

☐  [From Hofstede to IP](#) by Louise S. [2017, Mar 20]

Louise,

I am teaching a intercultural communication course for mediators, and wondered what the indigenous psychologists view of Hofstedes, dimensions is?

Power distance  
Individualism vs Collectivism  
Uncertainty avoidance  
masculinity vs femininity,  
Long term vs short term orientation

I wondered what your thoughts are of this form of characterization and identity?

Michelle

☐  [Comment by Louise Sundararajan](#) by Louise S. [2017, Feb 14]

These measures are too crude to capture anything unique about any culture.

Louise

☐  [Comment by Michelle Brenner](#) by Louise S. [2017, Feb 15]

That is exactly what I thought. I will actually quote you if you don't mind. I knew it didn't sit right. I had developed a different approach to the subject but was asked where the power distance etc, information was. I found an article I had written  
<http://epublications.bond.edu.au/cgi/viewcontent.cgi?article=1480&context=adr>

Volume 11|Number 5 Article 4 10-1-2009 Redefining ...  
epublications.bond.edu.au

ADR Bulletin ADR Bulletin Volume 11|Number 5 Article 4 10-1-2009 Redefining  
supervision from 'the gaze' to 'supportive practice' Michelle Brenner

This is the article I wrote and it was in the conclusion that I talked about bird watching, that you can be a birder, that watches birds with curiosity and passion or a twitcher that is marking off ticks on a page, seen that, yep, got that one off my list, etc. That was the analogy I made. Thank you Louise. I think we need to put something on this together, short and sweet to address how intercultural communication is being taught, you know that is being taught everywhere now. Is there a short video that you can think of that shares this?

Michelle Brenner

Holistic Conflict Resolution Consultant

member of Charter for Compassion <http://www.charterforcompassion.com.au/>

Founding member Holistic Practices Beyond

Borders <http://www.hpbeyondborders.org.au/>

Phone Sydney Australia (02)9389 2005 mobile 04786 11244

Email: brennermichelle@hotmail.com

☐  [Comment by Ajmarsella](#) by Louise S. [2017, Feb 15]

The dimensions are constructions of western and do not capture the dimensions of indigenous peoples. The mere fact that they opposites raises questions about the issue of applicability. The oppositional dimensions are often a continuum. The issue is what is the utility value or range of convenience of the hofstede. T

Anthony J. Marsella, Ph.D.,  
Professor Emeritus,  
University of Hawaii,  
Honolulu, Hawaii 96822.

☐  [Comment by Michelle Brenner](#) by Louise S. [2017, Feb 15]

Tony,

Thank you. I think they use the Hofstede because it is like mathematics, it adds up and is teachable. Reality is too confusing, or uncertain, and that is less predictable and teachable. Have you heard what is happening in the teaching world? I dont know about the rest of the world but I would be interested in the task force to get back to me?

Kind regards,  
Michelle Brenner  
Holistic Conflict Resolution Consultant thanky  
member of Charter for Compassion <http://www.charterforcompassion.com.au/>  
Founding member Holistic Practices Beyond  
Borders <http://www.hpbeyondborders.org.au/>  
Phone Sydney Australia (02)9389 2005 mobile 04786 11244  
Email: brennermichelle@hotmail.com

☐  [Comment by Louise Sundararajan](#) by Louise S. [2017, Feb 15]

Dear Michelle,

What is happening in the teaching world? IP books are increasingly being used in courses. My book on Chinese emotions is being used, for example. Attached is a recent review of my book, which may help to explain why IP literature serves purposes beyond the dimensions of Hofstede.

Anybody has a curriculum on IP to share with Michelle?

Enjoy,  
Louise

 [Homegrown Emotions](#)

☐  [Comment by Bond, Michael](#) by Louise S. [2017, Mar 20]

Michelle,

I agree with Tony that the continuing attraction of Hofstede's model [now 6 dimensions] is that it provides structure for a field long floundering in speculative forays of social science creative thinking. Whether his nation-level dimensions are the most useful of those [now many!] floating around is another issue. but, we need some sort of measurable structure if we wish to compare...

As for teaching and learning, I have always appreciated Hofstede's attempt to apply his initial four dimensions to the instructional dynamic that he wrote in 1986 for the International Journal of Intercultural Relations. No data beyond his wide personal experience, but lots of testable hypotheses on offer.

As for whether the "Western" approach of dimensionalizing [rating along a scale the degree of an operationalized construct] makes sense or whether it defeats any attempt to scientize indigenous constructs, I would be eager to hear what the alternative approach might be if we are doing social science...

With regards,

michael

Michael Harris Bond (彭邁克), Ph. D.  
Visiting Chair Professor of Psychology  
Room M902  
Li Ka Shing Tower  
Department of Management and Marketing  
Hong Kong Polytechnic University  
Hung Hom, Kowloon  
Hong Kong S.A.R.  
China

telephone: [852] 2766-7342

fax: [852] 2765-0611

"And take upon's the mystery of things,  
as if we were God's spies."  
Shakespeare, King Lear

Link to Department website: <http://www.polyu.edu.hk/mm/bond>

my latest book: "Understanding social psychology across cultures"  
(2013): <http://www.sagepub.in/books/Book240293>

Latest book on social axioms: <http://www.amazon.com/Psychological-Aspects-Social-Axioms-Understanding/dp/0387098097>

the latest addition to the "Forbidden City" of Chinese psychology: <http://www.oup.com/us/catalog/general/subject/Psychology/Clinical/?view=usa&ci=9780199541850>

Recent book on Chinese organizational behaviour, edited with my M&M colleague, Xu Huang: [http://www.eelgar.co.uk/bookentry\\_main.lasso?id=14417&breadcrumblink=&breadcrumb=&sub\\_values=&site\\_Bus\\_Man=&site\\_dev=&site\\_eco=&site\\_env\\_eco=&site\\_inn\\_tech=&site\\_int\\_pol=&site\\_law=&site\\_pub\\_soc=](http://www.eelgar.co.uk/bookentry_main.lasso?id=14417&breadcrumblink=&breadcrumb=&sub_values=&site_Bus_Man=&site_dev=&site_eco=&site_env_eco=&site_inn_tech=&site_int_pol=&site_law=&site_pub_soc=)

 [Comment by Michelle Brenner](#) by Louise S. [2017, Mar 20]

MM, yes, well that is it. I guess the narrative approach offers the counter to a technical structure, but that is much less tangible to teach in 2 hours. I think it is like food, the fast food movement may not be a healthy alternative but it fills people up quickly and gets them going. I think that is the idea with teaching using constructs that are tangible easy to learn and place models.

I decided to slip in as reading material Louises' Homegrown Emotions review in Theory and Psychology, 2017 on her book, she sent me which is only a few pages packed with Louise's richness of savouring emotional explanations, Chinese style, I thought that could be their take away. It is very sad that the need for curriculum scrutiny limits creativity beyond conventional standards.

thanks for your thoughts.

kind regards Michelle

Michelle Brenner

Holistic Conflict Resolution Consultant

member of Charter for Compassion <http://www.charterforcompassion.com.au/>

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Email: [brennermichelle@hotmail.com](mailto:brennermichelle@hotmail.com)