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Personal Values, Behavior and Conflict Resolution Styles

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PERSONAL VALUES, BEHAVIOR AND CONFLICT RESOLUTION STYLES: A STUDY OF CONTEMPORARY MAINLAND CHINESE BUSINESS STUDENTS

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Abstract: This article presents analysis from surveying 766 Chinese students over six years, 2005 to 2010. All data were derived from self-assessment questionnaires on four measurements: personal values, Machiavellianism, conflict resolution approaches and leadership beliefs. We report that Confucian values for family and social (“guanxi”) relationships remain entrenched, and see low levels of commitment to “community”, defined as those outside the spheres of family and social relationships. We note that Chinese students displaying higher levels of Machiavellianism also place less emphasis on all personal values measured, except financial success. We see an equally strong, but direct relationship, between Theory Y proponents and all personal values except financial; however, Theory X beliefs do not appear significantly correlated with personal values. Finally, we note significant male/female differences on Machiavellianism levels and a compromising approach to conflict resolution, yet on only two personal value measures: family and physical pursuits.

Keywords: Confucian values, gender differences, conflict resolution, Machiavellianism, culture’s consequences, leadership

Introduction

We present the results from six years of researching Mainland Chinese business student attitudes. These data are part of an eight year, ongoing self-assessment study of Chinese, U.S. and Canadian business school students referred to as “SSARP”, a Student Self-Assessment Research Project. SSARP was developed from 2004 to 2005, by comparing self-assessment results in the classroom. We selected five questionnaires based on the opportunities they offered for researching cause and effect, then “reverse-translated” each to ensure consistency between the English and Mandarin versions.

Our goal is to contribute to the understanding of the relationship between managerial values, attitudes and behavior. The study design provides the opportunity to consider these dynamics in a cultural context, and ultimately to be able to compare results both across cultures and on the basis of international

experience. Our research question asks “What are the value attitudes of contemporary undergraduate Chinese business students? Subsidiary research questions include “How do the value attitudes of male and female Chinese business students compare?”; “What relationship(s), if any, exist between certain value attitudes and traditional Chinese Confucian value attitudes”; “Do the data on contemporary Chinese business student value attitudes support existing research findings”?

Literature Review

There has been a large amount of research comparing the value attitudes of citizens of various nations. For research on Chinese, particularly in Mainland China, there is a wide range of research that identifies traditional Chinese values and the degree of their vitality in the dynamic China of the past few decades. The foundation of cultural values analysis is the four dimensions of national cultural variability first set forth by Hofstede in *Culture's Consequences* (Hofstede, 1980). Hofstede originally posited that cultures differ along four dimensions:

1. Power Distance – the extent to which the less powerful in organizations and institutions expect and accept that power will be distributed unequally
2. Individualism vs. Collectivism
3. Masculinity vs. Femininity – a continuum where male values in a culture run from very assertive and competitive to modest and nurturing (similar to women's values).
4. Uncertainty Avoidance – the extent to which a culture programs its members to feel uncomfortable or comfortable in unstructured or ambiguous situations.

Hofstede's *Culture's Consequences* has since grounded research in a wide range of cross-cultural research topics including change management, conflict management, decision-making, human resource management, leadership, organizational citizenship behaviors, work related attitudes, negotiation, etc., (Kirkman et. al., 2006).

Hofstede and others expanded his initial research to consider the economic rise of East Asia through the lens of cultural values (Hofstede and Bond, 1988). Their conclusion was that the cultural values of Confucianism are a major factor in Asian economic success and that culture is important in the fate of nations.

Others have rejected Hofstede's fifth dimension of Confucian Values. Tong rejected the validity of this measure for methodological and other reasons (Tong, 2003). Tong notes that while the first four cultural dimensions offer polar extremes, the Confucian Dynamism measure offers values at the two ends that “are not contrasting or opposing values, but rather closely interrelated with one another” (Tong, 2003, p. 354). Also, while the Confucian Dynamism dimension argues in favor of a competitive advantage based on long-term orientation, in fact a recognized major Mainland Chinese business practice is chasing short-term gain at the expense of a long-term vision of business ethics. Tong also questions that Hofstede and Bond classify Confucian Values as positive versus negative, arguing that the Chinese Values Survey (“CVS”) has design flaws because values are interrelated and more important values are omitted: There should be at least 71 CVS values and that this list is not exhaustive. (p. 359-361)

Woodbine found that the traditional Confucian values found in Chinese Work Dynamism were poor predictors of moral choice (Woodbine 2004). When financial institution employees were confronted with a

hypothetical situation involving insider trading and the decision to report this conduct, the employees were more likely to withhold the information from management.

Leung and Bozionelos (2004) compared Chinese and U.S. culture through the lens of personality type. They measured the influence of the “Big Five” personality types of openness, agreeableness, conscientiousness, neuroticism, and extraversion on leader emergence. They relied on Bond and Hofstede’s observation that Confucian culture values conformity and low profile. They were surprised to find the importance of the trait of extraversion associated with the prototypical notion of an effective leader in both cultures. They explain this finding by noting that national cultures may be slowly converging due to globalization.

Peppas (2004) sought to compare the five Confucian values of humanity/benevolence, righteousness, propriety, wisdom, and trustworthiness with the U.S. values of individual achievement, self-reliance, a belief in equal opportunity, competitiveness, hard work, materialism, informality, directness, timeliness, and the belief that change is good. He used ten paired value statements to identify differences and similarities between U.S. and Chinese employees. These value statements related to the importance of individual achievement, self-reliance, equal opportunity, competition, hard work, material wealth, change as progress, informality, directness in communication, and meeting time targets. He found that the Chinese responses differed from the U.S. responses for the values of competitiveness and formality (Peppas, 2004, p. 67). Hofstede has since proposed that the Big Five be expanded to a sixth Asian measure of “dependence on others” (Hofstede, 2007, p. 419).

In recent years, Hofstede addressed the issue of “What is Asian Management?” (Hofstede 2007). He referenced his earlier research on perceived goals of successful business leaders (Hofstede et al., 2002). According to this research the Chinese perceived goals values were 1) respecting ethical norms 2) patriotism, national pride 3) power 4) honor, face, reputation and 5) responsibility towards society. For the U.S. these goals were 1) growth of the business 2) personal wealth 3) this year’s profits 4) power and 5) staying within the law.

In another recent study that compared Mainland Chinese and Canadian students, Dunn and Shome (2009) examined cultural crossvergence and social desirability bias. They also were interested in examining the theories of divergence, convergence or crossvergence. Students were asked to comment on various business ethics issues. Scenarios at the micro-level (individual) were found to be less unethical by the Chinese students. Because scenarios at the macro-level (corporate activities) had similar findings of unethical behavior, the authors concluded that there was a crossvergence of attitudes (p. 536). One limitation to this study is sample selection bias; the Chinese student subjects were limited solely to those studying abroad in Canada (p. 537).

McDermott and Obar (2009) compared the value attitudes of Mainland Chinese and U.S. business school students. They identified a crossvergence of values with Chinese students rating more highly certain Confucian based values such as patriotism, a belief in cultural superiority, and a desire for clear ordering of relationships in the workplace.

Wang and Hu (2009) examined Chinese cultural values from the vantage point of consumer behavior. They identify the relative consistency of certain Chinese cultural values which they attribute to the traditional Chinese learning system (p. 400). They then identify those values that appear to be changing

such as the trend toward individualism, materialism, and consumerism (p. 404). Nevertheless, they argue that a successful marketing strategy must consider the continuing power of traditional Chinese values.

The development of a new generation of Chinese managers with different values has been called the “Chinese Me” generation (Ralston et al., 1999). Ralston found that these new managers were more willing to take risks than prior generations while still possessing Confucian values. Ip (2009) identifies the recent renewed interest and popularity of Confucian values on the Mainland – values that the New China had sought to minimize due to their support of the pre-1949 feudalist tradition (p. 473). Ip questions when these values provide sufficient norms for a modern firm to compete in today’s business world.

Because the literature on Chinese values offers wide-ranging observations, additional contemporary research can identify trends in younger Chinese values within the context of China’s economic and social dynamism. Our data measures students’ attitudes in what can be described as the “decade of China” where China completes the transition from a lesser-developed nation to the restoration of its historical position as the economic and cultural anchor of East Asia.

Methodology

Our survey was conducted from 2005 to 2010 at Dongbei University of Finance and Economics in Dalian, China (DUFE) and King’s University College at The University of Western Ontario. Over 80% of the surveys were completed at DUFE with the remainder completed in Canada by Mainland Chinese students studying business at King’s. DUFE draws students from all parts of China. The sample universe is university students in the sophomore year of a business, economics or professional program. In developing this methodology we recognized both the value and limitations of this survey group (Greenberg, 1987).

Questionnaires were administered in one sitting, without prior notice and with no opportunity for respondents to consult or discuss their responses with others. Respondents were provided a survey set including an ethical standards letter, a permission form, a short demographic survey, plus five self-assessment questionnaires. Respondents were asked to read a letter of permission and to freely and anonymously choose to allow, or not allow, their responses to be included in SSARP. The self-assessment questionnaires were classified into the following areas:

- Assumptions in Management (Theory X/Y)
- Personal Values
- Persuasion (“Machiavellianism”)
- Conflict Management Styles
- A “Cultural Context” Inventory

We report our results for the first four measurements above, as each offers the potential to gain insight on ethical considerations. We first identify the literature underlying the development of each measure.

Theory X/Y Measurement

Douglas McGregor (1960, 1961, 1967) addressed the issues of managers’ assumptions about the nature of their workers. The Theory X manager assumes that employees are interested only in money, do not want to accept responsibility and shirk their work duties whenever possible. In this view, management needs to assume a more authoritative or autocratic approach, including close supervision through a comprehensive

system of controls and “positional power”.

By contrast, Theory Y managers assume that, given the proper conditions, employees will seek out and accept responsibility, are self-motivated and will exercise self-control and self-direction in accomplishing objectives to which they are committed. Theory Y managers believe that the satisfaction of doing a good job is a strong motivator.

For McGregor, Theory X and Y are not different ends of the same continuum. Rather they are two different continua in themselves. McGregor thought that Theory Y managers are more likely than Theory X managers to develop a climate of trust with employees, through more open communication with subordinates, minimizing the difference between superior-subordinate relationships, and creating a comfortable environment in which subordinates can develop and use their abilities (Papa et. al., 2008).

McGregor's theories have received support from a number of authors. Likert (1967) indicated that the type of supervision behavior affects employee loyalty and attitudes towards managers, which in turn affect production levels. Sager (2008) explored the possibility that McGregor's Theory X/Y assumptions serve as cognitive determinants of superior communicator style, a multidimensional set of style variables that can have considerable effects on subordinate well-being and organizational viability. The research found that Theory X assumptions were positively related to the “Dominant” and “Impression Leaving” styles. In contrast, Theory Y assumptions were negatively related to the “Anxious” style, and positively related to the “Supportive”, “Impression Leaving”, and “Nonverbal Expressive” styles.

Pan et al. (2010) discuss the recent failure of Chinese joint ventures due to cultural conflict that touches on Theory X and Y values. They note that the Chinese manage in a high power distance culture and typically use a non-participatory approach to decision making.

Personal Values

Other studies (Triandis et al., 1986; Ralston et al., 1997; Ralston et al., 1999) have examined the relationship between Hofstede's cultural values dimensions and personal values, and concluded that the Individualism-Collectivism continuum may offer the strongest correlation.

Ralston et al. (1997) investigated the issue of work values across cultures from a “convergence, divergence, crossvergence” framework. Convergence theory posits that as nations industrialize they will embrace common ideas with regard to economic activity and work related behavior in a capitalist model. Divergence theorists argue that national culture drives work values, regardless of the economic model (p.183). Crossvergence theory argues that the result of development is a mix of national culture values and values from the dominant economic ideology. Proponents of crossvergence note that the evolution of crossvergence values could take generations to manifest. The authors measured the influence of national culture (Eastern collectivist vs. Western individual values) and economic ideology (capitalism vs. socialism) on the work values of 855 managers from the United States, Russia, Japan, and China using the Schwartz Value Survey (SVS). They found that Chinese and American respondents represented ideological opposites, with U.S. workers' values reflecting both an individual-oriented culture and economic ideology while Chinese workers' values reflected a group-oriented culture and ideology. However, the authors also concluded that there is evidence of crossvergence of values among the managers, particularly noting a new generation of Chinese managers with different values.

Fauvre's observations on China noted a diminishing of collective values and a rise in individualism; change from self-effacement to brashness in fashion, increasing materialism and a greater focus on making money (*xiang qian kan*) (Fauvre, 2008). Fauvre also found that the competition and uncertainty of today's China, where anyone can be laid off, has shifted the traditional harmonious society where relationships (*guanxi*) were valued, to a more competitive culture.

Woodbine (2004) used a scenario based on agency theory to assess finance sector operatives employed in the Shenzhen Special Economic Zone located in Guangzhou, China. He found that traditional Chinese culture-based issues played a limited role in determining the ethical responses and subsequent subject behavior (p. 58).

Lan et al. (2009) summarized the three competing views of the present day values in China. The first view is that the rapid economic change and free market orientation causes an adoption or move toward Western values (convergence). The second view, championed by Hofstede among others, is that cultural differences are persistent and not subject to easy change (divergence). The third view records the integration from such forces resulting in a unique value system (crossvergence), as suggested by Fauvre. They used the Schwarz Values Questionnaire (SVQ) to assess the values of practicing Mainland Chinese accountants and graduate accounting students. The authors concluded, "Chinese traditional values, especially Confucian teachings, are still ingrained in the Chinese way of life" (p. 72).

Machiavellianism

Machiavellianism (Mach) is a term derived from the works of Niccolo Machiavelli in his infamous 1513 work, *The Prince*. The term has become synonymous with manipulative, exploitive, aggressive and unethical political behavior, and has been more broadly applied to management and individual actions. The Mach IV Scale, developed by Christie and Geis in 1970 to measure students' Mach levels, has been widely used by management researchers, and even with faculty in academia (Calhoun, 1969; Hunt & Chonko 1984; Siegel 1983). Mach as a value attitude has been found to have consequences in the workplace. For example, Mudrack (1989) found that those with high Mach scores reported lower job involvement. Siu and Tam (1995) analyzed the level of Mach among Hong Kong bankers and found that low Mach respondents were more likely to attain higher job titles.

Kuo and Marsella (1997) also used Christie's and Geis' measurement cross-culturally for American and Taiwanese students, and for students in Hong Kong by Cheung and Scherling. Kuo and Marsella conclude "The Mach IV Scale is not measuring equivalent concepts for Chinese and American students." The latter study focused more on ethical predisposition, asserting that Mach is a "super-ordinate factor" reflected in ethical reasoning (Cheung & Scherling, 1997).

Miesing and Preble (1985) tested Mach self-assessment among 487 MBA students. They found that women compared to men and those with more religious conviction reported lower levels of Mach. Also, postgraduates and those with work experience were less Machiavellian in approach. SSARP applied a shortened, ten-item version of the Christie and Geis Mach IV scale, which originally was a twenty-item Likert scale. We were seeking to determine the overall level at which Chinese respondents reported their Mach. Given the research to-date on other subject groups, we also were interested in identifying any gender differences.

Conflict Resolution Style

Much has been written about the five styles of conflict management first proposed by Blake and Mouton (1973). Kilmann and Thomas (1997), then Rahim (1983), applied this same concept but offered alternative words for some styles, such as “smoothing” and “obliging” rather than “accommodating” and “forcing”. Song (2005) included this concept in his broad study comparing American and Chinese managers’ approaches to conflict. Song’s research reports the labels developed by Rahim, while this paper uses the labels developed by Kilmann and Thomas. Exhibit I presents the five styles with definitions, behaviors and intended outcomes.

The research suggests that each individual will have a predominant or preferred style, but that in certain situations we might abandon our preferred style for another (Lulofs & Cahn, 2000). Three of the styles in Table 1 also represent strategies in conflict resolution: Collaboration, Competition and Avoidance. Medea (2004) proposes that there are four levels of conflict, and that most strategies would be effective for some levels and ineffective at other levels, which supports the idea of a situational approach to conflict management. If we accept the concept of predominant styles and of a situational approach to managing conflict, then it follows that a person’s effectiveness would be affected by the extent to which their predominant style could be abandoned in favor of another.

This conflict style measure for younger Chinese business students is interesting given contemporary interest in Chinese negotiation style. Pye (1982) identifies the great importance that Chinese negotiators place on the relationship; he cautions negotiators to understand the importance of emotional factors in negotiations with the Chinese.

Methodology Validity

The SSARP Questionnaires are adapted from a text which Professor Bowlby has adopted for his course on Organizational Behavior: Schermerhorn, Hunt & Osborne, Organizational Behavior, 8th edition, New York, John Wiley & Sons, Inc., 2003. These assessments also appear in subsequent editions of that text, as well as other textbooks on Organizational Behavior:

- “Managerial Assumptions” appeared in Schermerhorn, John R. Jr., Management, 5th ed. (New York, John Wiley & Sons, Inc., 1996, p.51)
- “Personal Values” was derived from Robert N. Lussier, Human Relations in Organizations, 2nd ed (Homewood, IL: Richard D. Irmin, 1993)
- “Machiavellianism” originates with R. Christie and F. L. Geis, Studies in Machiavellianism (New York Press, 1970)
- “Conflict Management Styles” is adapted from Thomas-Kilman, Conflict Mode Instrument, Copyright C 1974, Xicom, Inc., Tuxedo, NY 10987.

Some of the questionnaires are 20+ years old, and newer approaches may offer more precise insights. That said, we note that these questionnaires have the value of having been repeatedly used by others so that one can compare the same questionnaire results against other findings in the past and across other cultures, etc.

Four of our five questionnaires use Likert scales, and approaches to applying Likert scales remain controversial after fifty years of use. Carifio and Perla (2008) state: “S. Jamieson asserts that Likert scales are ordinal in character and must be analyzed using non-parametric statistics. However, G. Pell argues that

Likert items are interval, not ordinal, in character and must be analyzed parametrically with all the associated benefits and power of these higher levels of analyses” (p. 1150).

Our findings are tempered by certain demographic factors: by virtue of the programs they are registered in, Chinese respondents’ families would have greater wealth than the typical Chinese family. We also acknowledge the effect on the results from including a group who are, or are becoming, significantly “westernized”; however, Lan reports the continuing vitality of Chinese values (Lan, 2009).

A measure of the degree to which the respondents’ values are influenced by other cultures may be gleaned from their experience with living in or visiting other countries. Eighty-two percent of the Chinese respondents (82%) have not visited other countries. Finally, as noted by Greenburg (1987) and others, the value attitudes of college sophomores are valuable though not exclusive resources for research.

Results

We first report and discuss our findings in each of the four areas, then present cross-tabulation data on personal values. We add a layer of analysis by presenting results by gender and testing for gender differences.

Theory X/Y Findings, by Gender

Respondents answered “YES” or “NO” to twelve questions, with six each measuring their Theory X and Theory Y tendencies. One point was assigned to each YES answer, so each respondent has two scores. Theoretically a higher score indicates a stronger tendency, particularly if one score is significantly different than the other. The mean scores range from 1 to 5 with 5 representing the stronger value attitude. Table 1 reports the mean scores.

Table 1. Theory X/Y Scores, by Gender

	All Students	Female Students	Male Students	Testing for Mean Difference (Significant differences in bold)	
	Mean	Mean	Mean	t	Sig. (2-tailed)
Theory X	3.22	3.17	3.35	-1.79	0.07
Theory Y	4.06	4.10	3.98	1.48	0.14

Overall, the students are more predisposed to self-reporting higher Theory Y values, with no significant differences between male and female respondents. The results suggest that the respondents have the potential to adopt Theory Y values in their management style.

Personal Value Scores by Gender

Respondents were asked to assign a score from 0 – 100, indicating how important to them were 16 beliefs, conditions or activities. This instrument measured eight different values, with the scores from two randomly distributed questions combining to give a total for each value. Thus, the theoretical minimum and maximum score for each value is zero and 200, respectively. Table 2 details the average scores from highest to lowest, with statistically significant differences between males and females highlighted in bold:

Table 2. Mean Scores for Personal Values, by Gender

	All Students	Female Students	Male Students	Testing for Mean Difference (Significant differences in bold)	
	Mean	Mean	Mean	t	Sig. (2-tailed)
Family	176.52	178.52	173.27	3.14	Less than 0.01
Social	164.09	163.35	165.28	-1.23	0.22
Professional	163.05	162.77	163.50	-0.46	0.65
Financial	151.96	152.41	151.24	0.61	0.55
Intellectual	150.99	150.12	152.40	-1.14	0.26
Physical	143.31	140.86	147.29	-2.82	0.01
Community	129.97	131.51	127.46	1.61	0.11
Spiritual	103.85	103.77	103.97	-0.07	0.95

We note that with one minor exception, males and females rank order the eight values identically. The traditional Confucian value of Family ranks first among our respondents, although we see a statistically significant disparity with females ranking this value higher than males. It is also consistent with Confucian values that the Community value is ranked fifth. This is consistent with the Chinese value for family and for social relationships. These social relationships, known as the complex concept of “guanxi” are the center of Chinese dealings, with little traditional Chinese recognition to any community outside of this circle of family and social relations. Only Family and Physical values showed statistically significant differences by gender, with females valuing Family higher and males valuing Physical higher.

Machiavellianism Scores, by Gender

Respondents were asked to indicate the extent to which they agree or disagree with ten statements by indicating a value from 1 – 5. Thus, the lowest and highest possible scores are 10 and 50, with a higher number indicating greater tendencies towards Mach. The statements were worded in a manner that required the scores for one-half to be inverted, and then added to the scores of the other five statements. Table 3 reports the means and standard deviations.

Table 3. Machiavellianism Scores, by Gender

	All Students	Female Students	Male Students	Testing for Mean Difference (Significant differences in bold)	
	Mean	Mean	Mean	t	Sig. (2-tailed)
Mach Scores	27.46	26.96	28.26	-3.67	Less than 0.01

The mean for all respondents is consistent with research from many North American studies, where average scores are close to the numerical average of 25.0, and “students in business and management

typically score higher.” Chinese male students demonstrate a stronger tendency toward higher Mach scores.

Conflict Management Styles, by Gender

Table 4 lists the five conflict resolution styles from highest to lowest preference scores. Fifteen statements described a different type of behavior, and each was assigned a score from 1-4. A higher score indicated a greater likelihood that the respondent would choose that response in that situation. Each of the styles in Table 4 was represented by three randomly placed statements, thus the lowest and highest possible scores are 3 and 12, respectively.

Table 4. Conflict Resolution Styles, by Gender

	All Students	Female Students	Male Students	Testing for Mean Difference (Significant differences in bold)	
	Mean	Mean	Mean	t	Sig. (2-tailed)
Accommodating	10.06	10.09	9.99	1.02	0.31
Competing	9.93	9.83	10.03	-1.90	0.06
Compromising	9.46	9.55	9.29	2.44	0.02
Avoiding	9.18	9.19	9.11	0.71	0.48
Collaborating	8.68	8.73	8.59	1.11	0.27

The highest overall mean is for Accommodating conduct, which is consistent with the Chinese Confucian value of the importance of “face” (“mianzi”) where direct disagreement is not considered harmonious conduct. It also is consistent with Song’s findings (Song, 2005). Even in today’s dynamic China, harmony is considered an important and overriding social value. Statistically, however, we also note that Competing and Accommodating are essentially scored equally. This also is consistent with Song’s earlier research indicating that Chinese students report a high competing style, even higher than that reported for American students.

We find it interesting that the lowest mean score is for collaborating as this skill is often considered key to effective conflict resolution using an interest based negotiations or problem solving style. When comparing male and female results only Compromising reveals a statistically significant difference, with Competing data close enough to warrant attention. Females display greater preference for a Compromising style, and seem less likely to prefer Competing.

Machiavellianism and Personal Values

Respondents were ranked as having LOW, AVERAGE or HIGH Mach tendencies, with LOW and HIGH classifications assigned to those whose respective scores were more than one standard deviation below or above the overall mean of 27.46. This classification allowed us to statistically compare personal values with Mach tendencies (see Table 5).

Table 5. Personal Value Scores by Machiavellianism Level, All Respondents

	All Students	Machiavellianism Score			ANOVA F-stat	Significance Value
	n =764	LOW n=100	AVERAGE n=550	HIGH n=114		
Family	176.52	182.36	176.40	171.87	5.92	Less than 0.01
Social	164.09	170.62	163.18	162.60	5.80	Less than 0.01
Professional	163.05	166.47	163.56	157.54	5.28	0.01
Financial	151.96	146.81	151.59	158.36	5.65	Less than 0.01
Intellectual	150.99	155.13	151.27	145.97	3.25	0.04
Physical	143.31	147.60	143.93	136.49	3.92	0.02
Community	129.97	139.73	131.12	115.66	16.66	Less than 0.01
Spiritual	103.85	107.87	105.00	94.69	3.76	0.02

These results are remarkably consistent in revealing significant differences between ALL personal value measures and Mach scores! Stated simply, students with high Mach scores report lower interest in all personal values, except financial values where the trend is the opposite. We also note a continuum showing less concern for each particular value as the Mach score rises – except Financial where value increases as Mach tendencies rise.

These results are consistent with Mudrack's finding that those with high Mach scores reported lower job involvement and Siu and Tam's finding that Hong Kong bankers with lower Machiavellian scores were more likely to attain higher job titles (Mudrack, 1999; Siu & Tam 1995). It can be posited that those who do not care about much else than themselves have a character flaw that will be exposed in the workplace. It could also be argued that Mach may be a useful "backdoor measure" of emotional intelligence. Tables 6 and 7 compare personal values and Mach scores for, respectively, females and males.

Table 6. Personal Value Scores by Machiavellianism Level, Females Only

	Female Students	Machiavellianism Score			ANOVA F-stat	Sig. Value
		LOW	AVERAGE	HIGH		
	n=473	n=77	n=342	n=54		
Family	178.52	184.08	177.66	175.89	3.50	0.03
Social	163.35	170.74	161.90	161.87	5.68	Less than 0.01
Professional	162.77	164.62	162.82	159.82	0.83	0.44
Financial	152.41	147.44	152.16	161.17	4.80	0.01
Intellectual	150.12	153.12	150.16	145.56	1.38	0.25
Physical	140.86	145.19	141.24	132.22	2.86	0.06
Community	131.51	140.54	131.40	119.17	8.20	Less than 0.01
Spiritual	103.77	106.13	103.82	100.00	0.43	0.65

Females demonstrated statistically significant correlations between Mach levels and the four values of Financial, Family, Social and Community. The continuum is also the same with a direct correlation between Financial and Mach and an inverse relationship between Mach and all other personal values. These two distinct trends also are found in the four categories that are not statistically significant. For males (Table 7 below), there are significant differences in only three value measures: Professional, Community, and Spiritual. The inverse trend for all personal values, along with a direct correlation between Financial and Mach, is found again.

Table 7. Personal Value Scores by Machiavellianism Level, Males Only

	Male Students	Machiavellianism Score			ANOVA F-stat	Sig. Value
		LOW	AVERAGE	HIGH		
	n=291	n=23	n=208	n=60		
Family	173.27	176.79	174.31	168.25	1.68	0.19
Social	165.28	170.21	165.29	163.25	1.01	0.37
Professional	163.50	172.50	164.77	155.50	6.53	Less than 0.01
Intellectual	152.40	161.67	153.08	146.33	2.71	0.07
Financial	151.24	144.79	150.66	155.83	1.67	0.19
Physical	147.29	155.42	148.36	140.33	2.71	0.07
Community	127.46	137.08	130.66	112.50	7.27	Less than 0.01
Spiritual	103.97	113.54	106.92	89.92	4.25	0.02

Theory X/Y and Personal Values

As with the Mach classifications, respondents were classified as LOW, AVERAGE or HIGH on the Theory X and Y scales depending on their scores falling within or beyond one standard deviation from the mean. Tables 8 and 9 report the results for the X and Y measures, respectively.

Table 9. Personal Value Scores by Theory Y Classification

	All Students	Theory X Classifications			ANOVA F-stat	Sig. Value
		LOW	AVERAGE	HIGH		
	n=764	n=91	n=526	n=147		
Family	176.47	176.92	176.39	176.48	.022	.98
Social	164.03	164.45	164.14	163.37	.097	.91
Professional	162.98	168.74	162.77	160.17	4.624	.01
Financial	151.98	147.58	152.20	153.92	1.766	.17
Intellectual	150.89	155.88	151.25	146.52	3.598	.03
Physical	143.23	147.64	143.67	138.95	2.418	.09
Community	129.92	133.57	131.74	121.14	6.867	Less than 0.01
Spiritual	103.79	108.24	104.19	99.61	1.393	.25

Table 8. Personal Value Scores by Theory X Classification

	All Students	Theory Y Classifications			ANOVA F-stat	Sig. Value
		LOW	AVERAGE	HIGH		
	n=764	n=91	n=526	n=147		
Family	176.47	165.58	177.38	177.52	7.698	Less than 0.01
Social	164.03	156.50	164.51	166.24	4.437	.01
Professional	162.98	153.17	163.39	167.95	8.360	Less than 0.01
Financial	151.98	154.08	151.50	154.76	.696	.50
Intellectual	150.89	143.67	150.92	157.17	4.014	.02
Physical	143.23	128.83	144.03	148.56	7.909	Less than 0.01
Community	129.92	110.67	131.46	132.58	11.770	Less than 0.01
Spiritual	103.79	89.92	104.84	106.29	3.988	.02

It is intriguing to note where trends and consistencies exist and do not exist in the above two tables. Theory Y results mirrored the direct correlation results from comparing personal values and Mach scores, with the same direct trends noted in the same seven values. However, there clearly is absolutely no correlation between Theory Y and Financial values. Theory X results are remarkable for their divergence of trends. Here we note only two significant correlations – both inverse trends with Professional and Community values.

Conclusion

Our findings offer solid support for the notion that traditional Confucian values remain an important part of the value attitudes of younger Chinese. Family and guanxi remain core values. These findings support the existing research identifying the resiliency of certain traditional Confucian values (Wang & Hu, 2009; Ip, 2009). The results also suggest the “Chinese Me” generation is a reality with more respondents with HIGH Mach tendencies than LOW Mach predispositions. Moreover, the overall Mach scores are similar to those found among North American business students. These findings support Fauvre’s theory of crossvergence over convergence or divergence.

Our data extend beyond merely supporting existing research. Our major finding establishes that a higher Mach predisposition among Chinese business students appears incompatible with most personal values, except the value placed on money. This finding both buttresses and advances earlier research suggesting that HIGH Mach scores may not be advantageous (Mudrack, 1999; Siu & Tam 1995). These data help better explain the disconnection between personal values and the value placed on financial success.

We also find that the Confucian value of harmony seeking is reflected in the dominant conflict resolution style of Accommodating, which supports Song’s earlier findings (2005). However, we also suggest that the competitive nature of the Chinese supports the concept of a duality of negotiation styles, as would be expected with crossvergence. Thus a savvy Western negotiator would seek to build strong bargaining relationships even in the face of competitive conduct, rather than consider competitiveness and relationships as opposing forces.

We also find that the Chinese students are not as strong in the self-assessment of Theory X values that one would expect in a culture of centralized management and limited involvement of employees in decision making. Given that Theory X/Y is about one’s beliefs about the attitudes of others, it is not surprising that correlating personal values against Theory Y would show near identical results as for LOW Mach respondents. More intriguing is that HIGH Mach respondents do not show similar tendencies as Theory X proponents.

This values attitude research is important because multinationals and others doing business in China need to understand culturally based differences. While the young people of the world share Facebook, McDonald’s and many areas of global cultural convergence one must recognize underlying differences in value attitudes based on culture. Our contemporary reporting of durable Chinese values impacts every area of business, from marketing to financial management to employee motivation and reward systems. These values also need to be understood to ensure the development of an appropriate negotiation strategy and other management issues with our Chinese counterparts.

We suggest that business curricula continue to develop cross-cultural ethical courses and related curricula that prepare students for global business, with all the attendant complexities of crossvergence,

convergence and divergence in a country where today's cultural values and behaviors are the product of thousands of years of development.

Limitations and Future Research

There is sample selection bias to the extent that the Chinese student sample represents students who have registered in programs from which they will get a western degree, either in the west or in China with significant exposure to western professors and classroom styles. The authors acknowledge the effect on the results from including a group who have or are becoming significantly "westernized"; however, as we have seen, their degree of western orientation appears not to have completely overcome 4,000 years of culture and tradition. 82% of the respondents have never traveled abroad so remain significantly shaped by traditional Chinese national values.

Our sample also is limited to business school sophomores. As noted by Greenburg (1987) and others, the value attitudes of college sophomores are valuable though not exclusive resources for research. We do not propose that our sample is representative of all Chinese, or even of all Chinese students.

Some questionnaires are 20+ years old, and newer approaches may offer more precise insights. That said, we note that these questionnaires have the value of having been used by others so that one can compare the same questionnaire results against other findings in the past and across other cultures. This comparability feature assists one in measuring the pace of certain value attitude changes as well as resistance to change. We also note that, in research, instruments that reach 20+ years of age and are still in use have stood the test of time in considering their validity.

Future research needs to move beyond the surveys used herein to include more focused questions and vignettes to further understand Chinese value attitudes. One fruitful area would be to combine questionnaires and focus groups with vignettes, perhaps supplemented with anonymous interactive data gathering through use of clickers (i.e., Turningpoint). This multifaceted approach will facilitate probing deeper into the relationships between values and behavior.

Exhibit I. Conflict Styles, their Definitions, Objectives and Behaviors

<u>Conflict Style</u>	<u>Definition</u>	<u>Objective</u>	<u>Behavior</u>
Avoidance	Withdrawal	lose-lose	Physically absent or silent
Accommodate	Acquiescence	lose-win	Give in; Do not "make waves"
Competition	Aggression	win-lose	Selfish, argumentative
Compromise	Trade-offs	win & lose	"Wheeler-dealer"
Collaboration	Mutual Satisfaction	win-win	Supportive of self and other

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