

The Effect of National Culture on the Creation of Positive Emotions: A Study Involving a Selection of States in India

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Abstract

Having a broad range of emotions gives our lives color and texture, and perhaps makes them meaningful. Through the phenomenon of jumping from one emotion to another can be difficult to fathom at times. Emotional conflict can result in arising of a whole gamut of feelings and emotions; veering from love to fear, upset to joy, happiness to sadness and more is the virtual transformation of the internal emotional conflict (Fredrickson, et al., 2003). Positive emotions change the boundaries of the way that people perceive and operate within the world. They create the necessary space to allow for the blossoming of the individual (Fredrickson & Kahneman, 1993). The purpose of this paper is to examine the interrelationship between selected indexes of the national culture, and positive emotions. The sample group consisted of one hundred Indian expatriates living in the Kingdom of Bahrain and working in the healthcare sector. Four subgroups, each consisting of twenty-five people, represented the four States, from different parts of India. Although work has been done on comparing emotional indices of national culture, it seemed interesting and worthwhile to examine the variation within a nation state, clearly, the more aware we are of cultural influences, and their impact on emotional state, the easier it is to foster good relations, both on a personal level, and in the workplace. A research model examining the impact of cultural dimensions on positive emotions has been created, based on previous studies. Quantitative as well as qualitative methods have been used, in an attempt to achieve the objectives. A comparison of culture compass analysis between the four States has been conducted. The results have shown that there is a noticeable difference between them, in terms of the level of

incidence of positive emotions.

Keywords: national culture, positive emotions, Kingdom of Bahrain, states of India

1. Introduction

1.1 Expressing Emotions and Cultural Principles

Human beings are constantly being required to respond to difficulties in their lives. In order to do so, a number of elements need to be in place. An inner sense of ease arises through a sense of connectedness with those around them. Being inspired by a great leader, feeling part of the whole, in a state of interdependence, can engender a positive response, even in times of distress (Fredrickson, 2011; House, et al., 2004). Positivity, as well as having a profound effect on a personal level, affects interactions within the workplace. It can allow for creativity, increase resilience, and aid in decision-making. People who experience positive emotions tend to be better negotiators, being more trusting, and conducting themselves well (Fredrickson, et al., 2000); Looking back, there have always been variations in the prevailing culture of groups of people, representing different nation states (Fredrickson, 2013); Positive emotions are clearly of benefit, while preserving the integrity of the individual, whatever their cultural influences. They help people to recognize similarities, but also to look at where differences could help in the approach to deal with situations, and to implement changes (Fredrickson, 2011). Positive emotions can have a transformative effect, on both the individual, and groups. (Fredrickson & Cohn, 2008). Emotions could be thought of as instantaneous feelings that are directed at someone (Hume, 2000). They can arise in a person, as an evaluation of a significant event; and can be positive or negative. They trigger a prompting of plans, and a readiness to act. They give a sense of urgency to mental actions. They can be experienced as distinctive types of mental state, sometimes followed by bodily expression (Oatley & Jenkins, 1996). There is a complex, multi-system response to each new set of circumstances. If the situation is perceived as being ‘bad’, then there will be a correspondingly negative response, and a negative emotion will arise. If the system is geared to a positive response, positive emotions are likely to be engendered (Fredrickson, 2013). A set of ten positive emotions have been identified by Fredrickson, together with their appraisal patterns, the broadened thought-action repertoire they lights, and the durable resources they help to build (Fredrickson, 2013). Checking the values for these positive emotions, each one of them has the potential to change a person’s life, for the better (Hofstede, et al., 2010).

1.2 Emotions: Cultural Dimensions

Across the world, is the happiness or good life attained by doing what a person like to do or hope to do? Are internal proprieties such as: emotions, beliefs, attitudes... and external proprieties such as: norms, roles, and other expectation effected by the cultural concept? “There is no magical point in time at which we changed in ourselves” (Hofstede, et al., 2010); Cultural psychology was shaped by the history of the human being as a species; people having gone through an accelerating process of evolution over the past few million years, resulting in the creation of culture; which stands out as a primary and basic element in human biology. Much faster than anyone could have imagined the diversification among cultures has

spread in a way similar to groups in the natural world (Hofstede, et al., 2010). When researchers came to discuss the connection between emotions and culture, they found that culture exerted a significant influence on emotion (Hofstede & Muij, 2010). Many researchers have revealed that examining the arising of emotions, through the Peak-End rule, could affect the way that an environment is experienced, and when applied, can alter the perception of the experience quite dramatically (Alalawi & Razzaque, 2016). The relationship between social intelligence and emotional intelligence could affect cultural reaction, or the type of emotions being expressed (Razzaque & Alalawi, 2016). The expression of emotions varies both between nations, and between individual groups within them. It might partly explain the growth in numbers of expatriates, especially in countries with growing economies. India is the second most populous nation on earth. A small migration from India can lead to a considerable expansion in the population of a small country. In the Kingdom of Bahrain there are at least 32 registered Indian cultural organisations. Bahrain Sports Club was the first Indian club established in 1915, to serve the community. The Indian school was established in 1950 in the town of Isa (Embassy of India in Bahrain, 2013). Considering the growing population of Indians in Bahrain, is it possible to argue that they are experiencing a positive emotional environment? Some individuals cope with working in uncertain conditions, while others are thrown by them. Each person handles uncertainty in differently. This research paper tries to shed light on the importance of studying people originating from different States within large countries, living as expatriates, through applying the Culture Compass analysis technique devised by (Hofstede, et al., 2010). The invention of nations, to one of which every human being is supposed to belong; is a recent phenomenon in human history (Hofstede, et al., 2010). Each country is made up of any number of sub-groups; as this present work will demonstrate.

1.3 Admixture of Citizens of India in Bahrain

The variation of culture within a huge country like India never replaces the commonalities between its states: music, aboriginal art, good cuisine, dance, crafts, fairs and festivals, and religious piety are the main traditions throughout India; traditions being at one with culture (Zimmermann, 2017). The admixture and sheer volume of numbers of Indians across the Kingdom of Bahrain appear to make them an ideal, interesting body of people to study. The authors of this work are interested in the assessment of the influence of national culture on positive emotions. The largest group of immigrants in Bahrain are people who are Indian, or of Indian descent. They make up approximately 30% of the population. There were groups going back to the Dilmun civilization, of the Bronze Age, but the main influx started towards the end of the 19th Century, in the days of the Raj. The majority of people (around two-thirds) originated in Kerala: the rest split between Andhra Pradesh, Tamil Nadu, Karnataka, Maharashtra, Goa, and Punjab (Embassy of India in Bahrain, 2013). Each State in India has special characteristics that make their inhabitants unique. Kerala is located in the southernmost part of the country. The word, 'Keralam' comes from 'Kera' which means coconut and 'alam' which means land or location (Menon, 1978; Slapak, 2003). The mother tongue is 'Malayalam' and the people are known as 'Malayalees' (Kerala Cultural, 2015). Malayalee culture is rooted in the unity, continuity, and universality of the people. Importance

is attached to philosophy, art, language, religion, education, and a social organization which has its own and special proprieties; behavior is restricted by the culture, and the degree of freedom in Kerala is limited. Many people from this region have migrated from India, to afford themselves greater freedom. Malayalees tend to be self-contained, segregating themselves from people from other parts of India. They are generally not highly-educated and are concerned for their safety; often somewhat fearful and suspicious of people outside their group (James, 2016). Andhra Pradesh is the eighth largest state in India. The capital of Andhra Pradesh is Hyderabad. The official language of the State is Telugu. Its social structure is a blend of culture and tradition. There were great dynasties in the past, resulting in a creative culture, influenced by these diverse civilizations. Telugu people are considered to be very peaceful. in which they are proving high ethnic value of the state (Indian mirror, 1999). Maharashtra is known as the land of saints, and there is an abundance of doctors, teachers, educationists and revolutionists, actors, actresses, and film makers (Bhoomi, 2006); Mumbai is the capital of Maharashtra State, and the people there speak the Marathi language. Each sub-region or province has its own cultural identity: folk songs sung in different dialects, and different food attending different ethnicity (Maharaj, 2012). Society in Maharashtra is more individualist than collectivist; where the immediate and the extended family are the keys. A sense of obligation is deep-rooted and close to unmovable. The people do not like to give negative answers; instead, they offer others the answers they think that people want to hear. Religion, education, and social class are highly influential. People abide by a hierarchical structure in which the eldest and the senior person are put first (David, et al., 2011). Punjab State is situated in the north of India. The name itself originates from Persian: the first part 'panj' means five and the second part 'ab' means water or river. Therefore, Punjab means 'the land of five rivers.' The official language is 'Punjabi'. The culture of Punjabis is evident from their philosophy, poetry, spirituality, education, artistry, music, cuisine, and architecture. The behavior of Punjabi people is restricted to linguistic, geographical and cultural norms. The identity of the people is independent of historical origin or religion, as at one time the people were a heterogeneous group, subdivided into clans. The power of their philosophy differs from east to west, means from the dominance of agriculture, and military in the region bordering Pakistan, affecting the culture of Punjabi people (Williamson & Veach, 2014; DLIFLC, 2014).

2. Literature Review

2.1 Evolution of National Culture

To determine the elements of culture, rather than observing practices, the actions and preferences of people, presented with a number of alternatives, were considered as a measurement of their values. Many surveys have been conducted along similar lines, over a number of years. Hofstede (2010) designed the questions in his popular questionnaire to fall into two classifications, to determine relative values: 'desirable'... in terms of what is considered to be right and wrong; and the virtuous desires of people. The ambition of studying cultural differences first appeared in the first half of the twentieth century; when social anthropology demonstrated that, no matter what kind of society, each faces the same basic problems. The next logical step was to identify the problems that were common to all

societies, and the consequences for the functioning of groups within those societies. There was an opportunity for Hofstede to have a huge data base, following a survey involving people from fifty countries, in conjunction with a multinational corporation. This joint project with IBM was to prove very helpful in the examination and cataloguing of national value systems. The collected samples from each country were perfectly matched, similar in all aspects, except nationality. The empirical results found were amazingly similar to those found by Inkeles and Levinson twenty years previously. Those areas were: social inequality, the relationship of the individual with the group, concepts of masculinity and femininity, and methods of dealing with uncertainty or ambiguity. The four basic problems discovered were the empirical result for the cultural dimensions. The story behind the scoring of each country on one dimension, can be viewed as a set, revealing differences from one country to another: scores, typologies, and clusters were used for this purpose. Hofstede's IBM project expanded in the 1970s, when he added more questions to each dimension, and increased the number of countries in which the new version, known as 'Value Survey Modules' (VSM) was devised. The idea of the IBM model was further extended in 1980, to measure each nation from the Asian-Pacific region. A new questionnaire was based on student responses, instead of IBM employees. A fifth dimension comparing long-term orientation with short-term orientation was added. Dimension scores were correlated first qualitatively, then quantitatively. The whole process was termed 'validation' (Hofstede, et al., 2010). The work of Hofstede confirmed the earlier findings of the American social anthropologists: that culture has a close relationship with personality. The expansion of cultural theory did not stop at this point; many researchers such (Kluckhohn & Strodtbeck, 1961; Hall, 1959-1981; Trompenaars, 1993; Hampden-Turner, 1998; Schwartz, 1992; House, et al., 2004) reviewed the topic from their individual perspectives, to show the multiple aspects of social norms, beliefs, and values (Nardon & M. Steers, 2006). A worldwide survey of values, conducted by Minkov, through the use of a questionnaire, covered a number of areas, including education, emotion, and the family, which led to reconnaissance in many fields, in terms of culture. A fashionable theme has been anticipated, concerning organizational culture, in management literature.

2.1.1 Uncertainty Avoidance as Emotion Expressive Variable

All human beings are forced to live with uncertainty. Extreme ambiguity creates anxiety. Each person needs to work on ways of alleviating this anxiety. 'Uncertainty avoidance' can be defined as the extent to which the members of a culture feel threatened by the ambiguity of unknown situations (Hofstede, et al., 2010). The showing of positive values was highly correlated with weak uncertainty avoidance, while the countries with high uncertainty avoidance showed a negative tendency in their work and life situations. It was found that this index could be used as a factor, parallel with enjoyment; both considered exerting a strong influence, in changing people's behavioral intention to accept technology (Hwang, 2005). Subjective well-being can be used as one of the values of the uncertainty avoidance dimensions. This dimension is considered to be the cultural control of the framework of an organization. Researchers have confirmed the direct effect of the value of the uncertainty avoidance index (SWB) on diverse emotions and moods, concerning happiness and satisfaction with life (Diener, et al., 2003; Fredrickson & Joiner, 2002; Fredrickson, 2000).

On the other hand, many researchers have confirmed that subjective well-being has a positive effect on positive emotions and negative effect on negative emotions (Ortony & Turner, 1990; Diener & Lucas, 1999); while others have mentioned that this index is highly correlated with both positive and negative emotions (Frijda, 1986; Ekman, et al., 1972; Izard, 1977). Other studies have emphasized the importance of subjective well-being: a term that brings with it the concept of positive emotions, such as happiness (Antonovsky, 1979; Csikzentmihaly, 1975; Diener, 1984; Kobasa, 1982; Kobasa, 1979; Maslow, 1968; Seligman, 2002). A number of theories have attempted to explain the effect of the value of subjective well-being, under the uncertainty avoidance index, on positive emotions (Carrulthers & Hood, 2004). Variation in interpersonal orientation has been predicated as the relationship between positive emotions and culture (Kitayama, et al., 2000).

2.1.2 Individualism vs. Collectivism as Emotion Expressive Variable

Hofstede and allied workers have suggested that learning to get to know other people, and trusting them, are basic necessities in building relationships, in any society. They have found that the majority of people in a society are dependent on having a role in a group. The (extended) family could be considered to be the individual's first group. A minority act independently and put self-interest before that of the group. The authors found that the degree of individualist pole can be measured through many indicators, such as personal time, freedom, and challenge (Cozma, 2011). And they found that the extent of the collectivist pole can be measured, through assessing the training, physical conditions, and use of skills in any organization. Many authors found that relationships between people are built on emotions; where people can work together and share respect, love, friendship... This works for the immediate group, such as the family, but also for other groups (Oyserman, et al., 2009; C. Ahuvia, 2001; Diener, et al., 2008; Matsumoto, et al., 2008; Schimmack, et al., 2002). Individualism is demonstrated in a society in which ties between individuals are loose: everyone is expected to look after themselves, or their immediate family only; while collectivism exists in a society in which people from birth is integrated into a strong, cohesive in-group, which throughout an individual's life continues to protect them, in exchange for unquestioning loyalty. Individualism and collectivism together form one of the dimensions of national culture. The individualism index is a measure for the degree of individualism in a country's culture, originally based on the IBM research project (Hofstede, et al., 2010).

2.1.3 Indulgence vs. Restraint as Emotion Expressive Variable

The light and dark aspects of people's lives are directly related to the level of happiness, which in turn is correlated with life satisfaction, emotional affect, and social class. If the happiness level increases, there is a corresponding reduction in the incidence of death (Hofstede, et al., 2010). Hofstede emphasized that the light part of life is expressed as happiness. Indulgence can be defined as having fun and enjoying life, allowing people to completely satisfy basic and natural human needs. While restraint is the opposite: and could be thought of as the suppression of this gratification, by the strict control of social norms (Hofstede, et al., 2010). Many researchers have confirmed that there is a relationship between happiness and life enjoyment within a culture: hence the culture of some countries being

synonymous with happiness itself (Diener, 1984; Diener & Lucas, 1999).

3. Positive Emotions: Philosophy and Values

Emotions are extremely powerful: they touch on every part of our daily lives. They could change peoples' life; it could flourish it (Fredrickson & Losada, 2005). They can bring light to people's lives (Fredrickson, 1998). They can guide people to the road to positivity (Fredrickson, 2013). Being happy, optimistic, interested, serene; being inspired by a leader, or loving a special person (Fredrickson, 1998); all these things can play a big role in a human being's daily life (Fredrickson, 2001). In the workplace, positive emotions can enhance outcomes, and possibly lead to positive feedback (Fredrickson, 2013). Sometimes a pleasant experience will result in a willingness to continue a certain task, and increase job satisfaction (Fredrickson, et al., 2013); or can even change a person's life from the worst to the best (Fredrickson & Roberts, 1997). On the other hand, negative emotions can lead to sadness or dissatisfaction (Diener, et al., 2008; Fredrickson & Levenson, 1998). A positive emotional environment can make expatriates productive and increase their desire to remain in a country (Fredrickson & Branigan, 2005), whereby discovering the people from different nations affect the quality management performance of the healthcare organization employees' (Al Mubarak, et al., 2017). Emotions have been defined as being a combination of feelings that result in physical as well as psychological changes, that influence thoughts and behavior; and are associated with different phenomena, such as personality, mood, and motivation (Myers, 2004; Hume, 2000). The term 'positive emotion' comes from the work conducted in the early 1990's by Barbara Fredrickson. She started to build her theory, investigating whether or not specific discrete emotions carried unique autonomic signatures; and posits the function of positive emotions as being shaped over millennia by the process of natural selection; in order to increase an individual's resources for survival (Fredrickson, 2005). With the passage of time, she expanded her theory, to reach an evaluation of a number of positive emotions: happiness, joy, gratitude, and others. The team collected data, and ran hypothesis testing on those data, in addition to measuring the values of each of the selected positive emotions, by way of the autonomic nervous system (Fredrickson, 2013). Values have been taken of ten emotions representative of this philosophy, that describes the appraisal patterns: joy, a pleasant surprise that comes to any person when hearing good news; gratitude, which has at its source a person's unexpected good fortune; serenity, or being at ease with oneself; interest, in something pleasant or enjoyable; hope, arising when a person's positive emotions in particular circumstances are appraised as being safe; pride, or the appreciation that comes when people benefit from a good outcome; amusement, occurs when people appraise their current situation as involving some sort of non-serious social incongruity; inspiration, created in the human being as human excellence, in one way or another; being in awe of a person, is counted as goodness on a grand scale (Fredrickson, 2003); love, is a combination of many positive emotions, through creation of momentary perceptions of social connection and self-expansion, that builds a social as well as a community bond (Fredrickson, 2013; Fredrickson, et al., 2008; Fredrickson, 2011; Gonzaga, et al., 2007).

4. Conceptual Framework

The research model was designed to show the interaction between dependent and independent factors, using three indices of national culture: uncertainty avoidance, individualism vs. collectivism, and indulgence vs. restraint as dependent factors; and positive emotion as the independent factor. Figure 1 proposed to test the affect, correlation existence and type between the below chosen factors.

Figure 1. Research Framework (refer to figure 1 after references section)

5. Methodology

Evidence is stronger than ever, that positive emotions play a unique role in maintaining and promoting flourishing mental health. This does not mean that endless positivity is always better, (Fredrickson, 2009). However, that overall, it improves the lot of an individual (Fredrickson, et al., 2013) Combining culture with positive emotions has taken place in many research projects. Some of the researchers have seen the relationship between positive emotion and culture as self- objectification, that could improve emotions in the individual; irrespective of gender, age, or ethnicity (Calogero, 2012) Others show that some values of positive emotions are related to culture (Hofstede & Mooij, 2010; Kark & Dijk, 2007; Butler, et al., 2007). Others still have confirmed that some dimensions of the national culture theory have a relationship with positive emotions (Grandey & Fisk, 2005; Hwang, 2005). Qualitative techniques have been followed through reviewing Geert Hofstede's analysis methods, such as: the culture compass analysis. The idea of comparing the states of India has been taken from (Anjum, et al., 2014; Hofstede, 2017), where an application of the culture compass analysis comparison has been conducted. A quantitative technique has been pursued by creating an online questionnaire through Google Docs using the physical or face-to-face communication and the mobile media, in which it was built (based on other researches surveys) (Tehseen & Sajilan, 2016; Schlaegel, et al., 2013; Škerlavaj, et al., 2013; Wehnert, 2009; Dwairi, 2004); the survey started with demographic questions such as: gender, job position, age, and State of origin; followed by two important major sections that contained list of questions taken from published research papers; The first of these sections was associated with national cultural dimensions, in which were three minor sections: uncertainty avoidance, and individualism vs. collectivism questions have been taken from (Kathryn, 2007; Nouri & Traum, 2013), and indulgence vs. restraint questions have been taken from (Nouri & Traum, 2013; YAŞAR, 2014). The second major section was concerned with positive emotion, and the questions taken from four different sources (Saraglou, et al., 2008; Shiota, et al., 2006; Gonzaga, et al., 2007; Lyubomirsky & Tucker, 1998). Data collection took about two months; sample size was (100), where (25) collected from each state of India; Hofstede's 1994 VSM model specify a significant and ideal number for each group (25) which is equal to (11%) of total sample responses (Roodt & Kruger, 2003). Purposive and snowball sampling methods were followed. As planned, there was an equal number of responses collected from each State. Comparison between expatriates states of India culture compass results.

6. Analysis and Discussion

Referring to figure 4 available after references section, It has been verified that there is a

clear difference between the four States of India in the uncertainty avoidance dimension. In Andhra Pradesh it was found to be very low (28.6), which suggests that the people from this state who are living in the Kingdom of Bahrain could be described as being relaxed, open and inclusive. Accepting of innovation, they appear to be inclined to open-ended learning, and are comfortable with decision making. With no great sense of urgency, the people focus on the job in hand. They have respect for those who can cope under difficult circumstances. The people from the state of Kerala (94.4) show a very high score in the uncertainty avoidance dimension, compared to those from the other States. People from this State appear to prefer things to be predictable and controllable: if things spin out of control, they have a tendency stop attempting to find solutions... rather; they are likely to put things in the hands of the Creator. The people originating from Kerala tend to be rather conservative and inflexible in their approach, preferring structure; but tend to express feelings openly, when it is possible to do so. They belong to a high-energy society and are accustomed to societal conventions. They are clear and concise about their expectations and goals and encourage creative thinking wherever they can. Maharashtra and Punjab States came out with mid-range scores (55.6 and 51.2 respectively) in this dimension, which seems to indicate a balanced mind and approach to life, and clear-thinking in decision- making. The people tend to feel in some control over their future, and to be quite flexible, they are sensitive on the impact on others, when displaying their feelings: something that is considered to be of some importance. Scoring very high in the compass analysis of the individualism vs. collectivism dimension, Andhra Pradesh (104) and Maharashtra (120.8), appear to have individualist societies: indicating a low incidence of interpersonal connection, outside of the 'core family'. The people generally feel less responsible for the behavior and actions of others. They value highly the respect for the individual's time and privacy. They enjoy a competitive environment, giving rewards and showing appreciation for hard work: separating work life from social life. An intermediate score (49.4) was obtained for both Kerala and Punjab, in each of which there are characteristics from both individualism and collectivism. However, the people from these states are thought of as having collectivist societies; loyal to the group to which they belong; and defending its interests. People feel responsible for the well-being of others, working for intrinsic rewards. The maintaining of harmony among group members overrides moral issues. Wisdom is highly valued. In the indulgence vs. restraint dimension, the four States each receive very low scores: Andhra Pradesh (23.6), Kerala (33.2), Maharashtra (13.2), and Punjab (-7.6); which suggests that in each, there is a culture of restraint. There is a tendency towards a degree of cynicism and pessimism. There is little emphasis on leisure time; and even less concerning the gratification of desire. The people feel that their behavior and actions are restricted by social norms and believe that indulging themselves is somehow wrong (Hofstede, et al., 2010; Mind Tools Team, 2017).

7. Recommendations for Possible Future Direction

It has been shown that emotions and the expression of emotion are considered to be universal phenomena, influenced by culture. The way in which emotions are experienced, perceived, expressed, and legally regulated, differ from one culture to another, and can be functioned as normative behavior by the surrounding society (Fredrickson, 1998). Following this study,

using expatriates from India working in public and private healthcare settings in the Kingdom of Bahrain as its sample group, it would appear to be very useful for people (and in particular, managers) to be aware that individual cultures have their own structure, guidelines, expectations, and rules and regulations. This would help in the interpretation and understanding of behavior, and accepted norms. Providing a positive environment could enhance profitability, and result in positive outcomes. An interchange of the healthy aspects of different cultures would surely prove invaluable, in socialization. Many researchers have agreed that the cultural expectations of emotions, or ‘display rules’, can be learned during a socialization process. The people of a multitude of nations could work together, to provide a healthy environment, where there could be an exchange of values, creativity, and success stories. In addition, the cultural script, or cultural norm, influence the way that people expect emotions to be regulated. Cultural scripts guide people on a path, to the ways in which positive or negative emotions can be experienced, and may also instruct, as to how people choose to regulate their emotions, which would clearly have an impact on individual experience. Emotions play a critical role in interpersonal relationships. The way that people relate to each other and their emotional exchanges, can have significant social consequences, that can potentially result in the enhancing of positive emotion (Fredrickson, 1998). Taking the analysis of the results from this research as an example, people from Andhra Pradesh appear more disposed to positivity, than people from Kerala. They tend to be more creative, open-minded, have a love for learning, and to be accepting of innovation; while people from Kerala tend to be serious, with clear emotional expressions, and attentive. It would appear that each would benefit by the adoption of aspects of the other’s way of doing things. As a possible future direction, this research could be expanded, through investigating Pearson Correlations among the dependent and the independent variables; and measuring the effect of each cultural dimension on positive emotions within each State, by applying regressions; in order to test the formulated hypotheses.

8. Conclusion

Culture affects every aspect of emotions. The expressing of emotions, whether good or bad; when it is appropriate for them to be identified; or even the way they should be shown; are totally influenced by culture. Moreover, different cultures affect emotions differently; demonstrating that the exploration of a cultural framework could be considered to be the key to understanding emotions. Examining the literature, the conceptual framework, and looking at the compass analysis result, it can be concluded that culture is fiendishly complex, since it is not static, but is, rather, a dynamic collection of phenomena... even within a single time frame. However, (healthcare) organizations should consider it to be an important factor, of potentially huge benefit, to the creation of a positive, healthy workplace environment.

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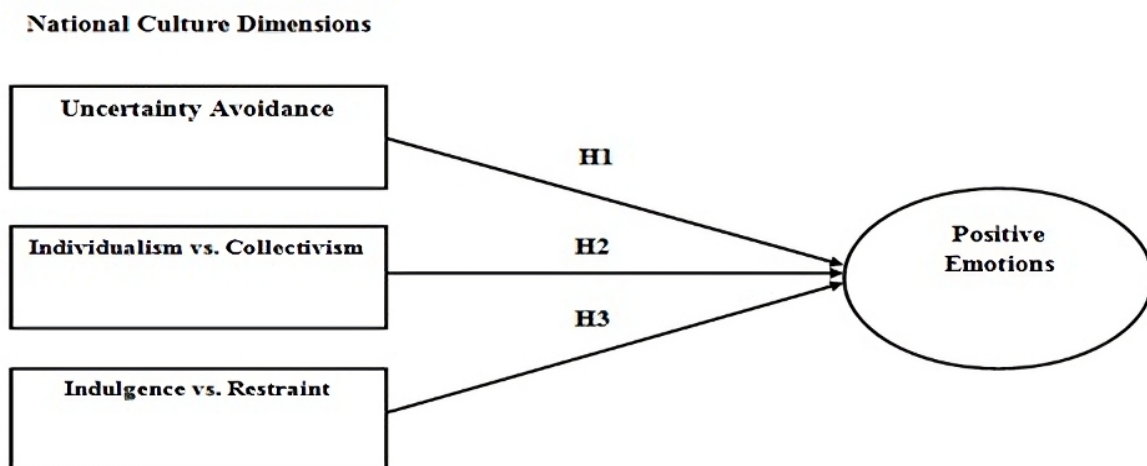


Figure 1. Research conceptual framework

COMPARISON BETWEEN EXPATRIATES FROM STATES OF INDIA CULTURE COMPASS ANALYSIS RESULTS

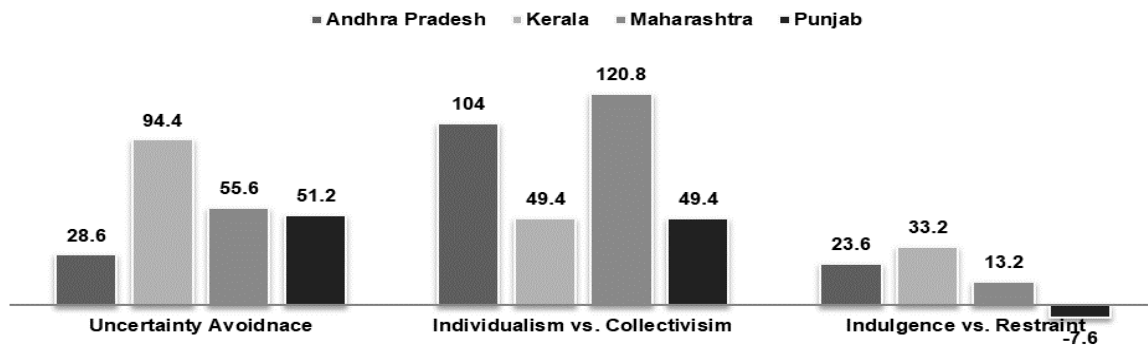


Figure 2. Comparison Between Expatriates from States of India Culture Compass Analysis Results

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