CULTURE MAPPING
adapted from The University of Minnesota and the Krista Foundation for Global Citizenship

Individuals demonstrate a wide range in their values and preferences across a number of cultural dimensions. Map your own cultural orientation by placing a "X" at the spot that most accurately reflects your values on each continuum. While chances are that you are relatively high in one value and low on the other, you may be high in both, even if they are frequently viewed as opposites.

1. individualism + collectivism

individualism (primary importance of the self): While you may seek input from others, you are ultimately responsible for your own decisions. You have a sense of pride in being responsible for yourself and know that others expect you to be independent. If you do something wrong, you feel guilty and are concerned about how this reflects upon you.	collectivism (primary importance of the group): You make important life decisions based on the needs of the group and put the well-being of the group ahead of your own. You make major life decisions in consultation with your family, friends, and co-workers. You believe that looking out for others protects one's self and that group harmony is the greatest good. As a child, you're taught to depend and rely upon others, who in turn could rely upon you. Identity is a function of one's membership or role in a primary group. If you do something wrong, you feel ashamed and are concerned about how this reflects on your group.

Low <--> High

individualism	☐	☐	☐	☐	☐
collectivism	☐	☐	☐	☐	☐

2. egalitarian + hierarchy

egalitarian: You believe that people should interact with each other on a level playing field. While differences such as age, economic standing, and positionality obviously exist, you don't feel these should be used as the basis for interacting with others. Titles and status are not important. For example, you prefer to be on a first-name basis with your boss and co-workers.	hierarchy: You believe strongly in status differences and that people should be treated according to their standing. Elected representatives, for example, are dignitaries and should be referred to by their titles. At school or at work, you would defer to the views of your seniors and use forms of address congruent with their standing. Hierarchy is the fact of life and gives everyone a sense of their place in the world.

Low <--> High

egalitarian	☐	☐	☐	☐	☐
hierarchy	☐	☐	☐	☐	☐

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3. polychronic time + monochronic time

polychronic time (time as an unlimited good): You feel that time is an unlimited good and available as needed. People should take the amount of time necessary to do what they need to do. Life does not follow a clock; things happen when they are supposed to happen. Promising to meet someone at a certain time is not a commitment set in stone. Rather, appointments and social gatherings happen when the time is right. For example, a wedding won't start until all the people are there who were invited; when they have arrived is when the wedding is supposed to begin.	monochronic time (time as a precious commodity): You feel that time is a precious good. It should not be wasted. Human activities must be organized with careful recognition of this fact. You take great care to plan your day to make sure you arrive to class, work, and meetings with friends and family on time. It is unthinkable to waste someone else's time. A wedding must start at the designated time out of respect for everyone's time commitments and other obligations.

Low <---> High

polychronic	☐	☐	☐	☐	☐
monochronic	☐	☐	☐	☐	☐

4. meritocracy + ascription

meritocracy (achievement based on what you do): You believe that people should be judged on merit and that they should earn their position and status in life. What is fair for one is fair for all. You know that when you seek a promotion at work, you will be rewarded because you have earned it. They won't be given to you because of who you are, but because of what you have accomplished. You wouldn't select people to do a job, for example, simply on the basis of their age; being older in your culture does not automatically mean being wiser.	ascription (achievement based on who you are): You believe that a person's family background, age, gender, ethnicity, and other characteristics are very important in determining a person's status or standing in the community. This also establishes how you should interact with the person. For example, you would likely assume that older persons are going to be much more knowledgeable than younger ones and that their knowledge should be respected. That is how things work in the world.

Low <---> High

meritocracy	☐	☐	☐	☐	☐
ascription	☐	☐	☐	☐	☐

5. activity + people

activity: Your day is scheduled with a number of activities including work, community groups, and social time with friends/family. You are strongly motivated to be doing something constantly. In your culture, for example, you ask people upon first meeting them what their job is or what activities they have been engaged in. Even when getting together with family/friends, you may plan an activity, like playing a sport or going to a movie. You are likely to be very task-oriented. Fundamentally, a high and positive value is placed on activity.	people: Who you are with is more important than what you are doing. Rather than schedule specific activities, you are most likely just to spend time with your friends and family. Being with others is particularly important in your culture. The quality of your interpersonal relations is very important; you would not let a task get in the way of a relationship.

Low <---> High

activity	☐	☐	☐	☐	☐
people	☐	☐	☐	☐	☐

6. change, progress, risk taking + stability, tradition, risk aversion

change, progress, risk taking: You know that almost everything around you will change—even the friends you have throughout your lifetime. You look forward to change and feel that it brings many positives to your life. Change in your culture is a good thing; it means progress. Lack of change leads to stagnation. This emphasis on change translates into people being willing to take risks and try new things.	stability, tradition, risk aversion: You feel it's important to keep traditions because they bring a positive and expected rhythm to life. Friends you've had since you were young will be your most important friends throughout your life. Stability gives meaning to life. Change for its own sake doesn't make sense because it disrupts the rhythms, pace, and meaning of life. It can also disrupt longstanding relationships. This value orientation means people are uncomfortable taking risks, preferring to do things as they have been done in the past.

Low <--> High

change, progress, risk taking	☐	☐	☐	☐	☐
stability, tradition, risk aversion	☐	☐	☐	☐	☐

7. formality + informality

formality: You feel that people should communicate and relate to each other in a manner that strictly conforms to what is considered to be appropriate. For example, a younger person would be obligated to interact with an older person in a particular way that shows deference to that person's age and status (like using someone's honorific instead of their first name). Another lens is that somebody's public persona should remain within the standards of professionalism, like a Twitter page.	informality: Formality does not need to be adhered to rigidly; in fact, being overly formal is thought to stifle good communication and interaction. The communication and interaction rules in your culture are relaxed and flexible. You believe informality is a path towards authenticity.

Low <---> High

formality	☐	☐	☐	☐	☐
informality	☐	☐	☐	☐	☐

8. fate and destiny + personal efficacy

fate and destiny: You believe human destiny is a matter of fate, something beyond one's ability to control. You are likely to see your fate being in the hands of others, such as your family, your government, or a higher being. To behave as if you can control destiny seems supremely arrogant to you, and you distrust people who hold that belief.	personal efficacy: You believe what you do in life matters, you have control of your destiny, and you must exercise that control to make things happen. You are impatient with people who have a fatalistic attitude and value people who do everything they can to take control of their lives. To do anything less means to be irresponsible.

Low <---> High

fate and destiny	☐	☐	☐	☐	☐
personal efficacy	☐	☐	☐	☐	☐

9. directness + indirectness

directness: In your culture, being direct is the way to communicate and interact. If there are problems, it is important to have face-to-face conversations to resolve them. If you are not direct, you feel you are doing the other person a disservice. You are also concerned that you might be seen as dishonest if you are not forthright. Trust in your culture is based on direct, open, person-to-person communication.	indirectness: You believe indirect communication is the best way to respect others' integrity and allow them to save face. If you are facing a problem with another person, you might ask a third party to intervene or you might leave subtle clues that there is a problem. A direct, face-to-face confrontation would be seen as rude and offensive. You assume people will extract meaning from the context of the situation and don't need to be told to their face about an issue. The indirect approach gives people more latitude to respond and maintains the harmony of the community.

Low <---> High

directness	☐	☐	☐	☐	☐
indirectness	☐	☐	☐	☐	☐