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Link Between Young Filipinos' Power-Distance Cultural Orientation and their Preferences in Compliance-Gaining Strategies

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Abstract

This study looked into the possible correlation between young Filipinos' Power-distance Cultural Orientation and their preferences in Compliance-gaining Strategies. For its framework, Hofstede's Power-distance Cultural Orientation and Del Villar's Filipino Typology of Compliance-gaining Strategies were used. Results revealed that the young respondents rated high in Power-distance orientation and preferred Rule for their top ranking compliance strategy. This was a departure from previous findings where respondents also rated high in Power-distance orientation but preferred the Power-based strategy. An important conclusion of this study seemed to be that although the young Filipinos of today still believed that those in positions of power must be respected and obeyed, they (young respondents) would opt to consider if their compliance were within acceptable rules or have an important bearing on their sense of responsibility or obligation. This further showed that the young respondents in the study appeared to be more rational and analytical compared to their predecessors in previous compliance studies.

Keywords: Compliance-gaining strategies, Power-distance, cultural orientation, Filipino compliance typology

Introduction and Rationale

Communication experts believe that power is the underlying and deep-seated element in human communication (Beebe, Beebe, & Redmond, 2011). Knowing how to use it, consciously or unconsciously, to manage the direction of communication and to achieve desired results, bestows authority and control upon the user.

In human relationships, power is apparent in a variety of ways. Communication experts have been studying this phenomenon since the time of Aristotle when he identified the three sources of personal power – *Ethos*, *Logos*, and *Pathos* (Aristotle, Roberts, Bywater, Solmsen, 1954; Grice & Skinner, 1998). The persuader was said to have used either his personal qualifications (*Ethos*), emotions (*Pathos*), or reasoning (*Logos*) to sway his listeners.

Subsequent researchers in the West have explored power as manifested in various so-called compliance-gaining strategies. These strategies were specific schemes to control or persuade other persons to comply with requests in an interpersonal communication context. Two such compliance-gaining strategies often used in communication research in the Philippines were those by Marwell, & Schmitt, (1967) and Schenck-Hamlin, Wiseman, & Georgacarakos, (1982).

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Marwell & Schmitt (1967)

Marwell & Schmitt developed 16 compliance-gaining strategies which were believed to have laid the foundation for future research on compliance-gaining strategies. Their strategies provided some kind of a standard upon which other empirical researches based their comparisons. The 16 compliance-gaining strategies are:

1. *Promise* where the target complies if there is a reward waiting
2. *Threat* where an 'ultimatum' is issued to achieve compliance
3. *Expertise (positive)* where a reward awaits because of the 'nature of the situation'
4. *Expertise (negative)* where a punishment awaits because of the 'nature of the situation'
5. *Liking* when the actor is friendly and helpful thus putting the target in a similar state that would cause compliance
6. *Pregiving* where a reward is given prior to the request
7. *Aversive stimulation* ignores the use of punishment until a compliance is achieved
8. *Debt* attributes guilt to the target for non-compliance
9. *Moral appeal* suggests morality to get compliance
10. *Self-feeling (positive)* increases targets self-esteem when compliance is given
11. *Self-feeling (negative)* decreases self-esteem when compliance is not given
12. *Altercasting (positive)* suggests that a 'good person' complies
13. *Altercasting (negative)* suggests that a 'bad person' does not comply
14. *Altruism* asks for compliance 'due to the actor's desperate situation'
15. *Esteem (positive)* suggests that the target is 'valued as a better person for complying'
16. *Esteem (negative)* suggests that others will not look kindly on the target for not complying

These 16 strategies were further classified into 5 clusters:

1. *Rewarding (promising)*
2. *Punishing (threatening)*
3. *Expertise (displaying knowledge)*
4. *Impersonal commitments (moral appeals)*
5. *Personal commitments (debts)*

Schenck-Hamlin, et al (1982)

Schenck-Hamlin, et al developed what they called a 'model of properties' of compliance-gaining strategies. Four classifications of strategies were made:

1. Strategies based on sanctions
 - a. *Ingratiation*
 - b. *Promise*
 - c. *Debt*
 - d. *Esteem*
 - e. *Allurement*
 - f. *Aversive stimulation*
 - g. *Threat*
 - h. *Guilt*
 - i. *Warning*

2. Strategies based on need
 - a. *Altruism*
3. Strategies based on explanation
 - a. *Direct request*
 - b. *Explanation*
 - c. *Hinting*
4. Strategy based on circumvention
 - a. *Deceit*

A number of other strategies were developed each emphasizing certain contexts and purposes. Cialdini (2001) built on six (6) principles that people use in the market place. Kearney, Plax, Richmond, & McCroskey (1984) developed 22 strategies mainly used by the teacher in the classroom. Miller, Roloff, & Seibold (1977) improved on Marwell & Schmitt's by decreasing the original number from 16 to a compact typology of only four. Falbo (1977) developed taxonomy of 16 strategies using what he called the 'Machiavellian strategies.' Levine & Wheelless (1990) identified 53 tactics for different situations.

It should be noted that the compliance-gaining-strategies mentioned above were developed in countries with low Power-distance orientation. This researcher, therefore, found a compelling need to construct a typology of strategies specifically used in a high Power-distance culture like the Philippines. Thus, the Del Villar 2012 study about a Filipino typology of Compliance-gaining strategies (Del Villar, 2012a). As a result of the said study, a typology of 14 strategies particular to Filipinos was developed. From among the 14, the *Power-based strategy* ranked the highest, the probable reason being the inherent role of power in the Filipino society. This finding somehow confirmed Hofstede's conclusion (1980. In Gudykunst, 2003) ranking the Philippines a high number four in Power-distance orientation among 53 countries.

The Del Villar Compliance-gaining strategies are:

- *Strategy 1 : Reason & Substance*
- *Strategy 2 : Friendship*
- *Strategy 3 : Affection*
- *Strategy 4 : Credibility*
- *Strategy 5 : Rules, Responsibility, & Obligation*
- *Strategy 6 : Security*
- *Strategy 7 : Gifts, Compliment, Incentive*
- *Strategy 8 : Enjoyment*
- *Strategy 9 : Intimidation, Discipline, & Punishment*
- *Strategy 10 : Compassion*
- *Strategy 11 : Family & Loyalty*
- *Strategy 12 : Sincerity & Fairness*
- *Strategy 13 : Power-based Strategy*
- *Strategy 14 : Interest & Quality*

The Del Villar 2012 study (Del Villar, 2012.a) was followed by another (Del Villar, 2013) to validate the initial findings about the Filipino compliance typology. Six hundred employees working in government and private sectors were invited to join the survey. For most of the 600

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participants, the five (5) most preferred compliance-gaining strategies were: *Power-based Strategy* (Mean=4.36, SD=.51), *Family & Loyalty* (Mean=4.35, SD=.38), *Security* (Mean=4.18, SD=.69), *Friendship* (Mean=4.10, SD=.48), and *Interest & Quality* (Mean=4.09, SD=.54). *Power-based Strategy* was the highest ranking compliance-gaining strategy chosen by the respondents. This could mean that in the Filipino society's working sector, power was a very important component in gaining people's compliance. This finding was in agreement with the Del Villar 2012 (Del Villar, 2012.a) study where Factor 13 (*Power-based strategy*) also ranked the highest among the respondents (Mean=4.27, SD=.70). As was explained, this preference was likely because, by nature, Filipino culture is a high Power-distance orientation culture. It is fairly ordinary to find such characteristics as "dependence on superiors, unquestioning acceptance of directives from them, virtue of respect for elders, and high respect for those in authority in the home, in school, and in the workplace" (Hofstede, 1980. In Del Villar, 2012.a. 218).

To determine if the Del Villar typology of compliance-gaining strategies were similar to those from the Western researches, a qualitative comparison was made. The three earlier typologies mentioned above were selected for this purpose: Aristotle's Modes of Persuasion, Marwell & Schmitt's dimensions of compliance-gaining strategies, and Schenck-Hamlin et al's model of properties of compliance-gaining strategies.

A. Aristotle's Modes of Persuasion

Comparison results showed that all the 14 Factors of the Del Villar typology were similar to those of Aristotle's means of persuasion namely: *Ethos*, *Logos*, and *Pathos*.

According to Aristotle (Aristotle, 1954; Grice, & Skinner, 1998), the persuader is said to use modes of persuasion or his *Ethos*, *Logos*, and *Pathos* to sway his listener. Comparing these modes of persuasion with the Del Villar Compliance Strategies, they seem to be apparent in the 14 Compliance Strategies.

Five Del Villar strategies fall under the *Ethos* or personal qualifications:

- Strategy 2 *Friendship*
- Strategy 4 *Credibility*
- Strategy 8 *Enjoyment*
- Strategy 12 *Sincerity*
- Strategy 13 *Power-based*

Four strategies fall under the *Logos* or reasoning:

- Strategy 1 *Reason & Substance*
- Strategy 5 *Rules, Responsibility, & Obligation*
- Strategy 9 *Intimidation, Discipline, & Punishment*
- Strategy 14 *Interest & Quality*

Six strategies fall under the *Pathos* or emotion:

- Strategy 3 *Affection*
- Strategy 6 *Security*
- Strategy 7 *Gift, Compliments, Incentives*
- Strategy 10 *Compassion*
- Strategy 11 *Family & Loyalty*
- Strategy 14 *Interest & Quality*

This qualitative comparison shows that the 14 Compliance Strategies reflected Aristotle’s Modes of Persuasion.

B. Marwell & Schmitt’s Dimensions of compliance-gaining behavior

Comparing the Del Villar Typology with Marwell & Schmitt’s showed that not all the 14 strategies in the Del Villar typology were found in the Marwell & Schmitt dimensions. The table below shows the comparisons:

Del Villar’s Typology	Marwell & Schmitt’s Dimensions
1. Reason & Substance	<input type="checkbox"/> Expertise displaying knowledge
2. Friendship	<input type="checkbox"/> Liking when the actor is friendly and helpful thus putting the target in a similar state that would cause compliance
3. Affection	<input type="checkbox"/> Liking when the actor is friendly and helpful thus putting the target in a similar state that would cause compliance <input type="checkbox"/> Expertise displaying knowledge
4. Credibility	<input type="checkbox"/> Liking when the actor is friendly and helpful thus putting the target in a similar state that would cause compliance <input type="checkbox"/> Expertise displaying knowledge
5. Rules, Responsibility, Obligation	<input type="checkbox"/> Moral appeal suggests morality to get compliance <input type="checkbox"/> Threat where an ultimatum is issued to achieve compliance
6. Security	○
7. Gift, Compliment, Incentive	<input type="checkbox"/> Promise where the target complies if there is a reward waiting <input type="checkbox"/> Pregiving where a reward is given prior to the request <input type="checkbox"/> Self-feeling (positive) increases targets self-esteem when compliance is given <input type="checkbox"/> Atlercasting (positive) suggests that a good person complies <input type="checkbox"/> Esteem (positive) suggests that the target is valued as a better person for complying <input type="checkbox"/> Esteem (negative) suggests that others will not look kindly on the target for not complying
8. Enjoyment	○

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9. Intimidation, Discipline, Punishment	<input type="checkbox"/> Threat where an ultimatum is issued to achieve compliance <input type="checkbox"/> Expertise (negative) where a punishment awaits because of the nature of the situation <input type="checkbox"/> Debt attributes guilt to the target for non-compliance <input type="checkbox"/> Aversive stimulation ignores the use of punishment until a compliance is achieved <input type="checkbox"/> Altercasting (negative) suggests that a bad person does not comply <input type="checkbox"/> Esteem (negative) suggests that others will not look kindly on the target for not complying <input type="checkbox"/> Punishing, Threatening
10. Compassion	<input type="checkbox"/> Altruism asks for compliance due to the actor's desperate situation
11. Family & Loyalty	○
12. Sincerity	<input type="checkbox"/> Impersonal commitments, moral appeals
13. Power-based Strategy	○
14. Interest & Quality	○

Comparing the two compliance-gaining typologies, it was apparent that not all of the Del Villar strategies had exact counterparts in Marwell & Schmitt's (1967). The six strategies that did not have counterparts in Marwell & Schmitt's were:

- Strategy 3: *Affection*
- Strategy 6: *Security*
- Strategy 8: *Enjoyment*
- Strategy 11: *Family & Loyalty*
- Strategy 13: *Power-based strategy*
- Strategy 14: *Interest & Quality*

It seemed apparent that these six strategies were found only in the Filipino culture and not in the Western culture as shown in the comparison of typologies. Possible explanations inferred from interviews with respondents in the Del Villar study were that: In the Filipino culture *Affection*, especially from a loved one was highly valued such that if it were to be given in exchange for a request, such a request would be willingly granted; *Security* was also given so much importance so that if granting a request would be the cost then it would be willingly given; The Filipino culture has repeatedly ranked in surveys as among the happy peoples of the world such that *enjoyment* seemed to be highly sought. The cost therefore of granting a request was seen as acceptable in exchange for it (*enjoyment*); *Family* was highly valued so that requests in exchange for anything that would benefit it was an easy cost to pay; Power was so deeply entrenched in the Filipino psyche such that people would easily comply to requests emanating from superiors, parents, or elders without much question; And lastly, a careful consideration was also given to one's *interest* in and *quality* of a product/service being offered. Because money to most Filipinos was hard earned, a great deal of thought was given before it was spent on a product/service.

C. Schenk-Hamlin et al's properties of compliance-gaining strategies

The table below shows a comparison of the two typologies:

Table 2: Comparison between Del Villar and Schenck-Hamlin et al's typologies

Del Villar's Typology	Schenk-Hamlin, et al's Typology
1. Reason & Substance	<input type="checkbox"/> Strategies based on explanation
2. Friendship	<input type="radio"/>
3. Affection	<input type="radio"/>
4. Credibility	<input type="checkbox"/> Strategies based on explanation
5. Rules, Responsibility, Obligation	<input type="checkbox"/> Moral appeal suggests morality to get compliance <input type="checkbox"/> Threat where an ultimatum is issued to achieve compliance
6. Security	<input type="radio"/>
7. Gift, Compliment, Incentive	<input type="radio"/>
8. Enjoyment	<input type="radio"/>
9. Intimidation, Discipline, Punishment	<input type="checkbox"/> Strategies based on sanctions
10. Compassion	<input type="checkbox"/> Strategies based on actor's need or altruism strategies
11. Family & Loyalty	<input type="radio"/>
12. Sincerity	<input type="radio"/>
13. Power-based Strategy	<input type="radio"/>
14. Interest & Quality	<input type="radio"/>
<input type="radio"/>	<input type="checkbox"/> Strategies based on circumvention

When the Schenck et al. (1982) typology was compared with that of Del Villar's, it was apparent that not all the strategies had counterparts in both studies. The Del Villar strategies not found in the Schenck et al. study were:

- Strategy 2: *Friendship*
- Strategy 3: *Affection*
- Strategy 5: *Rules, Responsibility, Obligation*
- Strategy 6: *Security*
- Strategy 8: *Enjoyment*
- Strategy 11: *Family & Loyalty*
- Strategy 12: *Sincerity*
- Strategy 13: *Power-based Strategy*
- Strategy 14: *Interest & Quality*

Again, it was noticeable that the Filipino culture played a role in the respondents' choice of strategies. When the respondents were asked for probable explanations for their choices of strategies that reflected the above strategies, the explanations given were: They would willingly do anything for their *friends*; they would readily comply in exchange for the *affection* of their

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loved ones; they would willingly comply if it were an *obligation or responsibility*; if compliance would be for the sake of their *family*; if the requester displayed purity of heart; if the requester was a superior, an elder, or a parent; and finally, if the offer was of *good quality*. The only Schenck strategy with no counterpart in the present study was the one based on *circumvention*. No single strategy related to deceit was generated in the Del Villar typology. A possible explanation for this could be, that the respondents were young students and that their circumstance at the time of the survey might not have been an ideal ground for deception. Another reason could be that deception might have been subsumed under Strategy: *Reason & Substance* because the deceiver might have used reason to mislead.

Based on the above comparisons of the Del Villar typology with those of Aristotle's, Marwell et al's. and Schenck et al's., it was apparent that there were similarities as well as differences in the compliance-gaining strategies preferred by Filipinos and those by Western cultures. Differences were mainly attributed to dissimilarities in cultural orientations.

In view of the above discussions, the present study hopes to continue looking deeper into the phenomena of *power* and *compliance* in the hope of developing a better understanding of the Filipino culture. Knowing the important role power plays in people's lives and its link to the Power-distance orientation would help in understanding the phenomena of *power* and *compliance* in particular and the Filipino culture in general.

The present study, the third in the Filipino Compliance typology series, is an extension of the Del Villar 2012 and 2013 studies. Of specific interest in the present study are the Filipino youths and their preferences in compliance-gaining strategies; the reasons they prefer those strategies; their level of power-distance orientation and the reasons behind it; the possible relationship between the youths' level of power-distance orientation and their preferences in compliance-gaining strategies.

The following specific questions are addressed:

1. What are the five most preferred Compliance-gaining strategies of Filipino youths?
2. What is the Filipino youths' level of Power-distance orientation?
3. What is the correlation between Power-distance orientation and the five most preferred Compliance-gaining strategies?

Study Frameworks

This study is framed by two major concepts used in the Del Villar 2012 and 2013 studies: Filipinos' Power-distance cultural orientation (Hofstede, 1980) and Filipinos' Compliance-gaining typology (Del Villar, 2012.a).

Power-distance as a Cultural Orientation of Filipinos

Hofstede (1980. In Gudykunst, 2003) ranked the Philippines a high number four (4) in Power-distance orientation among 53 countries. As mentioned above, the dominant characteristics of high Power-distance cultures particularly evident among Filipinos are: Disparity among people, reliance on superiors, obedience, and respect for elders and those in authority.

The family is where values related to Power-distance are first learned. As Hofstede, Hofstede, and Minkov (2010) claimed, “All people started acquiring their mental software immediately after birth, from the elders in whose presence they grew up... ” (67). In high Power-distance cultures, children learn to be respectful and submissive to their parents... and “this lasts through their adulthood...as long as the parents are alive...The pattern of dependence on seniors ... pervades all human contacts” (67). This enculturation carries over to the children’s lives outside the family.

The school, where children spend an average of 16 years is where the “mental programming” that is started at home continues. Teachers instill the values of respect and submission. As Hofstede et al. (2010) argued “the role pair parent-child is replaced by the role pair teacher-student... Teachers are treated with respect or even fear... Teachers are never publicly contradicted or criticized and are treated with deference even outside school” (69).

The values developed at home and in school are carried over to the workplace. “The role pairs parent-child, teacher-student... are now complemented by the role pair boss-subordinate, and it should not surprise anybody when attitudes toward parents, especially fathers, and toward teachers, which are part of our mental programming, are transferred toward bosses” (73).

In studies conducted by Del Villar (2012.a, 2012.b, 2013, and 2015), it was found that Filipinos indeed belong to the high Power-distance culture supporting Hofstede’s assertion (1980. In Gudykunst, 2003).

Filipino Typology of Compliance-gaining strategies (Del Villar, 2012.a)

Del Villar’s 2012 study developed a typology of Compliance-gaining strategies based on what Filipinos commonly used to make requests or orders. Results revealed a 14 Factor model explaining 76.11% of the total variance in the data. The 14 Factors were named: Reason, Friendship, Affection, Credibility, Rules, Security, Gift, Enjoyment, Intimidation, Compassion, Family, Sincerity, Power, and Interest. Below is a brief explanation of the 14 Factors or Strategies:

Strategy 1: Reason & Substance

Eight tactics clustered together because they were all related to the use of reason or substance as a way of making people comply. Using Cronbach’s Alpha to determine the internal reliability of the items under this Factor, results showed a rating of $\alpha = .88$ or high reliability. The items under Factor 1 or Strategy 1 were: Filipinos generally complied because an acceptable reason was given; because complying was good for others; it was for the common good; it was honorable; it was the result of the requester’s wisdom and good motive; the message had substance; and it was based on principles. As disclosed by some of the respondents, they willingly complied if in return it would be for the good of their fellow humans. They said that they could detect if the requester’s motive for seeking their compliance was guided by wisdom and substance by the way he supported his arguments. Especially important were evidence to support why their compliance would result in positive outcomes.

Strategy 2: Friendship

Seven tactics related to friendship gathered under this strategy. Together, their internal reliability was very high at $\alpha = .90$. The items under Strategy 2 were: Filipinos would comply if the requester was a friend; they would comply if they shared some history or experience

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together; if the requester was a very close friend; if they both valued friendship; and if the requester was warm and pleasant. A number of respondents admitted that they found it easy to comply if the person asking was a friend. In cases where he was not one, it was sufficient that he was warm and friendly. Friendship among Filipinos is important. As Mercado (1974) argued, Filipinos are very particular about keeping harmony within his circle of friends. As much as possible he would avoid diverging from his group for fear of shame. And one very important way of uniting with the group was by complying with its requests. What Mercado said was true as related by some of the respondents. One specifically admitted that if one of his friends made a request, he would readily give in “for what are friends for if not for lending a ready hand.”

Strategy 3: Affection

Tactics that were related to affection clustered under this Factor. Their internal reliability was a high $\alpha=.89$. These tactics were: Filipinos complied if they wanted affection, romance, love, care, and intimacy. Some respondents divulged that often, they would comply with requests in return for some forms of affection especially from their partners and family members. This kind of strategy was especially useful in close relationships such as within the family, between partners, and among close friends. Filipinos, being naturally affectionate people, are not only quick to show affection but also need a return of affection from their close relations. As some of the respondents disclosed, if they had to comply with a partner's request in return for a show of affection, they would happily oblige. Or as one mother shared, she would readily comply to her child's request for a treat because she would be rewarded with a warm hug and a kiss.

Factor 4: Credibility

Strategies under this Factor were those about using convincing words, being able to speak well, having a good diction, having a pleasant personality, credibility, integrity, authority, trustworthiness, charm, accommodation, and pleasing looks. Their internal reliability was a high $\alpha=.87$. As some respondents disclosed, the requester's credibility was important in making them comply with his requests. How he delivered his message was crucial in their decision to comply. Some respondents shared that they readily followed their teachers' orders if they thought they were credible. Some teachers, they disclosed, were not credible because they did not speak well nor did they have an authoritative personality.

Factor 5: Rules, Responsibility, & Obligation

The seven tactics that grouped under this Factor were those that had to do with obligation, were according to rules, those that reflected responsibility, and those that were reasonable or part of one's job, or were based on morals. Their internal reliability was $\alpha=.84$. Being on the right was important to some respondents when it came to deciding whether or not to follow an order. What the requester was asking for must be according to what was right. Others also said they followed orders because it was their obligation. A specific example given was that of a daughter who followed her mother's order not to have a romantic relationship while still in school. She obeyed, even if she was unhappy, because it was her obligation as a daughter.

Factor 6: Security

Two strategies clustered under this factor: those related to safety and security. The internal reliability was $\alpha=.91$. Some respondents revealed that vital to them were matters of security and would willingly do anything to enhance it. One respondent opined that it is human nature to secure oneself from any harm because it is basic survival. He shared that his parents bought an apparatus for home security despite its exorbitant price. He recalled that the sales person was

very effective in convincing his parents about the need for home protection from the growing threats in the city.

Factor 7: Gifts, Compliment, & Incentive

Four strategies related to gifts, rewards, compliment, praise and incentive grouped under Factor 7. Their internal reliability was $\alpha=.73$. Respondents felt that at times, a gift would soften their defense to make them comply to a request. The gift made the requester pleasing to the receiver's eyes. There were also times when they felt obliged to return the gesture by way of compliance. Whatever the gift, tangible (a simple trinket, a souvenir from another place, a delicacy, flowers, candies) or intangible (a compliment), its effect is the same – it is appreciated. Filipinos, by nature, value receiving gifts as much as giving them. It is one of their means of connecting with others.

Factor 8: Enjoyment

Tactics that bring about fun, delight, and humor clustered under Factor 8. Their internal reliability was $\alpha=.72$. A number of respondents shared that whatever hostility they initially had toward the requester dissolved when he displayed a good sense of humor or behaved in a delightful way. This behavior could be explained by the nature of the Filipinos. A number of informal worldwide surveys in the past ranked the Filipinos among the happiest people in the world. It must be in their nature to be happy, to enjoy life, to take things in stride, and to trust that God will take care of them.

Factor 9: Intimidation, Discipline, and Punishment

Five strategies all related to being strict, being disciplined, avoiding humiliation, being pressured, or being intimidated clustered under Factor 9. Their internal reliability was $\alpha=.73$. According to some respondents, there were times when a requester threatened to make them comply to his request. And because they were threatened, they felt pressured to give in. Examples of situations where this happened were: when a father threatened to ground a son for misbehaving, or reprimanded a daughter for coming home late, or when a teacher warned a misbehaving student with a failing mark. In these instances, the threat worked quite well because the authority figures (parents, teachers) were respected or feared.

Factor 10: Compassion

The strategies under this Factor were the ones about having pity, showing compassion, shedding tears, using emotion, and pleading. Their internal reliability was $\alpha=.77$. When some of the respondents were asked for the reasons they used this tactic, they argued that there were instances when the use of emotion was very effective. Examples mentioned were: When persuading a parent to increase an allowance or when asking a would-be-partner to commit to a relationship. It could also be used when asking a superior for a raise or a friend for a loan.

Factor 11: Family & Loyalty

The strategies under Factor 11 were all about gratitude, tradition, family unity and harmony, loyalty, and simply being one of the families. The internal reliability was $\alpha=.61$. A number of respondents agreed that using family as a strategy proved to be very effective in the Filipino culture. Even if one were not a family member but were one with the family or felt like family then he could still be persuasive. An example of this strategy in action was identifying with the family to be able to borrow money or personal items. Because Filipinos value the family they would give in to the request.

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Factor 12: Sincerity & Fairness

This Factor was all about being sincere, fair, just, and patient. The internal reliability was $\alpha=.73$. Respondents who were asked about this strategy admitted that it was an important quality in a requester. If s/he displayed sincerity and fairness s/he was more easily believed and obeyed.

Factor 13: Power-based Strategy

This Factor reflected the inherent power of the one asking for compliance such as a person of influence, an elder, a parent, a superior or boss, or an authority. The internal reliability was $\alpha=.72$. When asked about this strategy, most respondents agreed that certain individuals possessed power by virtue of their age, position, and status in society. In general, Filipinos highly regard their elders. In important family decisions, elders were sought for their advice because of their wisdom and experience. So, what they said were usually followed. This kind of respect for the elders was extended outside the home. As Hofstede (Hofstede et al, 2010) argued, what started as a parent-child relationship becomes a teacher-student relationship in school, and later superior-subordinate relationship in the workplace. This kind of programming continues and is deeply ingrained in the Filipino psyche. That is why, generally, Filipinos respect and follow their elders or superiors.

Factor 14: Interest & Quality

This factor included five tactics that echoed interest, novelty, quality, worth, and a need being met. The internal reliability was $\alpha=.61$. When asked about this strategy, a number of respondents agreed that the quality of the product they were buying mattered a lot. If it were of good quality and there was a need for it, then they, as buyers, would be easily convinced by the seller.

Methods

The study is descriptive in nature employing mainly the quantitative technique with the survey as its main method. To complement the quantitative data, interviews and focused group discussions with selected respondents were conducted.

Research instruments

Two research instruments, both tested for validity and reliability, were used.

- Compliance-gaining Strategy Questionnaire (Del Villar, 2012.a) is a 36 item Likert type instrument under the 14 Factors generated from Del Villar's 2012 study. This questionnaire aims to identify the compliance-gaining strategies of Filipino respondents. The reliability ratings of each of the 14 Factors range from $\alpha=.61$ to $\alpha=.90$ in the Cronbach's Alpha Test. Construct validity test results showed that the elements in the Del Villar Compliance-gaining Strategies were fairly similar to those found in Aristotle's Modes of Persuasion (1954), Marwell & Schmitt's Compliance-gaining Strategies (1967), and Schenck-Hamlin et al's Compliance-gaining Strategies (1982). Although there were some strategies found only in the Del Villar typology, these were attributed to the Filipino culture. The complete reliability ratings of each of the 14 Factors are shown in Table 3, Appendixes.
- Power-distance Questionnaire (Del Villar, 2013), a 15 item questionnaire that measures the Power-distance Cultural Orientation, is based on the established

indicators identified by Hofstede (1980). This questionnaire was tested for validity using a panel of five communication experts who rated the questionnaire with an average of 68 or high (with 75 as the highest possible rating and 15 as the lowest). Kendall's Coefficient of Concordance also resulted in a moderate agreement among the panel ($W=.626$, $p=.000$). Further, concurrent validity test also confirmed similar results to Hofstede's ratings of Filipinos' Power-distance orientation. The internal reliability score of the test was $\alpha=.88$ in the Cronbach's Alpha Test.

Data Analysis

- To address question 1 (What are the five most preferred Compliance-gaining strategies of Filipino youths?) The Mean scores in the 14 Compliance-gaining strategies were computed, compared, and ranked.
- To address question 2 (What is the Filipino youths' level of Power-distance orientation?) scores in the Power-distance orientation questionnaire were computed and summarized.
- To address question 3 (What is the correlation between Power-distance orientation and the five most preferred Compliance-gaining strategies?) scores in the Power-distance questionnaire were correlated with scores of the five top ranking Compliance-gaining strategies. Pearson's Product Moment Correlation test was used at $\alpha .05$.

Results

Demographic profile of the respondents

Using the stratified sampling technique, the selected university in Metro Manila was divided into colleges. From each of the 18 colleges, quota sampling was employed and resulted in a total sample size of 342 young respondents who were all enrolled in their respective courses at the time of survey. The respondents have representations from different regions and socio-economic sectors of the Philippine society. Of the 342, 196 (57%) were females and 146 (43%) were males; Eighty six (86, 25%) belonged to the 16-17 age group, 196 (57%) to the 18-19 age group, and 60 (18%) to the 20 -22 age group.

The five most preferred Compliance-gaining strategies of young Filipinos

From this point on, the 14 Factors shall be referred to as Strategies. Those that garnered the highest Mean ratings were deemed as the most preferred Strategies by the young Filipino respondents. According to ranking, the five most preferred were:

- | | | |
|-----------------|---|---------|
| 1. Strategy 5: | <i>Rules, Responsibility, & Obligation.</i> | M=4.304 |
| 2. Strategy 1: | <i>Reason & Substance.</i> | M=4.298 |
| 3. Strategy 12: | <i>Sincerity</i> | M=4.058 |
| 4. Strategy 6: | <i>Security</i> | M=4.032 |
| 5. Strategy 13: | <i>Power-based</i> | M=3.906 |

1. Strategy 5: Rules, Responsibility, & Obligation

Having been ranked as the top choice ($M=4.304$), this means that the young respondents in the present study were more likely to comply if the requester showed any of the following conditions: He followed certain rules; he made the request because of an important obligation; his request was guided by morals of society; or he was prompted by a sense of responsibility.

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This choice of strategy also illustrated that the young Filipinos in the study were more mature in their thinking in that above all considerations, they were guided by what seemed right and just. This was quite a change from the previous studies (Del Villar, 2012.a and 2013) where the most preferred Strategy was that which was based on power (Strategy 13). This means that for the 2012.a and 2013 respondents; the prime consideration for complying was the inherent power of the one asking for compliance such as a person of influence, an elder, a parent, a superior or boss, or an authority. The young respondents in the present study, however, seemed not to consider power as the most important concern.

Note that the sample in the 2012.a study was a heterogeneous group whose ages ranged from 16 to 26, were students from a state university in Metro Manila, and came from different regions of the country. The 2013 sample, on the other hand, were those working in government and private corporations in Metro Manila, whose ages ranged from 23 to 64 years old. The sample in the present study was young Filipinos, from a large university in Metro Manila, ages 16 to 22, representing different regions and socio-economic classes of the country.

One male respondent stressed the importance of rules in deciding whether or not to comply. He was not at all concerned about the requester's position or status in life. He further explained that this thinking had at times put him in conflict with his elders who insisted on using their age or position as leverage for compliance. Calmly, he would explain that there were more important rules or obligations as reasons why he would not follow orders from home. Another respondent opined that if a request went against what he believed was morally right, he would definitely not comply. From these examples, it would seem that the young respondents were no longer obligated to comply on the basis of authority alone. They seemed to be guided by more important rules, responsibility, or obligation. They appeared to have developed their young wisdom.

2. Strategy 1: Reason and Substance

The second most preferred strategy was Strategy 1 or Reason & Substance, (M=4.298). This means that the young respondents would likely comply if any of the following conditions were present: An acceptable reason was given; complying would be good for those concerned; it would be for the common good; it would be honorable; it was the result of the requester's wisdom and good motive; the request had substance; and it was based on certain principles. An 18 year old female respondent admitted that there were times when she had been persuaded by her boyfriend to lie to her parents so that they could go out on a date even if there were more important school work to be done. She recalled insisting on doing what was more reasonable and that was to attend to her school work. Another respondent, a 21 year old, admitted that between two requests, she would comply with the one that seemed more important at the moment.

3. Strategy 12: Sincerity

The third most preferred was Strategy 12 or Sincerity (M= 4.058). This means that the young respondents would most likely comply if the requester showed any of the following conditions: Sincerity, fairness, or patience. A group of respondents, during a focused group discussion, agreed that if the person making the request were sincere and fair, they would most likely comply. One 22 year old respondent conveyed that he was convinced to rent a particular condominium unit over other less expensive ones when the broker displayed sincerity in explaining the benefits. True to the broker's word, the unit proved to be much better than the others in a number of respects: It was closer to school, it was closer to the commercial area,

security was good, and the building administration was efficient.

4. Strategy 6: Security

The fourth most preferred was Strategy 6 or Security (M=4.032). This means that the young respondents in the study would most likely comply if the requester's reason for the request would improve security or safety. One 21 years old respondent emphasized that security should be a prime concern because it was important considering the level of violence happening in the present environment. If he knew that his compliance would enhance his personal security then he would readily comply. Another consideration according to a 20 year old respondent was the safety of her family. She would always keep her family's safety a principal consideration at all times.

5. Strategy 13: Power-based

The fifth most preferred was Strategy 13 or Power-based strategy (M= 3.906). This means that respondents would also willingly comply if the requester were an authority they respected such as an elder, a parent, or a superior. Although not the highest ranking among the five most preferred, this strategy was still the fifth most preferred. In general, the young Filipino respondents still regarded their elders when it came to important personal or family decisions. What their elders advised would most likely be given serious consideration. One 17 year old respondent disclosed that she almost always sought compliance when advice came from her parents. She knew that her parents would always consider her personal welfare in all the advice they gave.

As mentioned above, Strategy 13 or Power was no longer the top most preferred strategy among the young respondents unlike in the 2012 and 2013 compliance studies. Note that the respondents in 2012 were also young (ages 16 to 26) while those in the 2013 were more mature (ages 23 to 64) and working in government and private organizations. Both groups came from different socio-economic statuses and regions of the country

To determine if there were significant differences among the top five Compliance strategies in the degrees of preference by the respondents, the ANOVA test was conducted. Results showed some significant differences. The top ranking Strategy *Rules, Responsibility, & Obligation* was found to be significantly preferred over Strategy *Sincerity* (Mean diff = .24, p-value=.000), Strategy *Security* (Mean diff=.27, p-value=.000), and Strategy *Power-based* (Mean diff= .397, p-value=.000), but not over Strategy *Reason & Substance* (Mean diff=.0039, p-value=1.00). Strategy *Reason & Substance* was likewise significantly preferred over Strategy *Sincerity* (Mean diff = .24, p-value=.000), Strategy *Security* (Mean diff=.27, p-value=.000), Strategy *Power-based* (Mean diff= .397, p-value=.000). Lastly, Strategy *Sincerity* was significantly preferred over Strategy *Power-based* (Mean diff=.152, p-value=.020).

The two top ranking strategies (Strategy *Rules, Responsibility, Obligation* and Strategy *Reason & Substance*) were equally preferred by the respondents (Mean diff=.003, p-value=1.0). See Table 4 in the Appendixes for ANOVA Summary Statistics.

Filipinos' level of Power-distance cultural orientation

The Mean Power-distance orientation score was 60.22 (S.D.=5.832) which falls within the high Power-distance orientation. Most of the respondents rated high in this orientation (290,

85%), while 52 or 15% rated moderate. None of respondents rated low. This supports Hofstede's claim (1980. In Gudykunst, 2003) that the Philippines ranked among the highest in Power-distance cultural orientation among 53 countries. It is to be noted that Hofstede's respondents then were more mature Filipinos working in multinational corporations while respondents in the present study were young Filipinos within the ages of 16 to 22 years old.

It should also be noted that in the series of studies done about Power-distance orientation among Filipinos (Del Villar, 2012.a, 2012.b, 2013, 2015) it appeared that on the average, the different age groups and socio-economic classes also registered high in this cultural orientation. All these confirmed Hofstede's argument (1980. In Gudykunst, 2003) that the Philippine culture belonged to the high ranking Power-distance countries.

Correlation between Power-distance orientation and the five most preferred Compliance-gaining strategies

Scores in the top five most preferred compliance strategies were correlated with the scores in Power-distance cultural orientation. The reason for the correlation test was to determine if the respondents' preference for these strategies was related to their high rating in the Power-distance cultural orientation. Among the five, only the Strategy Security did not have a significant correlation with the Power-distance orientation ($r=.034$, $p=.532$). The four that correlated significantly were Strategy 5 (Rules, Responsibility, and Obligation), Strategy 1 (Reason & Substance), Strategy 12 (Sincerity & Fairness), and Strategy 13 (Power-based strategy). See Table 5 in the Appendixes for the summary statistics.

A. Correlation between Power-distance orientation and Strategy 5: Rules, Responsibility, Obligation

When Power-distance orientation score was correlated with the top ranking strategy (Strategy 5: Rules, Responsibility, Obligation) results showed there was a moderately weak but significant relationship between the two ($r=.262$, $p=.000$). This means that there was a moderate link between scoring high in Power-distance orientation and the tendency to choose the strategy that uses rules, responsibility, and obligation. In the survey, respondents who, on the average, rated high in Power-distance orientation also tended to consider the use of rules and responsibility before they complied or when they themselves asked for compliance from others. These young respondents, who highly respected their superiors (or elders or other persons of authority), still believed that a fair way of convincing them would be to operate within acceptable rules, responsibility, or even obligation. To the young respondents, being within the bounds of rules was important when it came to deciding whether or not to follow or give an order. What the requester was asking for must be according to what was right. Some also admitted that giving or following an order must be done if it were an important obligation or responsibility to family or to work, if it was part of their job, and if it was based on what they believed was morally correct. Unlike previous studies (Del Villar 2012.a, 2012.b, 2013, 2015) that showed that Filipinos followed their superiors without much question, the young respondents in the present study displayed more rational thinking by considering the nature of the request. If the order or request seemed to fall within what was an acceptable rule, then it would be followed.

B. Correlation between Power-distance orientation and Strategy 1: Reason & Substance

When Power-distance orientation was correlated with the Strategy of *Reason & Substance*,

results revealed a moderately low but significant correlation between the two ($r=.234$, $p=.000$). This means that when respondents registered high in Power-distance orientation, they moderately tended to choose the Strategy of *Reason & Substance*. Although moderately low, the link between the two was still significant and made sense. This means that when one had respect for a higher authority he somehow tended to expect that authority to be reasonable when asking for compliance. One 22 year old respondent opined that he respected his superior and would readily comply with his request. But when the request was not reasonable, he would tend to think twice. Another respondent continued that unlike before, she would now be more inclined to weigh the reason behind her parents' order. In the past, she would tend to just follow without much question.

C. Correlation between Power-distance orientation and Strategy 12: *Sincerity & Fairness*

When Power-distance score was tested against Strategy 12, results showed a moderately low but significant correlation ($r=.201$, $p=.000$). This means that those who rated high in Power-distance orientation were moderately likely to comply with a request that reflected sincerity and fairness. During a focused group discussion, a number of participants agreed that if a requester seemed honest and genuine in asking for compliance, they would most likely grant his request. A specific example was given by a 20 year old female respondent who said that when she felt that her male friend was earnest in courting her, she became convinced and agreed to an exclusive relationship. Another example was given by a male student who said he was able to convince his teacher that there was a valid reason why he failed to hand in his paper on time. He told the truth, apologized, and his teacher believed him.

D. Correlation between Power-distance orientation and *Power-based compliance strategy*

The result of the correlation test between Power-distance orientation and *Power-based strategy* proved to be significant ($r=.147$, $p=.006$). Although the correlation was moderately weak, it was nonetheless significant. This means that respondents (who on the average rated high in Power-distance orientation) would most likely include a *Power-based strategy* among their preferred strategies to gain compliance or to comply. This Power-based strategy is vested on the person by virtue of his position or title. Examples of those persons are a grandparent, a parent, a superintendent, or an officer in an organization. In an interview, one 19 year old female respondent related that certain individuals in Philippine society possessed power by virtue of their age, position or status. Generally, Filipinos give high regard to those individuals. A specific example she gave was the respect accorded to elders in her family. Her parents' advice was usually sought when it came to important decisions that concerned personal matters. This kind of respect was also generally accorded to teachers, doctors, government officials and others in similar positions. One respondent mentioned the superior-subordinate relationships in school. This, according to him, was commonly observed and expected.

Summary and Conclusions

The present study, the third in the Filipino Compliance typology series, is an extension of the Del Villar 2012.a and 2013 studies, this time focusing on the Filipino youths. In the hope of further understanding the phenomena of *power* and *compliance* in the Philippine context, the study looked into the youths' preferences in compliance-gaining strategies and their possible link to the Filipino Power distance orientation.

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The following questions were addressed:

1. What are the five most preferred Compliance-gaining strategies of Filipino youths?
2. What is the Filipino youths' level of Power-distance orientation?
3. What is the correlation between Power-distance orientation and the five most preferred Compliance-gaining strategies?

The following results were obtained:

The five most preferred compliance-gaining strategies used by young Filipinos were:

1. Strategy 5: Rules, Responsibility, & Obligation
2. Strategy 1: Reason & Substance
3. Strategy 12: Sincerity
4. Strategy 6: Security
5. Strategy 13: Power-based strategy

This finding is a deviation from previous results (Del Villar 2012.a, 2013) where Strategy 13 *Power-based strategy* consistently ranked the highest. An important conclusion of the present study is that the young Filipino respondents are quite different from those of previous studies in that their top ranking strategy is no longer Strategy 13 (*Power-based strategy*). To the present respondents, the most important consideration when complying or asking for compliance are *rules, responsibility, obligation*, reason and substance. Although they still believe that superiors or those in positions of authority must be respected and obeyed, they (young respondents) also believe that they have the option to consider if the request being asked of them were within acceptable rules; or if the request had an important bearing on their sense of responsibility or obligation; or that compliance were within reason and good judgment. This shows that the young respondents in the study are more rational and analytical compared with their predecessors in the previous studies.

Another important finding of the study is that the young Filipino respondents rated high in the Power-distance cultural orientation supporting earlier findings that the Philippine culture is indeed a high Power-distance culture (Hofstede (1980.In Gudykunst, 2003; Del Villar 2012.a, 2012.b, 2013, 2015). This implies that although the young respondents seem to be more mature than their predecessors, they are still deeply entrenched in their culture that highly respects its elders and those in positions of power.

Four of the five preferred strategies correlated significantly with Power-distance cultural orientation. These were Strategy 5 (*Rules*), Strategy 1 (*Reason*), Strategy 12 (*Sincerity*), and Strategy 13 (*Power-based strategy*). These correlation results imply that respondents who rate high in Power-distance orientation tend to also prefer to use strategies that make use of rules, reason, sincerity, and power. Although the young respondents rated high in the Power-distance orientation, they still displayed mature qualities by the way they judged the wisdom of complying to an order or request. Considering that they are still young (ages 16 to 22), and that the requesters maybe in positions of power, the respondents know that it is more sensible to stand by their own opinions rather than be swayed by power.

It is also worth noting that from among the five most preferred strategies; only *Security* and *Power-based strategy* were consistently favored since the 2012.a and 2013 studies. This could suggest that among the Filipinos, these two strategies are vital in their everyday interaction.

It is also interesting to note that *Strategy Rules*, which was the top most preferred in the present study, was never among the five most favored in the past studies of 2012.a and 2013. This again seems to suggest that the young respondents of today are more discerning than their predecessors in that they are influenced more by rules or morals of society rather than by power. One could speculate that the young Filipinos, although living within the context of and also rating high in Power-distance orientation, are slowly moving towards more independent and judicious thinking when it comes to compliance. Their seeming young wisdom makes them cautious in complying with a request even if it comes from a person of power.

The present study had a number of limitations that should be addressed in future research. For example, other factors (like demographics) could be explored for their possible link to the respondents' compliance behavior. Knowledge of these factors could have important implications in the field of communication specifically politics and business.

Another area that should be explored is the compliance behavior of Filipino elders. Although in the twilight of their years, they are still a force to reckon with in a number of areas in communication like health, community affairs, and marketing.

It might also be interesting to do a cultural validation of the Del Villar Compliance Typology to see if it applies to other cultures. Specifically, a comparison could be made with other Asian cultures with varying levels of Power-distance orientation.

With the result of the present study showing a subtle shift from *Power-based strategy to Rules*, it would also be interesting to determine if young Filipinos in the next five years or so would also have a subtle shift in their Power-distance cultural orientation ranking. More importantly, it would be interesting to look into the influences behind those shifts.

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Appendixes

Table 3: *The 14 Factors, Factor Loadings, and Reliability Ratings of the Del Villar Compliance-gaining Typology*

Factors	Factor loadings
Factor 1: Reason & Substance (alpha=.8819)	
Q108. If an acceptable reason is given.	0.622
Q119. If it will be good for my fellow human beings.	0.802
Q123. If it will be for the common good.	0.749
Q124. If it is honorable.	0.775
Q128. If the requester has wisdom.	0.692
Q66. Because of the substance in the message.	0.623
Q68. If the reason is based on principles.	0.635
Q77. If the requester has a genuine motive.	0.617
Factor 2: Friendship (alpha=.9022)	
Q102. If the requester is a friend.	0.823
Q107. If they share a history with the requester.	0.64
Q109. If they share togetherness with the requester.	0.737
Q110. Because the requester is a very close friend.	0.825
Q72. Because they value friendship.	0.718
Q92. If the requester is warm and pleasant.	0.69
Q95. If they share memories with the requester.	0.625
Factor 3: Affection (alpha=.8877)	
Q117. Because they want affection.	0.812
Q37. Because they want romance.	0.735
Q63. If the requester uses seduction.	0.688
Q76. Because they want love and care.	0.817
Q80. Because they want intimacy.	0.847
Factor 4: Credibility (alpha=.8687)	
Q44. If the requester uses nice words.	0.619
Q51. If the requester speaks well.	0.738
Q52. If the requester is credible.	0.672
Q57. If the requester is accommodating.	0.687
Q58. If the requester has good diction.	0.723
Q70. If the requester has a pleasant personality.	0.673
Q74. If the requester makes a good speech.	0.755
Q33. If the requester has charms.	0.601
Q88. If the requester has good looks.	0.645

Factor 5: Rules, Responsibility, Obligation (alpha=.8421)		
Q100.	If it is their obligation.	0.632
Q25.	If it is the lawful thing to do.	0.667
Q34.	If it is according to the rules.	0.636
Q46.	Because it is their responsibility.	0.731
Q47.	Because it is reasonable.	0.717
Q48.	Because it is part of their job.	0.641
Q53.	If the reasons is based on morals.	0.605
Factor 6: Security (alpha=.9066)		
Q60.	If their safety is at stake.	0.772
Q67.	If their security is at stake.	0.722
Factor 7: Gift, Compliment, Incentive (alpha=.728)		
Q13.	If there is a gift, reward, or a treat.	0.723
Q89.	If there is an incentive.	0.65
Q65.	If they are praised by the requester	0.706
Q7.	If they are complimented	0.607
Factor 8: Enjoyment (alpha=.7158)		
Q24.	If the requester is fun to be with.	0.704
Q45.	Because the requester is delightful.	0.649
Q99.	If the requester has a sense of humor.	0.661
Factor 9: Intimidation, Discipline, Punishment (alpha =.725)		
Q17.	If the requester is strict.	0.627
Q26.	If they are being disciplined by the requester	0.623
Q27.	Because they do not want to be humiliated.	0.652
Q43.	If they are intimidated.	0.734
Q6.	Because they are being pressured.	0.704
Factor 10: Compassion (alpha=.7688)		
Q61.	Because they pity the requester.	0.734
Q73.	If they feel compassion for the requester.	0.694
Q87.	If the requester sheds tears.	0.634
Q35.	If the requester uses emotion.	0.666
Q32.	If the requester pleads.	0.748
Factor 11: Family & Loyalty (alpha=.6085)		
Q30.	Because they want to show gratitude.	0.725
Q111.	If family tradition is at stake.	0.65
Q113.	For the sake of family unity and harmony.	0.645
Q81.	If loyalty is at stake.	0.611
Q121.	Because the requester is like family.	0.623

Factor 12: Sincerity (alpha=.7277)	
Q21. If the requester is sincere.	0.736
Q22. If the requester if fair and just.	0.746
Q130. If the requester is patient.	0.715
Factor 13: Power-based Strategy (alpha=.7135)	
Q116. If the person asking is influential	0.641
Q4. If the requester is an elder.	0.7
Q112. If the requester is a parent.	0.643
Q120. If the requester is a superior or boss.	0.672
Q10. If the requester is an authority.	0.615
Factor 14: Interest & Quality (alpha=.610)	
Q79. If they are interested.	0.703
Q16. If there is novelty.	0.627
Q54. Because of the quality of the product.	0.712
Q50. Because it is worthy.	0.611
Q3. If a need is met.	0.605

Table 4: ANOVA Comparing the 5 Most Preferred Strategies

The Five Most Preferred Compliance-gaining Strategies			
(I) gpvar	(J) gpvar	Mean Diff	Sig.
	Rank 2: <i>Reason & Substance</i>	.00398	1.000
Rank 1: <i>Rules, Responsibility, Obligation</i>	Rank 3: <i>Sincerity</i>	.24515*	.000
	Rank 4: <i>Security</i>	.27164*	.000
	Rank 5: <i>Power-based</i>	.39737*	.000
	Rank 1: <i>Rules, Responsibility, Obligation</i>	-.00398	1.000
Rank 2: <i>Reason & Substance</i>	Rank 3: <i>Sincerity</i>	.24117*	.000
	Rank 4: <i>Security</i>	.26766*	.000
	Rank 5: <i>Power-based</i>	.39339*	.000
	Rank 1: <i>Rules, Responsibility, Obligation</i>	-.24515*	.000
Rank 3: <i>Sincerity</i>	Rank 2: <i>Reason & Substance</i>	-.24117*	.000
	Rank 4: <i>Security</i>	.02649	.986
	Rank 5: <i>Power-based</i>	.15222*	.020
	Rank 1: <i>Rules, Responsibility, Obligation</i>	-.27164*	.000

Rank 4: Security	Rank 2: Reason & Substance	-.26766*	.000
	Rank 3: Sincerity	-.02649	.986
	Rank 5: Power-based	.12573	.092
	Rank 1: Rules, Responsibility, Obligation	-.39737*	.000
Rank 5: Power-based	Rank 2: Reason & Substance	-.39339*	.000
	Rank 3: Sincerity	-.15222*	.020
	Rank 4: Security	-.12573	.092

Table 5: Correlations between Power-distance Orientation and the Top 5 Ranking Strategies

Correlations	Pow-er- distance	Strat1 Reason	Strat5 Rules	Strat6 Secu- rity	Strat12 Sincer- ity	Strat13 Pow-
Power-distance Pearson Correlation	1	.233**	.261**	.034	.201**	.147**
Sig. (2-tailed)		.000	.000	.532	.000	.006
N	342	342	342	342	342	342
Strat1 Reason Pearson Correlation	.233**	1	.628**	.027	.532**	.196**
Sig. (2-tailed)	.000		.000	.625	.000	.000
N	342	342	342	342	342	342
Strat5 Rules Pearson Correlation	.261**	.628**	1	.195**	.444**	.341**
Sig. (2-tailed)	.000	.000		.000	.000	.000
N	342	342	342	342	342	342
Strat6 Security Pearson Correlation	.034	.027	.195**	1	.085	.144**
Sig. (2-tailed)	.532	.625	.000		.116	.007
N	342	342	342	342	342	342
Strat12 Sincerity Pearson Correlation	.201**	.532**	.444**	.085	1	.377**
Sig. (2-tailed)	.000	.000	.000	.116		.000
N	342	342	342	342	342	342
Strat13 Power-based Pearson Correlation	.147**	.196**	.341**	.144**	.377**	1
Sig. (2-tailed)	.006	.000	.000	.007	.000	
N	342	342	342	342	342	342

** . Correlation is significant at the 0.01 level (2-tailed).