RESEARCH ARTICLE

▪ Vol. 4, No. 3 (Summer 2023)
▪ Pages: 341 – 354
▪ p-ISSN: 2791-0245
▪ DOI: 10.55737/qjssh.482065426
▪ e-ISSN: 2791-0229

Open Access

QLANTIC JOURNAL OF SOCIAL SCIENCES AND HUMANITIES

Cultural Insights into Pakistan: Development and Validation of Perceived Cultural Logic Scale

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Abstract: *Dignity, honor, and face culture is a new and different normative script for behavior in social interaction and negotiations. The main objective of the study was to develop and validate a theoretical model to measure the cultural logic of dignity, honor, and face culture. The study was configured in three phases using samples from different Universities in Pakistan with an age range of 18-25. In phase A, items were developed using a literature review and Thematic Analysis of data obtained through focused group discussions and interviews. Phase B was comprised of scale development in which the factor structure of the scale was confirmed using Principal Axis Factoring on the sample of N=348 emerging adults. In phase C, the measure was further subjected to confirmatory factor analysis, reliability, and validity procedures (N= 422). It was established through CFA that the measure had construct validity. Coefficient alpha ranged from .93 to .95. Validity of the measure was established through Average Variance Extracted (AVE= .64-.73), Maximum Variance Extracted (MSV= .02-.10) Fornell - Lacker Criterion and Hetro-trait Mono-trait criteria. Overall results indicated that the Perceived Cultural Logic Scale is a self-report, psychometrically sound, and comprehensive measure comprised of 23 items that can be used to evaluate the perception of cultural logic among emerging adults.*

Key Words: Cultural Logic, Dignity, Honor, Face

Development and validation of the Perceived Cultural Logics Scale

Culture stands as a unique and intricate phenomenon woven from the threads of values, norms, and behaviors. It provides individuals with a singular lens through which to interpret the rich tapestry of accumulated practices and experiences within their cultural milieu. At the heart of this cultural narrative lie cultural scripts, serving as the guiding constellation that shapes individuals' beliefs and experiences. The endorsement of these cultural norms and values, however, reveals a captivating diversity. Much of scholarly discourse has traditionally revolved around the dichotomies of Eastern versus Western culture or Collectivism versus Individualism, as elucidated by esteemed scholars like Hofstede (1980), Markus and Kitayama (1991), and Aslani et al. (2013). However, this categorization lacks insight into cultural differences in reciprocal interaction and communication among individuals.

Recent trends are now more inclined toward cultural frameworks that are different from conventional cultural categorization. Leung and Cohen (2011) proposed a framework built on earlier classifications according to which the groups can be differentiated on the basis of cultural logic. Their viewpoint is grounded in the fact that interaction among different types of people in their cultural context is important in highlighting cultural differences. Therefore, people from individualistic cultures will behave differently as compared to people from collectivistic cultures, according to Smith and Bond (2019).

The current study is fundamentally concerned with the development of the cultural logic model in the context of Pakistani culture. The study is based on practical experiences of people living in Pakistani culture. Previously available models are developed and validated in Western cultures. Even studies using Pakistani samples are done in Europe, America, or the UK (Smith et al.,2017; Smith et al., 2021; Yao et al.,

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▪ **To Cite:** Iram, H., Hassan, B., & Iqbal, N. (2023). Cultural Insights into Pakistan: Development and Validation of Perceived Cultural Logic Scale. *Qlantic Journal of Social Sciences and Humanities*, 4(3), 341-354. https://doi.org/10.55737/qjssh.482065426

2017); thus, they may not give a true reflection of the indigenous culture of Pakistan in order to draw an empirical evidence of the perceived cultural logic of face, honor and dignity present study was designed.

In popular discourse, "culture" is a vague and all-encompassing force that can be invoked to explain any person's or group's behaviors or failings. As scientists, we aim to build more precise models that avoid the fallacies of stereotypes and other intuitive biases about societal differences. Yet, when we tighten our definitions of culture, we must always consider whether narrowing definitions will also narrow the questions that we can address.

This essay responds to Schwartz's (2013) critique of shared-meaning models of culture and his updated theoretical justification for operationalizing culture with aggregated country-level scores from ratings of abstract values. Recent analyses have revealed that such value ratings are not highly consensual within nations nor highly different across nations. Schwartz (2013) takes these results to have "shaken the confidence of psychology researchers in the prevailing conception of societal culture" (p. 3). Instead of the prevalent conception of culture as the values that a society's members share, Schwartz defines culture as a system of meaning that exists "external to the individual" (p. 5). On this basis, he provides a new rationalization of the methodological approach of operationalizing culture in terms of aggregated countrylevel value scores. In popular discourse, "culture" is a vague and all-encompassing force that can be invoked to explain any person's or group's behaviors or failings. As scientists, we aim to build more precise models that avoid the fallacies of stereotypes and other intuitive biases about societal differences. Yet, when we tighten our definitions of culture, we must always consider whether narrowing definitions will also narrow the questions that we can address.

Theoretical Background: Dignity, Honor, and Face Culture

How people interact is socially construed, and their behaviors can be explained beyond the East and West cultural comparisons (Hofstede, 1980; Singelis et al., 1995). The pattern of social interaction is manifested differently in different cultures. Pakistan, being a carrier of a collectivistic culture, exemplifies its various characteristics, such as interdependence, conformity to social norms, cultural expectations, social harmony, respectfulness to others, etc.

In such a culture, the collective or common good is generally regarded as more important than individual well-being (Harry et al., 1999). Thus, the study of dignity, honor, and face culture in Pakistan can provide an alternative expression of perceived cultural norms about self-worth. To study cultural differences is fascinating. It gives an insight into the cultural patterns in different social contexts of individuals. Studying social interactions is core to modern cultural studies. One latest strategy to learn about cultural differences is dignity, honor, and face culture.

The cultural logic of dignity, honor, and face that originated from theories of self-worth (Yao et al., 2017) are variants of collectivistic and individualistic cultures (Smith et al., 2021). The earliest classification of dignity, honor, and face culture was given by Leung and Cohen in 2011. It was established that people differ in terms of cultural logic, stressing that cultural contrasts can be studied within individuals and between different individuals in any cultural context that is encountered frequently.

According to shared reality theory, people's conditions and actions are affected by how they believe their social groups will behave (Hardin & Higgins, 1996). Similarly, it is proposed in "social identity theory" that an individual's self-concept is built upon their membership in any social group (Hogg & Abrams, 1993). Social cognitive theory suggests that people's behaviors and perceptions are influenced by environmental factors, other's actions, and their personal experiences (Bandura, 2012).

Dignity Cultural Logic

The cultural logic of dignity is defined as the inherent self-worth of the individual and personal responsibility for his actions. Leung and Cohen (2011) established that this logic is seen in individualistic cultures. The concept of dignity is grounded in social independence, where self-worth is not conferred by others and is inalienable. Autonomy is the defining characteristic of individuals with dignity culture (Yao & Azad, 2017). Individuals are construed as comparatively equal in dignity cultures, having a firm and internal sense of worth.

Dignity culture has the rule of law and is not pressurized to reciprocity (Leung & Cohen, 2011). Dignity is a person's core identity and moral framework for behavior. Groups that encourage people's rights, equivalence, and power of personal traits over roles and memberships. Therefore, people with dignity, logic, or sense are supposed to have inherent worth that is not losable, like honor (Ranson & Stewart, 1994). The autonomy of an individual to define himself independent of what others think emphasizes removing external restrictions that interfere with the freedom of the person.

Honor Cultural logic

The cultural logic of honor is defined as the formation and maintenance of an individual's reputation within a specific group. Honor cultures value socially imparted merit, repute, and a favorable social image, all of which may be bestowed or revoked by others. In contrast, dignity cultures value context-independent, unique, and intrinsic worth, which is less impacted by others' social esteem (Mackie & Pauketat, 2017).

In South Asia, the Middle East, Latin America, Africa (North), Russia, and the Mediterranean, the cultural logic of honor is common. Honor is characterized as a person's reputation or what the person believes other people think of him. It inherits both intrinsic and extrinsic qualities (Friedrich, 2016). Pit Rivers (1968) proposed that "honor is a person's worth in his own eyes, as well as in the eyes of his society'. Honor is a person's assessment of his own value, a claim to pride, as well as society's acceptance of such claim".

The concept of honor, as elucidated by Cohen and Nisbett (1997), encompasses a robust defense of one's reputation and family and a resistance to exploitation, coupled with qualities such as honesty and warmth towards others (Rodriguez et al., 2008). It is a multifaceted construct involving elements like self-image, moral conduct, status, hierarchy, family, and gender. Notably, in South Asian countries like Pakistan, family and gender play pivotal roles in the honor framework, shaping a complex system of values and standards. Honor is viewed as a dynamic quality, subject to gain or loss based on one's actions, with the potential for feelings of shame accompanying its loss. This study diverges from prior research predominantly conducted in Western cultures by exploring the unique dynamics of honor culture in Pakistan, juxtaposed with dignity and face cultures (Uskul et al., 2018).

Face Cultural Logic

The logic of face, according to Leung and Cohen (2011), is defined "as a distinct emphasis on hierarchy, humility, and harmony." According to face culture, self-worth is usually assigned by others in society. An individual is given face by others upon establishing and maintaining group harmony, peace, and cross-status coordination. Losing face can be a source of shame and guilt.

Face logic is also part of collectivistic culture like honor culture and is mostly reported in East Asian societies, which have typically been referred to as collectivist culture. The face represents a person's stated favorable or positive image in social interactions, which is expressed as a status of social responsibility, reverence for cultural traditions, and values such as showing respect to elders, says Schwartz (1994). In cultural logic, face attitude and strength of social norms are important to avoid any conflict. In fact, in culture, a person or a group who is higher in status takes responsibility for looking into the conflicting situation in order to keep harmony (Uskul, 2018). In Face cultures, self-worth is acquired extrinsically and based on an individual's relative position in the group hierarchy. It also depends on the individual's performance to maintain the group's harmony (Heine, 2001).

Present Study

The study explores cultural distinctions within Pakistan, specifically focusing on the dynamics of honor, face, and dignity cultures in its religious, collectivistic, and patriarchal societal framework (Shah & Amjad, 2011). It elucidates that in honor cultures, individuals prioritize fulfilling group commitments over preserving the group's face, a significant cultural norm in Pakistan. Face cultures, where people are assessed based on the appropriateness of their performance, are deeply ingrained in Pakistan's hierarchic culture despite most research on these cultures being conducted in different contexts (Yao et al., 2017).

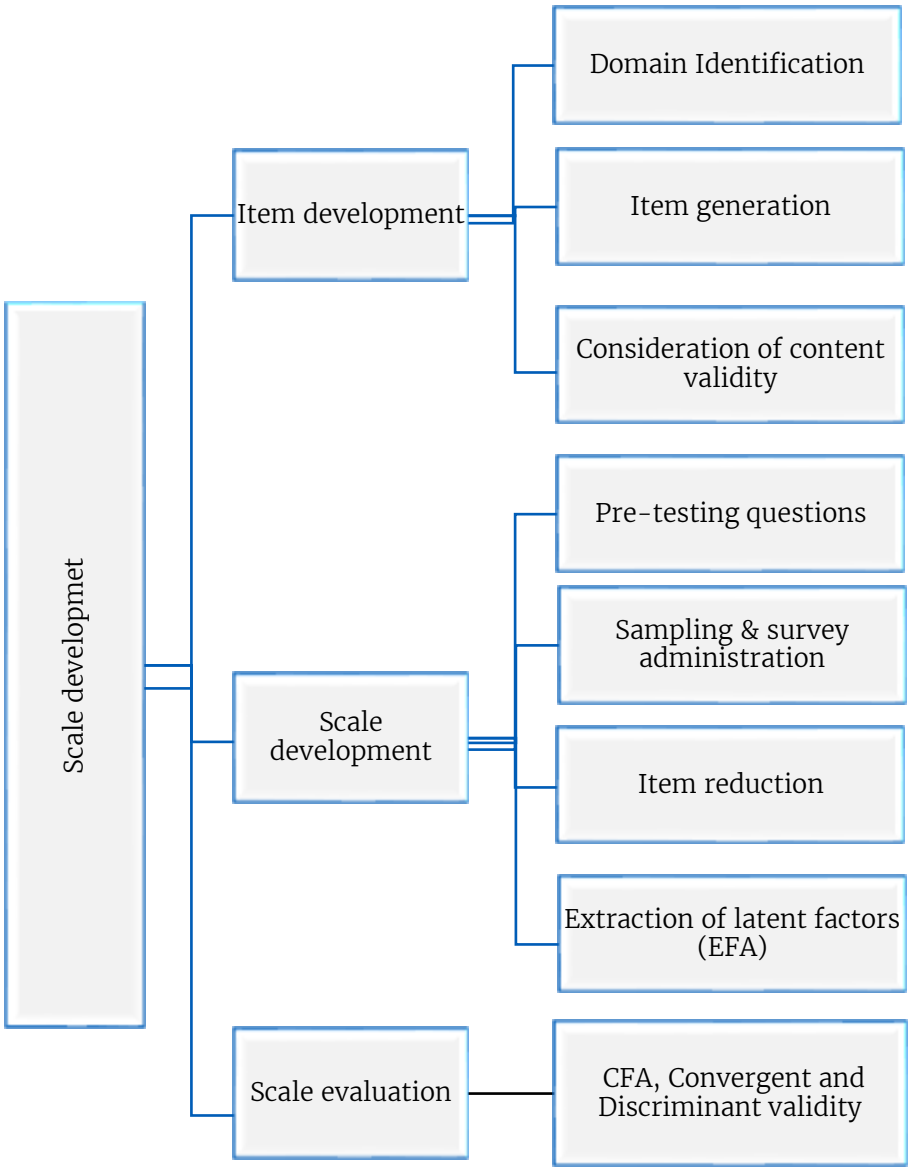
Moreover, the study emphasizes the contrast between dignity, honor and face culture, which underscore an individual's inherent worth, and Pakistan's focus on maintaining social relationships over independence. The research aims to develop a self-report measure to assess the cultural logic of dignity, face, and honor among emerging adults in Pakistan, recognizing the evolving cultural dynamics in Asian societies (Arnett, 2000, 2010). The decision to opt for a self-report model is justified by the challenges respondents faced in scenarios used by previous scales, ensuring a more accessible measurement method (Schwartz, 2005; Fischer et al., 2009; Morris et al., 2015). Three comprehensive phases are designed to conduct this study, with the primary objectives of developing an indigenous psychometrically sound scale of Cultural Logic and establishing the factorial structure of the cultural logic scale.

Method and Design

The present study commenced to develop an indigenous scale to measure dignity, honor, and face cultural logic based on the guidelines outlined by Boateng et al. (2018). According to Boateng et al. (2018), there are three phases to constructing a scale that is outlined as follows;

Figure 1

Scheme of Procedure Followed in Scale Development



Phase A: Item Development

Domain Identification

The study began by defining the cultural constructs of dignity, honor, and face. The measurement model used an intersubjective approach and included items from prior measures (Severance & Gelfand, 2015; Rodriguez Mosquera, 2002), with additional items generated through Focused Group Discussions and interviews. The literature review identified dignity, honor, and face as distinct cultural logic and, furthermore, helped to operationalize the constructs (Leung & Cohen, 2011) and relevant conceptual definitions, with a focus on incorporating studies with strong face and content validity.

Focused Group Discussion

The study used focused group discussions to explore cultural concepts of dignity, face, and honor in Pakistani culture. Two separate group discussions were conducted, one with mixed-gender and the other with female participants only, mainly university students aged 18-25 from Rawalpindi and Islamabad. The discussions, led by the researcher, followed a semi-structured format, aiming to elicit participants' beliefs and attitudes towards self-worth, honor norms, and cultural harmony. Ethical approval was obtained, and discussions were recorded. The average duration of the discussion was 60 minutes.

Interviews

Semi-structured interviews were conducted to gain a deeper understanding of participants' perspectives on cultural logic, particularly dignity, honor, and face culture. Seven participants aged 18-25, both male and female university students in Rawalpindi or Islamabad, were interviewed in English. The interviews were flexible and open-ended, designed after a literature review, and ensured a comfortable environment. The data, recorded and transcribed using an edited verbatim method, provided insights into participants' beliefs and experiences related to cultural norms. The researcher served as the moderator, ensuring a neutral and open atmosphere for interviews.

Thematic Analysis

The transcription of the discussions followed an intelligent verbatim approach, emphasizing the significance of content over word-for-word accuracy. The data from both the focused group discussions (FGDs) and semi-structured interviews was analyzed using thematic analysis. Braun and Clarke's Reflexive Thematic Analysis (2015) method was employed to identify relevant themes and subthemes. The analysis revealed the unique dynamics of three cultural logics within the Pakistani context. The study delved into the cultural intricacies of Pakistani society by conducting focused group discussions and semi-structured interviews.

These qualitative methods unearthed several prominent themes that illuminate the interplay between individual identity and collective cultural norms within the context of Pakistan. "Self-worth" emerged as a foundational theme, emphasizing the significance of self-respect and dignity in social interactions. Participants stressed the importance of how individuals perceive their own value within this cultural milieu. The theme of "Decision-making" revealed the communal nature of decision-making processes, where family and community play pivotal roles in shaping choices. Balancing individual desires with broader cultural and familial considerations was a recurrent theme.

Furthermore, the theme of "Autonomy" underscored the tension between individual freedom and collective expectations. It explored the challenges individuals face while asserting personal autonomy within a culture that values interdependence and conformity. "Conflict avoidance" was a prevalent theme, shedding light on the cultural norm of preserving harmony and minimizing confrontations or disagreements in social settings. This theme emphasized the importance of maintaining social cohesion and minimizing disruptions within the community. Together, these themes offer valuable insights into the complex tapestry of dignity, honor, and face culture in Pakistan, illustrating how individuals navigate and negotiate their identities within this cultural framework.

In summary, these themes collectively depict the intricate interplay between individual values and societal norms within the Pakistani cultural context. The findings reflect a dynamic cultural landscape in

which traditional beliefs coexist with evolving attitudes and perceptions. This cultural tapestry continues to shape the way individuals navigate self-worth, decision-making, conflict resolution, and the preservation of family honor in Pakistan.

Item Generation

To generate a pool of sample items, both inductive and deductive approaches were used. Inductive approaches utilized major themes obtained through thematic analysis. Whereas the deductive approach focused on literature review and construct definition. (Clarke & Watson, 1995). Initially, 56 items were generated.

Scoring Method

The cultural logic scale was scored on a seven-point Likert-type scale, response categories range from 01= strongly agree to 07 strongly disagree (deVellis, 2017).

Content Validity

Lawshe's (1975) method was used to assess the content validity ratio. Each statement was given to the 11 independent raters, and requested to sort them as essential, Useful but not essential, not essential. The critical value of the CVR for 11 raters is 0.63. The proportion of 40 items was greater than the critical value. Thus, 40 items have substantial content validity. Furthermore, experts approved the Face validity of all the items found satisfactory as they appeared appropriate to the experts.

Phase B: Scale Development

Pre-testing Questions

After item development and establishing the content validity ratio, cognitive interviews with six emerging adults were conducted. The purpose of the cognitive interview was to identify questions that were confusing, problematic, and difficult to answer. Responses from the participants suggested that all of the 40 items were concise and clear.

Participants

The target sample was *N*= 348 emerging adults, males (*n=166*), and females (*n= 182)* students from different universities in Pakistan. Data was collected using a purposive and convenient sampling method. The sample age range was between 18- 25 years. Participants were all native to the country, with no dual nationality and repatriation experience.

Sample Suitability

The Bartlett's sphericity test was found significant ($\chi 2$ (325) = 4975.81, $p < .000$), indicating that factor analysis will be beneficial with the current sample. The KMO (measure of sampling adequacy) was 0.88, which was significantly higher than the minimum recommended value.50 (Carpenter, 2018). KMO values provide additional proof for a correlation matrix's factorability.

Item Reduction

Perceived Cultural Logics Scale (PCLS) was assessed by using a variety of statistical procedures. The correlation matrix revealed that the majority of items had a correlation of at least 0.30 with one or more of them. According to the correlation matrix, 35 out of 40 items show a correlation of at least 0.30 with one or more items (Tabachnick & Fidell, 2007). Item numbers *1, 10, 12, 13, 21,* and *22* failed to correlate more than 0.30 with the other variables were deleted. Multicollinearity and singularity were assessed by examining the correlation matrix. None of the items correlate more than 0.9 with other items, so singularity was not detected within the data. Furthermore, none of the 40 items correlate more than 0.80. Therefore, multicollinearity was also not detected in the data.

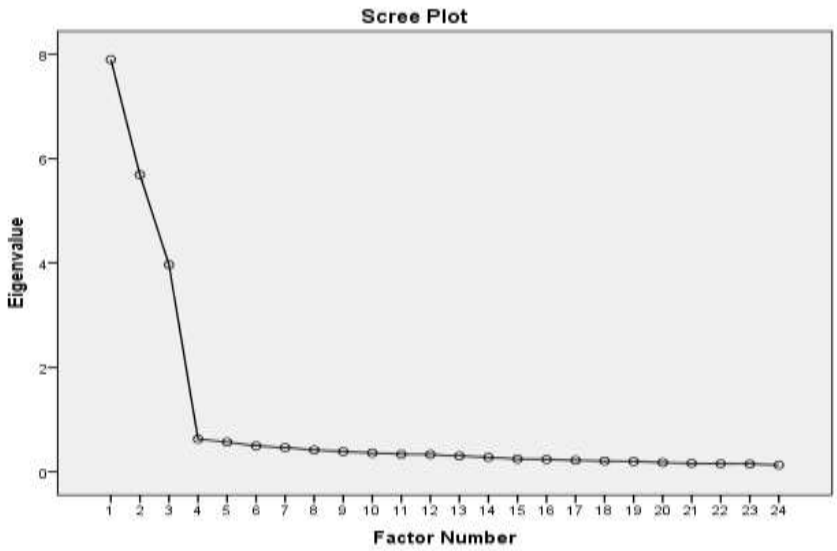
Extraction of Latent Factors

To establish the factorial structure of the cultural logics scale, exploratory factor analysis (EFA) was conducted using SPSS. Principal-axis factoring (PAF) analysis was employed on 34 items, and eigenvalues

were examined to determine the variance explained by the factors. Initially, six components with eigenvalues greater than 1.0 were proposed, accounting for 61.68% of the total variance. However, a scree plot analysis suggested a simpler three-factor model. In the process of item deletion, items were evaluated based on their factor loadings, cross-loadings, and communality estimates. Item no. 12 was removed from the scale due to its factor loading falling below the accepted threshold of 0.40, as recommended by Pett et al. (2003). This refinement process aimed to fine-tune the selection of items for the cultural logics scale.

Figure 2

Scree Plot Factor Extraction



An item was also considered for deletion if its cross-loading on two or more factors exceeded 0.32 (Tabachnick & Fidell, 2001). Eight items were dropped due to cross-loadings greater than 0.32. Costello and Osborne (2005) claimed that item communality less than .40 is seen as potentially challenging; thus, it should not be retained. All the items fulfilled this criterion and were retained from further analysis.

With the remaining 24 items, principal axis factoring was carried out once again. According to the eigenvalues, a three-factor model may explain 51.48% of the total variance. Following is a summary of the final three factors solution, which included a total of 24 items:

Factor I. The first factor, labeled as dignity cultural logic, comprised of nine items, which explains 23.20% of the variance.

Factor II. The second factor, labeled as Honor cultural logic, comprised of seven items that explained 8.04% of the total variance by the scale.

Factor III. The third factor, labeled as Face cultural logic, comprised of eight items that explained 20.23% of the variance

Table 1

Factor Loadings of Perceived Cultural Logic Scale in Exploratory Factor Analysis

	Factor		
	1	2	3
F1. Dignity Cultural Logics (α = 0.91)			
P5 People should listen to their mind regardless of what others think	**.84**	.01	-.01
P3 People should make their decisions according to their own choice	**.82**	.04	.03
P4 People should stand for their decision even if others disagree	**.79**	.06	.02
P7 People should prefer themselves over others	**.76**	-.07	.12
P2 People should speak their mind	**.76**	.01	-.02
P6 What other people think about you is not important	**.74**	.06	.08
P9 People should stand for what they think is correct	**.69**	-.00	-.02

	Factor		
	1	2	3
P11 People should make decisions independently	**.60**	-.04	.06
P8 People should keep their verdict even if others disagree	**.55**	-.16	.04
F2. Honor Cultural Logics (α = 0.86)			
P32 People should protect the respect of their women in the family	.01	**.76**	.19
P38 People should fight for their family's respect	-.10	**.71**	.13
P31 People should respond to the family's insult by others	.06	**.69**	.14
P33 People who can't defend their family's reputation are weak	.05	**.66**	.18
P39 Men should be responsible for maintaining the reputation of their family	-.04	**.61**	.09
P36 It is important to show your powers to your competitors	.03	**.61**	.17
P37 People who show disrespect to one's family must be punished	-.06	**.60**	.14
P35 People should be concerned about the damage to their family's respect	-.04	**.54**	.11
F3. Face Cultural Logics (α = 0.86)			
P24 People should avoid criticizing others publicly	.01	.19	**.82**
P26 People should avoid conflicts in order to maintain group harmony	-.02	.19	**.81**
P25 People should bear other's criticism in order to protect harmony in social relationships	-.01	.04	**.67**
P16 People should avoid embarrassing others	.02	.24	**.66**
P14 People should try to resolve their conflicts at any cost	.21	.08	**.62**
P15 People should try to be humble in order to maintain good social relationship	.06	.31	**.62**
P20 People should control their action in front of others	.04	.22	**.60**

Note. Factor loadings >.30 (In bold)

Phase C: Scale Evaluation

Construct Validity

In order to establish the construct validity of PCLS, Confirmatory Factor Analysis (CFA) was performed. CFA is regarded as a part of Structural Equation Modeling (SEM), which allows researchers to put to the test the notion that there is a relationship between observable variables and their underlying latent components (Satorra & Bentler, 1994). Factor loadings, chi-square statistic (χ^2), and multiple fit indices were used to establish the factorial structure of the measures. It is recommended to use fit indices from each of the three categories of fit estimates, i.e., absolute model fit index, parsimony model fit index, and comparative or incremental model fit index (Brown, 2006).

Participants and Procedure

In the current study, a total of 422 emerging adults (197 males, 225 females) aged between 18 to 25 years (M 22.16, SD = 1.85) were selected. Participants were gathered from various public and private universities in Pakistan, employing a convenient sampling technique. Prior to administering the assessment scales, informed consent was obtained from the participants, ensuring voluntary participation without compensation. The study's purpose was elucidated, and participants provided signed agreements with assurances of response anonymity and confidentiality.

Sample Suitability

The item inter-correlations were not very high (r ranged from 0.01 to 0.78). The determinant of the correlation matrix was greater than 0.000001, suggesting that the data is free of multi-collinearity. The value of Kaiser-Meyer Olkin (KMO) is equal to 0.92 (> 0.5), meaning that the sampling has an adequate fit (Kaiser, 1974). Furthermore, the significant Bartlett's test of sphericity ($\chi 2$ = 8928.21, df = 276, p < 0.001) suggested that the correlation matrix is an identity matrix, hence demonstrating that there would be no correlations between the subscales (Field, 2000, p. 607). According to Hair et al. (2014), the above-

mentioned statistical values suggested that the data was appropriate for CFA with maximum likelihood estimation with the bootstrapping procedure.

Model Fit Indicators

To examine the factor structure of the Perceived Cultural Logic scale, all items of the measure were allowed to load on their specified factor according to the factors extracted in phase I of the current study. Findings are presented in the following Table.

Table 2

Goodness of fit indices for Perceived Cultural Logic Scale (PCLS) first-order CFA model

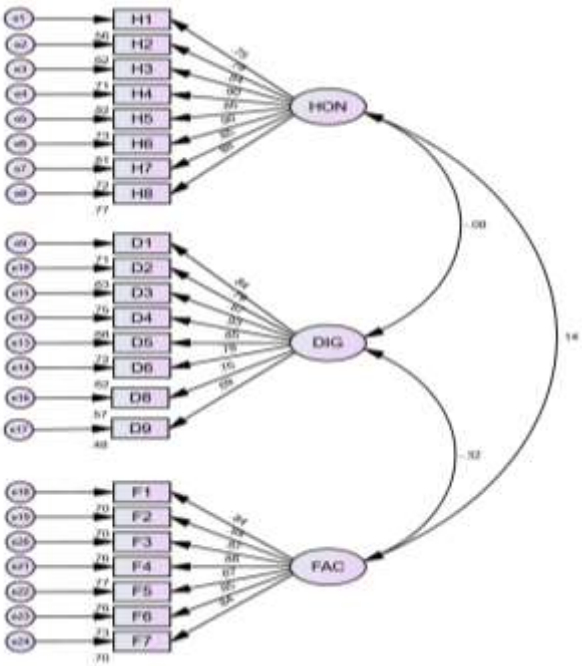
Models	χ^2	*Df*	Fit Indices						
			χ^2/df	RFI	TLI	CFI	NFI	RMSEA	SRMR
1	720.10	249	2.89	.88	.94	.94	.92	.07	.04
2	639.90	227	2.81	.91	.94	.95	.92	.06	.04

Note. RFI = Relative Fit Index, CFI= Comparative Fit Index, RMSEA= Root Mean Square Error of approximation, TLI = Tucker-Lewis Index, RMR = Root Mean Square Residual

Our initial test of the PCLS provided an acceptable fit: (χ 2 = 720.10, *df* = 249 CFI = .94, RMSEA = .07, SRMR = .04). Due to performing poorly and causing unexplained variance item no seven i.e. "People should prefer themselves over others" was deleted. This was done to get an excellent fit. Our revised model showed a considerably enhanced model fit (χ^2 = 639.90, *df* = 227, CFI = .95, RMSEA = .06, SRMR = .04). Moreover, Table 2 showed that fit indices met the pre-established criterion values and indicated an excellent model fit for the observed data. A non-significant χ2 creates a good fit model and results in the rejection of the null hypothesis. However, results showed that the chi-square values for PCLS were significant even after applying error covariance. Chi-Square is greatly affected by sample size, as stated by Bentler (1995). With a large sample size (*N*>200), the χ 2 is significant. And with a small sample, the assumptions of the χ2 test reveal an inaccurate probability. Therefore, the decision of model fit was made on goodness of fit indices other than chi-square.

Figure 3

Measurement Model of Perceived Cultural Logic Scale (PCLS)



Indicators Reliability

The reliability of each indicator was assessed using their factor loading and squared factor loading.

Table 3

Standardized Regression Weight and R^2 of Perceived Cultural Logic Scale (PCLS) for Confirmatory Factor Analysis (N=422)

Honor			Dignity			Face		
Items	Factor loading	R^2	Items	Factor loading	R^2	Items	Factor loading	R^2
H1	.74***	.56	D1	.84***	.71	F1	.83***	.70
H2	.78***	.62	D2	.79***	.63	F2	.83***	.70
H3	.84***	.70	D3	.86***	.75	F3	.87***	.75
H4	.90***	.81	D4	.82***	.67	F4	.87***	.76
H5	.85***	.72	D5	.85***	.72	F5	.87***	.76
H6	.89***	.80	D6	.78***	.61	F6	.85***	.72
H7	.84***	.71	D7	.75***	.56	F7	.83***	.70
H8	.87***	.77	D8	.70***	.50			

Note. H= honor, D=Dignity, =F=face

Table no. 3 Three showed the factor loading and R^2 for all the 23 items retained after CFA. Results showed that factor loading (λ) is well above the cut-off score of .70 and is significant at a 5% level of significance. Results also showed that the reliability of each item was good and gave reinforcement to the allocation for each item on the specified latent construct. The R^2 values for CLS items ranged from moderate to high, i.e., 0.56 to 0.81.

Internal Consistency, Convergent, and Discriminant Validity

Cronbach alpha, composite reliability, average variance extracted, maximum shared variance, Fornell & Larker Criterion, and HTMT ratio were used to establish internal consistency convergent and discriminant validity of PCLS.

Table 4

Composite reliability (CR), the average variance extracted, the square root of the average variance extracted (AVE) (in bold), and correlations between constructs (off-diagonal)

Factors	α	CR	AVE	MSV	MaxR(H)	I	II	III
I honor	.95	.95	.71	.02	.95	**.84**	(.08)	(.14)
II Dignity	.93	.93	.64	.10	.94	-.08**	**.80**	(.32)
III Face	.95	.95	.73	.10	.95	.14**	-.31***	**.85**

Note. CR = composite reliability, AVE = Average Variance Extracted, MSV = Maximum shared Variance

Internal Consistency

Cronbach alpha and composite reliability are used to assess the internal consistency of PCLS. Results showed that the value of coefficient alpha ranged between .93 and .95, whereas the values of CR ranged between .93 and .95. The values of both parameters are well above the suggested cut-off values. Therefore, all three subscales are considered to have good internal consistency.

Convergent Validity

In order to establish the convergent validity of CLS, the composite reliability (*CR*) and the average variance extracted (AVE) have been computed. Results showed that the value of AVE for all three subscales is well above the suggested cut-off value, i.e.,>.50. The value of AVE ranged between .64 to .73. Value of CR is also well above the suggested cut-off point.

Discriminant Validity

To assess the discriminant validity of PCLS, cross-loading of indicator as well as Fornell and Larcker (1981) criterion is used. Results showed that all the items have factor loading greater than .70 on their respective factor. The cross-loading of all the items on other factors is less than .40 and hence fulfills this criterion of inclusion in the final scale. The second criterion is to assess discriminant validity using the Fornell-Lacker criterion. In this method, the square root of the average variance extracted (AVE) is compared with the correlation of latent constructs. Results showed that the correlations among all latent constructs are smaller than the square root of the AVE of each construct. Table 4 (values in parenthesis) presents the HTMT ratio of correlation between two constructs: given as -.08 (honor and dignity), .14 (Honor and face), and -.32 (dignity and face). Accordingly, all the HTMT values are not more than 0.85, indicating that the constructs are different. Thus, discriminant validity can be claimed to have been established.

Discriminant validity is also established by considering the AVE values of each latent construct greater than the corresponding maximum shared variance (MSV) (Hair et al., 2014). Results showed that the values of AVE for all three constructs are greater than their respective MSV and hence provide more evidence for discriminant validity. Results showed that *CR* for all subscales of the Perceived Cultural Logic Scale are above 0.70, and the AVE values are within the range of 0.64 and 0.73. The discriminant validity was assessed using Fornel and Larcker (1971) by comparing the square root of each AVE in the diagonal with the correlation coefficients (off-diagonal) for each construct in the relevant rows and columns. Overall, discriminant validity can be accepted for this measurement model and supports the discriminant validity between the constructs.

Discussion

In this study, a measure of cultural logic was developed and validated, focusing on the cultural context of Pakistan. The research aimed to explore these cultural concepts, moving beyond conventional East-West cultural categorizations. The existing literature contained several studies that differentiated between a group's sense of dignity, honor, and face. The present study addressed the issue of measurement equivalence and the representativeness of samples in different cultural contexts (Aslani et al., 2013; Leung & Cohen, 2011). The research focused on understanding how people internalize or endorse cultural ideals. Western cultures align with dignity culture, while Eastern or collectivistic cultures are associated with honor or face cultures (Smith et al., 2021). The study uniquely aimed to distinguish between dignity, honor, and face cultures in Pakistan at the national level, providing empirical support for the cultural framework proposed by Leung and Cohen (2011).

Cultural logic was initially examined through qualitative analysis, recognizing that different cultures have distinct norms, values, beliefs, and practices they use to interact (Yao et al., 2017). The study primarily relied on participants' narratives to explore the cultural logic of dignity, honor, and face in Pakistan. The results of the thematic analysis revealed distinct patterns of these cultural logics in the Pakistani setting. Notably, the study introduced the concept of a gendered component in honor culture, emphasizing the influence of the collectivistic and patriarchal culture in Pakistan on the ideology of honor. The research presented detailed information on the scale's psychometric properties, including internal consistency and validity, demonstrating its effectiveness for measuring cultural logic.

It was expected that the perception of cultural logic in Pakistan would be different as compared to the Western and some American cultures. Though the present measure is similar in many conceptualizations of honor culture, the manhood ideology of honor culture is more inclined towards women due to the collectivistic culture of Pakistan (Leung & Cohen, 2011; Boiger et al., 2014; Uskul et al., 2013). However, dignity culture is also found implicated in Pakistan culture, which may be due to the influence of Western cultures, social media, and political regimes.

All items for the present study were newly generated after a thorough literature review and thematic analysis. The research employed rigorous procedures to establish the scale's reliability and validity. The scale demonstrated reliability and excellent validity, making it suitable for studying cultural differences in norms. Unlike earlier cross-cultural research that primarily focused on national or individual values, this research delved into people's perceived social standards within their cultural context.

The findings were aligned with existing literature, demonstrating the cultural significance of these concepts in Pakistan (Yao & Azad, 2017; Severance & Gefland, 2015). One notable contribution of this research was the identification of a new dimension related to women's honor within Pakistani culture. This emphasized the importance of considering gender when studying honor cultures in South Asian countries, such as Pakistan (Sholin, 2022; Uskul et al., 2018). The research utilized well-established indicators of internal consistency, such as composite reliability and Cronbach's alpha, to ensure the scale's reliability. The study also established convergent and discriminant validity through various methods, including average variance extracted (AVE), Fornell and Larcker criterion, Heterotrait-Monotrait (HTMT) correlation ratio, and maximum shared variance.

In summary, this research successfully validated a comprehensive cultural scale in the Pakistani context, shedding light on the cultural dimensions of dignity, honor, and face. It contributed to our understanding of these cultural aspects, emphasizing the importance of gender in the study of honor cultures and providing a valuable tool for cross-cultural research.

Limitation and Suggestions

The study's limitations may include a potential sampling bias, given its focus on a narrow age range of university students in Pakistan, which limits the generalizability of findings. Self-report measures could be susceptible to social desirability bias. Additionally, the study's cultural specificity to dignity, honor, and face culture in Pakistan may not account for regional and demographic variations in cultural norms. To address these limitations, future research should include more diverse samples, explore the scale's cross-cultural validity, conduct longitudinal studies to track changes in cultural norms and consider qualitative research to gain deeper insights into cultural logic nuances.

For further research, it's essential to test the predictive validity of the scale, compare cultural norms across different subcultures within Pakistan, and continuously refine the scale for improved reliability and validity. This comprehensive approach will contribute to a more nuanced understanding of cultural norms in Pakistan and their applicability in various cultural contexts.

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