings are for both first variables dealing with feeling 'I trust my feelings to guide my behaviour', this factor may be dealing more with the feeling theme, to show how much respondents are aware of their emotional responses towards others (e.g., their British friends) and to what extent this theme may influence their behaviour. Consistent with Grice's (1975 cited in Gudykunst *et al.* 1996) quality maxim, one should only say what is actually true (in this case giving the true reason for not submitting the task on time, scenario 3, appendix 1) and only if he has evidence for it. This tendency, however, appears to be associated with implying the existence of an LC communication style. As explained in section 2.8, respondents to some extent rely on the denotative meanings of the words they use, particularly in an academic context (see section 2.8), and this will be discussed more in section 5.2.

3. Factor Three 'Dramatic Theme'

With the dramatic communication style a person is using certain features such as exaggeration, and using stories to highlight or understate the content of his messages. According to Samovar and Porter (2004), in LC cultures people tend to rely more on the spoken or the written word, and leave as little room as possible for interpretation or ambiguity. It is very important to give the communicative act its context, for example giving details such as deadlines and other key dates and points of reference. In this theme, factor three in table 4.5 above, the first three variables that have

significant loadings are:- 'Use body language when I communicate' (loading value of .641), 'could talk for hours to persuade others' (loading value of .603) and 'I use a lot of sad facial expressions when I communicate' (loading value of .509). All those variables deal with the dramatic style, as discussed in section 2.8.4, apart from variable nineteen in table 4.5 above - 'I speak the same way whoever I speak to' that is supposed to deal with indirectness. Looking at the correlation matrix (appendix 8), we find that the variable 'I speak the same way whoever I speak to' is correlated with the other four variables (these being: 17, 18, 20 and 21 in table 2.5) but it is not statistically significant with values of .137, .228, .063 and .177 respectively. These insignificant correlation values reflect the weak relationship between indirectness and nonverbal expressions, body language and facial expressions (see section 5.2.2). This weak relationship may reflect the respondents' confidence in such strategies (e.g., exaggeration, body language and facial expressions) in conveying their messages explicitly. In other words, by using such strategies, respondents tend to engage the feelings of the listeners by expressing their intended messages by being more expressive (e.g., more spoken words) and more dramatic (e.g., body language and facial expressions). These strategies are more or less applied by respondents when dealing with their supervisors (scenario 3, appendix 1) in an academic context (see section 2.8.4) and, at the same time, in social settings, particularly when they need others to believe in what they are saying (scenario 1, appendix 1). Therefore, this factor, in terms of its highest loadings variables (i.e., variables 17, 18 in table 4.5) is taken to deal with speakers' tendencies to use a dramatic communication style in using body language, facial expressions and to exaggerate more than usual (Gudykunst *et al.* 1996). This appears to be a component of LC communication, as defined in section 2.9.4.

4. Factor Four 'Preciseness Theme'

In factor four in table 4.5 above, with regard to items number 23, 24 and 25, the main idea is dealing with one's preciseness (as defined in section 2.8.3) in conversation, and the extent to which the respondent could make his contribution as informative as necessary, particularly in social settings (scenario 1, appendix 1). In this theme, the first two highest loadings can be defined in: 'I listen attentively to others' excuses' (loading value of .732) and 'I want very precise definition' (loading value of .545). The first variable in this theme 'I listen attentively to others excuses' has the highest loading and communality in this factor (value of .732 and value of .548 respectively) and it has a small negative correlation (-.207) with the third variable in this theme 'Insist on people to present proof for their argument' which has a negative loading value of -.487. Statistically, and according to the researcher's data, this may reveal that insisting on proof and listening to others' excuses may overlap but move in opposite directions to each other. In other words, the more sensitive and aware one is of what others are saying, the less one insists on proof for what is said. An example for this would be scenario six (appendix 1) where respondents are not sure if they should or need to take any action unless they are listening and sure of what is being said. In other words, the more the message is clear as a result of careful listening, the less need there is for asking for more information or for proof of what is being said (see section 4.5).

Also, with a small correlation value of .254 this is not statistically significant with the second variable in this theme 'I want very precise definition'. In the same context, (scenario 6, appendix 1), this may show the relationship between listening attentively to other's excuses and the need for a precise definition is not statistically significant. With the small correlations between 'I want very precise definitions' and the third

variable 'I insist on people to present proof for their argument', this factor can be mostly related to the first variable in this theme 'I listen attentively to others' excuses' (the first variable in factor 4, table 2.5) and to definitions and proof for what others are saying. Listening attentively may deal with preciseness in communication as explained in section 2.8.3; therefore, this factor focuses on precise communication by listening carefully to what is being said and knowing what is required from them, rather than by asking for more clarification. The higher the score on this factor, the more attentive and precise the respondents are and, as noted in the literature review, section 2.8.3, is more related to LC communication and individualistic tendencies.

5. Factor Five 'Sensitivity Theme'

The sensitivity theme with regard to communication style involves interpersonal sensitivity towards others by applying certain techniques in their own communication style. For example, being sensitive in terms of communication with others may involve showing interest in what others' are saying, by careful listening for example, to reflect awareness of the needs and emotions of others (see section 2.8.2). In this theme, factor five in table 4.5 above, almost all variables deal with the sensitivity dimension apart from the first variable with the highest loading of (.578) 'I try to be indirect' which reflects the refusal strategies of respondents in social settings (more specifically in scenario five when respondents refuse a wedding invitation from an English friend) in an indirect way (as will be highlighted in section 4.5). This may again reveal the concept of indirectness mentioned in factor one. Here, in this factor, variable 29 in table 4.5 'I try to be indirect' is highly correlated with other variables such as variable 30 'Using words like 'maybe' and 'perhaps' in my language' (.322) and variable 32 'Make up additional reasons' when refusing an invitation for a social event (see scenario 5, appendix 1). This correlation (.402) is not statistically

significant, but may reflect two different strategies that respondents use (i.e., not offend others by adjusting to other's feelings or using qualifying words like 'maybe' and 'perhaps'). For respondents, being sensitive towards others may be done by applying indirect strategy (see section 4.8.1) or by being more sensitive. The combination of these two strategies (i.e., indirectness and sensitivity) in this factor may deal with a combination of both concepts (e.g., being indirect and sensitive) and can be called sensitivity, as all variables except variable one in this factor are supposed to deal with respondents' tendencies to be sensitive in their communication with others (e.g., English).

4.5 Communication Style Theme in Qualitative Data

As the qualitative data is the respondents' answers to the open-ended questions after each scenario mentioned in appendix one, there are 118 responses (see appendix 11) from the data that the researcher thinks might refer to communication styles themes as set out in the literature (see section 2.8). We look at the themes that constitute the communication styles of respondents, to see whether it is HC or LC communication styles (concepts that are discussed in 2.8). First we focus on sub-themes that constitute high-context styles. Indirectness (as defined in section 2.8.1) was one of the themes that can clearly be seen. It was invested in many ways; body language was the dominant way of conveying certain messages indirectly. In scenario four for example, (i.e., the Café scenario), "I will look at him every time he speaks loudly to make him understand that he is annoying me" (R19; appendix 11), "show him that I am not happy, eye contact" (R17; appendix 11). Eye contact and sarcastic smiles appear to be dominant strategies between the respondents to show their anger within such a context (i.e., being in a Café, scenario 4).

Being indirect with anyone, regardless of their nationality, is also seen in sociable and friendly contexts. In scenario five, for instance, the respondents have been very clear in applying indirect way of excusing themselves from going to parties which conflict with their culture and/or religion "Usually in these situations I will be indirect in my expression, saying for example I wish to attend your celebration however, I am in connection that time with some familial efforts" (R41; appendix 11), "Give him an excuse for having an examination in the next day" (R43; appendix 11), and " try to give a convincing excuse even if it is created" (R44; appendix 11). Respondents in this situation 'being invited to a promotion party by an English friend' (scenario 5) tend to give reasons for their refusals. At the same time, respondents may be careful to indicate their willingness to accept the invitation before giving reasons why they cannot. This strategy of offering reasons may be sufficient in order to try and justify the refusals. However, between one another, Libyans might find such situations (e.g., a wedding party invitation) very difficult to negotiate, and may choose not to refuse at all. The best example would be their saying 'if you are invited, accept it', in such a situation where one has to accept the invitation. In employing such indirect strategies mentioned above (i.e., R41, R43 and R44; appendix 12), the respondents are aware of the surroundings and the context, when they expressed their concern about what will be involved in such invitations that is not acceptable in terms of their own culture and religion (e.g., drinking alcohol). Therefore, we can understand that awareness of the context[28] is present when speaking, "I could not ask him to turn down his voice if we are in the public place" (R29; appendix 11). This awareness of context is clearly seen in the answers to scenario one, where respondents seized the chance (e.g., being in a wedding party) to speak about relevant topics to reflect their own culture. For

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[28] In HC cultures, much of the message is implied by who the speakers are; their relationship to one another, where they are communicating, etc. (Hall 2000).

example one respondent say "Explain our culture to others" (R37; appendix 11) and another stated that he would seize the chance of being in such an event to talk about a similar event "I would like to talk about Libyan wedding party" (R31; appendix 11). Therefore, respondents' awareness of the context of the communicative act (e.g., wedding parties, marriage) may influence their strategy of communication. As one respondent states "My response may change according to the situation and the subject under discussion" (R35; appendix 11), and another respondent said "Depends pretty much on the context of the conversation" (R33; appendix 11).

In such situations - 'wedding party invitation, scenario one' and 'the Café scenario, scenario four' - in addition to indirectness as preferred strategies as previously explained in factor one, avoidance is also a preferred way of conveying a certain attitude where respondents do not wish to face any confrontation, such as in the Café scenario. Their avoidance strategies come in such a way to reflect their intention to change the topic they discuss (scenario 1) or to change or leave the place "I can't say anything; just leave the coffee shop" (R2; appendix 11), "I rather leave the place" (R8; appendix 11), "By ignoring him" (R4; appendix 11) (scenario 4). This representative data with regard to using such avoidance strategies are also found in dealing with supervisors where some respondents prefer to move to another one when supervision problems appear "Move to another one if you are in the first stage" (R13; appendix 11). From those responses (see responses 1 to 23, appendix 11), we can conclude that avoidance is one of the strategies used by the respondents in certain contexts, such as social and academic contexts, when actual or mild confrontation is experienced, and not made publicly explicit. This may reflect that their communication styles in such contexts are indirect "Try to speak to anybody else in the school" (R5; appendix 11), and that they prefer not to face the situation and

believe that avoidance and being indirect is 'probably' the best way to deal with such communication situations. Out of the data presented here, the researcher thinks there is no necessary connection in general terms between avoidance and indirect communication styles in terms of general behaviour patterns.

Looking at other themes that indicate communication style, sensitivity (as explained in section 2.8.2) is one of the themes that can clearly be seen, mainly in responses where respondents in this context at least (wedding and promotion parties) don't tend to say the real reason behind their refusal to British friends being the consumption of alcohol. In scenario five (appendix 1) for example, even though respondents have convincing reasons (i.e., it is forbidden in their religion to be in a party involving the drinking of alcohol), they still feel it is hard to state this reason and use other strategies "Find reasonable excuse" (R74; appendix 11). They tend to show their understanding of their friend's feelings by apologizing and making it up to him, "Make it up to him by inviting him for a coffee" (R74; appendix 11), "You may need to apologize for cultural and religious reasons" (R32; appendix 12). This way of communication, according to our qualitative data, is clearly invested by our respondents when being abroad (i.e., studying in the UK) to comply with their religious teachings with regard to not consuming alcohol or being with people who are drinking alcohol. They are aware that such a presence will be considered by some other Libyans as unacceptable, and they as reported try to avoid such parties by applying certain communication styles to maintain the relationship with their friends, and not upset or hurt their feelings.

When respondents communicate, a small number of respondents mentioned that their feelings, "I trust my feeling to guide my behaviour" (R80; appendix 11), can guide their behaviour, particularly in situations where they may feel they are under

obligation or they have a duty towards their family or friends. An example of this would be the feeling they have when find their friends have no money to pay the bill (scenario 6) "I feel this is my duty to pay their bill and solve the matter" (R84; appendix 11). This small number of answers may reflect the tendency, on the part of a small number of respondents that they would communicate in ways that are consistent with their feelings. In other words, their actions presumably can be explained by the way they have been raised that makes this attitude "Feeling consideration when communicating" to be true (see factor two in section 4.4.1). In other words, part of their cognitive explanation of any actions is being rational.

Also, with almost the same number of answers, in scenario three when respondents are required to ask for an assignment extension from their supervisors, respondents rarely mention that exaggerating their stories (e.g., by emotional facial expression, a long array of adjectives and elaboration) is a good way of conveying their message "I will tell the whole story without any exaggeration" (R92; appendix 11). Instead, they use other techniques where exaggeration is not preferred; being honest in saying exactly what has happened and the use of persuasion are the best among these answers "Exaggeration is not the right way to deal with this situation. Persuasion is a good technique to get sympathy, but should be based on facts" (R90; appendix 11), "I try to persuade him in a logical way" (R85; appendix 11). For a small number of respondents, the main reasons behind exaggeration were to get more sympathy from the listener, and to embellish their point, and make it more convincing "Honestly I should say the truth but it is sometimes do not help so you need to exaggerate to convince" (R89; appendix 11). But for most respondents, exaggeration is seen as an ineffective way of communication and should be avoided, "Exaggeration is not the right way to deal with this situation" (R90; appendix 11). Instead they try to keep their

statements honest and reasonable, where they think they will get more respect and appreciation, for example when refusing an invitation to a promotion party which they think might involve alcohol drinking "Frankly tell your friend that is forbidden in your religion, he'll respect you" (R15; appendix 12), and therefore, to get their message across (and get what they want). On the other hand, the theme of clarity was clearly visible within the data to highlight the tendency to use the LC communication style. Compared to the first two themes, indirectness and sensitivity, clarity, as defined in section 2.4, was the only theme found in all scenario answers. This emphasis on clarity reflects the respondents' intention and awareness of being clear and avoiding ambiguity "Try to be clear in the all occasions in your life" (R95; appendix 11). The respondents are aware of ambiguity in their communication styles and consider it as a source of difficulty when communicating with their British friends or supervisors "be clear to avoid more troubles" (R106; appendix11). They may look at this difficulty as a potential for communication misunderstandings. That is why they try to end the conversation or by asking for more interpretations as when they pay the full bill for their friends "I will speak clearly, directly & say true, exact problems" (R103; appendix 11) (scenario 6, appendix 1). In this specific situation, the implications might be, to some extent, a bad influence on the relationship they have with their friends. Levine (1985) stated that LC communication involves the frequently transmission of direct, explicit messages, when one tries to be as clear and as brief as one can in what one says, and where one avoids ambiguity, this can be seen in the respondents' answers when dealing with their supervisors, "I like to be obvious no matter what the result" (R101; appendix 11), "Explain my point of view with evidence" (R104; appendix 11), "Be clear with them" (R107; appendix 11). These styles of communication attempt to present facts that have been objectively verified

by the respondents, and to avoid emotional implications. According to Gudykunst *et al.* (1996) these styles are individualistic communication styles, and may be linked to indirect and sensitivity styles as mentioned in sections 2.8.1 and 2.8.2.

4.6 Value items and Factor Analysis

This section addresses items to measure the value orientation of the respondents, as discussed in section 2.6.1. Rokeach *et al.* (1984) argue that the values individuals hold tend to have a direct influence on different behaviours. The value domain can serve both individualist and collectivist interests. Schwartz (1992) believes that one can hold both kinds of values, but one tends to predominate in a particular situation and they do not necessarily conflict. In this analysis, 20 items measuring both tendencies have been identified from the literature (see section 3.4.1), and will be looked at according to Gudykunst *et al.*'s (1996) classification.

The same criterion used in the previous analysis (see section 4.2.1) for isolating factors has been applied. The initial analysis, therefore, resulted in a two-factor solution; table 4.6 below shows the varimax rotation matrix and the items are distributed between two factors. Eleven items (values) were loaded on factor one (e.g., 'observing religious and social rituals', 'being cooperative with others', and 'true friendship'), and only four items (values) were loaded on factor two (e.g., 'helping even if it reduces my self-image', 'meet all obligations', 'self-image' and 'obedience to parents'). Looking at factor one, the first variable with the highest loading (value of .697) and the highest communality (value of 510) is serving a collectivistic orientation 'observing religious and social rituals'.

Item	Component		Communalities
	1	2	
1. Observing religious and social rituals	.697		.510
2. Being cooperative with others	.675		.456
3. True friendship	.646		.490
4. Honesty	.586		.347
5. Happiness	.567		.457
6. Hospitality	.559		.397
7. Being aware of what to do	.549		.313
8. Hardworking	.532		.284
9. Love of good deeds	.514		.430
10. Solidarity with others	.510		.308
11. A sense of accomplishment	.446		.339
12. Logic "helping is the right thing to do"			
13. Education			
14. Helping even if it reduces my self-respect		.691	.478
15. Meet all obligations		.665	.465
16. Self-respect		.663	.442
17. Obedience to parents		.578	.392
18. Being dependent on others			

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

Table 4.6 Rotated Component Matrix(a)

The second highest loading (value of .675) also serves the collective orientation with a communality value of .456, which indicates that the amount of variance in this variable is accounted for by factor one in table 4.6. The third highest loading (value of .646) with communality, that is big enough to be considered in shaping this factor (value of .490) is 'true friendship' (see section 2.6.1) which has been, according to some authors (Gudykunst and Ting-Toomey 1988), classified as an individualistic value. Looking at the correlation matrix (appendix 9) shows that it correlates with variable one 'observing religious and social rituals', but this correlation is not

statistically significant (value of .433), which may explain the fact that these two variables have the power to explain this factor (see section 3.10.1.4).

Factor two, as we see from table 4.6 above, consists of four variables with significant loading (more than .409) to show the high correlation of all variables with this factor. Looking at the highest loading of .691 to 'Helping even if it reduces my self-image' as individualistic orientation, where the second highest loading .665 is 'Meet all obligations' to serve a collectivist orientation. The third variable with a significant loading of .663, is 'self-image'. This serves an individualistic orientation, while the fourth and last variable deals with parents' obedience with the lowest loading of .578. These four mixed values appear to be important for the respondents, as the context of these values were abroad, scenario seven (appendix 1), where the priority in terms of its importance is quite different. For instance 'parents' obedience' for respondents is less important in this context if compared to 'meet all obligations'. On the other hand, 'helping even if it reduces my self-image' is more important than 'self-image'. This can be explained in that, as values are deep-rooted, the way we show and express them is not fixed. They are flexible, and the degree of its importance changes according to life challenge and circumstances. Therefore, this factor can serve both orientations (individualistic and collectivistic). It is individualistic in terms of the value of self-image being important, and collectivistic in terms of achieving one's duties towards oneself and society. According to the respondents' religion - 'Islam' - obedience to parents is an important value in terms of obeying what they say, but it comes at the end of the list in this factor, reflecting the priority of other values when being abroad (e.g., achieving one's main goals when being abroad).

4.7 Value Orientation in the Qualitative Data

The last aspect under investigation is value orientation. In scenario seven, where respondents have been asked by their parents to offer the help needed to their relative who come to the UK for the first time (appendix 1), twenty value types were investigated. From our data we can see that the value orientations can be seen in different answers in all scenarios (e.g., religion in scenario 5). Therefore, all data will be investigated in order to see where and when the value orientation has been a factor in the respondents' style as mentioned in the literature review (section 2.7.1), in that values are abstract cultural structures that indicate preferred modes of behaviour in a given culture (Barakat 1993). The researcher first looks at the values that tend to orient themselves to the collectivistic side, then to the individualistic side. Religion is a strong factor and was clearly seen in answers to scenario five (the topic being a friend's promotion party) "Religion is a top priority in my life" (R25; appendix 12);. Although religion wasn't a direct theme to be investigated in this scenario, almost all answers in this scenario included religion, and proved to be their main reason, for example, for not joining the promotion party in scenario five (see section 4.5.3). Interestingly, the respondents expressed their refusal to join such a party directly and in an honest way, "Frankly, tell your friend that is forbidden in your religion" (R15; Appendix 12), "I will tell him the true reason 'i.e., religion'" (R16; appendix 12) This directness with intimate friends can be added to in terms of what appears to be a common feature between respondents in the sensitivity theme, where they used different strategies to express their refusal to attend such a party, "If he is an intimate friend, I should inform him about my religion" (R21; appendix 12). This does not suggest being dishonest with non-friends but rather being more open and clear with intimate friends.

Religion is also present in other situations (scenario 5) where respondents think they have to be good ambassadors for their religion "I think I should be a good example of Muslim people" (R38; appendix 12) as there was a general agreement among the respondents that drinking alcohol is socially unacceptable and does misrepresent Islam and Muslims. Therefore, we can see that religion is a present factor in their communication, and this reflects an orientation encouraged by the teaching of Islam, such as when they expressed their motives for helping other friends (scenario 6) as religious ones[29] (see section 1.2.2 and 1.4).

The second value that was expected to be considered clearly in their attitude and was compatible with their religion, is 'obedience to parents'. This theme was not as clearly present in our qualitative data as the religious one. This might be because of the distance between them, and their intention to seize the chance of being in the UK to study, and to learn how to be independent. As one respondent clearly expressed it, "It is important to be helpful, especially if your parents encourage you to take care of this person. As a student here you also have duties and the newcomer should learn with time how to act independently" (R24; appendix 12). This does not mean that obedience to one's parents and being in the UK are incompatible with each other, but one should learn how to incorporate both (e.g., obedience to parents and learning) in order to achieve the desired outcome of his actions. This 'obedience to parents' is expressed strongly in one response, "As he came from the behalf of your parents you should help to the best of your abilities" (R13; appendix 12). With only these two mentions of this orientation, we might conclude that this belief in the importance of 'obedience to parents' is not seen as in a traditional Libyan life style, where obedience and loyalty to parents rather than independence and self-reliance are particularly

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[29] Allah said: "Give the kinsman his due, and the needy, and the poor and to the wayfarer. But spend not wastefully in the manner of a spendthrift" Qur'an, 17:26.

encouraged (see section 5.3). It can be concluded that 'obedience to parents' is still a factor in their communication style, but is not highly relevant for respondents, particularly when they are studying abroad. For example "Helping persons even though not a relative is very important unless it affects your aims in this country" (R76; appendix 12). In other words, the belief in the value of 'obedience to parents' when experienced overseas, might not be as high as it is back home, simply because obeying parents in such a situation as the one explained in scenario five, may cost money and time which are very important to achieving one's own goals. In other words, respondents think that helping others might affect their own lives and studies.

On the other hand, solidarity with other Libyans is strongly viewed by the respondents and clearly expressed in terms of their orientation as being one group, and cannot be compromised when it comes to family, community or country, particularly in the context of being abroad "If he/she needs my jacket I will take it off for him/her. Libya is Libya" (R40; appendix 12); "I will help any Libyan students anytime anywhere anywise" (R42; appendix 12); "I would like to refer that I will do my best for new Libyan students" (R43; appendix 12). This value might also be stressed by being overseas. One respondent expressed this view by saying "Helping Libyans in this country is my priority" (R41; appendix 12). This behaviour effectively reflects their sense of belonging to individuals of the same nationality, to challenge the ever-present challenges lying outside the group, and to reflect the internal responsibility towards follow Libyans (as discussed in section 5.3). This, however, does not suggest that relationships with fellow Libyans abroad are all harmony and friendliness, but to reflect their sense of belonging or their collective orientation "I hope not to be in such as that situation because I will leave everything and go to him straight away if … he does not speak English at all" (R11; appendix 12). No matter what, as Libyans say,

'people are for people' and 'paradise without others is unlivable'. These sayings may show the benefits of being together as one group. Respondents feel that supporting other Libyan students abroad in times of need may enhance student confidence, and help to gradually practice assertiveness. This significant data reflects their feelings for standing up for each other in times of need, and to show their awareness of the nature of the difficulties any newcomer could face "I will do my best to help this person, as I know what kind of difficulty he will face" (R4; appendix12). Also, this tendency to support each other may reflect their awareness of the British culture and how much it differs from theirs. For instance, the pace of life may be too fast or too slow, people's habits and food "It is crucially important to help other people as everything is different from Libya" (R82; appendix 12). In addition, their awareness of language used to create social experience, to some extent, may not work in this context, particularly with newcomers.

The fourth and the fifth values investigated were 'help' and 'honesty'. These two values are interrelated. Generally, help (scenario 6 and 7) was highly emphasised, particularly when people are in need of it (e.g., new student needs help in finding accommodation), and it is more appreciated in their behaviour towards others. The respondents consider it very important to offer help to anyone, not just to their friends or people from their community, but also to British people as well, "Since they are my friends I should pay the bill even if their culture is different" (R121; appendix 11), "I would just give the help that I can, not because of if s/he is Libyan or the parents or good deeds" (R5; appendix 12). By helping other people, respondents reveal an important concept - what is means by helping other people to achieve their goals, the more valuable they become and more rewards they might get. These rewards may take the form of better relationships or a more fulfilling life. Also, this may uncover

part of the hidden concept of helping that is rooted in their religion. Respondents, in this context, may look at 'help' as the worshiping act - 'Ihsan[30]'. 'Ihsan' simply means 'to do beautiful things' in both deed and action (e.g., offering the help needed). The concept of 'Ihsan' is primarily associated with intention, and includes sincerity and being grateful to parents, family and God. Therefore, we can conclude that 'help' is crucial, "It is crucially important to help other people" (R1; appendix 12) and can be considered in their behaviour toward others, and can be seen as devotion and unselfishness toward others in their difficult times.

Interestingly, honesty was included in offering the help needed. For example, in scenario seven where respondents were asked to offer help to someone they knew, most of the help offered was associated with honesty "Just be honest" (R58; appendix 12) and mostly in telling the truth, particularly when the respondents were dealing with their supervisors (scenario 3) "I do not like pretending, I'd prefer to be honest to achieve my targets" (R56; appendix 12). Therefore, help, telling the truth and being honest, are key factors, and we can see that honesty is a prerequisite for help and telling the truth "Honesty is the best policy" (R63; appendix 12) (as discussed in sections 2.6). Honesty is a big concept, and in the academic context, for example, (scenario 3) it refers to sincerity by telling the truth "I think just be honest with him and he will appreciate it" (R59; appendix 12).

The other values that have been investigated were belief in 'meeting all obligations', 'being dependent on others', 'being hospitable', 'being hardworking' and 'being cooperative'. These values were all put in the specific context of being abroad. For their fellow Libyans and British friends, for instance 'meeting all obligations' can imply the cultural, social and personal kinds of obligations that one may experience

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[30] In English this may be translated as 'perfection' or 'excellence'.

when being abroad, and these obligations might be less than the ones one has back home. For instance, the moral obligation[31] toward one's Libyan friend in need of help, and the moral obligation towards one's family and country in achieving his degree and returning home with a high qualification. All these values were not clearly seen in the responses (qualitative data). Due to the low number of responses (see appendix 12), we can hardly draw any conclusion about these values. Therefore, we need to look back to the quantitative data. The discussion of these values will be in the discussion chapter.

The second part of values that look at a different orientation has also been investigated. The clearest one was the importance of education where it has priority over other values (e.g., offering help) "Helping […] is very important unless it does not effect on your own aims in this country" (R76; appendix 12), and sometimes it is worth sacrificing self interest and changing one's own ways of dealing with things, if education is under threat, "I should say the truth but it is sometimes do not help so you need to exaggerate because […] my study is important" (R78; appendix 12). Respondents value education and realize that it can change their lives for the better, and are aware of the economic and social rewards of an education. Consequently, education remains a priority for them. They look at education as a tool for increasing their social status and perhaps their self-respect when returning home, as people with high qualification are highly respected socially and are admired. In scenario two, when dealing with supervisors or heads of school when tackling any supposed problems, their education is always in their consideration during and after dealing with such problems. One of the respondents expressed this view by saying "I believe that the student is the weak party in this issue, so it would be better to tackle any

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[31] Moral obligations refer to a belief that the act is prescribed by their own set of social values

differences peacefully" (R79; appendix 12), and others expressed their concern about the effect it would have on their education if tension arose and they preferred to find a solution that is acceptable to both parties, " Explain to him the problem but ask him to take his solution for solving the problem gradually without any side effect on my study and the rest of my relations with my supervisor" (R81; appendix 12). This worry rises from their concern about the supervision process in general if problems have not been solved with possible compromises. This could affect their working relationships with them, and therefore they tend to find solutions that are based on all considerations, with possible compromises, "I believe that the students is the weak party in this issue, so it would be better to tackle any differences peacefully" (R79; appendix12). From the large number of responses referring to the importance of 'education' (see responses 56 to 81, appendix 12), we can conclude that education is highly important and valued by the respondents. Therefore, we can see how the importance of education influences the way Libyan students speak to their supervisors. It is very important to notice what respondents think about this influence, and how they modify the ways that might have less influence on their studies "Honestly I should say the truth but it is sometimes do not help so you need to exaggerate because I paid money and my study is important" (R67; appendix 12).

The other nine values under investigation are rarely seen, as some views contradict the values listed. For instance, 'love of good deeds' (such as the ones that are presented in offering the help needed, and paying the bill) has rarely been mentioned in any response, but from our investigation of the first group of values (factor one in table 4.6), we noticed that offering help is not taken as displaying good self characteristics, but for the sake of doing a good deed, and for the sake of people in need. It also applies to the values of 'happiness of helping', 'a sense of

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accomplishment' and 'logic' but these values are hardly found in any response. Therefore, we can conclude that these four values - 'love of good deeds', 'happiness of helping', 'a sense of accomplishment' and 'logic' - may not be active factors when focusing on communication styles, at least within the scenarios presented, and the ones that overcome/substitute them are seen in the previous value group.

Also, independence has been investigated. The data do not reflect any signs of encouraging independence, even though being abroad to study can be looked on as an indication of independence. However, seeking or offering help is present when daily challenges appear, for example, as in 'scenario seven', when the respondents are asked by their parents to help their relatives who have arrived in the UK for the first time. A small number of respondents looked at it as a challenge to learn how to be independent and how to deal with the difficulties of life alone, "As a student here you also have duties and the newcomer should learn with time how to act independently" (R88; appendix 12). The next value that could be taken into account when dealing with other people is 'true friendship' (see section 4.7), where it was considered to be a highly influential factor in terms of their decision making process when communicating with others: "When I find out that my friend has forgotten his wallet I will immediately pay to save the situation and I will not ask for my money back if he's really my friend" (R25; appendix 10). This friendship could be towards anyone, not just toward their Libyan friends, and this value is widely appreciated in terms of the respondents "Since they are my friends I should pay the bill even if their culture is different" (R20; appendix 10). In this dissertation, the term 'true friendship' can involve knowledge and respect, along with a degree of rendering service to friends in times of need or crisis.

The last values that have been focused on in this section of the questionnaire are 'self-respect', and 'being aware of what to do'. Neither are rarely considered in terms of communication, and we hardly find any reference in our data to such values that may encourage both orientations. Self-respect is a discipline, a sense of dignity that one has when dealing with others. This self-respect is not dependent on success, because there are always failures to contend with. The only response in our data concerning the aspect of 'self-respect' was "…help, but not at the expense of your respect" (R33; appendix 10). This may reflect the challenges that this particular respondent faced with regard to offering help and his self-respect. However, this response cannot be generalized to all respondents. It is critical to recognize that offering help is not about compromise, but is much more about cooperation, where both are much more likely to be satisfied with any mutual outcome that is agreed upon. Thus, the small number of responses does not suggest that self-respect is not important for Libyan postgraduate students but rather that investigating this concept needs a more thorough investigation. The other value 'being aware of what to do' is to show the respondents' awareness of their planning in the short and the long-term, and how daily life events will affect those plans. These values have been investigated in a context (scenario 7) where respondents were asked to offer the help needed for their relatives while they were already involved in their own studies.

4.8 Considering the Research Questions

4.8.1 Considering the First Research Question

After constructing the factors for each dimension of our investigation using factor analysis (in sections 4.2, 4.3 and 4.4), the researcher looks at the second part of our data analysis in the form of 'regression analysis' in order to answer the research questions set out in section 3.2. The first research question: 'To what extent do the respondents demonstrate low- and high-context communication style?' will be looked at in terms of the contexts of the scenarios mentioned in appendix one. At the same time, we will test the hypothesis that the predominant communication style of Libyans tends to be high-context. From our data analysis of communication style (section 4.4), we can see that both styles (i.e., HC and LC) are present in our results, as represented by five components, each serving a different style. Looking at the mean and standard deviations for each component of the two factors in table 4.7 below, we can understand to what extent the respondents employ each component and which factor is more dominant, if at all.

		Indirectness	Sensitivity	Feeling	Dramatic	Preciseness
N	Valid	161	161	161	161	161
	Missing	0	0	0	0	0
Mean		2.9563	3.9244	4.2777	3.3314	3.9099
Std. Deviation		.75827	.89207	.72974	.94513	.93893

Table 4.7 Statistical means and standard deviation for communication style themes

As we can see from table 4.7 above, the mean for the indirectness theme (2.95) is the smallest one in the group, followed by the sensitivity theme (3.92). Both components represent the HC theme. Therefore, we can suggest that the high-context style (employed in these two themes) is not employed as much as the low-context style that

is represented by higher means (see table 4.7) constructed in three themes: feeling (4.27), dramatic (3.33) and preciseness (3.93). We can infer that Libyans tend to use LC when communicating with their British counterparts more than they use HC. This result statistically contradicts previous research which suggests that Arab people are indirect, exaggerated and more implicit in what they say (Zaharna 1995; Pekerti and Thomas 2003). See sections 2.4 and 2.8.

4.8.2 Considering the Second Research Question

Investigating the second research question, 'What sorts of values are significant to the respondents?', table 4.8 below represents the means and the standard deviations for the reported tendencies of respondents towards individualistic or collectivistic value tendencies. As it can be seen, the mean for the collectivistic values (M =4.89, SD= .66) is higher than for the individualistic values (M=4.43, SD= .966). Although the difference in the means is not big enough (.454) to conclude that there is a clear orientation towards a certain set of values, as explained in section 4.6., nevertheless, looking at scenario seven where respondents have been asked by their parents to offer help to someone lives miles away from them (appendix 1), within this context, it can be seen that there is a tendency for respondents to emphasise values such as 'honesty', 'true friendship' and 'solidarity with others' (see factor one in table 4.6 section 4.6). This suggests that values may be oriented towards the collectivistic side 'being dependent on others', 'meet all obligations' (see factor two in table 4.6). This tendency on the part of respondents towards both orientations (i.e., collectivistic and individualistic) may promote the mistaken assumption that collectivistic and individualistic values each form a different concept that are in polar positions. For example, 'helping even if it reduces my self-respect', and 'obedience to parents', serve different orientations, but are equally important to the respondents. The only

difference when one value is more important than the other, clearly depends on the context. This is discussed later in section 5.3. Statistically, it can be concluded that the belief in those value types presented in the two factors in section 4.6, are both important and motivating for the respondents when communicating with people from British cultures. Table 4.8 presents the means and the standard deviations of collectivistic and individualistic tendencies. The difference in both tendencies is not significant. However, both orientations will be discussed in more detail in section 5.3.

		Collectivistic Values	Individualistic Values
N	Valid	159	159
	Missing	2	2
Mean		4.8906	4.4361
Std. Deviation		.66370	.96621

Table 4.8 Value orientation

4.8.3 Considering the Third Research Question

To investigate what sorts of self-construals respondents have in this study, table 4.9 shows that the mean for interdependent SC (M = 4.71, SD = .66) is higher than the meant for the independent SC (M = 3.54, SD = .77). Also, as in our qualitative data, interdependent SC orientation is seen when respondents show they are more oriented towards features such as solidarity with Libyan nationals in the UK, and are concerned about social relationships with their Libyan or British friends.

		Independent SC	Interdependent SC
N	Valid	160	161
	Missing	1	0
Mean		3.5464	4.7143
Std. Deviation		.77313	.66312

Table 4.9 Self-Construals

Our results suggest that the respondents are holding slightly more interdependent SC as presented in the four items (see section 4.2). This makes interdependent SC more

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likely to be active during the respondents' interactions that emphasize relationships, solidarity (e.g., sacrificing self-interest for the sake of their group 'Libyan' or 'British' friends) and this orientation is discussed in section 5.4.

To investigate the hypothesis detailed in section 3.2, 'the influence of SC and values on communication styles', a multi-linear regression (see section 3.10.1.5) was calculated to predict HC styles (i.e., indirectness and sensitivity themes) based on their interdependent SC and collectivistic values. The regression equation was not significant (.466, p> .05) with an R^{2}[32] of .008 (see appendix 13). Neither interdependent SC nor collectivistic values can be used to predict indirectness. In other words, the proportion of the dependent variable (indirectness) that can be explained by the independent variables (collectivistic values and interdependent SC) is very small (R^{2} of .008), and therefore, not significant. The data did not support the researcher's hypothesis that the more collectivistic values Libyans have, the more their interdependent SC are likely to be. Consequently, the more HC communication style they tend to use. This result appears to be inconsistent with hypothesis three in section 3.2. Initially, the researcher expected Libyan postgraduate students to have positive attitudes towards HC 'indirectness', and this would be associated with collectivistic value tendencies and interdependent SC. Now, looking at the second theme of the HC style - 'sensitivity' - a significant regression equation was found (11.365, p > .001) with an R^{2} of 17.1 (see appendix 14). The subject's predicted sensitivity is equal to .045 + 0.244 (Interdependent SC) + 0.404[33] (Collectivistic Values), meaning that the average difference in subjects' sensitivity who are 1 score different in interdependent SC, are .244 different in sensitivity. In other words, the

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[32] R square (Coefficient of determination) tells us the proportion of the variance in the dependent variable that can be explained by variation in the independent variable.
[33] These values are called the regression coefficients and are estimated from the study data by a mathematical process called least squares. See Altman (1991).

greater the score in terms of interdependent SC, .244 of the sensitivity variance will be predicted. This low variance indicates a weak relationship between interdependent SC and sensitivity, and it is significant at the .005 level. At the same time, .404 of the sensitivity variance will be explained when there is 1 score difference in collectivistic values. A moderate positive relationship was found, indicating a reliable relationship between collectivistic values and sensitivity, and was significant at the .001 level (see appendix 14).

The summary of the analysis is presented in table 4.10. This indicates that sensitivity can be predicted by COL values, or SC. Both are significant indicators of sensitivity in the communication styles of the respondents.

Variable	Multiple R	B	Standard error b	Beta	T	Significance of t
Collective Values	.342	.40	.10	.36	4.14	.000
Interdependent Self-construals	.414	.24	.09	.23	2.68	.009

Table 4.10 Stepwise multiple regression of predictors of 'sensitivity' theme

In the stepwise multiple regression (see section 3.10.1.5), collectivistic values were entered first, and explain 11.7% of the total variance in the sensitivity theme. Interdependent SC was entered second, and explained a further 5% (see appendix 14). Sensitivity style was associated with greater collectivistic values and interdependent SC. From this analysis, the individual-level factor (collectivistic values and interdependent SC) can only be used to predict one theme of HC communication style (sensitivity), but not the other (indirectness).

To examine the influence of the individualistic tendency implied in individualistic values and independent SC on LC style, a regression analysis was used to examine the influence of both tendencies on the three themes - 'dramatic', 'feeling' and 'preciseness' - that have been described as characteristics of the LC style of the

respondents (see section 4.4). The first analysis was conducted on the first theme - 'dramatic' (see section 2.8.4) - and the results indicate that a significant regression equation was found (5.199, p > .001) with an R² of 8.6%. In other words, the proportion of the dependent variable (dramatic theme) that can be explained by the independent variables (individualistic values and independent SC) is equal to 8.6% of total variance. Therefore, the subjects' dramatic style can be predicted by independent SC and individualistic values (see appendix 15). This, however, may validate Gudykunst *et al*.'s (1996) findings, as discussed in section 2.8.4, that dramatic style is associated with LC and individualistic orientations. Looking at table 4.11, the negative relationship B=-.203 indicates a weak relationship between the independent SC and dramatic style, and is significant at the .005 level. At the same time, a weak positive relationship was found (B= .265), indicating a reliable relationship between individualistic values and dramatic theme, and was significant at the .001 level (see appendix 15). This result may also cast doubt on Zaharna's (1995) classification of Arab people as collectivistic and their communication style as metaphorical (see section 2.8.4).

The summary of the analysis is presented in table 4.11 below. It indicates that dramatic style can be predicted by independent SC or by individualistic values, and that both are significant indicators.

Variable	Multiple R	B	Standard error b	Beta	t	Significance of t
Individualistic Values	.22	.254	.09	.265	2.82	0.001
Independent Self-construals	.21	-.244	.01	-.203	-2.16	0.05

Table 4.11 Stepwise multiple regression of predictors of 'dramatic' theme in

communication style

In the stepwise multiple regression, individualistic values were entered first, and explained 5% of the variance in dramatic style. Independent SC was entered second and explained a further 4% (see appendix 15). Statistically, dramatic style was associated with greater individualistic values and independent SC. This communication style implied in dramatic theme that manifests itself in applying exaggerations and using stories to highlight the content of a message, and is consistent with our hypotheses. Initially, the researcher expected the positive attitude towards dramatic style to be associated with individualistic values and independent SC. This means that the greater the tendency that respondents have towards individualistic values and independent SC, the more dramatic in terms of their communication style they will be.

After investigating the influence of individualistic values and independent SC on the first theme of LC communication style, the dramatic theme, the researcher then looked at the influence of both orientations (i.e., individualistic values and independent SC) on the second them of LC 'feeling'. Regression analysis was computed and the results showed in table 4.12 below.

Variable	Multiple R	B	Standard error b	Beta	T	Significance of t
Individualistic Values	.223	.204	.09	..204	2.14	.05

Table 4.12 Stepwise multiple regression of predictors of 'feeling' theme

The results indicate that a significant regression equation was found (3.275, p > .05) with an R^2 of .050%. However, this was not the case for independent SC as the regression was not significant. In the stepwise multi-regression, individualistic values were entered first and explained 50% of the variance in feeling; independent SC was entered second and had no effect on communication style (see appendix 16).

For the third theme - 'preciseness' - a multi-regression was calculated predicting the subjects' communication style, based on their individualistic values and independent SC. The regression equation was not significant (.25, $p > .05$) with an R^2 of .067. Neither individualistic values nor independent SC can be used to influence or predict 'preciseness' in the subjects' communication style (see appendix 17). Looking at the mean for this theme (3.93), in section 3.8.1 means that this theme is important as a character in terms of respondents' communication styles, but this preciseness may not be related to individualistic values and independent SC.

In general, from our previous analysis, it can be concluded for this sample that the individualistic value orientation is a better predictor for communication style than SC, as individualistic values are more significant factors in predicting 'sensitivity', 'dramatic' and 'feeling' characteristics of the communication style, than SC, as the SC was only a significant factor in predicting 'dramatic' and 'sensitivity' themes.

Values and SC consistently predicted the three characteristics of HC and LC communication style (sensitivity, dramatic and feeling) for the respondents, and these predicators are further discussed in sections 5.3 and 5.4. There were, however, a few analyses where neither values nor SC were significant predictors of communication style: for instance, collectivistic values (section 4.4) and SC (section 4.2), neither of which can be used to predict the directness strategy (see section 2.8.1) of respondents when dealing with British citizens.

4.9 Summary

In this chapter, I have looked at factor analysis that uses correlations between certain variables (SC variable as mentioned in section 4.2) to see the underlying dimensions (factors) represented by these variables. I undertook certain statistical steps (see section 3.10.1) to determine the underlying dimensions in my study (SC,

communication styles, and values). First, I looked at SC items, and constructed two underlying dimensions: independent and interdependent SC. Second, in the communication styles themes, five factors were constructed representing certain tendencies for my respondents, as explained in section (4.4). For the last theme, two underlying factors were constructed. These two factors were very similar in terms of the variables that constitute them; therefore, these two similar tendencies were named individualistic and collectivistic tendencies, but in my explanation in section 4.6, a clear explanation was given in terms of its components. Finally, after constructing the factors needed to answer the research questions and hypotheses as presented in section 3.2, regression analysis was conducted in order to answer these question and, for example, we concluded that Libyan postgraduate students tend to use LC communication styles when communicating with their British counterparts, more that they use HC (see section 4.8.1). In the next chapter, the researcher will discuss these themes according to the qualitative and quantitative data available in relation to the main theories and the discussion presented in the literature review.

Chapter Five 'Discussion'

5.1 Introduction

This study investigates the communication styles of postgraduate Libyan students in the UK and the influence of their cultural values and self-construals on their communication styles. This chapter provides an overview of the main findings linked to the main research questions detailed in section 3.2. Overall, the researcher's findings (as shown in the previous chapter) provides evidence that Libyans students' communication styles appear to be a combination of HC and LC styles, as described by Hall (2000). In this chapter, the researcher discusses the data (i.e., communication styles, values and self-construal orientations) and links them to the main research questions that investigate Libyan postgraduate students' preferences in terms of communication styles with the British. First, communication styles will be discussed according to the quantitative and qualitative data presented in sections 4.4 and 4.5. This is followed by a discussion of value orientations to see the kind of values that appear to be important for the respondents, and how this influences their way of communication in those contexts mentioned in the vignettes mentioned in appendix one. Finally, self-construal orientation and its influence on communication style, if any, will be highlighted and supported by evidence from the qualitative data.

5.2 Discussion of Communication Styles

The general terms 'high-context' and 'low-context', proposed by Hall (1979), are used to describe broad-brush cultural differences between societies. In research question one, the researcher asked 'To what extent do the respondents demonstrate HC and LC communicative styles?' in order to investigate the communication style of the sample. The researcher started by investigating whether the respondents'

communication style is low- or high-context, according to the parameters set out in section 2.8. The researcher measured communication style using six themes: (1) 'indirectness', (2) 'sensitivity', (3) 'silence', (4) 'preciseness', (5) 'feeling' and (6) 'dramatic'. The first three themes measure the high-context communication style and the other three themes measure the low-context communication style as defined in section 2.8. Out of our factor analysis (section 4.4), the theme of high-context is constructed by 'indirectness' and 'sensitivity' themes. All items in each theme reflect some characteristics of high-context style as described in section 2.9. The other three themes that are used to measure low-context style are the 'feeling', 'dramatic' and 'preciseness' themes. All three themes reflect one of the characteristics of the respondents' communication behaviours that are described, for example, as 'dramatic' in terms of language use, and 'precise' in terms of information giving (see section 2.8.3 and 2.8.4). Now, the researcher will discuss the first themes that appear to constitute aspects of the communication styles of the respondents.

5.2.1 High-context Communication Styles

As analysed in the quantitative analysis section (section 4.4), the themes that are supposed to measure the HC communication style appear to be 'indirectness and sensitivity themes' (see the factor analysis for the communication style themes, section 4.4). Investigating these themes is presented in terms of the eight variables (table 4.5 factor one in section 4.4.1). The researcher can suggest, to some extent, that Libyan postgraduate students' styles according to these variables (e.g., variable 3 'others have to guess what I say without me saying this') tend to be vague, indirect (e.g., variable 6 'explain my point indirectly') and ambiguous (as in variable 8 'respond in an ambiguous answer'). This small tendency is also reflected in the moderate mean (M=2.9) of factor one in table 4.5. The style implemented in this

factor can be described as a component of the high-context communication style, as described by Gudykunst *et al.* (1996).

The second theme constructed in this style was 'sensitivity' which was revealed in six items as presented in factor five (table 4.5). This theme - 'sensitivity' - was classified as one of the components of the high-context style (Gudykunst *et al.* 1996). Almost all the six variables in factor five appear to deal with the sensitivity theme, in that respondents appear to be aware of communicating in indirect ways that may conceal their intended message (e.g., variable 31 in table 4.5 'make up additional reasons for my absence') and maintain harmony in their in-group. It can be seen that indirectness and sensitivity are integrally similar in this factor (see factor five in section 4.4.1). The researcher should notice that these strategies (i.e., indirectness and sensitivity) are implemented in social contexts (e.g., scenario 5, invitation to a promotion party), where respondents feel it is the best way not to offend and, at the same time, to conform to their own cultural and religious values. This, however, is supported by the quantitative data in that the mean score for the variables that are supposed to measure sensitivity is above moderate (M= 3.9).

When we look at one aspect of this theme, the speech act of refusing, for example, we look at those responses in relation to the contexts of scenarios one, four and five in appendix one. The respondents' preference for being indirect, may reflect on the respondents' sense of connection, as they may think that being direct may imply being offensive, and therefore influences the kind of relationship they have with people they are dealing with (British and Libyan friends). This is also presented in the quantitative data as analysed in section 4.5, where respondents often call for strategies of indirectness, particularly in a social setting (e.g., the invitation to a promotion party, scenario 5, appendix 1). As discussed by Beebe and Takahashi (1989), offending

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someone might possibly be inherent in the act of refusal itself. Therefore, because of this risk, Brown and Levinson suggest that "…some degree of indirectness usually exists" (1987, p.56). Therefore, in this specific act, refusing an invitation to a promotion party for some reason (e.g., alcohol consumption), is supported by the researcher's results. And therefore support Feghali (1997), who reviewed the research on Arabic communication patterns and concludes that Arabic speakers communicate indirectly, often conceal "…desired wants, needs or goals during discourse" (p.358).

At the same time, by applying such strategies (e.g., indirect refusal), respondents may feel they have a kind of responsibility, particularly with intimate friends, to keep the relationship as harmonious as possible in such contexts (scenarios 1 and 4, appendix 1). These results, however, are in accordance with assumptions that indirectness is more common in Libyan cultures. The reason why this study is consistent with earlier research could be explained by the unique orientation of respondents towards collectivism (the importance of relationship with friends) even though the classification of Libyan cultures[34] as a collectivistic is still questionable as explained in section 2.3.

On the other hand, indirectness was seen in the respondents' answers "Usually in such a situation as the 'Café scenario' I will be indirect in my expression" (R 41; appendix 11). This strategy of being indirect was invested in ways that are compatible with ones investigated in our quantitative data as represented in items 1 to 8 in factor one (table 4.5 section 4.4.1). For example, body language (e.g., eye contact, smiling) and avoiding a direct communication, particularly with people they don't know (British people in this case) in the Café scenario, was the preferred way to get their message across "Show him that I am not happy. Use eye contact" (R 17; appendix 11), "I will

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[34] See culture definition in section 2.2

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look at him every time he speaks loudly to make him understand that he is annoying me" (R 19; appendix 11). This particular employment of indirectness seems to be invested particularly in potentially confrontational contexts (e.g., scenarios 2 and 4). This limitation, however, may explain why the indirectness factor scored the lowest mean (M=2.9) in our data analysis, compared to other communication style factors (i.e., 'sensitivity', 'feeling' and 'preciseness'. See section 4.8.1). Therefore, the a priori assumption based on an earlier classification, that Arab cultures use indirect strategies in their communication styles (see Zaharna 1995), does not fit very well with our results. The results indicate that the particular cultural context influences the communication strategies used. The findings from this study are somewhat incompatible with the idea of classifying Libyans as either direct or indirect in their communication styles.

In addition to conveying their messages using such indirect strategies, respondents also show their awareness of body language to reflect their sensitivity towards what is happening, and employ it in order to indicate their sarcasm "try to complain to one of his friends by eyes or such a yellow smile" (R23; appendix 11) (e.g., the Café scenario). The qualitative data revealed that indirectness strategy (see section 4.5) was the preferred way of communication when the respondents felt that their cultural or religious values were being challenged and could have been violated, for example, the strategy the respondents apply when they are invited to a party involving drinking alcohol (e.g., indirect refusals, R41; appendix 11). The respondents tend to start their refusal for the invitation by using an apology, an indirect strategy, followed by a reason "I wish to attend your celebration however; I am in connection that time with some familial efforts" (R41; appendix 11) to apologize for not attending the promotion or wedding party (see scenarios 1 and 5, appendix 1). This is consistent

with Stevens' (1993) findings that reveal that Egyptians speakers use multiple strategies such as: explanations, partial acceptance and white lies. According to his findings, the interlocutor rarely refuses clearly and directly, and that Egyptians and English speakers use many of the same strategies mentioned above. The findings from this study support Steven's (1993) conclusion concerning the refusal strategies of Egyptians, which are consistent with the strategies that Libyans use when they refuse invitations from their British friends in certain contexts (scenario 5, appendix 1). In sum, it can be concluded that the respondents are using strategies such as being indirect in their refusals, and being sensitive to others in certain contexts which may reflect some of the features of HC communication style, as explained in section 2.8. But before a detailed view of the respondents' ways of communication is given, a look at the second part of their preferences (LC) is necessary.

5.2.2 Low-Context Communication Styles

As explained in the literature review, in very general terms, LC communication style refers to societies where people tend to have many connections, but of shorter duration, or for some specific reason. In such societies, cultural behaviour and beliefs may need to be spelled out explicitly, so that those coming into the cultural environment know how to behave (see section 2.2). Looking at the factors constructed in section 4.4, it can be seen that there are three factors (factors 2, 3 and 4 in table 4.5), all of which represent a characteristic of a low-context style as explained by the data analysis in section 4.4.1. The first factor in this group is dealing with respondents' feelings. From the variables contained in this factor (factor two in table 4.5), it is clear that this factor is a combination of different themes, as the items included in this factor are supposed to measure three separate themes (see appendix 5). Those items deal with the respondents' feelings (see section 2.8.2) such as: 'I trust

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my feelings to guide my behaviour', and those dealing with preciseness (see section 2.8.3) such as: 'I like what I say to be factually accurate' and lastly being sensitive to others (see section 2.8.2) such as: 'I try to understand others' point of view'. Based on previous research, the variables in this factor are supposed to measure these different themes as explained above. In the data analysis contained in section 4.8.1, the mean for this factor (M= 3.92) is moderate and slightly higher than the previous factor of 'indirectness' (M=2.9). This however, may mean that statistically, respondents are more likely to use strategies such as being precise 'I like what I say to be factually accurate' than those that are indirect such as 'others have to guess what I say without me saying it'. In sum, those variables represented in factor two (table 4.5) are to reflect the usage of a low-context style as described in section 2.8. The researcher noticed that one item - 'exaggerating my story is not appropriate' - is a component of this factor which may reflect the respondents' preference for preciseness in what they are saying, rather than exaggerating. This, however, does support the researcher's qualitative data (see section 4.5) about the respondents' preference for not exaggerating with regard to what they are saying, such as when they are communicating with their supervisors "I will tell the whole story without any exaggeration" (R92; appendix 11). This combination of strategies however, depends pretty much on the context. For example in the Café scenario, when respondents want to sent a message that they are being annoyed by someone who is speaking loudly, they do so by moving to another seat rather than by speaking to the man directly - "Just change places. And if he is a wise man he will understand" (R45; appendix 11). Therefore, our results did not support the view that these Libyan Arab students prefer ambiguity as described by Feghali (1997) (see section 3.8.2). Given the assumption that Libyan students' communication styles are HC, the results are inconsistent with

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Hall's (2000) model. This is also revealed in our qualitative data when respondents say (see section 4.5) that they can trust their feelings and emotions to guide their behaviour, and that they tend to express emotional information through facial expressions or body movements: "I actively use a lot of sad facial expressions when I tell my history" (R24; appendix 11). This tendency might be explained by the respondent's preference not to confront (e.g., in the Café context) - "Try to complain to one of his friends" (R23; appendix 11). This result may suggest that the previous studies' conclusions with regard to Arab communication styles is made up of oversimplified generalizations, in terms of talking about Arabs as a homogenous group, even though this group is inhabited by a mosaic of people, speaking many different dialects and having many sub-cultures.

The second factor in the theme of LC communication styles is dealing with the respondents' dramatic style as explained in section 2.8.4.This can be seen in the five variables as shown in factor 3 in table 4.5. As described in the factor analysis (section 4.4), this component reveals tendencies to use a dramatic communication style, where individuals say that they tend to rely on the spoken word to get their message across (i.e., variable 18 table 4.5 'can talk for hours to persuade others'), in addition to their emphasis on non-verbal cues such as in variable 17 in table 4.5 'use body language when I communicate'. This factor presents a mixture of using two characteristics at the same time, low-context in putting more emphasis on words to express their ideas, and high-context in applying non-verbal cues to get their message across. The mean for this factor is moderate (M=3.33), but respondents are more likely to use low-context, for example by emphasizing the message itself, rather than high-context as can be supported by our qualitative data where respondents show a preference for some characteristics of the LC style. This strategy is mainly applied in academic

contexts where respondents are aware of the consequences that not being clear or exaggerating might have on their education (see section 4.7). For example, the need to avoid any kind of misunderstanding with their supervisors that might affect the supervision process - "be clear to avoid more troubles" (R106; appendix 11). So it is worth noting that, in such contexts (dealing with supervisors, scenario 3, appendix 1), Libyan postgraduate students tend to lean more towards, and found it more appropriate to use, LC style in formal contexts (e.g., the academic context) where they employ a direct, clear and precise language "explaining in clear expression the problem" (R108; appendix 11), and towards high-context in other contexts (e.g., social contexts such as the Café scenario) where they employ strategies (e.g., indirectness, avoidance) that may be difficult to understand on the part of their British friends. For instance, using body language to convey an indirect message of being angry or not happy as was discussed earlier (see sections 4.3.1 and 4.5.3). Therefore, concerning this 'dramatic style', both quantitative and qualitative data indicate that the communication styles of the respondents tend to depend on the context and, particularly for the 'dramatic' theme, results do not indicate any preference for using such a strategy, apart from a small tendency in very specific contexts (e.g., the academic context).

The last factor that deals with one of the features of LC is preciseness, as expressed by the variables such as: 'I listen attentively to others' excuses', and 'I want a very precise definition', as shown in factor 4 table 4.5. This feature of communication involves one listening attentively, and being as informative as possible for the message to be expressed explicitly. The mean score for this factor (M=3.9) reflects the moderate use of such strategies in the contexts represented in appendix one. The qualitative data show that respondents tend more towards this style, particularly in the

academic context - "explain my point of view with evidence" (R104; appendix11) "explaining in clear expression the problem" (R108; Appendix11). Limiting this style to the academic context may indicate that the respondents are aware of the need for preciseness strategies as explained in 2.8.3, but are limited only to such contexts. This may explain the importance of the context in explaining the communication styles employed. This result, however, contradicts previous research which suggests that Arab peoples' communication involves using messages that are not explicit, minimizing the content of the message (Hall 1976; Gudykunst and Ting-Toomey 1988; Kim 1994; Zaharna 1995; Pekerti and Thomas 2003). These descriptions of Arab communication styles are problematic because they represent generalizations that are drawn from non-empirical models (e.g., Hall 1976) or often from personal experiences and impressions, rather than from empirical data which did not include any sample from Libya. For example, there is the work of Patia (1973) which is still acknowledged and cited by many other researchers (e.g., Nelson *et al.* 2002, Zaharna 1995). Therefore, representing Arabs' communication style should be studied empirically, in a particular context, and linked to a specific time and place. As revealed in this research, this is particularly specific for postgraduate Libyan students in the UK, and therefore these research conclusions cannot be generalized to other Libyans in Libya, or to other Arab populations around the world, but may provide indications of Arab communication styles in general.

To sum up this discussion of communication patterns, it can be said that Libyan postgraduate students, studying in the UK, have a communication style can be described as a mixture of both styles (HC and LC). Consequently, this does not support the claims that classify cultures as being either direct or indirect in their communication styles (Cohen 1987; Feghali 1997). These results are also inconsistent

with previous research that has classified Arab cultures' communication styles as relying on contextual cues and situational knowledge, resulting in the use of implicit references and indirect speech acts (Zaharna 1995, Hall 1991). In addition, our results do not support the theory of Samovar and Porter (2004) who suggest that respondents express their emotional information through facial expressions and body movements. The findings of this study concerning the preferred communication style of Libyan postgraduate students in the UK show a discrepancy in the literature on Arab communication styles. The studies cited above illustrate the danger of making generalizations about the communication styles of a certain set of cultures as if there is only one style (Direct vs., Indirect).

This study, however, indicates that the communication styles of Libyans students are inconsistent with the previous assumption of HC styles. Libyan students' styles tend to be topic/context related, and therefore, the results from this study are promising. It is important that the utility of this mixed style is explored further because it may hold the possibility to understanding competent intercultural communication as recognized from different cultural perspectives.

5.3 Discussion of Value Orientation

Values can be influential in predicting the behaviour of a communicator in cross-cultural settings. According to Rokeach (1979), values tell us of how we should behave, and they may be explicit (stated overtly in a value judgment) or implicit (inferred from nonverbal behaviour), and they may be individually held or seen as part of a cultural pattern or system (see section 2.7.1). After discussing the HC and the LC communication styles of the respondents, the researcher can now look at the individual-level factors that may influence the respondent's communication styles. Before we discuss the first individual-level mediator - 'value orientation' - we need to refer to research question two, 'What sorts of values are significant to the respondents?'. In the factor analysis (section 4.6), the results indicate that value orientation can be classified into two different orientations, depending on the context (see section 5.3.1). The 20 value items under discussion (appendix 1) were grouped into two factors (see table 4.6 section 6.6), and examining them does not really reflect the belief of dominant orientation (M= 4.43 for individualistic values and M= 4.89 for collectivistic orientation. See factor analysis 4.6, 4.8.2). For example, grouping the belief in 'a sense of achievement[35]' with 'observing religious and social rituals[36]' can reflect Schwartz' (1990) discussion of individuals holding both orientations in order to serve individualistic and collectivistic interests respectively, when studied in certain contexts (e.g., when you are asked to help your relative while being abroad, scenario 7, appendix 1). In the next two sections, we will discuss the two factors that emerged in our factor analysis (section 4.6) and will discuss the values that have been grouped together.

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[35] Being very successful is very important to individuals; to have people recognize ones' achievements.
[36] Tradition is very important to individuals; to follow the customs handed down by ones' religion or family.

5.3.1 Collectivistic Values

Eleven values[37] were grouped together and this grouping of such different value orientations is clearly a mixture of 'collectivistic' and 'individualistic' orientations (see section 4.6). The ones such as: 'being cooperative with others', 'hospitality', 'observing religious and social rituals' and 'solidarity with others' serve collectivistic orientations that may deal with religion, family and group relations. This orientation can be explained by the fact that postgraduate Libyan students' value interdependence, and the importance of collective rather than separate individuals in terms of religion, family and close group relations in which helping, for example, may be adhered to due to traditional ethical guidelines that mandate assisting others. This orientation on the part of Libyan students may reflect the way in which Libyan society is organized into established relationships and patterns of social interaction. This orientation, however, is tested in a different environment (e.g., being abroad in the UK), and reveals that this may reflect how Libyans actually relate to each other. This result 'collectivistic orientation of values' supports Feather's (1995) viewpoint that individuals' values are conceived of as guiding principles in life which transcend specific situations and guide the selection of behaviour. For example, religion was a concern even if it was not directly measured "It is the religion this time my friend. If he is my friend for several years he will understand when I refuse" (R 24; appendix 12). This feedback was in response to an invitation to a party which might have involved dancing and drinking alcohol (scenario 5, appendix 1) "[…] I am a Muslim and my religion prohibits me from attending this type of activity" (R23; appendix 11). This result indicates that respondents' following religious traditions in a new environment and context, may give a sign of the respondents' value orientation, and

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[37] See factor 1 in table 4.6

this may explain why the value of 'observing religious and social rituals' was classified highest in factor one, table 4.6, in terms of loading (see section 4.6). This means that religion tends to be important for respondents and can influence their behaviour in contexts such as invitations to wild parties (i.e., scenario 5). These results, however, are in accordance with those of El-Fathaly *et al.* (1980) and Obeidi (2001), who argue that the Libyan government in 1977 was successful in reaffirming Islamic values and Quranic practice in everyday life, which clearly emphasize and encourages Islamic teaching in everyday aspects of life (e.g., parental obedience, help). This emphasis, however, may also be seen in certain aspects of communication in certain contexts, as explained above. This practice might now be taken as a value for Libyans students and which they find best to follow, in certain contexts, when abroad, in order to satisfy their solidarity with the group they belong to (Libyan or English) (see section 4.7). On the other hand, this might not be the best to follow when, for example, personal interests (e.g., educational progress) is seen as really important, as discussed in section 5.3.2. However, solidarity with others may require the individual to give his/her time and effort to others as Libyans, in general, expect a great deal from one another "I will do my best to help, I might be in the same situation" (R6; appendix 12). This can also be seen in their daily employment of the saying 'people are for people'. The qualitative data also revealed that religion can be used to infer directness in some specific scenarios where religion is a factor in the respondent's consideration, such as when respondents explained the reason behind their refusal of an invitation to a party involving drinking alcohol "frankly tell your friend that is forbidden in your religion, he'll respect you" (R15; appendix 12). As long as 'religion' itself is considered as a collectivistic value by the respondents (see section 1.4), this result may question one side of Gudykunst *et al.*'s (1996) argument

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(see section 2.5), that collectivist values (religion in this case) positively predict the tendency to use indirect and ambiguous communication styles. In some social contexts this value - 'religion' - was a motive for respondents to be as direct and as clear as possible "In religious matters I try to be as honest as possible. I express my ideas and points clearly" (R94; appendix 11), particularly when respondents expressed their refusals when they have been invited to parties that may involve drinking alcohol.

Our qualitative data also supports grouping the solidarity theme into this factor (i.e., factor 1 table 4.6) as it was strongly viewed by the respondents, particularly when being abroad "I will help any Libyan students anytime anywhere anywise" (R42; appendix 12) not to mention being helpful and honest, all of which are evidently seen in our qualitative data as crucial factors "It is crucially important to help other people" (R1; appendix 12) with regard to their communication behaviour. This supports our factor analysis for the value orientation (see section 4.6). On the other hand, in the qualitative data, there was no mention of the value 'being dependent on others'. This supports the factor analysis results as 'Being dependent on others' did not meet the loading criteria (see section 4.6) and therefore, it wasn't considered as a component of factor one that may serve the collectivistic orientation. This may be explained by the inclusion of some individualistic values within this group (e.g., 'being aware of what to do', 'a sense of accomplishment', 'true friendship', 'happiness' and 'love of good deeds') as classified by Schwartz (1992) and Gudykunst and Ting-Toomey (1988) (see section 2.7.1). In our qualitative data, for instance, this set of values was not really a significant factor when the respondents were communicating. For instance, there is a tendency among the respondents to offer their help. This is not for the love of the action itself but rather for the sake of people in need "I would just give the help

that I can, not because s/he is Libyan or the parents or good deeds" (R5; appendix 12). This suggests that the group orientation and the collectivistic thinking they adhere to. At the same time, in our factor analysis, grouping the five values mentioned above with the six other values that preserve and enhance the welfare of the people with whom they are in frequent contact (i.e., 'hospitality', 'solidarity with others', 'observing religious and social rituals', 'honesty', 'being cooperative with others' and 'being hardworking') may suggest that the respondents' orientation is more towards collectivistic than individualistic orientation. The tendency towards individualistic orientation may represent a small need for the interactional requirements of autonomy and independence, which may be reflected in the belief of 'a sense of accomplishment' in having people recognize ones' achievements (see section 4.6).

So far, with regard to this factor, it is clear that the values which can be significant in the data are the ones that deal with the collectivistic orientation. This may be explained by how close they are to those values (e.g., 'observing religious and social rituals', and 'being cooperative with others') that encourage them to help each other, and also by the fact that they are raised in a culture (see section 1.7), like most other cultures, that emphasizes and acknowledges parental obedience, for example. This can support our attempt to relate the whole set of the eleven values mentioned above to a collectivistic orientation, and may be used to represent the kind of values, (e.g., 'love of good deeds'), they hold when communicating with people from different cultures. Also this grouping may question the classification of certain values (e.g., 'love of good deeds', 'being hardworking') as a characteristic of a certain group of people. Gudykunst *et al.* (1996) label them as individualistic values, and therefore may only be related to cultures that are classified in the main stream as individualistic cultures. After all, the 11 values (see section 4.6, table 4.6) presented in this group are valued

by the Libyans as modes of behaviour, for example, reflecting their sense of belonging, solidarity with their fellow Libyans. As in the qualitative data, the respondents expressed their orientation as being of one group, particularly in the context of being abroad in that "Helping Libyans in this country is my priority" (R41; appendix 12).

5.3.2 Individualistic Values

After discussing the first set of values presented in factor one in table 4.6, section 4.6 in the previous section, the researcher now discusses the second factor in table 4.6 that constitutes only four values - 'helping even if it reduces my self-respect', 'meeting all obligations', 'self-respect', 'parents' obedience'. This factor has an individualistic value orientation, even though it contains two values that may be related to the collectivistic side. 'Parents' obedience' in our factor analysis data is the smallest in terms of loading (.578). This gives 'parents' obedience' a poor presentation with regard to this factor, and our qualitative data also supports this poor presentation by the weak reference on the part of the respondents to parents' obedience. This may be translated in terms of their desire for themselves and for other students to learn how to be independent, or it may be less relevant when being away from home even though, for example in scenario seven, the respondents have been asked by their parents to help others. These results also show that when in a distant situation (such as being abroad for study purposes), Libyans lean towards offering the help needed by their friends rather than letting them face difficulties themselves "It is crucially important to help other people as everything is different from Libya" (R82; appendix12). Therefore, the lack of much mention of being obedient to parents is not disobedience per se, but due to personal circumstances (i.e., being abroad in this case). This might influence the individuals' orientation towards this belief. For example, "As a student

here you also have duties, and the newcomer should learn with time how to act independently" (R12; appendix12). Also, the respondent's willingness to offer help indicates their desire to 'fit in' with other Libyan students in the UK, leading to positive self-esteem and being appreciated by the people around them. In addition, they will obtain a good reputation of being helpful and supportive within their group of Libyan or English friends. At the same time this philosophy may simply conform to a social norm (to meet social expectations by offering the help needed), "If they haven't money I'll pay for them. A friend in need is a friend indeed" (R13; appendix 10). Therefore, it can be concluded that obedience to parents, under certain conditions (e.g., being abroad), and related values (e.g., benevolence) may seem to prevail, but they are not completely overwhelmed by the individualistic orientations values (e.g., asking people to be fully dependent on themselves when abroad).

The other values that are present in this factor, but are hardly mentioned in the qualitative data, dealt with 'self-respect'. This reflects the respondents' weak tendency towards the individualistic side represented in the two values 'helping even if it reduces my self-respect' and 'self-respect', as the respondents emphasize their relationships with their follow Libyans as will be explained in section 5.4. This can be explained by the fact that self-respect is considered as being in relation to ones' own self, rather than in terms of what they can or cannot do. The data reveals that this value has no relation with what individuals can offer to others. This takes us to the value of honour. Libyans, more or less, consider honour as reputation, that is, how other people respect them. They look at it in terms of what they can do, say and what other people hear about them "Frankly tell your friend that is forbidden in your religion, he'll respect you" (R 15; appendix 10). It is a reputation in terms of how they are known within their group (Barakat 1993). It is not just an expression of self-

esteem, although that it is important. It is also seen as the individual seeking recognition in the immediate context (the Libyan community in the UK). Therefore, self-respect, even though it is limited in our qualitative data, does not suggest that it is not important for Libyan postgraduate students. Rather, this concept needs a more thorough investigation in order to accommodate it in a related subject and/or context.

On the other hand, the qualitative data revealed that education is highly valued by the respondents "…my study is important" (R80; appendix 12), and they consider it important when dealing with people in an academic or a social context. Education, for the respondents, serves as the means to bring about the desired change in their own career, finances or social life. Therefore, they are aware of the importance of education and what they can get from it. In general, after looking at the value orientation of respondents, it is noticeable that Libyans' individualistic orientation "helping […] is very important unless it does not affect your own aims in this country" (R78; appendix 12), and self-satisfaction, are most likely associated with their harmony with regard to the group to which they belong "I will help any Libyan students anytime anywhere anywise" (R42; appendix 12). This, however, may support the researcher's initial expectations (see section 2.5) that Libyan postgraduate students are more oriented to the collectivistic side, which depicts collectivistic group welfare. However, this view is not more important than personal interests which need a thorough investigation within the context of this research.

5.4 Discussion of Self-construals Orientation

Our findings concerning the theme of self-construals supports Markus and Kitayama's (1991) conceptualization of inter- and independent self-construals (see section 2.7.2). In the factor analysis (section 4.2.1), all items in factor one: 'prefer to be independent in making decisions', 'should decide by myself', 'don't support my group decision

when I have a different idea' and 'stick with my groups' opinion even through difficulty', involve viewing oneself as an independent individual whose behaviour is organized and made by reference to one's own internal feelings and actions rather than by reference to others. Only item four 'stick with my group's opinion even through difficulty' might relate to interdependent self-construals where individuals see themselves as part of a surrounding relationship. Recognizing one's behaviour is determined and organized by what one perceives to be general norms of the others in the relationship. In our qualitative data, context (see section 2.7) appears to be a very important factor. For example, being independent is appreciated, particularly when decision-making is considered "I respect other people's opinions, but I don't let them influence me" (R32; appendix10), and also the emphasis on group orientation may translate the inclusion of item four 'stick with my group's opinion even through difficulty' in this factor, to reflect their sense of belonging and solidarity as discussed in dealing with value orientation (section 5.3.1).

For the second factor, all items reflect the respondents' orientation towards family or group relationships and is consistent with Markus and Kitayama's (1991) conceptualization of interdependent self-construals. This orientation is also seen in our qualitative data, where respondents show their tendency to depend on close friends in difficult times (e.g., when being abroad) and to show their tendency to offer the help needed to reflect their solidarity with others "I will gain my friends and keep a trustful relationship with them and I just lose a few pounds" (R27; appendix 10). As discussed in our data analysis chapter, the respondents preferred a way of communication that relates to their awareness of the context[38] of the conversation: "My response may change according to the situation and the subject under

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[38] See section 2.8

discussion" (R35; appendix 11), as respondents are aware of their surroundings and, therefore, employ certain techniques to conform with the context "Well it is a coffee shop anyway, so I'd rather be patient with the situation. But if it is in a library, for instance, that would be different. In this case I'd speak to him quietly in order to keep his voice down" (R27; appendix 11). This may support Markus and Kitayama's (1991) different types of self-construals and also will determine the importance of the social context in identifying their orientations. The respondents see themselves in the surrounding context. For example, they see their relationships with their fellow Libyans as a focal point in their experience "It is crucially important to help other people as everything is different from Libya" (R82; appendix 12), and therefore, some aspects of their representations in the social context are influenced by a persistent consideration of others. In scenario six, for example, the kind of relationship they have tends to affect whether or not they pay the full bill "Since they are my friend I should pay the pill even if their culture is different" (R118; appendix 11). This reflects the way that respondents' actions are more likely to be seen as situationally bound, and the characterizations of themselves will include this context "I think knowing whether or not I will get my money back is very important here. I would be happy to pay if he will be pay me back as soon as he gets his wallet back" (R114; appendix 11). The results from the present study confirm that there are two types of self-construals, but, at the same time, looking to the mean score for both independent (M= 5.3) and interdependent SC (M=4.7) in section 4.8.3, this may show that the respondents are more or less more interdependent than independent in terms of SC, but the difference is not big enough to conclude that individuals are either independent or interdependent SC. Therefore, the findings from this study fail to support the idea that people's self-construals can be referred to as independent or interdependent SC.

Certainly, the researcher's finding do not support this distinction. Given these empirical findings, we propose that Libyan post graduate students' self-construals are of considerable complexity and it makes no sense to describe them on this basis. According to the data, most of the respondents hold both independent and interdependent SC in different combinations, and of different content and quality.

5.5 Achieving a Balance across Communication Styles

Through what has been discussed with regard to the aspects of low- and high-context communication styles (see section 5.2), and looking back to research question one 'To what extent do the respondents demonstrate high- and low-context communicative styles?', the forms of communication styles that Libyan students demonstrate when communicating with the British reflects a balance between the two parameters as explained in section 2.8 of the literature review. First of all, it can be concluded that the key aspects of the communication styles of Libyan students who have been here for more than one year, are based on different types of values (e.g., 'true friendship', 'a sense of a accomplishment') that may serve individualistic or collectivistic tendencies, depending on the context as explained in the previous sections (5.3 and 5.4), "I would just give the help that I can, not because of s/he is Libyan or the parents or good deed" (R5; appendix12). The successful balance between the two parameters by, for example, always remembering the importance of the responsibility of their own actions - "I have to speak with truth and I will carry out any responsibility about what will happen to them" (R55; appendix12) - and the duty towards their friends (whether they are a Libyan or English) which is encouraged by their religion and culture (see sections 1.4 and 5.3.1).

Libyan postgraduate students, however, show their own communication styles as being a mix of styles, and it is worth emphasizing the influence of Islam and its role

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on their own interactions, and the strategy they report that they would variously apply when dealing with certain situations (e.g., interactions with people who are drinking alcohol); "In religious matters I try to as honest as possible. I express my ideas and points clearly" (R51; appendix 12). For Libyans, it is seen that Islam plays a significant role in encouraging the individualistic side in terms of being direct and honest in their interactions, such as when dealing with their supervisors for example, (see section 5.2.2). In this respect, Islam does encourage actions that may relate to the self as an independent human being. In other words, certain features of communication styles are more encouraged in certain contexts. For example, when respondents were invited to a party (i.e., scenario 5) "I would be direct in explaining […] I am a Muslim and my religion prohibits me from attending this type of social activities" (R23; appendix12). In this research, the researcher looked at communication as a form of human knowledge (see sections 2.2 and 2.3) so as to reflect communication verbally and non-verbally with members of different cultures (see Williams 2003), not as a religious one when examining the pillars of Islam[39], in order to investigate the communicative aspect that may be seen in all of them. For instance, in prayers, which are a concise sequence of religious teachings, it has been suggested and emphasized that they be said collectively and as an entirely communicative event. This is because saying prayers collectively has a communicative function in worship which may cause sympathy and intimacy among Muslims in a particular setting (e.g., Friday prayers) and provides a situation so that they become aware of each other's conditions and everyday lives. That is why, for example, Muslim people reciting the Hadith[40] of the Prophet (PBUH) say that the reward for congregational prayer (e.g., Friday prayers), is 27 times the normal reward

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[39] Shahada (Profession of Faith), Salah (prayers), Zakah (Giving of charity), Saum (Fasting during Ramadan) and Hajj (pilgrimage to Mecca).
[40] The Prophet's (PBUH) sayings and commentary on the Quran

for praying alone in order to encourage other Muslims to join such collective congregations, not only for the sacred part of it, but also for the social part where people have looked at it as a social gathering. Even though it is 'religion' as evidenced in the respondents communication styles, these aspects of communication will not be discussed further.

5.6 Directness and Refusals

This study investigates the communication style of Libyan students from cross cultural perspectives (see section 2.8) i.e., whether they use high- or low-context communication styles. Indirectness was one of the themes to be investigated as it is one of the main themes used to differentiate between communication styles. One of the scenarios selected for this study (scenario 5, appendix 1) gave the choice for respondents to accept or refuse an invitation to a promotion party, which may suggest the realization of cultural norms that may contradict the respondents' cultural values. In these particular situations, the Libyan students' frequent strategies were making statements of negative willingness, stating alternatives, and providing reasons, "Try to give a convincing excuse even if it is created" (R44; appendix 11). A significant amount of qualitative data suggests that respondents use similar strategies; this indicates that the refusal strategy of Libyans students tends to be indirect "I will be indirect in my expression" (R41; appendix 11) rather than direct, like that of many other students (e.g., Americans and Egyptians, see Nelson *et al.* 2002). This contrasts with the directness used in giving their own opinions when talking with their supervisors (scenario 2, appendix 1) "I like to be as direct and honest as possible" (R98; appendix 11), taking into account the consideration that being direct is not the first strategy that the respondents tended to use "Invite him for a drink if there is a chance, and talk in a friendly way" (R32; appendix 11). Also being direct in their

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speaking style requires them to be honest in explicitly telling the whole story in that situation (scenario 2, appendix1) without any exaggeration, and being considerate of others by being aware that what they will say will affect the people around them. By keeping this in mind, the respondents' choice of communication behaviours tends to exclude anything that may negatively impact upon other people' feelings "One should say what is true, but in a way that do not hurt others' feelings" (R53; appendix 12), "You could explain to him politely the real reasons without hurting his feelings. You may need to apologize for cultural and religious reasons" (R73; appendix11). The respondents associate being direct with others' feelings in that they think that the more direct they are, the more possible it is that they may hurt others' feeling. In this context, for example, by letting them down by not accepting their invitation (i.e., scenario 5). Although Arab cultures, in general, and supposedly the Libyan culture is one of them, have been described as preferring indirect communication, emphasizing the over generalizations of these studies (Feghali 1997; Katriel 1986; Okabe 1983; Zaharna 1995), the findings of this study reveal that the frequency of being direct (e.g., saying what they want in an academic context) is less than that of being indirect (in making refusals to a wild party) (see section 5.2). This usage of both styles may reflect the cultural adaptation of Libyan students, or their orientation towards being more precise and explicit, particularly in an academic context, "I will speak clearly, directly & say true, exact problem" (R103; appendix11). Also, it should be noted that the context of applying such a strategy - 'being indirect' - is more prevalent in the non-formal context "Usually in such a situation I will be indirect in my expression" (R72; Appendix11) and being direct is more likely in the formal context "I like to be as direct and honest as possible" (R98; appendix 11). This reveals the importance of context and the role of status in relation to the use of direct/indirect strategies. Katriel

(1986) proposed that Arabic speakers' status plays an important role in applying such strategies, and concluded that Arabic speakers apply indirect strategies when addressing higher-status persons. However, the findings of this study do not support Katriel's findings. On the contrary, Libyan students employ direct strategies more when talking with their supervisors, because they are aware of the side effects of being indirect and unclear, "I think one has to make himself clear [...], with his supervisor, think of the consequences" (R112; appendix11) (see section 5.2.1), and less or not at all when talking with their friends, "Usually in this situation I will be indirect in my expression [...]" (R72; appendix 11) (see section 4.5).

5.7 Body Language

Paralinguistics are an important part of communication which can constitute a big part of what individuals are communicating. If we wish to understand each other well, then it is important to understand how we use our body language to convey what we want to say. Body language is a big subject, and recognizing all the possibilities is thus beyond the scope of this research. However, it is worth mentioning how Libyans apply certain body language signals to convey certain messages. From our qualitative data analysis, for example, (see sections 4.5, 5.2.1), Libyans often show their discomfort and sometimes their anger by 'oculesics', which seems to increase significantly when they are disturbed, and especially when they want to have a quiet conversation or want to pay close attention to what the others in their presence are saying. The particular application, in addition to others[41], of eye contact is to try to indicate shock and disbelief, particularly in a situation where they expect other people – the 'British'- to be quiet and respectful. We say this because some of the responses indicate their expectation that the British tend to be understanding, quiet and

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[41] Eye contact can also be as a way of showing interest in the opposite sex, see section 2.7.2.

respectful. This eye contact on the part of the respondents does not have to be associated with aggressive actions. Rather, they show their unhappiness "Show him that I am not happy. Eye contact" (R17; appendix 11) and "I will look at him every time he speaks loudly to make him understand that he is annoying me" (R19; appendix 11) in the Café scenario (scenario 4, appendix1).

The other body language technique they often use to convey the same message 'discomfort, anger' is by smiling (e.g., sarcastic smile). Smiling usually indicates pleasure. There are different kind of smiles and each one has it is own context and meaning. For example, smiling without opening the mouth may indicate embarrassment. This 'false' smile may simply mean 'Look! I don't feel comfortable because of you', (Café scenario). In our data, there is no indication of any other body language used by the respondents as a communicative act.

5.8 Generosity, Friendship and Help

In our qualitative data, some values such as generosity and offering to help appear to be very much appreciated by the respondents in the context of being abroad (e.g., in the UK). Libyans, when they found themselves, for example, having to pay for their friends (Libyans or English) (scenario 6) they looked at this as a direct measure of what kind of persons they are, and it seems to be tied to the concept of face - "Lose money and gain myself" (R28; appendix 10) (see section 2.8.2). When they are practicing generosity, Libyan students seem to try not to lose face or 'to whiten their face'. In other words, this increases their reputation, and fulfils their duty, perhaps as a reflection of their ideology as explained in section 4.7. However this can apply to anyone, of any faith. The researcher believes that the Libyan postgraduate students, to some extent, believe that if they put forth positive energy and deeds they will receive positive results in return, "... because I feel that this is my duty to pay their bills"

(R24; appendix 10). Similarly, if one fails to fulfil this norm, the failure may reflect on one's reputation and one's friendship within one's own culture. Therefore, such behaviour may be translated as the maintenance of one's own culture and could contribute to strengthening one's ties with one's homeland culture (i.e., Libya) and would positively influence emotional belonging to the host culture "It is common in my country to pay for all!!! It is kind of social norm [...], I will give a positive impression about my culture & my personal behaviour [...]" (R21; appendix10). Our data reveal that there is a clear and significant connection between generosity (paying the bill in the restaurant) and friendship. Generosity appear to be present only with friends (e.g., Libyan or British) and the respondents look at friendship as a condition, for example, to pay the full bill "Since they are my friends I should pay the bill even if their culture is different" (R20; appendix 10). Therefore, compliance with the norms of generosity may gain the appreciation of their friends which is considered as a positive outcome. For Libyans, generosity (e.g., inviting or paying for their friends) appears to lie at the heart of who they are, as they look at it as reflecting the good character of a person and is highly appreciated, and they strongly associate it with trust and friendship, and whether they practice it towards their friends or acquaintances. Help (as discussed in section 4.5.4) is highly appreciated, but it is different from generosity, as there is no clear connection between offering help and friendship, as generosity has with the concept of friendship "Since they are my friend I should pay the pill even their culture is different" (R20; appendix10). As discussed in section 5.3.1, help is offered for anyone, regardless of their nationality, and no return is asked for, and it was only for the sake of people in need, unlike generosity, which seems to be offered only for people they know as friends, regardless of their nationality as discussed in section 5.3.1.

Chapter Six 'Conclusions'

6.1 Introduction

This study has examined national cultural influences on communication styles through notions of individualism, collectivism, self-construals and values, with reference to Libyan postgraduate students studying abroad. This topic has been examined using a multi-method approach considering postgraduate Libyan students in relation to the themes mentioned above, looking at the relationships between these themes and their reported communication styles when communicating with British citizens.

In this final chapter, firstly, the researcher summarises the findings and the discussion. Then, he discusses significant issues that have arisen from this study which could provide a foundation for further research in the area. The researcher looks at the strengths and weaknesses of the methodology before finally making recommendations for the university and for the Cultural Affairs office in London.

The study reveals that Libyans postgraduate students' use of communication styles is not straightforward ('low- or 'high-context') and cannot be encapsulated easily. There are many factors that affect the way Libyans communicate with the British. We have identified these factors (see sections 4.4, 4.5 and 4.6) as being part of why they tend to use low-context communication styles, for example, as a mediation of individualism and collectivism, through their independent self-construals and individualistic values as discussed in sections 5.3 and 5.4. A significant influence that has been apparent is the impact of religion on Libyans' interactions with the British in specific contexts (see section 5.3 and 5.5) "In religious matters I try to as honest as possible. I express my ideas and points clearly" (R94; appendix 11). This is relevant to many of the recommendations we will make.

6.2 Results Summary

The main objectives of this study were to investigate the communication styles of Libyan students studying in the UK. The first hypothesis was that the predominant communication style of Libyan students tends to be HC as described in section 2.8 and discussed in section 5.2. The results show that respondents, to some extent, use the HC communication style through indirect strategies and, at the same time, also tend to use the LC communication style by implying, a direct strategy characterized in precise and dramatic messages, as described in sections 5.2.1 and 5.2.2. Therefore, the researcher cannot assume that the communication style of Libyan students' can be described as using HC or LC communication styles as discussed in the literature review by many scholars (see section 2.9). However, it can be described as a style of both tendencies; HC as in "Usually in such a situation as in 'scenario four' I will be indirect in my expression" (R41; appendix 12), and LC as in the academic context when dealing with supervisors "Explaining in clear expression the problem" (R 108; appendix 11), as discussed in sections 5.2.1 and 5.2.2.

The second hypothesis was that the more collectivistic values Libyans have, the more interdependent their self-construals are likely to be and consequently the more HC communication styles they tend to use. This was concerned with collectivistic values and interdependent self-construals that may influence the use of high-context styles. The analysis firstly shows that both tendencies (collectivistic values and interdependent SC) are present, and more or less depend on the context "My response may change according to the situation and the subject under discussion" (R35; appendix 11) (see sections 4.7 and 5.3). In the regression analysis, these two independent variables (i.e., collectivistic values and interdependent self-construals) cannot be used to reflect the indirectness strategy of the respondents as explained in

section 4.8.3. On the other hand, collectivistic values and interdependent self-construals are significant variables in terms of inferring the sensitivity them, which is considered to be a feature of the high-context communication style (see section 2.8.2). For that reason, the results support the researcher's expectations that collectivistic values and interdependent self-construals can reflect the high-context style of Libyan postgraduate students (see section 4.8.3).

The third hypothesis was that the more individualistic values the Libyans students have, and the more independent their self-construals are, the less likely they are to use an HC communication style. The analysis for the third research question 'What sorts of self-construals do Libyans have in this study?' reveals that interdependent self-construals are more likely to be active than independent self-construals, particularly in social contexts as discussed in section 5.4. In the regression analysis, these two independent variables (i.e., individualistic values and independent self-construals) are significant variables and can be used to infer the dramatic theme of the respondents as explained in section 4.8.3. On the other hand, these two variables (i.e., individualistic values and independent self-construals) appear to be insignificant variables when it comes to inferring the preciseness theme which is considered to be a feature of a low-context communication style (see section 2.8.3). Out of this regression analysis, the results did support the researcher's expectations that individualistic values and independent self-construals can reflect a low-context style (i.e. implied in dramatic style) on the part of Libyan postgraduate students (see section 4.8.3). Interestingly, the individualistic values were significant when it came to infer the feeling theme, but were not dependent self-construals (see section 4.6.3).

6.3 Implications of the Study

The flow of Libyan students coming to study in the UK has been growing recently. There are 3,000 Libyan students at British universities and more Libyan postgraduates here than from any other Arab country (Bone, 2009). Most of the Libyan postgraduate students appear to be university staff (employees) in Libya and have been in the UK for more than one year. However, with regard to the communication styles which they use when communicating with British nationals, the mixed styles of Libyan students mean those cultural and psychological factors need to be taken into consideration. However, the findings indicate a number of cultural and psychological factors which can be highlighted or prioritized in the future by universities in Libya with regard to students who are to study abroad.

Effective cross cultural communication requires more than just learning English on the part of Libyan students (see section 1.5). This study highlights the differences between two cultural strategies of communication (low- and high-context communication styles) and the LC and HC styles that Libyan postgraduate students use when communicating with the British. Significant time and effort needs to be invested in order to understand and ease the differences between the two cultures (Libyan and British) in terms of communication style preferences, to make it easy for new Libyan students to interact with British citizens without any misunderstandings as explained in the justification for this research (see section 3.2.1). This study, for example, showed that Libyan Postgraduate students use mixed set of communication styles, including for example, the level of directness used in their refusals. In the past, particularly when the field of intercultural communication was developing, identifying patterns of cultural difference in communication style was important in order to interpret "others' " messages, as accurately as possible. In other words,

without the knowledge of communication-style differences, an English speaker might interpret a message from a Libyan student solely from an English cultural viewpoint and vice versa. Although generalizations about the communication patterns of cultural groups may have, to some extent, served a useful purpose within the field of intercultural communication, no single characterization can adequately describe communication patterns employed by any one group in every context.

6.4 Limitations

There are some limitations that need to be acknowledged and addressed regarding the present study. The first limitation has to do with the extent to which the findings can be generalized beyond the cases studied. The number of cases is too limited for broad generalizations to all Libyan postgraduate students. However, the 161 Libyan students represent some aspects of the interaction strategies of Libyan postgraduate students in the UK. Also, our results cannot be generalized to other Arab students/British citizens. This is because there are also differences in the national cultures that might influence the way other Arab nationalities perceive or think about the British, and which might therefore affect the strategies they apply in communicating with them. Further empirical evaluations, however, are needed to investigate other Arab nationalities in the same context as this study. The second limitation has to do with the context of the research. Communication behaviour was studied within the specific social and academic context of Libyan students in the UK. However, we should not generalize to all others Libyans in the UK (e.g., Libyans intermarried with non-Libyans). On the other hand, gender may serve as an important influence in terms of differences in values and communication behaviour preferences. Also, because of the small number of female respondents, the results of the study can be applied only to male Libyan students here in the UK (see section 3.8). Although the study is limited to a small

sample of male Libyan students, the conclusion in terms of communication styles discussed in section 5.2 can perhaps offer insights to other researchers who wish to engage in similar projects.

There are at least two cautions that need to be addressed concerning the methodology used with regard to this study. Although the use of the vignettes gave the respondents the opportunity to reflect on their own thoughts, the participants still give self-reported responses. Another methodological concern relates to the language of the questionnaire. It is possible that the language of the questionnaire could have affected the respondents' responses if it had been in their first language. However, it was in English in response to their preference as explained in section 3.5.2. However, in spite of these limitations, it is important to question the common belief in the literature that, for example, Arabic speakers are indirect in their communication style or that 'indirectness' is "…in the blood of every Arabic person" (Katriel 1986, p.111). The danger in accepting such universality of terms of an indirect communication style in Arabic is that multiple opportunities for cross-cultural misunderstandings arise. For instance, individuals (e.g., British citizens) who may read books, such as 'Arabs' by Allen (2006) and may perceive Arabs as being indirect in their communication as explained in section 2.8.1. They may also perceive Arabs as being impolite, rude or arrogant if they use direct strategies in social or academic contexts (see scenario1 and 2 in appendix 1). In fact, they may well be behaving appropriately according to the norms and rules with which they have been socialized in that particular culture or context.

6.5 Suggestions for Further Research

The conclusions, as well as the limitations of this study, bring forth some fruitful and interesting possible avenues for future research in relation to the themes of the study. The most important avenue for future data-driven research obviously lies in continuing the research on Arab, and more specifically on Libyan communication styles, self–construals and value orientations when dealing with British citizens. A more thorough understanding of cross-cultural communication would be fruitful for Libyan students in order to understand and appreciate intercultural differences which may promote clearer communications, break down barriers, build trust, strengthens relationships, open horizons and yields tangible results in different contexts (i.e., social, education and business). However, in this research, the decision was made to look at communication from cultural (collectivism and individualism) and individual-levels (values and self-construals), so that they could each be examined individually. This study offers some interesting results (i.e., self-construals orientation, importance of religion in certain social contexts) that can be seen to provide a first step towards understanding the communication styles of Libyans from cultural, psychological and religious perspectives. Religion appears to be a very important factor for the respondents, particularly in their social lives when dealing with their British friends, and this could be a worthwhile research target in terms of investigating how and to what extent religion influences or affects the communication behaviour of Libyan students when they are communicating with the British in the contexts mentioned in scenarios one and four in appendix one.

Traditionally, Libyan society, as a part of Arab society, has been characterized by close interpersonal relationships. The individual has a network of close ties, including

the extended family and relatives (Barakat 1993). The traditional socialization process, as explained in section 1.6, emphasizes obedience, closeness, and loyalty to parents rather than independence and self-reliance, but the results of this study, however, show that all such norms are, to some extent, dependent on the context (see section 5.3). Also, the results of this study reveal a combination of value structures that Libyans hold and which emphasize closeness and independence (see section 5.3 for value structure). This aspect, however, paves the way for investigatiing the value structure in other different contexts, when there are many sources of values - such as achievement - which may have developed for those Libyan students who appear to be more interested in education and achievement, and less concerned with traditional values such as 'parent's obedience', particularly when they are abroad. Therefore, further research is needed about how the influence of individualism and collectivism is mediated by individual's values and self-construals with regard to specific aspects of communication styles (e.g., being direct, being ambiguous). Something that did not receive enough attention in this research was gender differences in communication (see section 3.8). How female Libyans communicate with the British could be a worthwhile topic for investigation.

6.6 Final Remarks

In this study, the researcher has investigated the communication styles of Libyan postgraduate students studying in the UK. The dimensions of cultural variability (e.g., individualism and collectivism) and individual-level factors (e.g., self-construals), were differentiated, and the findings of this research suggest that specific aspects of communication style may not be a function of only one dimension of cultural variability. For example, interaction with strangers (Café scenario 4) may be a function of both cultural (e.g., IND-COL) and individual-levels (i.e., self-construals

and value orientation) "Try to complain to one of his friends" (R23; appendix 11) (see section 5.2, 5.3 and 5.4). People who tend to have a collectivistic orientation (e.g., postgraduate Libyan students in the UK) may be expected to be different in terms of how they will interact with people from a different cultural background, depending on their national orientations (e.g., high or low). This, however, does not affect our results as the purpose of our study was to examine the influence of individualism–collectivism, self-construals, and individuals' values on LC and HC communication styles in specific contexts. The results further suggest that values generally account for more variance in low-context and high-context communication styles than do self-construals for Libyan postgraduate students (see section 4.8.3). The results should not be interpreted as indicating that cultural individualism-collectivism and individual level factors (self-construals) do not influence communication styles. The last part of the investigation was related to self-construals, and this clearly reflects the respondents' cultural tendency to view the self as inextricably and fundamentally embedded within a larger social network (i.e., Libyan or British friends) (see section 5.4 for the self-construal discussion).

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Appendix One

University of Newcastle upon Tyne
School of Education, Communication and Language Sciences

Dear Respondents,

I am studying for a PhD in Education and Communication at Newcastle University. I would be very grateful if you could help me by answering the following questions concerning general styles of Libyan communication. This is not a test so there are no "right" or "wrong" answers, and you don't even have to write your name below. I am just interested in your personal opinions. Please give your answers sincerely as this will help guarantee the success of the investigation. Your contribution in completing this questionnaire is very much appreciated since it will help in understanding Libyan communication styles.

The questionnaire contains seven scenarios. Each scenario investigates one thing which is different from the other. Please dedicate some of your valuable time by reading all the scenarios and answering the questions related.

Gender: ……………… …………………………. (Male / Female)

Age:…………………………………………………. years

Place of Birth: …………………………………. (e.g., Tripoli, Benghazi….etc.)

Thank you for your cooperation

Jalal Ali Belshek
University of Newcastle upon Tyne
ECLS

Scenario one

Suppose that one of your English friends whom you have known for several years gets married, and he is inviting you to his wedding party at his house in the countryside. You arrive at his house and find out that there is nobody there you know except the groom. You decide to join some people sitting around a table in the room where the party is taking place, and you introduce yourself and start to talk with them. You are quite familiar with British culture and decide to get involved in the subjects they are discussing "Football, holidays, politics…etc."

In this situation, you are asked to respond by selecting how strongly you agree or disagree with the following principles when dealing with this situation. If you strongly disagree with the statement, tick √ "1". If you strongly agree with the statement, tick √ "6". Feel free to use any number between "1" and "6".	1 Strongly Disagree	2 Disagree	3 Slightly disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
1- I feel uncomfortable if everyone else is talking except me in such a situation						
2- I find silence awkward in such a situation						
3- I can sit with others, saying nothing, and still be comfortable						
4- I feel comfortable with silence in a conversation						
5- I do not like interacting with individuals who do not give a firm "yes" or "no" response to questions						
6- I like to say what I believe to be true, even if it may upset others.						
7- I insist that other people should present proof for their argument						
8- I openly show my disagreement with people (if I disagree)						
9- I like what I say to be factually accurate.						
10- I tell jokes, and stories when I speak in this kind of situation.						
11- I am very expressive nonverbally with my hands and body in this kind of situation.						
12- I enjoy expressing different opinions from others in this kind of situation						

13- After reading the scenario, have you got any further comments you would like to add about this situation?

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Scenario Two

Suppose that you have a lot of problems with your academic supervisor here in England (e.g., you are not happy with his comments and feedback on your work), and you think this relationship might get worse in the future. You are very concerned about this and don't know what to do. In your last meeting, he asked you to make some changes in your work, but you did not understand his feedback. Now you decide to complain to the head of school about this.

	1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
Please follow the same procedure, tick √ "1" If you strongly disagree with the statement, tick √ "6" If you strongly agree. Feel free to use any number between "1" and "6".						
1- I will explain my point Indirectly.						
2- I show respect to the head of school even if I dislike him/her.						
3- The head of school has to guess the problem without me saying what it is.						
4- I avoid eye contact with the head of school.						
5- I will avoid clear-cut expressions of feelings.						
6- I use silence to avoid upsetting the head of school.						
6- If asked why I am not happy with my supervisor, I will respond with an ambiguous answer.						
7- I use silence to imply my opinion						
8- When I speak with the head of school, I try to mention all relevant issues.						
9- My relationship with my supervisor is more important than my achievements.						

10- Please add anything else you think might be relevant about the way you would speak to the head of school.

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Scenario three

Imagine that you had a cold last week. It was severe enough to make you stay at home and rest, but not severe enough for you to see a doctor. Although your cold has almost gone now, you will not be able to finish an assignment due tomorrow. Your professor made it clear that anyone who does not submit the assignment on the due date will fail, unless a satisfactory reason is provided. You do not have an official medical excuse, and you do not want to fail. However, you do not know the professor very well except for seeing him/her in class. You want to ask the professor to let you postpone the due date for the submission of the assignment.

Please follow the same procedure, tick √ "1" If you strongly disagree with the statement, tick √ "6" If you strongly agree. Feel free to use any number between "1" and "6".

	1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
1- I believe that exaggerating my story is not appropriate.						
2- I verbally exaggerate to emphasize my point.						
3- I try to attract sympathy when I tell him/her my story.						
4- I am as persuasive as possible in my efforts to influence him/her.						
5- I could talk for hours to try and persuade him/her.						
6- I tend to gesture "use body language" when I communicate.						
7- I actively use a lot of sad facial expressions when I tell my story.						
8- I trust my feelings to guide my behaviour in such a situation.						
9- My feelings are a valuable source of information.						

11- What are the good things and the less good things about acting in the way you choose?

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Scenario four

Suppose that you are sitting in a quiet coffee shop with some of your Libyan friends, and near to you is a group of English men who are chatting; one of them is speaking and laughing loudly. You are disturbed and annoyed by this. You want to ask the Englishman to keep his voice down.

Please follow the same procedure, tick √ "1" If you strongly disagree with the statement, tick √ "6" If you strongly agree. Feel free to use any number between "1" and "6".

	1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree
1- It is important to consult close friends and get their ideas before speaking to the noisy man.					
2- When interacting with someone I dislike, I try to hide my true feelings.					
3- I don't support my group decision when I have a different idea.					
4- I respect the majority's wishes in my group.					
5- I maintain harmony with my group by following their decision.					
6- I should decide what I should do in this situation by myself.					
7- I stick with my group's opinion even through difficulties.					
8- I prefer to be independent rather than depending on others in making decisions in my life.					

10- What would you do to encourage the English man to keep his voice down?
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Scenario Five

Imagine one of your English friends whom you have known for several years has got a promotion. He is celebrating this event by having a big party at his house on Saturday night. You get an invitation from your friend for this party. You know this kind of party will involve drinking and dancing which makes you hesitate to go. You decide to stay home and want to apologize for not being able to make it (go).

	1	2	3	4	5
Please follow the same procedure, tick √ "1" If you strongly disagree with the statement, tick √ "6" If you strongly agree. Feel free to use any number between "1" and "6".	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree
1-I use words like 'maybe', or 'perhaps' in my language when I speak to him about attending the party.					
2- When I turn down his invitation, I do my best not to offend him.					
3- If he will be hurt by my refusal, I make up additional reasons for my absence.					
4- When I refuse, I try to be humble.					
5- My emotions tell me what to do in this case.					
6- I speak in the same way whoever I speak to.					
7- I try to be indirect in this situation.					

8- Please say more about strategies you would use to deal with this situation, and why?
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Scenario Six

Imagine yourself having three weeks training in London with three of your English friends whom you have known for several years. In the last weekend of the training, and before going back to you student accommodation, you have decided to go for a small trip around London together. While you are touring around, your friends decide to stop and eat something. After having lunch, one of them, unfortunately, has left his wallet in the hotel where he was staying and has no money to pay for his lunch. The other one is short of money and is only able to pay half of the price of what he has eaten. Your third friend will only pay for himself. All of you are still sitting around the table discussing the situation and how to get out of it, as the waiter is waiting and asking you to pay the full bill.

	1 Strongly Disagree	2 Disagree	3 Slightly Disagree	4 Slightly Agree	5 Agree	6 Strongly Agree
Please follow the same procedure, tick √ "1" If you strongly disagree with the statement, tick √ "6" If you strongly agree. Feel free to use any number between "1" and "6".						
1- I listen attentively to my friends' excuses even though this is an embarrassing matter.						
2- I don't like silence in such a situation.						
3- If I have something negative to say to others, I am tactful in telling them.						
4- I try to understand each person's point of view.						
5- I try to adjust myself to their feelings.						
6- I enjoy being different from others.						
7- I am comfortable being singled out for praise, if I pay in this situation.						
8- I sacrifice my self-interest for the sake of my group.						
9- I use my feelings to determine how I should communicate.						
10- In this situation, I want to know openly if others would like me to pay for them.						

11- What do you think you will lose or gain if you pay the full bill?

……………………………………………………………………………………………………

……………………………………………………………………………………………………

……………………………………………………………………………………………………

………………………………………

Scenario Seven

Suppose that you have been here in the UK for three years or more, and you are already familiar with British culture and the way of doing things. As you know, every year new Libyan students come to study in the city where you live. This year, your parents ask you to take care of one of your relatives who is coming to do a Master's degree in a university about 100 miles away from yours. He does not speak English and he needs you to offer him the necessary help.

Please rate how important these values are for you as a guiding principle in this situation and in your life in general. If the value is not important at all, please tick √ "1." If the value is very important, please tick √ "6".

Table One	1 very unimportant	2 Not important	3 Slightly unimportant	4 Slightly Important	5 Important	6 Very important
Obedience to parents ©						
Helping this person at the expense of my self-respect(I)						
Meet all obligations related to this student ©						
Love of good deeds (I)						
Logic "helping is the right thing to do"(I)						
Solidarity with others ©						
Helpfulness is essential ©						
Honesty in helping this person ©						
Being dependent on others©						
Observing religious and traditional beliefs in helping this person ©						

Table Two	1 very unimportant	2 Not important	3 Slightly unimportant	4 Slightly Important	5 Important	6 Very important
Being aware of what to do to help(I)						
Hospitality towards this person ©						
Happiness "of helping this person"(I)						
Education (I)						
Independence "not helping this person"(I)						
Hardworking means to meet all obligations ©						
Being cooperative with others ©						
True friendship "towards a Libyan"(I)						
A sense of accomplishment in helping (I)						
Helping this person even if it reduces my self-respect (I)						

2- Have you got any further comments about yourself in these scenarios?

…………………………………………………………………………………………

Thank you very much for your cooperation ☺

Appendix Two

The following two scenarios are to show how they were before and after piloting them.

Scenario Three. Before piloting,

'Imagine that you had a cold last week. It was sever enough to make you stay at home and rest, but not sever enough for you to go and see a doctor. Although your cold is almost gone now, you will not be able to finish the assignment due tomorrow in one of your classes. Your professor made it clear that no points would be given for late homework without a legitimate reason. Although you do not have an official medical excuse, you cannot afford to get a zero point on the home work. Suppose you do not know the professor very well except for the class. You want to ask the professor to let you hand in the homework late'.

After Piloting,

Imagine that you had a cold last week. It was severe enough to make you stay at home and rest, but not severe enough for you to see a doctor. Although your cold has almost gone now, you will not be able to finish an assignment due tomorrow. Your professor made it clear that anyone who does not submit the assignment on the due date will fail, unless a satisfactory reason is provided. You do not have an official medical excuse, and you do not want to fail. However, you do not know the professor very well except for seeing him/her in class. You want to ask the professor to let you postpone the due date for the submission of the assignment.

Scenario Four. Before Piloting,

'Imagine that you are sitting in quite coffee shop with your Libyan friends. Close to a group of English men were chatting, one of them was speaking and laughing loudly, and you are disturbed and very annoyed. You thought it is a good idea to talk with

your Libyan friends about this before making any decision, like asking the English man to keep his voice down.

After Piloting,

'Suppose that you are sitting in a quiet coffee shop with some of your Libyan friends, and near to you is a group of English men who are chatting; one of them is speaking and laughing loudly. You are disturbed and annoyed by this. You want to ask the Englishman to keep his voice down'.

Appendix Three

Items that may measure preciseness communication as describes in section 2.8.3 taken
from Gudykunst *et al.*, 1996.

1. When I engage in discussion, I try to cover all possible issues.

2. In arguments, I insist on very precise definitions.

3. I like to be accurate when I communicate.

4. I insist that other people present proof for what they are saying.

5. I openly show my disagreement with others.

6. I am a very precise communicator.

Appendix Four

Unrotated Component Matrix

No	Item	Factor Loading 1	2	Communalities
1	My relationship is as important as my achievements		.545	.309
2	Consult close friends before making a decision	.589		.398
3	Respect majority's wishes	.623	.422	.567
4	Maintain harmony with my group by following their decision	.702		.496
5	Stick with my group's opinion even through difficulty	.463		.317
6	Enjoy Expressing different opinions		.490	.256
7	Don't support my group decision when I have a different idea	-.440	.441	.388
8	Should decide by myself	-.683		.577
9	Prefer to be independent in making decisions	-.457		.365
10	I sacrifice my self-interest for the sake of my group	.499		.396

Extraction Method: Principal Component Analysis.

The following items[42] are those to measure Independent and Interdependent Self Construals.

My relationship is as important as my achievements	Don't support my group decision when I have a different idea
Consult close friends before making a decision	Should decide by myself
Respect majority's wishes	Prefer to be independent in making decisions
Maintain harmony with my group by following their decision	I sacrifice my self-interest for the sake of my group
Stick with my group's opinion even through difficulty	I enjoy being different from others'
Enjoy Expressing different opinions	I am comfortable being signaled out for praise

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[42] See Gudykunst *et al.* (1996)

Appendix Five

The following items are those supposed to measure commutation style themes as set in the questionnaire; indirectness (ind), preciseness (p), dramatic (d), feeling (f), sensitivity (sen) and silence (s).

1. I feel uncomfortable if everyone else is talking except me in such a situation (s)

2. I find silence awkward in such a situation (s)

3. I can sit with others, saying nothing, and still be comfortable (s)

4. I feel comfortable with silence in a conversation (s)

5. I do not like interacting with individuals who do not give a firm "yes" or "no" response to questions (p)

6. I like to say what I believe to be true, even if it may upset others (p)

7. I insist that other people should present proof for their argument (p)

8. I openly show my disagreement with people (if I disagree) (p)

9. I like what I say to be factually accurate (p)

10. I tell jokes, and stories when I speak in this kind of situation (d)

11. I am very expressive nonverbally with my hands and body in this kind of situation (d)

12. I will explain my point indirectly (ind)

13. I show respect to the head of school even if I dislike him/her (sen)

14. The head of school has to guess the problem without me saying what it is (ind)

15. I avoid eye contact with the head of school. (ind)

16. I will avoid clear-cut expressions of feelings (ind)

17. I use silence to avoid upsetting the head of school (ind)

18. If asked why I am not happy with my supervisor, I will respond with an ambiguous answer (ind)

19. I use silence to imply my opinion (ind)

20. When I speak with the head of school, I try to mention all relevant issues (p)

21. I believe that exaggerating my story is not appropriate (d)

22. I verbally exaggerate to emphasize my point (d)

23. I try to attract sympathy when I tell him/her my story (d)

24. I am as persuasive as possible in my efforts to influence him/her (d)

25. I could talk for hours to try and persuade him/her (d)

26. I tend to gesture "use body language" when I communicate (d)

27. I actively use a lot of sad facial expressions when I tell my story (d)

28. I trust my feelings to guide my behaviour in such a situation (f)

29. My feelings are a valuable source of information (f)

30. I use words like 'maybe', or 'perhaps' in my language when I speak to him about attending the party (sen)

31. When I turn down his invitation, I do my best not to offend him (sen)

32. If he will be hurt by my refusal, I make up additional reasons for my absence (sen)

33. When I refuse, I try to be humble (sen)

34. My emotions tell me what to do in this case (f)

35. I speak in the same way whoever I speak to (ind)

36. I try to be indirect in this situation (ind)

37. When interacting with someone I dislike, I try to hide my true feelings (sen)

38. I listen attentively to my friends' excuses even though this is an embarrassing matter (sen)

39. I don't like silence in such a situation (s)

40. If I have something negative to say to others, I am tactful in telling them (sen)

41. I try to understand each person's point of view (sen)

42. I try to adjust myself to their feelings (sen)

43. I use my feelings to determine how I should communicate (f)

44. In this situation, I want to know openly if others would like me to pay for them (p)

Appendix Six

Unrotated Component Matrix

NO	Item	Factor Loading					Com
		1	2	3	4	5	
1.	Verbally Exaggerate to emphasize my point	.613			.432		.585
2.	Use silence to avoid upsetting others	.582					.522
3.	Use sad facial expressions when communicate	.556					.364
4.	Avoid eye contact	.533					.455
5.	Try to attract sympathy	.507	.459				.536
6.	I try to be indirect	.501					.535
7.	Make up a additional reasons for my absence	.494					.420
8.	I am tactful in telling negative things	.451					.330
9.	Could talk for hours to persuade others						.401
10.	Respond in an ambiguous answer						.235
11.	I try to adjust myself to others' feelings						.253
12.	I use my feelings to determine how i should communicate						.330
13.	Explain my point indirectly						.244
14.	Don't like people who don't give firm yes or no						.191
15.	I trust my feeling to guide my behaviour		.726				.560
16.	My feelings are a valuable source of info		.616				.459
17.	I Like what i say to be factually accurate		.528				.331
18.	Persuasive to influence others		.486	-.423			.533
19.	Exaggerating my story is not appropriate	-.461					.370
20	insist on people to present proof for their argument			.581			.400
21.	I listen attentively to others' excuses			-.529		-.414	.548
22.	When turn down an invitation, i do my best not to offend			-.440			.313
23.	When I speak, i mention all relevant issues						.365
24.	I speak the same way whoever i speak to						.314
25.	Openly show my disagreement						.219
26.	Use silence to imply my opinion						.265
27.	Others have to guess what i say without me saying it				-.513		.314
28.	Nonverbally Expressive				.435		.508
29.	Use body language when i communicate						.412
30.	My emotions tell me what to do						.435
31.	I try to understand others' point of view						.414
32.	I want very precise definitions					-.501	.425
33.	Tell jokes and stories					.489	.385
34.	Use words like "maybe" "perhaps" in my language						.371
35.	When speaking with somebody I dislike, I hide my true feelings						.188

Extraction Method: Principal Component Analysis.

Appendix Seven

Varimax-Rotated Component

No	Item	Factor Loading 1	2	3	4	5
1	Avoid eye contact	.603				
2	Use silence to avoid upsetting others	.571				
3	Others have to guess what I say without me saying it	.537				
4	When I speak, I mention all relevant issues	.532				
5	My emotions tell me what to do	.469				
6	Explain my point indirectly	-.461				
7	Use silence to imply my opinion	.456				
8	Respond in an ambiguous answer	.445				
9	I trust my feeling to guide my behaviour		.735			
10	My feelings are a valuable source of info		.659			
11	Try to attract sympathy		.533			
12	I Like what i say to be factually accurate		.500			
13	Persuasive to influence others		.490			
14	I try to understand others' point of view		.477			
15	Exaggerating my story is not appropriate		-.427			
16	I use my feelings to determine how i should communicate					
17	Use body language when i communicate			.627		
18	Could talk for hours to persuade others			.619		
19	I speak the same way whoever i speak to			.512		
20	Use sad facial expressions when communicate			.464		
21	I am tactful in telling negative things					
22	Don't like people who don't give firm yes or no					
23	I try to be indirect				.614	
24	Use words like "maybe" "perhaps" in my language				.591	
25	Verbally Exaggerate to emphasize my point			.523	.541	
26	Make up additional reasons for my absence				.534	
27	When speaking with sb I dislike, I hide my true feelings				.432	
28	Tell jokes and stories				.417	
29	When turn down an invitation, i do my best not to offend					
30	I listen attentively to others' excuses					.714
31	i want very precise definitions					.522
32	insist on people to present proof for their argument					-.516
33	Nonverbally Expressive					-.469
34	Openly show my disagreement					
35	I try to adjust myself to others' feelings					

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

Appendix Eight

Correlation Matrix

No	Item	1	2	3	4	5	6	7	15	17	18	19	20	21	24	25	30	31	32
1	Avoid eye contact	1.000	.475	.256	.370	.144	-.256	.269	.005	.149	.080	-.003	.182	.044	.172	.026	.164	.193	.032
4	When I speak, I mention all relevant issues	.370	.316	.188	1.000	.229	-.002	.257	-.018	.134	.127	.177	.172	.035	.061	.104	.020	.075	.063
5	My emotions tell me what to do	.144	.158	.209	.229	1.000	-.295	.017	.006	-.053	.035	.065	.066	.059	-.038	-.097	.110	.196	.096
6	Explain my point indirectly	-.256	-.19	-.16	-.002	-.295	1.000	.046	.072	-.024	-.03	.045	-.136	.033	-.021	.022	-.082	-.159	.039
7	Use silence to imply my opinion	.269	.229	.189	.257	.017	.046	1.000	-.170	.062	.170	.016	.051	-.125	.003	.113	.103	.045	-.120
9	I trust my feeling to guide my behaviour	-.028	-.15	.129	.064	.132	.041	.007	.352	-.084	.004	.035	.068	.071	.039	.126	-.140	-.047	.095
10	My feelings are a valuable source of info	.022	.044	.060	.093	.230	-.129	-.012	.280	-.051	.046	.115	.056	.075	.117	.043	.012	.042	.095
11	I Like what I say to be factually accurate	-.138	-.12	.077	-.042	.151	.057	-.016	.129	-.020	-.06	.039	.033	.209	-.047	.056	-.150	-.102	.067
12	Try to attract sympathy	.163	.124	.140	.105	.134	-.054	-.131	.450	.088	.195	.103	.250	.117	.326	.001	.078	.173	.210
13	Exaggerating my story is not appropriate	.076	.264	-.00	.005	-.058	-.072	.055	-.078	.102	.207	-.061	.078	-.051	.138	-.119	.102	.140	-.206
15	Persuasive to influence others	.005	-.10	-.02	-.018	.006	.072	-.170	1.000	.030	.048	.018	.089	-.010	.140	-.082	.117	.056	.125
16	I use my feelings to determine how I should communicate	.101	.048	.140	.074	.337	-.148	.056	.003	.082	.106	.101	.290	.128	.052	.152	-.002	.031	.054
17	Use body language when I communicate	.149	.193	-.07	.134	-.053	-.024	.062	.030	1.000	.323	.137	.393	.203	.133	.193	.035	.078	.026
19	I speak the same way whoever I speak to	-.003	.044	-.06	.177	.065	.045	.016	.018	.137	.228	1.000	.063	.177	.172	.115	-.133	-.076	.083
20	Use sad facial expressions when communicate	.182	.295	.208	.172	.066	-.136	.051	.089	.393	.232	.063	1.000	.277	.218	.162	.118	.214	.132
21	Nonverbally Expressive	.044	.008	-.05	.035	.059	.033	-.125	-.010	.203	.166	.177	.277	1.000	-.054	.218	.009	.051	.288
22	Don't like people who don't give firm yes or no	.086	.212	.142	.206	-.002	-.080	.034	-.050	.054	.164	.178	.095	.141	.118	-.020	.036	.162	.006
23	I listen attentively to others' excuses	-.137	.089	.145	-.054	-.013	-.013	-.072	.286	.014	.074	-.088	.152	-.145	.254	-.207	-.015	.193	-.116
24	I want very precise definition	.172	.163	.045	.061	-.038	-.021	.003	.140	.133	.066	.172	.218	-.054	1.000	-.127	.005	.060	-.074
25	Insist on people to present proof for their argument	.026	.021	-.11	.104	-.097	.022	.113	-.082	.193	.085	.115	.162	.218	-.127	1.000	.020	-.181	.091
29	I try to be indirect	.294	.291	.074	.106	.243	-.161	.100	-.001	.041	.169	-.046	.249	.080	.023	-.126	.322	.402	.111
30	Use words like "maybe" "perhaps" in my language	.164	.153	.028	.020	.110	-.082	.103	.117	.035	.034	-.133	.118	.009	.005	.020	1.000	.273	.163
31	Make up additional reasons for my absence	.193	.305	.318	.075	.196	-.159	.045	.056	.078	.158	-.076	.214	.051	.060	-.181	.273	1.000	.078
32	Tell jokes and stories	.032	-.03	.079	.063	.096	.039	-.120	.125	.026	.033	.083	.132	.288	-.074	.091	.163	.078	1.000
33	When speaking with sb I dislike, I hide my true feelings	.248	.027	.037	-.013	.026	-.114	-.136	.091	-.035	-.063	-.008	.041	.164	.023	-.041	.108	.091	.087
34	When turn down an invitation, I do my best not to offend	-.108	-.136	.021	-.147	-.012	.164	-.039	.235	-.070	.034	-.188	-.055	.005	-.085	-.103	.182	.183	.026

Note: Items 2, 3, 26, 27, and 28 are deleted as they are not correlated significantly with any other variables

Appendix Nine

Correlation Matrix

NO	Item	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	Observing religious and social rituals	1.000	.372	.433	.223	.240	.324	.338	.272	.281	.280	.219	.229	.186	-.098	-.012	.079	.145	.033
2	Being cooperative with others	.372	1.000	.390	.404	.286	.314	.272	.259	.186	.404	.371	.088	.134	.073	.072	.086	.157	.016
3	True friendship	.433	.390	1.000	.295	.417	.426	.180	.244	.330	.250	.478	.348	.323	.190	.152	.187	.367	.057
4	Honesty	.223	.404	.295	1.00	.372	.280	.323	.196	.298	.300	.287	.379	.161	.145	.148	.105	.311	.015
5	Happiness	.240	.286	.417	.372	1.00	.572	.248	.337	.302	.218	.302	.156	.493	.286	.380	.246	.127	.101
6	Hospitality	.324	.314	.426	.280	.572	1.00	.091	.209	.252	.398	.402	.289	.113	.179	.195	.270	.102	.077
7	Being aware of what to do	.338	.272	.180	.323	.248	.091	1.00	.272	.361	.197	-.02	.163	.166	.073	.119	-.007	.081	-.008
8	Hardworking	.272	.259	.244	.196	.337	.209	.272	1.00	.312	.191	.136	.020	.301	.101	.266	.032	.003	-.091
9	Love of good deeds	.281	.186	.330	.298	.302	.252	.361	.312	1.00	.356	.285	.432	.238	.219	.356	.152	.483	.092
10	Solidarity with others	.280	.404	.250	.300	.218	.398	.197	.191	.356	1.00	.217	.242	.038	.152	.261	.221	.184	.026
11	A sense of accomplishment	.219	.371	.478	.287	.302	.402	-.02	.136	.285	.217	1.00	.320	.126	.227	.113	.128	.390	.182
12	Logic "helping is the right thing to do"	.229	.088	.348	.379	.156	.289	.163	.020	.432	.242	.320	1.00	-.00	.130	.150	.136	.399	.072
13	Education	.186	.134	.323	.161	.493	.113	.166	.301	.238	.038	.126	-.00	1.00	.174	.337	.138	.053	-.067
14	Helping even if it reduces my self-image	-.098	.073	.190	.145	.286	.179	.073	.101	.219	.152	.227	.130	.174	1.000	.345	.382	.231	.191
15	Meet all obligations	-.012	.072	.152	.148	.380	.195	.119	.266	.356	.261	.113	.150	.337	.345	1.000	.424	.309	.084
16	Self-image	.079	.086	.187	.105	.246	.270	-.00	.032	.152	.221	.128	.136	.138	.382	.424	1.00	.282	.070
17	Obedience to parents	.145	.157	.367	.311	.127	.102	.081	.003	.483	.184	.390	.399	.053	.231	.309	.282	1.00	.117
18	Being dependent on others	.033	.016	.057	.015	.101	.077	-.00	-.09	.092	.026	.182	.072	-.06	.191	.084	.070	.117	1.00

Appendix Ten

Self-Construals Qualitative Data

The following data is the respondents' feedback to all open-ended questions in the

questionnaire (appendix1) that might be related to self-construals orientations.

1	Two opinions better than one
2	I think it is depend on the place. In some places you should leave rather than doing any other action. Here in this situation I have a suggestion, which is speak to the waiter or the owner of the place to encourage the man to keep his voice down.
2	Be yourself, have your own opinions and supportive evidence...but, consult and accept advice...!
4	Here comes our culture my friend and you will see that my answers are a bit contradict each other but you know how we react in such situations and we don't leave our friends even if they are wrong (you know what I mean)
5	Speak to him behaviourally. Or try to complain to one of his friends by eyes or such a yellow smile
6	I will not go to party without my own friend
7	if some one else introduced me to the other, I will be more comfortable
8	Although I don't really know any one of them, makes me comfortable since I am involved in a group of people rather than meeting one person. This helps me to speak out and share opinions.
9	If introduced to people who are in the place to share ideas helps you to be more comfortable and gives you more confidence
10	Again the situation is dependent on that person and how he would be suffering if I didn't help him. Some time, you could ask someone else (a friend) is living in the surrounding area where that person is settling to help him. At that time no need for me to attend. If I was busy
11	use my debit card or phone my friend
12	If I have money, I will pay without hesitation
13	If they haven't money I'll pay for them .Friend in need is friend indeed
14	In this situation, I prefer to pay the full bill. Maybe I will lose some money but I will solve a problem that will face my friends if we do not pay the full bill.
15	I 'm not interest to get lose or gain when I have pay my full bill, the most important to me only pay bill without any delay as they are my friend even after go home
16	I will not lose any thing, but I gain myself and my friend
17	Paying for my friend is a gain and not a loss.
18	I will pay the bill for all without any hesitation
19	If it is the time my friend has done this (has no money), I would have no problem paying for their meal
20	Since they are my friend I should pay the pill even their culture is different
21	It is common in my country to pay for all !!!It is kind of social norm, on the other hand ,I will give a positive impression about my culture & my personal behaviour so, I think I will gain
22	As they are my friends from the school, why not pay for them. Friendship is friendship whatever it is with.

23	Nothing. I pay, then in hotel my money must come back to me. If not back no problem because they are my friends.
24	Actually I wouldn't lose anything, because I feel this is my duties to pay their bills and solve the matter.
25	When I find out that my friend has forgotten his wallet I will immediately pay to save the situation and I will not ask for my money back if he's really my friend
26	I think, if I pay the full bill, we will gain the continuation of our friendship.
27	I will gain my friends and keep a trustful relationship with them and I just lose few pounds also they will understand our system in the restaurant and deal with me in the same way.
28	lose money and gain myself
29	I think if I paid the money, just that because I want to keep a good relationship with my friends
30	I will lose money ,but I'll gain my friend
31	I will gain their friendship and lose my money!
32	I respect other people's opinions, but I don't let them influence me
33	Be honest, help but not at the expense of your time or respect...otherwise you need someone to help you..!!!!
34	It is important to be helpful especially if your parents encourage you to take care of this person. As a student here you also have duties and the newcomer should learn with time how to act independently
35	I strongly feel to intervene in non-sense conversations but enjoy silence when I feel that I gain from other people's talk
36	I will lose nothing; on the contrary, I may win their friendship and be my friend forever. Who know, I might come back for a visit and see them again as friends.
37	This is just a Supposed situation. I am really not very interested in having English friends because I do not like their life style.

Appendix Eleven

Communication Styles Qualitative Data

The following data is the respondents' feedback to all open-ended questions in the

questionnaire (appendix 1) that might be related to HC and LC communication styles.

1	I prefer to leave the place rather than asking him to keep his voice down
2	I can't say anything; just I will leave the coffee shop.
2	If the place is not appropriate for us we should go because sometimes it's acceptable in their culture otherwise I can ask them politely
4	By ignoring him
5	I expect many answers -- I am sorry-- It is none of your business
6	The only solution I think is to change my sitting in this coffee or find other one
7	I think I will do two things; the first thing to ask him to be quite and the second thing I will leave the place and let him doing whatever he likes
8	I rather leave the place
9	It is really difficult to argue with people about their behaviour in a public place. One should move away from the noise, be well-behaved. Maybe try your best to tolerate.
10	But if the conversation becomes too heated I may try to change the topic.
11	Always try to put your self in correct position
12	I believe that the student is the weak party in this issue, so it would be better to tackle any differences peacefully.
13	Move to another one if you are in the first stages.
14	to study
15	Try to speak to anybody else in the school
16	the Libyan who tend to be shy
17	Show him that I am not happy. eye contact
18	by smiling and praising
19	I will look at him every time he speaks loudly to make him understand that he is annoying me
20	First I will look at him and I will ask him
21	by looking at him from time to time
22	show a smile front his face
23	just showing them a little of hints about what they are doing is annoying me --Speak to him behaviourally. Or try to complain to one of his friends by eyes or such a yellow smile
24	I actively use a lot of sad facial expressions when I tell my history.
25	the bad thing is use body language, sad facial expressions.
26	will have a little influence on your professor. But i do not support body gestures especially if one uses a lot of them as they give the professor an impression that you are not telling the truth. Just be honest and tell what you exactly felt and the professor surely will be helpful.
27	Well it is a coffee shop anyway so I'd rather be patient with the situation.. But if it is in a library, for instance, that would be different.In this case I'd speak to him quietly in order to keep his voice down.
28	I think it is depend on the place. In some places you should leave rather than doing

	any other action. Here in this situation I have a suggestion, which is speak to the waiter or the owner of the place to encourage the man to keep his voice down.
29	I could not ask him to turn down his voice if we are in the public place
30	I think it is a public place where it is sometimes difficult to convince people not to speak or laugh loudly
31	I would like to talk about Libyan wedding parties
32	Invite him for drink if there is chance, and talk in a friendly way
33	depends pretty much on the context of the conversation
34	I think you have to know every-thing about this situation
35	My response may change according to the situation and the subject under discussion
36	the environment in the party
37	Explain our culture to others
38	I will send him a card by post, and will arrange another appointment to visit him and I will explain to him the main reason about my absent
39	I will share (his/her) happiness by sending (him/her) a valuable present attached with apology letter for not being able to attend / due to social circumstances. Why? The answer is very simple it is the etiquette!!! the other thing this party is for a promotion not a wedding or funeral or even giving birth in this situation I will attend ((even if there is drinking or dancing)) !!!
40	I will say I am afraid I could not come because the environment would be not suitable to me
41	Usually in such situation I will be indirect in my expression saying for example I wish to attend your celebration however, I am in connection that time with some familial efforts.
42	I would go to that party. but, if I had to stay, I use the sick card
43	Give him an excuse for having an examination in the next day.
44	Try to give a convincing excuse even if it is created.
45	Nothing, just change the place. And if he is a wise man he will understand
46	I will remind him that we are sitting in a quiet coffee shop
67	Speak to him behaviourally. Or try to complain to one of his friends by eyes or such a yellow smile
68	I try to till him the truth that I can go like this party and sending him a gift, it is depending on my friend's understanding about religions and cultures
69	Being honest and humble is the best way when you deal with people, since they will understand you sooner or later..
70	If he is an intimate friend, I should inform him about my religion
71	I may apologize and express the reason
72	Usually in such situation I will be indirect in my expression saying for example I wish to attend your celebration however, I am in connection that time with some familial efforts.
73	You could explain to him politely the real reasons without hurting his feelings. You may need to apologize for cultural and religious reasons
74	Maybe', or 'perhaps'. Find reasonable excuse. make it up to him by inviting him for a coffee or something else
75	Speak to him in a respectful manner that gives him an impression of that he has to be more respectful to others
76	I will ask him kindly to be quite.
77	In this situation, I prefer to pay the full bill. Maybe I will lose some money but I will solve a problem that will face my friends if we do not pay the full bill.

78	I will pay the bill for all without any hesitation
79	Be honest, help but not at the expense of your time or respect...otherwise you need someone to help you..!!!!
80	Trust my feeling to guide my behaviour
81	The good thing is trust my feeling to guide my behaviour
82	I'll just repeat: I trust my feelings to guide my behaviour in such a situation
83	Nothing. I pay, then in hotel my money must come back to me. If not back no problem because they are my friends
84	Actually I wouldn't lose anything, because I feel this is my duties to pay their bills and solve the matter
85	I try to persuade him in a logical way
86	the bad thing is use body language, sad facial expressions.
87	I think that facial expressions are really important to convey your point correctly. This will have a little influence on your professor. But i do not support body gestures especially if one uses a lot of them as they give the professor an impression that you are not telling the truth. Just be honest and tell what you exactly felt and the professor surely will be helpful.
88	I will say the truth by different ways to make others believe me
89	Honestly I should say the truth but it is some times do not help so you need to exaggerate to convince because I paid money and my study is important.
90	Exaggeration is not the right way to deal with this situation. Persuasion is a good technique to get sympathy, but should be based on facts.
91	Saying the true without any exaggerating or propitiation
92	I will tell the whole story without any exaggeration
93	Just tell him the truth that you don't fancy such situations...but be clear that you are happy for his/ her success and thank him/ her for the invitation...be vvvvvvvvery polite and straight.
94	In religious matters I try to as honest as possible. i express my ideas and points clearly. The thing is that if he is really my friend, he should've known every thing about me and my way of life which means he shouldn't invite me from the beginning to such parties. But if he does, I will have to be honest. Religion is a top priority in my life.
95	Try to be clear in the all occasions in your life
96	Be yourself, have your own opinions and supportive evidence...but, consult and accept advice...!
97	depends pretty much on the context of the conversation
98	I like to be as direct and honest as possible.
99	In my opinion I should say the truth and explain what happened to me correctly and let him to make up his mind and I will agree.
100	I think the good thing is that you gave us all the solutions to this situation to express ourselves about it but the bad thing which is nobody knows if my professor will not accept all of those justifications unless to bring written proof.
101	I like to be obvious no matter what is the result, if he likes and agree with it or not, I just tell the true as I am a believer of Allah.
102	clearly
103	I will speak clearly, directly & say true, exact problems
104	explain my point of view with evidence
105	documents before to describe the situation
106	be clear to avoid more troubles
107	Be clear with them

	to explain abd make the problem clear
108	Explaining in clear expression the problem
109	I will tell the whole story without any exaggeration
110	Explain to him the problem
111	providing evidence about the relationship
112	I think one has to make himself clear and polite when he complains about something.
113	Mention all relevant issues
114	Thought I will be paying only for one person since the other two were able to pay for their food!! Anyway I think knowing whether or not I will get my money back is very important here. I would be happy to pay if he will be pay me back as soon as he gets his wallet back.
115	When I find out that my friend has forgotten his wallet I will immediately pay to save the situation and I will not ask for my money back if he's really my friend
116	If really they are forget the money I do not mind if I pay but if I feel that they are not true .I pay and asked them to retrain it.
117	I will lose nothing unless he won't pay me back. Or he doesn't deserve it
118	Since they are my friend I should pay the pill even their culture is different

Appendix Twelve

Value Orientation Qualitative Data

The following data is the respondents' feedback to all open-ended questions in the

questionnaire (appendix 1) that might be related to value orientations of respondents.

1	It is crucially important to help other people.
2	I will help any Libyan students anytime anywhere anywise
2	Helping my friend is very important to me.
4	I will do my best to help this person, as I know what kind if difficulty will face
5	i would just give the help that i can, not because of if s/he is Libyan or the parents or good deeds
6	i will do my best to help. I might be in the same situation.
7	It is important to be helpful especially if your parents encourage you to take care of this person. As a student here you also have duties and the newcomer should learn with time how to act independently
8	Helping persons even though not relative is very important unless it doesn't effect on your own aims in this country.
9	Helping others makes me feel comfortable
10	Be honest, help but not at the expense of your time or respect...otherwise you need someone to help you..!!!!
11	I hope not to be in such as that situation because I will leave everything and go to him straight a way if he my relative and he does not speak English at all
12	Again the situation is dependent on that person and how he would be suffering if I didn't help him. Some time, you could ask someone else (a friend) is living in the surrounding area where that person is settling to help him. At that time no need for me to attend. If I was busy
13	As he came from the behalf of your parents you should help to the best of your abilities
14	I will explain to him that is not allowed in our religion
15	Frankly tell your friend that is forbidden in your religion, he'll respect you
16	I will tell him the true reason.
17	I'll say the real reasons for that
18	I will explain to him the reasons why I can not come to his party
19	I will send him a card by post, and will arrange another appointment to visit him and I will explain to him the main reason about my absent
20	I try to till him the truth that I can go like this party and sending him a gift, it is depending on my friend's understanding about religions and cultures
21	If he is an intimate friend, I should inform him about my religion
22	I may apologize and express the reason
23	I would be direct in explaining - as he should have known - that I am a Muslim and my religion prohibits me from attending this type of social activities.
24	It is the religion this time my friend. If he is my friend for several years he will understand when I refuse. I have a story of friends who tried to fast when I'm around last Ramadan and I appreciate that
25	In religious matters I try to as honest as possible. i express my ideas and points clearly. The thing is that if he is really my friend, he should've known every thing about me and

	my way of life which means he shouldn't invite me from the beginning to such parties. But if he does, I will have to be honest. Religion is a top priority in my life.
26	I just give the main reasons and try to be polite
27	I think it would be better if I explain the real reason why I do not want to go because most British understand that
28	I can tell him that I cannot accept this kind of party because it is not acceptable in my religion which is the Islam.
29	Talk to him about my reasons for this absent;
30	Right, I will talk with him frankly after the party and I will explain to him my situation as a Muslim
31	The main reason behind my absence will be religion
32	You could explain to him politely the real reasons without hurting his feelings. You may need to apologize for cultural and religious reasons
33	I will talk with him normally, as he also have to respect my culture and religion, so I don't have to drop him down and in the same time I have to refer to my believes.
34	Politely, and openly I speak to him about the main reason why i can not attend the party (my religion)
35	Apologize and may explain the real situation as a Muslim can not attend such kind of parties (with drinking)
36	I like to be obvious no matter what is the result, if he likes and agree with it or not, I just tell the true as I am a believer of Allah.
37	pray and asked Allah to help me
38	In such a situation I think I should be a good example of Muslim people
39	If they start to talk about my country badly you don't expected me to keep silent
40	If he/she needs my jacket I'll take it off for her/him. Libya is Libya.
41	Helping Libyans in this country is my priority.
42	I will help any Libyan students anytime anywhere anywise
43	I would like to refer that I will do my best for new Libyan students.
44	I will tell him the true reason.
45	I'll say the real reasons for that
46	I will explain to him the reasons why I can not come to his party
47	I will send him a card by post, and will arrange another appointment to visit him and I will explain to him the main reason about my absent
48	I try to till him the truth that I can go like this party and sending him a gift, it is depending on my friend's understanding about religions and cultures
49	Being honest and humble is the best way when you deal with people, since they will understand you sooner or later..
50	Just tell him the truth that you don't fancy such situations...but be clear that you are happy for his/ her success and thank him/ her for the invitation...be vvvvvvvvery polite and straight.
51	It is nice to have a chat with other people, even if you don't share same ideas. Being silent and alone is not even appreciated from other guests...feel free, be my guest and enjoy (as English saying- chill-out!!)
52	I till him the truth.
53	One should say what is true, but in away that do not hurt others' feelings
54	I like to be as direct and honest as possible.
55	I have to speak with truth and I will carry out any responsibility about what will happen to them
56	I do not like pretending, I'd prefer to be honest to achieve my targets

57	Tell truth no lie
58	Just be honest
59	I think just be honest with him and he will appreciate
60	Just tell the truth
61	Just telling the truth is enough for me. If they take it, that's fine. If they don't, I wont regret coz it wasn't my fault
62	I think that facial expressions are really important to convey your point correctly. This will have a little influence on your professor. But i do not support body gestures especially if one uses a lot of them as they give the professor an impression that you are not telling the truth. Just be honest and tell what you exactly felt and the professor surely will be helpful.
63	Honesty is the best policy
64	In my opinion I should say the truth and explain what happened to me correctly and let him to make up his mind and I will agree.
65	I will say the truth by different ways to make others believe me
66	I will tell the truth
67	Honestly I should say the truth but it is some times do not help so you need to exaggerate because I paid money and my study is important.
68	One should be honest and confident when he presents his excuse
69	just trying to make myself as honest as possible in order to influence him and believing me
70	I like to be obvious no matter what is the result, if he likes and agree with it or not, I just tell the true as I am a believer of Allah.
71	Saying the true without any exaggerating or propitiation
72	I will speak clearly, directly & say true, exact problems
73	Say the true what ever it is
74	You should be realistic and saying the truth
75	Show respect to him and tell the truth even if I dislike him
76	Tell exactly the truth about my supervisor.
77	some hesitating may occur because of the level of my English
78	Helping persons even though not relative is very important unless it doesn't effect on your own aims in this country.
79	I believe that the student is the weak party in this issue, so it would be better to tackle any differences peacefully.
80	Honestly I should say the truth but it is sometimes do not help so you need to exaggerate because I paid money and my study is important.
81	Explain to him the problem but ask him to take his solution for solving the problem gradually without any side effect on my study and the rest of my relation with my supervisor.
82	It is crucially important to help other people as everything is different from Libya

Appendix Thirteen

The following three tables represent the regression analysis results for the variables 'collectivistic values' and 'interdependent self-construals' to predict 'indirectness' them of high-context communication style.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					
	R Square Change	F Change	df1	df2	Sig. F Change	R Square Change	F Change	df1	df2
1	.092(a)	.008	-.010	1.00675598	.008	.466	2	110	.629

a Predictors: (Constant), Collectivistic values, Interdependent self construals

ANOVA(b)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.944	2	.472	.466	.629(a)
	Residual	111.491	110	1.014		
	Total	112.436	112			

a Predictors: (Constant), Collectivistic values, Interdependent self construals
b Dependent Variable: Indirectness

Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.049	.096		-.512	.610
	Interdependent self construals	.020	.100	.019	.199	.843
	Collectivistic values	-.099	.107	-.088	-.926	.357

a Dependent Variable: Indirectness

Appendix Fourteen

The following four tables represent the regression analysis results for the variables 'collectivistic values' and 'interdependent self-construals' to predict 'sensitivity' them of high-context communication style.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
	R Square Change	F Change	df1	df2	Sig. F Change	R Square Change	F Change	df1	df2
1	.342(a)	.117	.109	.94202541	.117	14.744	1	111	.000
2	.414(b)	**.171**	.156	.91689624	.054	7.168	1	110	.009

a Predictors: (Constant), Collectivistic values
b Predictors: (Constant), Collectivistic values, Interdependent self construals

ANOVA(c)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13.084	1	13.084	14.744	.000(a)
	Residual	98.503	111	.887		
	Total	111.586	112			
2	Regression	19.110	2	9.555	**11.365**	.000(b)
	Residual	92.477	110	.841		
	Total	111.586	112			

a Predictors: (Constant), Collectivistic values
b Predictors: (Constant), Collectivistic values, Interdependent self construals
c Dependent Variable: Sensitivity

Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.018	.089		.200	.842
	Collectivistic values	.383	.100	.342	3.840	.000
2	(Constant)	**.045**	.087		.520	.604
	Collectivistic values	**.404**	.097	.361	4.144	.000
	Interdependent self construals	**.244**	.091	.233	2.677	.009

a Dependent Variable: Sensitivity

Excluded Variables (b)

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	Interdependent self construals	.233(a)	2.677	.009	.247	.994

a Predictors in the Model: (Constant), Collectivistic values
b Dependent Variable: Sensitivity

Appendix Fifteen

The following four tables represent the regression analysis results for the variables 'individualistic values' and 'independent self-construals' to predict 'dramatic' them of low-context communication style.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
	R Square Change	F Change	df1	df2	Sig. F Change	R Square Change	F Change	df1	df2
1	.218(a)	.048	.039	.96780452	.048	5.538	1	111	.020
2	.294(b)	**.086**	.070	.95216559	.039	4.676	1	110	.033

a Predictors: (Constant), Individualistic values
b Predictors: (Constant), Individualistic values, Independent self construals

ANOVA(c)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	5.188	1	5.188	5.538	.020(a)
	Residual	103.968	111	.937		
	Total	109.155	112			
2	Regression	9.427	2	4.714	**5.199**	.007(b)
	Residual	99.728	110	.907		
	Total	109.155	112			

a Predictors: (Constant), Individualistic values
b Predictors: (Constant), Individualistic values, Independent self construals
c Dependent Variable: Dramatic

Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-.048	.091		-.528	.598
	Individualistic values	.209	.089	.218	2.353	.020
2	(Constant)	**-.050**	.090		-.555	.580
	Individualistic values	**.254**	.090	**.265**	2.826	.006
	Independent self construals	**-.207**	.096	**-.203**	-2.162	.033

a Dependent Variable: Dramatic

220

Excluded Variables (b)

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	Independent self construals	-.203(a)	-2.162	.033	-.202	.947

a Predictors in the Model: (Constant), Individualistic values
b Dependent Variable: Dramatic

Appendix Sixteen

The following three tables represent the regression analysis results for the variables 'individualistic values' and 'independent self-construals' to predict 'feeling' them of low-context communication style.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.237(a)	**.056**	.039	1.00775912

a Predictors: (Constant), Independent self construals, Individualistic values

ANOVA (b)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6.653	2	3.327	**3.275**	.042(a)
	Residual	111.714	110	1.016		
	Total	118.367	112			

a Predictors: (Constant), Independent self construals, Individualistic values
b Dependent Variable: Feeling

Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta	B	Std. Error
1	(Constant)	**-.033**	.095		-.344	.731
	Individualistic values	**.204**	.095	**.204**	**2.140**	**.035**
	Independent self construals	.088	.101	.083	.873	**.384**

a Dependent Variable: Feeling

Appendix Seventeen

The following three tables represent the regression analysis results for the variables 'individualistic values' and 'independent self-construals' to predict 'preciseness' them of low-context communication style.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
	R Square Change	F Change	df1	df2	Sig. F Change	R Square Change	F Change	df1	df2
1	.067(a)	.005	-.014	.99919899	.005	.250	2	110	.779

a Predictors: (Constant), Independent self construals, Individualistic values

ANOVA (b)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.500	2	.250	.250	.779(a)
	Residual	109.824	110	.998		
	Total	110.324	112			

a Predictors: (Constant), Independent self construals, Individualistic values
b Dependent Variable: Precise

Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	.080	.094		.848	.398
	Individualistic values	.013	.094	.013	.137	.891
	Independent self construals	.065	.100	.063	.644	.521

a Dependent Variable: Precise