МИНИСТЕРСТВО ОБРАЗОВАНИЯ РЕСПУБЛИКИ БЕЛАРУСЬ
Минский государственный лингвистический университет

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МЕЖКУЛЬТУРНЫЙ ДИСКУРС

INTERCULTURAL DISCOURSE

*Рекомендовано учебно-методическим объединением
по лингвистическому образованию в качестве учебного пособия,
для студентов учреждений высшего образования,
обучающихся по специальности 1-23 01 02 «Лингвистическое обеспечение
межкультурных коммуникаций (по направлениям)»*

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Р е ц е н з е н т ы: кандидат педагогических наук, доцент *О. В. Железнякова* (МГЛУ), кандидат филологических наук, доцент *Н. П. Могиленских* (БГЭУ)

Учебное пособие включает материалы, отобранные в соответствии с учебной программой МГЛУ по дисциплине «Культурный контекст профессионального общения», и подборку заданий, которые носят практико-ориентированный характер и призваны совершенствовать у обучающихся умения профессионального общения в поликультурной среде.

Предназначено для студентов 5 курса МГЛУ, обучающихся по специальности 1-23 01 02 «Лингвистическое обеспечение межкультурных коммуникаций (по направлениям)», и может быть использовано как для аудиторной, так и внеаудиторной самостоятельной работы.

WHAT IS CULTURE?

You will know:
- **key characteristics of culture that influence intercultural communication.**

You will be able to:
- **identify possible areas of cultural misunderstanding with your counterparts;**
- **control your level of anxiety in new cultural surroundings.**

> *Culture is the collective programming of the mind which distinguishes the members of one group or category of people from another.*
>
> *Geert Hofstede*

Anticipating Cultural Issues

Read the quotation given above and in pairs discuss the answers to the following questions:

1. What is the message of the given quotation?
2. Do you agree with the opinion expressed?
3. What do you know about the author of the quotation?
4. Look at the pictures shown to you by your teacher. Compare them to the picture given below. How does it illustrate the idea of "cultural programing of the mind"?

5. Do you know any other metaphors used to express the influence of culture on human thinking and behavior?

Assignment 1. Definitions of Culture.

  Read the definitions of culture given below. Identify the characteristics of culture each of them draws attention to. Choose the most important characteristics to make your own definition of culture.

  "Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."

<div align="right">

Tyler (British anthropologist) 1870: 1; cited by Avruch 1998 : 6

</div>

  "Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action."

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Kroeber & Kluckhohn 1952: 181; cited by Adler 1997 : 14

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  "Culture consists of the derivatives of experience, more or less organized, learned or created by the individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves."

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T. Schwartz 1992; cited by Avruch 1998 : 17

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  "[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another."

<div align="right">

G. Hofstede 1994 : 5

</div>

  "... the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next."

<div align="right">

Matsumoto 1996 : 16

</div>

  "Culture is a fuzzy set of attitudes, beliefs, behavioural conventions, and basic assumptions and values that are shared by a group of people, and that influence each member's behaviour and each member's interpretations of the 'meaning' of other people's behaviour."
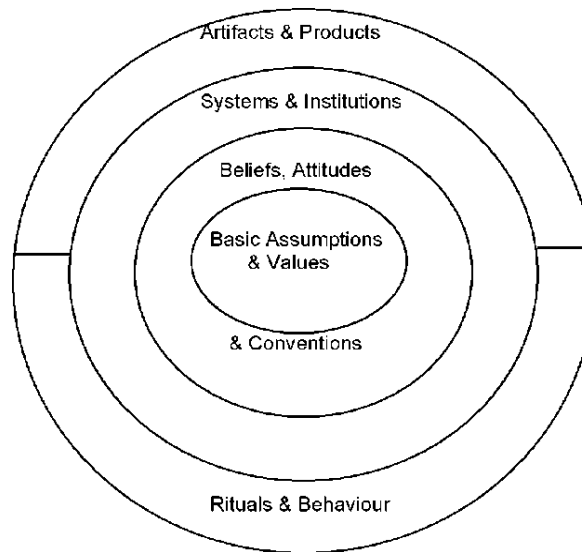
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Spencer-Oatey 2000 : 4

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Assignment 2. Key Characteristics of Culture.

Read the text and answer the questions:

1. What elements does each layer of Belarusian culture comprise?

2. Do these elements effect professional communication?

3. What elements of visible and invisible layers should foreigners be aware of to communicate effectively with Belarussian businessmen?

Culture is often compared to "an iceberg" or "an onion", which means that it has both visible and invisible elements. The scheme below illustrates the onion perspective.

The most explicit layer of culture comprises two main elements: artefacts and products (e.g. food, clothing, buildings, works of art, language as a code/ formal system), and rituals and behaviour (e.g. gestures, ways of greeting, ceremonies, the playing of football, dancing).
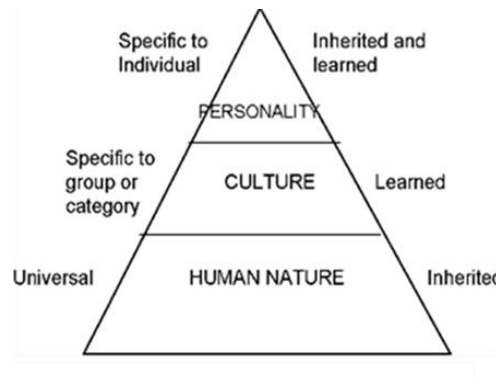
A second less explicit layer is systems and institutions (e.g. education, government, law and order, health care, family life).

A third more implicit layer is beliefs, attitudes and conventions (e.g. religious and moral beliefs, attitudes towards other groups, and concepts of 'polite' and 'impolite' behaviour).

The core or most implicit aspect of culture is the fourth layer, basic assumptions and values (e.g. the acceptability of power differences among group members, the importance of respecting tradition, the importance of conforming to social expectations and norms, the right to pursue personal pleasure and interests). According to Hofstede (1991:8), 'Values are broad tendencies to prefer certain states of affairs over others. Values are feelings with an arrow to it: they have a plus and a minus side.' This innermost aspect of culture is usually the most unconscious.

Assignment 3. Unique Versus Universal.

Read the text and discuss the question: Which layer (and under what conditions) influences professional communication more?

Spencer-Oatey (University of Warwick) explains that "human nature is what all human beings, from the Russian professor to the Australian aborigine, have in common: it represents the universal level in one's mental software. It is inherited with one's genes; within the computer analogy it is the 'operating system' which determines one's physical and basic psychological functioning. The human ability to feel fear, anger, love, joy, sadness, the need to associate with others, to play and exercise oneself, the facility to observe the environment and talk about it with other humans all belong to this level of mental programming.

However, what one does with these feelings, how one expresses fear, joy, observations, and so on, is modified by culture. Human nature is not as 'human' as the term suggests, because certain aspects of it are shared with parts of the animal world.

The personality of an individual, on the other hand, is her/his unique personal set of mental programs which (s)he does not share with any other human being. it is based upon traits which are partly inherited with the individual's unique set of genes and partly learned. "Learned' means: modified by the influence of collective programming (culture) as well as unique personal experiences".

Assignment 4. Cultural Identity.

Work in small groups and discuss your answers to the following questions.

1. What is a national identity? How is it linked to patriotism, nationalism and chauvinism?

2. Are the concepts culture/nation/ethnicity/race/subculture/co-culture/ cultural identity in opposition to one another, parallel to one another, or supplementary/complementary?

3. When you hear the name of the ethnic group to which you belong – e.g., Irish-American – how do you feel? (negative, neutral, positive)

4. Which of the statements below do you agree with?
- identities are created through communication;
- identities are multiple;
- identities are influenced by societies;
- identities are dynamic;

5. In what ways do people communicate their identities?
6. What role does identity play in intercultural communication?

Assignment 5.

Scan the examples below and think of the situations that provided you with the insights into who you are.

The year I studied abroad in France was crucial to developing my identity. Not only was I interacting among French people, but I also dealt with other international students and American exchange students. I developed a new identity and achieved a complete transformation of self. All my intercultural experiences have helped me to become a more competent and understanding person.

Maggie

What does it mean to be Dutch? Before I came to America I thought it meant little to me that I was Dutch. I have never been nationalistic or overproud of my country when I was in Holland, but now that I am here, I realize it definitely does matter to me. I like telling people that I am from Holland, and I like to explain some things about my country to other people. Furthermore, I brought some typically Dutch things like the wooden shoes on our keychains to show to the people I meet.

Martina

Assignment 6.

Read the example given below. What did you feel when you encountered representatives of subcultures different from yours? Did you receive more positive or negative experiences?

Once a month Emma is one of four people who cook breakfast, serve it, and clean up afterward at a local homeless center. She makes it a point to talk with guests who show a desire for early morning conversation, but she is never sure what topics are appropriate and is somewhat nervous about saying something that will embarrass them or her.

Developing Intercultural Communication Skills

In-Class Activities

To be effective in cross-cultural or intergroup communication one must develop an ability to see things from multiple perspectives. Craig Storti presents the "flexible thinking" model in the book "The Art of Crossing Cultures":
- **Obse rve the situation carefully;**
- **interpret the situation from different perspectives (be culturally sensitive);**
- **act positively.**

Assignment 7.
Study the language you can use to exchange opinions, and to encourage others to think more openly and "flexibly" by considering alternative perspectives. Match each heading to the expressions. What phrases can you add to say the same?

Evaluating different perspectives / Asking for the opinion of others / Giving an opinion / Generating multiple interpretations / Deciding what to do

1. _____
I tend to think that…
From my perspective…
2. _____
What do you reckon?
How do you see it?
3. _____
Could we look at it another way and say that …?
Just putting myself into her shoes, maybe…

4. _____
This makes a lot of sense if we assume that …
If this is the case, then you are right that …
5. _____
Given what has happened, I think it would be best if …
In the circumstances the best thing to do is to…

Assignment 8.
Read and analyze the situation below. Role-play a conversation between Marie and her partner from Shanghai. Employ "flexible thinking" model and active-listening skills (reflecting feelings, reflecting content, asking for clarification).
Marie is horrified to discover the results of a contract negotiation in Shanghai. She arrives home following a meeting at which there was, for her, very

explicit verbal agreement that her company would build a state-of-the-art set of laboratories for a university in Shanghai. Marie even sent an email while waiting in the airport to her main Chinese counterpart thanking him for supporting the successful contract negotiation.

To her shock and anger, when Marie gets into the office the next day, she finds an email from her Chinese counterpart which states that no agreement was reached and that Marie will be informed in the next three weeks of the decision of the university. The email also states that some discussions summarised by Marie never happened.

Marie decides to call her Chinese counterpart the moment the office opens in Shanghai to clarify the matter.

Assignment 9. Being a Stranger.

Read the text. When and where did you feel a stranger last time? Was the level of anxiety high or low? What influenced it?

The division of communicators into "strangers" and "in-groups" was used by Gudykunst in Anxiety/Uncertainty Management Theory to explain specifics of intergroup or intercultural communication. A "stranger" is a person who comes in contact with a new culture. "In-groups" are those who belong to this culture. Both strangers and in-groups experience anxiety and uncertainty during encounters, though strangers are more sensitive to cultural differences. If anxiety and uncertainty are not managed (are too high or low), communication is likely to fail.

There are several factors that cause anxiety and uncertainty to rise or fall. They are:

• Self-concept. It is shaped by social identities, personal identities, collective self-esteem;

• Motivation to interact. It is affected by the need for group inclusion, need for predictability and need to sustain self-concept;

• Reactions to Strangers. It depends on communicators' ability to empathize, their tolerance for ambiguity, the rigidity of intergroup attitudes;

• Social Categorization of Strangers. It includes understanding group differences, perceived personal similarities and positive expectations;

• Situation processes. This factor also includes in-group power, cooperative tasks, presence of in-group members;

• Connections with strangers: attraction to strangers, interdependence with strangers, quality and quantity of contact;

• Ethical interactions: maintaining dignity, moral inclusiveness, respect for strangers.

Gudykunst also formulated axioms that explain cause-effect linkages to the fear and confusion that usually occur when cultures clash. Some of the axioms are given below:

- An increase in our self-esteem when interacting with strangers will produce a decrease in our anxiety and an increase in our ability to predict their behavior accurately;

- An increase in our tolerance for ambiguity will produce a decrease in our anxiety;

- An increase in the power we perceive that we have over strangers will produce a decrease in our anxiety and a decrease in the accuracy of our predictions of their behavior;

- An increase in our attraction to strangers will produce a decrease in our anxiety and an increase in our confidence in perceiving their behavior;

- An increase in networks we share with strangers will produce a decrease in our anxiety and an increase in our ability to accurately predict their behavior.

This theory can be applied in any situation when differences between people spawn doubts and fears. It explains what causes anxiety and how to manage it, thus helping to develop mindful approach to communication.

Assignment 10.

Suppose you were invited to make a presentation about your university for high school students. Apply Anxiety/Uncertainty Management theory to predict the level of anxiety that you might have. Would the level of anxiety change if you were invited to make the same presentation at an international educational fair?

Assignment 11.

Make a list of 8–10 situations when you can apply the theory to reduce anxiety. For example, your first day at a new working place, etc.

Out-of-Class Activities

1. Working in pairs, make up a subcultural portrait of a nation. Draw a pie chart that describes which subcultural groups constitute a certain culture (American, Indian, Japanese, Turkish, etc.). The following defining principles should be used while working on the chart: ethnicity, race, religion, gender, age, political preferences and professional interests. Present your findings to the class using PowerPoint.

2. Reaction Paper to 'Being a Stranger': Attend some event when you are the only person (or one of only a few) representing your culture where you feel

comfortable and safe. You must go alone (no classmates or friends) or with your cross-cultural partner. You must gain approval of your teacher before going. We want you to "feel" what it is like to be a minority. You are advised before going to seek out and gain the approval of an escort or host. Once you have made arrangements to participate in an event of another culture, you should read all you can find about the culture and event, and if possible you should have a meeting with your escort or host to learn how to anticipate the event and to learn its meanings. After attending the event, write a short (3–4 page) reaction paper describing the settings, the interactions that you engaged in and observed, how you felt, and what you thought while at the event. Discuss your experiences using the content (language, concepts, research) you have studied in class and from your textbook.

3. Cross-cultural encounter partnership: You will find and establish a partnership with someone from another culture or co-culture in Belarus (someone you did not know before this semester). This partnership allows you to become more familiar with differences across cultures (or co-cultures) as well as the communication complexities present when people from different cultures (or co-cultures) interact. You will meet with your partner regularly throughout the semester. The main purpose of these encounters is to share your experiences with one another, learn as much as you can about your partner's culture (co-culture) and acquaint him/her with yours.

A s s i g n m e n t s   f o r   S e l f – S t u d y

1. Watch the movie "East and West, Cultural Differences." Make a short report on new cultural findings that you've made while watching it.

2. Choose any culture that you like and complete the checklist. Explain your answers.
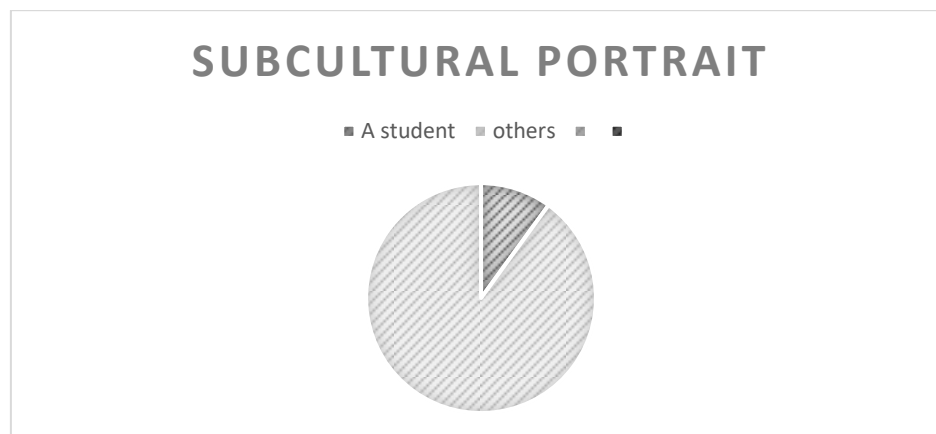
	Yes	No
Should I anticipate differences in the way my counterparts use touch?		
Should I expect differences in the level of acceptable eye contact?		
Do I know what body language is taboo?		
Should I anticipate different attitudes towards the acceptability of humour and emotions?		

Should I anticipate different attitudes towards the acceptability of interrupting?		
Do I know what style of feedback is acceptable?		
Should I anticipate different expectations about the expression of criticism?		
Should I anticipate different expectations about the expression of anger?		
Do I know the range of ways in which disagreement is likely to be expressed?		
Should I expect a different style of conflict resolution?		
Should I anticipate different expectations about the use of silence?		

3. Look at the pie chart given below. First slice indicates that you are a member of a student subculture. Complete the chart, adding more slices that will indicate subcultures to which you belong.

Use the following defining principles while working on the chart: ethnicity, race, religion, gender, age, professional and other interests, etc.

The degree of importance of each subculture must be represented by the magnitude of each slide. Is there anything in your appearance/verbal/non-verbal behavior that indicates your belonging to any particular subcultures?

SUBCULTURAL PORTRAIT

■ A student   ■ others   ■   ■

Questions for Reflection and Self–Check

1. Define the following concepts.

Culture, "co-culture", "subculture", cultural identity, subcultural portrait, anxiety/uncertainty management theory.

2. Mark the statements as True or False.

- Culture has homogeneous nature.
- Culture is inherited, personality is learned.
- All cultural and subcultural groups have clearly defined borders.
- Cultural identities are static.
- Identities are created through communication.
- Culture must be shared by at least two or more people.
- Identities are multiple.
- Culture is both an individual construct and social construct.
- Culture is subject to gradual change.
- The division of communicators into "strangers" and "in-groups" was used by Gudykunst in Anxiety/Uncertainty Management Theory to explain specifics of intergroup or intercultural communication.

Block II
CULTURAL DIMENSIONS

You will know:
- **a range of cultural dimensions distinguished by a variety of scholars.**

You will be able to:
- **apply cultural dimensions in situations of culture clashes and avoid communication blunders.**

In most collectivist cultures, direct confrontation of another person is considered rude and undesirable. The word no is seldom used, because saying "no" is a confrontation; "you may be right" and "we will think about it" are examples of polite ways of turning down a request. In the same vein, the word "yes" should not necessarily be inferred as an approval, since it is used to maintain the line of communication: "yes, I heard you" is the meaning it has in Japan.
Geert Hofstede

Anticipating Cultural Issues

Read the quotation given above and in pairs discuss the answers to the following questions:
1. What is the message of the given quotation?
2. Do you agree with the opinion expressed by G. Hofstede?

Assignment 1.
Explain the behavior of communicators from a cross-cultural perspective.

I

Based in Cleveland, Ohio, Jim has been managing a software development team in Pune for the past two years. He has been working closely with Aruna, the Indian team leader, on the development of a new networking program. Jim has over 25 years of experience in software development, whereas Aruna knows the program inside and out. While reviewing his work from the previous week, Jim discovers that he made a mistake in the programming code. He notices that Aruna corrected his error, but wonders why Aruna did not bring it to his attention so that he could avoid delays and keep from making the same mistake in the future.

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II

Mayank has been working as an Information Officer at a foreign consulate in New Delhi for several years. His boss, Hendrick, wants to reward Mayank for his hard work and offers him a promotion and pay raise to become an Information Clerk. Mayank politely declines the offer, leaving Hendrick confused.

III

Sandeep has just joined the Bangalore office of a New York based MNC. As part of his training he will be spending 3 months in the US, but has already been assigned to a team with members in New York, Tokyo and Bangalore. Sarah, the New York based project manager, has scheduled a teleconference meeting for Tuesday. Sandeep will be traveling to Delhi to get his US visa over the meeting time. Here's their conversation…

Sarah: Can we do the teleconference tomorrow, 7 pm for you, or should we wait until you get back?

Sandeep: Better if we can wait, but I can do it if you like – if it's necessary.

Sarah: Do you want to postpone it? Tell me, yes or no?

http://www.shanticonsulting.com/multicultural-communication-case-studies/

Discussing Cultural Issues

Assignment 2.
Read about cultural dimensions distinguished by the American anthropologist Edward T. Hall. Apply them to the situations in Assignment 1 to explain the behavior of communicators.

EDWARD T. HALL'S DIMENSIONS OF CULTURE

Context

Low context
Individuals need a great amount of background or written and oral information before the communication can be effective.

High context
Communicators assume a great deal of commonality of knowledge and views, so much less is spelled out explicitly and much more is implicit or communicated in indirect ways.

Implications
Interactions between high and low context peoples can be problematic. Japanese can find Westerners to be offensively blunt. Westerners can find Japanese

to be secretive, devious and bafflingly unforthcoming with information. French can feel that Germans insult their intelligence by explaining the obvious, while Germans can feel that French managers provide no direction.

Low context cultures are vulnerable to communication breakdowns when they assume more shared understanding than there really is. This is especially true in an age of diversity. Low context cultures are not known for their ability to tolerate or understand diversity, and tend to be more insular.

Low-context	High-context
Many overt and explicit messages that are clear and simple	Many implicit messages, with use of metaphor and reading between the lines
More focus on verbal communication than body language	Much nonverbal communication
Visible, external, outward reaction	Reserved, inward reactions
Fragile bonds between people with little sense of loyalty	Strong distinction between ingroup and outgroup. Strong people bonds with affiliation to family and community
Task more important than relationship	High commitment to long-term relationship. Relationship is more important than task.
Time is highly organized, product is more important than process	Time is open and flexible. Process is more important than product

Time

Monochronic time
People like to do one thing at a time, value orderliness and schedules, don't value interruptions.

Polychronic time
People like to do multiple things at the same time.

Implications
Interactions between types can be problematic. German businessman cannot understand why the person he is meeting is so interruptible by phone calls and people stopping by. Is it meant to insult him? When do they get down to business?

Similarly, the American employee of a German company is disturbed by all the closed doors, it seems cold and unfriendly.

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Monochronic	Polychronic
Do one thing at a time	Do many things at once
Concentrate on the job at hand	Are easily distracted
Think about when things must be achieved	Think about what will be achieved
Put the job first	Put relationships first
Seldom borrow or lend things	Borrow and lend things often and easily
Low-context and need information	High-context and already have information
Accustomed to short-term relationships	Strong tendency to build lifetime relationships

Space

High territoriality

People tend to show more concern for ownership. They seek to mark up the territory in their possession.

Low territoriality

People have less ownership of space and boundaries are less important to them. They are ready to share territory with little thought.

High Territoriality	Low Territoriality
Privacy important, space compartmentalized and privately owned	People stand close, share the same space

Information flow

Slow

People plan and structure information carefully

Fast

People think that the more quickly the information is spread, the better it is for all.

http://changingminds.org/explanations/culture/hall_culture.htm

Assignment 3.

Read the case. Apply E. T. Hall's theory to analyze the behavior of the communicators. Which culture (high-context or low-context) do they belong to?

HEADING OFF A PERMANENT MISUNDERSTANDING

Mindy Martin was no longer speaking to Al Sharp. She had been wary of him since her first day at Alton Products; he had always seemed distant and aloof. She thought at first that he resented her MBA degree, her fast rise in the company, or her sense of purpose and ambition. But she was determined to get along with everyone in the office, so she had taken him out to lunch, praised his work whenever she could, and even kept track of his son's Little League feats.

But all that ended with the appointment of the new Midwest marketing director. Martin had had her sights on the job and thought her chances were good. She was competing with three other managers on her level. Sharp was not in the running because he did not have a graduate degree, but his voice was thought to carry a lot of weight with the top brass. Martin had less seniority than any of her competitors, but her division had become the leader in the company, and upper management had praised her lavishly. She believed that with a good recommendation from Sharp, she would get the job.

But Walt Murdoch received the promotion and moved to Topeka. Martin was devastated. It was bad enough that she did not get the promotion, but she could not stand the fact that Murdoch had been chosen. She and Al Sharp had taken to calling Murdoch "Mr. Intolerable" because neither of them could stand his pompous arrogance. She felt that his being chosen was an insult to her; it made her rethink her entire career. When the grapevine confirmed her suspicion that Al Sharp had strongly influenced the decision, she determined to reduce her interaction with Sharp to a bare minimum.

Relations in the office were very chilly for almost a month. Sharp soon gave up trying to get back in Martin's favor, and they began communicating only in short, unsigned memos. Finally, William Attridge, their immediate boss, could tolerate the hostility no longer and called the two in for a meeting. "We're going to sit here until you two become friends again," he said, "or at least until I find out what's bugging you."

Martin resisted for a few minutes, denying that anything had changed in their relationship, but when she saw that Attridge was serious, she finally said, "Al seems more interested in dealing with Walter Murdoch." Sharp's jaw dropped; he sputtered but could not say anything. Attridge came to the rescue.

"Walter's been safely kicked upstairs, thanks in part to Al, and neither of you will have to deal with him in the future. But if you're upset about that promotion, you should know that Al had nothing but praise for you and kept pointing out how this division would suffer if we buried you in Topeka. With your bonuses, you're still making as much as Murdoch. If your work here continues to be outstanding, you'll be headed for a much better place than Topeka."

Embarrassed, Martin looked at Sharp, who shrugged and said, "You want to go get some coffee?"

Over coffee, Martin told Sharp what she had been thinking for the past month and apologized for treating him unfairly. Sharp explained that what she saw as aloofness was actually respect and something akin to fear: He viewed her as brilliant and efficient. Consequently, he was very cautious, trying not to offend her.

The next day, the office was almost back to normal. But a new ritual had been established: Martin and Sharp took a coffee break together every day at ten. Soon their teasing and friendly competition loosened up everyone they worked with.

Assignment 4.
Read about G. Hofstede's dimensions of national culture and apply them to analyze Belarusian culture.

GEERT HOFSTEDE'S DIMENSIONS OF NATIONAL CULTURE

Power distance index, the degree to which members of a national culture automatically accept a hierarchical or unequal distribution of power in organizations and in the society;

Collectivism vs. individualism, the degree to which individuals in a given national culture perceive themselves as separate from others and free from group pressure to conform;

Uncertainty avoidance index, the degree to which members of a given national culture deal with the uncertainty and risk of everyday life and prefer to work with long-term acquaintances and friends rather than with strangers;

Masculinity vs. femininity or the degree to which a national culture looks favorably on aggressive and materialistic behavior;

Time orientation, the degree to which members of a given national culture will defer gratification to achieve long-term success (short-term to long-term);

Indulgence vs. restraint. Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms.

Martin J. Gannon distinguished different types of collectivism and individualism. Get more familiar with them.

Specific Types of Individualism

• **Germany:** subordinated individualism, that is, subordinating individual goals to group goals.

• **Italy:** exteriorized individualism, that is, expressing individual thoughts and emotions but within the context of family or community;

• **Great Britain:** tradition-bound and iconoclastic individualism;

• **Spain:** proud and self-sufficient individualism. The focus is only working as a gang, not a group with collective goals;

• **The USA:** competitive individualism;

• **Sweden:** individualism through nature and self-development;

• **France:** rationalistic individualism;

• **Ireland:** religion-focused individualism;

• **Specific Types of Collectivism**

• **China:** relation-based and differentiated family system;

• **Japan:** kata-based undifferentiated family system;

• **India:** religion-dominated family system.

Assignment 5.

Read the cases. Apply Geert Hofstede's theory to explain the communication blunders.

The Runaround

An American consultant, Eric Kong, was sent to a chemical plant in the Guangdong Province of China to determine the feasibility of a joint venture. Eric was raised in a Cantonese-speaking family in San Francisco, California, and received his engineering degree from the California Polytechnic Institute. This was his first assignment in mainland China.

The initial meetings with the plant administration were quite ceremonial. There were many flowery toasts and long, rather abstract speeches. These protocol sessions seemed to suggest an open yet uncommitted mindset. Eric scheduled several weeks after the initial flurry of ritualistic activities to talk with upper and middle management, considerably longer than he would schedule in a Western plant.

Inevitably, the managers Eric interviewed would respond in one of | two ways to his requests for their opinion on details of a possible joint-venture operation. They would defer to the plant manager, or they would redirect Eric

to another manager. Dutifully, Eric would approach the indicated manager, explain what he was looking for, ask his questions, and... be referred to someone else. When he approached the plant manager, he was received courteously and invited to continue to confer with the middle managers. No one seemed to be willing to offer an opinion on anything of substance.

Establishing your Qualifications

Geert Hofstede relates an event that happened to him when he was young man in the Netherlands interviewing for a junior manager with an American engineering firm located there. He had sent the firm a brief letter stating his interest and qualifications for the job, and had enclosed a one-page resume identifying his excellent academic background and previous engineering work at a prestigious Dutch company.

At the interview, Geert was, as the Dutch are taught to be, polite and modest. He waited for the American interviewer to ask questions that would probe his qualifications. But the interviewer did not ask the expected questions. Instead, the American asked some detailed questions about tool design – questions that required a knowledge of specialized words in English – and other issues that are generally learned on the job during the first few weeks of employment. Geert considered them irrelevant. At the end of an interview that Geert, many years later, still recalls as "painful," the American told him that they needed "a first-class man" for the position.

From Black Bread to Tortillas

One engineer, Curt, working on a plant start-up for a Russian firm in the chilly wastelands of Siberia experienced a jarring, geopolitical contrast when he finished the start-up only to begin another plant start-up in the northern part of sunny Mexico.

It had taken several weeks to adjust to working with the Russian people (his previous assignment had been in rural, southern United States). Russian culture tended to be high context, although the plant also had low-context characteristics – ideas, not individuals, were criticized, for example. Curt found that he worked most effectively by painting a picture for Russian management of what the work system would look like after implementing his suggested programs. For example, part of the infrastructure would include a trained support staff in the form of instructors and supervisors to support the operators on the shop floor.

Curt began his efforts by training the instructors in proven procedures to train new operators in the appropriate work methods to achieve high levels of production with good quality. These sessions would not have any fixed time

schedule. Curt would call the group together at various times of the day to discuss common problems that the instructors were having. He did the same with the supervisors who worked with some of the more experienced operators.

The Russian plant director was comfortable with this sort of training with no set time schedule. In regular weekly meetings with his department heads, he received most of the feedback he was looking for. The department heads were pleased with Curt's help. Curt continued to solidify the infrastructure with this approach and left the Siberian taiga with a satisfied client.

In Curt's next assignment to the northern semi-discreet region of Mexico, however, the appropriate approach was completely different. In the first few days on-site, Curt quickly became aware of the need for management and the support staff to have a detailed schedule of the training activities. They were not comfortable without a great level of detail, Nonetheless, as is common in plant start-ups, the schedule for the planned activities often has to change because delays in raw materials and equipment affect the activities you are able to carry out.

FONS TROMPENAARS, CHARLES HAMPDEN-TURNER AND THE SEVEN DIMENSIONS OF CULTURE

Trompenaars' model of national culture differences is a framework for cross-cultural communication applied to general business and management, developed by Fons Trompenaars and Charles Hampden-Turner. It consists of seven dimensions which cover the ways in which human beings deal with each other, time and environment. They are as follows:

1. Universalism vs. Particularism (Rules vs. Relationships). In cultures with high universalism people place high importance on laws, rules, values and obligations. They try to deal fairly with people based on these rules, but rules come before relationships. In cultures with high particularism people place greater emphasis on relationships. People believe that each circumstance, and each relationship, dictates the rules that they live by. Their response to a situation may change, based on what's happening in the moment, and who's involved. Typical universalist cultures include the US, Canada, the UK, the Netherlands, Germany, Scandinavia, New Zealand, Australia, and Switzerland. Typical particularistic cultures include Russia, Latin-America, and China.

2. Individualism vs. Communitarianism (The Individual vs. the Group). In cultures with high level of individualism people believe in personal freedom and achievement. They believe that you make your own decisions, and that you must take care of yourself. In cultures with high level of communitarianism people believe that the group is more important than the individual. The group provides

help and safety, in exchange for loyalty. The group always comes before the individual. Typical individualist cultures include the US, Canada, the UK, Scandinavia, New Zealand, Australia, and Switzerland. Typical communitarian cultures include countries in Latin-America, Africa, and Japan.

Trompenaars research yielded some interesting results and suggested that cultures may change more quickly that many people realize. For example, Mexico was found to be individualistic in Trompenaars research. The shift from a previously communitarian culture could be explained with its membership in NAFTA and involvement in the global economy. This contrasts with Hofstede's earlier research, which found these countries to be collectivist, and shows the dynamic and complex nature of culture.

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3. Specific vs. Diffuse (How far people get involved). In specific cultures people keep work and personal lives separate. As a result, they believe that relationships don't have much of an impact on work objectives, and, although good relationships are important, they believe that people can work together without having a good relationship. In diffuse cultures people see an overlap between their work and personal life. They believe that good relationships are vital to meeting business objectives, and that their relationships with others will be the same, whether they are at work or meeting socially. Typical specific cultures include the US, the UK, Switzerland, Germany, Scandinavia, and the Netherlands. Typical diffuse cultures include Argentina, Spain, Russia, India, and China.

4. Neutral vs. Emotional (How People Express Emotions). In neutral cultures people make a great effort to control their emotions. Reason influences their actions far more than their feelings. In emotional cultures people want to find ways to express their emotions, even spontaneously, at work. In these cultures, it's welcome and accepted to show emotion. Typical neutral cultures include the UK, Sweden, the Netherlands, Finland, and Germany. Typical emotional cultures include Italy, France, Spain, and countries in Latin-America.

5. Achievement vs. Ascription (How People View Status). In achievement cultures people believe that you are what you do, and they base your worth accordingly. These cultures value performance, no matter who you are. In ascription cultures people believe that you should be valued for who you are. Power, title, and position matter in these cultures, and these roles define behavior. Typical achievement cultures include the US, Canada, Australia, and Scandinavia. Typical ascription cultures include France, Italy, Japan, and Saudi Arabia.

6. Sequential Time vs. Synchronous Time (How People Manage Time). In sequential cultures people like events to happen in order. They place a high value on punctuality and planning. In synchronous cultures people see the past, present, and future as interwoven periods. They often work on several projects at once, and view plans and commitments as flexible. Typical sequential-time cultures include Germany, the UK, and the US Typical synchronous-time cultures include Japan, Argentina, and Mexico.

7. Internal Direction vs. Outer Direction (How People Relate to Their Environment). In cultures with internal direction, people believe that they can control nature or their environment to achieve goals. This includes how they work with teams and within organizations. In cultures with outer direction, people believe that nature, or their environment, controls them; they must work with their environment to achieve goals. At work or in relationships, they focus their actions on others, and they avoid conflict where possible.

Compare Trompenaars' model of national culture differences with Hofstede's dimensions of national culture. Can you spot any similarities?

Assignment 6.

Is Belarusian culture relationship or rule-driven? What would you do if you were in a situation, used by Trompenaars and Hampden-Turner in their survey? Compare you answer with the answers of your groupmates.

You are riding in a car driven by a close friend. He hits a pedestrian. You know he was going at least 35 miles per hour in an area of the city where the maximum allowed speed is 20 miles per hour. There are no witnesses. His lawyer says that if you testify under oath that he was only driving 20 miles per hour it may save him from serious consequences. What right has your friend to expect you to protect him?

a. My friend has a definite right as a friend to expect me to testify to the lower figure.

b. He has some right as a friend to expect me to testify to the lower figure.

c. He has no right as a friend to expect me to testify to the lower figure.

What do you think you would do in view of the obligations of a sworn witness and the obligation to your friend?

a. Testify that he was going 20 miles an hour.

b. Not testify that he was going 20 miles an hour.

Assignment 7. Case study.

Read the following case and answer the questions that follow applying one of the theories from this block.

THE STORY OF UPOLI

Upoli was a bright and motivated Sri Lankan student who, through working very hard, was able to achieve phenomenal success in school and eventually obtain a graduate fellowship at Ohio State. He was very nervous about being a student in America and wanted to repeat his success in Sri Lanka, not only to make his parents and kinsfolk proud, but also to ensure a good position in his homeland after graduation.

At Ohio State Upoli shared a dorm room with Jim, a rather "tough" but nice guy from Youngstown, Ohio. On the first day, to be polite, Upoli wakes Jim up at 6 a.m. and offers him a cup of his famous Sri Lankan tea. He repeats this offer on successive days but Jim begins to refuse it by the fourth day. On the eighth day Jim throws the tea angrily into the toilet, gets a cup of coffee, and tell Upoli to "go to hell."

Upoli continues to study hard, but Jim is much less interested in school. One evening Jim comes in from a date and is a bit tipsy, and he then begins to berate Upoli for studying so hard. Jim tries to get Upoli to loosen up by getting Upoli to agree to play billiards next Friday. But Friday comes and Upoli says that he cannot go because he must study. This scenario occurs several times over the next few months. Jim finally blurts out in anger: "When you say you are coming, you should follow through on your word." Upoli, however, tries to explain that he must study, for to fail at school would be such a loss of face that he would never be able to return home.

Jim then invites Upoli home for Thanksgiving and he accepts. Jim tells his parents, who make elaborate arrangements for Upoli to meet friends and relatives. At the last moment Upoli refuses because he must study.

To complicate matters, Jim and Upoli have a difficult time communicating with one another. For instance, Jim is telling a story and Upoli will exclaim: "NO!" Jim says: "What, don't you believe me? Stop saying no." At other times Upoli exlcaims: "I don't believe you!" This drives Jim crazy.

Jim's outbreaks of anger increase and Upoli becomes so afraid that he starts to avoid him, even to the extent that he studies only in the library. Upoli makes plans to get a single room next semester. Unknown to him so does Jim, who tells Upoli that they are too different to live together comfortably.

Questions:

1. To what extent does culture explain these patterns of behavior?

2. Do you feel that personality is as important as culture in explaining them? Why or why not?

3. What advice would you give to Upoli so that he can avoid such problems in the future? To Jim?

4. How can such communication problems be resolved?

Developing Intercultural Communication Skills

In-Class Activities

If you are an Indirect Communicator (High Context)

Instead of …	Try…
"How about …?"	"I strongly suggest…"
"I tend to agree…"	"That's absolutely right. And here's why…"
"I think maybe…"	"My strong advice is…"
"Well what if …"	"I recommend…"

If you are a Direct Communicator (Low Context)

Instead of …	Try…
"Give me your input on…"	"What do you think about…?"
"That's wrong!"	"I'm not sure that's right".
"You should talk to him about…"	"What if you talk with him…?"
"You need to…"	"I wonder if…"

http://davidlivermore.com/blog/2014/08/

Asking for Clarification

When we communicate with representatives of other cultures, clarifying the words we use creates better understanding. It also makes the listener feel that the speaker is really interested. Employing this strategy you can:

Check understanding of their words, using your own words.

1. So, if I understand what you said about "risk", …

2. So, I see that "short term" for you …

Clarify directly the meaning.

3. What do you mean by …

4. What for you …

Clarify values/motivation.

5. You mentioned "quality" several times. Is this …

Test the consequences.

6. If we decide to stop all necessary spending, …

Ask for more precise definition.

7. What kind…

Apologize and say you don't understand.

8. I'm sorry. I'm not sure, I fully understand.

Explain that something is important to you.

9. That's very interesting.

Assignment 8.

Read the following seven short dialogues featuring some kind of misunderstanding and 1) identify the cultural clash; 2) design the proper communicative scenario to redress the inadequacy.

Freelancing

M a r g e: Why don't you try more freelancing? Selling to some publications in the United States, for example.

J e r e m y: I'd like that, actually. Any help you could give me would be most appreciated.

M a r g e: Oh, you don't need me. Just put together a selection of your pieces and send them out.

J e r e m y: But I don't know any editors.

M a r g e: Doesn't matter. Just send a cover letter explaining you'd like to be their man in London. Or something like that.

D a v i d: Oh, I couldn't do that.

Dinner on Wednesday

M r. S o g o: Mr. Collins! Good to hear your voice again. What brings you to Osaka?

M r. C o l l l i n s: Good to hear you too, Sogo-san. I am here on business with my new company.I'd like to invite you and Ozawa-san to dinner on Wednesday.

M r. S o g o: Thank you very much. I'll tell Ozawa-san. Did you hear his good news?

M r. C o l l i n s: No.

M r. S o g o: He's been made president of the company.

M r. C o l l i n s: That's wonderful. Please, give him my congratulations. I am looking forward to seeing you both on Wednesday.

M r. S o g o: I am sure Ozawa-san will be very pleased to see you again. Where shall I tell him to meet you?

Options

M s. C a r r o l l: There are several ways we can do this.

M r s. R a f f i k: Yes. I am sure.

M s. C a r r o l l: If we seek donations, we'll probably get them. But that will take time.

M r s. R a f i k: Yes. You are right.

M r s. C a r r o l l: If we spend our own money, we can start right away, but we'll have to go in debt.

M r s. R a f i k: Most probably.

M s. C a r r o l l: Or we could ask for an advance for our fourth-quarter profits.

M r s. R a f i k: That's possible too.

M s. C a r r o l l: So what do you think?

M r s. R a f i k: I think we should pick and get started.

M r s. C a r r o l l: But we have to decide first.

M r s. R a f i k: Of course.

A Pat on the Back

M r. K a n e d a: Are you satisfied then, Ms Walden, with the work of the accounting division?

M s. W a l d e n: Very much. Their output has improved tremendously.

M r. K a n e d a: They are proud of their work.

M s. W a l d e n: As soon as you put Mr. Yamamoto, things began to turn around.

M r. K a n e d a: Yes, the whole team is working very smoothly now.

M s. W a l d e n: Will you be giving Mr. Yamamoto some kind of recognition then?

M r. K a n e d a: Excuse me?

M s. W a l d e n: You know. An award or something?

M r. K a n e d a: I hardly think so. We wouldn't want to embarrass him after all he has done.

The overdue claim

M s. H a r r i s: I have been wondering if my claim has been processed yet.

M i s s C h e n: No, not just yet.

M s. H a r r i s: How long does it take?

M i s s　C h e n: No longer than two weeks.

M s. H a r r i s: But it's been four weeks.

M i s s　C h e n: This is unusual.

M s. H a r r i s: Maybe it is lost.

M i s s　C h e n: Oh, it can't be lost.

Assignment 9.

What initial relationship-building strategies can you develop when you find yourself in a workplace that scores high (or low) on the power distance index, individualism/collectivism, masculinity/femininity and uncertainty avoidance index? The examples below might help you to come up with ideas.

1. Andy recently met a young professional from Nepal who was very uncomfortable branding herself and her personal achievements in the US, since she came from a culture that emphasized the group over the individual. Her solution was to actually blend and combine these two perspectives. She would emphasize her individual accomplishments but only in the context of what the group as a whole was able to achieve – and in the end, this blended solution was successful enough for her to find a job.

2. When Dorie visited Asia on a recent speaking tour, she had to reprogram some of her American habits. Stateside, she accepts compliments with a simple, appreciative "thank you" – any self-deprecating remarks ("oh, it wasn't actually that good") would be viewed as insulting the person making the compliment and indicative of a serious lack of self-esteem. In Asia, however, the mitigating remark is a closely-watched sign that determines whether or not you're perceived as a jerk. It pains her to tamp down the self-confidence that's so prized in American culture, but she makes a point to try.

https://hbr.org/2014/03/self-promotion-for-professionals-from-countries-where-bragging-is-bad

Out-of-Class Activities

Assignment 10.

In pairs select 1 country and analyze its culture applying the theories from this block. Compare it to that of Belarus. Make a list of recommendations for Belarusian managers that will help them to communicate effectively with foreign colleagues and partners.

Assignment 11. Interpreting Behaviour Questionnaire.

Work in pairs. Read the descriptions below, and for each one, write down your immediate response or interpretation of that behaviour (i.e. the meaning that you would assign to the behaviour, as your first reaction).

Example: Some of your classmates kiss each other when they meet up in the lecture theatre.

Your interpretation: They are being inconsiderate. They should be more restrained in public places, and should avoid embarrassing others.

Then find a representative of a different culture and ask him/her to interpret the same situations. Now look at your reactions and reactions by people from other cultures, and consider how similar or different they are. Provide the analytical review of the responses you get taking into consideration all the dimensions of culture.

Questionnaire

1. You go to your tutor's office to ask for help with an assignment. Even though he is alone, he refuses to discuss it with you and tells you to make an appointment during his office hours.

2. One of your course lecturers, Dr. Jenny Mason, introduces herself to your class as Jenny Mason. Later, during a group task, you hear one of the students say 'Jenny' to catch her attention.

3. One of your course lecturers regularly sits on a desk when giving her lectures, and often leans back with her legs crossed.

4. You ask your tutor how much time you should spend on out-of-class study and what you should read each day. S/he gives you a rather vague answer.

5. Some students in your class regularly chat quietly to each other during lectures.

6. Some students in your class are always silent, even during small group discussions.

7. Some students in your class regularly arrive about 10 minutes after the class is due to start.

8. You memorize many sections from your textbook and include as many as possible of them in your first assignment. You get a low mark and are warned that disciplinary action will be taken if it happens again.

9. Two students work closely together on an assignment, trying to help each other as much as possible. The assignments they hand in are almost identical.

10. One morning you are working hard on an assignment. You still have a lot of work to do on it and the deadline is 3pm that day. A friend comes round and asks you to go out to lunch with him as he's feeling very upset. You go to lunch with him and get back at 2.30pm.

Assignments for Self–Study

1. Study the table reflecting the research done by the Hofstede center. Why do the countries in the table score this way? Account for your reasons. Do your own research concerning other countries (Spain, Italy, Russia, Germany, Japan, Belarus, etc.)

Cultural Dimension/Country	Power distance	Individualism	Uncertainty Avoidance	Masculinity	Long-Time Orientation
Argentina	49	46	86	56	–
Australia	36	90	51	61	31
Arab world	80	38	68	53	–
Sweden	31	71	5	29	33
Belgium	65	75	94	54	–
Brazil	69	38	76	49	65
Canada	39	80	48	52	23
China	80	20	40	66	118
Turkey	66	37	45	85	–

2. As an intercultural communication consultant, you have been asked to conduct a training for the staff of a corporate giant which has its subsidiaries worldwide. Work out the training for dealing with representatives of cultures making oppositions (monochronic/polychronic, individualist/collectivist, masculine/feminine, etc.)

3. Draw the culture profile of the country in which you grew up on the six Hofstede dimensions. Then imagine two persons from two different countries and imagine how each of them will describe your culture to a compatriot.

4. In today's newspaper, find an article about an event or situation in which cultural differences between persons born and educated in different countries may have played a role (there are always several). Which cultural dimensions are most useful for understanding what was said and done?

Questions for Reflection and Self–Check

1. Define the concepts:

Cultural dimensions, context, uncertainty avoidance, power distance, time orientation, masculinity/femininity, individualism/collectivism.

2. Answer the following questions:

1. Compare Trompenaars' model of national culture differences with G. Hofstede's dimensions of national culture and E. Hall's cross-cultural theory. Can you spot any similarities?

2. To what extent does culture presuppose our patterns of behavior?

3. Do you feel that personality is as important as culture in explaining them? Why or why not?

3. Hofstede's Cultural Dimensions Theory – Quiz

Choose your answer and write the correct one down.

1. Define Power Distance
   a. How much horsepower you have.
   b. The dimension that expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally.
   c. The farther you are away from someone, the less you can understand them.
   d. Power Distance describes just how strong someone is in catching a ball thrown to them from one mile away.
   e. There is no such thing as Power Distance. The correct term is Power Dimension.

2. Define Individualism versus Collectivism
   a. Watching the show Hoarding, that is what this is all about.
   b. They want to be a hero, while we want to be a team.
   c. People prefer a close knit network of people, or they prefer to be left along to fend for themselves.
   d. There is only an individualism perspective.
   e. This is not in Hofstede's spectrum.

3. Define Masculinity versus Femininity
   a. This dimension represents a preference in society for achievement, heroism, assertiveness and material reward for success. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life.
   b. Men are from Mars and women are from Venus.

c. The strong survive.

d. Rulers prefer to be men in certain countries.

e. This is not one of Hofstede's dimensions.

4. Define Uncertainty Avoidance

a. How not to drive down the wrong road.

b. They need to know what is right and not just guess.

c. All things that are certain are put on the top of the list.

d. This dimension expresses the degree to which the members of a society feel comfortable with uncertainty and ambiguity.

e. This dimension expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity.

5. Define Long-term versus Short-term orientation

a. Long-term orientation dimension can be interpreted as dealing with society's search for love. Societies with a short-term orientation generally have a strong concern with establishing the absolute truth.

b. Long-term orientation dimension can be interpreted as dealing with society's search for love. Societies with a short-term orientation generally have a strong concern with time and how much is left.

c. Long-term orientation dimension can be interpreted as dealing with society's search for apple pie and ice cream. Societies with a short-term orientation generally have a strong concern with establishing the absolute truth.

d. Long-term orientation dimension can be interpreted as dealing with society's search for virtue. Societies with a short-term orientation generally have a strong concern with establishing the absolute truth.

e. This is not one of Hofstede's dimensions.

4. Fill in the table taking into account E. Hall's Cross-Cultural Theory.

Cultural category	Type of Culture	Basic Characteristics	Countries
Time			
Space			
Context			

Block III
WORKING IN MULTINATIONALS

You will know:
- **what cultural aspects influence the outcomes of first meetings;**
- **how representatives of different cultures confront ideas and express emotions;**
- **what concept of face is and how it influences intercultural communication.**

You will be able to:
- **effectively establish contact and build trust with foreign counterparts;**
- **confront ideas and express emotions in the way your foreign counterparts are used to;**
- **show respect to your foreign counterparts in the way they are used to.**

There's a wise Bahamian proverb: "To engage in conflict, one does not need to bring a knife that cuts, but a needle that sews.

Whether or not we realize it, small variations in communication patterns can have a tremendous impact on how we understand each other. These subtle differences – such as when to speak or stay quiet, or how to provide feedback – may seem minor, but if you don't understand them, it can lead to a frustrated workforce.

Erin Meyer

Anticipating Cultural Issues

Read the quotations given above and in pairs discuss the answers to the following questions:
1. What is the message of the given quotations?
2. Do you agree with the opinion expressed?
3. What do you know about the author of the quotations?
4. Do multi-cultural teams or teams comprised of members from a single culture have the potential to be the most productive and efficient? What makes you think so?

Discussing Cultural Issues

Assignment 1.
Watch the interview with Erin Meyer, a professor of organizational behavior and the author of the book "The Culture Map". Answer the questions.
1. What is cultural relativity and how is it used to enhance the productivity of multicultural teams?

2. Has the impact of cultural management increased recently or not? Why?

3. What are the elements that, Erin Meyer believes, have the biggest impact on communication in multicultural teams?

Assignment 2.

Four problem categories that might create barriers toward team's success are given below. Which of these categories do you find the most/least dangerous for company's success? Why?

1. Direct versus indirect communication;
2. Trouble with accents and fluency;
3. Differing attitudes toward hierarchy and authority;
4. Conflicting norms for decision-making.

Assignment 3.

Read the examples and make a list of possible problems that may arise in multicultural teams.

a. Participation norms differ greatly across cultures. Team members from more egalitarian and individualistic countries, such as the U.S. or Australia, may be accustomed to voicing their unfiltered opinions and ideas, while those from more hierarchical cultures, such as Japan, tend to speak up only after more senior colleagues have expressed their views. People from some cultures may hesitate to contribute because they worry about coming across as superficial or foolish; Finns, for example, favor a "think before you speak" approach, in stark contrast to the "shoot from the hip" attitude that is more prevalent among Americans.

b. Communication patterns may also make it difficult for people to participate equally in brainstorming sessions. Brazilians, for instance, are typically at ease with overlapping conversations and interruptions, viewing them as signs of engagement. But others, accustomed to more orderly patterns of communication, can feel cut off or crowded out by the same behavior.

c. Constructive criticism is an essential part of global teamwork; it helps to iron out some of the inevitable kinks – relating to punctuality, communication style, or behavior in meetings – that aggravate stereotypes and disrupt collaboration. But feedback can be its own cultural minefield. Executives from more individualistic and task-oriented cultures, notably the US, are conditioned to see it as an opportunity for personal development; a "gift" best delivered and received immediately even if it's in front of the group. By contrast, people from more collectivist and relationship-oriented cultures may be unaccustomed to voicing or listening to criticism in public, even if the team would benefit. For face-saving reasons, they may prefer to meet one-on-one in an informal setting, possibly over lunch or outside the workplace.

Assignment 4.

Read the examples and decide which of the given below countries are described in each case. Some countries will be mentioned more than once.

France, the USA, Australia, Germany, China

a. It was my first dinner party in … and I was chatting with a … couple. All was well until I asked what I thought was a perfectly innocent question: "How did the two of you meet?" My husband Eric (who is …) shot me a look of horror. When we got home he explained: "We don't ask that type of question to strangers here, in …. It's like asking them the color of their underpants."

b. In … and … you can easily strike up a conversation with anyone, over anything. Yes, some of these conversations will be superficial and flakey but at least you have the option of a friendly chat with a stranger at any time. Here in … I struggle a lot with the more reserved conversation tactics and the lack of small-talk (which has its pros and cons, mind you).

c. In …, overlap in relationships is diffuse. In other words, a coworker is welcomed into the network of private family relationships. Much like a coconut, once somebody breaks into the relationship they have full access to anyone in that person's network. Breaking in isn't easy; to those outside the outer shell a … person may not be particularly friendly. However, once trust has been built, a … person wouldn't think twice about helping a co-worker or business associate with a connection to one of their family members.

d. For most … each relationship fits in a certain slice of their life; typically your family relationships and work relationships do not overlap. There is a specific relationship between the individual and those who are in their network; relationships typically stay within those specific boundaries. … do develop relationships with coworkers or classmates that become deep friendships. However, like the pit of a peach there are not a large number of these relationships for most … .

First Meeting

Assignment 5.

Have you ever heard about "Peach" and "Coconut" cultures? Read the article and decide whether you belong to a "peach" or a "coconut" culture.

In her book "The Culture Map", Erin Meyer, lecturer at the INSEAD tries to explain one of the main differences between cultures through an analogy opposing coconuts and peaches. As such, there exist coconut cultures and peach cultures. This has nothing to do with agricultural practices, but rather with the kinds of personality that seem typical to these two kinds of culture.

A coconut is extremely difficult to open, however once opened it has a generous and tender flesh. A peach, contrarily, is easy to squeeze and open, yet it is tedious to open its stone. In theory, Erin Meyer explains that some cultures are precisely illustrated by these fruit…

The peach culture (USA, Latin America, etc.)

Open and friendly at first sight, individuals tend to smile to strangers more frequently, are wishing to share personal information and are also going to ask personal questions to others. Frank, even too much sometimes, it is particularly easy to talk about any kind of subject with them. However, once you've gone beyond the discussion stage, they will be more reluctant to talk about their real inner self. Peaches think coconuts are boring and cold.

The coconut culture (Russia, Germany, Scandinavian countries, etc.)

More distant with strangers, these peoples tend to rarely smile to those they don't personally know and do not easily share personal info with individuals that don't belong to their "trust" circle. Building a relationship with them takes time but once the shell starts to open, it is a sincere and sustainable tie that emerges. Coconuts think that peaches are sometimes rude and indiscreet.

This theory of course does not aim to put countries in boxes, but rather to help understand how others may function. Obviously, some may change their behaviours depending or regardless they host/home country. For example, it is suggested that British tend to be coconut in California whereas in Paris, they tend to act like peaches.

Trompenaars Hampden-Turner (THT), director of a consulting agency in intercultural management, explains the trickiness of such difference. What is the best technique to manage a team of peaches and one of coconuts? How can one create a dynamic given this diversity?

He underlines that establishing values in an enterprise – without imposing one's own culture as universal solely because it is the manager's culture – is a tall order. To the question "should one lie to the police if it can help a friend avoiding to get in trouble with the police, Trompenaars suggest that most of the Swiss people would respond "how could a society survive if we can't even trust people to say the truth?". Yet, Venezualians would rather reply: "how could a society survive if we can't even trust the loyalty of our friends?"

To sum up, it is extremely important to know your needs and your personality as well as the needs of others in order to create the best possible conditions within a team. It is not about changing one's personal traits to fit in the coconut shell. A peach will remain a peach, a coconut will remain a coconut. Make

sure your teammates know what you need to blossom in your job, and stay yourself: this will ensure a healthy and sustainable relationship. You will avoid critical situations where your colleagues will think you're a cold person or, contrarily, think you're a bit too curious. These cultural differences are a form of diversity which is crucial to know how to manage!

P.S.: and where does France lie? Well, according to this sketch, one could say that the Northern people are rather coconuts whereas the Southern, peaches!

Assignment 6.

Make a list of "coconut" and "peach" cultures and a list of topics that will be good for one type of culture and wrong for another.

Direct and Indirect Confrontation

Assignment 7.

Read the case given below. Did Li Shen's colleagues appreciate her presentation or not? How would you feel and act presenting the results of your work in a similar situation?

Li Shen, a young Chinese manager who eagerly accepted a job as a marketing manager for L'Oreal after doing her MBA in Europe found herself working at the company's Shanghai office. Her excellent command of English and acceptable French gave her confidence when dealing with her European colleagues. She didn't feel there was a cultural gap between her and her European peers, until she was invited to Paris to present her ideas about a marketing campaign in China.

"I prepared my presentation tirelessly," she recalls. "I spent all thirteen hours of the plane ride from Shanghai rehearsing each slide so my points would be convincing."

There were 12 people in the meeting and Shen was the only non-European in the room. Her ideas were prepared and meticulous but she was taken aback by the challenges thrown at her by her French colleagues. They started by questioning why she had chosen to change a specific colour in a print ad. As she was explaining, other members of the group began to challenge her other decisions. Shen felt attacked and humiliated, mostly upset with herself. "They obviously did not feel I was the marketing expert I claimed to be," she recalled…
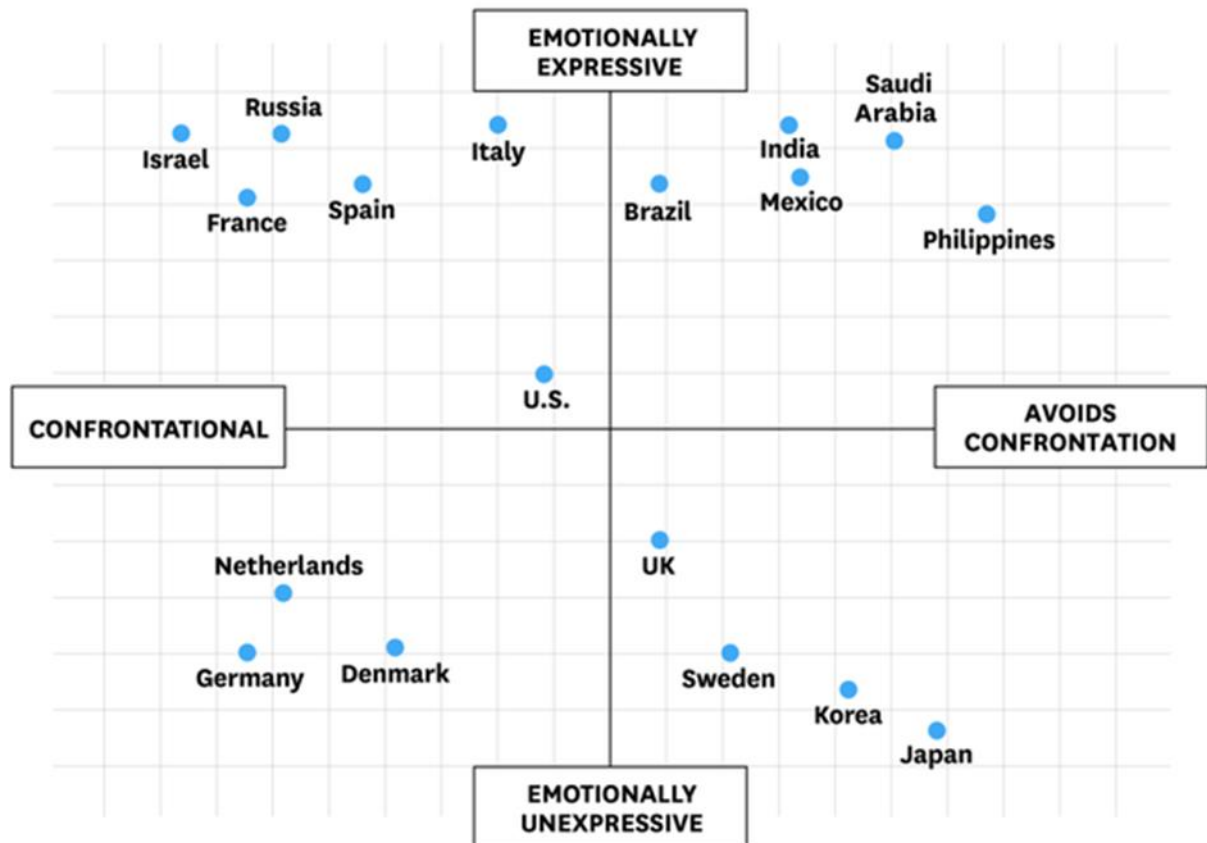
Assignment 8.

Read the text given below. Use the map given in the text to explain the behavior of Lee Shen's colleagues from Assignment 5. Allocate your national culture on the map.

Preparing to Face Your Counterpart

The map below sorts nationalities according to how confrontational and emotionally expressive they are. Although negotiators often believe that the two characteristics go hand in hand, that's not always the case.

SOURCE ERIN MEYER
FROM "GETTING TO SÍ, JA, OUI, HAI, AND DA," DECEMBER 2015

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Cultures are thus divided into four groups:
- **emotionally expressive/Confrontational**
  Israel, Russia, France, Spain, Italy
- **emotionally expressive/Avoids confrontation**
  Brazil, India, Mexico, Saudi Arabia, Philippines
- **emotionally unexpressive/Confrontational**
  Netherlands, Germany, Denmark
- **emotionally unexpressive/Avoids confrontation**
  UK, Sweden, Korea, Japan.

"In some cultures, it's entirely appropriate to show emotion during a negotiation – to raise your voice, laugh passionately, or even put a friendly arm around your counterpart. In others, this much expression not only feels intrusive or surprising, but may be viewed as immature, or unprofessional."

"Negotiators often assume that more expressive cultures are also more confrontational – but that isn't always the case. In some countries, such as France and Israel, emotions pour out, including disagreement. But for other very expressive cultures, such as Brazil, Mexico and Saudi Arabia, open disagreement could be seen as insulting."

"Some less expressive cultures, such as Denmark, Germany and the Netherlands, see open disagreement and debate as positive and necessary, as long as it's expressed calmly and factually."

"Others tend to be both less emotional and non-confrontational, which means you'll have to be especially attuned to subtle cues for both positive and negative responses."

The tactics, recommended for dealing with these differences, include adapting the way you express disagreement, learning how the other culture builds trust, and avoiding yes/no questions – often a flashpoint for cross-cultural clashes.

Assignment 9.

Read the text. Do you agree with the author of the text that indirect confrontation is the most effective strategy for dealing with foreign counterparts?

Jeanne Brett of Northwestern University discussed how confrontations are handled differently in different types of cultures. First, however, she noted that in her work she speaks about cultural prototypes, not cultural stereotypes. "The idea of a cultural prototype," she explained, "is that there is a central tendency that describes the culture, but by no means are we expecting everyone – every group, every organization, every institution in that culture – to be exactly alike." In other words, understanding a culture does not make it possible to predict the actions of all individuals in that culture, but it does make it possible to predict how people in that culture will behave on average.

With that preface, Brett introduced the three particular types of cultures that she studies in her research – (1) face cultures, (2) dignity cultures, and (3) honor cultures – and explained the attributes of each type (for an example of her research, see Brett, 2007; Brett et al., 2007).

Asian cultures tend to be face cultures, she said. "This means that Asians' sense of self-worth is in large part extrinsically defined by what others think. A person's face is the respectability or the deference that a person can claim by

virtue of his or her relative position in the social hierarchy and through proper fulfillment of his/her social role in that culture." Thus, she said, face cultures tend to develop in societies that have stable hierarchies and in societies that have clearly defined and reliably imposed social norms. Such cultures, in which behavioral expectations are enforced through monitoring and sanctions, are referred to as tight cultures, and they leave little room for individual interpretation or improvisation.

As an example of how expectations are enforced in a tight society, she told the story of an American graduate student who was visiting Tokyo with his wife and started to cross the street against a red light. He felt a tug at his sleeve and looked down to see a little Japanese boy pulling him back onto the curb. "Here's this obvious foreigner who does not understand the tight culture rules, and so it's up to all members of the society to monitor, enforce, and reinforce them."

The second type of culture, the dignity culture, is exemplified by the culture in the United States. In a dignity culture, a person's sense of self-worth tends to be intrinsic; it is determined by the person's own beliefs about his or her worth and not by what others think. Furthermore, people in dignity cultures tend to believe that they are, at least theoretically, socially equal to one another. "Dignity cultures tend to be loose cultures in which social norms are relatively flexible and informal," Brett said, "and in loose cultures, social expectations permit individuals to define the range of tolerable behavior within which they exercise their own preferences." In a loose culture, a person can decide for himself or herself whether to cross against the red light if there is no traffic.

The third type of culture, the honor culture, may be dominant in Middle Eastern countries. In such cultures, a person's sense of self-worth depends both on the person's own intrinsic estimation and on the recognition of that worth by society. "Honor cultures tend to develop in competitive environments of rough equals," Brett added, "and as a result, honor is always in flux, lost and gained through cycles of competition." An honor culture will generally have a combination of tight and loose cultural characteristics, with the social norms being clearly defined and strictly imposed within the family and the clan but being relatively flexible and informal between families and clans.

Of course, Brett added, each of these three culture types is an idealization, and in reality a country's culture will exhibit characteristics of each. Americans, for example, will take face and honor into account, as well as dignity. "The difference between cultures is a matter of emphasis and a matter of the context in which you find yourself."

Next Brett discussed the difference between direct and indirect confrontation. When conflicts arise, people have the choice of dealing with them directly, making their concerns very clear and explicit, or indirectly, indicating in a subtle way that there is a problem and using more implicit communication to get the message across.

As an example of indirect confrontation, she repeated a story told to her by one of her students.

The American student, Jim, was living in Hong Kong and had contracted with a Chinese manufacturer to produce a number of bicycles that he was selling to a German buyer. When he visited the Chinese factory, Jim took one of the bikes on a test ride and discovered that it rattled – something that would be unacceptable to the buyer. "Never mentioning the rattles, Jim talked generally to the factory manager about the German buyer's expectation of quality," Brett said, "and at the end of the day, Jim went back to Hong Kong and waited to hear from the German buyer. A month later the German buyer contacted Jim to let him know that they were delighted with the bicycles and wanted to reorder."

If Jim had chosen a direct confrontation, he would have pointed out the rattling problem to the manager, told him it was unacceptable, and directed him to fix it. Instead, Jim left it up to the manager to decide what had to be done, relying on his comment about the buyer's expectation of quality to make it clear what he wanted. In this way he "gave face," signaling his respect for the factory manager, whereas a direct confrontation would have been interpreted as a sign of disrespect. "The success of Jim's indirect strategy," Brett said, "was in giving face to the factory manager, signaling that he respected the factory manager's expertise and trusted his integrity to make the repairs."

The story illustrates an important point, Brett said: that indirect confrontations are often the most effective way of resolving a dispute, as they do not threaten the face of any of the participants. Empirical research has shown that face giving is generally effective in resolving conflicts in both China and the United States, whereas face attacks are generally not. "Giving face in negotiation cues reciprocity, leading to problem solving and agreement," she explained. "Face attacks in negotiations, such as claims, threats, and other aggressive verbal strategies, generate retaliation, counterthreats, deception, and impasses."

There are various forms of indirect confrontation that can be used to avoid attacking face. One can, for example, ask questions or tell a story as a way of pointing out a problem without having to state it explicitly. And using a third party is an approach to managing conflict that is frequently used in face cultures. This may be because face cultures are typically hierarchical, so there is usually a third party with the hierarchical authority to resolve the conflict. The key is that when such a third party decides, neither of the original parties loses face because neither has confronted the other directly, so neither has backed down to the other directly.

Third parties are also used to resolve conflicts in dignity cultures like the United States, Brett noted, but the purpose of using the third party is quite different: it is to expedite the resolution of the conflict, not to save face. Still, she commented, "face saving is exactly what effective mediators in dignity cultures do."

Finally, Brett asked, will indirect confrontation work as a means of resolving conflict in an honor culture, such as those in the Middle East? The research she described looks only at face and dignity cultures, but in theory, she said, indirect confrontation should also be effective in honor cultures. "In honor cultures, self-worth is a function of both the person's own estimation of self-worth and the recognition of that worth by society. This suggests that in honor cultures, just as in face cultures, social respectability is extremely important. So, conflict management that signals social respectability should be more effective than conflict management that does not." Furthermore, although honor cultures also have an element of self-worth that is viewed as intrinsic, this should not make indirect confrontation any less useful, as research has shown that face giving is important even in dignity cultures. Thus, she concluded, indirect confrontation should prove to be a useful approach to resolving conflicts in Middle Eastern cultures, just as it is in Asian and Western countries.

The Concept of Face

Assignment 10.

Read the text and complete the sentences where necessary.

The concept of 'face' roughly translates as 'honour,' 'good reputation' or 'respect.'

There are four types of 'face:'

1. Diu-mian-zi: this is when one's actions or deeds have been exposed to people.

2. Gei-mian-zi: involves the giving of face to others through showing respect.

3. Liu-mian-zi: this is developed by avoiding mistakes and showing wisdom in action.

4. Jiang-mian-zi: this is when face is increased through others, i.e. someone complementing you to an associate.

It is critical you avoid losing face or causing the loss of face at all times.

Simple Tips to Prevent Someone from Losing Face
- Avoid pointing out someone's mistakes openly in front of their peers or … .
- Always give sincere compliments when … .
- Show extra respect and deference to all elders and people of rank, … .

- When negotiating prices in Asia, try to give … on your final price.
- If offered, always allow your host to … for your dinner. You can offer a little resistance, but eventually allow them to … – and don't offer to … !
- Bending the truth is common in China, however,… .

Simple Tips for Building Face in Asia

- If you see that potential embarrassment for someone else is imminent, do something to … .
- Politely … compliments that come your way. Turn them … .
- … at your own mistakes, especially if others saw you make them.
- Express … in the local culture and history of a place you are visiting.
- Accept business cards with …; hold them by the corners and treat them as cherished objects of high value.

Examples of the Concept of Face in Asia

Saving face and losing face are taken into account during all interactions in Asia. The value of face can even outweigh the importance of the original issue, producing some bewildering and unexpected outcomes. In feudal Japan, suicide was often seen as an attractive alternative to losing face!

- The police in Indonesia arrest a Westerner by mistake. Although proven innocent, they cannot release him immediately because doing so would cause the police chief to lose face by admitting that a mistake was made.
- Your food in a nice restaurant was prepared incorrectly. Sending the food back immediately without at least complimenting the chef on the speed or presentation of the errant dish will cause him to lose face in the kitchen.
- While introducing you to his peers, your Chinese friend incorrectly states that you come from New York, the largest state in the US Pointing out that Alaska is actually the largest state could cause him a loss of face. If you must correct him, do so privately.
- You ask someone older than you for directions to a landmark. Rather than losing face by telling you that he does not know how to get there, the man confidently points you in the wrong direction! After all, he is expected to know everything about his hometown.

Assignment 11.
What is included into the concept of maintaining and losing face in Belarusian culture?

Developing Intercultural Communication Skills

In-Class Activities

Assignment 12.

Read the end of the case about Lee Shen. Was her presentation successful or not? What communicative strategies for dealing with confrontation across cultures are given in the text? What other strategies could you suggest?

…When the meeting was over, Shen rushed for the exit, but before she could escape, she had a surprise. Several of the participants who had challenged her came up to congratulate her and tell her how polished and interesting her presentation was. "At that moment, I realised I was more Chinese than I thought," she said…

The reason for Shen's initial feeling of shock was the concept of mianzi or "face." In Confucian societies like China, Korea and Japan, maintaining group harmony by saving face for all members is of the utmost importance. As Shen describes it, "In China, protecting another person's face is more important than stating what you believe is correct." Group harmony exists when everyone plays their prescribed role and reinforces the roles of others.

In contrast, the French and the Germans are taught from a young age to disagree openly. French students are taught to reason via thesis, antithesis and synthesis, building up one side of the argument, then the other, before coming to a conclusion.

I experienced a similar issue when working with a group of American and German executives from DaimlerChrysler in 2002. When I explained in a session that Americans are generally less direct with negative feedback than Germans, Dirk Firnhaber, one of the Germans, promptly disagreed and went on to cite several personal experiences as counterexamples. A second German colleague also joined in to support Firnhaber.

Afterwards, Ben Campbell, one of the American participants came up to me visibly frustrated. "I don't get it," he said. "The Germans signed up for this course. Why do they have to constantly disagree with you?" Ben turned to Dirk. "Is it cultural?" he wondered. "I'll think about it," Dirk replied.

After lunch, Dirk was ready to share his thoughts. "We have this word in German, Sachlichkeit, which is most closely translated in English as "objectivity." We can separate someone's opinions or idea from the person expressing the idea. When I say "I disagree," I am debating Erin's position, not disapproving of her."

This exchange vividly demonstrates why the Germans, along with the French, Dutch and Danish are on the confrontational side of the disagreeing scale. On the other side stand the Chinese, and even more so, the Japanese, Thai and Indonesian.

The strategy for succeeding in these cultures goes back to my earlier post on trust, where I recommended taking the time to build a close and trusting relationship with colleagues or clients from other cultures, which should help to reduce the level of confrontation you experience.

Getting global teams to disagree agreeably

Here are some strategies that can help facilitate constructive disagreement if you lead a global team:

If you're the boss, consider skipping the meeting. Depending on the cultures you're dealing with, both your seniority and your age may impact the willingness of others to disagree openly. In Japan for example, disagreeing with someone with white hair or rank is taboo. Even asking another's point of view can feel confrontational. Advance preparation could help your Japanese counterparts feel more comfortable sharing their opinions openly, giving them time to check with each other and prepare their responses.

Another strategy is to depersonalise disagreement by separating ideas from the people expressing them. Putting ideas on a board anonymously then debating them with the group can facilitate disagreement without risking relationships.

A third strategy is to conduct meetings before the main meeting, something especially important in East Asian cultures. You could also adjust your language, avoiding stronger-sounding opinions of ideas such as "absolutely" or "totally." In confrontation-avoiding cultures, people are more likely to use words like "sort of" or "partially."

Play Devil's advocate

On the other hand, if you're working with a culture more confrontational than your own, be careful about using stronger words than are natural to you. I would not recommend telling your French client "you are totally wrong". Disagreement is expressed more in the German or French cultures but it is easy to overshoot.

And not all Western cultures are the same. Compared to China, or even more so Thailand, Americans are confrontational. However in comparison with the French, the Americans avoid confrontation putting a stronger value on harmony and equilibrium. Americans have developed a highly complex, multi-ethnic citizenry characterised by tolerant coexistence. "United we stand, divided we fall" is the basis for many social interactions in the United States.

My French husband Eric who lived for many years in the US and the UK inadvertently created some awkward scenes in American meetings with his straightforward, French-style disagreements, so he devised a solution:

"Before expressing disagreement, I now always explain, 'Let me play devil's advocate so we can explore both sides. Most groups seem happy to do this as long as I am clear about what I am doing and why," he says.

Sometimes, just a few words of explanation framing your behaviour can make all the difference in how your actions are perceived.

Giving Feedback

Assignment 13.

Read the advice on giving feedback. Which tips do you think are most useful? Which do you agree or disagree with?

1. Feedback should begin with positives – saying what people have done well. This creates a good atmosphere and opens up people to accepting constructive criticism later.

2. When giving feedback on others' behavior, it is important to describe them in a neutral way, e.g. "You walked into the meeting and sat down without shaking hands…" and to explain the consequences of this behavior on others, e.g. "Some people felt it was a little rude".

3. Questions such as "What do you think about this feedback?", "Did you know what others felt this way about your behavior?" or "What could you differently?" should encourage the recipient to reflect on their behavior.

4. At the end of giving feedback the recipient should commit to a course of action that will have a positive team impact, e.g. "OK, I will try to come across as more polite and open by …".

5. When receiving feedback, it is vital not to defend or justify your actions, e.g. "Yes, but …", but to be open, ask questions and learn about how others see you. Without this attitude to receiving feedback, individuals will find it more difficult to improve their performance.

Assignment 14.

Improve the way the feedback is given and responded to in this conversation using the advice from assignment 13.

A: Could we just spend a minute talking about your outburst during the meeting?

B: If we have to.

A: What you said may have some truth in it but the manner in which you said what you did was totally wrong.

B: OK, but Sam was just as angry about what Karl said.

A: Look, forget about what Sam said. What you've got to realize is that not everyone behaves like you. Am I making myself clear?

B: I'll try to avoid this happening again, but it's just that I feel very strongly about this project.

A: Well, I'm glad you agree with me. So let's leave it there.

Out-of-Class Activities

1. Choose 3 cultures from assignment 6. Which confrontational style would you choose if you had to communicate with representatives of these cultures?

2. Make a short presentation about confrontational styles that Belarusians tend to exhibit in formal and informal communication. Make a list of recommendations for foreigners that will help them to effectively confront Belarussians.

3. Make a short presentation for representatives of any culture of your choice about the concept of face in Belarusian culture. Make a list of recommendations for foreigners that will help them to avoid losing face or making somebody lose face dealing with Belarusian counterparts.

A s s i g n m e n t s   f o r   S e l f – S t u d y

1. Ask 5 foreigners about the way their ideas are confronted by their peers (friends, groupmates, colleagues) and those of higher status (teachers, or bosses).

2. Analyze the way Internet-users confront each-other's ideas on the blogs, chat rooms and discussion forums. Is direct or indirect style of communication used? What verbal strategies and tactics are exhibited? Are these peculiarities explained by cultural, subcultural, or any other factors?

3. Read the text "Cultural Imperatives, Adiaphora and Exclusives" in the Appendix and answer the questions.

1. Define: cultural imperative, cultural adiaphora, cultural exclusive, stereotyping.

2. What is the attitude toward friendship in different cultural settings?

3. If you find yourself in some foreign country, would you mind trying exotic cuisine, wearing national clothes, participating in indigenous ceremonies? If not, what can repel you?

4. Does Russian or Belarusian business culture require the same intensive use of business cards like in Japan? Why not?

5. How would you react to the use of national symbols of Belarus for business purposes by foreigners?

6. Does Belarusian culture have impact on the mode of doing business in the Republic? If yes, enlarge upon the possible effects.

7. Which type of management, Mideastern or Western, happens to be closer to the Belarusian model? Use the findings of the table answering this question.

4. Read the book "The Culture Map: Breaking Through the Invisible Boundaries of Global Business" by Erin Meyer. Make a short report on new cultural findings that you've made while reading it.

Q u e s t i o n s   f o r   R e f l e c t i o n   a n d   S e l f – C h e c k

1. Define the concepts.

Cultural relativity, "peach" culture, "coconut" culture, emotionally unexpressive culture, confrontational culture, the concept of face, Jiang-mian-zi, Gei-mian-zi.

2. Fill in the table.

Countries	Cultures			
	Emotionally Expressive	**Avoids Confrontation**	**Emotionally Unexpressive**	**Confrontational**
Israel				
Russia				
Sweden				
Germany				
Mexico				
Spain				
The Philippines				
Denmark				
Saudi Arabia				
Brazil				
The Netherlands				
The USA				
France				

3. What cultures are mentioned by Erin Meyer in each quotation?

a. "The … manager learns never to criticize a colleague openly or in front of others, while the … manager learns always to be honest and to give the message straight. … are trained to wrap positive messages around negative ones, while the … are trained to criticize passionately and provide positive feedback sparingly."

b. "We have this word in …, which is most closely translated in English as "objectivity." With this word, we can separate someone's opinions or idea from the person expressing that idea. A … debate is a demonstration of this principle. When I say "I totally disagree," I am debating Erin's position, not disapproving of her. Since we were children, we … have learned to exercise this principle. We believe a good debate brings more ideas and information than we could ever discover without disagreement. For us, an excellent way to determine the robustness of a proposal is to challenge it."

c. "In … there is no reticence about expressing your negative criticism openly. For instance, if you are displeased with the service in a shop or restaurant you can tell the shop assistant or waiter exactly what you think of him, his relatives, his in-laws, his habits, and his sexual bias."

Block IV
MANAGEMENT IN MULTINATIONALS

You will know:
- **leadership styles across cultures;**
- **the peculiarities of persuasion across cultures.**

You will be able:
- **to adapt your style to the cultural context;**
- **to become a part of a multicultural team;**
- **to make decisions in a multicultural environment.**

> *Whether you feel the best boss is more of a facilitator among equals or a director who leads from the front, to succeed in international business you need the flexibility to adapt your style to your cultural context.*
>
> *Erin Meyer*,
> Affiliate Professor of Organizational Behaviour.

Anticipating Cultural Issues

Read the quotation given above and answer the questions that follow. Compare your answers to those of your groupmates:
1. What is the message of the given quotation?
2. Do you agree/disagree with the opinion expressed? Why/Why not?
3. What makes a great leader in your opinion?
4. Do you think the core ingredients of leadership are universal or culturally predetermined? Give your reasons.

CULTURE AND MANAGER'S ROLE

Assignment 1.
Do the task individually. Choose the statements that are congruent with your vision of an ideal manager. Discuss the results in a group.
1. It is important for managers to have at hand precise answers to most of the questions that their subordinates may raise about their work.
2. Manager is a delegator and only then an expert.
3. An effective manager is polite, wise, kind, moderate and authoritative.
4. An effective manager is cold and factual, critical and pragmatic.
5. A good leader must be eloquent and loquacious.
6. Effective managers will soften their orders using respectful language.
7. A good manager has a tough, folksy, give-and-take style.

To what extent does culture influence the management style and our expectations of a manager's role and behavior?

Discussing Cultural Issues

Assignment 2.

The influence of culture on leadership style is the subject of many interdisciplinary studies. Below are the descriptions of managers' behavior in different cultures from the book "When Cultures Collide", written by a British linguist Richard D. Lewis. Match the descriptions of leadership styles and countries. Could you make the same profile for Belarusian managers?

1.The USA	a. Managers are diplomatic, casual, helpful, willing to compromise, and seeking to be fair, though they can be ruthless when necessary. Unfortunately, their adherence to tradition can result in a failure to comprehend differing values in others.
2. Great Britain	b. Managers are assertive, aggressive, goal and action oriented, confident, vigorous, optimistic, and ready for change. They are capable of teamwork and corporate spirit, but they value individual freedom and their first interest is furthering their own career.
3.Germany	c. Management is decentralized and democratic. The rationale is that better informed employees are more motivated and perform better. The drawback is that decisions can be delayed.
4. Russia	d. Managers tend to be autocratic and paternalistic, with an impressive grasp of the many issues facing their company. Opinions of experienced middle managers and technical staff may be dismissed.
5. Sweden	e. Managers strive to create a perfect system. There is a clear chain of command in each department and information and instructions are passed down from the top. Nonetheless, considerable value is placed on consensus.
6. France	f. Nepotism is rife in traditional companies. Family members hold key positions and work in close unison. Policy is also dictated by the trade group, e.g. fruit merchants, jewelers, etc. These groups work in concert, often develop close personal relations and come to each other's support in difficult times.
7.India	g. Efforts made by managers to promote business through official channels may founder on the rocks of bureaucracy and apathy. Using key people and personal alliances, the "system" is often bypassed and a good result achieved.

http://www.businessinsider.com/leadership-styles-around-the-world-2013-12

Assignment 3.

Watch the video and explain how cultural dimensions help us to understand differences in leadership styles. Fill in the table.

Power Distance	**Denmark** is a society in which everybody demands … . If somebody is the boss that doesn't mean … . Most Danish organizations will have only … levels in their hierarchy and the way in which decisions are reached is very … . In **France** to be the boss means … . France has a very hierarchical system. To become the boss in a large organization you have to …
Uncertainty Avoidance	The top society for risk taking is …. In … the risk to fail is not a stigma. In other societies, like … or …, people are very averse to take risks. So they won't open up risky small businesses. In **China** …
Individualism and Collectivism	In **the US** everything is about achieving … . That's not the same in … firms.
Work-Life Balance	If we take **Scandinavian** countries, people have expectations to … **The Dutch, the Finns, the Danes** have …. We can compare them to … firms, where … . Or we can compare with **Japanese** companies …
Framework for Time and Tide	In **German** companies … . Try to fix a meeting with an **Italian** or **Brazilian** person … .

Decision making

Assignment 4.

Read the article and answer the questions.
1. **What decision-making styles are described in the article?**
2. **Do cultural dimensions predetermine the choice of decision-making styles? In what way?**
3. **Which decision-making style is preferred in your culture? Why?**
4. **Which decision-making style do you feel most comfortable about?**

When I first moved to Europe, my new Swedish boss, Per Engman, introduced himself as a typical consensus-building manager. Conscious of my American roots, he explained that this was the best way to ensure that everyone was on board and he hoped that I would be patient with this very Swedish process.

I was initially delighted with the prospect of working with an inclusive boss, who listened carefully to his staff and weighed everyone's views before making a decision. But after my first few weeks, the emails had started mounting up. One morning, this message arrived:

Hey team,

I thought we should meet for an annual face-to-face on December 6th. We could focus the meeting on how to be more client-centric. What do you think?

Per

Our firm was a small consultancy with more work than we could handle and my colleagues, mainly energetic young Swedes, worked long hours to meet targets and keep our clients happy. I didn't feel I had much of an opinion on Per's question, so my automatic response was to hit the delete button and get back to work. But in the hours that followed, my Swedish colleagues began sending their responses, adding suggestions and views on what to focus on. Occasionally Per would inject an email with a few comments. Slowly, they began to reach agreement. I then got an individual email:

Hi Erin,

Haven't heard from you, what do you think?

Per

I really wanted to respond by saying, "I have absolutely no opinion, please make a decision so we can get back to work." But remembering how delighted I felt when Per had told me that he favoured consensual decision-making, I simply replied that I supported whatever the group decided.

As the weeks went on, many other topics got the same treatment and I realised my first impression of this style of working was not at all how I liked to work. I now understood why Per felt he had to explain this consensual approach to me. He later described how it feels to be Swedish working with Americans, who are "too busy to be good team members" and "always trying to impose a decision for decision's sake without soliciting feedback."

As with all cultural characteristics, these differing styles of decision-making have historical roots. American pioneers, many of whom had fled the formal hierarchical structures of their homelands, put emphasis on speed and individualism. The successful pioneers were those who arrived first and worked hard, regarding mistakes as an inevitable side-effect of speed. Americans therefore, naturally developed a dislike for too much discussion, preferring to make decisions quickly.

In a culture like that of the United States, the decision-making responsibility is invested largely in an individual. Decisions tend to be made quickly, early in the process, by one person. But each decision is also flexible – a decision, as I put it, with lowercase d. As more discussions occur, new information arises, or differing

opinions surface and decisions may be easily revisited or altered. So plans are subject to continual revision – which means that implementation can take quite a long time.

In a consensual culture, it is the decision-making that may take a long time, since everyone is consulted. But once the decision is made, the implementation is rapid, since everyone is on board. And once the decision is made, it is fixed. Once the group makes a choice, the decision is unlikely to change. A decision with a capital D, one might say. A good example of this phenomenon is the Japanese ringi decision-making process, a very consensual decision-making protocol. Jack Sheldon, a British executive who attended a seminar that I ran for Astellas, a Japanese pharmaceutical company, shared stories about his mishaps while trying to work with Tokyo-based managers. Following a problem with a particular product, a decision had to be made regarding whether to discontinue its development. Sheldon was invited to Tokyo to give his view, which was strongly that testing should continue. "One of the Japanese managers gave an opening presentation, and during his speech he presented an argument followed by conclusions for why the testing should stop. I sensed that the others were in agreement with his comments. In fact, it seemed that the decision had already been finalised within the group. I presented my slides still feeling that my point of view would win out. But although people were still very polite, it was clear that the Japanese managers were 100 percent aligned against continued testing. I gave all of my arguments and presented all of the facts, but the group wouldn't budge."

What Sheldon hadn't understood was that before Japanese company members sign off on a proposal, consensus building starts with informal, face-to-face discussions. This process of informally making a proposal, getting input, and solidifying support is called nemawashi. Literally meaning "root-binding," nemawashi is a gardening term that refers to the process of preparing the roots of a plant or tree for transplanting, which protects them from damage. Similarly, nemawashi protects a Japanese organisation from damage caused by disagreement or lack of commitment and follow-through. At Astellas, the ringi process is even managed by a dedicated software programme.

Both consensual and unilateral styles of decision-making can be effective, but members of a global team generally have expectations about decision-making based on their own cultural norms. This can make clashes difficult to understand and manage. If you find yourself working with a team more familiar with consensual decision-making, try applying the following strategies:

1. Expect the decision-making process to take longer and involve more meetings and correspondence.

2. Be patient, even when opinions diverge.

3. Check in with your counterparts regularly to show your commitment.

4. Cultivate informal contacts within the team to monitor the progress of decision-making.

5. Resist the temptation to push for a quick decision.

On the other hand, if you are working with a group of people who favour a more individualist approach to decision-making, these techniques might be useful:

1. Expect decisions to be made by one person (often the boss) with less discussion.

2. Be ready to follow a decision that does not include your input.

3. If you are in charge, solicit input but strive to make decisions quickly.

4. When the group is divided, suggest a vote.

5. Remain flexible, decisions are rarely set in stone.

If your team includes members from both a consensual and unilateral decision-making culture, problems could be avoided by explicitly discussing and agreeing upon a decision-making method during the early stages of collaboration. Consider defining the parameters of the ultimate decision: whether it should be by vote or by the boss; whether 100 percent agreement is needed; and how open the group will be to later changes. The more those on both sides of the cultural divide talk to each other, the more natural it becomes to adjust to one another.

Assignment 5.

"Nemawashi" is a Japanese concept, which literally means "laying the groundwork or foundation, building consensus". It's the name of the first stage in the decision-making process, at which all employees of the company share their ideas and participate in the discussion. Within the Toyota Production System this concept occupies a central position. The company is proud of the implementation of "Nemawashi," which is believed to increase efficiency through group involvement and mutual consent to implement changes. But is "Nemawashi" an obligatory condition that helps to increase the company's efficiency in an intercultural business environment? Read the case to find the answer.

Akio Toyoda's appearance before US legislators on Wednesday represents not just a fact-finding mission by committee members and a public relations move by Toyota, but a clash of cultures that in many ways created the recall controversy.

"They turned a rather ordinary recall into a brand-threatening crisis," said Jeff Kingston, a professor of Asian studies at Temple University's Japan campus in Tokyo.

Indeed, a key reason why Toyoda is in the hot seat is because the company leadership responded in a very Japanese fashion, Japan watchers say.

"Their decision-making process was painfully slow, but the international media and concerned customers don't want to wait so long for answers," Kingston said. "Anytime the public hears 'brake' and 'problem' in the same sentence, they want quick answers."

Toyoda's long silence as the company deliberated what to do is a hallmark of the Japanese culture of consensus building.

"The decision-making process is really the planning process in Japan – you don't see a lot of rapid response to a strategic issue," said Michael Alan Hamlin, president of Team Asia, which provides communications advice to multinational companies.

Difficult, too, will be how Toyoda handles hostile questioning, especially since most of his public experience has been before a largely deferential Japanese press.

"There is a huge difference in how Japanese media cover companies," said Hamlin, who lived in Japan for a decade. "They are careful not to upset or annoy business leaders too much, because they don't want their access to information or press conferences blocked because of negative reporting."

"In the West, you take Microsoft, Google or GM – once they are big, successful companies, they are targets of aggressive media," he said. "That's the trade-off for visibility and success."

How the two audiences – American and Japanese – view Toyoda's performance may be very different because of cultural differences in body language.

"Japanese when in an apology mode – especially before an authority like the US Congress – will be very humble. That means, you don't necessarily look people in the eye," said Deborah Hayden, Tokyo managing partner of Kreab & Gavin Anderson Worldwide, a communications consultancy. "From a Western perspective, that can be mistaken as weakness or perhaps trying to hide something."

Also, Japanese language tends to be indirect – whereas before the committee members are likely to pepper him with direct questions and "be a bit of political theater," Hamlin added.

"He's got to walk a very fine line of polite respect – which Japanese have in bucket loads – and the confidence of being head of one of the largest, most respected companies in the world," Hayden said.

http://edition.cnn.com/2010/BUSINESS/02/24/money.toyoda.culture.clash/

Assignment 6.

Watch parts A and B (00.00 – 03.55 min.) of the video. What decision-making styles are demonstrated there? How might cultural, personal and work-related aspects influence the decision-making process in this case? Watch part C (03.56 – 05.21 min.). What view does the speaker have on the participants' roles in the decision-making process? Do you agree or disagree with this point of view?

Criticism across cultures

Assignment 7.

Read the text and fill in the table.

Country	Manner of criticizing
The USA	
The Netherlands	
Russia	
Argentina	
India	
Nigeria	
Israel	

Everyone's a Critic, But Delivery Still Counts

…If you're an American, you're much more likely to deliver criticism softly, shrouding it in a handful of positive notes: The general rule of thumb is to deliver three good pieces of feedback before knocking out the bad. Think of it as the classic, "You're doing really well, but…"

If you're Dutch, on the other hand, you're much more likely to come out and say it like it is. The sheer directness might be enough to sever ties with that person altogether – unless the person receiving the feedback is also from the Netherlands.

And that's just two cultures.

Here is the interview with Erin Meyer, who has lived and worked across Africa, Europe and the US and who advises business professionals globally. She explains how criticism is delivered differently around the world and what it means for the criticized.

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How do different cultures give different kinds of feedback?

Meyer: Americans are trained to give lots of explicit positive feedback but softer negative feedback while the French are trained to criticize passionately and provide positive feedback sparingly. The Indonesian manager learns to always give criticism with the greatest diplomacy and never in front of a group, while the Israeli manager learns to be frank and to give the message straight.

An Indian boss may give very direct criticism to his subordinate but amongst peers the feedback is softer and more diplomatic than in the US (but a lot stronger than in Thailand, where people give some of the most indirect feedback in the world.)

Even within global regions, the differences can be strong. In Latin America Argentinians are the most direct with negative feedback and are often considered arrogant by their Peruvian colleagues who prefer to give feedback more subtly. In Asia the Japanese are much less direct than the Chinese, and in Africa the Nigerians are known for their forceful criticism, while in neighboring Ghana the only message worth listening to is the one given with soft voice and soft words.

Generally speaking, which nations give the toughest feedback?

Meyer: Israel, Russia and the Netherlands followed by Germany. In the Netherlands you can give it straight as an arrow to just about anyone, even when that person is your boss. As long as you are calm and matter of fact with a friendly smile, that's just being professional. Russians, who are nuanced communicators in many other ways, may be startlingly frank when giving negative feedback to subordinates or peers. But if they make the tough choice to give criticism to the boss it would be with the utmost subtlety.

By US standards, which countries give the most confusing feedback?

Meyer: The most confusing for Americans are those cultures that are the most indirect – Indonesia, Thailand, and Japan to name a few.

You've said one way to gauge how a culture handles criticism is to listen to the kinds of words they use. Can you give some examples?

Meyer: More direct cultures tend to use what linguists call upgraders, words preceding or following negative feedback that make it feel stronger, such as *absolutely, totally,* or *strongly:* "This is *absolutely* inappropriate," or "This is *totally* unprofessional."

By contrast, more indirect cultures use more downgraders, words that soften the criticism, such as *kind of, sort of, a little, a bit, maybe,* and *slightly.* Another type of downgrader is a deliberate understatement, such as "We are not quite there yet" when you really mean, "This is nowhere close to complete." The British are masters at it.

The "Anglo-Dutch Translation Guide", which has been circulating in various versions on the Internet, illustrates the miscommunication that can result.

ANGLO-DUTCH TRANSLATION GUIDE

WHAT THE BRITISH SAY	WHAT THE BRITISH MEAN	WHAT THE DUTCH UNDERSTAND
With all due respect …	I think you are wrong.	He is listening to me.
Perhaps you would think about … I would suggest …	This is an order. Do it or be prepared to justify yourself.	Think about this idea and do it if you like.
Oh, by the way …	The following criticism of the purpose of the discussion is …	This is not very important.
I was a bit disappointed that …	I am very upset and angry that …	It doesn't really matter.
Very interesting …	I don't like it.	They are impressed.
Could you consider some other options?	Your idea is not a good one.	They have not yet decided.
Please think about that some more.	It's a bad idea. Don't do it.	It's a good idea. Keep developing it.
I'm sure it's my fault.	It's not my fault.	It was their fault.
That is an original point of view.	Your idea is stupid.	They like my ideas!

SOURCE NANETTE RIPMEESTER   HBR.ORG

Are there benefits to the two types of criticism? What are they?

Meyer: The benefit to the direct method is that – if no one takes it personally – it can be extremely efficient and the need for improvement is clearly understood by the receiver. In more direct cultures people have learned to separate the criticism of their work from the criticism of themselves. In the Netherlands people are simply better at saying to themselves "he hates my report but that doesn't mean that he hates *me*."

In more indirect cultures the benefit is that – if you are skillful – you can pass the message without embarrassing or hurting the person receiving the message and the risk of harming the relationship is decreased.

Take the practice in a country like Thailand of stating the positive while clearly leaving out the negative. Last year I spoke at a conference in Bangkok and the conference organizer asked me in advance to send her two photos and a video so that she could promote the conference. I did so and called the next day to see if she'd received what she'd hoped. "The photos were excellent. Thank you," She said carefully. There was then a quiet pause where I quickly picked up the ball: "Would you like me to send you another video option?" "Yes please. If you have others I would love to see them," she responded. See how that entire dialogue took place without her ever saying a negative word about the video?

Why does delivering feedback correctly matter? Can't people just like it or lump it?

Meyer: It matters when you are leading a global team: As you telephone your employees in different cultures, your words will be magnified or minimized significantly based on your listener's cultural context. So you have to work to understand how your own way of giving feedback is viewed in other cultures and make subtle adjustments to get the results you desire.

<div align="right">https://blogs.wsj.com/atwork/2014/09/24/everyones-a-critic-but-style-counts/</div>

Assignment 8.

What examples of upgraders and downgraders are given in the article above? Is the usage of such phrases widespread in your culture? In pairs choose 2–3 cultures and make a cross-cultural communication guide that will contain phrases that are suitable for expressing criticism in cultures of your choice.

Assignment 9.

Read the text. Which type of culture does Belarusian culture belong to? What makes you think so?

RESPONSIBILITY FOR EFFECTIVELY CONVEYING A MESSAGE

Is the speaker responsible for conveying a message, or the audience? The instrumental style of speaking is sender-orientated; the burden is on the speaker to make him or herself understood. The affective style is receiver-orientated and places more responsibility on the listener. With this style, the listener must pay attention to verbal, nonverbal, and relationship clues in order to understand the message. Chinese, Japanese, and many Native American cultures are affective cultures, whereas the American culture is more instrumental. Think about sitting in your college classroom listening to a lecturer. If you do not understand the material, where does the responsibility lie? In the United States, students believe that it is up to the professor to communicate the material to the students. However, when posing this question to a group of Chinese students, you may encounter a different sense of responsibility. Listeners who were raised in a more affective environment respond with "no, it's not you; it is our job to try harder." These kinds of students accept responsibility as listeners who work to understand the speaker.

<div align="right">https://www.boundless.com/communications/textbooks/boundless-communications-textbook/learning-to-listen-and-helping-others-do-the-same-5/giving-and-receiving-criticism-34/cultural-differences-in-approaching-criticism-150-10801/</div>

Persuasion across cultures

Assignment 10.

Rana Sinha is a cross-cultural trainer based in Finland. Read what he says about difficulties with making presentations to international audiences. Think of other aspects of verbal and non-verbal communication that a presenter must take into account when facing a multicultural audience.

"Making a presentation in front of international audiences is not for the fainthearted. People from different cultural backgrounds with varying language skills are definitely more challenging for a presenter than a homogeneous local audience. For example, ways of handling questions are very different across cultures. Brits or Americans almost always ask challenging questions. In Finland or in some Asian cultures, audiences are more likely to greet a presenter with silence or just a few polite questions. This is not always indifference but a show of respect. The most vital thing to remember is that each and every member in your international audience is a fellow human being. If they feel treated well and get something for being there, they will appreciate your efforts."

Assignment 11.

Look at the notes from a training seminar that describes audience expectations of sales presentations in different parts of the world. Which country is described in each set of the note? What does Belarusian audience expect from a presenter?

a. Finland	1. Humour goes down well. A strong and powerful personality is appreciated. A direct sales approach – slogans go down well. Very individualistic culture which requires speaker to "sell" himself or herself.
b. UAE	2. A formal presentation environment is expected. Communication style is quite and polite. Knowledge of and respect for the company, its history and its leaders.
c. the UK	3. Clever and eloquent speakers are appreciated. Speakers are expected to entertain and be animated. This is a relationship environment that relies on more than just facts to sell. Selling takes time and requires more than one presentation.
d. Germany	4. Presentation should be serious and focused on data with solid analysis. It should start and finish on time. The audience is unlikely to participate. The audience may expect to hear about the speaker's professional experience in the introduction.
e. the USA	5. Communication style is relatively formal and quite neutral. Design is also important so that technical and quality features of the product should be stressed. The speaker should not be over-confident.
f. Japan	6. Ironic humor is appreciated. Stories and personal anecdotes and observations work well. Sales language should be moderate and reasonable (overstatement doesn't go down well).

Assignment 12.

Read the article. What differences in persuasion styles are described in it? Would you choose "principles first" or "application first" reasoning type for your persuasive speech?

THE ART OF PERSUASION IN A MULTICULTURAL WORLD

Effective leadership often relies on your ability to persuade others. If you manage a team whose members come from different cultures, learning to adapt your persuasive techniques is crucial.

When Kara Williams, an American engineer, began working as a research manager for a German automotive company, she didn't realise how different her approach to persuading her colleagues would be from the way she persuaded Americans.

Her first project with the company was providing technical advice on how to reduce carbon emissions from one of the group's "green" car models. After visiting several automotive plants, observing the systems and processes there and meeting with dozens of experts and end users, Williams developed a set of recommendations that she felt would meet the company's strategic and budgetary goals. She travelled to Munich to give a one-hour presentation to the German directors.

Williams delivered her presentation in a small auditorium with the directors seated in rows of chairs. She got right to the point, explaining the strategies she would recommend based on her findings. But before she had even finished the first slide, one of the directors raised his hand and protested, "How did you get to these conclusions? You are giving us your recommendations, but I don't understand how you got here."

Another director jumped in: "Please explain what methodology you used for analysing your data and how that led you to come to these findings?"

Styles of reasoning

Williams was taken aback. She assured them that the methodology was sound, but the questions and challenges continued. She reacted defensively and the presentation went downhill from there.

The stone wall Williams ran into was "principles first reasoning", which derives conclusions or facts from general principles or concepts that build up to a general conclusion. People from principles-first cultures, such as Germany, France and Russia want to understand the "why" behind proposals or requests before they move to action.

Being American, Williams's cultural tendency was towards the opposite, "applications-first reasoning", where general conclusions are reached based on a pattern of factual observations from the real world, extrapolating initial information. Application-first cultures tend to focus less on the "why" and more on the "how".

The other side of the coin

Jens Hupert is a German director at the company Williams worked for. Having lived in the United States for many years, he had experienced similar failures at persuading others, though the cultural disconnect ran in the opposite direction. Hupert recalled the problems he'd had in making persuasive arguments to his American colleagues. In starting his presentations by laying the foundation for his conclusions, setting the parameters, outlining his data and his methodology and explaining his argument, he was taken aback when his American boss told him, "In your next presentation, get right to the point. You lost their attention before you got to the important part". In Hupert's mind, "you cannot come to a conclusion without first defining the parameters."

Most people are capable of practicing both principles-first and applications-first reasoning, but your habitual pattern of reasoning is heavily influenced by the kind of thinking emphasized in your culture's education structure.

When philosophy meets business

Different cultures have different systems for learning, in part because of the philosophers who influenced the approach to intellectual life in general. Although Aristotle, a Greek, is credited with articulating the applications-first thinking, it was British thinkers, including Roger Bacon in the 13th century and Francis Bacon in the 16thcentury who popularised these methodologies. Later, Americans with their pioneer mentality, came to be even more applications-first than the British.

By contrast, philosophy on the European continent has been largely driven by principles-first approaches. In the 17th century, Frenchman René Descartes spelled out a method of principles-first reasoning in which the scientist first formulates a hyphothesis and then seeks evidence to prove or disprove it. In the 19th century, the German Friedrich Hegel introduced the dialectic model of deduction, which reigns supreme in schools in Latin and Germanic countries. The Hegelian dialectic begins with a thesis, or foundational argument; this is opposed by an antithesis, or conflicting argument; and the two are then reconciled in a synthesis.

Next time…

If Kara Williams had a better understanding of the applications-first and principles-first cultural tendencies, she would have had the chance to be a good deal more persuasive. If she had realised she was presenting to an audience of principles-first Germans, perhaps she would have begun by presenting the parameters of her study and explaining why she chose this specific study method. She might then have introduced specific data to show her reasoning before presenting conclusions and recommendations. She wouldn't have needed to spend thirty minutes building her argument; five solid minutes describing her method before jumping to her results would probably have created a lot of buy-in.

In addition, if Williams had recognised the crucial role of the antithesis – the counter-argument – in the deductive process, she might have welcomed the challenges from her audience as a sign of interest instead of a lack of respect.

The moral is clear. Presenting to Londoners or New Yorkers? Get to the point and stick to it. Presenting to Belgians, Spaniards, or Germans? Spend more time setting the parameters and explaining the background before jumping to your conclusion.

<div align="right">http://knowledge.insead.edu/blog/insead-blog/the-
art-of-persuasion-in-a-multicultural-world-3451</div>

DEVELOPING INTERCULTURAL COMMUNICATION SKILLS

In-Class Activities

Making Decisions

Assignment 13.
At a meeting managers use a five-stage model to confirm which decisions to take and how to take them. Read the steps and match them with the phrases that you will use at each stage.

1. Say what you want to define.	a. So, what we are looking to take away today is a couple of decisions. That's a final decision on … and … .
2. Say which decision needs to be taken.	b. I don't want to go into a big discussion of … . What I need is to …
3. Say how the decision should be taken.	c. To begin our meeting today, I'd like to clarify two things: firstly, what things we are trying to achieve, what decision we want to take, and secondly, agree how we want to take it.
4. Check with other participants and negotiate if necessary.	d. Ok. So, we agree that we should decide on … . And maybe we could have a strong question-and-answer session, just to check I'm not missing anything.
5. Confirm the decision-making process.	e. Ok. I'm happy with that. I understand what you are saying. I think we can get to a decision today, but we may need to slow down a little bit, just to make sure it's the right decision.

What other phrases could you use to say the same thing?

Assignment 14.

In pairs select the roles, read the task and role-play the following conversation.

Student A. You are the manager of a global insurance company. You are invited to the meeting to discuss the possible purchase of a pilot program for your company. You need your senior manager's approval before you can take any final decision on buying the product. This is for any buying decision with a value of more than $ 30,000 and means the decision-making process in your organization can be slow.

Your manager has decided that she would like to run two pilot programmes at zero cost (in other words, no fee to the training organization) to evaluate the training concept with end-users. If the feedback is positive then the decision will be made to support the product, and a price negotiation can start and final roll-out schedule agreed. The purpose of the final meeting for you is to decide when to run the pilots and where.

You arrive at the meeting in a good mood. The meetings in the past went very well. The relationship between you and the training company representative has been excellent.

Student B. You are the representative of a training organization that specializes in sales education. You understand that the objective of the meeting is to confirm the purchase of the training and the price. You will propose $ 600 per person per course for 80 persons but will accept 10 % discount, or maybe a little more as you are flexible. You also need to confirm a roll-out process, to schedule the number of training courses and location.

You are very well prepared for this key client. You can inform them that you have already booked trainers, which is a cost already paid.

You arrive at the meeting in a good mood. The meetings in the past went very well. The relationship between you and the company representative has been excellent. You have worked as a good team without interference of management to push forward with this project very quickly, in line with fast decision0making culture of your organization.

After the role-play, discuss the following questions:
- **How effective was the start of the meeting?**
- **What did you do to deal with the situation? How successful was this?**
- **What was the result of the meeting?**
- **What did you learn about handling such situations in the future at work?**

Making Presentations for Multicultural Audiences

Assignment 15.

In pairs prepare a short presentation where both of you speak to welcome a group of visitors to your organization. After the welcome, the visitors will begin a tour of the company with a senior manager.

1. Decide a profile of the visitor group: nationality, professional area, reason for visiting the company.

2. Customize the content and the style of your presentation as much as possible. To do this, conduct additional research on the national culture of your visitor group.

3. Give your welcome presentations. Before you begin, tell your group mates your visitor profile. Those listening to your presentation should give feedback on how effective it is in terms of clarity of the message and its appropriateness for the given audience.

Out-of-Class Activities

Study the following words and word combinations. Make sure you pronounce them correctly. Consult a dictionary, if necessary.

- the quantitative MBA approach;
- CEO;
- to match up with goals and interests;
- to be compatible with one's agenda;
- to attain one's objective in a more conducive environment;
- to disassociate oneself from one's business identity;
- personal credibility is on the line;
- salary spread;
- to perceive oneself as a member of corporate family;
- to make a life-long commitment;
- to seek consensus among a closely knit group of colleagues;
- to induct a manager into the more formal decision-making rules;
- a striving, controlling entity;
- the corporate strategy for productivity;
- uncertainty avoidance;
- a sense of belongingness or acceptance;
- to envision a desired response;
- to gear an action;
- to implement projects;

- to be overly familiar;
- a counterpart;
- elitist system of higher education;
- occupational attainment;
- to gain access to the most remunerative positions;
- enduring social divisions;
- societal arrangement;
- to result in truncated advancement;
- an intermediary/emissary;
- to invoke the unspoken rule of fair play;
- to speak dubiously/evasively;
- philosophically and logically rigorous debate;
- divergence between the national groups;
- argumentum ad hominem;
- to strike at the other's error;
- cultural milieu;
- to be construed as peer pressure;
- value relativism;
- to produce coherent, intelligible communications;
- to be counterbalanced by experience in group activities;
- to become adept;
- to breach the tacit etiquette;
- to get 'the hang of' working;
- the debriefing of the role play;
- a short-term immersion training;
- to inculcate an understanding of German social order;
- to be mandatory for success;
- preparation for a sojourn;
- to supply start-up funds.

Assignment 16.

Read the text "Behaviors of German and American Managers" by Robert A. Friday in the Appendix and answer the following questions:

1. What is the key basis for making decisions in American business? Why do American managers dissociate themselves from their corporations? How can you account for the salary spread in the USA and Germany?

2. What is the business tradition in Germany? Why do Germans conduct a three-year-plus training program for their employees?

3. How does the need to be liked contribute to the American style of negotiations?

4. What factors determine the prevailing German need to be credible? What repercussions does the loss of credibility have in the USA and Germany?

5. Account for the American idea of confrontation. Explain the notion of 'fair play' at the negotiation table?

6. How do Americans and Germans use a flat dimension of speech and its high-level classical tradition?

7. What is the attitude toward argumentum ad hominem on the American part? On the German part?

8. How does education shape approaches to negotiations?

9. What recommendations can be provided for proper organization of intercultural courses?

Assignment 17.

Define the American and German discussion strategies. List some verbal behaviors shared by Germans and Americans.

Assignment 18.

Read the text "The Five Asian Dragons' Management Behaviors and Organizational Communication" by Guo-ming chen jensen chung in the Appendix and answer the following questions:

1. Which countries belong to the Asian Dragons?

2. To what degree do the cultural factors of a society influence its organizational life?

3. What cultural teachings contributed to the economic success of the countries of East Asia?

4. What are the basic relationships regulating human interactions in this region?

5. What kind of attitude do East Asians manifest toward the family unit?

6. Comment on the meaning of Yen, Yi, Li.

7. What is the role of education in the above cultural context?

8. How is the management policy pursued in light of the Confucianism?

9. What things constitute specifics of business relationship and communication in the Five Asian Dragons?

10. Is it possible, from your point of view, to borrow some of these pragmatic rules so as to implement in Belarus?

Assignment 19.

Work in pairs and role-play a cross-cultural briefing with a view to instructing a Belarusian executive about do's and don'ts in one of the 'Asian dragons' (based on the text plus additional information).

Pause for Thought: How to Host Chinese Executives or, No Tossed Salads Please.

Much is written about Americans doing business in China, but how about Chinese guests visiting the United States? How do we make their visits favorable? Some tips:

The higher the rank of the visitor, the more elaborate the VIP treatment. Not to host them properly according to status and position is a grave insult.

• Plan their days and evenings; they like receptions, ceremonies, and dinners. The Chinese like to meet people with important titles and to receive recognition of their own status.

• Hosting in a restaurant is considered more prestigious' than "being" invited to a home.

• If you serve a normal one- or two-course meal, explain that this is the American pattern of eating. The Chinese are used to 10 to 12 courses of food and may feel slighted by the meager offerings.

• The Chinese do not care for Western tossed salads or marinated salads. They are not used to large quantities of beef or meat or wine/ but they do enjoy scotch and soft drinks.

• They enjoy sightseeing, taking pictures, and visiting economical discount stores to buy small mementos to take home for family and friends.

Q u e s t i o n s f o r R e f l e c t i o n a n d S e l f – C h e c k

1. Choose the corresponding English equivalent to substitute the word or phrase in the brackets:

1. Nobody can bear to tear himself away because of (получающихся в результате) interruptions and conversational (отступлений).

2. Naivete and (совершение ошибок) in foreign business dealings may have serious political (последствия).

3. A large volume of business causes the request to be postponed until (отставание в работе не ликвидировано).

4. The person awaiting the answer (исключает) these reasons.

5. The American is overly demanding and is (оказывает чрезмерное давление).

6. The Arab is (избегает возможных обязательств) which he takes more seriously than we do.

7. I have spent two hours («парясь») in an executive's outer office.

8. Americans are (чувствительны) to long waits.

9. (Близость) entitles you to nothing.

10. (Представление о взаимности) as we know it is unheard of in India.

11. There are no («двусмысленных слов») in Spanish.

12. The cohesiveness of the employees of most German business is evidenced in (небольшая разница в зарплате).

13. The German salesman's (авторитет, доверие под ударом) when he sells his product.

14. The credibility of the upper class in Germany is largely maintained through (элитарная система высшего образования).

15. University education has been virtually essential in (получение доступа к хорошо оплачиваемым должностям).

16. Loss of credibility would result in (прекращению карьерного роста).

17. The balance is attained by (ссылаясь на негласное правило «честной игры»).

18. Someone spoke (уклончиво и с сомнением).

19. I alluded several times to what could be (истолковано как давление со стороны членов своего круга в малых группах).

20. Americans become (знатоками) at meeting the requirements of different situations.

21. Anxiety follows quickly when this (молчаливый этикет нарушается).

22. Within the situation the American can (разобраться, «раскусить», что значит) working with someone who has a German style.

2. Define the meaning of the following words and word-combinations.

Multiculturalism, Confucianism, the average annual growth rate of per capita gross national product, adventurous and proactive management, assessment centers, ingroup/outgroup distinction, paternalistic leadership, benevolence, filial piety, righteousness, propriety, title, particularistic relationships, give-and-take in social interaction, holistic concern for subordinates, to be affiliated with tightly knit groups of people, to summon a meeting, the collectivistic sense of family structure, to reinforce homogeneity, the concept of 'similarity' or 'affinity', the virtuous qualities of the ideal humans, to admonish followers to be cautious, 'impetuousness', 'reticence', prudence, remonstrances and reproofs, cumulative benefit, rectification of name, the legitimate authority, mutable human nature, the adaptability to contingencies, complimentary relationship, to begrudge payment, to extol the merit, to shape a human-oriented workforce, to gear socio-emotional activities.

You will know:
- **how etiquette rules differ across cultures.**

You will be able to:
- **establish long-lasting and fruitful relationships with foreign business partners applying the rules of business etiquette.**

Respect for ourselves guides our morals, respect for others guides our manners.

Laurence Sterne

Anticipating Cultural Issues

1. Read the quotation given above and in pairs discuss the answers to the following questions:
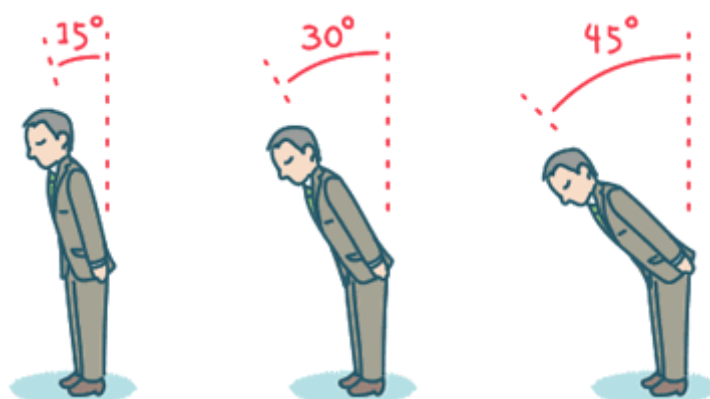
1. What is the message of the given quotation?
2. Do you agree with the opinion expressed?
3. What is business etiquette? Do you agree with the definition given below? What rules and rituals do Belarussians follow to create comfortable environment for work and business?

"Business etiquette is about building relationships with other people. Etiquette is not about rules & regulations but is about providing basic social comfort and creating an environment where others feel comfortable and secure, this is possible through better communication."

http://businessculture.org/business-culture/business-etiquette/

4. What is shown in the picture? Do you know any business etiquette rules that must be observed in other countries and cultures?

http://www.sakura-house.com/blog/blog/2016/09/08/cool-things-i-found-out-about-the-strict-part-of-the-japanese-culture/eshaku/

5. Have you ever had communication failures or breakdowns because of the lack of knowledge of etiquette rules of other countries?

Discussing Cultural Issues

Assignment 1.

In pairs decide if the rules given below are British, or American, or both. Are there similar rules in your national culture?

Britain or the USA? Business and Social Manners.
1. Be careful not to tell jokes that are sexist, racist or homophobic.
2. Waiters often introduce themselves and tell you to enjoy your meal.
3. Even in supermarkets in big cities, it is normal to start conversations with shop assistants.
4. It isn't considered strange to turn to the person next to you in the train or plane and introduce yourself.
5. When people first meet, they try to find a connection with you such as living in or having visited the same places.
6. It's okay for your tip to just be "Keep the change".
7. Tipping is very important and almost always a fixed amount, as waiters often get most of their money from tips.
8. It is impolite to cut up your food first and then switch your fork to your right hand.
9. People may use affectionate names even with strangers, for example dear, dearie, flower, love, my lover, chick, chuck, duckie, mate, guv, son, ma'am, madam, miss, sir.
10. It is impolite to slurp your food or eat noisily.
11. It's okay to pour beer or wine for yourself, but it is more polite to pour it for people on either side too.
12. You usually give an envelope of money at weddings and funerals.

Assignment 2.

Work with a partner to match the advice with the correct country. Use each country only once.

> Brazil / Germany / Russia / France / China / Japan / India

1. In …, you mustn't stand with hands in your pockets. It is considered rude.
2. In …, women shouldn't wear high heels or short-sleeved blouses.
3. In …, you must be on time for meetings.
4. In …, you can discuss business during lunch.
5. In …, you should leave 10 % tip in retsaurants.
6. In …, you don't have to arrive on time at social events.
7. In …, you should really use a person's title when addressing them.

Assignment 3.

Read the text and answer the questions.

1. What is the best way to dress if you don't know the dress code of the company you are going to visit?

2. What rules should be obeyed during greetings in business meetings among members of different cultures?

3. What forms of address are the most appropriate ones?

4. Give examples of different ideas about personal space in different cultures?

CROSS-CULTURAL BUSINESS ETIQUETTE

by Lisa Magloff, Demand Media

Every culture is different, and has different styles of etiquette. Every day deals are lost through misunderstandings, even between relatively similar cultures. These misunderstandings do not have to be huge to have an effect on your business. A poor first impression could leave your prospective partner or customer with a bad feeling. Knowing the right etiquette can help you avoid this and save you a great deal of wasted time and money.

Clothing

Wearing the appropriate clothing makes a good first impression and sets the tone for how you will be seen. If you work in an industry in which casual dress is the norm, make sure it is also the norm in the country and company you are visiting. For example, men tend not to wear suit jackets and ties in Colombia and the Middle East, but are still expected to be dressed smartly. Women may also need to think about the appropriate skirt length, makeup, jewelry and heel height. When in doubt, it is always best to dress conservatively, and in dark colors.

Conversation

Communicating in a foreign country can be difficult. You should determine what makes an appropriate topic of conversation in the country you are visiting. For example, in Japan, people do not tend to talk about money, and in Switzerland personal questions are usually not appreciated among mere acquaintances. It is a good idea, however, to learn a bit about the history of the country or place you are visiting and to be prepared with a few questions about local culture to use as a conversation starter.

Greetings

Many countries have their own style of greeting, and there is nothing more off-putting than try to kiss someone who is only expecting a handshake, or holding out your hand pointlessly while the other person bows. In many countries, it is also

polite to give small gifts when meeting someone. Make sure you find out the local custom and avoid giving an overly expensive gift that the other person will feel the need to reciprocate. In many Southeast Asian cultures, business cards are usually exchanged and no one is taken seriously who does not have a business card. The cards must also be treated with respect, and not shoved immediately into a pocket.

Forms of Address

While people in the US tend to call colleagues by their first name in all but the most formal situations, this would be considered rude in many other cultures. When you first meet someone, listen carefully to how they are introduced to you and then use that form of address. When in doubt, use a person's title and last name until they invite you to use their first name. Also keep in mind that in some cultures, people with academic degrees expect to be addressed by this qualification. In some cultures, people with a Ph.D., or doctorate, expect to be addressed as "Doctor Smith".

Time And Space

In some cultures, it is not expected that people will be on time. If your colleague or customer is late for a meeting, it is best to take a relaxed view. People from different cultures also have different ideas about personal space. Standing close or touching another person may be considered appropriate. However, this may not apply to those of the other sex. For example, in the Middle East, men often hug each other and hold hands, but do not touch women they are not related too, and the same is true of women. In Mexico, it is OK to give a friendly pat on the back, but in China you should never touch the other person. While in Thailand and India, handshakes are fine, but you should never touch a person's head.

http://smallbusiness.chron.com/cross-cultural-business-etiquette-2907.html

Assignment 4.

Read the tips given below and discuss behavior in business situations in different countries.

1. Meeting people for the first time;
2. How to address people;
3. Differences when doing business with men and women;
4. Business dress;
5. When and where to hold business meetings;
6. Punctuality;
7. Exchanging business cards;
8. Gift-giving;
9. Acceptable and unacceptable topics for discussion.

Brazil

- Though meetings often run late, never leave early. It is considered rude to exit before the gathering ends.

- Be aware of big, popular celebrations, such as Carnival, during which almost everything shuts down, and the upcoming 2014 soccer World Cup. Brazilians are social and passionate about these events, and prioritize them over doing business. Further ahead: the 2016 summer Olympic games in Rio de Janeiro.

- Brazilians stand very close and use physical contact during conversations. In Brazil, closeness inspires trust, and trust inspires long-term relationships.

China

- Give yourself a Chinese name if you're an expat conducting long-term business. It's considered a sign of respect and commitment.

- Bring a small gift from your hometown or country to business meetings. Chinese businesspeople appreciate presents. One gift to avoid: clocks as they represent death. Also, do not use white, black or blue wrapping paper.

- The Chinese will decline a gift three times before finally accepting, so as not to appear greedy. You will have to continue to insist. Once the gift is accepted, express gratitude. You will be expected to go through the same routine if you are offered a gift.

- Business meetings are very formal events and dinner meetings can feature many rounds of toasts; be sure to pace yourself so you don't overindulge.

Germany

- Germans are hard-working and business events are very structured, serious engagements.

- Germans are passionate about vehicles. In many cases, compensation packages will include a car, and the type of car is almost as important as how much one makes.

India

- Don't be surprised if other guests arrive a few minutes late to business events, unless it's an official function. But don't risk arriving late yourself; you won't insult anyone by showing up on time.

- Indians are very polite. Avoid use of the word "no" during business discussions; it's considered rude. Opt for terms such as "we'll see," "I will try," or "possibly."

- Don't order beef if attending a business meal in India. Cows are considered sacredin Indian culture.

- Traditional Indian food is eaten with the hands. When it is necessary to use your hands, use only your right hand, as the left hand is considered unclean.

- Drinking alcohol is prohibited among Muslims, Sikhs and other Indian communities.

Japan

- Japanese culture is very welcoming and formal. Expect each of your counterparts to bow during an introduction. Wait for them to initiate a handshake because it is less common, and sometimes avoided, in business.

- The exchange of business cards is a very formal act that kicks off meetings. Present your card with two hands while facing your colleague. Do not conduct a brief exchange or slide your card across the table.

- During meetings, the most senior person will lead discussions and members of his or her party may not say a word. Follow this lead and have the most senior member of your team participate in discussions.

- When entering a meeting, you should sit across from your counterpart with a similar level of experience. Your junior staffers should not sit across from senior team members.

Assignment 5.

Read the text and answer the questions.

1. Define: cultural imperative, cultural adiaphora, cultural exclusive, stereotyping.

2. What is the attitude toward friendship in different cultural settings?

3. If you find yourself in some foreign country, would you mind trying exotic cuisine, wearing national clothes, participating in indigenous ceremonies? If not, what can repel you?

4. Does Russian or Belarusian business culture require the same intensive use of business cards like in Japan? Why not?

5. How would you react to the use of national symbols of Belarus for business purposes by foreigners?

Imperatives, Adiaphora, and Exclusives

Business customs can be grouped into imperatives, customs that must be recognized and accommodated; adiaphora, customs to which adaptation is optional; and, exclusives, customs in which an outsider must not participate. An international marketer must appreciate the nuances of cultural imperative, cultural adiaphora, and cultural exclusives.

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Cultural imperative refers to the business customs and expectations that must be met and conformed to if relationships are to be successful. Successful business people know the Chinese word guan-xi, the Japanese ningen kankei, or the Latin American compadre. All, one way or the other, refer to friendship, human relations, or attaining a level of trust. They also know there is no substitute for establishing friendship in some cultures before effective business negotiations can begin.

Friendship is not easily established and has to be developed and nurtured over time. Informal discussions, entertaining, mutual friends, contacts, and just spending time with others are ways guan-xi, ningen kankei, compadre and other trusting relationships are developed. In those cultures where friendships are a key to success, the businessperson should not slight the time required for their development. Friendship motivates local agents to make more sales and friendship helps establish the right relationship with end users leading to more sales over a longer period. Naturally, after sales service, price, and the product must all be competitive but the marketer who has established guan-xi, ningen kankei, or compadre has the edge. Establishing friendship may seem a waste of time to a Westerner, but it is an important Asian and Latin American custom. It must be observed or one risks not earning trust and acceptance, the basic cultural prerequisites for developing and retaining effective business relationships.

Cultural adiaphora relates to areas of behavior or to customs that cultural aliens may wish to conform to or participate in but that are not required. It is not particularly important but it is permissible to follow the custom in question; the majority of customs fit into this category. One need not adhere to local dress, greet another man with a kiss (a custom in some countries), or eat foods that disagree with the digestive system (so long as the refusal is gracious). On the other hand, a symbolic attempt to participate in adiaphora is not only acceptable but may also help to establish rapport. It demonstrates that the marketer has studied the culture. A Japanese does not expect a Westerner to bow and to understand the ritual of bowing among Japanese; yet, a symbolic bow indicates interest and some sensitivity to their culture which is acknowledged as a gesture of goodwill. It may well pave the way to a strong/ trusting relationship,

Executives must also recognize certain cultural exclusives; that is, customs or behavior from which the foreigner is excluded. By concentrating on the wrong customs, one might ignore the more important cultural imperatives which must be abided by or the cultural exclusives that must be avoided. Cultural adiaphora are the most visibly different customs and thus more tempting for the foreigner to try to adapt to when, in fact, adaptation is unnecessary and, if overdone, unwelcome. A foreign manager needs to be perceptive enough to know when he or she is dealing with an imperative, an adiaphora, or an exclusive and have the adaptability

to respond to each. There are not many imperatives or exclusives but most offensive behavior results from not recognizing them. When in doubt, rely on good manners and respect for those with whom you are associating.

MEISHI – Presenting, a Business Card in Japan

In Japan the business card, or Meishi, is the executive's trademark. It is both a miniresume and a friendly deity which draws people together. No matter how many times you have talked with a businessperson by phone before you actually meet, business cannot really begin until you formally exchange cards.

The value of a Meishi cannot be overemphasized; up to 12 million are exchanged daily and a staggering 4.4 billion annually. As a consequence, there is a certain gamesmanship or etiquette that has evolved.

For example, the following instructions were given to Japanese business-people: First, have plenty of cards on hand when attending a large meeting of Japanese businesspersons. A participant must have at least 40 cards for each meeting. Participants often exchange cards more than once since the single exchange may not make a lasting impression. For a businessperson to make a call or receive a visitor without a card is like a Samurai going off to battle without his sword. It is bad form to greet someone and then, flipping through a card holder, apologize for being out of cards.

The card holder is also a mark of distinction. It should be of good quality and appropriate. A secretary may keep her cards in a handbag, but it makes a bad impression when a young executive pulls a card out of a cheap plastic case used for commuting tickeis.

There are a variety of ways to present a card, depending, on the giver's personality and style:

Crab style – held out between the index and middle fingers.

Pincer – clamped between the thumb and index finger. Pointer – offered with the index finger pressed along the edge. Upside down – the name is facing away from the recipient.

Platter fashion – served in the palm of the hand.

Not only is there a way to present a card, there is also a way of receiving a card. It makes a good impression to receive a card in both hands, especially when the other party is senior in age or status.

The Eagle, an Exclusive in Mexico

According to the legend, the site of the "Aztec city" of Tenochtitlan, now Mexico City, was revealed to its founders by an eagle bearing a snake in its claws and alighting on a cactus. That image is now the official seal of the country and appears on its flag. Thus, Mexican authorities were furious to discover their beloved eagle splattered with catsup by an interloper from north of. the border: McDonald's.

To commemorate Mexico's Flag Day, two Golden Arches outlets in Mexico City papered their trays with placemats embossed with a representation of the national emblem-Eagle-eyed government agents swooped down and confiscated the disrespectful placemats. A senior partner in McDonald's of Mexico explained, "Our intention was never to give offense. It was to help Mexicans learn about their culture."

It is not always clear what symbols or what behavior patterns in a country are reserved exclusively for natives. In McDonald's case there is no question that the use of the eagle was considered among Mexicans as an exclusive for Mexicans only.

Relationship Between Culture and Business Customs

The behavior of business and the culture of a nation are inextricably intertwined. Culture not only establishes the criteria for day-to-day behavior but also forms general patterns of attitude and motivation. In the United States, for example, the historical perspective of individualism and "winning the West" today seem to manifest themselves as individual wealth or corporate profit being dominant measures of success. Japan's lack of frontiers and natural resources and its dependence on trade have focused individual and corporate success criteria on uniformity, subordination to the group/and society's ability to maintain high levels of employment.

The recent feudal background of southern Europe tends to emphasize maintenance of both individual and corporate power and authority, but blends those feudal concerns with paternalistic concern for minimal welfare for workers and other members of society. Various studies have identified North Americans as individualists; Japanese as consensus-oriented and committed to their group; and central and southern Europeans as elitists and rank conscious (these descriptions, of course, represent stereotyping and illustrate both the best and worst of that process). Spanish sociologist Travessi Anderes contrasts the hierarchical theological influence of the Roman Catholic way of thinking, where profits are considered almost sinful and individualism suspicious, with the Anglo-Saxon Protestant view that profit is the evidence of rational action by the all-important individual.

Executives, at least partially, are captives of their cultural heritages and cannot escape religious backgrounds, language heritage, or political and family ties. Business customs and daily habits are more likely to be those of one's own people. Such ethnocentrism causes problems when: (1) communicating with company headquarters, (2) adapting to local cultures, or (3) keeping up with political and economic change.

Developing Intercultural Communication Skills

In-Class Activities:

Assignment 6.

Read the text. What challenges have you faced when emailing others abroad? Share your experience and your tips. In a group, make a cultural guide on writing business emails.

Moving from Finland to China, Sara Jaaksola had a lot to learn. One of the biggest surprises? Few people asked for her email address. Instead, new acquaintances asked for her instant messaging account information. When Jaaksola did receive emails, she was surprised by how 'chatty' they were, complete with smiley faces and friendly greetings.

Jaaksola, a 25-year-old student at Sun Yat-Sen University in Guangzhou, figured out soon enough that if she wanted to make friends or build up her contacts, she needed to start sending messages like the Chinese.

Professionals around the world would do well to internalise the same lesson. Sending emails to foreign contacts just like you might to those back home may sink a partnership before it begins. Instead, successfully emailing with people in other countries is more about adjusting to their norms.

Emails have become so ubiquitous that they're often sent off quickly, without regard for how they might be received on the other end, said Elizabeth Powell, assistant professor of business administration at the University of Virginia's Darden School of Business. But in some countries, emails are structured like a formal letter. Elsewhere, they may sound more like a text message to a friend.

Sometimes, getting to the point of exactly what an email is asking you to do can seem like a scavenger hunt when flowery, friendly paragraphs are the norm. Overlook the social cues, or come off rude by being too direct, and you risk offending or missing the point of the email.

"Whenever communication crosses cultural boundaries, even small gestures of respect to norms can be important," said Powell. "The dos and don'ts we rely on here don't always apply."

Cultural differences

Emails in Germany, for instance, are generally formal, to the point and without personal messages. Elsewhere in Europe, emails may take on a more friendly tone with salutations of "dear" and sign-offs like "yours."

In Africa and South America, emails are often expected to include personal notes, said Tim Flood, associate professor of management and corporate

communications at University of North Carolina's Kenan-Flagler Business School. If you met the wife of a business associate the last time you were in Brazil, it's customary to ask how she's doing before, say, inquiring about the status of a shipment.

In the US, emails generally are seen as a quick form of communication, rather than a way to build relationships. That lack of a personal approach can sometimes seem rude to recipients elsewhere.

"In some cultures, it's incredibly rude to come right out with what you want them to do," Flood said. "Back when the Western world controlled 99 % of all the capital in the world, we didn't try to conform to other cultures. Now we must."

Regardless of culture, though, the most effective emails begin with the point, studies have shown. Otherwise recipients, who first scan an email for the conclusion, miss many of the details. In countries where a personal connection is important, start an email with the question you want answered and then add a paragraph with something that personally connects you to the recipient.

More important, it helps to think of email as the opening to a better form of communication, said Mike Song, chief executive officer of getcontrol.net and a consultant who helps businesses build relationships overseas. It's too easy for emails to be misinterpreted, so instead, use it to set up a video chat or a one-on-one meeting. In the US and parts of Europe, it's often seen as a waste of time to ask about someone's family in an email, but skipping that sentence in other locales and you might come across as cold and uncaring.

"Our professional image is really created by electronic messages these days, and the moment you lose trust it's very difficult to get it back," Song said from his home in Connecticut. "It's folks who organise and manage the chaos best who win."

How to email overseas

It's easy to be misinterpreted when emailing with people at foreign companies, but not if you follow these seven rules.

1. Know your titles. In Japan and Germany, titles like *san* and *frau* are expected when emailing. Mr or Ms are appropriate in other countries.

2. The problem with surnames. Most people know that surnames come first in China. But sometimes the Chinese will put their surnames second when emailing with Western companies. If you don't know which is the surname, ask.

3. Time zone tango. Work and sleep hours are flip-flopped on opposite sides of the world, so emails you send today from Europe won't be seen until tomorrow in Australia. Add details – think day and time zone – about when you'd like to receive a reply.

4. The American dilemma. North Americans don't have general rules about how emails ought to be written. But Americans tend to send and receive emails faster than in some countries and expect others to do the same.

5. Consider the medium. In Africa, PCs are still relatively rare, while mobile phones are everywhere. If the recipient of your email is reading it on a smartphone, be sure to keep your message short.

6. Keep it simple. When communicating with someone who speaks your native tongue as a second language, keep sentences simple. Avoid jargon, sports metaphors and colloquialisms that could be misunderstood. For Americans, using the exclamation "holy cow" in an international email probably won't have the desired effect.

7. Then, make it complicated. In Japan and China, sometimes emails will be expected to be loaded down with every detail of a business arrangement. This isn't always a bad thing – sometimes that specificity will assure the deal goes down smoothly.

http://www.bbc.com/capital/story/20131106-lost-in-translation

Out-of-Class Activities

1. Conduct additional research on business etiquette rules in any culture of choice and inform your groupmates about business etiquette rules the conformity to which is a pre-requisite for building rapport and long-lasting relations. Give them tips and show examples how to communicate with the representatives of this culture without blunders.

2. Write a memo to foreign partners about etiquette rules they should follow in Belarus to show their cultural sensitivity and respect for local traditions.

3. Taking into account peculiarities of your customer's national culture, write down an email to tell them that the product/service they want is not available at the moment. Prepare the email using the questions below. The information can be real or imaginary.

- What is your company's business?
- What products/services do you offer?
- What is the particular product/service that you normally offer, but is not available at the moment?
- Why?
- When is it going to be available again?
- Who is the customer that you are writing to?

- Why do they need your product/service?

- Are you going to promise any action, give additional information, offer help, or simply say that you will tell them when the product/service is available again?

4. Exchange emails with one of your groupmates. Reply to the emails you receive, choosing a culture of a customer and inventing any information necessary.

Assignments for Self–Study

1. Gift-giving is an important aspect of international business etiquette. Conduct research on this topic. The questions below will help you to check how well-informed on this topic you are.

1. Gifts are opened in front of the giver in Indonesia. (true or false)

2. When giving or receiving a gift in China, you should do it using: both hands, the left hand or the right hand?

3. In India you would wrap a gift for a client in (green, white, black) paper.

4. In Belgium gifts should be given to a host (after the meal, during the meal, before the meal).

5. If invited to a house for dinner in Turkey, which of these would you take: money, pastries, whiskey?

6. Reciprocal gifts in South Korea should be: more expensive, cheaper, of the equal value?

7. Which of these gifts is the most appropriate for a Saudi business associate: gold watch, silver pen, silk tie?

8. In Japan gifts are considered to be bribes. (true or false)

2. The knowledge of dining etiquette will help you to communicate more effectively in cross-cultural business context. Conduct research on this topic. The questions below will help you to check how well-informed on this topic you are.

1. Who pays for a meal in France? (the host, everybody shares it, the guets)

2. In south Korea it is considered to be polite to (eat all the food on your plate, refuse offers of more food at least three times, pay for the meal even if you are a guest).

3. In Belarus what is the most widespread drink at a business gathering? (wine, vodka, beer)

4. At dinner in Hong Kong where will the guest of honor be seated? (opposite the host, to the left of the host, to the right of the host)

5. In the Middle East which of these should you avoid doing while eating? (Drinking anything, eating with a full mouth, using your left hand)

6. Dropping your chopsticks in china is considered to be bad luck. (true or false)

7. In Belgium how many times should you raise your glass when toasting? (once, twice, thrice)

8. In Italy you should only pick up your cutlery when the most important person in the room starts eating. (True or False)

Questions for Reflection and Self–Check

1. Mark the statements as True or False.

1. In business, American greetings are usually formal.

2. Americans are very indirect when communicating.

3. It is important to have a contact in the USA who can make introductions for you.

4. Business cards with both your native language and the language of the Asian country you are doing business in are recommended. Always include your title on the card.

5. Business cards are offered with both hands grasped between thumb and forefingers.

6. In Spain, people place an emphasis on their social life, rather than their professional life.

7. Germans do not like sudden changes in business plans, even if it will improve the outcome.

8. In Canada, speaking in French is appreciated as it a highly valued part of their national identity.

9. In China greetings are informal and the oldest person is always greeted first.

10. Many Chinese will look towards the ground when greeting someone.

11. Address the person by an honorific title and their surname. If they want to move to a first-name basis, they will advise you which name to use.

12. It is considered disrespectful to stare into another person's eyes. In crowded situations, the Chinese avoid eye contact to give themselves privacy.

13. During the greeting, many Hong Kong Chinese lower their eyes as a sign of respect.

14. In Hong Kong, a gift may be refused one or two times before it is accepted.

15. In Asian cultures never eat the last piece from the serving tray.

2. Identify countries and cultures in the statements below.

1. Maintain eye contact and a few feet of personal space
2. Business dress is formal and conservative.
3. Hold the card in both hands when offering it, the translated side facing the recipient.
4. Business cards are exchanged after the initial introductions without formal ritual.
5. Never attempt to be overly friendly. This nation generally compartmentalize their business and personal lives.
6. Business cards are exchanged at the initial introduction without formal ritual.
7. Maintain direct eye contact while speaking.
8. During negotiations this nation may lose their temper, walk out of the meeting, or threaten to terminate the relationship in an attempt to coerce you to change your position.
9. Business dress is understated and stylish. Good quality accessories are appreciated.
10. Many members of this nation will look towards the ground when greeting someone.
11. In negotiations be prepared to back up your claims with facts and figures. This nation rely on facts, rather than emotions, to make decisions.
12. There will be a brief amount of small talk before getting down to the business at hand.
13. Meetings may appear relaxed, but they are taken quite seriously.
14. Under no circumstances should you lose your temper or you will lose face and irrevocably damage your relationship

<div align="center">

Block VI
NEGOTIATING AND DEALING
WITH CONFLICTS ACROSS CULTURES

</div>

You will know:
- **what cultural factors have impact on negotitions;**
- **how conflict is handled across cultures.**

You will be able to:
- **plan, organize and conduct negotiatons in a multicultural setting;**
- **manage conflict situations.**

> *Be unconditionally constructive. Approach a negotiation with this – 'I accept you as an equal negotiating partner; I respect your right to differ; I will be receptive.' Some criticize my approach as being too soft. But negotiating by these principles is a sign of strength.*
>
> *R. Fisher and R. Ury*, "Getting to Yes"

Anticipating Cultural Issues

Read the quotation given above and in pairs discuss the answers to the following questions:

1. What is the message of the quotation given above?

2. Do you agree with the opinion expressed?

3. What principles are successful negotiations based on?

4. Are there more similarities or differences in negotiation practices among different countries around the globe?

5. Have you had any experiences of negotiating with individuals from other cultures? If so, how did they go? How might they have gone better?

Discussing Cultural Issues

Assignment 1.

Look at the list of behaviors typically employed by negotiators. Which do you find (a) very important; (b) important; (c) not so important

A good negotiator is someone who:

- focuses strongly on personal objectives;
- tests the understanding of the other party frequently;

- structures the discussion clearly and flexibly;
- highlights common ground between the parties;
- undermines the position of others strongly;
- focuses on the long term;
- spends a lot of time planning;
- uses a lot of questions to explore options;
- fixes a clear agenda and sticks to it.

Assignment 2.

Watch video 1. How does the speaker characterize international negotiations? Do you know the meaning of the negotiation terms: first offer, counter offer, BATNA, interest, power?

Assignment 3.

Watch video 2. How does Horacio Falcao define cross-cultural negotiations? Why does he think that negotiators underestimate and overestimate at the same time cultural factors in negotiations?

Assignment 4.

Read the cases. Did the negotiations go wrong or not? Why?

1. Tim Carr, an American working for a defense company based in the midwestern United States, was about to enter a sensitive bargaining session with a high-level Saudi Arabian customer, but he wasn't particularly concerned. Carr was an experienced negotiator and was well-trained in basic principles: Separate the people from the problem. Define your BATNA (best alternative to a negotiated agreement) up front. Focus on interests, not positions. He'd been there, read that, and done the training.

The lengthy phone call to Saudi Arabia proceeded according to plan. Carr carefully steered the would-be customer to accept the deal, and it seemed he had reached his goal. "So let me just review," he said. "You've agreed that you will provide the supplies for next year's project and contact your counterpart at the energy office to get his approval. I will then send a letter….Next you've said that you will…." But when Carr finished his detailed description of who had agreed to what, he was greeted with silence…

https://hbr.org/2015/12/getting-to-si-ja-oui-hai-and-da

2. Karl Morel, an acquisitions expert from Nestlé, found himself in a challenging situation when he was negotiating a joint venture in China. Morel led a team to Shanghai to explore a venture with a company that made packaged

Chinese delicacies. The initial meetings with eight Chinese executives had him baffled. Morel and his team tried to be friendly and transparent, providing all of the details the Chinese wanted. "But they were impenetrable and unwilling to budge on any of their demands," Morel said. After a frustrating week, Morel and his colleagues met with a Chinese business consultant to figure out how they should adjust their approach.

<div align="right">https://www.erinmeyer.com/2015/09/building-trust-across-cultures/</div>

3. The meeting started off with a pleasant atmosphere, including food, warm small talk and smiles. However, the two Israeli executives sitting on either side of him fairly quickly began to argue loudly about several critical points in the contract. Alan was sure the meeting had fallen through. To his great surprise, at the end of the meeting the Israeli men put their hands on each other's shoulders and, smiling, said: "So, what are we having for lunch?" For Alan, this was a shock. How could they go on as though nothing was wrong after raising their voices in such apparent anger?

<div align="right">http://olm-consulting.com/negotiations-in-israel/</div>

Assignment 5.

Negotiating styles, like personalities, have a wide range of variation. Below you will find ten traits, placed on a spectrum or continuum that will help you to understand the negotiating styles and approaches of counterparts from other cultures. Equally important, it may help you to determine how your own negotiating style appears to your counterparts. Allocate your national culture along each continuum. Do the same with a culture of your choice.

The Impact of Culture on Negotiation

Negotiation Factors

Factor		
Goal	Contract ←→	Relationship
Attitudes	Win/Lose ←→	Win/Win
Personal Styles	Informal ←→	Formal
Communications	Direct ←→	Indirect
Time Sensitivity	High ←→	Low
Emotionalism	High ←→	Low
Agreement Form	Specific ←→	General
Agreement Building	Bottom Up ←→	Top Down
Team Organization	One Leader ←→	Consensus
Risk Taking	High ←→	Low

Assignment 6.

Read the article. Mark the statements below as True or False.

1. It is important for the Americans, not Chinese or Taiwanese counterparts that the negotiator be an interesting person who shows persistence and determination.

2. Negotiators also vary in the styles of persuasion they rely upon and their comfort with emotionality. In Japanese settings, appeals tend to be made to logic, relying on "objective" facts.

3. Latin American negotiators value emotional sensitivity highly, and tend to hide emotions behind calm exteriors.

4. Russians tend to appeal to ideals, drawing everyone's attention to overarching principles.

5. American negotiators tend to focus on areas of disagreement, not areas of commonality or agreement.

6. Many Latin Americans have indigenous systems of conflict resolution that have endured into the present, sometimes quite intact and sometimes fragmented by rapid social change.

7. In the Nigerian Ibibio context, the goal of restoring social networks is paramount, and individual differences are expected to be subsumed in the interest of the group.

8. In Japanese *Confianza* means "trustworthiness," that "they know us" and "we know them" and they will "keep our confidences."

9. One study found the French to be very aggressive negotiators, using threats, warnings, and interruptions to achieve their goals. German and British negotiators were rated as moderately aggressive in the same study.

Culture-Based Negotiation Styles

…While it is difficult to characterize any national or cultural approach to negotiation, generalizations are frequently drawn. These generalizations are helpful to the extent that the reader remembers that they are only guides, not recipes. Any generalization holds true or not depending on many contextual factors including time, setting, situation, stakes, history between the parties, nature of the issue, individual preferences, interpersonal dynamics and mood. Any generalization will apply to some members of a group some of the time. This is best seen by considering generalizations about groups to which you belong. If you hear that women or men tend to negotiate in this way, or Americans in another way, what effect does it have on you as a member of these groups? If you want to answer, "Actually, it depends," you are among the majority, for most of us resist easy categorization and broad classifications. At the same time, it can be useful to back

up and attempt to see ourselves and others from a distance so that the patterns and habits that define what is "normal" in negotiation can be examined for what they are: culturally bound and culturally defined common sense.

Cultural Approaches to Negotiation

In this section, various ways of analyzing cultural differences will be discussed as they relate to negotiation. The analytical tools come from the work of several well-known intercultural experts, including Hofstede, Hall, Kluckholn, Strodtbeck, and Carbaugh. It must be emphasized that there is no one right approach to negotiations. There are only effective and less effective approaches, and these vary according to many contextual factors. As negotiators understand that their counterparts may be seeing things very differently, they will be less likely to make negative judgments and more likely to make progress in negotiations.

Cross-Cultural Negotiations

It is difficult to track the myriad starting points used by negotiators from different national settings, especially as cultures are in constant flux, and context influences behavior in multiple ways. Another complication is that much of the cross-cultural negotiation literature comes from the organizational area. While it cannot be applied wholesale to the realm of intractable conflicts, this literature may provide some hints about approaches to negotiation in various national settings. Dr. Nancy Adler compares key indicators of success as reported by negotiators from four national backgrounds. Her table is reproduced here, ranking characteristics of negotiators in order of importance as reported by managers in each national setting: Brazilians and Americans were almost identical in the characteristics they identified, except for the final category. The Japanese tended to emphasize an interpersonal negotiating style, stressing verbal expressiveness, and listening ability, while their American and Brazilian counterparts focused more on verbal ability, planning, and judgment. To the Chinese in Taiwan, it was important that the negotiator be an interesting person who shows persistence and determination.

Negotiators also vary in the styles of persuasion they rely upon and their comfort with emotionality. In American settings, appeals tend to be made to logic, relying on "objective" facts. Emotional sensitivity is not highly valued, and dealings may seem straightforward and impersonal. Japanese negotiators value emotional sensitivity highly, and tend to hide emotions behind calm exteriors. Latin American negotiators tend to share the Japanese appreciation of emotional sensitivity, and express themselves passionately about their points of view. Arab negotiators may appeal to emotions and subjective feelings in an effort to persuade others. Russians, in contrast, tend to appeal to ideals, drawing everyone's attention to overarching principles.

American negotiators	Japanese negotiators	Chinese (taiwan) negotiators	Brazilian negotiators
Preparation and planning skill	Dedication to job	Persistence and determination	Preparation and planning skill
Thinking under pressure	Perceive and exploit power	Win respect and confidence	Thinking under pressure
Judgment and intelligence	Win respect and confidence	Preparation and planning skill	Judgment and intelligence
Verbal expressiveness	Integrity	Product knowledge	Verbal expressiveness
Product knowledge	Demonstrate listening skill	Interesting	Product knowledge
Perceive and exploit power	Broad perspective	Judgment and intelligence	Perceive and exploit power
Integrity	Verbal expressiveness		Competitiveness

US Approaches to Negotiation

US negotiators tend to rely on individualist values, imagining self and other as autonomous, independent, and self-reliant. This does not mean that they don't consult, but the tendency to see self as separate rather than as a member of a web or network means that more independent initiative may be taken. Looking through the eyes of the Japanese negotiator who wrote "Negotiating With Americans", American negotiators tend to:

• be competitive in their approach to negotiations, including coming to the table with a fall-back position but beginning with an unrealistic offer;

• be energetic, confident, and persistent; they enjoy arguing their positions, and see things universally – i.e., they like to talk about broad applications of ideas;

• concentrate on one problem at a time;

• focus on areas of disagreement, not areas of commonality or agreement;

• like closure and certainty rather than open-endedness or fuzziness.

Do these generalizations ring true? Clearly, it depends which Americans you are talking about, which sector they represent, and the context surrounding the negotiations. Is this a family matter or a commercial one? Is it about community issues, national policy, or a large public conflict? Strategies change according to context and many other factors.

African Approaches to Negotiation

Many African nations have indigenous systems of conflict resolution that have endured into the present, sometimes quite intact and sometimes fragmented by rapid social change. These systems rely on particular approaches to negotiation that respect kinship ties and elder roles, and the structures of local society generally. In Nigeria, for example, people are organized in extended families (*nnu'*), village (*idu' or obio*), lineage (*'duk*), and lineage groups (*iman*). A belief in the continuing ability of ancestors to affect people's lives maintains social control, and makes the need to have formal laws or regulations minimal. Negotiation happens within social networks, following prescribed roles. Women in conflict with husbands, for example, are to defer and apologize, preparing a ritual meal to symbolize the restoration of harmony.

In the Nigerian Ibibio context, the goal of restoring social networks is paramount, and individual differences are expected to be subsumed in the interest of the group. To ensure that progress or an agreement in a negotiation is preserved, parties must promise not to invoke the power of ancestors to bewitch or curse the other in the future. The aim of any process, formal or informal, is to affect a positive outcome without a residue of bitterness or resentment. Elders have substantial power, and when they intervene in a conflict or a negotiation, their words are respected. This is partly because certain elders are believed to have access to supernatural powers that can remove protective shields at best and cause personal disaster at worst.

In other African contexts, a range of indigenous processes exist in which relationships and hierarchies tend to be emphasized.

Japanese Styles of Negotiation

There is a great deal written about Japanese approaches to negotiation, and collisions between American and Japanese approaches are legendary. The following values tend to influence Japanese communication: focus on group goals, interdependence, and a hierarchical orientation. In negotiations, these values manifest themselves in awareness of group needs and goals, and deference to those of higher status. Japanese negotiators are known for their politeness, their emphasis on establishing relationships, and their indirect use of power. Japanese concern with face and face-saving is one reason that politeness is so important and confrontation is avoided. They tend to use power in muted, indirect ways consistent with their preference for harmony and calm. In comparative studies, Japanese negotiators were found to disclose considerably less about themselves and their goals than French or American counterparts.

Japanese negotiators tend to put less emphasis on the literal meanings of words used in negotiation and more emphasis on the relationships established before negotiating begins. They are also less likely than their US counterparts to make procedural suggestions.

European Styles of Negotiation

European styles of negotiation vary according to region, nationality, language spoken, and many other contextual factors. One study found the French to be very aggressive negotiators, using threats, warnings, and interruptions to achieve their goals. German and British negotiators were rated as moderately aggressive in the same study.

Latin American Styles of Negotiation

Role expectations influence negotiation in Latin American contexts. Responsibility to others is generally considered more important than schedules and task accomplishment. Their negotiation approach relates to the polychronic orientation to time and patterns of high-context communication and communitarianism, described earlier. Lederach reports that a common term for conflict in Central America is *enredo*, meaning "entangled" or "caught in a net." He explains that *enredo* signifies the way conflict is part of an intimate net of relations in Guatemala and elsewhere in Central America. Thus, negotiation is done within networks, relationships are emphasized, and open ruptures are avoided.

In Central America, people think about and respond to conflict holistically. Lederach contrasts his natural (American) inclination to "make a list, to break [a] story down into parts such as issues and concerns" with his Central American experience, where people tended to respond to requests for naming issues to be negotiated with "yet another story". They preferred a storied, holistic approach to conflict and negotiation, rather than a linear, analytical one. When Central Americans needed help with negotiations, they tended to look to insider partials rather than outsider neutrals, preferring the trust and confidence of established relationships and cultural insight to other credentials or expertise. They referred to the concept of *confianza* to explain this preference. *Confianza* means "trustworthiness," that "they know us" and "we know them" and they will "keep our confidences."

One example on how negotiations can be different from what European countries are maybe not used to, can we find in the Brazil Carrier Guide (2008), about negotiations in Brazil. Here, the actual negotiation can many times take a really long time and trust, commitment and nurturing are issues that are required. Because of relatively new investments from foreign countries, Brazil has its caution and wariness left when dealing with foreign business people. Bargaining

is a part of the negotiation process and leads to building trust and relationships. Rodgers (1998) says that especially in Latin countries, job and relationships goes hand in hand and power and status can often give the impression of mistrust.

The Evolution of Negotiation

Even as different approaches to negotiation across national cultures are identified, change is constant. International business culture tends to privilege Western approaches to negotiation, centered in problem-solving and linear communication, as do many settings. As Western norms are balanced with Eastern and Southern values, and local traditions are balanced with regional and national approaches, negotiation practices continue their global evolution.

Resolving Conflicts

Assignment 7.

Read the texts. Describe a conflict that you have had in the past with someone from another culture or group. Would you call it intercultural or intergroup? Use the case as a way to apply various notions from Ting-Toomey's face theory of conflict negotiation (positive/negative face, self/other face needs, etc.).

Conflict, like relationships, has different aspects or issues depending on whether it is between people of different cultures different ethnic, political, or other groups (seen as in- and out-groups). Intercultural communication conflict includes cross-cultural negotiation, small-group communication decision-making, and intercultural or cross-cutlural views of conflict.

Thomas defines dyadic conflict (that is, conflict between two people, as opposed to organizations or nations) as "*the process which begins when one party perceives that the other has frustrated, or is about to frustrate, some concern of his [or hers]*" (in Gudykunst, 2004, p. 274).

Types & Stages of Conflict

Bradford "J" Hall (2005) defines several key grounds for where conflict can occur.

Object conflicts: "involve conscious or unconscious disagreement and misunderstanding about something," often in terms of whether something is true or false. Hall says that these are more "fact" conflicts than moral conflicts (whether something is right or wrong).

Relational conflicts: These regard the rights and responsibilities of individuals involved in the situation, such as like/dislike, power relations, responsibilities expected in different roles, etc. (For example, disagreements over what a relationship should look like, on the roles of the teacher and student).

Priority conflicts: Here we have conflicts over moral issues, right and wrong, what is more or less important

Gudykunst (2004) suggests that in intercultural or intergroup conflict, conflict can come from misinterpretation of the other's behavior, perceived incompatibilities, or differences in attributions of one another's behaviors. He notes two types of conflict, which relate to the first two types of conflict in Hall's list:

Expressive conflicts: Related to feelings and the release of emotional tension

Instrumental conflicts: Related to tasks to be completed, and, thus, to goals, practices, resources, and so on.

Conflict never "goes away." Even after a conflict is resolved, it sits in the background and can become fuel in a future conflict. The stages of the conflict are:

1) latent conflict;

2) perceived conflict;

3) felt conflict;

4) manifest conflict;

5) conflict aftermath.

<div align="right">http://my.ilstu.edu/~jrbaldw/372/Conflict.htm</div>

THE FACE NEGOTIATION THEORY OF CONFLICT
BY TING-TOOMEY, S. (2015).

Face is the *public image that someone desires in an interaction*. Based on the work of Goffman and Brown and Levinson, face theory suggests that in interaction, we can *preserve* face (maintain our image or the face of the other), or, if it is damaged, can *repair* face (do something so that our image is restored). According to Goffman, we are always concerned with our face when in interaction with others. As I teach a class, I am at some level concerned with how I might look (Do I look competent in the technical skills of Web development? Do my pages look like I am a teacher who is warm and friendly? Are my examples believable?). It is as if I am on stage – with props (my laptop, etc.)! Sometimes, I let people "backstage," but otherwise, I must keep my image up (for example, I must keep the appearance that I am "enjoying" the performance).

Face differs in a couple of key dimensions:

Face need: There are two types of image needs we have in relationships:

Positive face: The need to appear competent and to feel "included" or connected to others

Negative face: The need to feel freedom over our own actions (autonomy, independence).

Face concern: In any interaction, we can be concerned with both our *own face* (or image) and *other face* (the image of the other).

Means of expressing face needs/concerns:

Direct: We can address concerns with open, clear, efficient communication

Indirect: We can address concerns with hint, subtlety, and nuance.

Face concerns can appear in all communication, even giving a lecture or when I write notes on your papers as I grade them. However, some types of communication are especially likely to challenge someone's face (either the own or the other). These are known as *face-threatening acts* (FTAs). Insults challenge the positive face of the other (make her or him appear incompetent or not included). Embarrassment challenges the face (positive) of the one embarrassed. Being late or making some other mistake challenges positive face. Giving an order challenges negative face, as it imposes one person's will on the other (asking a direct request challenges face less, and using an indirect request even less).

Because many behaviors challenge face, authors Brown and Levinson argue that people in all cultures engage in positive and negative politeness behaviors. That is, we use behaviors to maintain or preserve positive and negative face, especially when we anticipate a challenge to face. That is, if I think that I am going to challenge someone's face, either by making them feel incompetent (by offering a criticism, for example), or by imposing on their free will, I will often "buffer" the face threat with "politeness": If I want your Budweiser, I might start with *positive politeness* to emphasize our connection ("You know I love you, man…"), or I could use *negative politeness* to give you a polite way out of the request ("If you have an extra Bud, could I have one?).

Conflict is a face-threatening act because it tends to challenge both positive and negative face-positive, because if I disagree with you (or raise my voice, or call you a meathead), I challenge your positive face. But by even trying to persuade you, I am challenging your negative face.

Individualism/collectivism: It seems like common sense that individualists will prefer self-face needs and negative face concerns, and collectivists other- and positive concerns. Individualists are more likely to use direct means to negotiate face and collectivists indirect means. This will also influence differences in strategy between in- and out-group members, especially for collectivists, for whom the boundary between in- and out-group is more solid.

Self-construal: Following a current trend in intercultural communication, Ting-Toomey notes that individuals are often different from cultures. Thus, a person can have an *independent* (view of self as separate from others) or *interdependent* (connected to others) self-construal, with same predictions as with I/C. *I really want you to know that Self-construal refers to individuals while I/C refers to the culture!*

Power distance: Depending on the power distance of a culture, lower and higher status individuals in the conflict might act differently.

Conflict negotiation styles: Finally, returning to the various conflict styles that Hall has summarized above, Ting-Toomey predicts that certain cultures (because of positive and negative needs, self- and other concerns) will have preferences for certain conflict styles. Basically,

Individualist cultures and people with independent self-construals will prefer strategies that require more direct addressing of conflict – specifically, dominating and collaborating (while collaborating is win-win, it does require open addressing of conflict, something many cultures do not prefer).

Collectivist cultures and people with interdependent self-construals will prefer strategies that are more indirect or allow conflict to remain subtle, unspoken, so as not to challenge the face of the other (avoiding, yielding, compromise)

In 1998, Ting-Toomey added power distance to the theory: For example, low status individuals may respond with defensiveness to an FTA in a low PD culture, but with self-effacement (putting oneself down) in a high PD culture. High status individuals may use dominating strategies in low PD cultures, but shaming strategies in high PD cultures.

Ting-Toomey, S Managing intercultural conflicts effectively.
In L. A. Samovar, R. E. Porter, E. R. McDaniel, & C. S. Roy (Eds).
Intercultural communication: A reader (14th ed., pp. 355-367). Boston, MA: Cengage.

Assignment 8.

Read the case. Answer the questions.

1. **What was the conflict about?**
2. **How did the Japanese colleagues manage to resolve it?**
3. **What lessons can we learn from the way the Japanese solved the problem?**
4. **In which other ways could the conflict have been resolved?**
5. **What strategies do you have for handling conflicts?**
6. **Analyze the conflict and cultures involved applying theory from Assignment 7.**

In a recent Hollywood movie production with the action set in Japan the stage was covered with tatami mats, a grass floor covering typical in Japan. The Japanese members of production team requested that their American colleagues removed their boots before walking on the tatami. The Americans agreed to do this but made "quick changes" to lighting or electrical components without taking their boots off. Symbollically, this behavior by the Americans communicated disrespect to the Japanese who became upset by Americans' failure to remove their boots. It lead to increasingly poor relations and other conflicts.

Positive change came only when the Japanese realised that Americans didn't understand the symbolic importance that the Japanese attached to respecting tatami. In their next meeting, the Japanese compared the place of tatami in their culture to the place of the US flag in American culture, asking Americans to act as they would if the US flag were on the floor. Hearing this, the American perception of the situation changed; they understood the feeling of their colleagues and changed their behavior, enthusiastically removing their boots every time they walked on the tatami.

Developing Intercultural Communication Skills

In-Class Activities

Assignment 9.
   Analyze the scheme of cross-cultural negotiations given below. Add more information to it if necessary.

The USA and Japan
The countries vary on:
   - emphasis on relationships v. tasks;
   - use of general principles v. specific details;
   - number of people present;
   - influence, status, and role of the people;
   - use of time limits;
   - short-term v. long-term perspective;
   - reasonableness of initial offers;
   - nonverbal tactics.

Stages of negotiation (Graham & Sano, Smart Bargaining)
   1. Develop Rapport.
   2. Exchange information.
   3. Persuasion.
   4. Concessions → Agreements.

Tactics for effective bargaining with the Japanese (by Graham & Sano)
   1. Let the Japanese bring up business.
   2. Try not to interrupt them.
   3. Ask questions before making counter offers.
   4. Expect and allow for silence.
   5. Expect high price demands. Ask questions.
   6. Consider all issues together, not one at a time.
   7. Use informal channels of communication.
   8. Avoid threats.

Assignment 10.

Work in 2 groups, one group playing the delegation from Shimamura, the other playing a regional business development group. Read your role card and prepare for your meeting carefully. The meeting will take the form of a presentation followed by an informal question-and-answer/discussion session.

Shimamura Electronics, a successful medium-sized Japanese manufacturer of electrical and electronic goods for the home and office is interested in setting up manufacturing subsidiaries in key overseas markets. To research possible locations in those markets, the company has arranged a program of visits to regional business development groups which are interested in attracting foreign investors.

Card 1. Regional Business Development Group

Choose an area you know well and prepare a presentation on it to give to the Shimamura delegation. You will need to give basic information about your area (main features, major assets, cities, towns, etc.) and outline the particular advantaged it offers foreign investors in terms of e.g. the number of foreign investors already in the area, the attitude of local people to foreign investment, the availability of skilled labour and component suppliers, communications, local facilities (education/training, shopping, health, recreation, etc.).

You are very keen to persuade Shimamura to site their manufacturing plant in your area as you know it will provide a much-needed stimulus to the local employment market – you might like to consider a package of financial incentives to tempt the company. Also, try to find out as much as you can about the company and its plans before the meeting is over.

Card 2. Shimamura Delegation.

This is a big step for you company and the choice of location might mean the difference between success and failure. Prepare for your meeting carefully by drawing up a list of questions you would like the regional business development group to answer. For example: How can you be sure a Japanese company would be welcome? How buoyant is the local economy? How many foreign businesses are already located in the area? Is there a good supply of skilled labour? How many component manufacturers are located nearby? What is the communications network like? Make notes as you listen to the presentation so that you can pick up on any points at the end. You may be asked by the regional development business group for some information about your company and its plans for expansion, so be prepared!

Assignment 11.

Distribute the roles and prepare the simulation taking into consideration cultural aspects of negotiating and the stages of cross-cultural negotiations given above.

Role 1. The Seller

You are the owner of a store in a country of your choice. You sell rugs, pillow cases and other articles of house wares. You notice on this particular day that a foreign visitor is interested in a particular rug.

There are many other similar stores that sell rugs for about 700 units. This particular rug seems to be of much better quality and is a very particular shade of green. This particular rug costs you 750 units. You normally sell this rug for 1000 to 1200 units.

This store is your sole source income. There are many other possibilities besides just price that you can use to make a deal. Feel free to use your creativity and imagination.

Role 2. The Buyer

You are visiting a foreign country and would like to buy a rug as a present for your spouse. You are currently in a store that sells rugs, pillow cases and other articles of house wares, and have found a very nice rug that would look very nice in the living room. You have seen similar rugs in this area of the country. Friends tell you that you can buy rugs here for 600 units. This particular rug seems to be of much better quality and is a very particular shade of green that your spouse would really like, which you haven't seen before. You have fallen in love with it.

You have only 1000 units left in your wallet and this is to last the rest of your journey. You leave the day after tomorrow for home.

Resolving Conflicts

Assignment 12.

Work in pairs. Distribute the roles and prepare the simulation of the conversation.

Student A. Project Manager

You are a senior IT manager located in the Moscow offices of a global bank. You are leading a high-profile international IT project (with a lot of pressure from senior management) to create a new eastern Europe customer database – but you have big schedule problems! You need to increase participation in your project of Pierre Garnaid, one of the team members from the business French unit, who

currently spends 25 % of his time on the project. You need to increase this to 100 % over the next five weeks to make sure all data is collected to support the project at a critical time.

You sent a very polite email to Student B, Pierre's manager. Asking for more of Pierre's time. You explained that you are facing strong pressure from top management (you were asked by your boss to copy him in on the email) – in fact, the topic was actually discussed in a global board meeting recently in Moscow. You have had to reply to this email which was sent three days ago marked urgent.

You know that it will be not easy to persuade Student B to let Pierre participate in the project further. You have heard from his colleagues that he/she can be very difficult to negotiate with and has a reputation for being unsupportive of centrally-driven projects. In fact, Pierre has also told you his manager believes this project to be a waste of time.

Prepare for a meeting with Pierre's manager in Paris to discuss how to increase Pierre's participation in your project.

Student B. Department leader.

You are a sales manager in a leading global bank. Pierre Garnaid, one of your best team members, has been involved in a new IT project led by a senior Russian project manager (Student A), located in the Moscow office. Pierre's task is to assist IT to develop a new eastern Europe customer database which offers central benefits but few local advantages – in fact, the project seems to create more complexity and work at a local level.

Pierre's role is supporting one workstream in the project but he has told you that the project leader has been extending the scope of the role and demanding too much focus on detail. As a result, the project has been occupying a lot of Pierre's time even though he is meant to be spending only 25 % of his time on the project. You received an email yesterday from the project leader demanding that Pierre works 100 % of his time on the project over the next five weeks. The email was copied to a board member. You have not replied to the email yetbecause your local email server crashed.

This project is causing problems for you in the French organization. Pierre is already neglecting his main duties in France. You have also heard that the project manager is a poor time manager and often pushes for extra resources from country line management when his/her projects fall behind schedule. You don't want this to happen to you and so would not like to let Pierre work more than the agreed 25 %.

Prepare for the meeting with the project manager to discuss the issue. The meeting is in Paris and you have taken time out of another workshop to attend the meeting. You would like to retain Pierre's participation at 25 %.

Out-of-Class Activities

Assignment 13.

Study the following words and word combinations. Make sure you pronounce them correctly. Consult a dictionary, if necessary.

- to forge agreements
- to be inherently competetive and argumentative during negotiations
- antecedents of argumentative style
- to bring informality to the negotiation table
- to shun the use of formal codes of conduct
- to reject rigid protocols and unyielding formality
- a bottom line
- to feel slighted
- to have little grasp of issues
- to command a great deal of authority and respect
- to be sex-segregated
- uncertainty avoidance
- down-to-earth
- 'the low cowpuncher syndrome'
- a final bidding price
- to lay smth. on the line
- to net smth. out
- to be detrimental to the negotiation
- to have an intuitive-affective approach to decision-making
- to elongate
- a quick-paced negotiation process
- to fulfill a time constraint
- to be bound by schedules
- 'haggling'
- let us get down to the nitty gritty
- give me a ballpark figure
- we will toe the line if you avoid red flagging bottom line issues
- to confront ambiguous situations

Assignment 14.

In the Appendix read the text "Culture and Its Impact on Negotiation" written by Lisa A. Stefani Larry A. Samovar Susan A. Helweg. Explain the meaning of the words given below and answer the questions.

1. Why is it important to understand American negotiation patterns as a starting point for studying international negotiation styles?

2. In what ways do American values carry over into negotiation sessions?

3. What are some cross-cultural considerations in the selection of negotiation team members? How does gender impact the selection process?

4. How do cultural differences regarding risk taking influence on cross-cultural negotiations?

5. What is meant by the phrases 'direct communication and indirect communication'? How do these two verbal styles impact cross-cultural negotiations?

Why is pace an important consideration in the negotiation process?

Assignment 15.

Ask 5 Belarussian respondents and 5 foreign respondents to give answers to the questions given below. Read the text "Negotiation Styles – Similarities and Differences between American and Japanese University Students" in the Appendix. Do the answers of your respondents differ a lot from the answers given in the text.

1. Please describe a situation in which you carried out negotiations with either a family member or a friend. If you view the outcome as successful, what were the words you used in the negotiations? If you view the outcome as unsuccessful, what do you think you should have done differently?

2. Please describe a situation in which you carried out negotiations in a business context (such as at work or in a store). If you view the outcome as successful, what were the words you used in the negotiations? If you view the outcome as unsuccessful, what do you think you should have done differently?

3. Do you think that you approached the two situations differently? That is, did the words you used depend on the people with whom you were negotiating or the situation? If so, in what ways were they different?

Assignment 16.

Give recommendations to Belarusian businessmen for negotiating with the representatives of any country of your choice. Make the list as detailed as it is only possible, include the description of cultural dimensions, rules of etiquette and other important aspects of culture.

Assignments for Self–Study

1. Watch the video about Microsoft and their corporate culture. Using the information from the video and your background knowledge of this company, its products and American culture, describe key company's values and behavioral style that the management of the company are likely to have.

2. What do you know about the history of the Nokia company rise and decline? Watch the video of Nokia and Microsoft press conference. Using the information from the video and your background knowledge of the Nokia company, its products and Finnish culture, describe key values and behavioral style that the management of Nokia are likely to have.

3. Read the article "From "Can We Talk?" to a Coffee-Table Mishap – The Inside Story of Microsoft's Nokia Deal" in Appendix X. Put the events given below in the order in which they are described in the article. Analyze the negotiations from a cross-cultural perspective.

1. Microsoft needed to expand its global market share of Windows Phone.

2. The top management of two companies met at World Mobile Congress to discuss existing partnership and the possibility of more extensive collaborations.

3. The meeting in Barcelona was followed by months of back-and-forth negotiations involving key executives from both companies.

4. The next day, April 23, Siilasmaa sent a text message to CEO Steve Ballmer suggesting the two companies see if there were some angles worth exploring.

5. The meeting on April 22 ended with an impasse. The reason for that was an inadequate bid made by Microsoft.

6. Steve Ballmer, Microsoft CEO, made a late phone call to Risto Siilasmaa, Nokia Chairman, with an offer to discuss their business partnership.

7. Nokia and Microsoft agreed to meet on July 20. They also decided to keep the meeting to just the eight key executives – Ballmer, Myerson, Smith and Hood for Microsoft and Siilasmaa, Elop, Pentland and Ihamuotila for Nokia.

8. The meeting at a Nokia-owned mansion in Batvik didn't lead to a solution, but the sides agreed to keep working.

9. The meeting in New York was followed by a number of other meetings, the goal of which was to make a final definitive agreement. As a result, there was not a single agreement, but a series of contracts with pacts covering patents, trademarks, the selling of the handset business and the hard-fought agreement in mapping.

10. By the end of the New York meeting, Ballmer and Siilasmaa shook hands, though at that point, they had only agreed to some principles in a PowerPoint.

11. By Sunday, Sept. 1, Ballmer was on a plane to Finland and by Monday he had arrived there with signature sheets that were being exchanged by both sides.

4. Watch a film that involves intercultural conflicts and identify the types of conflicts (object, relationship, or priority) that are depicted. Discuss the differences between these conflicts. Is one kind more difficult to deal with than another? Would certain strategies for managing intercultural conflict be more appropriate for the different types of conflict? Explain and give examples.

Questions for evaluating a film:
1. What is the film about? Summarize the film.
2. What genre is the film – for example, is it a drama, a historical drama, a comedy, a thriller, or a documentary?
3. What is the message of the film?
4. Whose point of view is shown in the film?
5. How did you feel watching the film?

Questions for evaluating the intercultural aspects of a film:
1. What is the conflict about? How does it evolve? Is it resolved?
2. Can you understand the motives of all the people involved, even if you don't sympathize with them?
3. Could the conflict have been avoided or resolved differently?
4. Do you think the conflict in the film could also occur in your community?
5. Would you recommend the film to others to learn about the particular intercultural aspects of conflict?

Questions for Reflection and Self–Check

Mark the statements as True or False.
1. Decision-making in Ireland is often very quick, assuming you are dealing with the right person.
2. Oral commitments can represent legally binding contracts in Germany.
3. The Chinese won't spend much time gathering and exchanging information since they are often eager to get started with the bargaining exchange.
4. When making decisions, Brazilians usually look at the specifics of a situation rather than following universal rules.

5. Negotiators in Israel often use silence as a pressure tactic to obtain further concessions.

6. Contracts in Saudi Arabia are expected to include lots of details and therefore often take a long time to create and agree on.

7. In Japan, prices rarely move by more than 10–15 % from initial offer to final agreement.

8. When visiting a potential business partner in France for the first time, do not bring a gift along as this could raise suspicion about your motives.

9. In Taiwan, it is strongly advisable to negotiate in a team rather than as an individual.

10. Aggressive or adversarial negotiation behavior in Russia indicates that your counterparts do not feel good about the relationship between you.

11. Using English-language presentation material is ok everywhere in Canada, though Franco-Canadians may prefer to see some of it in French.

12. In Malaysia, written contracts are almost always kept since personal honor is a strong value in the country.

13. If your negotiation in South Korea reaches a critical point, it can be most effective to have a one-on-one conversation with the most senior local manager in order to resolve disagreements.

14. In the United Kingdom, final decisions usually require top management approval. This authority rarely gets delegated to others.

Block VII
CULTURAL VALUES AND BELIEFS

You will know:
- **core values of some of the world cultures;**
- **how our cultural values tailor the way we behave.**

You will be able to:
- **explain your cultural traditions to people from other cultures.**

When your values are clear to you, making decisions becomes easier.

Roy E. Disney

Anticipating Cultural Issues

Read the quotation given above and in pairs discuss the answers to the following questions:
1. What is the message of the given quotation?
2. Do you agree with the opinion expressed?
3. What do you know about the author of the quotation?

Assignment 1.

List the values in order of priority. Extend the list if it lacks the values that you can't do without. Compare your list with that of your groupmate. Are there any similarities or differences?

Family, friendship, innovation, altruism, progress and change, optimism, material objects, spiritual goals, individual responsibility, education, leadership, good health, comfort, competition, respect for others, planning for the future, informality, youth and vigour.

Discussing Cultural Issues

Assignment 2.

Our core values are influenced by many factors: our family and peers, the workplace (job ethics and job roles), educational institutions, significant life events, religion, music, media, major historical events, national culture and subcultures that you belong to. Think of the people who you communicate with, music that you listen to, work, etc. Who or what affected your value system most of all do you think? Give your reasons.

Assignment 3.

Cultural values are manifested in traditions and customs. Match the country with the tradition or custom that you think it is most typical of. What foreign and local customs and traditions do you know?

1. Great Britain	a. Boot-throwing has been around so long that it's taken very seriously, and considered a championship sport in this country (although competitors have been known to drink during the event to enhance their game).
2. Finland	b. At birthday parties, once the cake has been brought out and everyone has sung 'happy birthday', you're encouraged to take the first bite of your cake. Someone will inevitably push your face into the icing, and you're not allowed to get angry, because it's a tradition.
3. Russia	c. Wife-carrying is a fully endorsed sport in this country, with competitors from all over the world congregating each year for the wife-carrying championships, and the sport itself is said to date back to the 19th century.
4. The USA	d. If, by the time you turn 25, you're unmarried, you can expect your friends to ambush you with a cinnamon shower all day. That's bad enough, but if you're still single at 30, they cover you in pepper.
5. Denmark	e. Bog snorkeling. Participants dive into a bog, wearing goggles, a pair of flippers and a snorkel, they then proceed to race each other along a 120ft trench filled with mud. Held every year the participants come from all over the world and raise lots of money for charity.
6. Spain	f. Whether it's a family excursion or just one person's journey, entire households will sit down for a few minutes before the trip to ward against bad luck (also a good idea if you're prone to leaving your keys at home).
7. Finland	g. La Tomatina, the biggest tomato fight in the world, is held on the last Wednesday of August. The participants throw tomatoes and get involved in this tomato fight purely for fun.
8. Thailand	h. On 2 February, people gather to observe a groundhog called Phil emerge from his burrow. If Phil sees his shadow, there will be six more weeks of winter. If not, you can expect an early spring.

9. Great Britain	i. Instead of saving their teeth and placing them under a pillow for the tooth fairy to collect, children's teeth are thrown on to the roof of their homes. This unusual tradition is thought to bring good luck for the family, as well as a healthy replacement tooth for the child!
10. Greece	j. Every November, fresh fruit, cakes and candies are dished up on top of tables that line the streets. But these mouth-watering treats aren't just for the people, they're for the local monkeys to munch on. This slightly bizarre but wonderful celebration is called the Monkey Buffet Festival.
11. Mexico	k. A dinner of roast pork on New Year's Eve is supposed to bring a bountiful year as the pork's fat symbolizes prosperity and wealth. But the people in this country avoid eating fish and chicken on New Year's Eve and Day, as winged fowl are supposed to symbolized luck flying away and fish suggest luck swimming away.
12. Hungary	l. Pearly Kings and Queens, known as pearlies, are an organized charitable tradition of working class culture. The practice of wearing clothes decorated with pearl buttons originated in the 19th century. It is first associated with an orphan street sweeper who collected money for charity.

http://www.telegraph.co.uk/travel/galleries/Strange-New-Year-traditions-around-the-world/pigv/

Assignment 4.

Another very revealing way to understand the norms and values of a culture involves listening to common sayings and proverbs. What does a society recommend, and what does it avoid? Following is a list of the most common North American proverbs and the values each teaches. Which of the values, given in the table, are typical of your native culture?

North American Values: Proverbs

It is evidently much more potent in teaching practicality, for example, to say, "Don't cry over spilt milk" than, "You'd better learn to be practical." North Americans have heard this axiom hundreds of times, and it has made its point. Listed below are North American proverbs on the left and the values they seem to be teaching on the right.

Proverb	Value
• Cleanliness is next to godliness.	• Cleanliness
• A penny saved is a penny earned.	• Thriftiness
• Time is money.	• Time Thriftiness
• Don't cry over spilt milk.	• Practicality
• Waste not; want not.	• Frugality
• God helps those who help themselves.	• Initiative
• A man's home is his castle.	• Privacy; Value of Personal Property
• No rest for the wicked.	• Guilt; Work Ethic
• A bird in the hand is worth two in the bush.	• Practicality
• The squeaky wheel gets the grease.	• Aggressiveness
• Might makes right.	• Superiority of Physical Power
• There's more than one way to skin a cat.	• Originality; Determination
• All that glitters is not gold.	• Wariness
• Clothes make the man.	• Concern of Physical
	• Appearance

https://global.duke.edu/sites/default/files/images/NancyAdlerCrossCultComm.pdf

Developing Intercultural Skills

In-Class Activities

Assignment 5.

Make a list of the most popular Belarusian proverbs and sayings to identify Belarusian core values and beliefs. Explain the meaning of each. Range the proverbs according to the hierarchy of values specific to the Belarusian culture. Do the same with one more culture of your choice.

Assignment 6.

How would you explain the meaning of the following Belarusian words to foreigners: Karagod, Kalyady, Maslenitsa, Zaigrysh, Shrove Sunday, Dozhinki, caroling. What do you know about the origin of these words? Read the text about Belarusian Kalyady, choose another Belarusian tradition to explain it to foreigners:

KALYADY – OLD-TIMER TRADITION IN BELARUS

Have you ever heard of a group of people wandering around the streets dressed in traditional costumes, animal fur and with musical instruments? If no, then you still have a chance to see this old-time but living tradition of Kalyady in

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such Slavic countries, as Belarus, Russia, and Ukraine. (Maybe it will be even an impetus for you to travel to Belarus in winter!) Kalyady used to be a pre-Christian Slavic festivity, connected with the winter solstice. People praised the days after the solstice, which would last longer and bring more sunshine. Later on, when Christianity was brought to Slavic tribes, the tradition of Kolyady transformed into Christmas festivities, which lasted more than a week. What did actually our ancestors do, waiting for the New Year to come?

The First Part

On the 24st of December (6th of January according to the Orthodox Church) our ancestors were greeting Kalyada, the God's Sun Mother. In her honour each family prepared delicious food. However, most dishes were fast (no sugary and fatty foods), for instance boiled apples, mushrooms, kvas (traditional drink also popular nowadays), and others. People lit candles and also put some straw under the table cloth. Before Christ, straw was a pagan symbol of fruitfulness.

The Second Part

The following day, people enjoyed themselves with different activities. Apart from having delicious meals, playing snowballs, and visiting friends and relatives, groups of young people were carolling from house to house, singing songs and asking for presents. And they were getting a lot, as according to the tradition, the more presents the host gave, the better the year would be for him.

Fortunetelling

That is the part of the holiday, which was most interesting for single girls, who were desperate to learn their destiny. Therefore, numerous ways to predict the future appeared. One of the funniest was when a girl silently came to the house full of guests and listened to people talking. If she heard the words like "Wait a bit, don't go so early!", then she would not marry anyone this year, but if she heard "It's time for us to go, it's too late now", then she would prepare for the future marriage. Some traditions of foreseeing the future were quite scary, as the one with 2 mirrors and a candle: all alone, the girl in a dark empty room put 2 mirrors in front of each other, so that the illusory "corridor" would be seen, then she would start calling her future husband, and if he came, she would see the reflection in the mirrors.

The Final Day

On the last day people tried to treat the great Frost (imaginative creature), that is why they came outside and shouted "Great Frost, come and have some food!" The main dish prepared for the Frost was pancakes. If the following day it was getting warmer, people hoped the Great Frost was satisfied with the meal and the rest of the winter would be mild.

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Certainly, nowadays, when most people live in big cities, old traditions are not so widespread. Still now there is a tendency to revive old customs and traditions, especially if they are connected with positive emotions, enjoyable time, and bright impressions. Let us hope the tradition of Kalyady will be long-living and diverse!

<div align="right">
http://tobelarus.com/abouttobelarus/archive/
40-kalyady-old-timer-tradition-in-belarus.html
</div>

Assignment 7.

Insert the missing countries: Australia, Israel, the United Arab Emirates, Germany, the UK, Spain, India, France, Italy, Russia, South Korea, Japan, Malaysia, Saudi Arabia, the USA.

AVOIDING CULTURAL FAUX PAS: FOOD

Jack's boss has asked him to visit the organization's new office in China. He's excited about the opportunity, and is looking forward to getting to know his Chinese co-workers. When he arrives, his Chinese host Ju-long arranges a welcome banquet in his honor. He walks into the restaurant "fashionably late," only to discover that, as the guest of honor, he was expected to be there early. As everyone sits down, he starts talking about business and takes a bite from each dish as soon as it's served, much to Ju-long's dismay. Jack can tell that he's made a poor impression with his Chinese co-workers, but he's not sure why. The next day Ju-long is cold and distant, and he doesn't want to discuss how their people will work together.

Table manners and expectations around the world can vary as widely as the types of food that people eat. For example, what's acceptable in one culture might offend someone from another, and a delicacy in one country could be frowned upon elsewhere.

This diversity is part of what makes living, working and traveling abroad so interesting. However, it also presents a number of challenges. Below are some examples of food faux pas that might cause offense:

1)In … , a lot of relationship-building takes place in local pubs after work. Missing your turn to "shout for a round," or pay for drinks, will make a bad impression.

2)In … , teams often strengthen relationships with drinks and karaoke at the end of the day.

3)In … , you'll make a good impression by being enthusiastic about the food being served. Enjoy your meal, be vocal about it, and then talk about business.

4)In … , on the other hand, it's common to discuss work before you eat.

5) … is home to Hindus, who don't eat beef, and Muslims, who don't eat pork. Both of these groups expect you to handle food with your right hand only, as the left is considered "unclean."

6) In … , it's common to be invited to a late dinner, which it's considered rude to decline.

In some countries, including 7) … , people may only be permitted to consume kosher foods that conform to Jewish food law, or "kashrut."

Food is central to 8) … culture; the common greeting "chiah pa bue" literally translates as "have you eaten?" However, a dinner invitation here might be slow to come. Show patience and wait, and avoid hosting your own meal until you've been a guest at someone else's.

Alcohol is an important part of relationship building in many cultures, especially in 9) … and 10) … . Here, you'll strengthen your reputation and impress your colleagues by "holding your own," but avoid drinking more than you feel comfortable with! Alcohol is only served in restaurants in countries like the 11) … , and it's illegal in 12) … .

The quality of food also matters in many cultures. In 13) … , for example, knowledge of gourmet food is often expected. You'll impress your colleagues by inviting them to an excellent restaurant, and by holding informed conversations about food and wine. However, in 14) … and 15) … , food is often less important, and many professionals eat lunch at their desks.

https://www.mindtools.com/pages/article/cross-cultural-faux-pas-food.htm

Assignment 8.
  Read the text and answer the questions.
  1. What's the meaning of "comfort foods map" and "food identity"?
  2. Why is it wrong to look at national cuisines as monolithic?
  3. How do our food preferences define us? What food habits does the author of the article identify with Americans and other nations?

WHAT AMERICANS CAN LEARN FROM OTHER FOOD CULTURES

Food feeds the soul. To the extent that we all eat food, and we all have souls, food is the single great unifier across cultures. But what feeds *your* soul?

For me, a first-generation Korean-American, comfort food is a plate of kimchi, white rice, and fried Spam. Such preferences are personally meaningful – and also culturally meaningful. Our comfort foods map who are, where we come from, and what happened to us along the way. Notes Jennifer 8. Lee (TED Talk: Jennifer 8. Lee looks for General Tso), "what you want to cook and eat is an

accumulation, a function of your experiences – the people you've dated, what you've learned, where you've gone. There may be inbound elements from other cultures, but you'll always eat things that mean something to you."

In much of China, only the older generations still shop every day in the wet market, then go home and cook traditional dishes.

Jennifer Berg, director of graduate food studies at New York University, notes that food is particularly important when you become part of a diaspora, separated from your mother culture. "It's the last vestige of culture that people shed," says Berg. "There's some aspects of maternal culture that you'll lose right away. First is how you dress, because if you want to blend in or be part of a larger mainstream culture the things that are the most visible are the ones that you let go. With food, it's something you're engaging in hopefully three times a day, and so there are more opportunities to connect to memory and family and place. It's the hardest to give up."

Food as identity

The "melting pot" in American cuisine is a myth, not terribly unlike the idea of a melting pot of American culture, notes chef Dan Barber (TED Talk: How I fell in love with a fish). "Most cultures don't think about their cuisine in such monolithic terms," he says. "French, Mexican, Chinese, and Italian cuisines each comprise dozens of distinct regional foods. And I think "American" cuisine is moving in the same direction, becoming more localized, not globalized."

Most cultures don't think about their cuisine in monolithic terms.
Mexican, Chinese and French cuisines each comprise dozens of distinct regional foods

American cuisine is shaped by the natural wealth of the country. Having never faced agricultural hardship, Americans had the luxury of not relying on rotating crops, such as the Japanese, whose food culture now showcases buckwheat alongside rice, or the Indians, or the French and Italians, who feature lentils and beans alongside wheat. "That kind of negotiation with the land forced people to incorporate those crops in to the culture," says Barber. And so eating soba noodles becomes part of what it means to be Japanese, and eating beans becomes part of what it means to be French.

So if what we eat is what we are, what are Americans? Well, meat. "If Americans have any unifying food identity, I would say we are a (mostly white) meat culture," says Barber. "The protein-centric dinner plate, whether you're talking about a boneless chicken breast, or a 16-ounce steak, as an everyday expectation is something that America really created, and now exports to the rest of the world."

Every single culture and religion uses food as part of their celebrations, says Ellen Gustafson, co-founder of the FEED Project and The 30 Project, which aims

to tackle both hunger and obesity issues globally. (Watch her TED Talk: Obesity + hunger = 1 global food issue.) "The celebratory nature of food is universal. Every season, every harvest, and every holiday has its own food, and this is true in America as well. It helps define us."

Food as survival

Sometimes food means survival. While the Chinese cooks who exported "Chinese" food around the world ate authentic cooking at home, the dishes they served, thus creating new cuisines entirely, were based on economic necessity. Chinese food in America, for example, is Darwinian, says Lee. It was a way for Chinese cooks to survive in America and earn a living. It started with the invention of chop suey in the late 1800s, followed by fortune cookies around the time of World War II, and the pervasive General Tso's Chicken, in the 1970s. Waves of more authentic Chinese food followed, as Hunan and Sichuan cooking came to the U.S. by way of Taiwan.

In Chinese cities, meanwhile, only grandparents are cooking and eating the way that people from outside of China might imagine "Chinese" food. The older generation still would shop every day in the wet market, bargain for tomatoes, then go home that night and cook traditional dishes, says Crystyl Mo, a food writer based in Shanghai. But most people born after the Cultural Revolution don't know how to cook. "That generation was focused purely on studying, and their parents never taught them how to cook," says Mo. "So they're very educated, but they're eating takeout or going back to their parents' homes for meals."

Food as status

Those slightly younger people have been the beneficiaries of the restaurant culture exploding in Shanghai. The city is home to 23 million people, and has more than 100,000 restaurants, up from less than ten thousand a decade ago. Now, you can find food from all of the provinces of China in Shanghai, as well as every kind of global food style imaginable.

The introduction of global foods and brands has compounded food as a status symbol for middle-class Chinese

The introduction of global foods and brands has compounded food as a status symbol for middle-class Chinese. "Food as status has always been a huge thing in China," says Mo. "Being able to afford to eat seafood or abalone or shark's-fin or bird's-nest soup, or being able to show respect to a VIP by serving them the finest yellow rice wine, is part of our history. Now it's been modernized by having different Western foods represent status. It could be a Starbucks coffee, or Godiva chocolates, or a Voss water bottle. It's a way of showing your sophistication and worldliness."

Eating is done family style, with shared dishes, and eating is the major social activity for friends and families. Eating, exchanging food, taking photos of food, uploading photos of food, looking at other people's photos of food – this is all a way that food brings people together in an urban center. Even waiting in line is part of the event. People may scoff at the idea of waiting two hours in line to eat in a trendy restaurant, says Mo, but waiting in line for a restaurant with your friends is an extension of your experience eating with them.

How and why you eat your food, is, of course, also very cultural. In China, people eat food not necessarily for taste, but for texture. Jellyfish or sliced pig ear don't have any taste, but do have desirable texture. Foods must either be scalding hot or very cold; if it's warm, there's something wrong with the dish. At a banquet, the most expensive things are served first, such as scallops or steamed fish, then meats, then nice vegetables, and finally soup, and if you're still hungry, then rice or noodles or buns. "If you started a meal and they brought out rice after the fish, you'd be very confused," says Mo. "Like, is the meal over now?"

Food as pleasure

"Food in France is still primarily about pleasure," says Mark Singer, technical director of cuisine at Le Cordon Bleu in Paris. "Cooking and eating are both past time and pleasure." The French might start their day with bread, butter, jam, and perhaps something hot to drink – "There's no way that it would expand to eggs and bacon," says Singer – but it's a time of the day when the whole family can be united. Singer, who was born in Philadelphia, has lived in France for more than 40 years. (He doesn't eat breakfast.)

"Things have changed dramatically in the past 20 years when it comes to food in the country," he says. "What was a big affair with eating has slowly softened up. There are still events in the year, like birthdays and New Year's Eve and Christmas Eve that still say really anchored into traditional food and cooking. But it's not every day."

Some of the ideas of French food life may be a performance, adds Berg. "I led a course in Paris this summer on myth-making and myth-busting and the performance of Frenchness. The students want to believe that France is this pastoral nation where people are spending five hours a day going to 12 different markets to get their food. The reality is most croissants are factory made, and most people are buying convenience food, except for the very elite. But part of our identity relies on believing that mythology."

An Italian child's first experience with food is not buns or rice or eggs, but probably ice cream.

How a country savors a food is also telling. In Italy, as in France, takeout is still relatively rare. "Eating fast is not at all part of our culture," says Marco Bolasco, editorial director of Slow Food and an Italian food expert. Our meals are relaxed, even during lunch break."

Food in Italy is love, then nutrition, then history, then pleasure, he says. An Italian child's first experience with food is not buns or rice or eggs, but probably ice cream, notes Bolasco. Status and wealth play less of a role in food than say, in China.

Food as community

In Arab cultures, community is key to the food culture. The daily *iftar* that breaks the fast during Ramadan, for example, features platters of traditional fare such as tharid and h'riss that are shared by all who are sitting down to break the fast, eating with their hand from the same dishes. Families and institutions will host private iftars, of course, but mosques, schools, markets and other community organizations will also offer large iftar meals, and all are open to the public and shared. This family style of eating is not dissimilar to the dishes on a Chinese dinner table, where one does not eat a single portioned and plated dish, but is expected to eat from shared, communal platters.

Food as humanity

Perhaps cuisine, though, isn't so much about progress as it is about restraint.

"One of the great things about cuisine is that it the best way to hold back our worst kind of hedonism," says Barber. "There is no landscape in the world that sustainably allows us to eat how we think we want to." In another sense, says Barber, food is the physical manifestation of our relationship with the natural world. It is where culture and ecology intersect. It can become even more important than language, and even geography, when it comes to culture.

"Your first relationship as a human being is about food," says Richard Wilk, anthropology professor at the University of Indiana and head of its food studies program. "The first social experience we have is being put to the breast or bottle. The social act of eating, is part of how we become human, as much as speaking and taking care of ourselves. Learning to eat is learning to become human."

http://ideas.ted.com/what-americans-can-learn-from-other-food-cultures/

What dishes and food will you choose to speak about the "food identity" of your nation, generation and yourself?

Assignment 9.
Have you ever heard a phrase "water cooler chat"? Socializing often happens over coffee and pastries (Swedish Fika is a good example of it) or during some other food-related activities.

Read excerpts from the article to find out whether managers should ban socializing in the workplace or not.

SOCIALIZING IN THE WORKPLACE

…Dr. Pentland, the Toshiba Professor of Media Arts and Sciences at MIT and the faculty director of MIT's Digital Life consortium, and Benjamin Waber, a doctoral candidate at the MIT Media Lab, have found that workplace chatter, even the idle kind, *increases* productivity.

To test the theory, Dr. Pentland and Waber came up with a clever method for examining the impact of workplace socializing. They designed badges imbedded with a radio transceiver, a microphone, a microprocessor, and a set of motion sensors. The badges kept track of the wearers' location, direction, and voice inflections. When one badge wearer met another, the length and tone of the wearers' conversation was measured. The badges could even track subtle body shifts when wearers were sitting down. Then the researchers compared that data with the wearers' productivity.

Pentland and Waber found that the badge wearers with more social connections – and more interactions with coworkers in their social network – had the highest productivity, whether they were talking about work or, say, basketball. And people who spent the most time "in the groove," moving rhythmically as they went about their work, had higher productivity levels than others.

That means, as Dr. Pentland explains in this interview, that perhaps it's a mistake for managers to send workers scurrying back to their desks. In fact, as he relates, it might be a good idea for managers to encourage workers to spread out and talk to others, to make friends, and to build networks – even ones based on basketball scores. Read on for a fascinating look at, and justification for, one of the greatest guilty pleasures of work – idle chit-chat…

GMJ: *You found that there's a link between productivity and face-to-face communication, even when people aren't talking about work. How can that be?*

Think about what you chat about – they're social things, mostly. You talk about your family, sports, traffic. You talk about all sorts of issues about how you live your life, raise your family, do your job, stay sane. A lot of things happen around that coffeepot. That's the stuff of being successful.

Dr. Pentland: Well, chatting is not just chatting. When you're chatting with others, you see people's reactions to things – how other people live their lives and how seriously they take *this* sort of thing and how seriously they take *that* sort of thing. What you're learning implicitly and tacitly from chatting is how to manage your life in job situations. Part of that is about actual job issues, but a lot of it is about your attitude toward the job and your attitude toward other people.

GMJ: I can see how that would make work more pleasant, but I don't see how that makes workers more productive.

Dr. Pentland: Think of your work/life balance and your attitude toward the stresses of work as the social capital that you bring to the job. Also, a lot of the chatter actually *is* about work. When you look at people chatting about stuff, a lot of times they're gossiping about other workers or about situations at work. That actually tells them a lot about the attitude you should take toward things – what's the received wisdom, what should be taken seriously.

Another part of the chatter is about work/life balance and your work strategies: Should you go for a promotion? Should you ask for a raise? And part of chatting is for emotional support. If you don't have face-to-face communication – in fact, physical touch is important too – you become more fragile and more unable to stand up to the stresses and the bumps in the road of work. You need some people who will stand at your back and defend you from the spears.

GMJ: You've written about the "pulsing star pattern." What you mean by that?

Dr. Pentland: When you work in groups of people and you have a dominant person, that's pretty effective for making decisions. It makes the decision-making process go faster – not necessarily better, but faster. On the other hand, having a dominant person in the group is terrible for brainstorming because all the thinking flows through one person who dominates the pattern of communication. This is a really bad [organizational structure] for creative groups.

But it turns out that there's an ancient biological solution; it's ancient enough that bees use it – the pulsing star pattern. In this structure, the members of the group spend some time outside the group searching and then some time signaling to each other face to face. In all the groups that we've looked at, the creative groups do this best; they spread out, they find new information, then they come back and hang out around the water cooler talking about [what they've learned]. They share this tacit information with each other so that everybody gets up to speed about everything that everyone heard. Then the group makes decisions about the information – not necessarily through words but through their attitude toward the things that are being brought up – the items that the members learned and came back talking about.

GMJ: So it might be a bad thing for a manager to order people back to their desks. They may be out on an exploring mission.

And that's face-to-face chatting again. It's the side channel that determines "What's your attitude about it?" "What do you think this will be good for?" "Is it good for you? For all of us?" "Is it bad?" That kind of communication within the group is just as important as reaching out to find new information.

Dr. Pentland: Yes. It's a bad thing to keep people chained to their desks because they're actually out collecting information. Now in some corporations, people do this in a different way. They do the exploring part online or through e-mail or Web pages and so forth. Then they use face-to-face [communication] to do the integration. That's why people with different perspectives should sit near each other and work together…

<div align="right">

http://www.gallup.com/businessjournal/111766/
news-flash-workplace-socializing-productive.aspx

</div>

Assignment 10.

Think of socializing activities that are a part of corporate life in Belarus. Compare them to those that take place in the country of your choice.

Out-of-Class Activities

Assignment 11.

Read the text "American Values and Beliefs." Work in pairs. Analyze the song lyrics (see Appendix) basing your analysis on the American value system. Answer the questions below.

1. What is the main theme or idea of the song?
2. Which words tell you the main theme or idea?
3. What social or cultural values are reflected in the song?
4. What kinds of people have these values?
5. In what way does the song reflect the culture and the author's attitude?
6. Do you think any of these values in the song are universal, or are they specific to the country or culture represented by the song?

Assignment 12.

Select 2 or 3 Belarusian, American commercials and the same number of commercials of the culture of your choice. Are the commercials similar or different? In what ways? Are the same values emphasized in them? Which of the following values are reflected in them: fast and busy pace of life; concern with "doing" (action), progress, change, optimism, material objects, spiritual goals, self-reliance, individual responsibility, good health, comfort, competition, respect for authority, planning for the future, informality, youth, vigour, other values? Make a PowerPoint presentation providing as many examples as you can to support your findings.

Assignment 13.

Read the text "Cultural Premises in Persuasion" in the Appendix. In pairs analyze a book, written by an American author, an American movie, or presidential pre-election campaign to see how cultural myths are used in mass communication.

Assignment 14.

Make a list of Belarusian/Russian and British/American/German, etc. proverbs and sayings. Compare the proverbs and divide them into 3 groups: a) proverbs and sayings having the same meaning and form in both the cultures; b) proverbs and sayings having the same meaning but different in form; c) proverbs and sayings having a specific meaning reflecting values peculiar to the cultures under consideration. Make use of your findings and compile a thesaurus of the proverbs and sayings of the two cultures which are similar in meaning and reflect universal human values. Work in small groups or pairs.

Assignment 15.

Select 2–3 Russian/Belarusian fairytales and the same number from the culture of your choice. Analyze cross-cultural differences while reflecting various cultural values such as family values, wealth, respect for the elderly, etc. Support your findings with the quotations.

A s s i g n m e n t s   f o r   S e l f - S t u d y

1. Define the following values as social, political, aesthetic, moral, religious, vital and complete the table:

Type	Values
1	Patriotism, equality, discipline, family, … .
2	Fashion, style,
3	Health, life, safety, …
4	Belief, God, … .
5	Peace, law, …

2. Select a few advertisements from popular newspapers and magazines. Think which cultural values are reflected in them?

Questions for Reflection and Self-Check

1. Define the concepts: values, beliefs, myths, traditions, rituals, customs, norms.

2. Answer the following questions:

a. What role do values play in any culture?

b. How can they be classified?

c. What is your personal hierarchy of values?

d. What is a final value for you?

e. Which values are derived/instrumental?

Block VIII
STEREOTYPES ACROSS CULTURES

You will know:
- **what stereotypes are;**
- **what role stereotypes play in communication;**
- **effects of cultural and social stereotypes.**

You will be able to:
- **break down stereotypes;**
- **cope with negative effects of stereotyping;**
- **overcome social stereotyping in the workplace if there're any.**

A stereotype may be negative or positive, but even positive stereotypes present two problems: They are cliches, and they present a human being as far more simple and uniform than any human being actually is.

Nancy Kress

When people rely on surface appearances and false racial stereotypes, rather than in-depth knowledge of others at the level of the heart, mind and spirit, their ability to assess and understand people accurately is compromised.

James A. Forbes

We must reject not only the stereotypes that others have of us but also those that we have of ourselves.

Shirley Chisholm

Anticipating Cultural Issues

1. Read the quotation given above and in pairs discuss the answers to the following questions:
4. What is the message of the given quotations?
5. Do you agree with the opinions expressed?
6. What do you know about the authors of the quotations?
7. Do you consider stereotyping a positive or a negative phenomenon?

Discussing Cultural Issues

National and Social Stereotypes

Assignment 1.

Read the joke. Does it contain a grain of truth? Choose 2 or 3 adjectives that will describe the English, Germans, French, Swiss, Italians the best and 2 or 3 adjectives that will describe them the worst.

In an ideal world the policemen would be English, the car mechanics would be German, the cooks would be French, the innkeepers would be Swiss, and the lovers would be Italian.

In a living hell the policemen would be German, the car mechanics would be French, the cooks would be English, the innkeepers would be Italian, and the lovers would be Swiss.

Assignment 2.

Compare your vision of other nations with the results of 2 polls conducted among Europeans to see how they view each other. Are they similar or different? Give your reasons.

Stereotyping in Europe

Who's Trustworthy, Arrogant and Compassionate

EU nation most likely to be named…

Views in:	Most Trustworthy	Least Trustworthy	Most Arrogant	Least Arrogant	Most Compassionate	Least Compassionate
Britain	Germany	France	France	Britain	Britain	Germany
France	Germany	Greece	France	France	France	Britain
Germany	Germany	Greece/Italy	France	Germany	Germany	Britain
Italy	Germany	Italy	Germany	Spain	Italy	Germany
Spain	Germany	Italy	Germany	Spain	Spain	Germany
Greece	Greece	Germany	Germany	Greece	Greece	Germany
Poland	Germany	Germany	Germany	Poland	Poland	Germany
Czech Rep.	Germany	Greece	Germany	Slovakia	Czech Rep.	Germany

PEW RESEARCH CENTER Q44a-Q46b.

http://www.businessinsider.com/pew-research-center-european-stereotypes-poll-2013-5

More than 30,000 people in 15 countries were asked to rank the nations with the worst sense of humour and Germany came out on top…The survey, which was carried out for the social networking site Badoo.com found that most people agreed with the national stereotype that Germans were weak at comedy… The top ten least witty countries according to the survey were: 1) Germany, 2) Russia, 3) Turkey, 4) Britain, 5) America, 6) France, 7) Poland, 8) Belgium, 9) Holland, 10) Canada.

Assignment 3.

Read how Michael Gates, an internationally recognised teacher and writer on cross-cultural management, views cultural stereotyping. After reading the text answer the questions that follow.

To talk or write about culture one has to generalise about the cultural characteristics of the nationalities discussed. It is not possible to do otherwise, as we are discussing the behaviour and values of *groups* of people, not individuals – passed on at a collective level from generation to generation. The study of cultures is a social science, and – as Aristotle points out three times in the introduction to his Ethics – in the social sciences, accuracy is not the same as in the physical sciences. One has to use phrases such as 'in general….', or 'this tends to be the case…'

Of course, we have to be as accurate as possible, but prepared to modify our approach quickly if our counterpart does not correspond individually to the generalisation. Pushed too far, any generalisation becomes absurd, but it can be a good starting-point from which to go deeper. We also need to be careful to think descriptively, not evaluatively: for instance, we can say 'Italians tend to talk a lot', but not 'Italians talk too much'.

The process we may do well to follow – as with other models and approaches to adapting behaviour – is to

1) make a hypothesis;
2) weigh it against any confirming and disconfirming evidence;
3) act accordingly.

Generalisations – or stereotypes – come from a mixture of facts, experience and history. They can seem too simple at first. The key is to get inside them and analyse them in their full complexity. German directness may be perceived as rudeness by the Japanese, for instance. But trying to understand *why* Germans are direct can help diffuse the emotion that directness may have on a more indirect culture, leading ultimately to a more clear-headed cross-cultural encounter, less influenced by false assumptions.

Again, we sometimes avoid generalising because we believe it may upset others. But that makes the assumption we know what people judge as positive or negative qualities – for example, modesty tends to be a virtue in the Nordic countries, but may give a rather negative impression in cultures where self-assertion is seen as a positive quality.

Few would deny they have mental pictures of national behaviour, even if they avoid expressing them. A test is to describe a culture in diametrically-opposed terms to the common view. For instance, if one described Germans as 'tending to be unreliable, unpunctual, indirect, economical with the truth and untrustworthy', it would be very hard to agree with this description, wouldn't it? So, how *would* you describe them?

Finally, people sometimes object to generalisations because they question applying general characteristics to one individual. 'I met a very reserved Italian' they may say, or 'a rude and confrontational Japanese'. Quite right. But it can be even more dangerous to apply your experience of one individual to the whole nation – i.e. 'Because I met a rude and confrontational Japanese, my opinion is that the Japanese are rude and confrontational…'

I remember once asking someone what the chief characteristic of Indians was and they answered 'pessimism'. Anyone with experience of India will have felt the huge wave of optimism that hits you from the moment you arrive. It turned out that the person in question had only known one Indian, who happened to be a pessimist.

We have to come with an open mind, but prepared to suspend disbelief in order to benefit from the usefulness of non-judgemental cultural generalisations. Encountering another culture and respecting rather than denying its differences from our own culture can be an enriching learning experience.

Finally remember – as Schopenhauer pointed out – that one of the greatest intellectual challenges is to understand that a thing can be both true and untrue at the same time.

1. What does it mean to generalize people?

2. What is the difference between generalization and stereotyping? Give an example of generalization.

3. What is cultural generalization?

4. What are the dangers when generalizing information across cultures?

Assignment 4.

In the following text you'll learn what lies at the root of a stereotype and which kinds of stereotypes can be distinguished.

Jaakko Lehtonen University of Jyväskylä Department of Communication The concept of the 'stereotype' was borrowed from old raised printing technology, where copies of a composed type were made by using papier mache as molds for new printing plates, identical to the original. The term stereotype, as allegedly used for the first time by Walter Lippman in 1922, is used today to mean a readily available image of a given social group, usually based on rough, often negative generalizations. Although stereotypes can be positive as well as negative, they are, in everyday usage, most often understood as irrationally based negative attitudes about certain social groups and their members. Stereotypes are called idiosyncratic, if only an individual uses them, or they are social, or collective if they are widely shared by a group of people.

In everyday use, the concept of the stereotype is used in various contexts: usually the word stereotype is used to refer to members of some kind of collective: firemen are courageous, blondes are less intelligent, Italians are noisy, and so forth. When a person makes inferences about a new person or about some social event, they use their existing knowledge to reduce the uncertainty in the situation. The less one knows about the object, the more one uses stereotypical generalizations.

In an intercultural setting, one of the goals of the participant is getting to know the attitudes and personality of the communication partner. In this process, we apply both evidence and our existing beliefs about the members of that cultural group. These are cultural stereotypes. Stereotypes can concern one's own group or that of the other. These are called respectively auto- and hetero-stereotypes. Nonetheless, members of a given group may also share common conceptions about the other party's stereotypical assumptions about themselves, or about the respective 'other' party. Due to the fact that the person, in this case, is projecting their own prejudices onto the group of others, this type of stereotyping could be called a projected stereotype.

The different national or cultural stereotypical assumptions can be described as follows: Simple auto-stereotype: In our opinion we [my nationality] are ... Projected auto-stereotype: We think that they [inhabitants of the foreign country] consider us to be ... Projected hetero-stereotype: We feel that they [the inhabitant of the foreign country] think that they are ... Simple hetero-stereotype: We think that they are ...

For instance, a Finn may feel that 'the Finns' are hard-working/diligent and honest, but at the same time they think that 'the Swedes' consider 'the Finns' to be drunks, backward and simple, and that 'the Swedes' consider themselves to be more educated and 'better people,' whereas for 'the Finn,' they are boastful and cold!

Often, stereotypes are understood to be detrimental to intercultural communication and the elimination of stereotypes was believed to be a prerequisite for any successful intercultural exchange. This idea could be read, in amongst other places, in the preface to the book, Stereotyping and prejudice, by Bar-Tal et al., where they state;

The study of stereotyping and prejudice reflects an interest in intergroup relationships. While we recognize that a discussion of intergroup relationship may focus on behaviours describing actions such as confrontations, violence, wars, cooperation, alliance, negotiation, or coordination, we also believe that each of these intergroup behaviours is mediated by perceptions, beliefs, and attitudes.

However, eliminating stereotypes is not possible, or, if it were done, it would be detrimental to human cognition. Stereotypes, as such, are cognitive schemata, typical of the human cognitive system, which assigns a set of characteristics to all members of a given social group, and serves as a reference when assigning significance to observations and experiences in social interactions. They are mental structures, which simplify the complex stimuli from one's environment and facilitate their comprehension.

When we walk on the street, for instance, just to get to a certain address, we may not be able to tell how many barber shops we passed during our journey. However, if we walk on the same street to find one, our attention is tuned to see the barbershops' signs hanging above the pedestrians. Cultural stereotypes work in the same way: they focus our attention on certain features, amplify them in our observation, and offer interpretations of our observations.

In this way, we see what we are taught to see, and at the same time our observations also confirm the stereotype. Expectations drive our attention as observers. Having stereotypes may even lead one to see things that are not really there.

Many writers see stereotypes as rigid generalities that members of society impose on others with whom they are unfamiliar or do not understand. The less we know about the other, the more we hang on stereotypes. If the stereotype is well-grounded and justifiable it may help to orient oneself in a certain situation, but if it is unjust and loaded with negative emotions, it will harm the interaction without question. A number of phenomena make the interpretation of cultural/national stereotypes enigmatic: cultural stereotypes are at the same time enduring and changing, strong and insignificant. Some of the constituents of a stereotype may be

very old and remain the same for centuries, while some of the labels given to a country or cultural group may change within a short period of time. Also, the salience of the constituents of cultural stereotype may change in time and context. Some particular features may be enacted with different intensities in different contexts, yet in another context these features may have no relevance at all. In general, stereotypes are not very useful in intercultural interaction because they do not accurately predict either party's behaviour.

As such, stereotypes are not bad or good, but they can influence intercultural interactions in different ways. An observer tends to favour information that is consistent with existing expectancies, and tends to ignore, or reject information that is inconsistent with the stereotypes. According to some studies, people tend to favour hypotheses based on stereotypes even when they have a reason to suspect the validity of the stereotype (Johnston & Macrae 1994). Stereotypes are often resistant to change. Experiences at variance with the stereotype usually do not change the stereotype but are interpreted as exceptions.

Cultural/national stereotypes are both descriptive and prescriptive in nature: they are perceivers' shared beliefs about the characteristics of the target group and at the same time they also function as social expectations. In initial interactions and in solitary intercultural contacts people's national or cultural stereotypes may be used as a source of expectation about the other party, and as a reference applied to the judgement of the other party's behaviour.

Stereotypical notions about the character of the members of the other party determine a person's emotional reactions to the other group: a strong, negative projected stereotype ('I believe that you conceive of us as dishonest') may result in displaced hostility. i.e. 'I behave towards you in a hostile way because I assume you to have hostile attitudes about my culture.'

The treatment of stereotypes in intercultural education is problematic. Scholars of intercultural communication have developed a great number of variables that enable the comparison of different cultures. Among these are concepts such as collectivism/individualism, high context/low context, femininity/ masculinity and so on. The generalization made by a scholar that people in one culture are more collectivistic than in another, and so on, is, naturally, a stereotypical statement too. Osland and Bird (1998) call stereotyping done by scholars 'sophisticated stereotyping.' It is 'sophisticated' because it is based on the empirical work of language and communication scholars, and because it is supposed to be based upon theoretical concepts. It has been developed in order to help in reducing the complexity of a culture, yet it is still a stereotype which may constrain an understanding of the behaviour of the others as much as it may facilitate real cultural understanding.

In-Class Activities

Assignment 5.
     Read the following examples and give your definition of a stereotype.
     a. The executives were asked to study the picture shown below and then describe it to a colleague who had not seen the picture. The first colleague then attempted to describe it to a second colleague who had not seen the picture, and so on. Finally, the fifth colleague described his perception of the picture to the group of executives and compared it with the original picture. Among the numerous distortions, the executives consistently described the black and the white man as fighting; the knife as being in the hands of the black man; and the white man as wearing a business suit and the black man as wearing laborer's overalls.

     b. A British boss asked a new, young American employee if he would like to have an early lunch at 11 A. M. each day. The employee answered, "Yeah, that would be great!" The boss, hearing the word yeah instead of the word yes, assumed that the employee was rude, ill-mannered, and disrespectful. The boss responded with a curt, "With that kind of attitude, you may as well forget about lunch!" The employee was bewildered. What went wrong?

https://global.duke.edu/sites/default/files/images/NancyAdlerCrossCultComm.pdf

Assignment 6.
     Explain the meaning of the words. How are they connected with stereotyping?
     Anti-Semitism, Apartheid, bigotry, civil rights, disinformation, ethnocentrism, genocide, Holocaust, Ku Klux Klan, prejudice, propaganda, racism, scapegoat.

Assignment 7.

Read an excerpt from Nancy Adler's article "Communicating Across Cultural Barriers" and mark the statements as True or False:

1. The ability of human mind to categorize simplifies our functioning in a diverse and complex world.

2. Categories of perceived images become ineffective when we place people and things in the wrong group.

3. Stereotypes describe individual behavior; they never describe the behavioral norm for members of a particular group.

4. Stereotypes, like other forms of categories, can be helpful or harmful depending on how we use them.

5. A stereotype can be harmful when it is consciously held, judgmental and accurate.

6. A stereotype is helpful when it is descriptive, the first best guess and modified.

7. We alter stereotypes to fit reality.

8. People maintain stereotypes even in the face of contradictory evidence.

9. Ability to stereotype is not inborn, but culturally inherited.

10. To be effective, international managers must be aware of cultural stereotypes and learn to set them aside when faced with contradictory evidence.

Categories

Since we are constantly bombarded with more stimuli than we can absorb and more perceptions than we can keep distinct, we only perceive those images that may be meaningful. We group perceived images into familiar categories that help to simplify our environment, become the basis for our interpretations, and allow us to function in an otherwise overly complex world. For example, as a driver approaching an intersection, I may or may not notice the number of children in the back seat of the car next to me, but I will notice whether the traffic light is red or green (selective perception). If the light is red, I automatically place it in the category of all red traffic signals (categorization). This time, like prior times, I stop (behavior based on interpretation). Although people are capable of distinguishing thousands of different colors, I do not take the time to notice if the red light in Istanbul is brighter or duller than the one in Singapore or more orange or more purple than the one in Nairobi; I just stop. Categorization helps me to distinguish what is most important in my environment and to behave accordingly.

Categories of perceived images become ineffective when we place people and things in the wrong group. Cross-cultural miscategorization occurs when I use my home country categories to make sense out of foreign situations. For example, a Korean businessman entered a client's office in Stockholm and encountered

a woman behind the desk. Assuming that she was a secretary, he announced that he wanted to see Mr. Silferbrand. The woman responded by saying that the secretary would be happy to help him. The Korean became confused. In assuming that most women are secretaries rather than managers, he had misinterpreted the situation and acted inappropriately. His category makes sense because most women in Korean offices are secretaries. But it proved counterproductive since this particular Swedish woman was not a secretary.

Stereotypes

Stereotyping involves a form of categorization that organizes our experience and guides our behavior toward ethnic and national groups. Stereotypes never describe individual behavior; rather, they describe the behavioral norm for members of a particular group. For example, the stereotypes of English and French businesspeople, as analyzed by Intercultural Management Associates in Paris, are described as follows:

We have found that to every set of negative stereotypes distinguishing the British and French there corresponds a particular values divergence that, when recognized, can prove an extraordinary resource. To illustrate: The French, in describing the British as "perfidious," "hypocritical," and "vague," are in fact describing the Englishman's typical lack of a general model or theory and his preference for a more pragmatic, evolutionary approach. This fact is hard for the Frenchman to believe, let alone accept as a viable alternative, until, working alongside one another, the French man comes to see that there is usually no ulterior motive behind the Englishman's vagueness but rather a capacity to think aloud and adapt to circumstances. For his part, the Englishman comes to see that, far from being "distant," "superior," or "out of touch with reality," the Frenchman's concern for a general model or theory is what lends vision, focus, and cohesion to an enterprise or project, as well as leadership and much needed authority.

Stereotypes, like other forms of categories, can be helpful or harmful depending on how we use them.

Effective stereotyping allows people to understand and act appropriately in new situations. A stereotype can be helpful when it is:

- *Consciously held*. The person should be aware that he or she is describing a group norm rather than the characteristics of a specific individual.

- *Descriptive* rather than evaluative. The stereotype should describe what people from this group will probably be like and not evaluate those people as good or bad.

- *Accurate*. The stereotype should accurately describe the norm for the group to which the person belongs.

- *The first best guess* about a group prior to having direct information about the specific person or persons involved.

- *Modified*, based on further observation and experience with the actual people and situations.

A subconsciously held stereotype is difficult to modify or discard even after we collect real information about a person, because it is often thought to reflect reality. If a subconscious stereotype also inaccurately evaluates a person or situation, we are likely to maintain an inappropriate, ineffective, and frequently harmful guide to reality. For example, assume that I subconsciously hold the stereotype that Anglophone Quebecois refuse to learn French and that therefore they should have no rights within the province (an inaccurate, evaluative stereotype). I then meet a monolingual Anglophone and say, "See, I told you that Anglophones aren't willing to speak French! They don't deserve to have rights here." I next meet a bilingual Anglophone and conclude, "He must be American because Canadian Anglophones always refuse to learn French." Instead of questioning, modifying, or discarding my stereotype ("Some Anglophone Canadians speak French"), I alter reality to fit the stereotype ("He must be American"). Stereotypes increase effectiveness only when used as a first best guess about a person or situation prior to having direct information. They never help when adhered to rigidly.

Indrei Ratiu (17), in his work with INSEAD (Institut Europeen d'Administration des Affaires – European Institute of Business Administration) and London Business School, found that managers ranked "most internationally effective" by their colleagues altered their stereotypes to fit the actual people involved, whereas managers ranked "least internationally effective" continued to maintain their stereotypes even in the face of contradictory information. For example, internationally effective managers, prior to their first visit to Germany, might stereotype Germans as being extremely task oriented. Upon arriving and meeting a very friendly and lazy Herr Schmidt, they would alter their description to say that most Germans appear extremely task oriented, but Herr Schmidt seems friendly and lazy. Months later, the most internationally effective managers would only be able to say that some Germans appear very task oriented, while others seem quite relationship oriented (friendly); it all depends on the person and the situation. In this instance, the stereotype is used as a first best guess about the group's behavior prior to meeting any individuals from the group. As time goes on, it is modified or discarded entirely; information about each individual supersedes the group stereotype. By contrast, the least internationally effective managers maintain their stereotypes. They assume that the contradictory evidence in Herr Schmidt's case represents an exception, and they continue to believe that all Germans are highly task oriented. In drawing conclusions too quickly on the basis of insufficient information-premature closure (12) – their stereotypes become self-fulfilling (19).

Canadian psychologist Donald Taylor (4; 5; 21) found that most people maintain their stereotypes even in the face of contradictory evidence. Taylor asked English and French Canadians to listen to one of three tape recordings of a French Canadian describing himself. In the first version, the French Canadian used the Francophone stereotype and described himself as religious, proud, sensitive, and expressive. In the second version, he used neutral terms to describe himself. In the third version, he used terms to describe himself that contradicted the stereotype, such as not religious, humble, unexpressive, and conservative. After having listened to one of the three versions, the participants were asked to describe the Francophone on the tape (not Francophones in general). Surprisingly, people who listened to each of the three versions used the same stereotypic terms – religious, proud, sensitive, and expressive – even when the voice on the tape had conveyed the opposite information. People evidently maintain stereotypes even in the face of contradictory information.

To be effective, international managers must therefore be aware of cultural stereotypes and learn to set them aside when faced with contradictory evidence. They cannot pretend not to stereotype.

If stereotyping is so useful as an initial guide to reality, why do people malign it? Why do parents and teachers constantly admonish children not to stereotype? Why do sophisticated managers rarely admit to stereotyping, even though each of us stereotypes every day? The answer is that we have failed to accept stereotyping as a natural process and have consequently failed to learn to use it to our advantage. For years we have viewed stereotyping as a form of primitive thinking, as an unnecessary simplification of reality. We have also viewed stereotyping as immoral: stereotypes can be inappropriate judgments of individuals based on inaccurate descriptions of groups. It is true that labeling people from a certain ethnic group as "bad" is immoral, but grouping individuals into categories is neither good nor bad – it simply reduces a complex reality to manageable dimensions. Negative views of stereotyping simply cloud our ability to understand people's actual behavior and impair our awareness of our own stereotypes. *Everyone* stereotypes.

In conclusion, some people stereotype effectively and others do not. Stereotypes become counterproductive when we place people in the wrong groups, when we incorrectly describe the group norm, when we inappropriately evaluate the group or category, when we confuse the stereotype with the description of a particular individual, and when we fail to modify the stereotype based on our actual observations and experience.

Assignment 8.

Read the stereotypes that representatives of different cultures have about Americans. Are stereotypes necessarily bad? What cultural differences lie at the root of each stereotype?

India "Americans seem to be in a perpetual hurry. Just watch the way they walk down the street. They never allow themselves the leisure to enjoy life; there are too many things to do."

Kenya "Americans appear to us rather distant. They are not really as close to other people – even fellow Americans – as Americans overseas tend to portray. It's almost as if an American says, 'I won't let you get too close to me.' It's like building a wall."

Turkey "Once we were out in a rural area in the middle of nowhere and saw an American come to a stop sign. Though he could see in both directions for miles and no traffic was coming, he still stopped!"

Colombia "The tendency in the United States to think that life is only work hits you in the face. Work seems to be the one type of motivation."

Indonesia "In the United States everything has to be talked about and analyzed. Even the littlest thing has to be 'Why, Why, Why?'. I get a headache from such persistent questions."

https://global.duke.edu/sites/default/files/images/NancyAdlerCrossCultComm.pdf

Assignment 9.

In pairs make a list of the stereotypes that Belarusians have about themselves and about other nations. Share the results of your work with your group mates.

Effects of Social Stereotypes

Assignment 10.

Imagine you are moving your house. What social characteristics (gender, age, occupation, education, ethnicity, income, record of convictions, etc.) should a person have to become your ideal/worst neighbour? Is there any prejudice and bigotry in your choice, as well as what factors (e.g., television, newspapers, friendships, attitudes of their parents) may have contributed to such prejudice?

Assignment 11.

In pairs complete the following sentences. Analyze your answers, applying the underlined questions from the previous task.
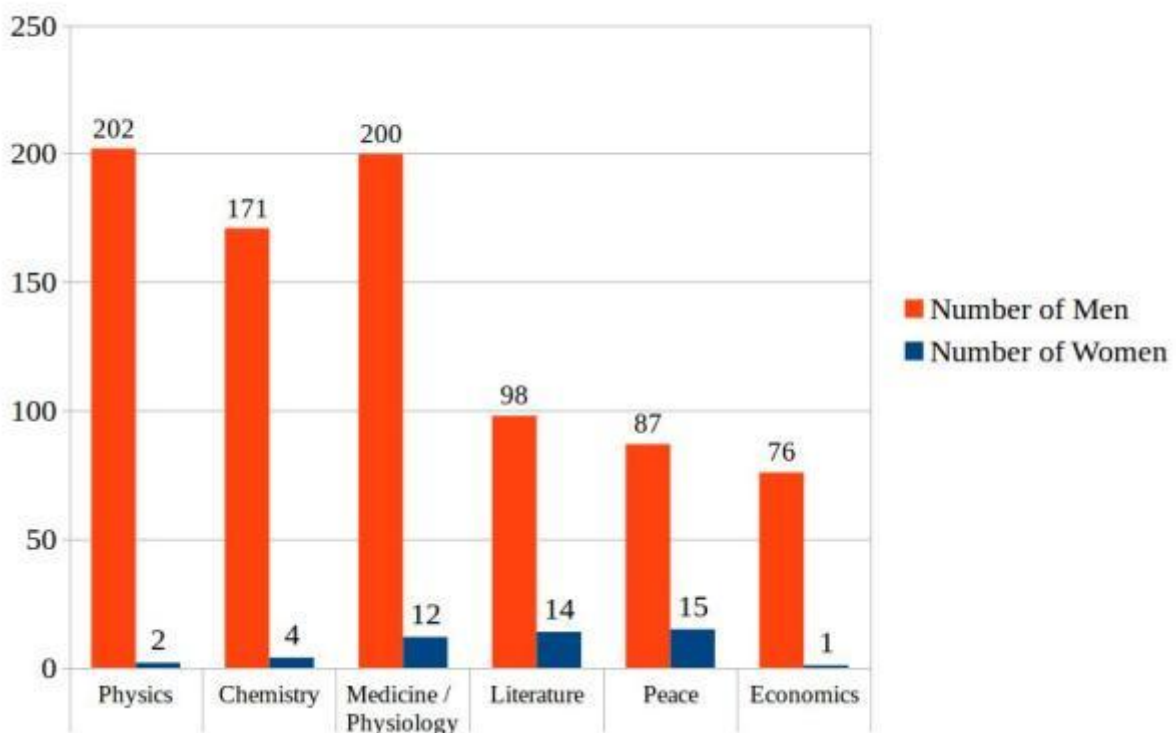
1. All athletes are…

2. People on welfare are all…

3. Drugs are used by virtually…

4. All politicians are…

5. He's so dumb, he must be…

6. He's so smart, he must be…

7. He's quick-tempered, so he must be…

8. He drinks like a fish, so he must be…

9. All Jewish mothers are…

10. All Harvard graduates are…

11. All construction workers are…

12. Obese people are…

13. Elderly people are…

14. Men are…

15. Women are…

Assignment 12.

How many female scientists and inventors do you know? Look at the graph. How would you explain such a small number of women who were awarded with Nobel prizes? Make a list of professional spheres that are believed to impose a "glass ceiling" on different social groups.

Distribution of Nobel prizes by gender and subject until 2016

Assignment 13.

　　What stereotypes do you have concerning different professions (lawyers, doctors, journalists, policemen, nurses, hairdressers, etc.)? What would you expect and how would you prepare for the meeting with representatives of different ethnic/religious/professional/etc. groups?

Out-of-Class Activities

Assignment 14.

　　Read the text given below. Find stereotypes that foreigners have about the Belarusians and 2 more nations of your choice (5 stereotypes about each nation). Analyze all the stereotypes, as it is done in the text. Are they misleading and wrong, or accurate and based on real historical/scientific facts? Prepare a presentation to inform your groupmates about the results of your research.

STEREOTYPE VS. ACCURATE CULTURAL FACT

　　…A critical person would pose a critical question: "How can I distinguish between a stereotype and a fact?" Obviously, saying "The bankers are greedy" is a prejudice, but how about "The bankers naturally are concerned about material wealth as a side effect of their profession"?

　　There is a world of difference between a stereotype and an accurate cultural description. It is helpful to remember that stereotypes and prejudice are based on perception and accurate cultural description is based on research. These are four criteria to determine whether some cultural information is valid and not just stereotype or prejudice:

　　● It is descriptive and not judgmental.

　　● It is verifiable from more than one independent source.

　　● It applies, if not to all members of the population, at least to a statistical majority.

　　● It discriminates; that is, it indicates those characteristics for which this population differs from others.

　　Now let's consider the following statement: "The Dutch are tall". The first criterion is ticked, because the statement is descriptive and not evaluative, it does not attach a moral connotation, good or bad. The second criterion is missing, but can be supplied by at least two studies confirming that the height of the Dutch is above the world's average. The third criterion is also not met, but can be supplied by statistics confirming that this height applies to the majority of the Dutch, and not all the Dutch. The fourth criterion is vague, since "being tall" without a frame of comparison is useless, we don't know if the Dutch are "taller than whom?" Conclusion: the statement in its original form is more of a stereotype than an accurate cultural observation.

Assignment 15.

Conduct a survey and find out the most common stereotypes in your family, group, subculture you belong to. Give reasons for their occurrence. Share the results of your work with your group mates.

Assignment 16.

Read the following articles and answer the questions below:

1. The most effective international managers use stereotypes. What are some of the ways that you can use stereotypes to your advantage when working with people from other countries?

2. In seeking to understand the importance of nonverbal communication, we must start by examining ourselves. List four examples of nonverbal communication that you commonly use and what each means to you. Then indicate how each might be misinterpreted by someone from a foreign culture.

3. List four examples of nonverbal communication that are used by managers in other parts of the world but not in your country. Indicate how each might be misinterpreted by colleagues from your country.

4. What social groups fall victim to stereotyping in the workplace in Belarus? Choose 2 other cultures to find out what social groups are stereotyped there. Prepare a 5-minute presentation to inform your group mates about the results of your research.

EFFECTS OF A CULTURAL STEREOTYPE IN THE WORKPLACE

Cultural stereotypes prevent people from seeing coworkers as individuals with valuable skills.

In his 1922 book "Public Opinion," journalist Walter Lippmann introduced the word "stereotype" as a metaphor for a mental picture people form based on their cultural notions. For example, Chinese are diligent, Americans are innovative and Italians are expressive. When meeting a person from China or Italy, an individual sees the cultural perception first and the person second. While this is a normal human process, it causes problems in the workplace…

Effects of Cultural Stereotypes

Cultural stereotypes limit management's ability to make best use of their employees' skills and help them develop new skills. If a manager sees John as an Asian person who is good with numbers but not people, he may never be given the opportunity to develop his people skills and he may eventually leave the company due to lack of opportunities. Cultural stereotypes affect employee morale and productivity. Employees are more likely to leave an organization if they believe that stereotypes determine how they are treated. Stereotypes lead to decreased productivity, dissatisfied customers and reduced revenues. They hinder open

communication and teamwork and lead to a perception of "us and them" or in-groups and out-groups in which members guard information, using it as a form of power. Failing to include diverse employee perspectives and skills limits the company's creativity, problem solving and competitive abilities.

Stereotyping Signs and Symptoms

Diversity consultant Steve Robbins identified several situations that indicate the presence of cultural stereotyping in the workplace. High employee turnover, absenteeism and poor employee performance may be signs of stress, lack of opportunity or employee perceptions of bias based on stereotypes. A business with a strong centralized structure and a dominant decision-making style, such as "my way or the highway," is likely to engage in stereotyping and will hire employees "like us." Occasionally offering diversity and inclusion workshops may point to a inherent previous lack of ongoing commitment to cultural diversity. Finally, tolerating racist, sexist, ageist or other inappropriate jokes, comments and images may be signs that cultural stereotypes are present.

Addressing Cultural Stereotypes

Leadership is the driving force of workplace culture. Management sets the behavior standards through their words and actions, along with policies and procedures. A business must pay attention to the presence of stereotypes in its organization if it is to be successful and retain its most productive, knowledgeable employees. Regularly conducting cultural audits allows a business to examine cultural stereotypes in the context of its mission and strategic objectives. A cultural audit examines the company's attitude toward its employees, clients and stakeholders; and the nature and effect of team work and communication; employee and management responsibility, accountability, trust, inclusion and respect. It gathers feedback from employees about their perceptions of inclusion and invites suggestions for changes. Audit results identify areas for change and ongoing programs for employee awareness.

Diane Chinn
http://smallbusiness.chron.com/effects-cultural-stereotype-workplace-19193.html

AVOIDING STEREOTYPES IN THE WORKPLACE

…Stereotypes encompass every race, religion, gender and sexual preference. They even cover hair color: red haired women are fiery and blonds are dumb. Matter of fact, there are even regional stereotypes, the Westside of Vancouver is better educated, more affluent, intelligent and the Eastside of Vancouver is the opposite. Then there are the stereotypes of Asians who are perceived as hard and effective workers, but are not outgoing. South Asians could be native born, but often are viewed as foreigners. None of these stereotypes are positive or productive in the workplace…

How Do Stereotypes Hurt Us?

In the corporate world, there is a high price to be paid for stereotyping:

- Litigation
- Lost employees
- Poor employee morale
- Lost sales and customers
- Difficulty hiring top-level employees
- Difficulty retraining employees
- Diminished productivity/profits

However, we also suffer personal consequences when we judge people based on biases, labels, and stereotypes. We miss out on valuable experiences, insights, and amazing relationships. We also miss out on connecting with others on a genuine level.

Breaking Down Stereotypes

Breaking down, recognizing, and eliminating stereotypes begins with dialogue. Conversation reduces bias because we learn more about each other and reach an understanding. Conversation also reduces preconceptions by educating us on misinformation and it limits the spread of bias.

Steps to Take to Assess and Eliminate Stereotypes

- Respect and appreciate others' differences. Imagine if people looked and acted the same. It would be boring!
- Consider what you have common with other people – lots more than you think.
- Avoid making assumptions or creating labels.
- Develop empathy for the others. Try to walk in their shoes.
- Educate yourself about different cultures and groups.

These days it is unacceptable to have stereotypical views of others in the workplace because it can be very costly, not to mention the lack of productivity and profits. It is important to recognize and remember that we all have stereotypes; it is part of the human experience. However, the first step is to be honest and recognize our preconceived notions about others and why we have formed them, and then take an active approach to educate ourselves.

Gobinder Gill
http://www.hrvoice.org/avoiding-stereotypes-in-the-workplace/

Assignment 17.

Identifying Stereotypes in the Media. Over the course of several days keep a log of stereotypes you notice in television shows, commercials, or movies, etc. Record the name of the show, movie, or product advertised; the group stereotyped; the stereotype portrayed; and any thoughts or feelings you experience while watching the program. This exercise might not be as easy as it seems; many of us are so accustomed to seeing certain stereotypes that we don't even notice them. Make an informative presentation on the results of your research.

Assignments for Self-Study

1. Have you ever been a victim of stereotyping? Think of stereotypes that representatives of other cultural and social groups may have about you.
2. Make a list of symptoms that will indicate the presence of stereotyping in the workplace.
3. Complete the following table with your own examples of stereotypes

Stereotype	Example
Racial, ethnic, social, gender	
Auto-stereotype, hetero-stereotype	
Imagery stereotypes, situational stereotypes	

Questions for Reflection and Self-Check

Give your answers to the following questions:
1. What are stereotypes and how do they affect people's lives?
2. Can you think of any events in history that were influenced by stereotypes and biases?
3. How do people learn to make stereotypes? How might they unlearn them?
4. How can the media (newspapers, television, movies) help to reduce stereotyping?
5. Do you think certain groups are more subject to stereotyping than others? If so, why?
6. What do you think an individual can do to help reduce bias and stereotyping?

Block IX
HUMOR ACROSS CULTURES

You will know
- **what is considered to be funny in other cultures;**
- **go's and no's in some major cultures from around the world.**

You will be able
- **to use humor skillfully to establish rapport with your audience;**
- **to increase interest in what you're saying and keep your audience's attention.**

Humour is a great vehicle for getting a message across. If you get too serious, you could die of starch.

Cyndi Lauper

When humor goes, there goes civilization.

Erma Bombeck

I think the next best thing to solving a problem is finding some humor in it.

Frank A. Clark

Humor is something that thrives between man's aspirations and his limitations. There is more logic in humor than in anything else. Because, you see, humor is truth.

Victor Borge

Humor is the affectionate communication of insight.

Leo Rosten

Anticipating Cultural Issues

Read the quotations given above and answer the questions that follow. Compare your answers to those of your groupmates:
1. What is the message of the given quotations?
2. Do you agree/disagree with the opinion expressed? Why/Why not?
3. What do you know about the authors of the quotations?
4. Is humour a universal phenomenon or does it vary across cultures? Give your reasons.

Discussing Cultural Issues

Assignment 1.

Before reading the text discuss your answers to the following questions in pairs or small groups:

1. As the world becomes increasingly interconnected, can jokes be a force for breaking down the cultural barriers of old?

2. Is there such a thing as a national sense of humour?

Now read how Gary McKeown, a senior lecturer of psychology at the Queen's University Belfast, looks at the camaraderie behind puns.

We're all aware that there are stereotypes. The British are sharply sarcastic, the Americans are great at physical comedy, and the Japanese love puns. But is humour actually driven by culture to any meaningful extent? Couldn't it be more universal – or depend largely on the individual?

There are some good reasons to believe that there is such a thing as a national sense of humour. But let's start with what we actually have in common, by looking at the kinds of humour that most easily transcend borders.

Certain kinds of humour are more commonly used in circumstances that are international and multicultural in nature – such as flights. When it comes to onboard entertainment, airlines, in particular, are fond of humour that transcends cultural and linguistic boundaries for obvious reasons. Slapstick humour and the bland but almost universally tolerable social transgressions and faux pas of Mr Bean permit a safe, gentle humour that we can all relate to. Also, the silent situational dilemmas of the Canadian *Just for Laughs* hidden camera reality television show has been a staple option for airlines for many years.

These have a broad reach and are probably unlikely to offend most people. Of course, an important component in their broad appeal is that they are not really based on language.

Most humour, and certainly humour that involves greater cognitive effort, is deeply embedded in language and culture. It relies on a shared language or set of culturally based constructs to function. Puns and idioms are obvious examples.

Indeed, most modern theories of humour suggest that some form of shared knowledge is one of the key foundations of humour – that is, after all, what a culture is.

Some research has demonstrated this. One study measured humour in Singaporean college students and compared it with that of North American and Israeli students. This was done using a questionnaire asking participants to describe jokes they found funny, among other things. The researchers found that the Americans were more likely to tell sex jokes than the Singaporeans.

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The Singaporean jokes, on the other hand, were slightly more often focused on violence. The researchers interpreted the lack of sex jokes among Singaporean students to be a reflection of a more conservative society. Aggressive jokes may be explained by a cultural emphasis on strength for survival.

Another study compared Japanese and Taiwanese students' appreciation of English jokes. It found that the Taiwanese generally enjoyed jokes more than the Japanese and were also more eager to understand incomprehensible jokes. The authors argued that this could be down to a more hierarchical culture in Japan, leaving less room for humour.

There are many overarching themes that can be used to define a nation's humour. A nation that laughs together is one that can show it has a strong allegiance between its citizens. Laughter is one of our main social signals and combined with humour it can emphasise social bonding – albeit sometimes at the cost of denigrating other groups. This can be seen across many countries. For example, the French tend to enjoy a joke about the Belgians while Swedes make fun of Norwegians. Indeed, most nations have a preferred country that serves as a traditional butt of their jokes.

Sexist and racist humour are also examples of this sort of denigration. The types of jokes used can vary across cultures, but the phenomenon itself can boost social bonding. Knowledge of acceptable social boundaries is therefore crucial and reinforces social cohesion. As denigration is usually not the principle aim of the interaction it shows why people often fail to realise that they are being offensive when they were "only joking". However, as the world becomes more global and tolerant of difference, this type of humour is much less acceptable in cultures that welcome diversity.

Self-denigration or self-deprecation is also important – if it is relatively mild and remains within acceptable social norms. Benign violation theory argues that something that threatens social or cultural norms can also result in humour.

Importantly, what constitutes a benign level of harm is strongly culturally bound and differs from nation to nation, between social groups within nations and over the course of a nation's history. What was once tolerable as national humour can now seem very unacceptable. For the British, it may be acceptable to make fun of Britons being overly polite, orderly or reluctant to talk to strangers. However, jokes about the nature of Britain's colonial past would be much more contentious – they would probably violate social norms without being emotionally benign.

Another factor is our need to demonstrate that we understand the person we are joking with. My own ideas suggest we even have a desire to display skills of knowing what another person thinks – mind reading in the scientific sense.

For this, cultural alignment and an ability to display it are key elements in humour production and appreciation – it can make us joke differently with people from our own country than with people from other cultures.

For example, most people in the UK know that the popular phrase "don't mention the war" refers to an episode of *Fawlty Towers*. Knowing that "fork handles" is funny also marks you as a UK citizen. Similarly, knowledge of *I Love Lucy* or quotes from *Seinfeld* create affiliation among many in the US, while references to *EL Chavo del Ocho* or *EL Chapulin Colorado* do the same for Mexicans and most Latin Americans.

These shared cultural motifs – here drawn mostly from television – are one important aspect of a national sense of humour. They create a sense of belonging and camaraderie. They make us feel more confident about our humour and can be used to build further jokes on.

A broadly shared sense of humour is probably one of our best indicators for how assimilated we are as a nation. Indeed, a nation's humour is more likely to show unity within a country than to display a nation as being different from other nations in any meaningful way.

http://theconversation.com/is-there-such-a-thing-as-a-national-sense-of-humour-76814

Assignment 2.
    Read the following text and answer the questions that follow.

WHAT'S FUNNY?

Steven B. Jackson
It depends where you're from.

Humor is a universal phenomenon, present in virtually all human groups. Despite its ubiquity, humor is far from being fully understood. Why does humor exist at all? Why is it important and meaningful to us? Why does it bring us pleasure? Great thinkers have been pursuing these questions for centuries, yet we still have not found satisfying answers. Charles Darwin saw humor as a "tickling of the mind." According to the evolutionary perspective, humor is a form of social play that built camaraderie and communicated emotion as early as 4 million years ago among early hominids. This idea is supported by the fact that chimpanzees, gorillas, bonobos, and orangutans engage in social laughter.

Half a century after Darwin, Freud offered another explanation, suggesting that humor is the release of tension. Freud held that certain events create sexual or aggressive energy; when that energy is released all at once, we experience it as humor.

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The most popular theory of humor at the moment is incongruity-resolution (I-R) theory. Immanuel Kant proposed the earliest form of this theory in the late 18th century, when he wrote in *Critique of Pure Reason*, "Laughter is an affection arising from the sudden transformation of a strained expectation into nothing." Simply put, I-R theory states that humor arises when we are presented with absurd or unexpected information, which is then resolved gracefully or unexpectedly (i.e., a good punch line). I-R theory can't explain everything, but if you apply it to jokes or funny experiences in your own life, you'll find it can explain most instances of humor. For a good exploration of this topic, check out *Inside Jokes* by Matthew Hurley, Daniel Dennett, and Reginald B. Adams. The authors take an evolutionary and cognitive approach, arguing that humor developed over time as an adaptation to an increasingly complex world. Humans are faced with a lot of information, the argument goes, and in order to make the best behavioral choices, we must parse the useful and factual information from the redundant and false. Humor serves as brain candy, an incentive to sort through piles of input to determine which cognitions and beliefs to keep, and which to throw out. Although humor is present in all human groups, its content varies significantly across cultures. Many jokes don't translate well – or at all – because of differences in social structure and cultural norms. There is no universally appreciated joke; what is funny in one culture may not be amusing in another. There are, however, some universally appreciated aspects of humor. For example, people of all cultures laugh at incongruities and their resolutions. Studies also show that humor techniques like exaggeration, understatement, witty cynicism, verbal irony, disguise, and deception are consistently funny in markedly different regions of the world.

In 2001, researchers at the University of Haifa in Israel collaborated with Singaporean psychologist Janie Leong Siew Yin to measure humor among Singaporean college students and compare the results to North American and Israeli samples. The most notable differences occurred between Singaporean and North American participants.

Participants reported on their use and appreciation of humor and the frequency with which they found amusement in daily life. They were also asked to write down a joke and describe someone they considered to have an especially good sense of humor.

A content analysis of the jokes revealed a striking difference between Singaporeans and Americans: Americans were far more likely to tell sexual jokes. Thirty-seven percent of Americans told sex jokes, but only 23 percent of Singaporeans did the same.

This difference in joke content is best understood as a reflection of broad cultural norms. America is relatively liberal when it comes to matters of sexuality, while Singapore is more conservative. Citizens in Singapore are brought up in

Hindu, Muslim, or Confucian traditions. Gender roles are largely polarized, promiscuity is frowned upon, and pornography is forbidden by law. (In fact, the researchers had to abandon one of their humor measures because it contained a racy cartoon that would have offended participants.)

Singaporeans skimped on the sex, but they made up for it with violence. A little more than half of Singaporean jokes were aggressive, as compared to only 42 percent of American jokes. Researchers traced this difference all the way back to the physical environment of Singapore. Natural resources are scarce in the country, and competition has been fierce throughout history. This has led to an emphasis on strength for survival and aggressiveness as a cultural trait.

This study also showed that Singaporeans didn't use humor as a coping mechanism as often as Americans. The researchers weren't expecting this difference but guessed that it might reflect a larger cultural difference. American media tout the use of humor as a form of release and public relations tool – a way to alleviate anxiety. The traditional Chinese approach, on the other hand, frames humor as a tool to illustrate a concept, prove a point, or win an argument. It teaches while it entertains. The understated, utilitarian Chinese approach to humor may not lend itself to using humor as a means to relieve stress and cope with difficult life situations.

We have yet to arrive at a definitive explanation of humor, but we haven't stopped trying. By juxtaposing universal and culturally-specific aspects of humor, we come closer to understanding how much of humor is hardwired and how much is the result of experience in a particular culture and society.

In the meantime, we'll continue to find punch lines, irony, and fodder for laughter in the world around us. We can't help it.

Sources:

Hurley, M. W., Dennett, D. C. & Adams, R. B. (2011). *Inside Jokes.* Cambridge, MA: MIT Press.

Nevo, O., Nevo, B. & Yin, J. L. (2001). Singaporean humor: a cross-cultural, cross-gender comparison. *Journal of General Psychology. 128*, 143-156.

https://www.psychologytoday.com/intl/blog/culture-conscious/201205/whats-funny

1. What do scientific theories say about humour as a universal phenomenon?

2. Despite its ubiquity, humor is far from being fully understood. Give your reasons for that fact.

3. Do you think there is connection between cultural dimensions and peculiarities of national humor?

Developing Intercultural Skills

In-Class Activities

Assignment 3.
    Discuss the answers to the following questions with your partner, and then read the text about one of the most joyful world holidays.
    1. Does the date 1ˢᵗ April tell anything to you?
    2. What do you know about the origin and history of this celebration?
    3. Is it a popular holiday in your country?
    April Fools' Day is an annual celebration in some European and <u>Western</u> countries commemorated on April 1 by playing <u>practical jokes</u> and spreading <u>hoaxes</u>. The jokes and their victims are called **April fools**. People playing April Fool jokes often expose their prank by shouting "**April fool(s)**" at the unfortunate victim(s). Some newspapers, magazines and other published media report fake stories, which are usually explained the next day or below the news section in smaller letters. Although popular since the 19th century, the day is not a <u>public holiday</u> in any country.
    Aside from April Fools' Day, the custom of setting aside a day for the playing of harmless pranks upon one's neighbour has historically been relatively common in the world.
    In the **UK**, an April Fool joke is revealed by shouting "April fool!" at the recipient, who becomes the "April fool". A study in the 1950s, by folklorists Iona and Peter Opie, found that in the UK, and in countries whose traditions derived from the UK, the joking ceased at midday. A person playing a joke after midday is the "April fool" themselves.
    In **Scotland**, April Fools' Day was traditionally called "Huntigowk Day", although this name has fallen into disuse. The name is a corruption of "Hunt the Gowk", "gowk" being Scots for a cuckoo or a foolish person; alternative terms in Gaelic would be *Là na Gocaireachd*, "gowking day", or *Là Ruith na Cuthaige*, "the day of running the cuckoo". The traditional prank is to ask someone to deliver a sealed message that supposedly requests help of some sort. In fact, the message reads "Dinna laugh, dinna smile. Hunt the gowk another mile." The recipient, upon reading it, will explain he can only help if he first contacts another person, and sends the victim to this next person with an identical message, with the same result.
    In **Ireland**, it was traditional to entrust the victim with an "important letter" to be given to a named person. That person would then ask the victim to take it to someone else, and so on. The letter when finally opened contained the words "send the fool further".

In **Poland**, *prima aprilis* ("1 April" in Latin) as a day of jokes is a centuries-long tradition. It is a day in which many jokes are told; various hoaxes – sometimes very sophisticated – are prepared by people, media (which often cooperate to make the "information" more credible) and even public institutions. Serious activities are usually avoided, and generally every word said on April 1st can be a lie, or a joke. The conviction for this is so strong that the Polish anti-Turkish alliance with Leopold Isigned on April 1, 1683, was backdated to March 31. However, for some in Poland *prima aprilis* ends at noon of April 1st, and *prima aprilis* jokes after that hour are considered inappropriate and not classy.

Danes, **Finns**, **Icelanders**, **Norwegians** and **Swedes** celebrate April Fools' Day (*aprilsnar* in Danish; *aprillipäivä* in Finnish). Most news media outlets will publish exactly one false story on April 1; for newspapers this will typically be a first-page article but not the top headline.

In **Italy**, **France**, **Belgium**, The **Netherlands**, and French-speaking areas of **Switzerland** and **Canada**, April 1 tradition is often known as "April fish" (*poissons d'avril* in French, *aprilvis* in Dutch or *pesce d'aprile* in Italian). This includes attempting to attach a paper fish to the victim's back without being noticed. Such fish feature is prominently present on many late 19th- to early 20th-century French April Fools' Day postcards. Many newspapers also spread a false story on April Fish Day, and a subtle reference to a fish is sometimes given as a clue to the fact that it is an April fool's joke.

In **India**, there have been numerous references to April Fools' Day in both cinema and popular literature and people can enjoy references to the festivity on that day. However, April Fools' Day is not an intrinsic part of India's culture.

In many **Spanish**-speaking countries (and the **Philippines**), "Dia de los Santos Inocentes"(Holy Innocents Day) is a festivity which is very similar to the April Fools' Day, but it is celebrated in late December (27, 28 or 29 depending on the location, or January 10th for East Syrians).

Assignment 4.

Work in small groups. Recollect the last April Fool's Day: did you fall prey to someone's joke or did you play a joke on anybody? Share your memories with your partners.

Assignment 5.

In the previous text you've learnt how April Fool's Day is celebrated in some Western cultures. Search the Web and find out whether it is celebrated in Eastern cultures? Is it similar to the one in Western cultures? Compare it to the way it is celebrated in Belarus. Report your findings to the rest of the class.

Assignment 6.

Read a few tips for telling jokes in other cultures. Which is the most useful do you think? Which do you agree or disagree with? Think of some more tips and complete the list. Share your ideas with the rest of the group.

Used skillfully, humour can help establish an instant *rapport with your audience*. It can help drive home key points or messages, and information relayed with humour is more likely to be remembered. It can increase interest in what you're saying and help to *keep your audience's attention* throughout your presentation. It lets your audience see your human side. But be careful. Humour can also confuse, befuddle, or even offend your audience, especially while *presenting to people from a different culture*.

3 tips for telling jokes in other cultures:

1. Avoid *making comparisons* between the country you are in and other countries.

2. Even if people in the culture are *self-deprecating*, this is not an invitation to join in. Most people can laugh at themselves, but feel quite different when someone is laughing at them.

3. Run your jokes past the *event organizer or a counterpart* from that culture, as what may seem hilarious to you could be seen as confusing at best, and at worst, insulting.

Assignment 7.

Read an extensive overview outlining the use of humour and jokes worldwide.

PRESENTING AROUND THE WORLD: CROSS-CULTURAL HUMOUR GUIDE

> *No amount of skill will ensure the success of a joke or humorous anecdote if the content and style are culturally inappropriate.*
>
> *Dean Foster*

Although non-exhaustive, this quick culture guide should give you a good idea of what is a *go* and what is a *no* in some major cultures from around the world.

In **France**, **Belgium**, **Denmark**, and **Spain**, the humour tends to be fairly dark, surreal, and self-deprecating. They like jokes about death and other serious subjects often associated with stress. Whereas in North America these jokes might seem like they "*bring the energy down*," this audience finds them relatable and hilarious.

The **British** love playing around with language. This includes puns, innuendos, irony and wordplay. They find satire delightful, and their humour can range from ridiculously silly to darkly cynical. Over-the-top sincerity does not sit well with this audience.

While irony and sarcasm work well in England, across the channel, it is less appropriate. Countries like **Switzerland**, **Germany** or the **Netherlands** prefer clear, direct, and to-the-point jokes rather than convoluted double entendres.

Italians enjoy pratfalls and physical humour, as well as puns and irony. Don't be afraid to go exuberantly over-the-top with your delivery, using plenty of hand gestures. Speak as if you were using exclamation points!

Norway, **Finland**, **Sweden**, and **Iceland** have some of the darkest humour in the world. There is very little that is considered too dark for them. This can be rather jarring if you are unprepared for it. It has been said (probably by them) that they "*have to make fun out of their own misery or they wouldn't survive.*" Death, murder, and destruction are fairly popular themes.

Germans might have one of the most diverse senses of humour in Europe. It's important to note that they are far less likely to make (or laugh at) jokes in a business setting, where traditionally, seriousness and respectfulness reign supreme. Outside of work, however, comedy is a staple of their culture, and they very much appreciate a good laugh.

In **Eastern Europe**, satire and sarcasm are very popular forms of humour, and will generally get a good laugh from your audience, especially when topical. **Hungarians** have a notoriously great sense of humour. While it may be considered cynical and dark, they have the ability to laugh no matter what life throws at them. In **Poland**, parody, slapstick and satire about politics or current events are quite popular. Just about anything can be the butt of a joke in **Bulgaria**, and foreigners may find Bulgarian humour too direct or insulting, since Bulgarians often make politically incorrect jokes.

In the Baltics, (**Latvia**, **Lithuania**, and **Estonia**) the sense of humour is rather subtle. One may be confused into thinking they simply lack a sense of humour, but this is a misconception. The humour can be generalized as a mixture of wit, self-deprecation, satire, and cynicism. Obvious, over-the-top slapstick, and off-colour humour is not popular in this region.

People in the **Balkans** are well-known for their use of gallows humour, and will often treat serious matters such as death, war, disease, and crime in a surprisingly light, silly, or satirical way. Avoid making broad generalizations about the area (for example, talking about how similar they are to their neighbouring countries) or implying that they are Russian or Slavic. While sarcasm, cynicism, and satire are popular forms of humour, as a rule, stay away from poking fun at their society, their government, or their economic situation, as this could be perceived as insulting.

In most parts of Eastern Europe, be careful when talking about communist history, or drawing comparisons between the country and Russia. This is a sensitive area which should be avoided.

Russians love a good laugh – but while jokes related to drinking and sex have their place in a social gathering, in a business setting, humour tends to be more high-brow, often requiring a wide range of knowledge on politics, sociology, science, and history. This being said, Russians will happily chuckle at what some cultures may find uncomfortable or off-limits such as social problems, the government, low-income classes, and uneducated people.

One notable feature of Russian humour is that they almost never joke about religion. It's not because they are religious or have a deep respect for religion, but because religion simply had little relevance to daily life under Soviet rule.

Most Russians do not find physical pain or slapstick humour amusing. Avoid joking about someone's family, as this is considered taboo.

It is difficult to generalize the humour in all the countries in the Arab states. A joke that might go over superbly well in **Oman** might not do so well in **Morocco**. Likewise, the **Turkish** might find a story hilarious while the same story would flop in **Tunisia**. This being said, Muslims have a deep-rooted sense of humour and are not afraid to use it.

One rule of thumb that applies to all Arab states is that jokes should comply with the Quran, and the guidelines from the Hadiths should be followed.

Avoid poking fun at anything religious as this could easily be confused with blasphemy. Never make fun of families, elders, or deceased relatives, this is seen as disrespectful. Keep your jokes clean and in good taste.

Humour in **Saudi Arabia** is not a straightforward concept. There are a lot of confusing associations between telling jokes and wasting time, between letting out a laugh and loss of prestige. They have a tendency to brush over the more paradoxical parts of their society and do not appreciate foreigners trying to incite discussions and elicit change by poking fun at them. While gentle mockery might be seen as hilarious in some cultures, it can easily hurt feelings here, and might be taken it as direct criticism.

In Arabic culture it's also quite common for people who feel slighted or insulted to avoid showing any negative reaction, so don't rely on the facial expressions of the audience, and make sure you cross-check your jokes with a local before you get up on stage.

Many of the same guidelines for the Arab states should be used in Asian countries with a high Islamic population, such as Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan, Afghanistan, Pakistan, Bangladesh, Indonesia, Brunei, Malaysia, Singapore, and the Maldives.

Africans use laughter to make life more bearable. They use it to brighten up the darkest of life's tribulations and even invite their funniest friends to funerals to help family and friends deal with the loss.

Jokes are often made about the traits of other ethnic groups, such as their speech and their customs. Such humour is fashioned around the differences among ethnic groups, not necessarily in a racist or offensive way, but more in a "*Look at how funny the differences are between us*" kind of way. Ethnic or tribal jokes are not often told in public settings, and as a foreigner, you should avoid them.

Conformity is very important, and if a person stands out, they are likely to be made fun of. That being said, gentle teasing is often used to establish contact and build bonds between people, and is very common. Slapstick humour is a huge part of African humour and is almost guaranteed to get you a laugh.

Chinese people enjoy intelligent humour, but you should steer clear of sensitive topics such as politics or any form of cultural criticism. Jokes which are too personal (for example jokes about marriage or family life,) are not appreciated, on the same note avoid making fun of people, as it can quickly be taken the wrong way. Many foreigners who are not familiar with the concept of "Mianzi" (which roughly translates to 'face') may feel that the Chinese are overly sensitive or easily offended, but this respectful tradition, which ties together social harmony and self-respect, is a large part of Chinese culture.

Slapstick and physical humour are very popular in **Japanese** culture, however, they can be difficult to convey on stage in a business setting. While humour based on self-deprecation is appreciated in the West, in Asia, self-deprecation will more likely elicit quiet empathy and discomfort with the unfortunate situation that you are experiencing, instead of a laugh.

In **Thailand** and the **Philippines**, the people are easy-going and enjoy a good laugh. This being said, never make fun of their royal families, as they are very well respected in these countries. In **Indonesia**, audience members will often turn to their neighbours and repeat what the speaker says when they think it is funny or they like it, so don't be put off if you get a large burst of conversation after you say something.

The **Korean** sense of humour is often very direct. On a whole, they appreciate funny voices. Almost everyone loves funny voices, but Korean audiences thrive on it. Slapstick and insult humour are very popular. Koreans will smile in a variety of situations such as when they are happy, sad, nervous or embarrassed. Don't necessarily assume that a smile means that they are happy, or think your joke is funny.

Indian humour includes a lot of slapstick, practical jokes, and double meanings – the more obvious the better. When presenting to Indian audiences, it is important to use clear, unambiguous humour that can be well understood by all,

rather than more localized humour. While Indians like to make fun of each other (for example, jokes about the difference in a neighbouring communities are very popular) foreigners should avoid them. Sarcasm and cynicism could be interpreted as insults and are often difficult to translate. Steer away from using dark humour, irony, or humour that is very subtle, as it will be lost on the majority of your audience.

Canada has many sub-cultures from coast to coast. In particular, the **French Canadian** humour is considerably darker and more sarcastic than the **English Canadian** humour. Jokes which rely on stereotypical ideas of race or culture (including any jokes about First Nations people) will generally not go over very well. Many Canadians enjoy poking fun at Americans; it's almost part of the national identity. It's not based on prejudice but more a way to differentiate themselves from their (rather similar) neighbours to the south.

It is difficult to generalize **American** humour, as it can be quite diverse. From sarcasm to slapstick, there is a little of something for everyone in America. **Americans** will often start a presentation off with a funny joke or story, to build rapport with their audience. Be careful about making jokes about politics (although this might seem like an easy target) as political views can be quite diverse and you run the risk of dividing and offending your audience. Also, as a foreigner, shy away from making sweeping statements about American culture, or how it compares to your culture, as Americans are quite nationalistic. Run your jokes past an American counterpart or the event organizer, as the audiences can be quite different from one event to the next, and a bad joke can sink your presentation.

Nothing escapes the **Mexican's** dark sense of humour. From politics, race, and nationalities, to corruption, insecurity, and sexism, tolerance is much higher than in some more politically correct countries. This being said, avoid any jokes about their national or religious symbols, or anyone's relatives.

In **Brazil**, humour should be used carefully in serious situations. It can make you seem like you are not giving the subject respect, and that what you are saying lacks in gravitas. Brazilians prefer situational humour, which can be clearly linked to the context, rather than telling a joke or story that doesn't have an obvious connection to the present setting.

The **Chilean** sense of humour is quite different from its neighbouring countries and can be perceived as offensive if you don't understand it. Don't be surprised if you don't get the jokes straight off the bat. Chileans are very nationalistic and are proud of their country, and while they might make self-deprecating jokes about themselves and their country, as a foreigner, don't try and join in. It is advised not to make jokes about religion, politics, historical conflicts, or social issues (for example, poverty).

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Business is taken as a serious matter in **Argentina**, and while the people appreciate a good laugh, make sure to keep it keep it light and friendly, and don't overdo it. Argentines can be very vocal about their opinions on politics and religion, but be careful, as it can be a very sensitive area. Avoid talking about historical events (for example, the Perón years or the Falkland Islands) as this could instantly divide and offend your audience. In social settings, don't be offended if an Argentine mildly attacks your clothing or weight; teasing is very common in their culture and should not be taken seriously.

Assignment 8.

Now that you've studied the cross-cultural humour guide remember these 5 things when presenting in other cultures and complete this memo with other instructions that are absolutely necessary from your standpoint.

1. What might be hilarious in one culture might not be as funny in another. The best way is to check and run your jokes past the **event organizer or a counterpart** from that culture.

2. Be very cautious when talking about someone's **family**, **politics**, and **religion**. In the majority of cultures, it is wise to steer away from **off-colour** humour. **Making comparisons** between the country you are in, your country, and neighbouring countries should generally be avoided.

3. While many cultures appreciate **self-deprecating humour**, don't perceive it as an invitation for you as a foreigner to join in. Most people can laugh at themselves and their society, but feel quite different if they feel someone is laughing at them.

4. While it may seem obvious, it's important to remember that **social situations** can be very different than **business situations**. While the funny story you told at the bar last night got a laugh, up on stage it could fall completely flat. Make sure your jokes are appropriate for the setting.

5. Do your research, and check to make sure that your audience will get a laugh out of your jokes before attempting them on stage.

<div align="right">https://medium.com/@speakerhubHQ/presenting-
around-the-world-cross-cultural-humour-guide-25febca6310f</div>

Out-of-Class Activities

Assignment 9.

Make an informative presentation "April Fool's around the globe".

Assignment 10.

Divide into groups of 2–3. Select 15–20 cartoons (карикатуры) from Russian/Belarusian newspapers and magazines and the same number of cartoons from newspapers and magazines of the culture of your choice. You may as well select animated cartoons or comics. Analyze the subject matter of the humor; for example, the desert island situation, relations between men and women, politics, drunkenness, etc. Are visible aspects of Russian/Belarusian/American, etc. life contained in the cartoons, for example:

- houses and homes (rooms, furniture, etc);
- work environments (offices, factories, etc.);
- leisure (fishing, reading, watching TV, etc.);
- eating and drinking (restaurants, pubs, etc.);
- travel (traffic, road signs, etc.);
- shopping (supermarkets, department stores, etc.;)
- clothes and fashion (uniforms, hairstyles, etc.).

Make sure you cover the following areas in your presentations. Are cartoons common in your country? If so, what is the most common subject matter? How are cartoons of the culture of your choice similar to cartoons in your country? How are they different?

Make a Power Point presentation reporting the results of your research to the rest of the group.

Assignment 11.

Prove the statement that humor is/is not universal. Maintain the persuasive character of your speech.

Assignment 12.

Imagine that you are a cross-cultural consultant in matters of international business communication. You've been asked to instruct the employees of a transnational corporation doing business worldwide with the headquarters in country X. Work out a training session including a miniguide, a list of go's and no's concerning cross-cultural peculiarities of humor for those employees who are going to country Y.

Assignments for Self-Study

1. Fill in the table reflecting cross-cultural peculiarities of humour.

Country	Peculiarities of humor	Go's (topics to be laughed at)	No's (taboo topics)
Great Britain			
Germany			
Italy			
Russia			
Turkey			
China			
The USA			

2. Find on the Web and read one of the following articles:
"Humor in Cross Cultural Communication" by Atanda Ademola
"Humor Across Cultures: an Appetizer" by G. Hofstede
or another book or article related to the topic under study. Report the results of your work to your group mates.

CULTURAL METAPHORS

You will know:
- **what a cultural metaphor is.**

You will be able to:
- **apply your knowledge of cultural metaphors to the analysis and planning of business interactions with foreign partners, colleagues and clients.**

The great pedagogic value of figurative uses of language is to be found in their potential to transfer learning and understanding from what is known to what is less well-known and to do so in a very vivid manner. ... Metaphors are necessary because they allow the transfer of coherent chunks of characteristics – perceptual, cognitive, emotional, and experiential – from a vehicle which is known to a topic which is less so.

Andrew Ortony

A cultural metaphor is a major phenomenon, institution, or activity in a nation with which most citizens identify cognitively or emotionally and through which it is possible to describe the national culture and its frame of reference in depth, for example, the Japanese garden.

Martin J. Gannon

Anticipating Cultural Issues

1. Read the quotations given above and in pairs discuss the answers to the following questions:

1. What is the message of the given quotations?

2. What do you know about the author of the second quotation?

3. What differences and similarities do linguistic and cultural metaphors bear?

4. What is the practical value of cultural metaphors for those who are involved in cross-cultural communication?

5. What cultural phenomena can serve as cultural metaphors for Japanese, Chinese, Swedish, German, Italian, British and your national cultures?

Discussing Cultural Issues

THE JAPANESE GARDEN

Assignment 1.

Write down 5 words that come into your mind when you see the picture of the Japanese garden. What features of Japanese culture does it reflect?

https://www.pinterest.com/annabrusnika/japanese-garden/

Assignment 2.

Applying the theory from the course and your background knowledge of Japanese culture, explain why the Japanese garden has been chosen as a metaphor for this culture?

Assignment 3.

Mark the statements as True or False:

1. Functionally Japanese gardens are designed to create both a sense of integration between the observer and nature and an atmosphere in which meditation takes place.

2. To understand Japan it is important to know its history that can be viewed as a continued search for "wa" or modesty in interpersonal relations.

3. It is extremely difficult for a foreigner or "gaijin" to be fully accepted in Japan, as this would upset harmonious relations between and among groups that have taken years to develop.

4. "Origami" is the way of doing things, with special emphasis on the form and order of the process. There are "origamis" for eating properly, for using the telephone, for treating foreigners. To the Japanese, the process or form for completing the activity is just as important as completing the activity successfully.

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5. In Japan a job means identification with a larger entity, through which people gain pride and the feeling of being part of something significant. The company is viewed as a provider of individual security and welfare. When the Japanese is asked what they do, they usually respond with the name of the company for which they work and not the job they perform.

6. Frequently there are no formal job descriptions existing separate from work groups. A company will sometimes reward the office group but not the individual for work well done.

7. As a rule, managers have separate offices in Japanese firms, which is a sign of their status. If a manager sits in the same office as his team, he sits in the center of the office. If the group is small, the group sits around the table, whereas the manager occupies a separate table, no matter how small the room is.

8. Promotion is based on seniority. But it is important to mention that hierarchy in Japan is not directly associated with clear authority. For example, senior but less competent employees may be given relatively high titles that entail minimum responsibility, but extremely able young people may be given more responsibility than their title indicates.

9. Like the pond, the Japanese are extremely harmonious and serene people. Competition is seldom met between firms, peers, family members and friends. It is considered to be a cultural inadequacy than a cultural norm.

10. Unlike the Chinese, who are sometimes hampered by their excessive devotion to the past and ancestor worship, the Japanese have historically been great borrowers from other cultures and are quick to change when conditions warrant such actions.

Assignment 4.
   Fill in the table.

Description of the metaphor	Previously agrarian or industrial society	Religion and its role	Shikata or the notion of "Proper way"	Hall's and Hofstede's Dimensions	Type of collectivism	Management corporate culture, lifelong employment

   The Chinese Family Altar
   Ancestor worship (also called ancestor veneration) is a ritual practice that is based on the belief that deceased family members have a continued existence, take an interest in the affairs of the world, and possess the ability to influence the

fortune of the living. Early forms of ancestor worship were deeply rooted and extensively developed by the Late Neolithic Period in China. The goal of ancestor worship is to ensure the ancestors' continued well-being and positive disposition towards the living and sometimes to ask for special favors or assistance. The social or nonreligious function of ancestor worship is "to cultivate kinship values like filial piety, family loyalty, and continuity of the family lineage." (Yang 1957 : 278)

Assignment 5.

Applying theory from the course and your background knowledge of Chinese culture, explain why it has been chosen as a metaphor for this culture?

Assignment 6.

Mark the statements as True or False.

1. Chinese society is neither individualistic, not collectivistic as are other family-based ethnic groups, instead it is based on relations. Confucians feel that individuals have roles they must fulfill, but, in doing so, their individualism can enlarge and enrich them for the greater good of their family and kinship groups hold in Chinese society.

2. Three important characteristics of the family altar are: roundness, firmness, completeness.

3. The Chinese, as well as Japanese, favour family-based businesses. The correct term is not family businesses, but business families that operate like insurance companies focusing on building and preserving family assets.

4. The Chinese family tree is a cornerstone of family life for Chinese in many parts of the world.

5. The Chinese man rarely works alongside his wife. It is unlikely that you will meet her in his office, handling some office matters.

6. The Chinese have a short-term perspective on problems and issues that they face.

7. The Chinese, like many other high-context cultures, are less concerned with what is written in the contracts than with the actions that people take to meet their obligations.

8. Harmony is as important Chinese value, as Western conception of liberty and individual pursuit of happiness.

9. The Chinese are conservative. They avoid innovations and entrepreneurship.

10. There are more than 20 equivalent words for "privacy" in the Chinese language.

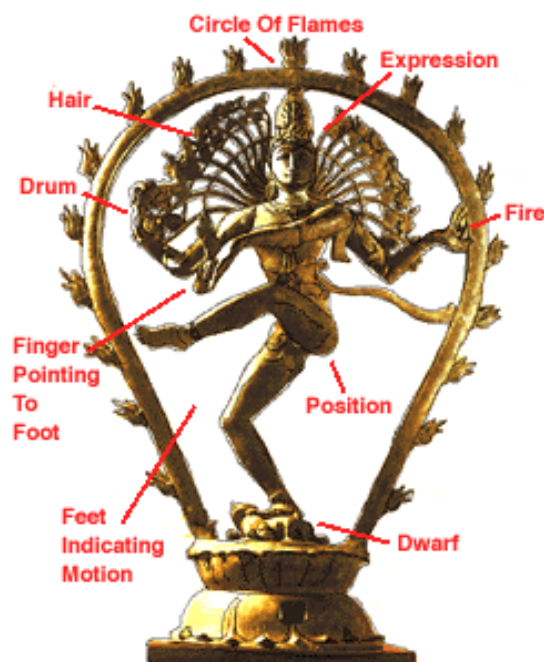**Assignment 7.**

   Fill in the table.

Descrip-tion of the metaphor, its key character-ristics	History and religion	Hall's and Hofstede's dimensions	Individualism or collectivism	Family businesses and gender roles within families	Business styles	Attitude to innova-tion and change

THE DANCE OF SHIVA

Assignment 8.

   Read the description of the Dance of Shiva and explain why it has been chosen as a metaphor for this culture?

   With 48 different incarnations, Shiva is one of the most important and popular gods of India. In one form known as Nataraja, or "King of the Dance", Shiva performs a cosmic dance that embodies the universe's unceasing, internal movement. According to legend, the universe was set in motion by Shiva's rhythm, and started to manifest itself in all its forms. Sometimes Shiva stops drumming to look for a new and better rhythm. At that moment the universe ends, to be recreated when the music begins again.

http://www.oocities.org/vienna/studio/3817/godsiva.html

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Assignment 9.

Mark the statements as True of False.

1. In Hindu philosophy, the world is considered illusory, in which one cannot achieve true happiness. Life is a journey in search of salvation.

2. Since 2003, India has been identified as a member of the BRIC club, nations that are expected to become wealthier by 2050 than most of the leading economic powers of today.

3. India's history reflects the cycles of chaos and harmony epitomized by the Dance of Brahma.

4. According to Hindu philosophy a person passes through 3 stages: family, vocation, community.

5. Most Indians grow up in an extended family, a form of family organization in which sisters stay together and bring their husbands into their parents' household.

6. A female's authority can seldom be absolute, except for the unchallengeable position that the senior grandmother may inherit.

7. A sense of duty (dharma) is the social cement of India; it holds the individual and society together. Dharma is concept that is wider that the Western idea of duty, as it includes the totality od social, ethical, and spiritual harmony.

8. Hindus generally believe that social conflict, oppression, and unrest stem from social organizations.

9. Hindus see quarrel as a drama with three actors – two contestants and a peacemaker – and it is peacemaker who is seen the victor in the dispute, as it is he or she who restores harmony.

10. Indians tend to work with lifelong friends and colleagues and minimize risk-taking behavior although this is changing in modern India.

Assignment 10.

Fill in the table.

Descrip-tion of the metaphor	Cyclical Hindu Philo-sophy,	Hall's and Hofstede's dimen-sions	Collectivism, gender roles within family	Attitude to power and leaders	Commu-nication styles	Business rules

AMERICAN FOOTBALL

https://www.monoimages.com/images/american-football-players-huddling/

Assignment 11.

Applying theory from the course and your background knowledge of the US culture, explain why American football has been chosen as a metaphor for this culture?

Assignment 12.

Do you know the meaning of the words given below?
- a tailgate party;
- to huddle;
- a quarterback;
- Super Bowl;
- squad.

Assignment 13.

Mark the statements as True or False.

1. A professional US football game finishes with a Tailgate party, a uniquely US phenomenon. Fans arrive at the parking, fully prepared, unpack barbecue grills, food, beer, and soda, and share their food and thoughts about the home team and its opponent with other fans.

2. Football is not only a sport in the United States but also an assortment of common beliefs and ideals; indeed, football is a set of collective rituals and values shared by one dynamic society. The speed, the constant movement, the high degree of specialization, the consistent aggressiveness, and the intense competition in football, particularly professional football, all typify the American culture.

3. American football is business that, to be profitable, needs successful strategies. For example, the coach of the San Fransisco Forty Niners, created one of the most successful strategies by having the quarterback use many more short

passes, which had a higher probability of being caught. He realized that this strategy would help to protect the quarterbacks from injuries, thus saving the team and the club money.

4. Being individualistic, Americans are also group-oriented. Being part of a group or network and identifying with it is essential for success in almost all instances. Within the group everyone is expected to add value to the final product or service because of it.

5. The emphasis on the group means that everyone receives the same awards and compensation. No matter what qualifications sportsmen have, all of them are awarded equally. Similarly, rewards in US business are equally distributed within the team.

6. Football's rules and regulations are constantly changing from one season to the other, which is in line with such national values as innovation and modification. Coaches, as well as entrepreneurs and CEOs, who develop innovative strategies, are highly esteemed.

7. Competition, as American national value, goes back to the times of first immigrant waves. These immigrants represented diverse groups who were basically at war with each other. Although these negative feelings were intense, they were not usually displayed violently. These feelings manifested themselves in competition, specialization, and the division of labour.

8. There is no strict specialization in this game, all players have the same functions.

9. A huddle is another characteristic that differentiates football from other games. It is an action of a team gathering in a tight circle to strategize, motivate or celebrate victory. Sportsmen forget about their differences and cooperate in such a way to win. The same approach to cooperation we can we observe in European and Asian business too.

10. Religion became a means of identification and belonging for US Americans. The great value of religion for Americans is reflected in the fact that many coaches and players invoke God and religion as the source of success during games and in interviews.

Assignment 14.
Fill in the table.

Description of the metaphor	Hall's and Hofstede's Dimensions	Type of individualism, extreme specialization, huddling	Aggression and competition as a goal	Technology and Tools	Openness to change

THE TRADITIONAL BRITISH HOUSE

An Englishman's home is his castle.
Old English proverb

Assignment 15.

Look at the pictures of British houses that were built in Great Britain in different historical periods. What common features do they have despite their evident differences?

Tudor 1485–1603

Half-timbered with white-painted wattle and daub painted walls, these houses had steeply-pitched roofs and small-paned casement windows, often with a jetty overhanging the street. Tudor homes were built at a time when the British were feeling less fearful for their safety, so houses were more outward-facing than in the Middle Ages when the need to defend the family led to many houses facing inwards onto a central courtyard.

Stuart/Jacobean 1604–1713

Flat-fronted, bare brick built houses with sash windows, often built in a classical Palladian style terraces, and with gothic touches.

Georgian 1714–1820

The design is all about proportion and balance, with sash windows, stucco cornices and often a rectangular window or fanlight over the six-panelled front door. Harmony, symmetry, airiness, space and light … these were the watchwords for Georgian houses. Influences came from wealthy families taking the Grand Tour of Europe.

Victorian 1837–1901

Bay windows, coloured brickwork, decorated bargeboards and roof tops and a garden back and front. The 64 years of Queen Victoria's reign saw huge changes in domestic housing. The industrial revolution brought with it mass manufacturing and meant that many more people could afford to buy their own homes, or upgrade them more often, especially in the late 1800s and early 1900s. This was the time of the emerging middle classes and they moved into substantial detached, semi or terraced homes, still large enough to accommodate a couple of servants, with large reception rooms with high ceilings, elaborate moulded plaster cornices and marble fireplaces.

Edwardian 1901–1910

Squatter than Victorian buildings, most were set on a wider plot and were two storeys tall, with elaborately carved and painted wooden balconies, porches and verandas. This was the heyday of the new middle classes and there was a huge demand for airy, larger homes, many built in new suburbs on the leafy outskirts of cities and towns close to the new railway lines. Bigger houses no longer required servants' quarters in the wake of World War I when domestic staff had moved into factory work.

http://www.housebeautiful.co.uk/renovate/design/news/
a104/homes-through-the-ages/

Assignment 16.

Applying theory from the course and your background knowledge of British culture, explain why the traditional British house has been chosen as a metaphor for this culture?

Assignment 17.

Mark the statements as True of False.

1. Much of the essence of Britain and her people can be sensed from the fortitude and long-lasting style of their buildings. The design of a British house is traditional and blends with the others around it; the foundations are firm and strong, the floor plans are similar to one another. Like the British people, the traditional house holds a few surprises.

2. Britons are said to have a few ideas firmly embedded in their heads that exactly and universally give them answers about how to be perfectly British.

3. What unites the Britons is a respect and strong desire for privacy. This need for privacy is a defining factor and one of the dimensions along which cultures differ. The phrase "we keep ourselves to ourselves" is particularly British.

4. The British are not experts at classifying each other by tiny details of speech, manners, and dress.

5. The British prefer to mix work and private life.

6. Ceremonies and holidays offer an interesting example of how the present-oriented British hold on to age-old attitudes and traditions.

7. The British have a basic aversion to humor, which is explained by their reservedness.

8. The old notion of the British being unable to relate to you unless you have been properly introduced by a third party is still up-to-date.

9. The British have a pragmatic approach to work. They prefer "muddling through", which usually results in finding the most expedient, not innovative, solutions. The French, who prefer to emphasize pure theory, experience difficulty understanding the Britons, as well as Germans, who prefer deductive form of thinking.

10. The average Briton will obey any rules that are spelled out or stated in exacting detail. Their strong sense of order and tradition dictates that they do what is right.

Assignment 18.

Fill in the table.

Descrip-tion of the metaphor	Hall's and Hofstede's dimensions	Privacy	Class system	Collectivism or individualism egalitarianism	Humour and communication styles	Ways of working

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Assignment 19.

Do you know what the Swedish stuga is? Choose the picture that you think represents it.

Assignment 20.

Applying theory from the course and your background knowledge of Swedish culture, explain why the Swedish stuga has been chosen as a metaphor for Swedish culture?

Assignment 21.

Mark the statements as True or False.

1. Swedish stuga is the most vivid example of the Swedes' love of nature and simple and frugal way of life.

2. To understand modern Sweden it is imperative to understand Swedish social democracy, which in Sweden is quite different from socialism and communism; it is a merging of the ideals of socialism and capitalism. This form of government is a hallmark of the Social Democratic Party.

3. Six fundamental values of Swedish society are : freedom, harmony, solidarity, feminism, practicality, fairness.

4. The Swedish word "Lagom" is a key to understanding the rationale behind social demoracy. "Lagom" is untranslatable but essentially means both "middle-road" and "reasonable". The word ("lag" meaning group and "om" around) is said to derive from a circle of men sharing a single mug. It was essential that no one take more than his fair share in order to leave equal shares for all others.

5. The dream of many Swedes is to spend their summer in the family stuga. A fence surrounds each stuga for the protection of the private territory, so that nobody except for owners of the house and the land can enjoy the wild beauty of nature.

6. Until relatively recently, Sweden was an agriculturally based society. About 90 % of families lived on farms until the Industrial Revolution in the early 1900s brought workers to the cities. Sweden has changed quickly into an industrialized, city-based country, with only 2 % of the population employed on the land. Though ties to the farm are very strong and deeply personal.

7. Centralized decision-making is valued, as it saves times and allows to start implementation as soon as possible.

8. Although Sweden is "doing" culture and achievement-oriented, they tend to prefer jobs where they can develop as people, and they frequently look for jobs that are intrinsically interesting and allow them to spend a lot of time from work.

9. Much of the emphasis on self-development is motivated by collectivism.

10. The emphasis on community and family hasn't eroded with the increased industrialization of Sweden. It remains the country with the lowest divorce rate in Europe.

Assignment 22.
Fill in the table.

Description of the metaphor	Previously agrarian or industrial society	Political system	Lagom and equality	Hall's and Hofstede's dimensions	Type of individualism	Management, corporate culture, self-development

THE ITALIAN OPERA

Assignment 23.

Do you know the meaning of the words: *overture, soloists, chorus, soprano, tenor, prima donna, bel canto, cadenza.* **Write down five words that come into your mind when you hear the word "opera".**

Assignment 24.

Applying theory from the course and your background knowledge of Italian culture, explain why the Italian opera has been chosen as a metaphor for Italian culture.

Assignment 25.

Mark the statements as True or False.

1. The opera represents most if not all of the major features of Italian culture, as it encompasses music, dramatic action, public spectacle and pageantry, and a sense of fate.

2. Five important characteristics of opera are: the overtone, the spectators, pageantry, the use of voice and externalization.

3. Italian culture emphasizes overtures. It stands somewhere in the middle of the continuum between US low-context culture and Asian high-context culture.

US Americans tend to ignore the overture and get down to business rather quickly. Many Asians, on the other hand, devote a significant amount of time getting to know their negotiating counterparts before doing business with them.

4. The opera starts after the curtain goes up and the audience sees a stunning decoration of the scene. Then the orchestra starts playing overture.

5. Italy is the land where spectacle and pageantry are condemned and avoided.

6. Spectacle and garbo govern public and private life and shape policy and political designs.

7. The operatic pageantry of Italian life also occurs in the rituals of the Catholic Church. Which still exercises considerable political and cultural power.

8. As Italians are emotional and dramatic, decisions are often irrational, influenced by sentiments, tastes, hazards, or hopes.

9. Oral communication is something of a show itself. Speaking is punctuated by elaborate gestures. In addition to gestures, Italians employ flattery and polite lies to make life decorous and agreeable.
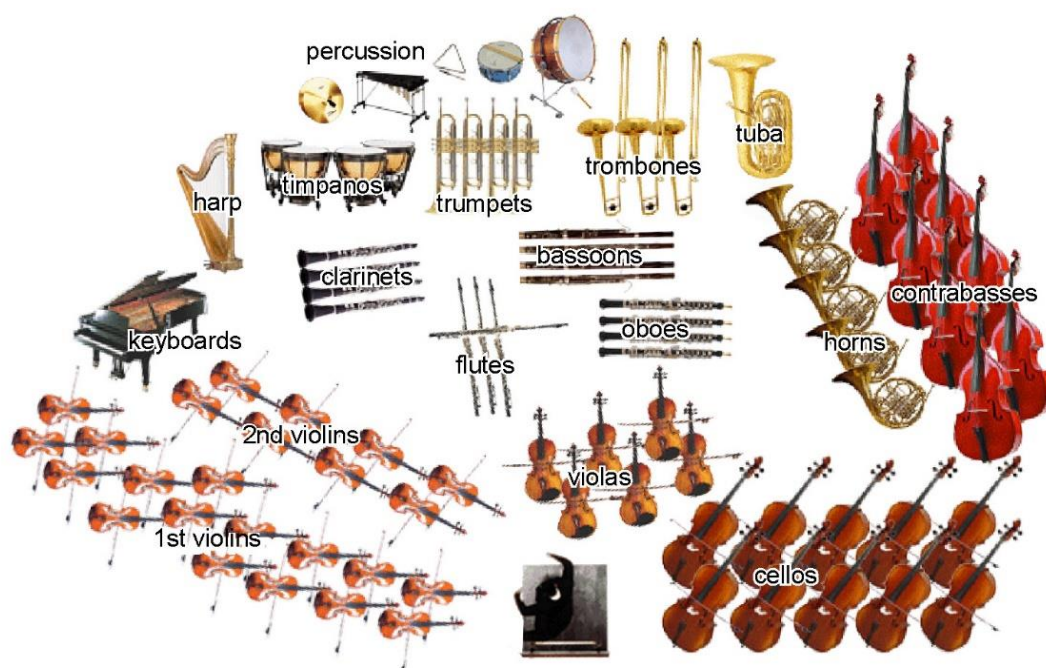
10. The Italian history of natural disasters and foreign invasions has created a fear of the unpredictable.

Assignment 26.

Fill in the table.

Descrip-tion of the metaphor	Overture and Spectacle, Pageantry, Voice, Externa-lization, Chorus and soloists.	Hall's and Hofstede's dimensions	Type of collectivism, family ties	La bella figura, Garbo, Piazza	Ways of doing business, conduc-ting negotia-tions	Decision-making

THE GERMAN SYMPHONY

Assignment 27.

Read the description of symphonic orchestra and tell your groupmates about your first encounter with symphonic music and symphonic orchestra.

What is a symphony orchestra, exactly?

A symphony orchestra is a collection of up to about 100 musicians who play instruments of four basic types:

Strings – violins (smallest, and highest in pitch), violas, cellos, and double basses (largest and lowest in pitch). These players sit in a semicircle directly in front of the conductor, and make up more than half the orchestra.

Woodwinds – flutes, oboes, clarinets, bassoons, and related instruments. These players sit a few rows back from the conductor, in the center of the orchestra.

Brass – trumpets, horns, trombones, tubas, and similar instruments. These instruments are the loudest, so you'll see them in the rear of the orchestra.

Percussion – drums, bells, and other fascinating paraphernalia that are struck, plucked, rubbed, etc. This includes the tympani, the harp, and, on occasion, the piano. Some works use lots of different percussion; others may have a single musician playing the tympani, or no percussion at all. The percussion section is also found at the rear of the orchestra.

Assignment 28.

Applying theory from the course and your background knowledge of German culture, explain why the German symphony has been chosen as a metaphor for this culture?

Assignment 29.

Mark the statements as True or False.

1. Germany was not a nation until 1871, whereas many other European nations, such as Spain, England, Poland, Sweden and France, had achieved this distinction several hundreds of years earlier.

2. The large number of instruments in the orchestra creates complexity, in about the same way that many forms of diversity (ethnic, geographic, religious) do in German society. The need to control this diversity is addressed by other features of the symphony.

3. All musicians of the orchestra have arranged positions that depend on the instruments that they play. All instruments, as well as sitting positions, are divided into four sections: strings, woodwinds, brass and percussion.

4. The unity of German society is actualized in the German penchant for formality and politeness.

5. Information in German firms flows easily from one department to another, mainly because of small compartmentalization of an organization. So, quick decisions on business issues are easy to reach.

6. German choose and defer leaders who are extroverted and charismatic visionaries.

7. In symphony as in business negotiations modulation, tone, sound and timing are a key to a successful performance.

8. German meetings and negotiations are long and tend to have well-marked stages. Unlike, the Japanese, who like to get to the bottom line as soon as possible and follow the dictum, "keep it simple". Germans love historical backgrounds and charts.

9. The symphony has replaced the tradition of folk festivals that used to be very popular in Germany.

10. American people are frequently surprised when their initial ideas are met with seemingly hostile response: "You are wrong". In fact, Germans must be convinced that they are incorrect, and they are open to such an approach, but the solution must be backed up by logic, data and consistency.

Assignment 30. Fill in the table.

Descrip-tion of the metaphor, its key characteristics	Hall's and Hofstede's dimen-sions	Type of individualism, the role of a conductor (leader) in an orchestra (team)	Compart men-talization	Business rules, ways of doing business, conducting negotiations	Commu-nication styles	Decision-making

THE TURKISH COFFEEHOUSE

https://www.planetjanettravels.com/meet-the-locals-antalya-turkey-coffee-date/

Turkish coffee combines special preparation and brewing techniques with a rich communal traditional culture. The freshly roasted beans are ground to a fine powder; then the ground coffee, cold water and sugar are added to a coffee pot and brewed slowly on a stove to produce the desired foam. The beverage is served in small cups, accompanied by a glass of water, and is mainly drunk in coffee-houses where people meet to converse, share news and read books. The tradition itself is a symbol of hospitality, friendship, refinement and entertainment that permeates all walks of life.

http://www.unesco.org/culture/ich/en/RL/turkish-coffee-culture-and-tradition-00645

Assignment 31.

Applying theory from the course and your background knowledge of Turkish culture, make a list of its most vivid characteristics. Why do you think coffeehouse has been chosen as a metaphor for this culture?

Assignment 32.

Mark the statements as True or False.

1. Turkish coffee is served in a small cup and has a thick, almost muddy, consistency. It is usually served with a glass of milk.

2. Turkey is a secular society, though the importance of Islam is traditionally high.

3. There are two most important places for social gathering in Turkish towns: the mosque and the coffeehouse, both located in the town square.

4. In Turkish tradition the household doesn't extend beyond the nuclear family.

5. Turks place much emphasis on what future generations will accomplish. This explains why it is important that children get optimal educational opportunities, irrespective of costs and degree of parental sacrifice.

6. Coffeehouses became popular during the 20th century. So, they are a relatively modern tradition.

7. At work collectivistic values can be expressed in unusual ways. At MCDonald's the "employee of the month" is no selected for outstanding work.

8. Family gatherings are very important, as are deep friendships. Turks are nostalgic when it comes to family traditions and special occasions.

9. Humor is an important mechanism in Turkish culture and is a good way to make friends and maintain friendships. When things become too serious, a joke is welcomed to strike balance and provide relief.

10. Turks are generally quite modest about their accomplishments. This makes sense because besides being impolite, boasting would tend to separate people from their groups.

Assignment 33.

Fill in the table:

Descrip-tion of the metaphor	Agrarian or industrialised country	The role of Islam	Hall's and Hofstede's dimensions	Collectivism, the roles of families and friendship	Humour, modest, other values	Commu-nication styles

Developing Intercultural Communication Skills

In-Class Activities

Assignment 34.

Use your knowledge of the metaphors for Japanese and American cultures to describe possible behavior of American and Japanese managers. The table below might help you.

American culture	Japanese culture
• Individualist	• Collectivist
• Independent attitudes • Authoritative decision making • Competitive ethic • Style: confrontation	• Dependent attitudes • Participative decision making • Cooperative ethic • Style: compromise
• Decision making quick but implementation slow • World view – short term	• Decision making slow but implementation quick • World view – long term
• Companies emphasize efficiency • Main management function is control • High job mobility • Low company loyalty	• Companies emphasize effectiveness • Main management function is to serve the customer • Life-long employment • High company loyalty
• Incompetence is fatal • Society is heterogeneous • Attitudes are relaxed and casual • The specialist is valued highly	• Shame is fatal • Society is homogenous • Attitudes are tense and formal • The generalist is valued highly
• Freedom and equality are valued highly	• Order and hierarchy are valued highly

Assignment 35.

Make the tips for a Japanese businessman visiting America or Europe for the first time and some of the tips for an American businessman visiting Japan.

Assignment 36.

The Yamacom International is an American company with subsidiaries in Asia. The position of general manager for the Indonesian office is currently vacant. Read the requirements for the candidate and the candidates profiles.

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Applications are invited for the following position, to be filled internally:
GENERAL MANAGER (YAMACOM INDONESIA)

This position is to be filled by an American employee of Yamacom under the merger agreement of 2017.

Duties:

1. To report to South East Asia Divisional Director, Mr. Lee Than Quo, in Singapore.

2. To be responsible for the overall control and administration of the Indonesian subsidiary.

3. To be responsible for the financial performance of this subsidiary under guidelines set by the Divisional Director.

4. To initiate new sales systems with a view to expanding new American and Japanese multinational business in Indonesia.

5. To ensure continuing integration of staff and functions in a subsidiary at present consisting of 19 Japanese sales staff, 5 US sales personnel, and 25 other technical and administrative personnel of US, Japanese and Indonesian nationalities.

Candidate 1

Name: Thomas Jackson	Number of years with Transcom/Yamacom: 5
Age: 34 years Status: single	Education: Yale & Harvard
Present position: Senior Marketing Executive, East Coast, corporate clients	Languages; Some Spanish
Domicile: Boston	

Background: Graduated from Yale in Economics and from Harvard with an MBA. Spent 2 y ears as a fast-moving consumer goods salesman in Boston to get the feel of front-line action'. Joined Transcom and piloted through integrated telecommunication packages for Realtors. Saw this side of business expand to $50 m in 2 years. Transferred to Corporate networking systems and became Senior Marketing Exec. last year. Has seen business expand by 15 % since then.

Comments: Very logical and clear-thinking and plenty of energy. Very confident and demands maximum commitment from his staff. No overseas work experience. Originally from South Carolina and a lay Southern Baptist Minister. Also trains and coaches Boston Cubs Football team.

Jackson has expressed a lot of interest in the new position but wants to know exactly what his reporting lines will be between the Jakarta office and Yamacom Central Office. He's looking for maximum freedom to develop the Indonesian territory along the same lines he built up the East Coast corporate business here. Says that an overseas position of responsibility is probably now a pre-requisite for advancement in the company now that it has 'gone international in such a big way.'

Candidate 2

Name: Stephanie Martinez	Number of years with Transcom/Yamacom: 2
Age: 36 years	Education: Berkley Cal.
Status: Divorced, 1 child	
Present position: Customer	
Services Manager (Far East)	Languagues: Some Japanese
Domicile: Taipeh	

Background: After graduating from Berkeley in a further 3 years on MBA course. Lectured in Business Studies for 2 years. She married a Japanese student and, after that, moved to Japan where she worked for Transglobe Airlines as marketing adviser for the Far East. Separated from her husband after 1 year. Left Transglobe after 2 years and joined Transcom to help set up Taipeh office. Currently in Taipeh.

Comments: A very clever woman with interests in Eastern religions. No direct sales experience. Very extrovert and intelligent. Likes change and applies for different jobs in Transcom every year.

She has been slightly eclipsed in her present position by the merger putting most of the customer services department into the hands of the old Yamahata Office in Tokyo. This is not her fault and she has done her best to get the two integrated (but has met with resistance from Tokyo since her role was not included in the original merger agreement). This was a structural oversight during the merger and the Taipeh position will be terminated next month.

Candidate 3

Name: Lee Miller	Number of years with Transcom/Yamacom: 14
Age: 44 years	Education: Delaware High School
Status: divorced, no children	
Present Position: Software Support Manager, Europe	Languages: French, German, Chinese
Domicile: Frankfurt, Germany	

Background: He is a naturalised Taiwanese married to an American recently divorced. Trained as computer programmer with us and specialises in Business expert systems. Has experience in both software sales and support. Excellent record in Europe.

Comments: Very softly-spoken man who gets on well with Europeans. Has adapted well to overseas assignments. Presently living with German girlfriend.

Miller is being recommended for this position by his General Manager, Europe. The G.M. says his oriental background will give him a lot of credibility in the Far East.

Candidate 4

Name: Dan Masters Jr.	Number of years with Transcom/Yamacom: 10
Age: 41 years Status: Married, 4 children	Education: UCLA
Present position: Regional Sales Manager for Latin America	
Domicile: Bogota, Colombia	Languages Spanish, Quechua (ancient Peruvian language), Russian, French

Background: Graduated from UCLA in Modern Languages and was drafted into army as intelligence officer. Lived in Peru and met his wife there. Joined Transcom in 2002 and headed Sales Office in Peru for 3 years. Became Regional Sales Manager in 2005.

Comments: A good leader with an excellent sales record. He is an amateur artist and plays chess at an international level. Holds a private pilot's license. Knows Japan well.

Masters is a very quiet man and not given to displays of emotion. Has been criticised by some staff for not giving credit where it's due. Yet praised by others for his loyalty and judgement in very difficult situations. Because he's his own man, many people react badly when they first know him. Eventually however, they accept that his judgement is excellent. Has occasionally upset superiors by applying same standards of conduct to them as he does to his staff. Has survived so far though!

Final selection

1. Study the grid below.

2. As a group, discuss the strengths and weaknesses of each candidate.

3. When you have completed your discussion, each member of the group should independently score the candidates against the criteria below. (10 = excellent, 0 = very poor).

4. Announce your scores to the group and then as a group negotiate to select a final candidate from the short list.

	Jackson	**Martinez**	**Miller**	**Masters**
Relevant experience				
Energy and enthusiasm				
Intelligence				
Track record				
Cultural sensitivity				
Adaptability				
Cross-cultural leadership qualities				
Learning aptitude				
Judgement				
Organizational abilities				

Out-of-Class Activities

1. Work in 2 or 3 (unless the number of students is specified by your teacher) Choose one of the cultural metaphors from the list below:
- Japanese Garden
- Swedish Stuga
- Italian Opera
- German Symphony
- Traditional British Home
- Indian Dance of Shiva
- American Football
- Chinese Family Altar (for Taiwan)
- Turkish Coffeehouse

Prepare a comprehensive report accompanied by a PowerPoint presentation. In your cultural metaphor report reflect two dimensional approaches you've learnt, i.e. Edward T.Hall's approach to context, space, time, information flow; and Geert Hofstede's approach to differentiate power distance, uncertainty avoidance, individualism/collectivism, masculinity, short-term/long-term orientation among cultures. Provide ample examples from the following areas:
- religion;
- early socialization and family structure;
- small-group behavior;
- public behavior;
- leisure pursuits and interests;
- total lifestyle: work/leisure/home and time allocations to each;
- aural space or the degree to which members of a society react negatively to high noise levels;
- roles and status of different members of a society;
- holidays and ceremonies;
- greeting behavior;
- humor;
- language: oral and written communication;
- non-oral communication such as body language;
- sports as a reflection of cultural values;
- political structure of a society;
- the educational system of a society;
- traditions and the degree to which the established order is emphasized;
- history of a society, but only as it reflects cultural mindsets or the manner in which its – members think, feel, and act; not a detailed history;

- food and eating behavior;
- social class structure;
- rate of technological and cultural change;
- organization of and perspective on work such as a society's commitment to the work ethic, superior-subordinate relationships, and so on.

In conclusion provide comparative analysis and identify areas of resemblance to the Belarusian culture and difference from it, specify in which issues a Belarusian will feel comfortable/ uncomfortable while interacting with the representatives of the chosen culture, identify and explain possible adaptation difficulties. Share your conclusions in class.

2. Applying Cultural Metaphors to Mergers of Companies. Research has consistently indicated that 7 or 8 out of every ten joint activities between firms such as joint ventures and mergers prove to be very problematic. There exist three major reasons why such activities continue:

1. Companies possess non-overlapping core competencies that theoretically strengthen the new organizational arrangement. A core competence is an internal strength and/or resource that is difficult to imitate, valuable, rare, and nonsubstitutable, e.g., Walmart's logistic system.

2. The early mover advantage, especially in the international area.

3. Increasing market share and visibility.

The following elements influence the international mergers and acquisitions from many aspects:

- Corporate governance
- Company acts
- The capacity of average workers
- Expectation of the consumers
- Political features of a country
- Tradition and culture of a country

Work in 4 groups. Select 1 of the 4 major mergers below. Each group should research this merger and apply cultural knowledge to it, focusing specifically on the cross-cultural issues. These mergers are:

- Daimler and Chrysler
- Deutsche Bank and Bankers Trust
- The takeover of Telekom Italia by Deutsche Telekom
- British Petroleum (BP) and Amoco

Assignments for Self – Study

1. Read excerpts from the book "Understanding Other Cultures: Metaphorical Journeys Through 29 Nations, Clusters of Nations, Continents and Diversity" by Martin J. Gannon and Rajnandini Pillai. Present your findings to your groupmates. Explain, in which issues a Belarusian will feel comfortable/ uncomfortable while interacting with the representatives of the cultures you've read about. Identify and explain possible adaptation difficulties.

2. Watch episode 3 of the series "Genius of the Ancient World" about Confucius. Present your findings about Chinese culture and its rituals to your groupmates.

Questions for Reflection and Self – Check

1. Define the following concepts.

A cultural metaphor, the tailgate party, huddling, a quarterback, Super Bowl, squad, synchronicity and precision, the overture, pageantry and spectacle, garbo, lagom, stuga, allemansratt, wa.

2. Mark the statements as True or False.

1. The Italian opera represents most if not all of the major features of Italian culture, as it encompasses music, dramatic action, public spectacle and pageantry, and a sense of fate.

2. Turkey is a secular society, though the importance of Islam is traditionally high.

3. Information in German firms flows easily from one department to another, mainly because of small compartmentalization of an organization. So, quick decisions on business issues are easy to reach.

4. The dream of many Swedes is to spend their summer in the family stuga. A fence surrounds each stuga for the protection of the private territory, so that nobody except for owners of the house and the land can enjoy the wild beauty of nature.

5. The British are not experts at classifying each other by tiny details of speech, manners, and dress.

6. Being individualistic, Americans are also group-oriented. Being part of a group or network and identifying with it is essential for success in almost all instances. Within the group everyone is expected to add value to the final product or service because of it.

7. According to Hindu philosophy a person passes through 3 stages: family, vocation, community.

8. Three important characteristics of the family altar are: roundness, firmness, completeness.

9. To understand Japan it is important to know its history that can be viewed as a continued search for "wa" or modesty in interpersonal relations.

10. Chinese society is neither individualistic, not collectivistic as are other family-based ethnic groups, instead it is based on relations. Confucians feel that individuals have roles they must fulfill, but, in doing so, their individualism can enlarge and enrich them for the greater good of their family and kinship groups hold in Chinese society.

3. Fill in the table.

Specific Types of Individualism and Collectivism

	Individualism/Collectivism	**Peculiar Features**
The Chinese Family Altar	collectivism	Relation-based and differentiated family system
The Japanese Garden		Kata-based … … … system
The Indian Dance of Shiva		
The Swedish Stuga		
American Football		
The Traditional British House		
The Italian Opera		

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