BEING A DESCRIPTIVE SELF AND A CURIOUS SELF: 
COMPARISONS AMONG CHINESE IMMIGRANTS, 
CHINESE CANADIANS AND EURO CANADIANS 

by 

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ABSTRACT

In the book Clear Leadership, (Bushe, 2001) a set of skills that leads us to the processes of real organizational learning is introduced and described in detail. The Canadian Chinese are an increasing population in Canadian organizations, and research interest has been raised to determine whether Chinese employees have difficulties acquiring the behaviours and skills discussed in the book. In the following study, a comparative method is adopted and behaviours that reflect the Descriptive Self and Curious Self are compared among 55 Chinese immigrants, 42 Canadian born Chinese and 49 European descendents through their responses to four scenarios which demonstrate the standard Descriptive Self and the Curious Self. The results indicate that different cultural heritages create statistically significant differences regarding the extent to which people use clear leadership behaviours. The findings show that almost half of respondents, regardless of ethnic background, say they would use these behaviours. A larger proportion of Chinese, however, are less likely to use Descriptive Self and a Curious Self behaviours than the Canadian Europeans in public settings. In private settings, Canadian born Chinese are significantly more likely to use the behaviours than immigrants, but both groups lag behind Euro-Canadians. While the study supports the view that the Chinese culture creates barriers for Canadian Chinese clear leadership behaviour it also demonstrates that such barriers are not monolithic, and that the effects of culture on behaviour are more complex than accounted for in this study.
DEDICATION

I dedicate this project to my parents. Without their understanding, support and most of all love, the completion of this work would have not been possible.
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1 INTRODUCTION

The ability to manage organizational learning has been widely acknowledged as a critical factor for organizations to obtain sustainable development in today's complex and dynamic business world. Bushe (2001) argues that a fundamental activity in organizational learning is the learning conversation in which participants exchange their sense-making and experience to clarify what their separate experiences are. This requires transparency and self-differentiation.

In a real work place, people tend to use the “mystery-mastery strategy” (Bakan, 1967; Torbert, 1973) in conversations, resulting in an unclear environment where they cannot obtain “collective aspiration” and cannot obtain mutual commitment (Senge, 1990). This situation is vividly described as interpersonal mush by Bushe (2001) in his book Clear Leadership. Eliminating interpersonal mush and creating interpersonal clarity are necessities for managers who want to improve organizational learning and operational efficiency. In order to help managers change the situation, Bushe (2001) develops four self-skills in an attempt to build a model for people to emulate so they can truly improve their interpersonal relationships. These four self-skills are the Aware Self, the Descriptive Self, the Curious Self and the Appreciative Self.

Canada is an immigrant country. The majority of its people descend from various European countries; other immigrants are from Asia and Africa (Statistics Canada, 2001). Multicultural context might be one of the most visible characteristics in Canadian organizations. This allows for interactions among those with different cultural values to shape interpersonal communication in Canadian organizations. Studies show that organizational learning does not necessarily lead to organizational effectiveness without considering the cultural difference in a multicultural environment (Liu and Vince, 1999). Therefore, managers in Canadian
organizations need to take this into account when they try to build an environment where employees with different cultural backgrounds can communicate effectively.

Currently, the Canadian Chinese are the largest Asian group in Canada. They are widely employed in all industries across Canada. According to Hofstede’s (1983) study on national culture the Chinese and Canadian cultures are two quite different cultures. Studies in behavioural science and social psychology have demonstrated that cultural values exert a critical influence on employees’ behaviours at work.

As a possible result, potential barriers may exist when Chinese employees are required to behave as the way advocated in Canadian organizations that reflect Canadian culture and values.

This study will identify whether Chinese cultural values do have an impact on the behaviour of Canadian Chinese and how these values influence their two leadership skills: the Descriptive Self and the Curious Self. Additionally, the underlying reasons for this influence will be explored through the comparison between Canadian Chinese and Canadian Europeans.

While Canadian Chinese and Canadian Europeans view the Descriptive Self and Curious Self from different perspectives, this paper will not imply that one is better than the other. Rather, it should be acknowledged that differences exist and cannot be ignored. When Canadian managers can understand and appreciate the behavioural motivations of their Chinese employees, there is more likelihood that Chinese employees will be more comfortable adjusting themselves to act in a way their Canadian managers expect.

In the next section, the theory of clear leadership and relevant theories will be reviewed. This will be followed by reconsideration on Chinese culture and its influence on Canadian Chinese behaviour at work. Next, research problems will be developed and explored. Finally,
the study will be concluded with a discussion of the results, limitations, managerial implications and future research areas.
2 LITERATURE REVIEW

2.1 Clear Leadership: a foundation for learning organizations

Organizational learning is widely emphasised as the capacity an organization should pursue to obtain sustainable development. Senge (1990) asserts that the learning ability is “the only sustainable source of competitive advantage.” McGill et al. (1992) describe the learning process as an approach to gain insight and understanding from experience through experimentation, observation, and analysis. What individuals observe, think, feel and want, build their experiences. Such a process will not happen unless people inquire into their experience and generate new knowledge that leads to change in their patterns of organizing (Bushe, 2001). The patterns of organizing are defined by Bushe (2001) as the usual interactions at work.

Bushe (2001) emphasizes that the inquiry is “making one’s internal experience transparent to [another] and understanding as fully as one can another’s internal experience.” Experience here refers to moment-by-moment perceptions and sense making (Bushe, 2001), which is the ground for the “sense-making” process. As Karl Weick (1995) points out, the way people make sense of their experiences shapes their behaviour in organizations. In conclusion, effective learning conversation requires participants to know what their inner experience is, and exchange the experience openly so that “interpersonal clarity” is reached.

Nevertheless, in actual practice, people tend to use “mystery-mastery strategy” (e.g., Bakan, 1967; Torbert, 1973) when they interact with others. People try to avoid revealing their true feeling, thoughts and responses, as they believe they might lose control over others and consequently be “poorly treated” (Bushe, 2001). As interpersonal interaction is a reciprocal process (Torbert, 1973), when one party uses this strategy, the counterpart will act similarly to
protect themselves, pushing those who may advocate honesty and collaborations at the beginning to behave the opposite way at the end (Argyris and Schon, 1974).

Such an undesirable conversation pattern is a “self-sealing rather than self-correcting interpersonal system” (Torbert, 1973), leading to an unclear environment where people cannot obtain “collective aspiration” that prompts continual learning from each other (Senge, 1990). Bushe (2001) vividly describes the result of this dysfunctional communication pattern as interpersonal mush. According to his definition, the interpersonal mush occurs when people understand each other according to fantasies and stories they have made up about each other. Living in interpersonal mush, people tend to exchange their subjective fantasies instead of their subjective truth. As such, inter-subjective truth will not be formed. Consequently, people cannot sincerely solve problems and obtain mutual commitment, resulting in reduced organizational effectiveness and poor performance.

To eliminate the interpersonal mush Bushe (2001) suggests conducting organizational learning conversations with four deeper set skills. He argues that these skills will help managers create a clear environment in which employees are willing to discuss issues based on subjective truth instead of subjective fantasies in their own minds. He calls the result of this change interpersonal clarity. He also argues that this change is the prerequisite for creating effective working relationships because “it improves communication, problem-solving, decision-making, conflict management, and teamwork.” (Bushe, 2001).

The four fundamental skills are an Aware Self, a Descriptive Self, a Curious Self and an Appreciative Self.

An Aware Self enables individuals to know their moment-by-moment experience and describe their experience clearly. Based on what they learn from experience they develop mental maps in which they make stories about the people they interact with, identify the goals they
pursue, and create the actions they will take. In other words, a learning conversation is an interaction between different mental maps. Thus an Aware Self is the basic skill for clear leaders, and being able to describe ongoing experience is the key to interpersonal clarity.

A Descriptive Self can help individuals share the different aspects of their moment-to-moment experience with others. To make others understand an experience objectively, during the learning conversation, as Bushe (2001) states, individuals need to be transparent but not intimate, to use statements not questions, to describe experiences not judgments, and to describe impacts before reacting. Being a Descriptive Self, individuals can share their maps and exchange the information so that things can truly be completed with mutual commitment. Among these four principles, being transparent is probably the most difficult one to use, because this requires people to expose their inner experience – what they observe, think, feel and want. As discussed, such disclosure may be viewed as risky behaviour: they may lose control over others and be “poorly treated”.

A Curious Self will improve individuals’ willingness and ability to acquire information from others, and can expose us to the stories that may contradict our subjective fantasies. In one word, this skill enables one to make others be Descriptive Selves. Being a Curious Self shows one can be ready and open to learning so that one’s mental maps and inner experience can be continuously clarified. As Bushe (2001) emphasizes, being curious is not to find another’s problem but to fully understand what another’s experience is so that “one can make sense of their sense-making”. Similar to a Descriptive Self, a Curious Self has four requirements as well: to invite others to be Descriptive Selves, to park your reaction, to listen to the self, and to look for the positive intent.

An Appreciative Self helps individuals to view issues from a positive perspective rather then a negative perspective in order to create a more cooperative environment in which participants in a certain interaction are more likely to use the above three skills. This requires
participants to have an appreciative mind-set, to track what others describe, and to be able to motivate others to be a Descriptive Self.

These four skills clearly are parallel with Tobert’s work on interpersonal competence. Tobert (1973) describes interpersonal competence as “the capacity to clarify and do what one wishes and help others do the same with a mutual commitment.” He also states that people need to have three kinds of interpersonal behaviour to support this interaction mode. The three behaviours are self-disclosure, supportiveness, and confrontation.

These four basic skills together establish a behaviour model that individuals can attempt to emulate. In this study, the focus will be on the Descriptive Self and Curious Self for the following reasons. First, a learning conversation is a process in which participants use these two skills back and forth (Bushe 2001) until they obtain each other’s experiences and develop a common mental map where the issue is clear and the solution is settled. The Curious Self and Descriptive Self are two components of learning conversation. As Bush states in his work (2001, p140), “Being a Descriptive Self is one half of a learning conversation. Being a Curious Self is the other half. And Clear leadership requires a balance between these two skills.” Second, among the four skills, a Descriptive Self and a Curious Self are easier to observe and test empirically, as they are the two skills that directly drive the way people process a learning conversation.

As discussed above, being a Descriptive Self needs to open one’s inner experience while being a Curious Self needs to make others open their inner experience by inquiry. This may be difficult for Canadian Chinese, as the behaviours such as openness, confrontation, and directness in interpersonal interactions are not largely applauded from the perspective of Chinese traditional culture. To demonstrate this concern for Canadian Chinese, Chinese traditional cultural values and their possible influence on the behaviour of Canadian Chinese is reviewed in the following section.
2.2 Chinese Culture

2.2.1 Chinese Values and Canadian Chinese

Culture is generally defined as a collection of norms, beliefs, laws, and values shared by a society (Schein, 1992). Hofstede (1980, 1984) notes that some core values formed in the early age are likely to remain in one’s whole life. Canadian Chinese in this study refers to Canadian born Chinese and Chinese immigrants. Canadian born Chinese includes those whose cultural origins are Chinese but who were born in Canada. They have fused with Canadian culture and at the same time, have inherited traditional Chinese cultural values more or less from their Chinese parents. Unlike the Canadian born Chinese, Chinese immigrants are imbued with Chinese culture before they arrive in Canada. After arriving in Canada, they may adopt certain Canadian cultural values so that they can be better accepted by Canadian society.

Despite being one of the largest ethnic minority groups in Canada, relatively few studies have been conducted on Canadian Chinese. In spite of a gradual process of adaptation and an increasing overseas Chinese community in which many already acquiring Western education and citizenship, Chen (1995) says that there is a strong sense of consistency and continuity among the overseas Chinese in identifying themselves with Chinese civilization. And this sense of Chineseness seems to have faded very little over time and geographic separation. Chen (2005) also claims that this is the most outstanding feature of the overseas Chinese.

In another study on American Chinese, Tsai, Ying and Lee (2000) show that American Chinese try to reconcile Chinese culture with American culture orientations to create inner harmony. Since Canada and the United States share a similar cultural heritage, this conclusion should also be applicable for Canadian Chinese.
2.2.2 Chinese Cultural Values and Interpersonal Communication

Yau (1994) developed a Chinese Cultural Values Scale (CCVS) in his study on the underlying cultural values of the leaders of Chinese companies. Two fairly large samples of Chinese respondents in Hong Kong responded to his survey which contains 45 popular Chinese sayings anchored on a 1 to 6 Likert-type scale. Factor analysis revealed 12 core underlying cultural values of the Chinese people. These 12 core values are as follows:

1. Adaptiveness;
2. Sincerity/suspicion;
3. Respect for authority;
4. Harmony with the universe;
5. Harmony with people;
6. Interdependence;
7. Reciprocity;
8. Group orientation;
9. Face;
10. Abasement;
11. Past orientation;
12. Conformity to activity.

Among these core values, respect for authority, harmony with people, and face are widely used as the underlying values that influence the communication process in many studies regarding management practice. Therefore, in this study, these three values will be used to test their influence on Chinese Canadians' interpersonal behaviour at work.

Respect for Authority

The Chinese philosopher Confucius' (551-479 BC) legacies have become an integral part of the Chinese social, economic and cultural inheritances. His main teaching is that human relationships have a natural hierarchy based on mutual obligations (Liu and Mackinnon, 2002). For example, people with less owe the people with greater power respect and obedience. And the latter owes the former partner protection and consideration. Confucianism has been identified as a cultural dimension (Bond, 1987).

Therefore, when a learning conversation takes place between a Canadian supervisor and a Chinese subordinate, the subordinate is likely to obey what the supervisor expects as a manner showing respect. When the subordinate has different ideas, she is expected to withdraw what she thinks and wants to avoid being viewed as challenging her supervisor who has greater power.
Nevertheless studies show that respect for authority may bring distance and distrust, leading to low-quality exchange relationships (Katherine, 1997).

**Harmony with Others**

Recent research on relationship shows that harmony plays an important role in the collectivistic Chinese culture. Bond and Hwang (1986) argue that harmony is an important consideration when Chinese people deal with conflict avoidance and conflict resolution. Developing and maintaining harmonious relationships determines the life satisfaction in many aspects in the Chinese community (Kwan, Bond, and Singelis, 1997). It has been found that traditional Chinese cultural values and cognitive orientations have influenced Chinese people to preserve overt harmony by avoiding confrontation and to adopt a non-assertive approach to resolve conflicts (Morris et al, 1998).

**Face**

Protecting/giving face is an important concept in Chinese culture because of its pervasive influence on interpersonal relations among the Chinese (Redding & Ng, 1983). The concept of "face" represents prestige, dignity, and reputation. The Chinese always try to protect their face and gain face. Doing so brings them satisfaction and confidence (Redding & Ng, 1983). Results in CCVS indicate that the consideration for protecting face is an important determinant factor guiding people’s behaviour. In order to protect face, Chinese are relatively conservative and prudent. They tend to avoid actions with high uncertainty that lead to losing face. Thus they are likely to not tell others their true experience in a conversation because they are not certain how others will view them or respond.

In light of the above findings, it is expected that the Canadian Chinese will be reluctant to be a Descriptive Self or a Curious Self. As defined, Canadian Chinese in this study are employees who are working in Canadian organizations where management practice is
characterized by Canadian culture. At the same time, their personal behaviour is influenced by their personal values that are shaped by their Chinese cultural roots. To clarify, a comparison between the Canadian Chinese and their European counterparts may be helpful. And from the results of the comparison, other facts will be revealed regarding the similarities and differences of how Chinese Canadians and European Canadians think about the Descriptive Self and Curious Self.

2.3 Culture Difference between Canadians and Chinese

2.3.1 General Cultural Differences between Canadians and Chinese

To clarify the culture differences between China and Canada, reference is made to Hofstede's cultural dimensions. According to Hofstede's theory, Cultural distinctions are based in five deeply rooted values that are defined as: Power Distance, Individualism versus Collectivism, Femininity versus Masculinity, Uncertainty Avoidance, and Long-Term Orientation (Bond, 1989).

| Table 2-1 Cultural Dimension Scores of Canada and China (Hofstede, 1993) |
|-------------------------|------------------|-------------|---------------|------------------|-------------------|
|                         | Power Distance   | Individualism | Masculinity   | Uncertainty Avoidance | Long-term Orientation |
| China                   | 80               | 20           | 50            | 60               | 118               |
| Canada                  | 39               | 80           | 52            | 48               | 20                |

The table 2-1 shows that, first, the score of China (80) for Power Distance is twice that of Canada (39), illustrating that the extent to which the less powerful accept the unequally distributed power is much higher in China than in Canada. This is, as discussed, is determined by the influence of Confucius' Doctrine that has been an integral part of Chinese cultural heritage. A low power distance indicates that Canadians emphasize the equality between people power and
wealth. As Hofstede (1993) states, this orientation reinforces a cooperative interaction across power levels and creates a more open communication style.

Second, China (60) also has a higher value for Uncertainty Avoidance than Canada (48), showing that Chinese are relatively risk-avoiding while Canadians are relatively risk-seeking. According to Hofstede (1993), countries with lower Uncertainty Avoidance are more open-minded for different opinions.

Third, in terms of individualism, Canada (80) is much higher than China (20). This dimension defines the degree to which the society reinforces individual or collective achievement and interpersonal relationships. The low individualism ranking indicates Chinese value a close relationship between individuals while Canadians, who also think interpersonal relationship is important, tend to keep a looser relationship between individuals than the Chinese (Hofstede, 1993).

The three Chinese traditional cultural values used to explore the underlying factors that determine how likely Canadian Chinese will behave as a Descriptive Self and Curious Self actually are consistent with Hofstede’s national values framework. Specifically, valuing respect for authority determines the degree of the power distance dimension in China. Protecting/giving face makes Chinese generally very prudent and conservative in order to avoid the risks of losing their own face or that of others. This tendency shows that China is a country with a high score of Uncertainty Avoidance. Being low on the Individualism dimension indicates that interpersonal relationship is very important. “Harmony should be maintained and confrontation should be avoided” (Liu and Mackinnon, 2002), which clearly demonstrates the importance of relationship harmony in Chinese traditional values.

Many studies on cross-cultural management already show that the significant cultural differences between two countries will affect many aspects of their management practice. Based
on these studies, I propose that Canadian Chinese and European Canadians are different in terms of their Descriptive Self and Curious Self due to the influence of cultural difference. Below is a theoretical analysis of such possible impact.

2.3.2 Impact of Culture Difference on a Descriptive Self

Being a Descriptive Self requires individuals to be authentic and willing to tell their true experience. This is a self-disclosure process. As discussed, the face factor pushes Chinese to be very careful for what they want to express. This is not easy even for European Canadians. As Bushe (2001) states most people feel risk when they need to be transparent to describe their experience to others. But Canadians may be more likely to express themselves due to their lower Uncertainty Avoidance orientation. Hofstede (1993) argues, "Canadians are self-confident and open to discussion on general topics; but they hold their personal privacy off limits to all but the closest friends."

When people have different mental maps in a certain interaction, potential conflicts may be created. As the Canadian Chinese are engrained by the traditional Chinese cultural values that emphasize harmony and personal relationships, they tend to use indirect ways to avoid direct and open confrontation (Pan and Zhang, 2002). They believe that they will lose face if their opinion is incorrect. They also believe they will fail to give others face if they challenge another's opinion. Bushe (2001) suggests using direct confrontation to reduce people's anxiety during the interaction and the direct confrontation can bring things out in the open. If this suggestion is possible for Europeans, it might still be difficult for Chinese because direct confrontation is considered offensive, and leads to an unpleasant personal relationship, which is highly undesirable in Chinese culture. Lao-zi (old master) suggested that harmony is created not by challenging nature, but by adapting to it (Liu and Mackinnon, 2001).
During the interaction with supervisors, the value of respect for authority will push Canadian Chinese to withdraw their experience and follow the supervisor’s instruction. They emphasize vertical relationships and would not risk offending authority (Noronha, 2002). Therefore, when their mental maps are different from their supervisors’, they are more likely keep their real mental maps in mind or even directly replace their maps with supervisors’.

Canadian Europeans also respect vertical relationships, but they only treat supervisors as knowledgeable individuals who may also make mistakes. “They view themselves as balancing respect for authority and age with the responsibility to make competency-based contributions.” (O’Keefe, 1997). Bushe (2001) argues that people may just pretend to agree with their supervisors when they really do not as a result of not offending the authority (Bushe, 2001). In this case, the Chinese may simply view accepting their supervisor’s idea as a natural obligation they should carry out.

O’Keefe (1997) also finds that when Chinese people are more passive and polite in interpersonal interaction than their non-Chinese co-workers, it is a show of friendly exchange. He observes that Chinese avoid raising or describing issues that may distress others.

2.3.3 Impact of Culture Difference on a Curious Self

Being a Curious Self requires us to inquire about others’ experiences and make others into a Descriptive Self to obtain clarity. Nevertheless, due to the emphasis on relationship harmony in Chinese culture, Canadian Chinese may want to avoid possible embarrassment and confrontation caused by inquiry in order to maintain a harmonious interpersonal relationship.

Bushe (2001) claims that the biggest barrier to making others authentic is the human tendency to respond and correct when others are describing their experience. This may be the major reason why many Canadian Europeans feel it is difficult to be a Curious Self. It is possible that this tendency is universal regardless of cultural influence. In this case, however, the Chinese
employees are less likely to correct others because this behaviour is viewed as not giving others face and thus is not valued in Chinese culture. As well, Chinese people are likely to feel embarrassed when others suggest using a direct and open way to discuss issues (O'Keefe, 1997). Therefore, Chinese employees will not invite or lead others to describe what they observe, feel, think, and want. This observation is consistent with the value of being harmonious with others.

Based on the above review, three research questions are formed and listed below.

1. Does the Chinese culture create a barrier for Canadian Chinese to be a Descriptive Self and a Curious Self?

2. How do the Chinese cultural values influence the Canadian Chinese to being resistant to becoming a Descriptive Self and a Curious Self?

3. What are the similarities and differences between Canadian Chinese and Canadian Europeans regarding these two skills?
3 METHODOLOGY

3.1 Research Design

Three subject groups and four scenarios are used for this study. The three subject groups are Canadian born Chinese, Chinese Immigrants and Canadian Europeans. The term Canadian Chinese is used when Canadian born Chinese and Chinese Immigrants are discussed as a group. These four scenarios were designed to demonstrate Descriptive Self and Curious Self behaviours between supervisors and subordinates. The subordinate’s behaviour in the scenarios is assumed to be a standard Descriptive Self and Curious Self. Using a convenience sample, respondents were requested to show how likely they would act as the subordinate in scenarios. They were then asked to explain the reasoning behind their choices using items developed to reflect Chinese cultural values.

3.1.1 Three groups of participants

The study was first planned to conduct a comparison between Canadian born Chinese and Canadian Europeans. Nevertheless a large individual difference is found among the Canadian born Chinese. Some of them appear to be quite “Canadian” while others are quite traditional. Studies on American Asians find that American born Chinese experience culture duality and attempt to reconcile west with east to create inner harmony. Hence I predict these inner conflicts are also common among Canadian born Chinese, though few studies have been conducted for this group. Due to the uncertainty that a significant difference between Canadian born Chinese and Caucasian could be discovered, and in light of the fact that part of this research is exploratory, the Chinese Immigrant group has been involved as another benchmark in this study for comparison.
3.1.2 Dimensions for reasoning “why unlikely or likely”

Personal behaviour in an organization can be influenced by many factors such as organizational environment/culture (organizational values), personal values and personality. As the respondents were not offered any information about the organizational culture from the scenarios, I have classified underlying factors in terms of personal values. As stated, Chinese culture can persist along generations and Canadian born Chinese are engrained with their root-Chinese culture. People tend to behave in ways that reflect their core values that are formed at an early age. This study is to identify whether Chinese culture creates barriers for Chinese employees to be authentic, a characteristic that is applauded by western researchers. Therefore, Chinese values are selected as the factors listed in the second question.

As mentioned before, Yau (1994) reveals 12 core underlying cultural values of Chinese people in his Chinese cultural value survey (CCVS) that are widely applied in culture research. Among these 12 core values, three typical traditional Chinese values are adopted: Respect to Authority, Harmony with others and Face – values critical for interpersonal communication that match Hofstede’s Power Distance, Uncertainty Avoidance and Individualism culture dimensions.

3.2 Online Survey

3.2.1 Pre-test

The questionnaire was first pre-tested among 6 Canadian born Chinese working in different Canadian organizations, and was further improved upon direct feedback from the participants.

3.2.2 Sample and Data Collection

The survey was conducted online from May 6 to June 5, 2004. A convenience sample was recruited through personal relationships. Possible respondents received a link to the survey.
via e-mail (Appendix 1). The total number of visitors to the survey website was 252 and the number of visitors who completed the survey was 167. The response rate was 66.2%. The qualified visitors are classified into four groups: 55 Chinese immigrants, 42 Canadian born Chinese (including those who were in Canada before age of 5), 49 Canadian European descendents and 21 from other cultural origins. The first three groups are used as the sample for this study. Descriptive statistics is displayed in table 3-1. All of the 55 Chinese immigrants arrived Canada after they were 23 years old.

Table 3-1 Descriptive Statistics

<table>
<thead>
<tr>
<th>GENDER</th>
<th>CI</th>
<th></th>
<th>CBC</th>
<th></th>
<th>EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percent</td>
<td>Frequency</td>
<td>Percent</td>
<td>Frequency</td>
</tr>
<tr>
<td>Female</td>
<td>27</td>
<td>49.1</td>
<td>21</td>
<td>50.0</td>
<td>24</td>
</tr>
<tr>
<td>Male</td>
<td>28</td>
<td>50.9</td>
<td>21</td>
<td>50.0</td>
<td>25</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AGE</th>
<th>Frequency</th>
<th>Percent</th>
<th>Frequency</th>
<th>Percent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>≤25</td>
<td>2</td>
<td>3.6</td>
<td>12</td>
<td>28.6</td>
<td>2</td>
<td>4.1</td>
</tr>
<tr>
<td>26-35</td>
<td>28</td>
<td>50.9</td>
<td>21</td>
<td>50.0</td>
<td>13</td>
<td>26.5</td>
</tr>
<tr>
<td>36-45</td>
<td>20</td>
<td>36.4</td>
<td>7</td>
<td>16.7</td>
<td>16</td>
<td>32.7</td>
</tr>
<tr>
<td>46-55</td>
<td>4</td>
<td>7.3</td>
<td>1</td>
<td>2.4</td>
<td>13</td>
<td>26.5</td>
</tr>
<tr>
<td>≥56</td>
<td>1</td>
<td>1.8</td>
<td>1</td>
<td>2.4</td>
<td>5</td>
<td>10.2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>WORK YEARS IN CANADA</th>
<th>Frequency</th>
<th>Percent</th>
<th>Frequency</th>
<th>Percent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>≤1</td>
<td>10</td>
<td>18.2</td>
<td>4</td>
<td>9.5</td>
<td>3</td>
<td>6.1</td>
</tr>
<tr>
<td>2-5</td>
<td>20</td>
<td>36.4</td>
<td>16</td>
<td>38.1</td>
<td>3</td>
<td>6.1</td>
</tr>
<tr>
<td>6-10</td>
<td>17</td>
<td>30.9</td>
<td>7</td>
<td>16.7</td>
<td>6</td>
<td>12.2</td>
</tr>
<tr>
<td>11-15</td>
<td>6</td>
<td>10.9</td>
<td>6</td>
<td>14.3</td>
<td>5</td>
<td>10.2</td>
</tr>
<tr>
<td>≥15</td>
<td>2</td>
<td>3.6</td>
<td>9</td>
<td>21.4</td>
<td>32</td>
<td>65.3</td>
</tr>
</tbody>
</table>

3.2.3 Survey Procedure

Respondents were asked to answer some demographic questions first. Those questions included cultural origin, age, gender and working experience. For CIs and CBCs, they were required to answer some cultural-specific questions such as how traditional Chinese their parents were, the time they came to Canada, and their level of Chinese language proficiency. In order to eliminate any privacy concerns on the Internet, respondents' names and detailed personal information about age and working experiences were not requested. Instead, IP addresses left by
the visitors on the survey webpage were collected and ranges of age and working experience were given for them to select.

Then respondents were required to read four scenarios in a sequence where Scenario 1 and Scenario 3 were about the Descriptive Self, and Scenario 2 and Scenario 4 were about the Curious Self. Additionally, Scenario 1 & 2 describe public behaviours while scenario 3 & 4 described private conversations between only the subordinate and supervisor. After each scenario, they needed to respond to three questions:

In the first question, respondents used a six-point scale from 1 (very unlikely) to 6 (very likely) to measure how likely they would act like the person in the scenario who behaves in a standard Descriptive or Curious Self manner. In the second question, respondents were asked to identify underlying reasons why they were unlikely to act if their answer for Question 1 was between 1 and 3, or what they thought might be the reasons for them to act like the characters in the scenarios if they chose between 4 and 6 in Question 1. In the third question, respondents were required to evaluate solutions that could help themselves or others to be more of a Descriptive Self and a Curious Self.

In order to enable all the respondents to have similar workloads so that no respondents could choose the answers leading to the shortest process, the questionnaire was structured as follows.
To ensure the response quality, all the questions were set as “must be answered”, so that respondents would not miss any questions. The response date, time, and IP address were also collected.
4. ANALYSIS

4.1 Be a Descriptive Self and Curious Self?

The first question under each scenario is designed to identify how likely the respondents would be to act as the person who demonstrates a Descriptive Self or a Curious Self. On average, EURPs are more a Descriptive Self and a Curious Self than CIs and CBCs. Results show (Table 4-1) that only 14.55% and 19.05% CIs and CBCs are unlikely to act as the person in Scenario 1 while none of the EURPs is unlikely to behave as a Descriptive Self in such a situation. In Scenario 2, nearly half of the CIs and CBCs are unlikely to act as a Curious Self while only 10.2% EURPs descendents are unlikely. 58.18% CIs and 42.86% CBCs feel it is difficult to behave like a Descriptive Self in Scenario 3, while only 14.29% EURPs are in this category. In Scenario 4, 41.82% CIs and 23.81% CBCs are unlikely to act as a Curious Self, and only 2.04% EURPs feel it is difficult to behave as a Curious Self in this case.

Table 4-1 Percentage of Those Who are Unlikely to be a Descriptive or Curious Self

<table>
<thead>
<tr>
<th>Respondents who are not likely to act (%)</th>
<th>CI</th>
<th>CBC</th>
<th>EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scenario1</td>
<td>14.55%</td>
<td>19.05%</td>
<td>0.00</td>
</tr>
<tr>
<td>Scenario2</td>
<td>45.45%</td>
<td>57.14%</td>
<td>10.20%</td>
</tr>
<tr>
<td>Scenario3</td>
<td>58.18%</td>
<td>42.86%</td>
<td>14.29%</td>
</tr>
<tr>
<td>Scenario4</td>
<td>41.82%</td>
<td>23.81%</td>
<td>2.04%</td>
</tr>
</tbody>
</table>

Interestingly, although Canadian Chinese are generally less likely to be a Descriptive Self and a Curious Self than their European counterparts, more than half of the Chinese describe themselves as Descriptive Self and a Curious Self in most cases. In Scenario 1, the percentage of CIs and CBCs who could be a Descriptive Self are as high as 86.45% and 80.95% respectively.
The exceptions happen only when CBCs are involved in Scenario 2 and CIs are engaged in Scenario 3; less than half of the respondents are likely to be a Descriptive Self and a Curious Self (42.86% and 41.82% respectively). The percentages, however, are still close to half.

The mean difference (Table 4-2) between CIs and CBCs is smaller than the mean difference between CIs and EURPs in all four cases. This comparison indicates that CIs and CBC share a similar attitude towards behaving as a Descriptive Self or a Curious Self.

<table>
<thead>
<tr>
<th>Scenarios</th>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
<th>Sig Diff CI-CBC</th>
<th>Sig Diff CI-EURP</th>
<th>Sig Diff CBC-EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scenario 1</td>
<td>4.46</td>
<td>4.52</td>
<td>5.31</td>
<td>**</td>
<td>**</td>
<td>**</td>
</tr>
<tr>
<td>Scenario 2</td>
<td>3.56</td>
<td>3.60</td>
<td>4.08</td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>Scenario 3</td>
<td>3.24</td>
<td>3.74</td>
<td>4.45</td>
<td>**</td>
<td>**</td>
<td>**</td>
</tr>
<tr>
<td>Scenario 4</td>
<td>3.89</td>
<td>4.48</td>
<td>5.35</td>
<td>*</td>
<td>**</td>
<td>**</td>
</tr>
<tr>
<td>Number of Respondents</td>
<td>55</td>
<td>42</td>
<td>49</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*p≤.05  **p≤.01

Table 4-2 also shows that statistically significant differences exist among the three groups towards their likeliness to be a Descriptive Self or a Curious Self. By conducting pair wise between-group comparisons, in Scenario 1 and Scenario 2 where a Descriptive Self and a Curious Self are required in a public situation, both CIs and CBCs on average score a significantly lower rating than EURPs (p-values <0.05). But CIs and CBCs have no significant differences in their answers. While in Scenario 3 and Scenario 4 where a Descriptive Self and a Curious Self are involved in a one-on-one supervisor-subordinate case, CIs and CBCs both have an average score significantly lower than EURPs (p-values <0.05). But CIs also have a significantly lower score than CBCs (p-values <0.05).
4.2 Working Experience and Language Proficiency Do Matter

For Canadian Chinese, a correlation analysis between the respondents' demographic information and their responses to Question 1 in four scenarios was conducted to see if the duration of their exposure to Canadian culture, their parents' culture pattern, their Chinese language proficiency, their working experience, or their age could be an indicator for their likeliness to be a Descriptive Self and a Curious Self.

Table 4-3 Correlation Table

<table>
<thead>
<tr>
<th>Scenario 1</th>
<th>Time in Canada</th>
<th>Parents Language</th>
<th>Chinese Language</th>
<th>Gender</th>
<th>Age</th>
<th>Work Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-0.019</td>
<td>-0.021</td>
<td>-0.097</td>
<td>0.082</td>
<td>0.106</td>
<td>0.397***</td>
</tr>
<tr>
<td>Scenario 2</td>
<td>-0.029</td>
<td>0.020</td>
<td>-0.144</td>
<td>0.125</td>
<td></td>
<td>0.212*</td>
</tr>
<tr>
<td>Scenario 3</td>
<td>-0.209*</td>
<td>-0.097</td>
<td>-0.223*</td>
<td>0.109</td>
<td>0.198*</td>
<td>0.404***</td>
</tr>
<tr>
<td>Scenario 4</td>
<td>-0.220*</td>
<td>-0.137</td>
<td>-0.297**</td>
<td>-0.064</td>
<td>0.151</td>
<td>0.464***</td>
</tr>
</tbody>
</table>

* p≤.05 ** p≤.01 ***p≤.001

In the above table, working experience is moderately correlated with responses in all four scenarios, and language is moderately negatively correlated with response to Question 1 in Scenario 4. The next table is a regression analysis that uses language and experience as independent variables and the responses to Question 1 in four scenarios as the dependent variable.
Table 4-4  Regression Table

<table>
<thead>
<tr>
<th></th>
<th>Regression–S1</th>
<th>Regression–S2</th>
<th>Regression–S3</th>
<th>Regression–S4</th>
</tr>
</thead>
<tbody>
<tr>
<td>R-square</td>
<td>0.158</td>
<td>0.161</td>
<td>0.174</td>
<td>0.247</td>
</tr>
<tr>
<td>Coefficients</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intercept</td>
<td>3.39</td>
<td>2.531</td>
<td>2.841</td>
<td>3.618</td>
</tr>
<tr>
<td>Language</td>
<td>0.016 (0.857)</td>
<td>-0.031 (0.74)</td>
<td>-0.089 (0.280)</td>
<td>-0.189 (0.052)</td>
</tr>
<tr>
<td>Experience</td>
<td>0.383 (&lt;0.001)</td>
<td>0.428 (&lt;0.001)</td>
<td>0.353 (&lt;0.001)</td>
<td>0.473 (&lt;0.001)</td>
</tr>
</tbody>
</table>

*The values in the parenthesis are p-values.

The above table shows that in all four scenarios, as working experience increases, people are more likely to act as a Descriptive Self and a Curious Self. This finding is consistent with a general belief that people’s communication skills at work will be improved the longer they stay in an organization. On the other hand, the proficiency of Chinese language is negatively correlated with being a Descriptive Self and a Curious Self, especially in Scenario 4. The language proficiency of Chinese indicates the respondent’s level of mastery over the Chinese language. It would appear that a higher proficiency in Chinese might contribute to a stronger connection to Chinese culture and a less ability to act as a Descriptive or Curious Self.

4.3  Why Unlikely to be A Descriptive Self?

Scenario 1: Descriptive Self in Public is needed

    John is an engineer in a new product development department. In a meeting with his boss and colleagues, his boss describes the plan to advertise a new product. His boss is quite positive about the plan. John listens and then speaks up and says he thinks the new product is great but he has some concerns about the advertising plan. John describes what his concerns are and offers a suggestion for improving the advertising plan.
In Scenario 1, a Descriptive Self is advocated in a public meeting. In this case, no Euro-Canadians (EURPs) feel any difficulties in speaking out their experiences. For those Canadian Chinese who are unlikely to behave as the standard Descriptive Self, statistical difference was found in items *It is inappropriate to challenge the boss' idea* and *I don't like to talk in public* by conducting an independent sample test (p-value<0.05 and 0.01 respectively), indicating that Canadian born Chinese (CBCs) and Chinese immigrants (CIs) think differently on these two factors (Table 4-5).

### Table 4-5 Mean Comparison on Reasons for Likeliness to be a Descriptive Self

<table>
<thead>
<tr>
<th>Scenario 1</th>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
<th>Sig Diff CI-CBC</th>
<th>Sig Diff CI-EURP</th>
<th>Sig Diff CBC-EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is inappropriate to challenge the boss' idea.</td>
<td>4.0</td>
<td>2.9</td>
<td></td>
<td></td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>Other people might have a negative reaction to me</td>
<td>4.0</td>
<td>3.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am worried the boss might get angry</td>
<td>3.5</td>
<td>3.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I don't like to talk in public</td>
<td>4.5</td>
<td>2.9</td>
<td></td>
<td>**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I want to wait and see how other people respond first</td>
<td>3.4</td>
<td>2.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Number of Respondents 8 8 0

* p≤ .05  ** p≤ .01

CIs give all of the above reasons for likeliness to be a Descriptive Self higher scores than Canadian born Chinese do, indicating that these items pose a stronger influence on CIs than they do on CBCs. While CIs view these items as the reasons that make them unlikely to be a Descriptive Self in public, CBCs barely agree that other individuals will react negatively towards them (*Other people might have a negative reaction to me*) or worry about their boss' unfavourable attitude towards them (*I am worried the boss might get angry*).

**Scenario 3: Descriptive Self in a One-on-One Situation**
Alice has joined a new department recently. Her manager is quite cooperative and supportive. The manager always tries to help Alice as much as he can and likes to arrange her job very instructively. However, Alice does not like the manager's working style. She then tells the manager that she wishes she could take more initiative and suggests a guideline for their cooperation.

Scenario 3 describes a situation where a Descriptive Self occurs only between the supervisor and the subordinate. The responses for all these items among the three groups are significantly different, showing that these three groups have different patterns when they view these factors. As shown in Table 4-6, CBCs and CIs do not have statistically different patterns for items The manager may not accept what I suggest, I prefer to follow the manager's instruction than take my own initiative, It is easier for me to adjust myself to the boss than to change the boss' work style and It is too risky: what if I cannot do better when I take initiative, indicating the consensus on these underlying reasons between these two groups. In other words, the group differences are due to the different attitudes between Canadian Chinese and EURPs.

As for the item I don't want to make the manager awkward and embarrassed, CIs show a statistical difference from both CBCs and EURPs (p<0.05). In addition, CBCs and EURPS do not have statistical differences in this item (p-value>0.05), indicating their attitudes toward this factor are similar.
Table 4-6  Mean Comparison on Underlying Reasons for Being a Descriptive Self

<table>
<thead>
<tr>
<th>Scenario 3</th>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
<th>Sig Diff CI – CBC</th>
<th>Sig Diff CI – EURP</th>
<th>Sig Diff CBC – EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>The manager may not accept what I suggest</td>
<td>3.4</td>
<td>3.4</td>
<td>4.5</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>I don’t want to make the manager awkward and embarrassed</td>
<td>2.5</td>
<td>3.4</td>
<td>3.8</td>
<td>**</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>I prefer to follow the manager’s instructions than take my own initiative</td>
<td>3.4</td>
<td>3.2</td>
<td>4.8</td>
<td>**</td>
<td>**</td>
<td></td>
</tr>
<tr>
<td>It is easier for me to adjust myself to the boss than to change the boss’ work style</td>
<td>2.6</td>
<td>2.6</td>
<td>3.5</td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>It is too risky: what if I cannot do better when I take initiative</td>
<td>3.4</td>
<td>3.7</td>
<td>5.1</td>
<td>***</td>
<td>**</td>
<td></td>
</tr>
</tbody>
</table>

| Number of Respondents | 32 | 18 | 8 |

*p ≤ .05  **p ≤ .01

The mean difference between the CI and CBC group is close while the EURP group presents a generally much higher average on all of the items than the other two groups. Opposite to the expected results, the data show that the 14% of the sample of EURPs who are unlikely to be a Descriptive Self in private view these reasons to be more applicable than CBCs and CIs do. The mean values also show that EURPs tend to agree with all the statements while respondents in both Chinese samples tend to disagree.

4.4 Why Unlikely to be A Curious Self?

Scenario 2: When a Curious Self in Public is needed

At a work meeting Ellen’s boss seems quite upset. Ellen asks her boss if he is feeling upset and he says he is. Ellen then asks her boss what he is upset about and what, if anything, the boss would like to tell her. When the boss says he is just upset about some work problems, she asks him if he is willing to tell them what problems are upsetting him and what role she or her colleagues are playing in creating these problems.
Scenario 2 demonstrates an example where a Curious Self happens in a public occasion in which the subordinate inquires about her boss’ personal emotion in trying to help the boss be a Descriptive Self. As showing in table 4-7, Group differences are identified on items *It is inappropriate to interfere with the boss’ business* and *Meeting participants may think I am sucking up*. By conducting multivariate comparisons on these two factors, the difference between CIs and EURPs is statistically different (p-value<0.05) while the differences between CBCs and CIs as well as EURPs are statistically insignificant (p-value>0.05), indicating that the attitude of CBCs on this factor falls between that of CIs and EURPs.

<table>
<thead>
<tr>
<th>Scenario 4</th>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
<th>Sig Diff CI-CBC</th>
<th>Sig Diff CI-EURP</th>
<th>Sig Diff CBC-EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is inappropriate to interfere with the boss’ business</td>
<td>2.7</td>
<td>2.7</td>
<td>3.3</td>
<td>*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I don't want to embarrass the boss in public</td>
<td>2.4</td>
<td>2.1</td>
<td>2.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meeting participants may think I am sucking up</td>
<td>3.0</td>
<td>3.3</td>
<td>3.8</td>
<td>*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am not sure if the boss would appreciate my concern</td>
<td>2.6</td>
<td>2.9</td>
<td>2.9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am not interested in other people's feelings</td>
<td>4.8</td>
<td>4.5</td>
<td>5.0</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Number of Respondents: 25, 24, 16

*p≤05  **p≤.01

The mean value on all the above statements is relatively similar among the three groups in Scenario 2. The mean difference between the CBC and EURP groups is smaller than the difference between the two Chinese groups. Though group differences are statistically significant for *It is inappropriate to interfere with boss’ business* and *Meeting participants may think I am sucking up*, the three groups generally disagree that these items are the reasons to contribute to them being unlikely to be a Curious Self. The item *I am not interested in other people’s feelings*...
is an exception, all three groups strongly agree that this statement is the reason leading them not to be a Curious Self in this scenario. Therefore it appears that there may be other reasons that exist to influence respondents’ likeliness to be a Curious Self that are not identified in this study.

Scenario 4: A Curious Self in a One-on-One Situation

George comes back from a business trip and finds that he is not on the list for an overseas training program conducted annually. George is not very enthusiastic about the training; however, his manager once indicated to him that he would be on the list in an informal occasion. George feels somewhat upset with his manager and wonders if being left off the list means something about his position in the company. He then talks with the manager and asks to know the reason why he is not on the list.

The case in Scenario 4 is about a one-on-one situation in which a Curious Self is displayed. Table 4-8 shows that the three groups give statistically significant different ratings on items The manager may not appreciate my inquiry and I am an agreeable person, I prefer not to create an unpleasant situation (p-value<0.05) showing that they think differently on these two statements.
Table 4-8 Mean Comparison on Underlying Reasons for Being a Curious Self

<table>
<thead>
<tr>
<th>Scenario 4</th>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
<th>Sig Diff CI-CBC</th>
<th>SigDiff CI-EURP</th>
<th>Sig Diff CBC-EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>I don't want to confront my manager</td>
<td>3.3</td>
<td>4.0</td>
<td>4.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The manager has the right to decide who should go</td>
<td>2.2</td>
<td>2.4</td>
<td>3.0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The manager may not appreciate my inquiry</td>
<td>2.7</td>
<td>3.8</td>
<td>3.5</td>
<td></td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>It is quite embarrassing if the manager says that I am not that qualified</td>
<td>3.3</td>
<td>3.1</td>
<td>5.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am an agreeable person; I prefer not to create unpleasant situations</td>
<td>2.5</td>
<td>3.4</td>
<td>4.0</td>
<td>*</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Number of Respondents | 23 | 9 | 2

*p≤.05  **p≤.01

Similar to Scenario 2, in Scenario 4 CBCs stand closer to EURPs when comparing the mean difference between CBCs and EURPs and the difference between CIs and CBCs. EURPs give a much higher score on the item *I don't want to confront my manager* and *It is quite embarrassing if the manager says that I am not that qualified* while CBCs and CIs barely agree with these items. Again, the pattern is the inverse of what was expected, with EURPs scoring much higher on explanations based on Chinese values. However, the EURP sample consisted of only 2 individuals.

### 4.5 How to be more a Descriptive Self and a Curious Self

For those respondents who are unlikely to be a Descriptive Self and a Curious Self, possible solutions were designed for them to evaluate how these assumptions could help them to be more a Descriptive Self and a Curious Self. The following tables show the comparative results in this section.
### Table 4-9 Tests of Between-Subjects Effects

<table>
<thead>
<tr>
<th>Scenario 1</th>
<th>Listed Items in Question 3</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>If the boss was an open-minded person who always welcomed different opinions.</td>
<td>0.01</td>
<td>1</td>
<td>0.01</td>
<td>.039</td>
<td>0.85</td>
<td></td>
</tr>
<tr>
<td>If John's action was common in your department and such behaviour was always appreciated.</td>
<td>0.25</td>
<td>1</td>
<td>0.25</td>
<td>0.17</td>
<td>0.69</td>
<td></td>
</tr>
<tr>
<td>If before the meeting, the boss had encouraged you to speak up in meetings.</td>
<td>1.56</td>
<td>1</td>
<td>1.56</td>
<td>0.96</td>
<td>0.35</td>
<td></td>
</tr>
<tr>
<td>If you had a close relationship with the boss.</td>
<td>0.56</td>
<td>1</td>
<td>0.56</td>
<td>0.22</td>
<td>0.65</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Scenario 2</th>
<th>Listed Items in Question 3</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>If the boss is known as someone who likes to talk about feelings.</td>
<td>5.19</td>
<td>2</td>
<td>2.60</td>
<td>2.01</td>
<td>0.14</td>
<td></td>
</tr>
<tr>
<td>If the people in your department don't pay much attention to positions and roles.</td>
<td>2.27</td>
<td>2</td>
<td>1.14</td>
<td>0.82</td>
<td>0.44</td>
<td></td>
</tr>
<tr>
<td>If you have this interaction one-on-one with the boss, and not in a meeting.</td>
<td>0.61</td>
<td>2</td>
<td>0.30</td>
<td>0.25</td>
<td>0.78</td>
<td></td>
</tr>
<tr>
<td>If you have a close relationship with the boss.</td>
<td>0.30</td>
<td>2</td>
<td>0.15</td>
<td>0.10</td>
<td>0.91</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Scenario 3</th>
<th>Listed Items in Question 3</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>If the manager is open to other people's suggestions and is willing to change his behaviour.</td>
<td>1.88</td>
<td>2</td>
<td>0.94</td>
<td>0.84</td>
<td>0.44</td>
<td></td>
</tr>
<tr>
<td>If you know a similar case happened before with another employee and it worked out well.</td>
<td>0.48</td>
<td>2</td>
<td>0.24</td>
<td>0.23</td>
<td>0.79</td>
<td></td>
</tr>
<tr>
<td>If the manager initiates the discussion about the way we work together.</td>
<td>2.39</td>
<td>2</td>
<td>1.19</td>
<td>0.95</td>
<td>0.39</td>
<td></td>
</tr>
<tr>
<td>If you have an open and frank relationship with the manager.</td>
<td>2.54</td>
<td>2</td>
<td>1.27</td>
<td>1.11</td>
<td>0.34</td>
<td></td>
</tr>
</tbody>
</table>
Interestingly, the three groups weigh all the possible solutions in a very similar sequence across the four scenarios. By conducting the ANOVA, a rating difference given by the three groups on each item is found to be statistically insignificant (p-value > .05 on all the options), indicating that people in all the three groups who describe themselves as using Clear Leadership skills share similar attitudes on these suggestions. Particularly, an open-minded boss, a supportive environment, a good subordinate-supervisor relationship can help people express themselves and help others to be a Descriptive Self. Moreover, in occasions where they feel self-confident, they are also more likely to be a Descriptive Self and a Curious Self.

Table 4-10 Mean Comparison on Solutions

<table>
<thead>
<tr>
<th>Scenario 1</th>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>If the boss was an open-minded person who always welcomed different opinions.</td>
<td>4.8</td>
<td>4.9</td>
<td>n/a</td>
</tr>
<tr>
<td>If John's action was common in your department and such behaviour was always appreciated.</td>
<td>4.5</td>
<td>5.1</td>
<td>n/a</td>
</tr>
<tr>
<td>If before the meeting, the boss had encouraged you to speak up in meetings.</td>
<td>4.6</td>
<td>4.9</td>
<td>n/a</td>
</tr>
<tr>
<td>If you had a close relationship with the boss.</td>
<td>3.9</td>
<td>4.3</td>
<td>n/a</td>
</tr>
</tbody>
</table>

Number of “Who Are Unlikely” 8 8 0
### Scenario 2

<table>
<thead>
<tr>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.5</td>
<td>4.7</td>
<td>5.0</td>
</tr>
<tr>
<td>4.4</td>
<td>4.2</td>
<td>4.3</td>
</tr>
<tr>
<td>4.1</td>
<td>4.0</td>
<td>4.3</td>
</tr>
<tr>
<td>3.5</td>
<td>3.5</td>
<td>4.1</td>
</tr>
</tbody>
</table>

Number of "Who Are Unlikely" 25 24 16

### Scenario 3

<table>
<thead>
<tr>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.7</td>
<td>4.7</td>
<td>5.0</td>
</tr>
<tr>
<td>4.5</td>
<td>4.9</td>
<td>5.0</td>
</tr>
<tr>
<td>4.2</td>
<td>4.5</td>
<td>4.6</td>
</tr>
<tr>
<td>4.3</td>
<td>4.7</td>
<td>4.3</td>
</tr>
</tbody>
</table>

Number of "Who Are Unlikely" 32 18 8

### Scenario 4

<table>
<thead>
<tr>
<th>Mean CI</th>
<th>Mean CBC</th>
<th>Mean EURP</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.4</td>
<td>4.7</td>
<td>5.0</td>
</tr>
<tr>
<td>4.3</td>
<td>4.1</td>
<td>4.0</td>
</tr>
<tr>
<td>4.4</td>
<td>3.9</td>
<td>4.0</td>
</tr>
<tr>
<td>3.8</td>
<td>3.9</td>
<td>3.0</td>
</tr>
</tbody>
</table>

Number of "Who Are Unlikely" 23 9 2

Meanwhile, the mean difference between groups is quite small on all of the above items designed for solutions to help people who have difficulties in behaving as a Descriptive Self and a Curious Self. The three groups weigh these suggestions in a similar pattern regardless of different situations. This indicates that the solutions are reasonable and practical and can fit both Canadian Chinese and Europeans.
5. DISCUSSION

5.1 Chinese Cultural Values Hinder Becoming a Descriptive Self and a Curious Self

This project was designed to assess the behaviour difference between Canadian Chinese and Canadian Europeans with respect to their two Clear Leadership skills: being a Descriptive Self and being a Curious Self. The results reveal statistically significant differences among the three groups (Canadian born Chinese, Chinese Immigrants, and Canadian Europeans). On average, Chinese Immigrants are the most unlikely to be a Descriptive Self and a Curious Self while Canadian Europeans are most likely in all of the four scenarios. Canadian born Chinese appear mid-way between these two groups. These findings from the analysis on the impacts of cultural difference on a Descriptive Self and a Curious Self are consistent with previous research already discussed in this study.

In this exploratory study, major cultural values – protecting or giving face, respect to authority, and relationship harmony are all main determinants of interpersonal communication in Chinese culture, and are adopted to understand the reasons for why Chinese Immigrants and Canadian born Chinese are more unlikely to be a Descriptive Self and a Curious Self than the Canadian Europeans. The proposition that Chinese culture can create some barriers for Chinese employees to act out Clear Leadership in the work environment receives only partial support, at best.

Surprisingly, more than half of the Canadian Chinese describe themselves being a Descriptive Self and a Curious Self in almost all of the situations. Although some aspects of Chinese culture appear to lessen the ability to exercise Clear Leadership skills, culture can only
partially influence the behaviour. As mentioned previously, an individual’s behaviour may not only be influenced by cultural values, but also by the organizational environment or culture, and personal values and personality.

5.2 Similarities between Canadian Chinese and Canadian Europeans

Although Canadian Chinese and Canadian Europeans are significantly different in the number of those who report using the skills of the Descriptive Self and Curious Self, the results show that they have similar attitudes towards some of the reasons for why one would not act in accordance with a Curious Self. No items are chosen from the Descriptive Self Scenarios because all results discovered are significant between Canadian Chinese and Canadian Europeans. The following table illustrates items where no statistically significant differences are identified between Canadian Chinese and Canadian Europeans.

<table>
<thead>
<tr>
<th>Table 5-1 Statistically Insignificant Results</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image.png" alt="Table" /></td>
</tr>
</tbody>
</table>

When examining the terminology used for each of the scenarios, it is apparent that both Canadian Chinese and Canadian Europeans who try to avoid being a Curious Self do so if unpleasant results such as confronting others, embarrassing others, making others angry, or embarrassing themselves are possible.
In all scenarios within the study except the first, the Canadian Chinese experience difficulties in being a Descriptive Self, however, there are respondents who are likely to behave as a Descriptive Self and Curious Self existing in both the Canadian Chinese and Canadian European groups. In other words, some of the Canadian Chinese have similar attitudes with those of the Canadian Europeans. One possible explanation of this occurrence is that some Chinese Canadians may integrate themselves into or expose themselves to the Canadian culture to maintain harmony or better adapt to the culture. The analysis shows that as working experience increases, and therefore duration of exposure to Canadian organizational culture, people are more likely to act as a Descriptive Self and a Curious Self.

In the book *Asian Management System*, Chen (1995) states that overseas Chinese, who are relatively distinct from their host cultures, demonstrate different degrees of integration and assimilation into local culture. There is much literature and research supporting adaptation, which allows people to adjust to the new culture so they can effectively build working relationships by respecting the way things are done in that particular culture. The ability to adapt is supported also by the stance of cultural relativism that claims that the standards of each culture determine what is acceptable in that culture. Chen (1995) also claims that another factor supporting the adaptation approach is the strong support for tolerance in much of the West, and the unwillingness to judge the values and standards of others. Therefore, an individual's values and behaviours at work can be largely determined by his or her ability to adapt to the culture.

5.3 Differences between Chinese Immigrants and Canadian born Chinese

Chinese immigrants and Canadian born Chinese do not always share the same attitude towards the statements that may make them unlikely to be a Descriptive Self and a Curious Self. Sometimes, they are quite different. For example, in Scenario 1, Canadian born Chinese and Chinese Immigrants think differently on items *It is inappropriate to challenge the boss' idea* and *I
don't like to talk in public. In both cases the Chinese immigrants’ average scores are significantly higher than those of the Canadian born Chinese. It is possible that challenging the boss’s idea is strongly disapproved of in the Chinese culture because this behaviour defends the perspective that individuals should show respect to authority and keep a harmonious relationship. In Canadian culture, supervisors are viewed as knowledgeable individuals who can be challenged because of the low power distance in Canada even though the Canadian culture also values vertical relationships.

Another factor that may also contribute to this difference in attitude within the Chinese group is speaking in public. This involves exposing the inner experience in front of other people who may have some negative response or make others feel they are losing face. The Canadian culture may be more supportive of the expression of individual opinion and creativity within a public situation. If the Canadian born Chinese have adapted to the Canadian culture, it may be more natural for them to share their experiences in public.

Furthermore, the Chinese immigrants in this study are not expected to behave in the same way as the Chinese who were born in Canada because of the difference in length of time of living in Canada. Most of the Chinese immigrants in the current study have come to Canada after the age of 23, and their current age is now closer to 35 years, indicating that they have only lived in Canada for around 10 or more years. Their language proficiency in Chinese is higher than that of the Canadian born Chinese or Canadian Europeans. The average duration of time for Canadian born Chinese to have lived in Canada and be exposed to Canadian culture is more than twice that of the Chinese Immigrants.
5.4 Unexpected Findings with the Canadian European Group

It is not unexpected that the Chinese Immigrants should view the underlying reasons for being a Descriptive Self or Curious Self in a different way from the Canadian Europeans. However, it is interesting that the Canadian born Chinese group is closer in attitude to Chinese Immigrants in Scenario 1 and Scenario 3 where a Descriptive Self is required, yet their attitude is closer with that of the Canadian Europeans in Scenario 2 and Scenario 4 where a Curious Self is presented. It is possible that there are other unknown factors influencing the Canadian born Chinese group’s behaviours which are beyond the scope of this study and that can be explored in further studies.

Another interesting result is that in Scenarios 2, 3 and 4, those Canadian Europeans who are unlikely to be a Descriptive Self and a Curious Self average a higher agreement with the reasons for unlikeness than both Chinese Immigrants and Canadian born Chinese. This is an unexpected finding since these reasons have been composed according to Chinese cultural values that are expected to be better applied to the Canadian Chinese.

The reasons for this unexpected finding may be a result of two factors. First, the Canadian European group, who do not describe themselves as using Clear Leadership behaviours, has a much smaller population (0, 16, 8, 2 in four scenarios respectively) than the Canadian born Chinese or Chinese Immigrants when analysis is conducted on those who are unlikely to be a Descriptive Self and a Curious Self. The large difference between sample sizes possibly contributes to an invalid mean comparison or perhaps this subgroup of Euro-Canadians is quite different from the norm. Second, Canadian Europeans and Canadian Chinese may have different approaches to scoring surveys. Results showed Canadian Europeans preferred mostly to agree or disagree rather than taking a more neutral stance while the Chinese respondents tended to take a less firm stance.
5.5 Implications

The findings of this study have implications for researchers interested in understanding cross-cultural differences in Clear Leadership theory as well as for Canadian managers who want to help their Chinese employees be more of a Descriptive Self and a Curious Self.

Chinese cultural values, as presented in this study, do create barriers for some Chinese employees when they need to be authentic with their Canadian counterparts. A better understanding of Chinese culture and its effect on interpersonal communications needs to be appreciated by Canadian managers to gain important insights into why their Chinese subordinates work and react the way they do. Keeping this in mind can help Canadian managers avoid drawing misconceived conclusions regarding the behaviours of their Chinese subordinates.

Findings reveal that managers can reduce their subordinates’ concerns of being poorly treated by being fair and open-minded, and can encourage their subordinates to express their real experience. Furthermore, a supportive and encouraging environment can serve as a holding environment for better interpersonal communication and organizational learning. What is relevant to the present study is that values do have a motivational characteristic (Parsons, 1951). In much the same way, the organizational culture of an organization also possesses similar properties (Noronha, C., 2002)

Relationship commitment between subordinate and manager indicates a trustworthy relationship with which people can share the different aspects of their moment-to-moment experience. Moreover, a faithful working relationship can encourage Chinese employees be more comfortable and adaptive when they need to adjust their behaviour to be compatible with a western managerial style. A study (Lin, 2004) on the interaction in a multicultural environment finds that productive interaction requires a certain degree of cultural adaptation and the adaptation is motivated by relationship commitment. Cultural adaptation is a process of understanding,
adjusting and learning in which cultural differences can be both acknowledged and respected and behaviour dissimilarity is understood.

5.6 Limitations and Future studies

First, the theoretical or conceptual model needs to be well tested in a broader framework. No direct attempt was made to measure the validity of the values chosen to explain the reasons for why respondents were “likely” or “unlikely” to be a Descriptive Self and a Curious Self. The cultural values need to be precisely defined and measures need to be developed and validated.

Second, although desirable from the perspective of the Clear Leadership theory, the comparison is considered less constructive given the large volume of literature when testing such differences. This exploratory study is a beginning for Clear Leadership theory in a multicultural setting. There are interesting questions that can be addressed through more systematic observations. For example, regarding the cultural influence, further research can involve a longitudinal perspective to discover whether the interaction of cultures contributes to a greater similarity in cultural values and their application.

Third, the sample and operations of this study limit the results. The representativeness of the sample is unknown. The majority of the respondents are relatively young. And the variability in the demographic characteristics such as age, education and occupation is not comprehensive enough. Moreover the participants’ employment positions and working environments are widely varied and therefore not comparable enough to conduct such a cross-cultural study.

Fourth, the preceding discussion has been largely exploratory. We do not know what relationship there is between how people describe themselves and what they would actually do if they found themselves in a similar situation. The research method used in this study can be improved by using other methods such as interviews and behavioural observation.
5.7 Conclusion

By applying Hofstede's culture dimension and Yue's cultural dimensions, a comparison between Canadian Chinese and Canadian Europeans can be made. The findings suggest that different groups have different levels of identifying with being a Descriptive Self and being a Curious Self and that culture can be a partial explanation for these differences. From this study, findings suggest that Chinese Canadians do possess cultural values that can contribute to influencing them to being more resistant to becoming a Descriptive Self and a Curious Self. There were distinct differences in-group attitudes between the Chinese Immigrants, Canadian born Chinese and Canadian Europeans. The Chinese Immigrants were the most unlikely to be a Descriptive and Curious Self while the Canadian Europeans were the most likely to be a Descriptive and Curious Self.

Cultural values will make a difference in communication, and failure to understand these differences may hinder clear leadership. These values are deeply rooted or embedded in the members of an organization and will influence daily behaviours and exchanges in the workplace.
APPENDICES

Appendix 1 Online Questionnaire

Hello!

Thank you very much for participating in this survey, which is designed to investigate the influence of different cultural backgrounds on organizational behaviours. This is part of my MBA research project conducted under the supervision of Professor Bushe of the Faculty of Business at Simon Fraser University.

In this survey, you will read four short scenarios regarding possible conducts in the working place. You will be asked to answer some questions after each scenario. Please click to answer each of them to continue. You can also supplement with your own opinions.

We have obtained the ethics approval from the university on collecting data on human subjects. We will work in full accordance to the ethic procedures and requirements. The response collected will be treated confidential, and will never be traced back to the respondents. By clicking the button below, you agree to provide your response voluntarily for analysis. However, you can quit the survey at any time without receiving any punishments. If you are interested in the survey results, please contact me in about two months.

For further questions, please send your email to yhuangh@sfu.ca

Best,

Huang Yuanhuai (Ellen)
Scenario 1:

John is an engineer in a new product development department. In a meeting with his boss and colleagues, his boss describes the plan to advertise a new product. His boss is quite positive about the plan. John listens and then speaks up and says he thinks the new product is great but has some concerns about the advertising plan. John describes what his concerns are and offers a suggestion for improving the advertising plan.

S1Q1: How likely would it be for you to act like John?

☐ Very unlikely  ☐ Unlikely  ☐ somewhat unlikely  ☐ Somewhat likely  ☐ Likely  ☐ Very likely

S1Q2A: Why it is unlikely for you to act like John?

1. It is inappropriate to challenge the boss' idea.

☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

2. Other people may have a negative reaction to me.

☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

3. I am worried the boss might get angry.

☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

4. I don't like to talk in public.

☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

5. I want to wait and see how other people respond first.

☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

Other (optional) ____________________________________________________________

S1Q3A: For each situation listed below, do you agree that it will help you act more like John?

1. If the boss is an open-minded person who always welcomes different opinions.
2. If the boss inquires my opinion individually before the meeting and encourages me to talk.

3. If John's action is common in my department and such behaviour is always appreciated.

4. If I have a close relationship with the boss.

Other (optional)

S1Q2B: Why it is likely for you to act like John?

1. I am not afraid of challenging the boss' idea if I am right.

2. I don't worry about being envied by other people.

3. I am not worried the boss might get angry.

4. I have no problem talking in public.

5. I want to let people know my thought first.

Other (optional)
S1Q3B: Suppose one of your colleagues tells you that he cannot act like John, could the following situations help?

1. If the boss is an open-minded person who always welcomes different opinions.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

2. If the boss inquires his opinion individually before the meeting and encourages him to talk.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

3. If John's action is common in our department and such behaviour is always appreciated.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

4. If he has a close relationship with the boss.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

Other (optional) ________________________________________________
Scenario 2:
At a work meeting Ellen's boss seems quite upset. Ellen asks her boss if he is feeling upset and he says he is. Ellen then asks her boss what he is upset about and what, if anything, the boss would like to tell her. When the boss says he is just upset about some work problems, she asks him if he is willing to tell them what problems are upsetting him and what role she or her colleagues are playing in creating these problems.

S2Q1: How likely would it be for you to act like Ellen?

☐ Very unlikely ☐ Unlikely ☐ somewhat unlikely ☐ Somewhat likely ☐ Likely ☐ Very likely

S2Q2A: Why it is unlikely for you to act like Ellen?

1. It is inappropriate to interfere with boss' business.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

2. I don't want to embarrass the boss in public.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

3. Meeting participants may think I am sucking up.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

4. I am not sure if the boss would appreciate my concern.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

5. I am not interested in other people's feeling.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

S2Q3A: For each situation listed below, do you agree that it will help you act more like Ellen?

1. If the boss is known for not caring about subordinate' concerns for his personal feeling.
2. If I have a close relationship with the boss.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

3. If people in my department care about each other regardless the positions.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

4. If it is not in the meeting.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

Other (optional)__________________________________________________________

S2Q2B: Why it is likely for you to act like Ellen?

1. It is appropriate if I can do something to help my boss.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

2. It will help towards establishing a better working relationship.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

3. I don't care about other people's attitudes if I can help the boss.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

4. The boss will appreciate my concern.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

5. I am curious and want to know the boss' feeling.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

Other (optional)__________________________________________________________

S2Q3B: If one of your colleagues tells you that he cannot act like Ellen, could the following situations help?

1. If the boss is known for not caring about subordinate' concerns for his personal feeling.
2. If he has a close relationship with the boss.

☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

3. If people in our department care about each other regardless the positions.

☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

4. If it is not in the meeting.

☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

Other (optional)__________________________________________________________
Scenario 3:
Alice joins a new department recently. Her manager is quite cooperative and supportive. The manager always tries to help Alice as much as he can and likes to arrange her job very instructively. However, Alice does not like the manager's working style. She then tells the manager that she wishes she could take more initiative and suggests a guideline for their cooperation.

S3Q1: How likely would it be for you to act like Alice?
☐ Very unlikely ☐ Unlikely ☐ somewhat unlikely ☐ Somewhat likely ☐ Likely ☐ Very likely

S3Q2A: Why it is unlikely for you to act like Alice?
1. The manager may not accept what I suggest.
   ☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree
2. I don't want to make the manager awkward and embarrassed.
   ☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree
3. I should follow the manager's instruction.
   ☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree
4. It is easier for me to adjust myself to boss than to change the boss' work style.
   ☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree
5. It is too risk: What if I cannot do better when I take the initiative.
   ☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

Other (optional) __________________________________________

S3Q2B: Why it is likely for you to act like Alice?
1. It is acceptable if I discuss with the manager about different ideas.
   ☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree
2. This behaviour will improve the cooperation between the boss and me.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

3. It is not a big deal if manager rejects my suggestion.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

4. I want to work in the way I like.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

5. I should be able to discuss my job with the manager equally.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

Other (optional)  

S3Q3A: For each situation listed below, do you agree that it will help you act more like Alice?

1. If I have a very open and frank relationship with the manager.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

2. If I know similar case happened before and this approach is effective.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

3. If the manager can initiate a discussion with me regarding our cooperation.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

4. If the manager always adopts opinions to improve the team's performance.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree

Other (optional)  

S3Q3B: Suppose one of your colleagues tells you that she cannot act like Alice, could the following situations help?

1. If she has a very open and frank relationship with the manager.

☐ Strongly disagree ☐ Disagree ☐ Somewhat disagree ☐ Somewhat agree ☐ Agree ☐ Strongly agree
2. If the similar case happened before and this approach is effective.

- [ ] Strongly disagree  - [ ] Disagree  - [ ] Somewhat disagree  - [ ] Somewhat agree  - [ ] Agree  - [ ] Strongly agree

3. If the manager can initiate a discussion with her regarding their cooperation.

- [ ] Strongly disagree  - [ ] Disagree  - [ ] Somewhat disagree  - [ ] Somewhat agree  - [ ] Agree  - [ ] Strongly agree

4. If the manager always adopts opinions to improve the team's performance.

- [ ] Strongly disagree  - [ ] Disagree  - [ ] Somewhat disagree  - [ ] Somewhat agree  - [ ] Agree  - [ ] Strongly agree

Other (optional) ____________________________________________________________
Scenario 4:
George comes back from a business trip and finds that he is not on the list for an overseas training program conducted annually. George is not very enthusiastic about the training; however, his manager once indicated him that he would be on the list in an informal occasion. George feels somewhat upset with his manager and wonders if being left off the list means something about his position in the company. He then talks with the manager and asks to know the reason why he is not on the list.

S4Q1: How likely would it be for you to act like George?

☐ Very unlikely  ☐ Unlikely  ☐ somewhat unlikely  ☐ Somewhat likely  ☐ Likely  ☐ Very likely

S4Q2A: Why it is unlikely for you to act like George?

1. I don't want to confront my manager.
   ☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

2. The manager has the right to decide who should go.
   ☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

3. The manager may not appreciate my inquiry.
   ☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

4. It is quite embarrassing if the manager says that I am not that qualified.
   ☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

5. I am an agreeable person; I prefer not to create unpleasant.
   ☐ Strongly disagree  ☐ Disagree  ☐ Somewhat disagree  ☐ Somewhat agree  ☐ Agree  ☐ Strongly agree

Other (optional) ________________________________________________________________

S4Q3A: For each situation listed below, do you agree that it will help you act more like George?
1. If I have a very open and frank relationship with the manager.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

2. If it turned out that the manager is a fair person.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

3. If the manager can initiate a discussion regarding the training candidate.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

4. If there are certain criteria to select the training candidates.
   Other (optional) ________________________________________________________________

**S4Q3B:** Suppose one of your colleagues tells you that she cannot act like George, could the following situations help?

1. If she has a very open and frank relationship with the manager.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

2. If the manager is a fair person.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

3. If the manager can initiate a discussion regarding the training candidate.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree

4. If there are certain criteria to select the training candidates.
   - [ ] Strongly disagree  [ ] Disagree  [ ] Somewhat disagree  [ ] Somewhat agree  [ ] Agree  [ ] Strongly agree
   Other (optional) ________________________________________________________________

**S4Q2B:** Why it is likely for you to act like George?

1. I don't care to confront my manager.
2. The manager should consult with me since he already gave me some indication.

3. I have the right to know what's going on.

4. It is ok if I know I was replaced by someone better than me.

5. I always insist on something if I should have it.

DEMOGRAPHIC PART

D1: What's your cultural origin?

☐ Chinese  ☐ Caucasian  ☐ Other

If you answer to D1 is Chinese, please answer question D2 to D4, else please jump to question D5.

D2: When did you come to Canada?

☐ I was born in Canada (more than one generation)
☐ I was born in Canada (the first generation)
☐ When I was 1-5 years old
☐ When I was 6-12 years old
☐ When I was 13-22 years old
☐ After I was 23 years old

D3: Are your parents traditional Chinese?

☐ Very Traditional  ☐ Somewhat Traditional  ☐ Not Traditional

D4: What's your Chinese proficiency? (e.g. Mandarin and Cantonese)

☐ Native Speaker
☐ High Proficiency
☐ Moderate Proficiency
☐ Basic Proficiency
No Proficiency

D5: Your Gender
☐ Female  ☐ Male

D6: Your Age
☐ 25 or younger  ☐ 26-35  ☐ 36-45  ☐ 46-55  ☐ 56 or older

D7: How many years have you been working?
☐ 1 year or less
☐ 2-5 years
☐ 6-10 years
☐ 11-15 years
☐ More than 15 years
REFERENCE LIST


Hofstede, G. website, http://www.onepine.info/phof.htm


Smith, P.B., Peterson, M. F., & Schwartz, S. H. (2002), Cultural values, sources of guidance and their relevance to managerial behaviour. *Journal of Cross-Cultural Psychology*, vol. 33:2; Pg 188-208


