

***Cultural Values in Selected Southeast Asian Countries As Reflected in
Representative Short Stories: Comparative Study***

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Abstract

The study on the “Cultural Values in Selected Southeast Asian Countries As Reflected in Representative Short Stories: A Comparative Study” reveals the intent of the researcher to investigate on the commonalities of cultural values in the community life and lifestyles of some selected Southeast Asian countries based on selected short stories of ASEAN literature. These selections were all written during the period from 1950s – 1990s against a background of profound political, social, and psychological change. The researcher has found out that it is not difficult to understand why the short story has been readily adopted by Southeast Asian countries and has gained prominence in the present-day literature of these countries. The adaptability of the short story has enabled them to encompass a wide range of human experience. For example, social stratification is present in practically all societies. The idea of inequality in power, status, wealth, or all three. In the traditional societies of Southeast Asia, stratification is seen primarily in terms of a social hierarchy which bestows status. This study of the cultural values offer valuable insights into the character and integration of Southeast Asian short stories. The short story, with its immersion in society and its concern for the individual, has continually engaged itself in discovering the patterns that emerge from the relationship between the individual and society. ASEAN literature is important in the society where it is written. People read a great deal of short stories, mostly for entertainment, the effects can be more profound and longer lasting than mere escapism. Content Analysis is a research technique which involves the objective systematic and qualitative description of the manifest content of communication. The researcher of this study deciphered the images that could be seen in the short stories under study through the chosen literary elements. From these literary elements, she identified the different social realities that are revealed through economy, politics, education and religious life of some selected Southeast Asian countries like Indonesia, Malaysia, Myanmar, Philippines, Singapore, Thailand, Vietnam. The primary focus of this study was the comparative analysis of the commonalities of cultural values in the community life and lifestyles of some selected ASEAN countries as reflected on representative short stories of ASEAN literature. The outputs of the system were the results, findings, and implications of the selected Southeast Asian countries for peace, unification, and solidarity in the Southeast Asian region. The researcher was also interested to know if there had been any change in the image depiction of the selected Southeast Asian countries in contemporary short stories from 1950s to 1990s.

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List of 35 Short Stories from Seven Southeast Asian Countries

Indonesia

1. "Inem" by Pramoedya Ananta Toer (1952)
2. "Sri Sumarah" by Umar Kayam (1975)
3. "The Soldier" by Nugroho Notosusanto (1956)
4. "The Decline and Fall of Our Local Mosque" by A.A. Navis (1956)
5. "Meant For Each Other" by Abdul Muis (1956)

Malaysia

1. "Mariah" by Che Husna Azhari (1993)
2. "Victoria and Her Kimono" by M. Shanmughalingam (1984)
3. "A Question of Dowry" by Siew Yue Killingley (1962)
4. "A Common Story" by Kassim Ahmad (1959)
5. "Grave Harvest" by Ajikik (1978)

Myanmar

1. "This Realm of Humans" by Khin Hnin Yu (1962)
2. "Neighbours" by Moe Moe (Inya) (1972)
3. "Mother's Merit" by Thu Maung (1980)
4. "The Kindergarten Teacher" by Aung Thinn (1960)
5. "The Carat 13-Diamond" by Daw Khin Myo Chit (1955)

Philippines

1. "Children of the City" by Amadis Ma. Guerrero (1971)
2. "Clay" by Juan T. Gatbonton (1951)
3. "The House on Zapote Street" by Quijano de Manila (1968)
4. "The Day the Dancers Came" by Bienvenido N. Santos (1967)
5. "Wedding Dance" by Amador T. Daguio (1953)

Singapore

1. "Bugis" by Alfian Sa'at (1997)
2. "The Martyrdom of Helena Rodrigues" by S. Kon (1960)
3. "The Effect of a Good Dinner" by Arthur Yap (1963)
4. "Monster" by Catherine Lim (1966)
5. "The Tiger" by S. Rajaratnam (1978)

Thailand

1. "As If It Had Never Happened" by Witthayakon Chiangkun (1974)
2. "The Grandmother" by K. Surangkhanang (1964)
3. "Lord Buddha, Help Me?" by Suchit Wongthred (1975)
4. "Michigan Test" by Wanit Jarungkit-Anan (1974)
5. "Thong Proi" The Rich Girl by M.R. Kukrit Pramoj (1954)

Vietnam

1. "New Virtue" by Nguyen Ban (1962)
2. "An Unsound Sleep" by Nhat – Tien (1974)
3. "The Cradles" by Mai Ngu (1962)
4. "The Blind Alley" by Ma Van Khang (1962)
5. "My Milk Goes Dry" by Minh-Quan (1974)

This study aimed to compare the cultural values of Southeast Asian countries as reflected in Southeast Asian short stories. Specifically, this study sought to answer the following questions

1. What elements did the writers use to show cultural values in the chosen short stories?
2. How did these cultural values relate to the prevailing situations, conditions, and actual events in Southeast Asia countries where the short stories were written?
3. How did the identified cultural values in the short stories reflect the roles of the following aspects in the lives of Southeast Asian people?
 - 3.1 Economy
 - 3.2 Politics
 - 3.3 Education
 - 3.4 Religious life
 - 3.5 Social life
4. How were the cultural values as reflected in the short stories among the selected Southeast Asian countries compared based on the ten motivational types of values as reflected in the short stories?

Summary, Conclusions, And Recommendations

Summary of Findings

Elements that Writers Used in the Short Stories to Show Cultural Values

Plot was used in twenty four short stories, symbolism was used in seventeen short stories, character in ten short stories, setting in six short stories, conflict in four short stories, and point of view in two short stories.

In Indonesia, plot and point of view were used by Pramoedya Ananta in showing conformity type of cultural values in the story "Inem". Umar Kayam used plot and character in showing benevolence in the story "Sri Sumarah". Nugroho Notokusanto used plot and conflict to show achievement. AA Navis used plot and symbolism to show power. Abdul Muis used symbolism and setting in showing conformity in the story "Meant for Each Other".

In Malaysia, plot and conflict were used by Che Husna Azhari in showing tradition type of cultural values in the story "Mariah". M. Shanmughalingam used plot and theme in showing benevolence in the story "Victoria and Her Kimono". Siew Yue Killingley used plot and symbolism to show conformity. Kassim Ahmad used character and theme to show universalism. Ajikik used symbolism and setting in showing tradition in the story "Grave Harvest".

In Myanmar, plot and symbolism were used by Khin Hnin Yu in showing achievement type of cultural values in the story "This Realm of Humans". Moe Moe (Inya) used character and theme in showing hedonism in the story "Neighbours". Thu Maung used plot and character to show benevolence. Aung Thinn used plot and setting to show achievement. Daw Khin Myo Chit used plot and symbolism in showing achievement in the story "The Carat 13-Diamond".

In Philippines, plot and symbolism were used by Amadis Ma. Guerrero in showing stimulation type of cultural values in the story "Children of the City". Juan T. Gatbonton used plot and setting in showing security in the story "Clay". Quijano de

Manila used plot and character to show achievement. Bienvenido N. Santos used symbolism and character to show universalism. Amador T. Daguio used symbolism and character in showing tradition in the story “Wedding Dance”.

In Singapore, plot and conflict were used by Alfian Sa’at in showing Self Direction type of cultural values in the story “Bugis”. S. Kon used symbolism and conflict in showing security in the story “The Martyrdom of Helena Rodriguez”. Arthur Yap used symbolism and theme to show hedonism. Catherine Lim used plot and theme to show power. S. Rajaratnam used plot and symbolism in showing universalism in the story “The Tiger”.

In Thailand, plot and symbolism were used by Witthayakon Chiangkun showing benevolence type of cultural values in the story “As If It Had Never Happened”. K. Surangkhanang used character and setting in showing security in the story “The Grandmother”. Suchit Wongthred used plot and character to show self direction. Wanit Jarungkit-Anan used theme and point of view. M.R. Kukrit Pramoj used plot and character in showing hedonism in the story “Thong Proi The Rich Girl”.

In Vietnam, plot and symbolism were used by Nguyen Ban showing achievement type of cultural values in the story “New Virtue”. Nhat-Tien used plot and symbolism used symbolism and character in showing self direction in the story “An Unsound Sleep”. Mai Ngu used plot and symbolism to show self direction. Ma Van Khang used plot and symbolism. Minh – Quan used plot and symbolism in showing security in the story “My Milk Goes Dry”.

The Relationship of the Cultural Values to the Prevailing Situations, Conditions, and Actual Events in the Southeast Asian Countries Where the Short Stories Were Written

Indonesia

Indonesia is now the world’s third most populous democracy, the world’s largest archipelagic state, and home to the world’s largest Muslim population. Current issues include: alleviating poverty, improving education, preventing terrorism, consolidating democracy after four decades of authoritarianism, implementing economic and financial reforms, stemming corruption, holding the military and police accountable for human rights violations, addressing climate change, and controlling infectious diseases, particularly those of global and regional importance.

Malaysia

Malaysia, a middle-income country, has transformed itself since the 1970s from a producer of raw materials into an emerging multi-sector economy. It was indeed an achievement obtaining social approval for Malaysia. During the 22-year term of Prime Minister Mahathir bin Mohammad (1981-2003), Malaysia was successful in diversifying its economy from dependence on exports of raw materials to expansion in manufacturing, services, and tourism (achievement, personal success and ambition).

Myanmar

Britain conquered Burma over a period of 62 years (1824 – 1886) and incorporated it into its Indian Empire. Prior to colonization, present-day BURMA was dominated by a series of small monarchies and dynasties. Burma was administered as a province of India until 1937 when it became a separate, self-governing colony; independence

from the Commonwealth was attained in 1948 and a democratic republic was established.

Philippines

A 20-year dictatorship by Ferdinand Marcos was toppled in 1986, when a “PEOPLE POWER” movement in Manila (EDSA 1”) forced him into exile and installed Mrs Corazon C. Aquino as President. Her Presidency was hampered by several Coup attempts that prevented a return to full political stability and economic development. Fidel V. Ramos was elected President in 1992. His administration was marked by increased stability and by progress on economic reforms. In 1992, the US closed its last military bases on the islands.

Singapore

On 7 August 1965, Prime Minister Tunku Abdul Rahman, seeing no alternative to avoid further bloodshed, advised the Parliament of Malaysia that it should vote to expel Singapore from Malaysia. Despite last-ditch attempts by PAP leaders, including Lee Kuan Yew, to keep Singapore as a state in the union, the Parliament on 9 August 1965 voted 126–0 in favour of the expulsion of Singapore, with Members of Parliament from Singapore not present. On that day, a tearful Lee announced that Singapore was a sovereign, independent nation and assumed the role of Prime Minister of the new nation. His speech included this quote: "For me, it is a moment of anguish. All my life, my whole adult life, I have believed in merger and unity of the two territories."

Thailand

The unstable condition by then was always toppled by several military coup d’etat starting 1951 until 1958. The country was virtually placed under the state of martial law which lasted for a decade. King Bhumibol Adulyadej proclaimed an interim constitution in 1959 and named Sarit premier. When Sarit died in 1963, Thanom Kittikachorn was returned to power. A new constitution was finally promulgated in 1968. Under Sarit and Thanom the country's economy in the 1960s continued to boom, spurred by a favorable export market and considerable U.S. aid. (Thailand’s economy continued to boom- achievement and competent performance)

Vietnam

The conquest of Vietnam by France began in 1858 and was completed by 1884. It became part of FRENCH INDOCHINA in 1887. Vietnam declared independence after World War II, but France continued to rule until its 1954 defeat by Communist forces under Ho Chi Minh. Under the Geneva Accords of 1954, Vietnam was divided into the Communist North and anti –Communist South. US economic and military aid to South Vietnam grew through the 1960s in an attempt to bolster the government, but US armed forces were withdrawn following a cease-fire agreement in 1973. Two years later, North Vietnamese forces overran the South reuniting the country under Communist rule.

The Roles of the Aspects in Bringing Out the Cultural Values of Southeast Asian People As Reflected in the Short Stories

Economy plays a big role among the people in the selected seven Southeast Asian countries. It is the root why people value self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. All countries were colonized except Thailand. The major industries that developed in the Southeast Asia were based largely on the following basic modes of production. Coercion, capitalism, peasant-intermediary industries. Economy of the seven ASEAN countries is mostly import dependent and export oriented.

Politics plays a crucial role among the people in the selected seven Southeast Asian countries. It is the essential core among the people in seven ASEAN countries. It is the heart why people value benevolence, concern for family, helpful, forgiving, loyalty, self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, and universalism.

The Philippines became a self-governing entity under American tutelage (Commonwealth) in 1935 and this started the country's independence after a 10-year transition. In 1942 the Philippines was occupied by the Japanese during World War II, and US forces and Filipinos, especially guerilla groups such as the HUKBALAHAP (People's Army Against the Japanese) fought during 1944-1945 to regain control. On 4 July 1946 the Republic of the Philippines attained its independence.

Indonesia has tried to prevent terrorism, consolidating democracy after four decades of authoritarianism, implementing economic and financial reforms, stemming corruption, holding the military and police accountable for human rights violations, and controlling infectious diseases, particularly those of global and regional importance.

Malaysia, in order to attract increased investment, Najib has raised possible revisions to the special economic and social preferences accorded to ethnic Malays under the New Economic Policy of 1970.

Myanmar, there was the transfer of state assets, especially real estate, to cronies and military families under the guise of a privatization policy. Other areas, such as manufacturing, tourism and services, struggle in the face of inadequate infrastructure, unpredictable trade policies, neglected health and education systems, and endemic corruption.

Thailand, from tiger cub to crisis, there was massive inflow of short-term international funds, private debt, creation of bubble economy, and severe corruption and indecisive government officials.

Vietnam, the major political challenge for Vietnam has been creating an economic governance in which the government can create enough jobs.

Education plays a big role among the people in Indonesia. It is the origin why people value conformity and honoring parents and elders self-direction, stimulation, hedonism, achievement, power, security, tradition, benevolence, universalism.

Indonesia

The population lacks education and productive skills, particularly in the poverty-ridden countryside, which suffers from an almost total lack of basic infrastructure.

To establish a high-quality and self-reliant human being whose values are based on PANCASILA (i.e. State Ideology, spelled out in the 5 basic principles of the Republic of Indonesia: belief in One God; just and civilized humanity, including tolerance to all people; unity of Indonesia; democracy led by wisdom of deliberation among representatives of the people; and social justice for all.

Malaysia

The Education Act, 1996 repealed the Education Act 1961. It is the parent legislation on education and covers all levels of education under the national education system. The Act stipulates the use of the national language as the main medium of instruction, a national curriculum, and common public examinations.

Myanmar

The economy suffers from macroeconomic imbalances – including unpredictable inflation, fiscal deficits, and multiple official exchange rates that overvalue the Burmese kyat, a distorted interest rate regime, unreliable statistics, and an inability to reconcile national accounts.

Philippines

The government has not protected the looming problem of youth unemployment. And refraining from too much expanding of recruitment to address the increase of population. An ominous decline of discipline in schools and spread of drug culture that gives a constant stress on their economic development.

Singapore

Singapore's national curriculum continues to provide students with a strong foundation in the core areas of literacy, numeracy and scientific literacy as these core areas provide the foundation for future learning. The study of the humanities will be reinforced as the humanities have the value in developing students' ability to understand and appreciate different perspectives, as well as nurture cultural sensitivities and civic awareness.

Religion plays a big role among the people in Seven Southeast Asian countries. It is the origin why people value conformity and honoring parents and elders, self-direction, stimulation, hedonism, achievement, power, security, tradition, benevolence, and universalism.

Religion plays a big role among the people in Indonesia. It is the origin why people value conformity and honoring parents and elders. Just like the protagonist Ajo Sidi in the story "The Decline and Fall of Our Local Mosque" by A.A. Navis, (1956).

Religion plays a big role among the people in Malaysia. It is the root why people in Malaysia value tradition and devout of religious rites, beliefs, and symbols. Just like the protagonist Kiman in the story “Grave Harvest” by Ajikik (1978)

Religion plays a big role among the people in Myanmar. It is the light why people value benevolence concern for family, primary groups, and for other’s welfare. Just like the protagonist Mother Nyo in the story “Mother’s Merit” by Thu Maung (1980) the people in Myanmar have the habit of being generous, charitable and peaceful.

Religion plays a big role among the people in the Philippines. It is the root why people value universalism and nationalism. Just like the protagonist Fil in the story “The Day the Dancers Came” by Bienvenido N. Santos (1967) they have the habit of welcoming Filipino tourists in America. They long for the presence and camaraderie of Filipino visitors in America. The great majority of the Philippine population is bound together by common values and a common religion.

Religion plays a big role among the people in Singapore. It is the root why people value family security and sense of belonging. Just like the protagonist Helena in the story “The Martyrdom of Helena Rodrigues by S. Kon (1960). The Singaporean mothers have the tendency to become over-protective of their sons to the extent that they forget to give Christian martyrdom, as opposed to simple or unrefined domestic martyrdom, is suffered with sweet forgiveness and under veils of retirement.

Religion plays a big role among the people in Thailand. It is the root why people value self-direction and independence. Just like the protagonist Maha Bunman in the story “ Lord Buddha, Help Me ?” by Suchit Wongthed, thais have the habit of offering food to the monks thinking that they will have a better hierarchy in the next life.

Religion plays a big role among the people in Vietnam. It is the root why people value self – direction and creativeness. Just like the protagonist Old Blind in the story “The Cradles” by Mai – Ngu,(1962) they have the eagerness to rehabilitate their war-torn country with the help of each other.

The Role of Social life

Social life plays a big role among the people in Indonesia. It is the root why people value power and social status. Just like the protagonist Ajo Sidi in the story “The Decline and Fall of Our Local Mosque” by A.A. Navis(1956), they have the habit of praying and contemplating. They forgot to work hard while praying at the same time.

Social life plays a big role among the people in Malaysia. It is the root why people value tradition and and respect. Just like the protagonist Imam in the story “Mariah.”by Che Husna Azhari, they have the custom and belief for men seeking for second wife.

Social life plays a big role among the people in Myanmar. It is the root why people value hedonism and gratification for oneself. Just like the protagonist Aye Aye in the story “Neighbours” by Moe Moe in (1972). It was so embarrassing to Aye Aye. She wants her husband to find another house. She is sick and tired of prying and quarrelsome neighbours.

Social life plays a big role among the people in the Philippines. It is the root why people value universalism and nationalism. Just like the protagonist Fil and Tony in the story, “*The Day The Dancers Came*” by Bienvenido N. Santos (1967) Santos “memorialized the tenderness, nostalgia,” and “bittersweet story” of Filipino *manongs*, a title or designation referring to male old-timers from the Ilocos region, living in the United States by creating tales based on “his memories” of his own “generation. (benevolence, smooth group functioning, concern for family, helpful, honest, forgiving, loyal, true friendship, matured love, and spiritual life - Those cultural values were very evident in Filipino culture locally or internationally.)

Social life plays a big role among the people in Singapore. It is the root why people value self-direction and creativeness. Just like the protagonist Sazalie and Salmah in the story “Bugis” by Alfian Sa’at, both of them want independent thought. They didn’t like the society to control and to manipulate them so much.

Social life plays a big role among the people in Thailand. It is the root why people value benevolence and concern for family. Just like the protagonist Thong Muan in the story “As If It Had Never Happened Before” by Witthayakon Chiangkun, The university students have the program in their curriculum of serving the people in countryside.

Social life plays a big role among the people in Vietnam. It is the root why people value self-direction and independence. Just like the protagonist Ms. Phan in the story “An Unsound Sleep” by Nhat –Tien. They have the habit of being faithful and loyal to Mahayana Buddhism in 1963. Vietnamese life is profoundly influenced by ancestor worship. Children learn at a very early age that they owe everything to their parents and their ancestors.

A Comparison of the Cultural Values as Reflected in the Short Stories Among the Selected Southeast Asian Countries Based on the Ten Motivational Types of Values

All four stories “Bugis” by Alfian Sa’at of Singapore, “Lord Buddha, Help Me?” by Sachit Wongthred of Thailand and two stories from Vietnam, “An Unsound Sleep” by Nhat – Tien and “The Cradles” by Mai Ngu emphasize the intention of characters to do what they like in life. They want to have freedom and independence to express their creativity. All these are Self-direction type of values.

The cultural values of Stimulation are reflected in the short stories of Philippines, Thailand, and Vietnam. The short stories are “Children of the City” by Amadis Ma. Guerrero of the Philippines, “Michigan Test” by Wanit Jarungkit of Thailand and “The Blind Alley” by Ma Van Khang of Vietnam. Self direction and stimulation are types of values that suggest the people’s openness to change. Philippines, Thailand, and Vietnam reflect these two motivational types of values are open to changes as what the characters in the stories show. People want to try exciting migration in order to have better means of livelihood. People seem not afraid of many difficult challenges in life.

Hedonism types of cultural values are reflected in the short stories of Myanmar, Singapore, and Thailand. These stories are “Neighbours” by Moe Moe (Inya) of Myanmar, “The Effect of a Good Dinner” by Arthur Yap of Singapore, and “Thong Proi the Rich Girl” by M.R. Kukrit Pramoj of Thailand. In “Neighbours” by Moe Moe (Inya) of Myanmar, intrusive, nosy, and gossiping kind of people are also like members of anyone’s own family. They care and they are willing to render a helping hand during difficult times.

The three short stories show how people treat other people towards gratification for oneself, needs and pleasure; and how they enjoy life towards self indulgence.

Achievement type of values is reflected in the short stories of Indonesia, Myanmar, Philippines, and Vietnam. These stories are “Soldier” by Nugroho Notosusanto of Indonesia, “This Realm of Humans” by Khin Hnin Yu, the “The Kindergarten Teacher” by Aung Thinn, “The Carat 13-Diamond” by Daw Khin Myo Chit also of Myanmar, “The House On Zapote Street” by Quijano de Manila of Philippines, “New Virtue” by Nguyen Ban of Vietnam. These four countries showed in their stories cultural values of personal success, competent performance, obtaining social approval, self – respect, social recognition, and ambition in the midst of oppression they experienced under their colonizers. The characters survived and remained low profile in spite of their achievements and became survivors despite the burdens brought to them by war, poverty, and oppression.

Power, type of values are reflected in the short stories of Indonesia and Singapore. These short stories are “The Decline and Fall of Our Local Mosque by A. A. Navis of Indonesia and “Monster” by Catherine Lim of Singapore. The two short stories, “The Decline and Fall of Our Local Mosque by A.A. Navis of Indonesia and “Monster” by Catherine Lim of Singapore showed how power brought out people’s social status, prestige, control and dominance over people and resources, authority, wealth, social power, preservation of public image and social recognition.

Security is reflected in the short stories of Philippines, Singapore, Thailand, and Vietnam. There are four short stories that have shown cultural values. They are “Clay” by Juan T. Gatbonton of the Philippines, “The Martyrdom of Helena Rodrigues” of Singapore, “The Grandmother” by K. Surangkhanang of Thailand, and “My Milk Goes Dry” by Minh-Quan of Vietnam.

The short stories show the cultural values of security of families, stability of society, national security, social order, family security, reciprocation of favors, sense of belonging and safety. All these are motivated by the characters’ intention for security and provide for their loved ones. The Southeast Asian countries prioritize family security, so much so, that most of the times parents sacrifice their own happiness for the sake of their own children.

Conformity is reflected in the short stories of Indonesia and Malaysia. These stories are “Inem” by Pramoedya Ananta Toer, “Meant for Each Other” by Abdul Muis, “A Question of Dowry” by Siew Yue Killingley.

Tradition, is reflected in the short stories of Malaysia and the Philippines. The three short stories are “Mariah” by Che Husna Azhari of Malaysia, “Grave Harvest” by Ajikik also of Malaysia, and “The Wedding Dance” by Amador T. Daguio of the Philippines

The three short stories from Malaysia and Philippines emphasized respect, commitment to cultures and traditions, as well as devout of religious rites/beliefs and symbols even if they mean sacrificing personal happiness.

Schwartz’ Benevolence and concern for family, primary groups, and for others’ welfare are very dominant in the short stories of Indonesia, Malaysia, Myanmar, and Thailand. The four short stories are “Sri Sumarah” by Umar Kayam of Indonesia, “Victoria and Her Kimono” by M. Shanmughalingam of Malaysia, “Mother’s Merit” by Thu Maung of Yangon, Myanmar, “As If It Had Never Happened” by Witthayakon Chiangkun of Thailand. Because of benevolence, the stories and characters show enhancement of the welfare of the in group for smooth group functioning and concern for family, primary groups and for others’ welfare. They become helpful, honest, forgiving, loyal for the sake of true friendship, mature love and healthy spiritual life.

Universalism, nationalism, and protection for nature/environment, are very reflected in the short stories of Malaysia, Philippines, and Singapore. The short stories are “A Common Story” by Kassim Ahmad Malaysia, “The Day The Dancers Came” by Bienvenido N. Santos of the Philippines, and “The Tiger” by S. Rajaratnam of Singapore.

The stories are motivated by universalism that made the characters manifest the cultural values of nationalism, understanding, tolerance, protection for nature and environment, social justice, equality, world peace, spiritual life, and protection for the welfare of all people.

Benevolence and universalism are motivational values that show self-transcendence. The five countries that show the cultural values of benevolence and universalism are the countries that prioritize concern for family and true friendship. They also value extremely social justice, equality, and world peace.

The individual level values theory has identified ten basic, motivationally distinct values that people in virtually all cultures implicitly recognize. Cultural values are one important, especially central component of our self and personality, distinct from attitudes, beliefs, norms, and traits. Values are critical motivators of behaviors and attitudes (Schwartz, 2012).

Conclusions

Based on the findings the following conclusions are derived.

1. Cultural values can be reflected in short stories using the elements of plot, symbolism, character, setting, theme, conflict and point of view.
2. Cultural values reflected in short stories are related to the prevailing conditions and actual events in the countries where the stories are written.

3. The cultural values of the country are influenced by the prevailing situations or conditions of their economy, politics, education, religion, and social life.
4. The cultural values reflected in short stories of different countries can be compared using the ten motivational types of values.
5. Man's actions and decisions in life are influenced by the ten motivational values of Shalom Schwartz.

Recommendations

Based on the conclusions, the following are recommended.

1. Teachers of Literature may focus on cultural values in teaching short stories.
2. History can be taught by integrating the five aspects of people namely, politics, economy, education, religion, and social life.
3. Timeline may be traced to compare changes and development of each country.
4. The ten motivational values of Shalom Schwartz may be used as an instrument in analyzing literary genres.
5. Future researchers may compare contemporary short stories with the subjects of the current study.

Keywords: Cultural Values, literature, short story, culture shock

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