

society will develop unless some kind of solution must be found for people to get past self-oriented defensive behavior and be able to function in the group and establish a reliable and meaningful social order that provides cognitive clarity, management of aggression and love, and outlets for intentions and will.

In macrocultures, these questions get dealt with in the process of education and socialization into society and occupations. In Chapter Six, I discussed some variations at this level within groups. If we compare macrocultures, it becomes evident that the basic identity of all members is deeply shaped by the rules of the social order around authority and intimacy. Underlying this is an even more fundamental issue of each member's basic connection to the society.

Individualism and Collectivism

Anthropologists observing a wide variety of macrocultures have noted that one major dimension on which nations and ethnic groups differ is the degree to which they regard the ultimate unit of society to be the individual or the group. All societies have to develop a system for encouraging individuality and group loyalty, but they differ in their assumptions about what is ultimately the basic unit (Kluckhohn and Strodtbeck, 1961; Havrylyshyn, 1980). Hofstede's (2001) comparative study reinforces this point in identifying individualism-collectivism as one of the dimensions along which countries differ in his surveys. For example, countries such as the United States, Canada, Australia, and the United Kingdom come out as more individualistic, whereas Pakistan, Indonesia, Colombia, Venezuela, Ecuador, and Japan come out as more collectivist.

One way to test this dimension is to ask if group and individual interests differ, which will be sacrificed and which will be protected? In the United States, our Constitution and Bill of Rights ultimately protect the individual, whereas in more collectivist cultures, the individual is expected to sacrifice for the greater good of the group. At the extreme, this assumption has led to the glorification of suicide as in the case of Japanese kamikaze pilots.