

Assignment Submission: WebCT Training: RICQ Assignment

Instructions

WebCT Training: RICQ Assignment

This assignment will require you to take the Relational/Individualistic Cultural Questionnaire below. Once you have taken the survey do the following:

1. In a Microsoft Word document provide your answer to each of the 3 questions (e.g., Question 1: A, Question 2: A; Question 3: A).
2. Make sure you write your name on your paper and provide the CRN number of the course in the upper right or left corner of your document.
3. Save your file as follows: LastnameFirstinitial_RICQ (e.g., GaythwaiteE_RICQ).
4. Upload your Word document in the Assignment area of WebCT under the WebCT Training: RICQ assignment.
5. Complete by the deadline date posted on the WebCT course calendar.

RELATIONAL/INDIVIDUALISTIC CULTURAL QUESTIONNAIRE

(Developed by Ann Puyana, Valencia Community College; revised 6/98)

Directions: Complete the statement below, “In my home culture...” by circling the letter of the response that *most closely* reflects the attitudes/values of your own background.

In my home culture...

1. (a) people tend not to touch very much. In a formal greeting or leaving-taking, we might shake hands, or hug/kiss family members, but in general, we keep our distance physically. Too much touching can make us feel uncomfortable—awkward, or suffocated, invaded...needing space and air.

(b) people touch a lot, and no greeting or leave-taking would be complete without a hug, a kiss, and/or a handshake. Not touching can make us feel alone, empty, unacknowledged.

2. (a) we tend to “tell it like it is,” giving direct answers to direct questions. We would rather hear “the truth” up front than be left hanging or find out indirectly later on. For example, if invited to a dinner or a party on a date when I had already committed myself, I would probably let the person know right away that I would not be able to attend...so that s/he could plan accordingly.

(b) we value harmony and the preservation of individual dignity in any exchange; therefore, we avoid embarrassing ourselves and others by initially giving an “acceptable” response; the “real” answer is eventually intuited or becomes evident by other, more subtle means. For example, if invited to a dinner or a party, I would not say no immediately, even if I already knew that I would or could not accept the invitation. To say no right away would be impolite; it would create a kind of negative energy and would show a lack of receptivity to the connective intent of the invitation.

3. (a) we value “clock time” and punctuality, both in social and business situations; we make appointments, keep schedules, carry calendars, wear wristwatches, and make a habit of arriving on time. Frequent lateness is often seen as a lack of organization or irresponsibility, neither of which is valued in the workplace. Friends and family are expected to understand that school and work obligations generally take precedence over social ones.

(b) we make plans and keep schedules, but we acknowledge that other people and unforeseen events may interrupt or change those plans. The needs of family and friends are very important and should be accommodated; social interaction, which is hard to box into a time frame, is highly valued—even as a means of doing business. Stringent adherence to pre-set plans seems rigid and impersonal to us.

Attachments:

Most Recent Comment:

None

Submission:



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