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Customs of the World: Using Cultural Intelligence to Adapt, Wherever You Are

Course Guidebook

Professor David Livermore
Cultural Intelligence Center



PUBLISHED BY:

THE GREAT COURSES

Corporate Headquarters

4840 Westfields Boulevard, Suite 500

Chantilly, Virginia 20151-2299

Phone: 1-800-832-2412

Fax: 703-378-3819

www.thegreatcourses.com

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Professor Livermore is a frequent speaker and adviser to leaders in Fortune 500 companies, nonprofits, and governments and has worked in more than 100 countries across the Americas, Africa, Asia, Australia, and Europe. He averages 35 international speaking engagements annually, addressing an estimated 7,500 leaders per year. He also serves on several nonprofit boards.

Professor Livermore is a thought leader in CQ and global leadership. He is the author of several best-selling and award-winning books, including *The Cultural Intelligence Difference*, *Leading with Cultural Intelligence*, *Cultural Intelligence*, and *Serving with Eyes Wide Open*. Professor Livermore enjoys making research accessible to practitioners. He has been interviewed and referenced by major news sources, including *The Atlantic*, CBS News, *The Christian Post*, *The Christian Science Monitor*, *Christianity Today*, *The Economist*, *Forbes*, NBC, *The New York Times*, *USA TODAY*, *The Wall Street Journal*, and *The Washington Post*.

Professor Livermore and his wife, Linda, have two daughters, Emily and Grace. Some of their favorite activities include traveling, hiking, eating

Asian food, and walking to the local ice cream shop near their home in Grand Rapids, Michigan. ■

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Customs of the World: Using Cultural Intelligence to Adapt, Wherever You Are

Scope:

This course teaches you the basics of what you need to know to interact effectively with people from different cultures. Whether traveling internationally, working across borders, or interacting with culturally diverse people in your own neighborhood, you will learn how to more effectively adapt to the customs you encounter near and far.

The course begins with a study of how culture influences an individual's thinking and behavior. For example, why is personal space so important to many North Americans? And why do many Arab parents insist on their children being right-handed, regardless of their natural dexterity? You will see several practical reasons why culture matters, and you will have the chance to reflect on your own cultural background.

Next, you will learn about cultural intelligence, or CQ. Cultural intelligence is defined as the capability to function effectively across various culture contexts, including national, ethnic, organizational, and even generational cultures. CQ stems from academic research across more than 60 countries, and it's a globally recognized way of measuring and developing cross-cultural effectiveness. It's impossible to learn about every culture of the world—much less all of its customs—but with improved CQ, you can learn how to effectively adapt your views and behaviors wherever you are.

The question that drives the research on cultural intelligence is as follows: Why do some individuals and organizations easily and effectively adapt their views and behaviors cross-culturally and others don't? What factors explain the difference? In this section of the course, you will find out how to assess and improve your own CQ.

The next several lectures of the course examine 10 cultural value dimensions. These provide you with a sophisticated way of understanding and describing the most important cultural differences that exist across the world. The

cultural value dimensions include some of the familiar topics addressed in cross-cultural courses, such as different time orientations and varying views on hierarchy and status, but they also look at less well-known differences, such as the level of facial expressiveness that is typical in one culture versus another. You will also learn about a cultural value dimension that refers to how much tolerance a culture has for people who deviate from the norms.

The lectures on the cultural value dimensions include a clear explanation of the cultural dimension, examples of where you are most likely to see these differences across the world, and stories that illuminate their significance. In addition, for each cultural value dimension, you will learn a few practical tips for how to adjust to the respective differences.

The second half of the course introduces you to 10 global clusters. These are large cultural groupings that share some core patterns of thinking and behavior. For example, you will learn about the Nordic cluster, primarily consisting of the Scandinavian countries. You will also encounter Confucian Asia, Latin America, and sub-Saharan Africa, as well as several others. The countries and cultures within each cluster typically share a common history, and they often share a similar geography, language, or religion. As you encounter each lecture, you will learn about some of the specific customs that are often found in that global cluster, and you will learn which of the cultural value dimensions studied previously are most relevant. Each lecture on the global clusters will provide you with some “Dos and Taboos” to keep in mind when encountering people from the cluster.

Throughout the course, you will be continually cautioned against applying the information learned too broadly. In today’s increasingly complex world, it is way too simplistic to say that all Chinese people are a certain way, much less that all people from Confucian Asian cultures are the same. Instead, these values and clusters will help you loosely predict how people in certain cultures are likely to speak, act, and make decisions. But hold these generalizations and predictions loosely.

In each lecture, you will learn how to take a specific cultural custom or artifact and uncover the deeper cultural issues that lie beneath it. For example, why is it against the law in certain places in Germany to play

loud music at two o'clock in the afternoon? You will see how this custom points to some more significant values and patterns of behavior in Germanic Europe. Even though there's no way to cover every culture and its customs in any one course, as a result of this course, you will learn how to take any custom and see what lies behind it.

The course concludes by giving you several practical suggestions for how to continue to develop your cultural intelligence and how to apply it at home and abroad. Your CQ predicts how you will adjust to cultural differences—whatever the context, including generational, ethnic, organizational, and ideological cultures, along with many others. As you learn to adjust better to different cultures, you will improve the quality and enjoyment of your cross-cultural travels, work, and relationships. ■

Culture Matters

Lecture 1

Culture shapes everything we do, and it helps explain how two people can look at the same circumstances and see totally different things. This course will show you what cultural intelligence means for you, share with you some of the most important cultural differences that exist across the world, and help you adapt to several cultural customs you might encounter as you live, work, and travel across our increasingly globalized world. This lecture will address the following questions: What is culture? What difference does culture make? How do you know when it's cultural and when it's personality?

What Is Culture?

- On the one hand, “culture” is such a familiar term that it hardly feels necessary to define it. However, it’s one of those words that gets used in a thousand different ways, so it is important to define it in the context of this course.
- Most sociologists and anthropologists define “culture” as the organized set of beliefs, values, customs, and behaviors that separate one group from another. In other words, culture is simply the way we’ve been socialized to think and behave in the world.
- The culture that most strongly shapes our thinking and behavior is our national culture—that is, whether we’re from the United States, Japan, or Germany. Often, we’re not very aware of our national culture until we travel. Then, we may suddenly find that we’re more connected to our national culture than previously thought.
- National culture is just one type of culture. There are many other examples, including ethnic, professional, organizational, generational, religious and ideological, political, and even regional cultures across the country.

- In order for something to be a culture, it has to be more than just a group of people; there has to be some set of organizing values and assumptions that thread members of a culture together.

What Difference Does Culture Make?

- Sometimes, the terms “multiculturalism” and “globalization” get thrown around so frequently that the topic of culture can begin to feel like a fluffy topic that has little to do with bottom-line results and solutions. However, it would be difficult to think of anything that people do that isn’t in some way shaped by culture.
- For example, what do you do when you meet someone for the first time? If you’ve been brought up all your life that the polite way to introduce yourself is to stand up straight, look the other person in the eye, give them a firm handshake, and ask them a few friendly questions, then when you meet people who don’t introduce themselves that way, you might quickly assume that they’re socially awkward or that they don’t feel comfortable talking to you.
- Instead, imagine that you were brought up being taught that the polite way to greet someone for the first time is to make sure the older or superior person initiates the introduction, avoid any direct eye contact, and don’t ask them any personal questions. That’s going to change very much the way you approach something as basic as how you introduce yourself for the first time.
- Alternatively, consider the following workplace scenario. Imagine that you’re trying to fill an open position and that you’ve narrowed down your candidates to two individuals who are tied in their qualifications and fit for the job. Before making your decision, you ask each of these two candidates independently, “Why should we hire you?”
- Perhaps candidate 1 says, “Well, I can tell you you’re never going to find a more competent or committed worker than me. I believe in constantly improving myself so I can work smarter. I rarely work more than 35 hours a week, and I think you’ll find



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People from many cultures are uncomfortable talking about themselves with a stranger, particularly when it relates to their personal, private lives.

my influence will give you a much healthier, productive work environment than someone who doesn't have the skills to get their work done as efficiently." Depending on your own working style and your own cultural background, you may or may not like this candidate's answer.

- Next, imagine candidate 2 responds to the question this way: "You're never going to find a more committed, hard-working employee than me. I think nothing about working 10- or 12-hour days at the office. When everybody else is leaving at 5, I keep at it until the job is done, and I'm more than happy to deal with interruptions on weekends and vacations when necessary. That kind of perseverance is unusual, so that's why I believe you should hire me."
- Who would you hire? Keep in mind that both candidates have similar skills and experience, but a great deal of how you think about which one to hire is rooted in your own cultural assumptions about what performance, productivity, and commitment looks like.

- In Sweden, for example, the dominant culture places a high value on ensuring that people have a full, well-rounded lives. You work so that you can have a life outside of work. Candidate 1 would likely be the kind of person they would want to hire because they want employees who value getting a job done in less time so that there's still time for family, friends, and leisure.
- However, in a country like Japan or the United States, the dominant working culture places a much higher value on how hard and long you work than it does on protecting a quality of life. Most companies in the United States or Japan would feel much more comfortable hiring candidate 2.
- Doesn't all this emphasis on cultural differences become more divisive than helpful? Shouldn't we focus on what we have in common instead? There is good reason to begin with what we have in common as fellow human beings, but the way we live out those human universals is vastly different depending on our cultural backgrounds.
- There are some similarities among all of us as human beings, and there are additional similarities among many global youth or among tourists you'll meet around the world or professional colleagues—regardless of where they're from. However, some of the most interesting discoveries come from focusing on our differences.
- It's nearly impossible to look at culture without discussing religion; it plays a strong role in how a culture is formed, and it is itself formed by culture. You see religion come through in art, literature, customs, and much more.
- You can also see cultural differences within the same religion followed by various cultural groups around the world. You might not need to look further than a local mosque or temple to see how that plays out. In fact, the very things we notice and pay attention to are strongly shaped by culture.

- There are few things that we think or do that aren't in some way impacted by culture, including the foods we like, the way we relate to our partner, kids, neighbors, how we respond in the midst of excitement and tragedy, and the ways we motivate people.
- A growing number of business executives are paying attention to the reality of cultural differences. The Economist Intelligence Unit recently surveyed CEOs from hundreds of multinational corporations around the world and found that for the first time during an economic recession, these CEOs were planning to expand internationally rather than retreat, because they believe their greatest opportunities for growth lie beyond their domestic borders. In addition, 90 percent of the CEOs surveyed said that the cross-cultural abilities of their employees would make or break whether they were successful at expanding internationally.

Culture versus Personality

- One of the metaphors most commonly used to understand the influence of culture is an iceberg because when we experience a different culture, there's very little that's immediately visible. We typically only get to see the glimpse of the tip of the iceberg, but the most significant aspects of a culture lie beneath the water. In this metaphor, the tip of the iceberg represents shared humanity while the next layer represents culture. The bottom of the iceberg represents individual personality.
- Throughout this course, we will look at several broad generalizations that tend to be true for most people coming from a particular culture, but we have to be careful not to stereotype someone just because they come from a certain culture.
- For most of history, it's been pretty easy to grow up, work, and live most of our lives without ever spending significant time with people from different cultures, but in today's multicultural, jet-setting world, that's getting harder to pull off. Multiculturalism is growing from urban centers to rural farm communities, people are traveling internationally more than ever before, and employees are

increasingly expected to work with clients and colleagues who are spread across the globe.

- Research indicates that this shift toward increased connectivity with different cultures provides us with some excellent opportunities, because when handled well, diverse perspectives create better solutions.

Suggested Reading

Livermore, *The Cultural Intelligence Difference*.

Rapaille, *The Culture Code*.

Internet Resource

Iyengar, Sheena S., “The Art of Choosing.” http://www.ted.com/talks/sheena_iyengar_on_the_art_of_choosing.html.

Questions to Consider

1. With what cultures do you most closely identify?
2. To what degree were cross-cultural relationships and issues a part of your upbringing?

Developing Cultural Intelligence (CQ)

Lecture 2

Common sense and social intelligence will get you through many of the cross-cultural situations you face, but as soon as you're stressed, annoyed, or under pressure, common sense isn't enough to help you sort through the jarring impact of cultural differences. In this lecture, you will learn that there are some recurring characteristics and skills that exist among those who can be described as "culturally intelligent" (CQ). In addition, you will learn that CQ is something that anyone can develop and improve.

Cultural Intelligence

- Why is it that some people seem extremely comfortable interacting with others who come from different cultures while others act like a bull in a china shop? Is it merely a matter of experience, or is there something more to it? This topic is really what lies behind research on cultural intelligence.
- The world includes gifted musicians, athletes, economists, and writers. In the same way, there are some who can be described as being culturally intelligent—that is, they have the gift of effectively interacting and working with people from diverse cultures. But the thing about this gift—cultural intelligence—is that it's not a natural-born trait. Instead, it's a set of capabilities that almost anyone can develop and learn.
- The question that has informed research on cultural intelligence is as follows: What's the difference between individuals and organizations that succeed in today's multicultural, globalized world and those that fail? It's not just sensitivity, awareness, or linguistic ability, but outcome—in terms of effectiveness or success.
- At the turn of the century, Ang Soon from Nanyang Technological University in Singapore was consulting with a multinational company



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When you are interacting with someone from a different cultural background, you should have at least a basic understanding of his or her national history and culture.

in preparing for Y2K, bringing together the best programmers from around the world. The programmers agreed on how they would program, and each went away and did something different.

- The interesting thing about the information technology (IT) field is that it's one of the only fields where there's a consistent correlation between IQ and performance. In most jobs, as long as you have an average IQ, you can perform as well as the next person, but with IT, it's different.
- The programmers presumably had high IQs, and they were the best in the field. During this period, IQ and teamwork were very popular ideas, so they began to do some training in these areas and saw a slight improvement, but not enough of an improvement.
- This gave birth to researching and defining an additional form of intelligence: cultural intelligence, which is defined as the capability to function effectively across a variety of cultural contexts. This

includes national, ethnic, professional, and all kinds of other cultural contexts.

- Cultural intelligence is sometimes abbreviated as CQ because it was researched as an actual form of intelligence. So, there is an academically validated instrument that measures one's "cultural intelligence quotient," or CQ.
- IQ is a measurement of one's intellectual and academic capabilities. In addition, there is emotional and social intelligence. Cultural intelligence picks up right where those forms of intelligence leave off, offering practical people skills when the cultural environment changes.
- What might you guess most often predicts whether someone is culturally intelligent or not? There are a variety of assumptions and myths related to this question, including answers involving international travel, technical skill, and emotional intelligence. These are correlations—not causations.
- Instead, based on research among 30,000 professionals from more than 50 countries, we have found that four capabilities consistently emerge among those who can be described as culturally intelligent: CQ drive, CQ knowledge, CQ strategy, and CQ action.

Improving CQ

- Having CQ drive implies that you are interested and motivated to learn about different cultures. This drive is not overly surprising, but it is often overlooked. For example, you might plan a trip with little thought to why you should go beyond local sites or Western establishments.
- Participating in this course indicates something about your CQ drive. To assess and develop your CQ drive, find your "other" (someone who has a different ethnicity or nationality or who subscribes to a different political party) and spend time with this person, seeking to understand him or her.

- CQ knowledge involves having a basic grasp of cultural similarities and differences. This might include a knowledge of history and current events going on in various places around the world or a knowledge of art, literature, or music.
- Having CQ knowledge doesn't mean that you have an exhaustive knowledge about every culture around the world—because that is impossible. Instead, it means understanding broad cultural themes, including a grasp of different family structures, economic systems, and orientations toward time, authority, and uncertainty.
- This course is primarily oriented around growing your CQ knowledge. By taking this course, you already demonstrate your CQ drive, and CQ knowledge sets you up for the other capabilities of CQ.
- You can also improve your CQ knowledge by taking other Great Courses on world history, economics, and archaeology, for example. It goes a long way when you are interacting with someone from a different cultural background and you have at least a basic understanding of his or her national history and culture.
- CQ strategy is having the capability to be aware and to plan appropriately in light of your cultural understanding. In other words, CQ strategy allows you to step back in the midst of a cross-cultural experience and reflect on what is happening. One of most interesting research findings is that people who are well traveled or who are intercultural experts don't do so well when actually crossing cultures. CQ Strategy is the lynchpin between being interested in and knowing about different cultures and being able to actually draw on that to be self-aware and to plan accordingly.
- For example, when you are driving near your home, you are on autopilot. However, when you're in a new place, you turn off the cruise control, turn down the radio, and focus all of your attention on where you're going. That's what CQ strategy does for us when we move into a new culture: It causes us to turn off the autopilot

and become very aware. We don't assume that our way of greeting someone is the way it's done at home, and we take more time to intentionally plan how to behave with others.

- If you want to improve your CQ strategy, it begins with slowing down to take more notice. CQ strategy builds on the CQ drive and CQ knowledge of the culturally intelligent.
- CQ action refers to the notion that our cross-cultural capabilities are judged based on how we behave. This is the degree to which we can actually change the way we greet someone in order to make him or her feel comfortable given their cultural background—or it's our ability to flex how directly or indirectly we speak, based on the culture where we find ourselves.
- It's not that the culturally intelligent are people who are chameleons to every culture. When in Rome, you shouldn't always be like the Romans. However, you also shouldn't just act like you do at home.
- What are the aspects of your behavior that need to be adjusted a bit in order to be understood and respectful with a particular person? This is the question you are trying to answer when improving your CQ action.
- There's no better way to improve your CQ action than with hands-on experiences. Try to speak a few words in the local language of the culture you visit. Even if you think you sound like a babbling idiot, just making the attempt will go a long way with others and will simultaneously improve your CQ.
- Be prepared to laugh at yourself. It isn't the end of the world if you make some cultural blunders and gaffes. If you try it at all, you will make mistakes. We all do—and our best growth in cultural intelligence usually comes from our mistakes—but the goal is to learn from the mistakes and not keep repeating them.

Where to Begin

- The role of this course in improving your CQ is to help you start by simply giving attention to it, which is a huge step in the right direction. In addition, you can improve your CQ by reflecting on the material and finding ways to interact with your partner, friends, and colleagues on this level.
- There are so many promising results for individuals who improve their CQ, including the following.
 - Cross-cultural adjustment
 - Critical judgment and decision making
 - Creativity and innovation
 - Increased earning power
 - Personal well-being
 - Being a more effective global citizen
- There are a variety of ways to assess your cultural intelligence. You can learn about some of the self-assessments and multi-rater assessments that are described at www.culturalQ.com. There are some free tools available to you through this website that include questions to ask yourself about your CQ drive, knowledge, strategy, and action.
- CQ is an academically validated instrument that is being used by companies, governments, and universities around the world to get a read on how well an individual would function in a culturally diverse situation. You can also begin to assess your cultural intelligence by personally reflecting on the four areas of CQ and considering which areas are strongest and weakest for you.

Suggested Reading

Ang and Van Dyne, *Handbook of Cultural Intelligence*.

Earley and Ang, *Cultural Intelligence*.

Livermore, *Leading with Cultural Intelligence*.

Questions to Consider

1. What have you observed about people who seem to be best at relating to different cultures?
2. What is a time when you noticed that someone was really missing what was going on cross-culturally?

Identity—Individualist versus Collectivist

Lecture 3

We begin receiving cues about our identity and our relationship to other people within the first few weeks of our existence in the world, and these messages continue to shape how we think and behave for the rest of our lives. This dimension of cultural value is known as individualism versus collectivism. Each of us has been strongly influenced toward either individualism or collectivism based on our upbringing. In this lecture, you will learn about this fundamental dimension of cultural value, and as you become more aware of it, you will further improve your CQ.

Dimensions of Cultural Value

- These are 10 dimensions of cultural value that researchers have determined are helpful ways to compare one culture with another. These cultural dimensions are most relevant in comparing different national cultures, such as Germany versus Japan. However, you'll also see them in a variety of other cultural contexts, including ethnic groups, regions across the same country, organizations, and political parties.
- The cultural value of individualism versus collectivism is the degree to which personal identity is defined in terms of personal, individual characteristics versus group, collective characteristics.
- These dimensions of cultural value rarely show up as complete extremes. Most people identify themselves somewhat independently and somewhat in light of their family or other groups of which they're part. What we're looking at is which end of the spectrum is emphasized most by a particular culture and, hence, most of the individuals who are part of that culture.
- The United States is typically seen as the most individualist culture in the world. The dominant culture is rooted in a system

that is organized around protecting the rights of the individual and allowing people the freedom to choose for themselves.

- On the other hand, China is usually seen as the most collectivist culture in the world. Most Chinese see themselves primarily in relationship to others—not first and foremost as a unique individual. For example, when the average Chinese person thinks about higher education, marriage, job changes, etc., the implications on one’s extended family are foremost in mind. Rarely does one make a decision independently.
- We have to be very careful not to apply these cultural values too broadly. In today’s increasingly globalized world, it has become very difficult to characterize all people in a given country as being a certain way.
- Instead of learning these things as a way to categorize and label various groups of people, your goal is to develop an understanding of each of these cultural value dimensions so that as you interact with various people, you can pick up on their cues to determine their personal values. In addition, it provides you with a more sophisticated, nonjudgmental way of describing cultural differences.
- The way we approach identity is something we begin learning as infants. In individualist cultures, babies are kept in cribs, strollers, and car seats. In collectivist cultures, babies are carried around by their mothers in slings, sleep in the family bed, and are passed among family members.
- In individualist cultures, many young children have limited contact with anyone other than immediate family members until daycare or school. In collectivist cultures, infants often spend time with cousins/aunts/uncles/family friends within days of birth and are expected to “work” by ages two to three (for example, by caring for younger siblings).

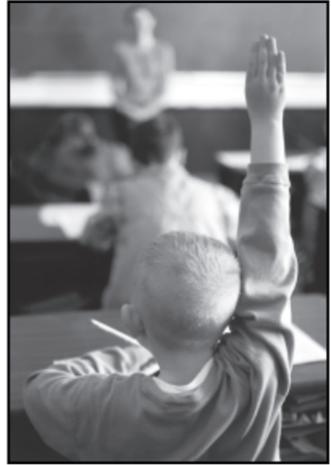
- Individualist cultures bring up their kids to develop sound logic to make decisions for themselves, be true to themselves and pursue their dreams, and see the importance of protecting individual freedoms. In individualist cultures, the pace of life is typically faster, little distinction is made between in-groups and out-groups (one may transition in and out of many different groups throughout life), and love is assigned great weight in marriage.
- Collectivist cultures bring up their kids to identify with their in-group, seeing themselves in light of their heritage and family; bring honor to their family; blend in so as not to stick out like a sore thumb; have a strong sense of duty and obligation toward one's in-group; and emphasize relatedness with groups. In collectivist cultures, the pace of life is often slower. In addition, love (romantic) is assigned much less significance in marriage, and marrying in light of what is best for your family is important. Saving face is innate to collectivist cultures; it is the guiding force behind most interactions.

Shaping Behavior

- How do these differences in identity get expressed in various behaviors? There are few things that we do that aren't influenced by this cultural value of individualism/collectivism.
- One of the most ubiquitous ways individualism and collectivism influence our daily lives is illustrated by research done by Sheena Iyengar, a behavioral psychologist at Columbia University. She has looked at the role of culture on something as basic as the choices and decisions we make on a day-to-day basis. She points out that in our individualist societies, the driving assumption is as follows: If a choice affects you, then you should be the one to make it. This is believed to be essential for success. The primary locus of choice is the individual; we call it being "true" to yourself.
- Iyengar was curious about how growing up in a collectivist society might change your approach to choices and decision making. Iyengar, together with researcher Mark Lepper, looked at

this among a group of elementary school students in Japantown, San Francisco.

- Iyengar’s research found that the assumption that we do best when we can choose for ourselves is only true when we’ve been raised in a way that teaches us that our self-identity is clearly distinguished from others—in other words, in a way that emphasizes individuality and uniqueness.



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In the individualist United States, students are taught to think for themselves.

- Collectivists see choice and outcomes as infinitely connected, then they amplify their success by choosing as a collective act. To insist that they choose independently might compromise performance and relationships, yet that is exactly what the American paradigm demands, leaving little room for interdependence. Americans are expected to all view choice as a private and independent act. This is motivating to those who have grown up that way, but debilitating to those who haven’t.
- As you improve your cultural intelligence, you become more aware of whether choices, and asking someone to make a decision, is something that is motivating or something that may cause anxiety and dread.
- The role of individualism and collectivism on our behavior is far-reaching. Begin looking for this value everywhere you go. How does this impact the menu choices you see at a restaurant? How do the varied behaviors on your tour group reflect cultural orientations toward individualism or collectivism? How do the laws of a place you visit reflect an orientation around protecting the rights of individuals versus the collective whole?

Shaping Society

- In terms of the influence of individualism and collectivism on government and economic systems, individualism is organized around protecting the rights of individuals (legislation, infrastructure, and the legal system are all oriented this way), and collectivism is organized around what's best for the collective whole (this doesn't mean equality but that the economics of a collective society are driven more by ensuring that everyone plays a part in making society function effectively).
- We might automatically think of this as capitalism versus socialism. In some ways, this has merit. We think of capitalism as being organized around letting individuals provide for themselves, except in the direst circumstances, and that's less prevalent in socialism.
- In Scandinavia, which is socialist in orientation, everyone is expected to pay very high taxes, but the overall culture is individualist. Singapore and China are highly privatized economies, yet they're among the most collectivist cultures in the world.
- In the family structure, individualist societies are primarily based on the nuclear family—parents and children—and the parents see one of their primary roles as preparing their kids to be independent.
- Collectivist societies follow more of a kinship model, where decisions are made not only in light of immediate siblings or husband and wife, but also in terms of aunts, uncles, nieces, nephews, and grandparents. It is not uncommon for adult children to live with their parents, for example, but this is beginning to change.
- When spending time in a collectivist culture, it's much more unusual that you'll see someone sitting by him- or herself eating at a restaurant or working on a project. On those occasions where someone is eating alone, the person will likely sit down at a table with other people at it—something many of us would avoid unless there's no seating available. Work by collectivists is done

collaboratively, and time alone is not highly valued in the ways it often is in individualist societies.

Suggested Reading

Hofstede, *Cultures and Organizations*.

Trompenaars and Hampden-Turner, *Riding the Waves of Culture*.

Questions to Consider

1. To what degree do you consider the views and concerns of your extended family when making a decision? Why?
2. Where have you seen examples of individualism versus collectivism in organizational cultures? (For example, the military usually has a strong collectivist emphasis.)

Authority—Low versus High Power Distance

Lecture 4

Parents, schools, and workplaces socialize members of society to learn the kind of interaction that should exist between various power differences—for example, between children and parents, teachers and students, and bosses and subordinates. Power distance is one of the most significant value orientations that shapes behavior. As you become more aware of differences in this domain, you will find yourself behaving with greater respect and effectiveness. In this lecture, you will learn that there are legitimate ways that both low and high power distance societies can function.

Power Distance

- One of the most helpful ways to compare various cultures is to understand the differences in how cultures view authority, power, and status. This is called the power distance index. Power distance is the degree to which members of a society are comfortable with inequality in power, influence, and wealth.
- Power distance is about the amount of hierarchy and inequality that is assumed to be appropriate and normal within a society. For many societies, a driving value is to support the absolute equality of all men and women—though this is not necessarily true.
- Even in the United States, where equal rights and liberties are part of the foundation of our country, we have all kinds of hierarchies that exist. There are people who make decisions, and we actually have some of the largest inequality in terms of income of any nation in the world. However, we recoil at the thought that some people have “low” roles in life while others have “high” roles.
- People from high power distance cultures are often disoriented when they travel into low power distance cultures because they know that a hierarchy exists, but they have a hard time figuring out what it actually is.

- Associates call their bosses by their first names, and students interact with professors like peers, but even in low power distance societies, employees and students don't have the same power as bosses and professors.
- Power structure is much more invisible in low power distance cultures than in high power distance cultures. This kind of difference is most noticeable in comparing Indian culture with U.S. culture, but you see it between more similar cultures, too. For example, the French are much more concerned about acknowledging different status and having respect for those in power and authority than the Swedes are, so not all Europeans are the same.
- High power distance index is most noticeable in places like India, Saudi Arabia, Mexico, and even France. Low power distance index is most noticeable in places like Israel, the United Kingdom, and Sweden—but there are exceptions.



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In a high power distance environment, students' learning is almost entirely dependent on excellent teachers.

The Influence of Power Distance on Interactions

- All of these cultural differences develop most often in the family setting first. In high power distance cultures, children are expected to be obedient to their parents and other senior family members, including siblings, grandparents, aunts/uncles, and older cousins.
- You will almost always find high power distance index and collectivism together. Therefore, independent behavior is not encouraged in high power distance cultures. Adults make decisions

for their children. High power distance cultures expect even adult children to defer to their parents on big decisions, including job issues, career choices, and financial investments. This is changing due to globalization, but there is still some pressure.

- In low power distance cultures, children are treated more equally. The goal of parenting is to let children experiment and think for themselves. Children are encouraged to question authority (within reason). In Sweden, for example, it is illegal to spank a child, and respect for children is a big deal.
- The same values are usually reinforced at school. High power distance cultures emphasize rote learning and mimicking the instructor. The parent-child relationship is replaced by the role of teacher-child. Learning is almost entirely dependent on excellent teachers who have mastered their content.
- In low power distance cultures, the shift is toward learner-centered classrooms and empowering students. Grades include class participation. Students are expected to raise cogent arguments and disagree with the professor. This is disorienting to the high power distance students who attend universities in low power distance cultures.
- A growing number of second-generation immigrants grow up with conflicting messages on things like power distance. In the home, they are taught a very traditional high power distance culture—respecting parents and teachers, for example. At school, they are taught to be themselves.
- In low power distance cultures—for example, the United States, Sweden, and Israel—people prefer a boss who consults with him or her and involves him or her in the decision-making process. Subordinates are to be empowered to work on their own, not micromanaged.
- In low power distance cultures, emotional distance is relatively small, and it is not unusual to socialize together. In a meeting, a

boss in low power distance societies is meant to draw out the best ideas from a group.

- In high power distance cultures, employees often prefer their boss to be autocratic and very hands-on. There's considerable dependence between a boss and his or her subordinates, but there is little social interaction between them.
- In a meeting, a boss in a high power distance culture is to inform the team what is going to happen. This doesn't mean that the boss doesn't take into consideration the concerns of subordinates. Quite often, a boss in a high power distance society is very concerned about how a decision will influence people all throughout the organization—personally and professionally.
- The majority of leadership literature is oriented toward individualism and low power distance, but most cultures are collectivist and high power distance. Other influences of the power distance index on societal institutions include government and religion.
- Your personal beliefs and convictions have a lot to do with how you think about power distance. Either orientation toward power distance can be good or bad. The orientation itself is value neutral. High power distance can be used benevolently or malevolently; low power distance can be empowering or disingenuous and confusing.
- When you build your cultural intelligence, you can use this understanding of power distance to help you think about the most effective ways to adapt to various individuals and cultures.

Applying Knowledge of Power Distance

- How do we use an understanding of power distance in the ways that we interact with people? Having looked at what it is and how it influences interactions, what are some tips for how to apply this understanding?

- When addressing people, watch for cues in how people introduce themselves and others, and follow their lead. When interacting with children, don't judge them as uptight or disrespectful too quickly. When entertaining guests at a social function, bear in mind how important the power distance index is for where people sit.
- Many companies are trying to emphasize "speaking up," which is not viewed equally by everyone. The power distance index plays a big part in this. And the more culturally diverse a group, the less likely people are to "speak up," unless they use cultural intelligence.
- In many organizations and classrooms, the Europeans and North Americans dominate meetings while the Asians and Latin Americans remain quiet. This is largely because of power distance.
- Diversity, when handled with cultural intelligence, is one of the best sources of innovation and creativity. It allows a group to benefit from the varied perspectives and insights from different places. However, it requires cultural intelligence to use the diversity beneficially.
- If you're in a management role or teach, or even if you facilitate a group of culturally diverse volunteers and want everyone to participate, here are a few ways you can use this understanding about power distance to get people to speak up.
 - Clarify what you mean by "speak up." The goal is to incite participation and ideas—not talking.
 - Give advance warning.
 - Offer multiple ways to "speak up."
 - Be explicit about expectations and whether you want input from everyone.
- Whether you're working, entertaining, or simply meeting people, consider how power distance influences what is going on. For

example, when you're traveling and someone gives you directions but you soon find out they really don't know how to get where you need to go, don't berate them. They may be trying to save face by not having to let you down.

- When visiting a new culture or even a new organization, notice how people address people, what kinds of titles are used, and how they're displayed. How are you introduced, and what do things like how an office is set up suggest about power dynamics? Don't miss these important observations when you're traveling and moving about.
- As always, beware of too quickly assuming that you know what these behaviors mean. And don't be too quick to assume one person's level of formality should be generalized to an entire culture. But do take note of the cues and draw on them as you continue to observe the culture.

Suggested Reading

Hofstede, *Cultures and Organizations*.

Trompenaars and Hampden-Turner, *Riding the Waves of Culture*.

Questions to Consider

1. How have you seen generational shifts in the values of respect, authority, and leadership?
2. Think of a subculture of which you're part—your workplace, faith community, Kiwanis club—and consider the following: What is the degree of power distance within that subculture, and how does it influence what occurs?

Risk—Low versus High Uncertainty Avoidance

Lecture 5

Your tolerance for risk and the degree to which you believe people should develop contingency plans is not only a reflection of your personality, but it's also an indication of your cultural background. The uncertainty avoidance index is your level of tolerance for unpredictable, ambiguous situations—the degree to which you work to eliminate uncertainty. In this lecture, you will learn that you should watch for uncertainty avoidance as you travel and interact with people and observe the different ways that cultures respond to current events.

Uncertainty Avoidance

- The uncertainty avoidance index is the degree to which most people within a culture tolerate risk and feel threatened by uncertain, ambiguous circumstances.
- Countries like Britain, Jamaica, and Sweden score low on the uncertainty avoidance index. They are not as threatened by unknown situations and what lies ahead. Open-ended instructions, varying ways of doing things, and loose deadlines are more typical in these kinds of cultures.
- These are places where ambiguity and unpredictability are welcomed. Strict laws and rules are resisted, and people are more accepting of opinions different from theirs.
- Countries like Germany, Japan, and Italy score very high on the uncertainty avoidance index. They are uncomfortable with ambiguity and risk; they have little tolerance for the unknown. They focus on ways to reduce uncertainty and ambiguity, and they create structures to help ensure some measure of predictability.
- This doesn't mean that the high uncertainty avoidance cultures are entirely risk avoidant. Some studies show that some very risky

behaviors occur in these cultures—perhaps because there’s all this stored up anxiety.

- For example, Italy has a high uncertainty avoidance index. People tend to drive at very high speeds and in ways that others might deem reckless or careless, but some believe this is because much of the rest of life is ordered around predictable routines and ways of going about life.
- Japan has one of the highest uncertainty avoidance indexes in the world, yet excessive drinking after work is common among many Japanese businessmen. Some psychologists believe that this is a way of releasing the pent-up anxiety.
- Cultures that are high on the uncertainty avoidance index are anxious about unpredictability and ambiguity. These cultures prefer stability in their lives and careers. They want their environment to be predictable.
- To foster compliance among their members, cultures high in uncertainty avoidance structure behavior through such mechanisms as laws, religion, or customs. Vague situations are avoided in high uncertainty avoidance cultures, and group norms and rules reduce ambiguity. Individuals tend to attach themselves to the dominant cultural group and comply with its expectations.
- Cultures that are low on the uncertainty avoidance index tend to have less structure, system, and routine to how life is organized. In these cultures, situations are dealt with as they come along, and less planning for the future often takes place. This doesn’t mean that there aren’t similar levels of anxiety that exist among the population, but anxiety isn’t oriented as much around unpredictable circumstances.
- Uncertainty avoidance is also a way to understand the differences that exist between two cultures that might otherwise seem to be much the same. For example, Germany and Great Britain have a

great deal in common as cultures. Both are in western Europe, both speak a Germanic language, both had relatively similar populations before the German reunification, and the British royal family is of German descent.

- However, the person who understands the uncertainty avoidance dimension will quickly notice considerable differences between life in Frankfurt and life in London. Punctuality, structure, and order are modus operandi in German culture, whereas Brits are much more easygoing regarding time and deadlines, and they tend to be less concerned about precision than Germans.
- This can be explained in part due to the different views the cultures have toward the unknown—uncertainty avoidance. Germany has an extensive set of laws even for emergencies that might occur. Great Britain does not even have a written constitution.
- Geert Hofstede, who has done some of the most important work on these various cultural dimensions, found that higher uncertainty avoidance countries in western Europe require identity cards, but lower uncertainty avoidance countries do not.

The Origins of Uncertainty Avoidance

- One way we might think about the origins of this cultural value comes from comparing the Roman Empire, which had a high uncertainty avoidance index, to the Chinese empire, which had a low uncertainty avoidance index.
- The Roman Empire had a unique system of codified laws that applied to all people, regardless of origin. The Chinese empire never knew this concept of law. The driving principle of Chinese influence has been the “government of man,” in contrast to Roman idea of government of law.
- The contrast between the two empires explains that fact that individuals from countries of Roman inheritance usually score

higher on the uncertainty avoidance index than those from countries with a Chinese inheritance.

- Many other factors also play a role. For example, the United Kingdom is different than Germany, and China and Japan are very different on this cultural value (China is low; Japan is high). As with all of these cultural values, there are multiple influences that stand behind why a culture is more oriented one way than the other.
- Singapore is strongly influenced by Chinese culture; the majority of Singaporeans come from Chinese descent. Many of their cultural values are very similar to those of China, but uncertainty avoidance is one where Singapore and China are very different (China is low; Singapore is high).
- Singapore's roots are not that different from Taiwan or Hong Kong, but they are very different in this way. Minister Mentor Lee Kuan Yew has built the country on a premise of vulnerability. They cannot view themselves like Denmark or Luxembourg; they view themselves as geographically located in a very turbulent region.
- Ironically, this propels them toward all kinds of risky investments—so it's not that the uncertainty avoidance index means a culture is completely risk averse or noninnovative, but innovation is driven by preparing for the future.
- A culture or individual who has high uncertainty avoidance may certainly take risks, but if their orientation is high on the uncertainty avoidance index, then they are more likely to prepare contingency plans for dealing with the risk in a calculated way.

Uncertainty Avoidance in Practice

- Students in the United States consider answering a question even if they are not sure about the answer. If they have a thought or an idea, they like to share it with their fellow students and are open to feedback and criticism.

- Japanese students, on the other hand, answer a question only if they are absolutely certain about the answer. They have been socialized to only speak up when they know the answer—and even then, it’s better to wait until called upon.
- In the workplace, this same classroom experience carries over to work meetings. You might see a more submissive stance toward the boss, and employees may actually want some level of micromanagement.
- If we come from a country with low uncertainty avoidance, the tendency is to see this as inefficient, insecure, and unproductive—but look at what Japan has done in the industrialized world. There is often a correlation between collectivism, high power distance, and high uncertainty avoidance.
- Many Japanese companies have very stringent policies about confidentiality and where, how, and when business should be discussed. New product introductions are more difficult in cultures with a high uncertainty avoidance, because they are suspicious of new technologies. Employees usually stay longer with the same employer, even if their experience is not positive.

Dealing with Uncertainty Avoidance in Individuals

- People coming from uncertainty avoidance cultures are more likely to feel anxious with uncertain circumstances. This doesn’t mean that they’re more fearful (fear is usually attached to a specific source).
- The same is true with risk: People from uncertainty avoidance cultures may be innovative or may do extreme sports, but they’ll be much more likely to calculate the risk (lots of contingency planning).
- People coming from cultures with a high uncertainty avoidance index will be specifically anxious about ambiguous situations and the unknown.
- When you’re interacting with someone who is from a culture that is high in uncertainty avoidance, keep the following in mind.



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Begin watching for how uncertainty avoidance shows up in the various individuals you interact with.

- Realize the importance of being precise and concrete.
- Avoid ambiguous responses.
- Don't assume that someone not speaking up means they don't have any self-confidence. It might mean that they've been socialized to avoid speaking up, unless they are very certain they have the right answer or something worthwhile to say.
- Don't be offended if they give you very detailed instructions or ask for very detailed information. They're likely operating from what they assume will be best for you.
- Avoid changing plans too many times.
- When you're interacting with someone who is from a culture that is low in uncertainty avoidance, keep the following in mind.

- Allow room for ambiguity and leave things open ended when possible.
- Look for ways to demonstrate initiative, because a person with low uncertainty avoidance who doesn't have high levels of cultural intelligence will be making judgments based on the degree to which they see the individual willing to take risks.
- Avoid dogmatic statements.
- When possible, demonstrate flexibility.

Suggested Reading

Hofstede, *Cultures and Organizations*.

Questions to Consider

1. Can you think of a time when you experienced a cultural challenge that might be explained by the uncertainty avoidance cultural value (for example, not being given accurate directions or inflexibility)?
2. Which side of this value better characterizes your own preferences? Why?

Achievement—Cooperative versus Competitive

Lecture 6

Societies differ in the degree to which they emphasize the importance of nurturing, collaborative (cooperative) behavior versus achieving results (competitive). As with all of the cultural values, when it comes to the cooperative versus competitive dimension, you probably desire some combination of the two—both being a respected player on the global scene and being among the best—but most cultures emphasize one side more strongly than the other. In this lecture, you will learn about this cultural dimension by being introduced to the polar extremes.

Cooperative versus Competitive

- The cultural value known as cooperative versus competitive can be explained as follows: Cultures that are more oriented around being cooperative place a priority on nurturing, supportive relationships while cultures that are more oriented around being competitive are more focused on achievement, success, and results.
- We'll use a guy named Carl to explain the cooperative side. Carl is an ardent proponent of world peace and equal rights.
- Imagine you ask Carl, "What is life all about?" He ponders it for a moment—affirms you and the question. "I love this kind of dialogue. But before I start spouting off my ideas, I'd love to hear your viewpoint. After all, I'm far more interested in a conversation than a debate." You push him to tell you what he thinks first.
- He begins with the following: "Life is about people and belonging. It's about harmony and community. It's about letting people know that we can have different opinions, and those make us better. It all boils down to love, understanding, and respect."

- Carl believes that we should move away from competitiveness and materialism or we're going to lose ourselves in the process. Carl is involved in human rights campaigns. He drinks fair trade coffee. He's an activist who shows up at protests against big corporations.
- On the other hand, Candy is a woman who comes from a highly competitive cultural orientation. Suppose you ask the same question to competitive Candy: "What is life all about?" Candy responds with the following: "The world is my oyster. The challenge in life is to find the biggest and finest pearls one can and then sell them and grow bigger ones. We need to enjoy the best that life has to offer because we can't take it with us."
- Candy wants to work hard at being her personal best, and she wants to partner with others who are committed to being their personal best. She believes that you can't expect other people to do anything for you. There are always risks, and no one is going to hand you success on a silver platter.
- Candy believes that you have to get out there, make a name for yourself, and assume that everyone else is doing the same thing. It's all about finding win-win situations where you can partner together to both earn lots of money and success.
- Carl and Candy are the two extremes of the cooperative versus competitive dimension. Cooperative cultures and individuals are concerned about results and success but believe collaboration and reciprocal relationships are the best way to get there. Competitive cultures are concerned about teamwork and people working together effectively but believe competition is the best way to motivate people to work together.
- Either end might have a similar objective—to accomplish something, to protect one's security, or to make money, for example. But there's an energy that drives these cultures, and many of the individuals within them, that starts at a different place.

Carl's World (Cooperative)

- In Carl's world, the well-being of people and everyone coexisting together in a harmonious way is the most important value.
- Thailand, Sweden, and Denmark are some of the most cooperative cultures on this scale. The orientation toward the cooperative side of this continuum can be seen in their business approach. It's not that results, profits, and nationalistic pride are unimportant, but it's believed that the best way to work toward solutions, results, and profits is through collaboration.
- In cooperative cultures, people are not praised for their accomplishments because cooperation with others is what is believed to be the most important goal. For example, a child would not be rewarded for simply getting good grades if he or she didn't get along well with classmates and the teacher.
- It is generally thought in cooperative societies that noteworthy achievements and successes are unlikely the result of one person's leadership or brilliance and are more a result of a group of people working together. Competitive cultures typically emphasize the performance of the individual or team in having the competence to accomplish results.
- Cooperative cultures usually spend much more on foreign aid than competitive cultures do. Cooperative governments lean more toward helping the needy, and progressive income taxes are used to support a wide range of social entitlement programs.
- In Carl's world, sensitivity, feelings, and caring supersede rationality. There's a great concern about equitable resources for everyone. In addition, decision making should be reached not through a "sales pitch" but through reconciliation and consensus. Spirituality, human development, and harmony are the hallmarks of success.

- Some researchers have referred to this cultural dimension as femininity versus masculinity, with the idea being that the cooperative cultures are more in line with what has stereotypically been thought of as more feminine traits—nurturing, caring, compassionate—and that the tough, competitive cultures are more in line with masculine traits. However, those labels perpetuate gender stereotypes that are increasingly problematic.

Candy's World (Competitive)

- In Candy's world, competition is considered a good thing, even though the competition can be so fierce that at times it becomes very aggressive. The driving assumption is the "survival of the fittest": The tough will win, and competition will force you to innovate, adapt, and thrive or become obsolete.
- Most of the Western world of business is largely organized around Candy's competitive world. Competition drives business, and little



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Many cultures around the world believe that national interests and foreign policy are best accomplished through a competitive stance.

attention is paid by the company to an individual's personal life—that's the role of the employee to figure out. Strategic planning is essential because the assumption is that someone is going to be trying to beat you at what you're doing.

- Quid pro quo is the name of the game: You have something I need, and I have something you need. We'll work together, primarily so that I can advance myself, and I'll assume you're doing the same.
- Jobs are outsourced to the place where they can be done more inexpensively—because the game is to make the most money. Make a name for yourself in the market, and beat the competition.
- In recent years, these cultures have placed much more emphasis on teamwork and group effectiveness than they used to—but it's a means to an end. You work together in order to be a high-performing team. Working together in and of itself is not deemed as overly important in the competitive culture.
- Candy's world is built around an “us versus them” mentality. Religions identify themselves in contrast to other religions, and they're more oriented toward “winning” other converts to their side and pitting themselves against the “competition,” which is other religions. Politics focus on berating the opposing party. Foreign policy emphasizes fierce competition by identifying a common enemy and organizing to defeat them.
- The United States is one of the most competitive cultures in the world. We're typically seen as a very warm, friendly group of people who portray a very collaborative, personal approach, but we're deeply driven by results and aggressive competition.
- The country that scores highest on the competitive index is Japan. This is often disorienting to people because there are many similarities among the Confucian cultures—such as China, Korea, and Japan—but this is an area where Japan differs significantly from China. Japan is highly competitive.

The Importance of Both Perspectives

- As we learn about each of these cultural value dimensions, you'll likely see yourself favoring one end of the continuum more than the other. In some cases, it might be favoring your preference/orientation. In other cases, you may wish for more of the other.
- As we develop our cultural intelligence, we find that the greatest friendships, opportunities for growth, and opportunities for business and government are when both orientations are a part of the process.
- The most lively reading groups, civic organizations, and work teams have people from both orientations. We need the Carls of the world to emphasize solving problems through collaboration, care for people, and elicit conversation, and we need the Candys of the world to push for results and get ahead through achievement and assertiveness.
- Our foreign diplomats and government leaders would be well served by paying attention to these differences. Neither dialogue nor force by themselves will work uniformly in all places.
- To sit down and dialogue with a culture that is primarily driven by competitive/tough cultural value may actually erode confidence. To talk "tough" to a culture that is more orientated around cooperation may seriously backfire and prevent alliances that could have otherwise been developed.
- When interacting with someone like Carl, affirm the importance of relationship. Earn his trust by talking about the benefits to society and people as a whole. Manage the relationship. Communicate to build rapport.
- When interacting with someone like Candy, emphasize results and achievement. Earn her trust by talking about the competitive advantages. Manage the process. Communicate to report information.

Suggested Reading

Hofstede, *Cultures and Organizations*.

Beck and Cowan, *Spiral Dynamics*.

Questions to Consider

1. When did you see cooperation work effectively to accomplish an objective? What about the reverse? Can you recall a time when using a cooperative approach didn't seem effective? When/why?
2. Who values competition differently from you? How can you learn from each other?

Time—Punctuality versus Relationships

Lecture 7

Many of us are perplexed why people from certain cultures can never be “on time,” but the stewardship of time varies widely from one culture to another, and punctuality is only one aspect of time differences. While there are strategies to help people who live in clock-oriented cultures relate to those from more relationally oriented cultures, these cultures are unlikely to change in this regard. In this lecture, you will examine time differences and learn some practical ways of dealing with this cultural dimension.

Punctuality versus Presence

- Different cultures function on different timetables. For many cultures around the world, an event begins when all the people needed to be there arrive—it’s not about some arbitrary time that got named previously. And in those places, there’s a flexible understanding that life’s circumstances can’t possibly be anticipated with any consistent accuracy, so why expect it of yourself or others?
- These differences in time orientation are often referred to as clock time versus event time. Those of us from North America, western Europe, and increasingly many other developed nations around the world organize ourselves around clock time, which means that there are precise times that events and appointments should begin and end,



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Being late has implications on other people because they are delayed waiting for you.

and respect and efficiency are accomplished by adhering to a schedule.

- Most cultures around the world function using event time, which means that times are set not to be exact start/end times but as approximate guidelines. You acknowledge that there are things well beyond anyone's control—including traffic jams and unexpected encounters with people along the way—and you simply begin something when everyone who is a part of the event is there.
- You're going to continue to see how cultural value dimensions interrelate. For example, if your orientation is more toward competition and results, you can imagine that punctuality becomes far more important, or if you're high in uncertainty avoidance, you're more likely to be concerned about schedules.
- This also stems from another cultural value: individualism versus collectivism. Individualist cultures are organized around the rights and needs of individuals; collectivist cultures are organized around the demands and obligations of one's in-group (duty).
- The locus of control is how much control individuals have over what happens in life. People from individualist cultures believe that what happens in life is mostly up to us, and people from collectivist cultures believe there are all kinds of relationships and circumstances that exist beyond our control and, therefore, dictate our circumstances and behavior.
- People from individualist cultures believe that schedules and deadlines can always be met because except in rare circumstances, the individualist can control the circumstances—hence, the outcome. People from collectivist cultures make schedules and set deadlines, but sometimes they have to be changed due to circumstances beyond anyone's control—occasionally, things “just happen.”

- North Americans and other individualist cultures get quite exercised when schedules have to be adjusted and deadlines pushed back because it's rare you should have to do that if you plan accordingly.
- In addition, individualists believe that you should treat everyone equally; in other words, be respectful by showing up on time, whether the person is a family member or first-time acquaintance. Collectivists believe that they only owe their time to the limited circle of people who belong to their in-group; they divide their time among a small subset of people.
- Even individualists can appreciate this on some level. There are some people you would never keep waiting, and no matter what you have planned, certain people could drop by who would make you forego your plans. You return phone calls from some people quicker than others, but no one has a specific claim over your time. A collectivist culture is more has a more explicit pecking order of time.
- You don't have to look very hard to see where our obsession with punctuality comes from in the Western, individualist world. We haven't always been this way as a human civilization.
- Prior to clocks and efficient transportation, it was impossible to fix a precise time when things would begin, but as the industrial age came in and certain people needed to start working at factories at a particular time and others needed to relieve them—and as goods and products needed to be delivered—time became of much greater importance.
- As the world of business and technology becomes more pervasive globally, there's a growing expectation for punctuality even in places like Brazil, India, and Nigeria, but particularly when you move beyond the work environment, you'll often find that most cultures around the world move back toward a more relaxed treatment of time.

- One of the most important tips for handling time differences begins with understanding the vastly different timetables that are behind life in different places. Without question, you will meet individuals who are simply last-minute people who, due to lack of planning or forethought, are chronically late. But when the individual comes from a different culture, the first thing to do is to step back and ask whether this person operates from a different set of assumptions than you.

Monochronic versus Polychronic

- Anthropologist Edward Hall takes a slightly different angle when comparing cultures' time orientations. Hall labels cultures as being "monochronic" or "polychronic" in terms of time differences.
- Monochronic means doing one thing at a time. It assumes careful planning, scheduling, and time management. This stems from individualism, where the individual can manage his or her time.
- In polychronic cultures, human interaction is valued over time and material things, leading to a lesser concern for "getting things done"—they do get done, but more in their own time. This is similar to event time, but even less priority is placed on the task than what you'll find in some event-oriented cultures. One relationship and conversation to the next is what drives one's day.
- Aboriginal and Native Americans have typically been polychronic cultures, where "talking stick" meetings can go on for as long as somebody has something to say. Western cultures vary in their focus on monochronic or polychronic time. North Americans are strongly monochronic while the French have a much greater polychronic tendency.

Monochronic versus Polychronic

Factor	Monochronic	Polychronic
Actions	One thing at a time Laser-sharp, intense focus on one thing at a time	Many things simultaneously
Focus	The job at hand Schedule coordinates your activity	Easily distracted Interpersonal relationships coordinate activity
Attention to Time	Think about deadlines (when)	Think about outcomes (what)
Priority	Task	Relationship
Punctuality	Emphasize promptness	Base promptness on relationship factors
Holiday Time and Personal Breaks	Sacrosanct regardless of personal ties	Subordinate to personal ties

Short-Term versus Long-Term Orientation

- There's one more way that researchers have compared the time orientation of different cultures: short-term versus long-term orientation, or present versus future emphasis. This is largely about how we've been socialized to think about how long we're willing to wait for results and rewards. Is the work we do primarily oriented around seeing some kind of result in the very near future, or is it more oriented toward slow results that will be realized a long way ahead?
- Long-term orientation is most often associated with Confucian culture, but certainly others can be described this way, too. Long-term oriented cultures can be characterized as persistent and perseverant. There is limited concern for tradition.
- With long-term orientation, the primary emphasis is on long-term rewards. There are usually very high savings rates among people in these cultures and high national reserves.

- Short-term orientation is much more oriented to looking at what has happened in the recent past and making decisions that will lead to quick results.
- Anglo cultures like North America, the United Kingdom, and Australia are some of the most short-term oriented cultures, but places like the Philippines and sub-Saharan Africa are also short-term oriented.
- In these cultures, businesses are oriented around quick wins that show up in quarterly results and annual returns. People are usually much quicker to spend money, so the savings rates are much lower. There is also a higher regard for tradition and history. People who do international development work are often challenged by this.
- Whether you come from a time-obsessed, time-strapped North American culture or a less time-obsessed culture, the following are steps you should take when faced with a person from the opposite culture.
 1. Understand where the other person is coming from.
 2. Build some extra time into your schedule to begin with.
 3. Explain the consequences of a missed deadline in your culture.
 4. Make it clear that you'll do anything you can to help the other person meet your deadline. This is key, because when things happen that are beyond their control, you can step in and exert your control.

Suggested Reading

Hall, *The Hidden Dimension*.

Hofstede, *Cultures and Organizations*.

Questions to Consider

1. What is one of the greatest frustrations you've experienced due to someone having a different value of time than you?
2. What are some strategies you've developed to deal effectively with people who have a different time orientation than you do?

Communication—Direct versus Indirect

Lecture 8

The degree to which you want someone to “shoot straight” with you—to directly and clearly say what they mean and mean what they say—is a value that is influenced by both personality and culture. In this lecture, you will learn that low context, whether an individual or a society as a whole, is where one goes to great lengths to be very clear and explicit using words. High context depends much more heavily on implied meaning and assuming that the listener will pick up in between the lines.

Low versus High Context

- In the cultural dimension known as low versus high context, a low-context culture takes very little for granted in communication. Things are explained explicitly and directly, and little is left to subjective interpretation. Very little emphasis is placed on using the context to interpret the meaning.
- In a high-context culture, communication presumes an understanding of unwritten rules and a shared narrative that informs a person of what is going on. It is not necessarily assumed that people mean what they say and say what they mean.
- If you’ve had much interaction with people from different cultures—through traveling, work, or simply various relationships—you’ve encountered this cultural difference. This partly explains why someone might give you incorrect directions rather than telling you that they don’t know. It also explains why you may be caught off guard when you discover that someone has been very upset with you but never told you.
- The reason this is referred to as context is because it refers to the degree to which individuals and societies rely on the context itself to provide meaning. Context includes things like environment (such as the setting, location, etc.); process (how a meeting or

social gathering is conducted, how people were invited, etc.); body language, facial expression, and tone of voice; and appearance (how you're dressed, what car you drive, where you live, etc.).

- Low-context cultures place much less emphasis on things like environment and appearance. Communication is primarily dependent on what people say. Low-context cultures focus more on verbal communication than body language, looking for visible, external reaction.
- High-context cultures are very in tune with the context and environment. The context of an event is as important as the event itself. There is no distinction between the idea and the person. A high-context person listens as much to what is not being said as to what is being said.
- All of us pay some attention to context as a way of deriving meaning, but for a high-context person, the context of an interaction is constantly being evaluated—so much that it's looked at more than the words themselves. Someone can say one thing, but you're primarily looking at the cues the person is sending from his or her responses, questions, nonverbal actions, and overall attentiveness.
- In low-context cultures, if there's a misunderstanding, the assumption is usually first that the person doing the talking wasn't clear in their communication. In high-context cultures, the default assumption is that the listener has failed.
- This cultural difference can be quite readily observed at a societal or institutional level as well. Low-context cultures are usually oriented toward lots of outsiders visiting or living there. The assumption is that not everyone is from there, so they can't presume that people know what the rules are or how to get around.
- When you visit a low-context culture, it's usually easier to find your way around. The Netherlands is one of the most low-context cultures in the world. This is reflected in how Dutch people interact



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Some health-care professionals function with very high context behavior, seeming to forget that you don't understand what they're talking about.

with you; they are direct, clear, and blunt. For example, signs at airports leave very little up to interpretation from the context.

- High-context cultures are much harder to navigate as an outsider. Traditionally, high-context places don't need street signs or signs telling you where to exit for gasoline and food because if you're from there, you know how to get around.
- Most of us behave in high-context ways within certain subcultures. For example, think about what it's like to listen to a doctor explain a medical situation to you. They often function in very high-context ways, using lingo and making references that you don't understand.
- Religious communities and, most of all, our families are the most high-context examples of all. Within a religious community, there's a shared understanding of various traditions and ceremonies. In addition, your family has a shared history together and knows

the inside jokes, so when a spouse meets your family, he or she is confused. The same thing occurs in various national cultures.

Where Does This Come From?

- You don't have to think hard to see the connection between many of these cultural value dimensions. While there are exceptions, you typically find individualist cultures being more oriented toward low context. Each person needs to clearly say something, and identity is individualized more than around the collective.
- High power distance—the level of hierarchy that exists within a culture—also plays a role. Peers in a high power distance culture would typically be quite indirect. A boss would be very direct with a subordinate, and a subordinate would be extremely indirect with a superior.
- This also stems from extensive research that's been done on how cultures look at the world as a whole. Neuroscientists have consistently found that Westerners walk into a room and focus on the primary object or person, and Easterners walk into a room and focus on the holistic context.
- It seems that our cultural environments actually play a role in how our brains are wired. If we've been socialized in a low-context, individualized society, more than likely, our neurological wiring is oriented to focus on specifics and clarity. If we've been socialized in a high-context, collectivist society, it's more likely that our brains have been wired to focus on the full context and interpreting meaning far more subjectively.

Double-Voiced Discourse

- Sociolinguistics looks specifically at language and speech acts. Double-voiced discourse is where the communicator reveals a dual orientation—an awareness of themselves and of the other individual with whom they are communicating.

- Sometimes this reflects a collaborative value—where the person wants to build rapport and show that they understand—while other times it might be used more competitively—to show that the person knows about the other.
- Some researchers have found that when used strategically and in small doses, double-voiced discourse can be a very effective way for low-context and high-context communicators to speak with higher levels of cultural intelligence. However, overuse of it can undermine leadership or make you come off as insecure, and much of the impact depends on other cultural variables.
- Women use it more than men because it's less aggressive and confrontational. Academics use it more than businesspeople because there's a high value for collaboration and an understanding of peers in the academic subculture. And it works better in low power distance societies; otherwise, saying these kinds of things may come off as inappropriate.

Double-Voiced Discourse

	Strategic		
Low Impact	<p>“John, you've done some good work on this. Why don't you share with the rest of us some things we ought to consider?” (Or, to a more high-context person, “What are some questions we should be asking?”)</p>	<p>“OK, I sense that something is wrong here.”</p>	High Impact
	<p>“I'm sure I'm boring you.”</p> <p>“I don't know why I'm leading this group. You all are the experts.”</p>	<p>“I could have fired all of you, but I only let two of you go.”</p>	
	Insecure		

- Part of improving your cultural intelligence is that you don't have to fully adapt to the cultural preferences of everywhere you go and everyone you meet. This is impossible and not even helpful in some cases. But can you adapt enough to be respectful and effective (whichever way you're going)?
- When interacting with low-context people, be clear, telling them exactly what you need. Keep in mind that apologies are for mistakes. When interacting with high-context people, say things less directly, using phrases like "perhaps," "I wonder if," and "let me get back to you." In addition, you should apologize anytime harmony is disrupted.

Suggested Reading

Hall, *The Hidden Dimension*.

Questions to Consider

1. What is one of the most high-context cultures you've experienced (where a great deal of insider knowledge was assumed)? Consider either a national culture or even a subculture like an organization or people from a certain profession.
2. To what degree do you pay attention to someone's body language when they're communicating with you?

Lifestyle—Being versus Doing

Lecture 9

Our upbringing and culture strongly influence the importance we attribute to taking care of ourselves, being productive, and striving for work-life balance. All cultures value time, but it's what we do with our time that is strongly influenced by our cultural backgrounds. In this lecture, you will learn about the cultural dimension of “being” versus “doing,” which very specifically compares how a culture views the role of work and the use of time.

Being versus Doing Cultures

- Should time be spent primarily on being productive, or is it more liberally dispersed across various obligations in life? This is the debate that surrounds the “being versus doing” cultural value.
- The Scandinavian countries are some of the most “being” cultures in the world. In Scandinavia, you work because you have to, but that's not what's most important. You work so that you can live. There's a high priority placed on spending time in nature, being together with family, and enjoying life. This doesn't mean that they're lazy and inefficient.
- Many Scandinavian workplaces are continually striving to become more efficient and productive, and many employees are striving to improve their competence so that they can get more done in less time. The purpose is not to produce more. Instead, they think that the greater a person's skill set and productivity, the more likely that he or she can get his or her work done in 35 hours a week and enjoy the rest of the week for what matters most.
- While a North American, Singaporean, or Japanese person—high “doing” cultures—might view Scandinavian cultures as too laid back on productivity, a Scandinavian company may view a high

doing person and think, “It’s too bad you don’t have the competency to get your work done in less than 60-hour work weeks.”

- This explains the mandate in Sweden that every employee gets at least five weeks of vacation—at least three of which they must be allowed to take consecutively if desired. It doesn’t matter if you’re the CEO, the administrative assistant, or the janitor.
- Many Latin American, Middle Eastern, and African countries also score very high on the being scale. Many Asian cultures, such as China, also score high on this scale.
- This is another area where China and Japan are very different, even though they have some significant similarities as Confucian cultures. China is high on the being scale, and Japan is very high on the doing scale—one of the highest in the world, together with the United States.
- While more Japanese and U.S. companies are talking about work-life balance, there’s still a strong bias toward doing. A doing culture is organized around performance and achieving results. Work is both a passion and preoccupation. Even after someone has made plenty of money through a successful business venture, it is rare that the person will just stop working.
- Doing is particularly built into the U.S. culture. When the European immigrants first arrived in the United States, their first impulse wasn’t to say, “Let’s have some tea.” Instead, they said, “Let’s get to work. There is land to clear, towns to settle, and buildings to construct.”
- This certainly doesn’t mean that everyone in a doing culture likes their work and finds it meaningful. Some Americans and Japanese are invigorated by their jobs, others are completely disappointed in them, and many are simply too overwhelmed to even think about whether they like their job or not. Work is just a reality of every Monday morning.

- But there are countless stories of people in doing cultures who without work—even if they hate their job—feel completely lost and worthless. Historically, this is particularly true of men, but this is increasingly thrust on women, too, as the career woman is raised as the picture of success. And the emphasis on finding work that’s in your sweet spot and allows you to live out your passion is much more likely in a doing culture than a being culture, where you’re less likely to put all that pressure on a job.
- When a doing culture asks someone what they do, they’re essentially categorizing them as who they are. We dream of winning the lottery and escaping the rat race, but deep down inside, work is an essential part of who we are and a chance to prove that we have significance.
- For people in doing cultures, it’s hard to fathom that a being culture can truly be successful. Admittedly, the lean times of economic recession have challenged some of the long lunch hours and summer holidays in many European environments where “being” is more highly valued, but there are success stories from both being and doing cultures.
- One needs only to look at Norway—one of the fastest-growing economies of the world—to see a successful being culture. Granted, the oil industry has certainly played a role, just as it has in Saudi Arabia, but a being culture isn’t averse to hard work. China, quickly becoming the largest economy in the world, is also a being culture where people work very hard.
- Both Finland and Japan have noteworthy educational systems, often ranking in the top 10 percent of K–12 schools in the world. In Japan, students go to school six days per week for more than 1,000 hours per year. In Finland and South Korea, students go to school about half as long—for about 600 hours per year. The average number of hours teachers instruct students in the United States is 1,100 hours per year.

- Being cultures value relationships and quality of life first and foremost while doing cultures value results and material rewards first and foremost. And people from being cultures are usually more content to have a mix of work life and personal life.



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A “doing” orientation is busy and active and looks to make the most out of every opportunity.

- Spending time socially on the weekend with people that you work with, or mixing friendship and business, is typically something that’s intentionally done in a being culture. A doing culture prefers to keep those lines very clear, keeping business as business. In a doing culture, you work so hard that when you finally get a break, you don’t want to think about work (of course, smart phones are challenging this more than ever).
- There are personality types that are more task or relationally oriented in both kinds of cultures, but this is the way the overall society is organized. This strongly influences who is perceived as successful.

How the Environment Shapes This Value

- There are some interesting studies about how any of these values are in part a reflection of the environment where the culture exists. For example, in terms of individualism versus collectivism, it is not surprising that densely populated places like India and Middle Eastern cities are very collectivist and countries like Canada, Australia, and Scandinavia are very individualist.
- That’s true for being/doing as well: More industrialized areas are typically doing cultures, and more agricultural regions are being

cultures, clearly working hard but taking life as it comes and not segmenting work and personal life.

- You can even see this regionally across different cultures. The United States is a doing culture, but the east coast is way more oriented toward “doing” than other pockets across the country.
- Our environment and the behaviors we embrace as we learn to cope there play a strong role in the cultural values that emerge and get adopted. There are many interesting studies about Alaska, particularly given the extreme temperatures and light shifts across seasons.
- Doing cultures are less likely to spend a lot of time outside, particularly during inclement weather, because it’s inefficient for getting things done. On the one hand, as technology and globalization extends to more places around the globe, more people are moving toward the “doing” side of this cultural value. Even in typically being cultures, individuals working for multinational businesses in Latin America or the Middle East have been taught that “doing” is crucial for their success.
- Meanwhile, there’s a growing movement among the younger generation in the Western world that is questioning whether they want to pin all of their hopes on their work life—creating space now for interests, travel, and work. Enjoying life this side of retirement is a higher value having looked at baby boomers and questioning whether they’ve missed out on living life.

Relevance to Travels, Relationships, and Work

- This cultural value has tremendous relevance for how you understand various places, but it also sheds additional light on what might be going on when you experience a cultural difference.
- As always, discern whether these cultural generalizations apply to the specific person you’re dealing with, but on the whole, these are some good ways to initially think about this cultural value.

- As usual, the most valuable part of learning about a cultural difference, like being versus doing, is that it helps you slow down from rushing to judgment to think about whether there's a cultural explanation for the behavior you observe.
- There are people who are lazy and don't work hard, and there are people who have no life because they're working themselves to death, but it's possible to be more oriented toward "being" and to still work hard and bring about results—just as it's possible to have a balanced life and invest in relationships while being more oriented toward "doing."
- When working with "being" people, discover who they are besides their work role and motivate them toward things they can do in life. These types of people are typically high context, so use that to inform your communication.
- When working with "doing" people, provide them with feedback on their performance and motivate them toward upward mobility. These types of people are typically low context, so be direct and clear when communicating with them.

Suggested Reading

Gallagher, *The Power of Place*.

Lane, *A Beginner's Guide to Crossing Cultures*.

Questions to Consider

1. Do you think more like someone from a "being" culture or like someone from a "doing" culture? Explain.
2. What might you gain by the influence of someone who has the opposite orientation for "being versus doing" from you?

Rules—Particularist versus Universalist

Lecture 10

Some cultures believe that a singular set of rules and policies should be applied to everyone while other cultures believe that each situation and relationship should be handled separately. This cultural dimension can be described as particularism versus universalism. In this lecture, you will learn what this cultural value is all about, how to apply it to daily life, and how to deal with bribes and tips in different cultures.

Particularism versus Universalism

- The cultural dimension of particularism versus universalism is the dilemma of how you view your obligation to rules and laws versus your obligation to relationships. This dimension defines how we judge people's behavior.
- With universalism, there are rules for everyone. There is an obligation to adhere to standards that are universally agreed to by the culture in which a person lives. Universalist, or rule-based, behavior tends to be abstract.
- With particularism, there are particular obligations to people we know. Particularist judgments focus on the exceptional nature of present circumstances. For example, this person is not "a citizen" but is my friend or person of unique importance to me. I must therefore sustain, protect, or defend this person—no matter what the rule says.
- With universalism, the focus is more on rules. Legal contracts are readily drawn up. A trustworthy person is the one who honors their word or contract. There is only one truth or reality. A deal is a deal.
- With particularism, the focus is on the relationship—both with people and particular circumstances (variables). Legal contracts are readily modified. A trustworthy person is the one who honors

changing mutualities. There are several perspectives on reality. Relationships are dynamic and evolve.

- Even in the United States, which is clearly a culture built on universalism, there are people in some minority groups who more closely ascribe to particularism than universalism.
- Part of this stems from the priority for relationships versus rules, but it also stems from different levels of confidence that a person will be treated fairly in the judicial system. The concern is that given the inherent bias of the system and individuals, the universal rules aren't really going to be applied objectively, so we have to take care of our own.
- Think about how this plays out in the legal system and the history of the law. Civil law is the most widely used system throughout the world. It is inspired by Roman law, and laws are written up, collected, and codified. The primary role of a judge is to establish facts of the case and apply the appropriate legal code. Nearly all of Europe and most of the world follows some aspect of civil law.
- Common law is basically found in Anglo countries such as the United Kingdom, the United States, Canada, Australia, etc. It was derived in the Middle Ages in England. Common law is generally uncodified, and primarily judges rule based on precedent. A judge has an enormous role in deciding which previous cases and rulings apply to the particular case at hand.
- Of course, there are other legal systems that exist throughout the world—most notably Sharia law in many Islamic countries—but civil law and common law are two of the most predominant systems that have been around for centuries.
- Some try to make a case as to whether civil law or common law is more particularist or universalist, but you can find universalist and particularist cultures that use either form of law.

- Common law is most typically universalist, but is that because of the law itself or because it's typically found in individualist, universalist cultures, such as the United Kingdom and the United States? The sense is that if you're brought to court, we need to try you based on what's been done to others; there's a premise of fairness.
- However, in some former British colonies, such as Kenya or India, you'll see common law applied in a more particularist way. India is particularly poignant because the vastly different cultures and religions of the place have caused local governments to vacillate between universal application of precedents and more particularist use of the judicial system.
- Civil law can also be applied in particularist or universalist ways. Many of the countries across western Europe would expect the codes and laws of the government to be applied consistently, no matter what the situation or person involved—in other words, the universal application of law codes—whereas many Latin American countries would follow a much more particularist application of civil law.
- Even universalist cultures will sometimes have some aspects of particularist laws. For example, the United States has some special laws and allowances for the Native American people, as do the Australians for Aboriginal people. This is a small demonstration of how even a universalist culture can acknowledge some situational, context-specific considerations are needed when applying rules.
- School systems will have different standards of graduation for students based on a learning disability or some other type of consideration, but for the most part, universalist places like the United States avoid inconsistencies as much as possible.
- This cultural difference can help us better understand why attempts at international law and rule are so difficult and strongly resisted by many cultures of the world. First, it operates on a premise that you

can come up with rules that apply equally. Furthermore, it presumes that there isn't some kind of bias in terms of how those rules are constructed and applied.

- Lively debates ensue among Europeans and Africans about bribery and corruption. Often times, the Europeans are very incensed by what they perceive to be leaders, governments, and businesses throughout Africa that are corrupt through and through, and yet African leaders will often respond that they believe many Europeans and other developed nations have been just as guilty in this corruption—by funding mining or arms or being engaged in more sophisticated, white-collar corruption.

Applications to Daily Life

- Of course, for any of us, it's one thing to sit in our living rooms and ponder ethical dilemmas, but it's another thing to be faced with dilemmas in a real-life situation. Even universalists likely violate the truth in supposedly smaller ways all the time.
- Many of us would be reticent to tell a friend that we hate their new look, even if that's what we really thought. So, what's fair? Apply one rule equally, or account for unusual circumstances?
- Most of us who have traveled have experienced the custom of haggling over the cost of an item, or you might notice that there's a different cost for foreigners than there is for people who live there. From a universalist perspective, prices should be uniform, regardless of who is paying. But a particularist perspective would say that Indian citizens should get a less expensive rate to visit their beloved Taj Mahal than a group of foreign tourists should.
- The universalist approach is as follows: "What is good and right can be defined and always applies." This is what you'll typically find in Western countries, such as the United States and Canada, western Europe, New Zealand, and Australia.

- The particularist approach is as follows: Greater attention is given to the obligations of relationships and unique circumstances. This is what you more typically find in many Asian societies, Latin America, and Russia.
- This cultural dimension also relates to time orientation. Clock or schedule-driven cultures are typically universalist while relationally oriented cultures are typically particularist.

Bribes versus Tips

- One of the things that so often occurs when working across cultures is the issue of bribes or tips. For example, individuals have their goods held up at port until they grease the wheels by offering some money to the dock hands or customs officials.
- This often occurs if you're trying to get paperwork, such as a visa or trade permit, processed. Something to keep in mind is that many of the individuals who work in jobs like these make very low salaries. The assumption—much like the assumption with restaurant servers in many U.S. restaurants—is that if they do a good job, applicants will show their appreciation for their service by giving small amounts of money. And if the applicant is from a country that's perceived to be wealthy, the assumption is all the more at play.
- Sometimes, foreigners are clueless as to what's going on. For many people in universalist cultures, not only would it be inappropriate to give a government official money as a way to expedite something, but it would also be seen as bribery, and you could risk being arrested. However, this is actually a system that is assumed in many places.
- When you're a universalist doing business in a particularist culture, or if you're simply going as a tourist and renting a car or planning on shopping in the country you visit, do your homework ahead of time. What are the operating assumptions about whether you should offer a gift or tip? Also, pay attention to the cues.



In different cultures, it's sometimes difficult to determine whether a monetary gesture is a bribe or simply a tip.

- Businesspeople are often asked to sign a company policy that they will never accept bribes or tips, but it's widely known that without a bribe or tip, they won't get anything accomplished. Many of these individuals get through this by working with a third party that takes care of what's needed.

Suggested Reading

Trompenaars and Hampden-Turner, *Riding the Waves of Culture*.

Questions to Consider

1. Under what circumstances would you testify against a family member or close friend in court?
2. Where have you observed inconsistencies in cultures that would seem to be more universalist yet make exceptions?

Expressiveness—Neutral versus Affective

Lecture 11

Families and societal institutions implicitly teach its members how and with whom they should display their emotions. In this lecture, you will learn about cultures that display neutral versus affective expression and examples of both types of cultures. When interacting with people from neutral cultures, it is important that you manage your emotions and regulate your body language, and stick to the point in meetings and interactions. When interacting with people from affective cultures, open up to people to demonstrate warmth and trust, and work on being more expressive than you might typically prefer to be.

Neutral versus Affective

- The key to understanding the cultural dimension known as neutral versus affective is that it is the way we express emotion—not whether we feel emotion. Neutral cultures see control of feelings as a sign of respect and dignity while affective cultures believe that emotions should be displayed openly.
- In neutral cultures, people make a great effort to control their emotions. Reason influences their actions far more than their feelings. People don't reveal what they're thinking or how they're feeling.
- Typical neutral cultures include the United Kingdom, Sweden, the Netherlands, Finland, and Germany. Most Asian cultures are more neutral—especially Confucian Asia. These cultures do not reveal what they are thinking or feeling. Cool and well-controlled conduct is admired, but sometimes people can explode. Statements are monotonic and lack an emotional tone. People “stick to the point” and prefer to keep to specific predetermined topics.
- In affective cultures, people want to find ways to express their emotions, even spontaneously. In these cultures, it's welcomed and accepted to show emotion. Typical affective cultures include

Poland, Italy, France, Spain, and countries in Latin America. The United States leans more this way, though not as much as some of the Latin cultures, and it varies widely across various regions and subcultures.

- Affective cultures express emotions more immediately, openly, and passionately. They can be seen as being out of control and inconsistent or as warm, expressive, and enthusiastic—largely depending on how neutral/affective the observer is.
- People who value affective communication have a wider range of facial expressions and physical gestures during conversation. They talk loudly when excited, and they love the art of arguing and debate. They are more enthusiastic and spontaneous. They consider their emotions (intuitions) in their decision-making process. Their statements are emotional and dramatic.
- The United States falls somewhere between these two extremes. On the one hand, we frown on highly emotive, irrational expressiveness, but we do thrive on seeing people express warmth and responsiveness when we're talking to people.
- In more affective cultures, interruptions are OK, but silence is awkward. In many neutral cultures, particularly throughout Asia, silence is not only OK, but it's also welcomed. Long lapses of silence at a meal between two individuals would be very comfortable. The silence is a sign of respect, and it allows both parties to reflect and take in what has been said.

Examples of Neutral and Affective Cultures

- Japan is one of the most neutral cultures in the world. Japan is a nation that has always accepted that earthquake drills are a fact of life. It's a country whose citizens are taught to drop everything and run when the sirens go off. Japan lost a world war, witnessed two cities disappear under the ministrations of the atomic bomb, saw its monarchy crushed and learned to embrace democracy, and came

roaring back in the postwar years to become the economic giant it is today.

- Pay attention to this cultural dimension when you look at photographs. Many of us assume that we should smile when having our picture taken, whatever the purpose, but in many neutral cultures, tourists will display solemn and almost dour faces, even in front of a famous tourist attraction—not to mention when being photographed for an official picture, like a driver’s license or passport.
- Italy is the classic example of an affective culture. The stereotypical picture of Italians is that they are warm and gregarious and talk with their hands, expressing their emotions visibly and openly. Another example of an affective culture is the African American subculture in the United States, which shows a great deal of expression on their faces and through their words.
- There are some interesting ways this cultural value plays out across socioeconomic differences (working versus middle class) as well. The cultural value of neutral versus affective in particular is not simply differences you’ll encounter between one nationality and another. You’ll see them in various regional cultures across most countries, and you’ll find them in various socioeconomic groups living in the same community.

Reading and Responding to Facial Expressions

- A great deal of research has looked at universals in facial expressions across the world. Many researchers argue that people all over the world universally express seven emotions: anger, contempt, disgust, fear, joy, sadness, and surprise. They would argue that whether you’re Japanese, Italian, middle class, or tribal, there’s some uniformity in how your face will express those emotions.
- For a long time, conventional wisdom said that you could detect whether someone was lying or telling the truth based on things like their eye contact, forehead, and what they do with their eyebrows.



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Japan is classified as one of the most neutral cultures in the world in terms of how visibly they display their emotions.

This was particularly useful in the legal community and the intelligence-gathering world.

- The problem is that these assessments, based fully on nonverbal behavior, are continually shown to be unreliable. One liar will look you in the face and lie without flinching while another will raise their eyebrows.
- Where nonverbal communication experts agree is that the safest way to pick up whether someone is lying is to look for a change in behavior. This is hard to do if it's a first encounter and you don't know the person well, but if it's someone that you spend a lot of time with, one of the best things you can do is to begin to observe cues and notice changes.
- A related topic is the issue of “face”—including the ideas of “saving face” and “giving face.” Various collectivist and high-context societies around the world are concerned about harmony,

respect, and dignity, but this issue is closely aligned with the idea of neutral expression.

- “Face” is a heightened sense of one’s own dignity and the dignity of others. You “give face” to people by making them feel good through generosity, kindness, and overall politeness. You “save face” by doing whatever you can to ensure that your dignity isn’t compromised, particularly in front of others.
- Many Asians go to great lengths to allow others to save face, particularly through not chastising them in front of others. While many Westerners would agree that this is simply what it means to be polite, the difference is the extent of its importance in Asian collectivist cultures.
- A culture concerned about saving face would typically not want praise to be publically lavished on an individual. Instead, giving praise to a group or briefly mentioning the leader would be appropriate, or finding ways to discreetly affirm someone privately may be better.
- In neutral cultures where saving face is important, it’s best not to put someone on the spot and ask them a question to which they must give an individual response.
- Providing opportunities for feedback one on one or by channeling it through a group are ways to save face. There may be times when you have to ask an individual to speak up in a group setting—just be aware of how threatening this may be to them. Also, understand that if someone from a culture that values saving face doesn’t know how to give you directions to somewhere, they’re unlikely to tell you that directly—for concern that both of you will lose face.
- Imagine that a senior leader from a culture that values saving face is coming to visit you at your office. The following are some ways to account for the importance of face.

- Prepare the receptionist and others to greet him or her formally (avoiding first names, etc.).
- Avoid the banter that commonly occurs in Western meetings (e.g. sarcasm, cussing, jokes that demean another colleague).
- Be sure he or she sits next to the most senior person in the meeting (and be sure you have people with high levels of authority included in the meeting).
- Upgrade your coffee or have a high-quality tea available. Have someone serve it.
- Limit self-effacing comments and humor. You might be inadvertently humiliating your guest as well as yourself.

Suggested Reading

Lubrano, *Limbo*.

Questions to Consider

1. Were you brought up in a family where emotions were mostly expressed or cloaked? How does that influence the way you view others' expressiveness?
2. What is more uncomfortable for you in group settings: loud outbursts or extended silence?

Social Norms—Tight versus Loose

Lecture 12

Every society has norms, standards, and behaviors, but you'll find that in some places, these values are much more deeply ingrained and that adherence is required. In this lecture, you will learn about a cultural dimension known as tight versus loose, which refers to how strong social norms are within a culture and is primarily concerned with how a culture handles people who deviate from norms. This final cultural dimension is increasingly important to understand for life in the 21st-century world.

Tight versus Loose

- Two key components form the construct of tight versus loose: the strength of social norms (how clear and pervasive the socially preferred perspectives and behaviors are within a society) and the strength of sanctioning (how much tolerance there is for deviance from those norms).
- You can see the contrast most starkly if you compare a city like Jeddah in Saudi Arabia with a city like New York City or London. Jeddah is a very tight place where there's a very prescriptive approach to how people should behave. New York and London have accommodated people from all over the world, and there's much more acceptance for a diversity of perspectives.
- The issue of tight versus loose is not just a matter of traditional societies versus contemporary ones.
- Tightness requires agreement about rules, norms, and standards for correct behavior. These may be religiously oriented cultures, like Saudi Arabia, but they can also be in relationship to social etiquette in a place like Japan—when to bow, smile, introduce yourself, etc. When people break a norm in tight cultures, they are likely to be criticized and, in some cases, punished or even killed.

- A loose culture would say, “Why does it matter?” One person believes what he or she wants to believe, and another person believes what he or she wants to believe—as long as it doesn’t infringe on one another’s freedom. There are few rules, norms, or standards. Looseness can be found in both individualist and collectivist cultures.



New York and London are very loose places, in terms of social norms.

- Tightness is more likely when a culture is isolated. One of the great challenges facing us in contemporary society is that it’s becoming harder and harder to remain fully isolated. Technology and travel are connecting us like never before, but those societies that have limited presence of outsiders will often be the tightest societies—because there hasn’t been a reason to assimilate different norms and perspectives.
- Cultural homogeneity is typically needed for a culture to remain tight, and you often find it in some of the most densely populated cultures. Tightness is an efficient way to regulate behavior—by getting everyone to behave the same way.
- Japan is tight, but it was much tighter in the 19th century than it is today. People in Japan are often afraid that they will act inappropriately or that they will be criticized.
- The Taliban in Afghanistan is one of the most extreme cases of a tight society. They executed people right and left for “offenses” such as listening to music or not wearing their clothes quite the right way.

- Thailand is a loose culture. When people do not do what they are supposed to do, other people may just smile and let it go. Thailand has had to deal with diversity for a long time.
- The United States is in between. However, the United States in the 1940s was much tighter than it is now. One clue of tightness is the extent to which people wear more or less the same type of clothing. Organizations also differ in how tight they are. Some require coats and ties, and others allow their employees to wear whatever they like.

Relevance in Today's World

- Are the people of the world moving toward more of a shared, global culture? If you primarily interact with other business professionals in Frankfurt, Shanghai, Dubai, and Sydney, it's easy to think that a global culture is emerging across the world. There are differences, but people are pretty adept at flexing.
- However, if your cultural encounters are largely related to staying at Marriott hotels, resorts, and time with tour groups while you travel, you're with people who are globally aware, and while they may have strong convictions of their own, they understand that others do as well (and you're experiencing locals who have been trained to adapt to your needs).
- The vast majority of the world is not part of the jet-setting world. Roughly one billion people are traveling globally and interfacing with people from all different places, but that leaves more than six billion who are largely isolated from other norms, beliefs, and customs.
- Even within the United States, most citizens still don't have a passport. It is getting harder to live in even a rural community without interacting with someone from a different culture, but many people's circles of relationship are narrowly focused on being with people who adhere to the same faith, vacation in the same places, drive the same kinds of cars, and send their kids to the same colleges.

- There is a “flat” world of sorts among the jet-setting crowd. Their world has many different layers and is complex. They have a national culture, family culture, work culture, social culture, etc. Places like London are the epitome of the complex, cosmopolitan nature of jet-setting culture.
- However, most people live in a much more simple universe. For most people, all of their significant relationships still overlap—including work, family, school, neighborhood, faith, and community relationships—all of which are interconnected.
- For those not living in the jet-setting world, there is a cognitive simplicity as a result of educational systems that teach one way to view the world. In contrast, those living in the jet-setting world have many different populations of relationships, many of which never intersect.

Loose/Jet-Setting World	Tight/Tribal World
<ul style="list-style-type: none"> ○ Prototype: Hollywood. ○ Imaginations of younger generation particularly being dominated by MTV/Hollywood culture. ○ Pluralism. ○ Land is a commodity to be bought and sold. 	<ul style="list-style-type: none"> ○ Prototype: theocracy. ○ Even if in urban setting. ○ Fundamentalism. ○ Land has spiritual significance and is deeply symbolic—not something to be commoditized.

- Tight cultures are actually far more predominant in the world than loose cultures. However, this is changing, and the extremes of tight and loose get the most media attention. Extremes of tight include the fundamentalist pastor wanting to burn the Koran and the Taliban stoning an adulterous woman. In contrast, Hollywood and Piccadilly Circus are the images of the loose.

- Not only are we not becoming more uniformly global and flat, but in some ways, the interconnectedness of the 21st-century world is fueling both sides of the tight/loose divide.
- Free speech is the holy grail of many loose cultures while religious purity is the holy grail of many tight cultures. Loose cultures watch with horror when places like Uganda make homosexuality a criminal offense, and tight cultures watch with equal horror when they see the pluralism of equal rights, religious syncretism, and much more.
- To a large degree, the battles against tribalism and globalism, or tight versus loose, have replaced the wars of a previous generation that were one nation against another. This is not to suggest that money and power—the driving forces of war across the ages—aren't still a significant part. But there's an additional force at play now, where one civilization and way of going about life is infuriated by watching another civilization's way of life.
- An intriguing study by two professors at the University of Toronto, Soo Min Toh and Geoffrey Leonardelli, found that women are held back by tight cultures and can emerge more easily as leaders in loose cultures.
- Socially conformist, homogeneous societies such as Japan, Malaysia, and Pakistan typically perpetuate the traditional and widespread view that leadership is masculine. Given that loose cultures are more tolerant of deviation from the norm, heterogeneous societies and countries in the midst of social and political transition are more apt to be open to changing views about women and leadership.
- Tight societies that choose egalitarianism are good at pushing women into the corporate establishment. Loose societies that are open to change are good at empowering women more broadly, encouraging them to join the work force and to start their own small businesses.

- Loose cultures can counteract those self-imposed stereotypes to some degree, but the final frontier for women, even in societies that allow them to lead established organizations, is to be ruthless and to take big risks—which are essential qualities in world-changing entrepreneurs.

Category Width

- As with all of the cultural values, the tight versus loose dimension plays out far beyond just an entire nation or society. It plays out differently with various ethnic groups, religious subcultures, and regions across a country, and each of us has our own degree of comfort with tight versus loose.
- Psychologists have developed an interesting concept described as category width, in which everyone has varying degrees of tolerance for things that are neither right nor wrong—simply different.
- When you come from a tight culture—whether it’s a national culture or a religious subculture—it influences your level of category width. Personality and other factors also play a role, but culture is one of the strong determinants.
- Talk with your friends and family members about your level of category width. Keep in mind that having a wide category width doesn’t mean that you have no beliefs and convictions, but someone with wide category width wouldn’t be as quick to label something as all good or all bad and, rather, might see that multiple perspectives can be a powerful resource for solving problems.

Suggested Reading

Detweiler, “Culture, Category Width, and Attributions.”

Gefland, et. al, “Differences between Tight and Loose Cultures.”

Questions to Consider

1. How wide is your category width? Is it different now than it was 10 years ago?
2. In what ways have you seen your culture of origin become more tight or loose throughout your lifetime?

Roots of Cultural Differences

Lecture 13

Cultural value dimensions must be understood within the broader framework of cultural intelligence; otherwise, people end up being stereotyped. When understood, cultural value dimensions provide a key advantage for developing your cultural intelligence, but how does a culture end up placing more value on the collective than the individual? Why does one culture see struggle as valuable and needed and another one looks to minimize it? This lecture addresses some of the deeper questions about why cultures do what they do and considers how far you can apply these various generalizations about a culture.

Cultural Comparisons: Key Issues of Survival

- A great deal of the work on cultural comparisons stems from psychology, which looks at culture in terms of the internal values and perspectives of various cultures to see how cognitive assumptions influence behavior. The key question from a psychological perspective is: How do your beliefs, values, and assumptions influence the way you behave?
- Anthropologists have a very different starting point than psychologists when comparing cultures. The driving question from an anthropologist perspective is: What are the ways that people in a particular culture meet their fundamental needs?
- There are several key issues of survival as examined by anthropologists: food; economics; offspring; people, laws, and government; mobility; and security.
- First, the most basic need for survival is food and figuring out how to get it. Traditionally, some societies have met this requirement through hunting and others through farming (hunters versus gatherers).

- Those who get their food primarily through hunting tend more toward individualism—because you can't typically hunt in packs. Often, you go off by yourself or in small groups to hunt for the animals and come back to feed yourself and others. However, if you get your food primarily through farming, then you get it more collectively. You need lots of people to harvest the crops.
- Compared to the psychological approach that looks at individualism versus collectivism as being an internal cognitive approach that precedes behavior, anthropologists explain this cultural difference as something that emerged from survival—how a society got its food (inside-out versus outside-in approach).
- From an outside-in approach, anthropologists look at the way a society has learned to function in order to meet its most basic need, food, and to see how in turn that has shaped its thinking and behavior.
- What if your society hunts or grows more food than you need? What about the things you can't grow or hunt given where you live? This forces cultures to develop modes of exchange with other societies, which leads to the second set of survival strategies: economics.
- After addressing its most basic food needs, each society figures out a bartering system that works. Survival is what drives this. How do you create the means of ensuring you get what you need for your family and people? From there, full systems of economics get developed.
- Then, a society has to figure out how to procreate, which leads to the third category looked at by many anthropologists: offspring. Who should marry whom, and how should the children be cared for and integrated into society? How should we continue our existence as a society, and how will people interact across various generations?
- As compared to a cross-cultural psychological approach that looks at family and marriage in light of internal beliefs, values, and assumptions, anthropologists discover how a culture's approach

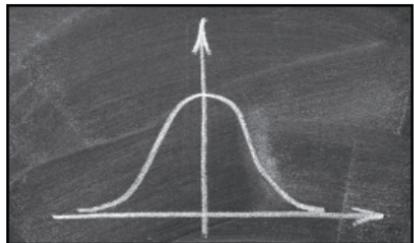
to marriage and family stems from the way the society emerged in response to surviving in its environment.

- As your society grows, you have to figure out how to create order, which leads to the fourth category: people, laws, and government. Social structures and legal systems need to be developed. Who is in charge, and who will determine justice on behalf of the people?
- There's something very rich about seeing these things through an anthropological perspective because you suddenly see that particularism and universalism weren't identified as abstract concepts from which a society's laws and rules were established. It was a much more organic process.
- The fifth category involves how people move from one place to another. The modes of transportation that develop are in response to surviving within the environment. What's required in terms of providing food and advancing modes of exchange will inform what kind of transportation is possible and needed.
- Finally, the sixth category is security. How will you protect yourselves? When outside groups seek to attack you, how will you respond? This eventually leads to education, art, and the higher order of values.
- The whole thrust of cultural anthropology is figuring out ways people have learned to survive. Today, with several thousand years of civilization, most societies have a mix of several different historical survival techniques.
- For the most part, a cross-cultural psychological approach seems to be most useful for comparing the way one culture compares with another, but it's useful to step back and look at the origins of a culture and see the way the ecology and environment of a place shaped the culture that emerged.

- Societies are implicitly asking, “How should we work with our environment?” There’s a whole discipline of thought related to this area known as ecological and environmental determinism.
- Why do cities and countries survive but businesses and organizations come and go? This is because cultures are built around survival; it’s all about coping strategies that become deeply ingrained as cultural values. Businesses are built around making profit, which is a different starting point. Cultures don’t typically fade away quickly, and this is largely because they were built up as a way to survive.

What’s Personal, and What’s Cultural?

- If anthropology suggests that culture is primarily a response to a society’s environment and circumstances, and if individuals are a part of these various cultures, to what degree do we have control over how we think and behave? Asked another way, what about our approach to life is a reflection of our individual personality, and what about it is cultural?
- One of the ways you might think about this is through the idea of sophisticated stereotypes—that is, ideas that tend to be true of most people from a particular culture but are never loaded with negative judgment.
- Another term that is often used is “archetypes,” rather than stereotypes. A stereotype is the belief that all members of a group act the same way while an archetype is a tendency of a group of people to behave in a certain way.
- Cultural values are archetypes, and they follow a bell curve in most cultures. In the United States, for example, the



The 10 cultural dimensions tend to follow a bell curve in most places.

dominant culture is individualist, but you'll find outliers. Similarly, China is collectivist, but you'll find outliers.

- The following are key guidelines for dealing with cultural values.
 - Cultural values must be understood within the broader framework of the four cultural intelligence (CQ) capabilities—drive, knowledge, strategy, and action; otherwise, they have limited value. Knowing that a culture is high power distance is helpful, but only as you strategize and behave in ways that adapt to that cultural difference will you actually behave with cultural intelligence.
 - Always avoid negative stereotypes. It's never appropriate to refer to a certain culture as “lazy” or “deceitful.” But knowing that some cultures place a higher priority on work-life balance or on indirect communication will make you much more effective and less disoriented.
 - Treat neutral stereotypes or archetypes as your best first guess. Remember that stereotypes follow the bell curve. For example, most Koreans are high power distance, but you'll meet some who are low power distance.
 - Be open to changing your assumptions. Keep your “best first guess” to yourself. Don't immediately apply a stereotype to an individual or situation; check to see if your first guess was accurate, and if not, change it.
 - Move as quickly as possible to get to know an individual and an organization in its own right rather than in light of broad generalizations.
- It's very difficult to generalize certain characteristics and trends to everyone from a particular culture. For example, with more than one billion Chinese people on the planet, who's to say that all Chinese people are a certain way? And for that matter, nobody—

whether German, Canadian, or Brazilian—wants to be told that they're a certain way simply because of their culture.

- As you become more familiar with the cultural dimensions you've learned about, you'll begin to see them showing up in your conversations and observations. And the more you know about these concepts, the better you'll be able to discern what's cultural and what's personal.

Clusters of Cultures

- You can't presume that everyone from one place is the same way, but is there a way that we can learn some broad, general themes or archetypes that tend to be true of some similar cultures globally? What cultures have the most similarity to one another?
- There are 10 global clusters that researchers have identified as being the 10 most important cultural groupings of modern times. These categorizations must be used carefully, but given that we can't possibly master the ins and outs of every culture in the world, these broad categories provide a good baseline for developing CQ knowledge.
- The 10 clusters are as follows.
 1. Anglo (United States, United Kingdom, Australia)
 2. Nordic (Sweden, Denmark)
 3. Germanic Europe (Germany, Austria)
 4. Eastern Europe and Central Asia (Poland, Russia, Mongolia)
 5. Latin Europe (Italy, Spain, France)
 6. Latin America (Mexico, Brazil)
 7. Confucian Asia (China, Japan)

8. Southern Asia (India, Thailand, Philippines)
 9. Sub-Saharan Africa (Nigeria, South Africa)
 10. Arab (Saudi Arabia, United Arab Emirates)
- The shared characteristics within each of these clusters are typically a result of a few different factors—most of all geography, language, religion, and history. Within each cluster, some countries fit better than others, but learning about these 10 global clusters is another way to improve your overall CQ knowledge.

Suggested Reading

Ferraro, *The Cultural Dimension of Business*.

Leung and Ang, “Culture, Organizations, and Institutions.”

Questions to Consider

1. Think of a time you were stereotyped. Was it positive or negative? How did you respond?
2. How does the anthropologists’ look at how societies “survive” change the way you think about cultural differences?

Anglo Cultures

Lecture 14

Anglo cultures are those that are strongly influenced by British culture and where English is the predominant language spoken. Surely, there are some stark differences among these places, but it is important to look at what they have in common as Anglo cultures. Sometimes, you get a better glimpse of your own culture by seeing how others perceive it. In this lecture, you will explore the currents that flow throughout the Anglo cluster—from Chicago to London to Sydney.

The Anglo Cluster

- The unifying theme across the Anglo cluster is the use of English as its first language and historical ties to the British Empire. The Anglo countries are predominantly white populations that came initially from England and Ireland and later from other European nations. But in more recent years, these nations have become more racially diverse as immigration from Asia, Latin America, and Africa increased.
- Of all the clusters we'll examine, the Anglo cluster is the most geographically dispersed cluster. This is primarily a result of the British Empire. The colonization of the British royals resulted in Anglo people all over the world
- There are far more countries around the globe that were colonized by Britain than are included in this cluster—for example, India and Malaysia are not included because while they share a British history, their culture existed long before the British rule. And unlike places like Canada and Australia, the dominant people in India and Malaysia come from a different ethnic background.
- The Anglo population accounts for roughly 7 percent of the world but 40 percent of the world's gross domestic product (GDP), so

most of the world has been strongly influenced by the Anglo cluster in some way.

- This cluster is based on several factors, including ethnic and linguistic similarities across the various countries and migration patterns originating centuries ago from areas now identified as northern Europe.
- During the Roman Empire, several Germanic people migrated to Britain—at least as far back as the 3rd century A.D. Rome withdrew its army from Britain around A.D. 410. During the struggle for power, the Germanic Oisc gained kingship in the latter half of 5th century, bequeathing the name of the Oiscingas on the Kentish (British) royal household.
- During this period, there were a lot of migrations from what we know today as Nordic regions and Germany into England. Over time, boundaries between Anglos and Saxons became blurred, and we came to know something of the Anglo culture as it exists today.
- In the Anglo family, with England as the matriarch, Canada might be described as the child most like its mother. It has far more interest in the royal family than to the south in the United States. The queen's picture is prominently displayed in many public places, demonstrating Canadians' affection and respect for royalty.
- The United States represents the child who ran away and became successful. He came back and the family took him in, but it's always been a more formal relationship; we're family, and we need to work together because everyone expects it of us.
- Instead of pictures of the queen, we are more likely to have posters of Princess Diana next to Michael Jackson. We still send Christmas cards, a very British tradition, but fruitcake and whoopee cushions are typically material for jokes and pranks.

- Australia might be thought of as the resentful but dependent child who had parental problems in its youth. Australia is like the child who had no interest in college, politics, or business but instead liked the beach.
- Australians are loyal and steadfast to the British tradition in sports, tea parties, and eating organ meats. They'd be a lot more fun at a family reunion than the dogmatic Americans or the pompous Brits.
- Instead of Ireland being a child of the British Empire, the relationship between the United Kingdom and Ireland is perhaps more of a strained relationship between cousins.
- Among the Anglo cultures, we each think we know best when it comes to manners, sports, and how to enjoy life, but like most families that fight at home among ourselves, we are quick to get our back up when an outsider dares to pick on one of our own. The picker soon finds that we can be a formidable foe. This protective response extends to Mother England as well, particularly because she is showing signs of old age.
- Some similar traits you see across the Anglo countries include frontier land in the west and middle, oceans on both sides, a constitutional tolerance for free speech and protest, and the welcoming of legal immigrants.
- Interestingly, there's a growing amount of crossover between the cultures in places like the United Kingdom and the United States. Most North Americans like to visit Britain, and vice versa.

Driving Themes among the Anglo Cluster

- The cultural value dimensions that are most noteworthy for this cluster are individualism, competitive, short-term orientation, and doing.
- Of all the cultural values, the one that most strongly characterizes Anglo cluster is individualism. The Anglo cluster is largely

organized around the idea of individual rights, freedom, and responsibility. In addition, free speech is a really big deal.

- The Anglo cluster does not want, nor does it have, an overemphasis on group loyalty and collective interests as opposed to individual goals and interests. People place great emphasis on their freedom and being able to have their say. Personal space is rooted in this long history of individualism.
- The British Empire was a student of Greece's Achilles, imposing its will on the world. It's quite possible that the Anglo cluster is the cluster that has had the most pervasive influence on the modern world. The Anglo cluster is all about achievement. If the Anglo cluster as a whole is a doing and competitive culture, then the United States is at the top of the pack in demonstrating those values.
- In part, the Anglo cluster's short-term orientation stems from the individualist, competitive nature of the cluster. It desires quick wins and has very little patience for long-term 20-year ideas.
- The Anglo culture is an infrastructure based on democracy, rule of law, and commercial acumen. The English language and a historical connection to the British Empire are the common threads in the Anglo cluster, but the values that thread through these globally dispersed Anglo cultures are the utmost value for individual performance and achievement—and doing whatever it can to protect that right for every person.
- The emphasis is on what these Anglo countries have in common, but there are some distinct differences. White South Africa and New Zealand are perhaps the most different from the rest of the cluster. There is a higher power distance index in South Africa than the rest of the cluster. In addition, there is more government involvement in New Zealand than the others. Perhaps by being such a small, isolated country, it's believed that this is necessary to be a competitive player in the global scene.

The Average American

- Marketing guru Kevin O’Keefe, in his book *The Average American*, chronicles his search from New Hampshire to Hawaii to find the most average American. He pored over surveys, census data, and talked with many people in pockets all across the country trying to find a person who best embodied what it means to be American.
- One of the most fascinating things about O’Keefe’s quest is that he found that there really is no such thing as an average American. One of the aspects of highly individualist U.S. culture is to be yourself. Marketers have learned that there is no such thing as marketing to all Americans; instead, it is all about niche markets, even within the same ethnic or demographic group.
- The area where U.S. culture very much reflects the Anglo cluster is the individualist orientation and emphasis on performance. It’s like the United States is the Anglo cluster on steroids.
- Related to our optimism and belief in self-reliance is our assumption that a person’s success or failure is almost entirely due to his or her own efforts and abilities. We tend to reject the idea that fate and external circumstances are forces that determine one’s future.
- This is why socialism is seemed to be so strongly loathed. Every U.S. politician wants you to believe that he or she was born in poverty and built a log cabin by himself or herself. U.S. culture is just part of the larger Anglo cluster, with aspects that are similar and different to the rest of the cluster.

Dos and Taboos

- Punctuality: Time is money. Don’t be late.
- Personal Space: There is limited physical contact between men. Kissing on the cheek is sometimes done in places like the east coast of the United States, but as a whole, it is not the norm.

- Don't ask people how much money they make, and don't bring up politics.
- Gift giving is not typically done when meeting a new business acquaintance.

Suggested Reading

Ashkanasy, Trevor-Roberts, and Earnshaw, "The Anglo Cluster."

Darwin, *Unfinished Empire*.

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*."

O'Keefe, *The Average American*.

Questions to Consider

1. What differences have you observed when encountering different countries in the Anglo cluster (for example, Canadians versus Americans, British versus Australians, etc.)?
2. What do you believe is the Anglo cluster's greatest contribution to the world today?

Nordic European Cultures

Lecture 15

The Scandinavian cultures of Denmark, Finland, Iceland, Norway, and Sweden are built around a driving belief in Jante's law—a belief that says that people shouldn't see themselves as special or better than anyone else. In this lecture, you will learn about the northernmost cluster in the world: the Nordic culture. While many travelers and businesspeople are familiar with European cultures, the ones in Scandinavia remain much less understood, but there are some fascinating things to discover about life in the Nordic world.

The Nordic Cluster

- The Nordic cluster includes countries also referred to as Scandinavian countries—Sweden, Norway, and Denmark—but Finland and Iceland are also considered part of this area.
- Many of the clusters in this course are theoretical groupings created by sociologists to understand these cultures, but the Nordic cluster is the most formally developed cluster as such. The Nordic Council of Ministers was established in February 1971 between the Nordic countries. The Nordic Council of Ministers shares an embassy complex in places like Berlin and has other offices and shared initiatives around the world.
- Nordic culture remained largely unfamiliar to most of the rest of the world—it just got lumped together with European culture—but there are some very unique characteristics of Nordic culture. As IKEA and Stieg Larsson have become household names for many people around the world, more people are getting a glimpse into Nordic culture.
- If you want to get a sense of Nordic culture, just take a walk through IKEA. IKEA furniture follows the Scandinavian approach to design: simple, minimalist, functional, and not over the top—



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Norway has been discussing dropping the work week to 30 hours. This emphasis on working less began because they believe that they will build a better society when people have a whole life.

the Scandinavian way. It has a contemporary, hip look to it, but it's not too hip and trendy. You go to the store, pick up the furniture yourself, and put it together.

- IKEA and the custom against dressing with too much bling reflects something called Jante's law, an idea made popular by a Norwegian writer in the 1930s. The overarching rule of Jante's law is as follows: Don't think you're anything special. It's hard to overstate how strongly this idea weaves through the Nordic cultures.
- Modesty, equality, humility, and skepticism are all expressions of Jante's law. All people are on equal footing. Don't "think big," criticize others, or flaunt your wealth or accomplishments. This is why the custom of dressing neatly and sharp but without too much bling is critical to being accepted in Nordic culture.
- In the United States, we tell children from the youngest age, "You're special, and you can be whatever you want." A similar doting over children exists in many European, Arab, and Asian cultures around

the world. In Nordic culture, it's all about finding ways to pursue your individual interests while making sure that everyone has the opportunity to do that.

- There's been a growing movement across Nordic cultures to explore pan-Nordic identity. As with each of the global clusters, there are clearly some differences among the countries, but when viewed in contrast to the rest of the world, you see some profound similarities among the cluster as a whole.
- When you look at Scandinavian design—furniture, architecture, and fashion—you see an aspect of hip, cool, and minimalism. Just think of some of the most noteworthy Swedish brands: Volvo cars, IKEA furniture, and H&M clothing, all of which are functional but not over the top. Functionalism and minimalism in Nordic cultures are a reflection of Jante's law.

Key Values in Nordic Culture

- Nordic culture was developed in response to surviving harsh, natural conditions. In terms of cultural values, the Nordic cluster is very individualistic, low power distance, cooperative, high on the “being” side of the being versus doing scale, very low context, and very loose in terms of its acceptance of a plurality of ideas.
- It can be a bit confusing to think about where Nordic culture falls on the individualism versus collectivism scale because of the insistence on doing what's best for people as a whole. The concern with blending in and not standing out above the rest is really important and is similar to what you would see in many collectivist cultures across Asia or Latin America.
- However, the greatest concern within that collective is promoting room for autonomy, so the reason for pursuing collective ideas is to support the strong concern about protecting the rights of the individual.

- The Nordic cluster is very low power distance; this reflects Jante’s law. Leaders downplay directive, authoritative styles. Of course, this is not always successful. For example, there has been tremendous difficulty in Denmark assimilating the Muslim minority, but it’s also very low power distance, where there’s incredible disdain for inequality.
- The other crucial thing to understand about Nordic culture is its strong orientation toward “being” on the being versus doing continuum. There is a strong belief in the importance of working to live rather than living to work.
- Most Nordic businesses are closed for the month of July, and in Sweden, every employee (including graduate students) gets five weeks of paid vacation, three of which can be consecutive if desired. This is not just because they want to be generous with labor and workers; they actually believe they’ll build a better society when people have a whole life.
- A related characteristic of Nordic culture is the commitment to protect the natural environment. Nature plays a big role in Norwegians’ lives, and a lot of their nonwork time is spent outdoors. This is one of the primary differences between the Nordic cluster and the Anglo cluster—especially the United States. Nordic cultures view environmentalism as a high value.

The Nordic Way of Life

- If you want to rile up a Norwegian or Dane, just tell them that they are socialists. For many of us, it would be hard to characterize them as anything other than that. The government sends you a completely filled out tax form, and if it looks good, you just go online and click “okay” to pay your taxes. Taxes are generally between 50 and 70 percent of your income. Of course, your employer already pays the full amount of your salary to the government in taxes before you even get anything.

- They see themselves as being simultaneously committed to social equality and to profitability and efficiency, and it's hard to argue with the results. The Nordic countries have done remarkably well for decades when it comes to achieving social goals of equality and worker security, without the costs of inefficiency that are typically equated with these kinds of endeavors.
- Despite the individualist orientation, there's a strong orientation toward equality. There is the least disparity between rich and poor in Nordic cultures. This has nothing to do with total wealth or even the average per-capita income of individuals.
- All nonmilitary property that is not fenced in, or is not a farm or someone's personal garden, is open to anyone for hiking through or camping for one night. Any product you purchase is guaranteed for one year, and the retailer must exchange it if it fails in that time—including things like clothes and shoes.
- There are differences within the region. There is a lot of competition that exists among the countries in the cluster; each will appreciate if you understand that they aren't all the same.
- Functionalism is seen among the Fins, who are the kings of the practical, functional style. They prefer to just use the stripped-down version of what's needed. Swedes take an easier approach and have more concern about aesthetic qualities.
- Swedes are comfortable with silence in communication as compared to Norwegians, who typically aren't. But both are very direct, although Danes are the most direct of all.
- Lifestyle in general is very family oriented. Most people love the outdoors and being active, and the pace is much slower than in the United States.
- A theme that is different from many other clusters is that the Nordic cluster is antireligious. It's not that religion is a bad thing; it's

just that religion is a thing that most people don't take part in or understand. For example, 85 percent of Swedes identify as atheist, and this is similar among other Nordic cultures.

Dos and Taboos

- Punctuality for a business meeting is very important, and they will expect you to call with an explanation if you are delayed.
- If you want to blend in, dress neatly, but limit the bling.
- Be precise and clear—don't exaggerate.
- People will be interested in your hobbies and interests more than your job.
- There is a relaxed attitude toward nudity; you will find nude people at the beach or parks, and saunas are generally nude.

Suggested Reading

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*.

Normark, *Cultural Intelligence for Stone Age Brains*.

Questions to Consider

1. How does Jante's law compare with the predominant message you heard during your upbringing?
2. Do you consider yourself and your family as "insiders" (where most time is spent indoors) like Americans or "outsiders" like Nordic people?

Germanic Cultures

Lecture 16

The Germanic cluster has a long, rich heritage. If you don't interact with Germans with cultural intelligence, it can be easy to interpret their behavior as cold, distant, and untrusting because of the many rules and strict guidelines that they have. However, when you look beneath the tip of the iceberg, you'll see a bold, strong, multilayered culture. In this lecture, you will learn about Germanic culture, which emphasizes orderliness, straightforwardness, and loyalty.

The Germanic Cluster

- The Germanic cluster includes the countries of Austria, Switzerland, the Netherlands, and Germany. Austria, Switzerland, and Germany are all neighboring countries while the Netherlands shares a border with Germany.
- The Netherlands is a bit of an outlier in this cluster and is sometimes grouped under the Nordic cultures, but culturally, the Netherlands has more affinity and historical connection to the Germanic cluster than to the Nordic one.
- German is the predominant language spoken in Austria, Germany, and Switzerland, although Switzerland also has a strong French- and Italian-speaking population. Dutch is the predominant language in the Netherlands and is a language of German origin.
- Despite the relatively small size of this cluster, it has a huge economic footprint in the world. It is a strong economic hub, and the countries in the cluster have strong economic ties with one another. However, the cluster's economic strength is heavily dependent on foreign trade, and this has been its greatest source of financial fortitude.
- Germanic Europe dates back to Charlemagne's reign in the 8th century, and some historians say you can find a distinctive Germanic

culture as far back to at 5400 B.C. There are some deep historical roots to this cluster.

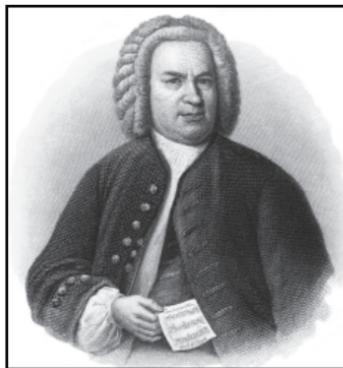
- It was during Charlemagne’s reign that the Germanic cluster most began to emerge as a united empire stretching across western Europe. The German empire became known as the Holy Roman Empire of the German nation.
- Today, Germany is the European Union’s most populous nation, and the German republic that we know today is actually one of the youngest countries in Europe, having only been created in 1871.
- The countries in the Germanic cluster are pretty evenly split between Protestants and Roman Catholics—with the exception of Austria, which is predominantly Roman Catholic. On the whole, the countries seem to more strongly reflect a Protestant ethic.
- The Protestant form of Christianity denies the universal authority of the pope and, instead, places authority with the Bible and the individual’s ability to interpret the Scriptures. This plays a predominant role in the overall German interpretation of life.
- It’s not that most people in the Germanic cluster are very religious—though this cluster is perhaps not as antireligious as the Nordic one—but there’s an individualism, work ethic, and commitment to straightforward understanding of text and rules that run throughout the German way of life (like Protestantism).

Germanic Culture

- Another key part of understanding the Germanic cluster is to see the influence of its cultural leaders: poets, novelists, musicians, and philosophers. Though Germany is now the industrial heart of central Europe, the ongoing role of the arts, literature, and music continues to permeate German life.
- Today, we typically associate Germany with an emphasis on science and research, but a high value continues to be placed on the arts

as well. Most primary schools and high schools require students to learn a musical instrument, and humanities, learn how to be more creative, and poetry.

- The region that makes up the modern-day Germanic cluster is rich in art history. Numerous artifacts from the Bronze Age and the Iron Age have been found in German soil and protected in museums around the world. During the time of the Roman Empire, the Germans produced provincial versions of the Roman styles and exported them all across the empire.
- During the Middle Ages, Germans were at the center of the Romanesque artistic movement, and with increasing prosperity, massive churches were built all across the German region.
- Art scholars and laypeople alike can see and appreciate the continued role of Germans in producing great works of art—across the Renaissance, the Romantic period, and on into the 20th century.
- The Germanic culture has played a significant role in inventing things. Part of how the long-standing Germanic culture had pursued its dominance and unity as an empire was to take the time to research and develop new ways of doing things. A pragmatic functionality characterizes their art and literature and is unique from many other European expressions.
- The list of German masters of music is long and impressive, including Bach, Beethoven, Brahms, Mozart, Schubert, Handel, Mendelssohn, Wagner, and Haydn. Whether talking about the Baroque period, early Classical era, Romantic period, or many others, German



Johann Sebastian Bach was a Baroque-era composer.

composers have typically written music that is bold, full of energy, and obsessed with perfectionism.

- Today, music continues to play a significant role in Germanic life and culture, and there's a similar emphasis in the Germanic cluster on literature (Goethe, Schiller, Thomas Mann, Kafka), psychology (Freud, Jung), philosophy (Kant, Nietzsche, Benjamin, Adorno), and science (Einstein, Kepler, Röntgen, Planck, Virchow). The Germanic cluster is often described as an epicenter of great art, literature, science, and philosophy.

The Germanic Way of Life

- The idea that rules and policies are made to regulate life is a very Germanic characteristic. By legislating when you can mow your lawn, play your music loudly, and get rid of your recyclables, this allows a sense of predictability and order for everyone—from the Germanic perspective.
- It's interesting to see where the Germanic cluster falls along the various cultural values. The Germanic cluster is not as individualistic as the Anglo cluster, but it is certainly more individualist than collectivist. Giving voice to people in the workplace and through civil engagement is seen as very important. Swiss companies are highly organized around the idea of creating processes where participation of employees is highly valued.
- The Germanic cluster is very low power distance, which is interesting because one might assume that lots of rules would mean that hierarchy and status is important. But the Germanic culture does not believe that there should be a great distinction in status between people functioning at different levels.
- In Germanic culture, uncertainty avoidance is quite high. This is perhaps the cultural value that most characterizes the Germanic cluster. Rules and policies are created to help reduce being out of control, and orderliness is highly valued. German homes are very

neat and tidy; there are many rules about how homes and yards must be maintained.

- People in the Germanic cluster are masters of planning, and careful planning is security. High uncertainty avoidance may also explain why interactions tend to be more formal until you get to know someone better—there’s a protocol for how you should relate.
- In addition, people in the Germanic cluster are highly competitive. They are very focused on results and winning.
- Punctuality is king in this cluster; you don’t keep people waiting. There’s a good reason why Germans and Swiss make clocks and watches. Also, the contrast of German train schedules with French or Italian ones couldn’t be more obvious.
- People in the Germanic cluster are very low context. Communication is direct, explicit, and blunt.
- The Germanic cluster is very high “doing,” and they focus on the task more than the people. Work life and personal life are rigidly divided. However, like Nordic cultures, they do take vacations seriously. They don’t close down for the month of July anymore, but many employees have six weeks of holiday time.
- The very core of Germanic culture is that rules must be applied consistently, so they are universalist. In addition, they are neutral and have limited expressiveness.
- For being a European culture, they are fairly tight, which may explain why multiculturalism has been hard to pull off. This is a way that the Netherlands is an outlier because it is a very loose culture.

Dos and Taboos

- As compared to many cultures around the world, Germans thrive on good debate and discussions of politics, faith, etc. Respect is often heightened when you disagree.

- Don't disparage academics. While there's an anti-intellectualism that often permeates the business and professional world in many contexts, the Germanic cluster holds academic research and intellectual inquiry in high regard. Many German universities require two doctorates before one can teach.
- Quiet hours won't likely affect you if you're simply a tourist, but do be conscious of volume (neutral culture).
- When greeting someone, intense eye contact and a firm handshake with a slight nod of the head is a typical Germanic custom.

Suggested Reading

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*.

Szaboa, Brodbeckb, Den Hartogc, Reberd, Èrgen Weiblere, and Wunderer, "The Germanic Europe Cluster."

Questions to Consider

1. Think of a German product (automobile, watch, etc.) or a favorite German painting and describe how the Germanic cultural values are evident.
2. What are you most drawn to about the Germanic way of life?

Eastern European/Central Asian Cultures

Lecture 17

Eastern European cultures are often thought of as former Soviet republics, but their history begins long before communist Russia, and the cluster is characterized by nomadic roots. The eastern European/Central Asian cluster is a much more diverse cluster than the previous ones, but—as you will learn in this lecture—the constants are tough resilience and curiosity about newcomers into their territory. This cluster has had much less attention by researchers and practitioners than western Europe or even Asia or Africa, but the region is becoming a growing force economically, and more people are traveling there than ever before.

The Eastern European/Central Asian Cluster

- The cultural background of the eastern European/Central Asian cluster is far from being homogeneous; history, religion, and language are all quite different. This cluster includes nations like Russia, Slovenia, and Poland that belong to the Slavic world, but it also includes Greece, which has an ancient, powerful, longstanding tradition all in its own right.
- Countries like Kazakhstan and Albania are part of this cluster, and they have a Turk-Muslim heritage. Hungarian groups that originated as tribal groups in the Ural Mountains are also included in the eastern European/Central Asian cluster.
- Religion is a powerful part of this cluster, but that's quite diverse, too. The majority of the people are Orthodox, about a third of them are Christian, and a small but significant minority is Muslim.
- All countries in this cluster bear a stirring and somewhat stormy history. They've all faced significant periods of domination by other tribes, empires, or nations. This has been true for many countries in the world, but many of the countries in this cluster have continued

to experience this kind of conflict and unrest right up through the 20th and 21st centuries.

- Most western European nations have had national borders that have remained pretty constant through the last 100 years, but this is not true of eastern Europe and Central Asia.
- Nearly all of the countries typically referred to as eastern European nations were part of larger, more powerful empires and generally didn't become independent until after World War I, so amidst the vast diversity that exists among Hungary, Russia, and Romania, there's an influence from the common colonizers and rulers.
- The nations in this cluster have been influenced by many powerful, dominant empires throughout the years, including the empires of Ottoman, Prussia, and the Soviet Union.
- The eastern European/Central Asian cluster is largely believed to have originated from the ancient Greek empire as it sought to move east of the Mediterranean to conquer and rule the land there. Meanwhile, the Roman Empire largely moved west.
- The influence of the Greek Orthodox church, which puts a great deal of attention on ritual and ceremony, is present throughout most of the nations in the cluster. The Byzantine Empire and the Orthodox church were intimately connected, so as the Byzantines moved eastward, the beliefs and practices of the Orthodox church moved eastward as well.
- Perhaps as important as any other influence on this cluster is the geography of the region. This, too, is diverse—with the Mediterranean Sea on the one end of the spectrum and open desert on the other. The mountains and extreme conditions have played a powerful role in what was required for survival.

The Mongolian Influence

- The Mongols have a significant role in the eastern European/Central Asian cluster, particularly across what's called the Eurasian Steppe,



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One of the most important contributors to how the eastern European/Central Asian culture developed is the geography and weather across this cluster.

a vast belt of dry grassland that stretches across the landmass sometimes referred to as Eurasia.

- While the Chinese prospered during the Song dynasty, the Mongols of the Eurasian Steppe lived their lives on the move. They prided themselves on their skill on horseback, their discipline, their ruthlessness, and their courage in battle. They also wanted the wealth and glory that came with conquering mighty empires. This desire soon exploded into violent conflict that transformed Asia and Europe forever.
- The Eurasian Steppe served as a land trade route connecting the east and the west, and it was home to nomadic peoples who frequently swept down on their neighbors to plunder, loot, and conquer them.
- There are two main expanses of the Eurasian Steppe. The Western Steppe runs from Central Asia to eastern Europe. It was the original

home of some of the ancient invaders, including the Hittites. The Eastern Steppe, covering the area of present-day Mongolia, was the first home of the Huns, the Turks, and the Mongols.

- Very little rain falls on the steppe, but the dry, windswept plain supports short, hardy grasses. Seasonal temperature changes can be dramatic. Rainfall is somewhat more plentiful and the climate milder in the west than in the east. For this reason, movements of people have historically tended to be toward the west and the south.
- The eastern European/Central Asian cluster shares this nomadic heritage—historically, a group of people who were constantly on the move, searching for good pasture to feed their herds. But they did not just wander aimlessly; rather, they followed a familiar seasonal pattern and returned on a regular basis to the same campsites. Keeping claim to land that was not permanently occupied was difficult.
- Asian nomads practically lived on horseback as they followed their huge herds over the steppe. They depended on their animals for food, clothing, and housing. Their diet consisted of meat and mare’s milk. They wore clothing made of skins and wool, and they lived in portable felt tents called yurts.
- Steppe nomads traveled together in kinship groups called clans, and the clans were constantly encountering each other—sometimes peacefully engaging in mutually beneficial negotiations and many times breaking into battle over grassland and water rights.
- They prided themselves on their toughness, and throughout their history, there’s been a conflict between the townspeople and the nomads. The nomads envied the townspeople for having the conveniences of modern life and stability, and at times, the nomads decided to invade and plunder, so the townspeople lived in fear of the nomads.
- The same thing is playing out in Mongolia again, in modern times, because of the discovery of an ocean of coal that lies beneath the

sandy earth. Mongolia is being referred to as the Saudi Arabia of coal. But there's a history and cultural toughness—pounded into them, century after century, as a way of enduring the weather, the constant movement, and the dominance of other clans and empires—among the people that has prepared them for this.

- Coupled with this toughness is a hospitality that is most strongly directed toward one's kin and clan but also toward friendly clans, welcoming them in as part of their own. There's a long history of finding out who their friends are so that they can exchange goods to meet one another's needs. Kinship/family ties are key to understanding the dynamics of life in this cluster.

Cultural Values

- As with all of the clusters, you can find some research on all of the cultural dimensions related to some or all of the nations in the eastern European/Central Asian cluster. A few of the ones that are most important to note are collectivism, high power distance, competitive, and particularist—each of which reflect the ways this culture has learned to address survival.
- For the most part, this cluster is collectivist more than individualist, but what's interesting is that it's primarily a family collectivism (kinship family). Therefore, it's unlikely that someone will behave as much as a collectivist in the work environment as someone might from an Asian or Arab culture—but the loyalty to one's extended family is significant. Families had a strong tie as they picked up and moved from one place to another.
- Power distance, which we usually see with collectivism, outlines who has the authority to care for and give direction to the rest of the family and clan. This cluster is high power distance.
- The eastern European/Central Asian cluster is competitive because this is a survival technique against weather, geography, emperors, and other clans. This cluster is also particularist; it is clear that

different rules should apply to one's kin than to just anyone. This stems from nomadic roots.

Dos and Taboos

- English is widely spoken or understood, but it is always good to learn a few words of greeting and thanks in the specific language. This goes a long way toward respecting the unique heritage.
- If you happened to be served something that you find unpalatable while dining at someone's house, your best bet is to eat it anyway. Serving guests the best and most expensive food is often a point of pride in eastern European households, and you risk offending your host—or, worse, hurting his or her feelings. Fortunately, bread is an almost constant accompaniment to any meal, so when the fish is too fishy or the caviar is too salty, you have something with which to smother the flavor.
- Expect to see very expressive, gregarious greetings among family and close friends, such as a noisy embrace and kissing several times on the cheeks, including men to men as well as men to women, but it is common to just give a stranger a handshake.

Suggested Reading

Bakacsi, Sándor, András, and Viktor, “Eastern European Cluster.”

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*.

Questions to Consider

1. To what degree is your impression of Russia shaped by when and where you grew up (for example, those growing up during the Cold War versus before or after that period)?
2. Have you ever experienced the tough yet hospitable nature of eastern Europeans/Central Asians? If so, when/how?

Latin European Cultures

Lecture 18

Latin European cultures, including Italy, Spain, and France, are those regions most strongly influenced by Roman culture. In this lecture, you will learn about the Latin European cluster, which is the home of some amazing cuisine. It's difficult to overestimate the ubiquitous influence of the Latin European culture on the history of the world. The role of these cultures has changed significantly over the last several centuries, but they continue to have vast importance to the world of the future.

The Latin European Cluster

- If Greece and the nations to the east of the Mediterranean are where we're most likely to discover the vestiges of Hellenistic, Greek empire, then the Latin European cluster is where we see best what remains of the Roman Empire. The Latin European cluster includes Italy, Portugal, France, French Switzerland, Belgium, and Israel.
- You might wonder what Israel is doing in that list, and admittedly, it's the biggest outlier from the grouping. As researchers have looked at classifying national cultures around the world, there really isn't an easier case to be made for fitting it with another cluster.
- One of the reasons it's been put in the Latin European cluster is related to the fact that there was a very strong Jewish community in France and Spain before they moved to eastern European countries or back to Israel, and Israel has retained significant social and business ties with Latin Europe.
- The reason that Latin Europe is sometimes called the "cradle of Europe" is because this is where the European miracle began—on the banks of the Mediterranean Sea.
- Europe is the outcome of a triple heritage: Athens, Rome, and Jerusalem. Greek rationalism led to the formal creation of science

and philosophy while Roman law led to the organization of states and geopolitical systems. There was also Jewish thought, whose monotheistic Judeo-Christianity was mixed together with the art, science, and philosophy of Europe.

- The Roman Empire was the most pervasive influence on this region, and there are a few important characteristics of the Roman Empire that help to explain the dynamics of Latin Europe.
- Julius Caesar, along with many other Roman Caesars, promised four things to the people of the empire: salvation, peace, freedom, and justice. In return, the people had to give Caesar their complete allegiance. The kingdom of Rome advanced most through violence.
- Today, when we think of the power center of Europe, we're most likely to think of places like Germany, Switzerland, and Britain, but in the early days, Europe's power centered on the Mediterranean banks. The Renaissance arose and spread from Latin Europe.
- As northern Europe became disenchanted with the power of Rome and, in particular, the church, they forged their own way apart from the south. In large part, the northern European countries were reacting against the corruption of the church. From the 16th century through the 19th and 20th centuries, northern Europe looked down on Latin Europe as being a place of fascist regimes and limited strength.
- The creation of the European Economic Community (in 1957), which eventually became the European Union, was in large part an effort to reduce the gap between northern and southern Europe.

Latin Europe versus the United States

- Americans have a love affair with vacationing in France. Paris continues to be the top international destination visited by Americans of anywhere in the world, and Americans love French wines, cheeses, baguettes, and crepes. In addition, France is perhaps the United State's longest-term ally.

- However, Americans routinely feel like they get treated rudely when they visit France. Some of what's going on are cultural differences—such as the French being even more direct than Americans already are—but there are some far deeper issues that characterize the French and Latin European cluster as a whole that might shed some light on the friction between the United States and France (and, to a lesser degree, the United States and Spain and Italy and the other countries in this cluster).



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Many Americans have been scolded for using high school French while visiting Paris.

- One of the most distinctive characteristics of the Latin European cluster as compared to other parts of Europe is its paternalistic orientation. Sociologist Max Weber described paternalism as a parent, king, or feudal lord who provided protection in exchange for loyalty and obedience. Most typically, the paternal role is carried out by men, and this has historically been the case in Latin Europe.
- Gender equality has been slower to come to many Latin European companies and governments than to other places around the world. This is certainly changing, but on the whole, the Latin European cultures have been very male-dominated.
- The paternalistic style of the Latin European cluster is in direct conflict with the Anglo emphasis on individualism and low power distance. The French and the rest of the Latin European cluster are much more collectivist than the other European cultures. The U.S. hyper-individualism flies in the face of what the paternalistic approach sees as being the most appropriate way to help everyone survive.

- Deep economic challenges in recent years combined with Latin Europeans gaining increased exposure to different models of governing and leadership is making the paternalism of ancient Europe harder to sustain. But don't expect to see this characteristic go away anytime soon.

Latin European Eating Customs

- Another significant point of difference between Latin European cultures and Anglo cultures—and, in particular, U.S. culture—is our food and how we go about eating it.
- An important issue to pay attention to is the level of formality followed by Americans versus Latin Europeans in dining. For many Anglos, eating is primarily something we do as a function; it's necessary to eat to survive. Other than special occasions, it is something done on the fly, oftentimes eating on the go, and is based on meals that are quick, easy, and efficient.
- In contrast, eating is an event in the Latin European world. It's about both enjoying great food after a long day's work and having long, extended conversation with one's family and friends. Lunch is usually a few hours, and dinner lasts about three hours or more. The formality used with dining is about respecting the occasion of eating.
- The following are a few specific customs that tend to be useful to keep in mind if you spend a lot of time traveling through this part of the world.
 - Dress up.
 - Don't be in a rush. The waiter or your fellow Latin European dining guests will quickly perceive rushed eating as rude.
 - Eat everything with a utensil, including fruit and cheese. The exception is a bread roll, but when you eat the roll, break off a piece of it.

- If at all possible, don't refuse a dining invitation. In Italy, for example, it's seen to be a great honor to ask someone to dine with you.
- It's rare that you'll be invited to someone's home. That would be seen as something for very intimate friends or as something more casual. Instead, you'll typically be invited to the best of restaurants. The quality of the restaurant is all about respect for each other. On the rare occasion that you are invited to someone's home, politely decline the first time. If they ask again, accept.
- If you're eating with a business associate, don't discuss business until after the meal over coffee.
- Paying usually equals prestige. If you've been invited, the best way to respect your host is to say thank you and not put up a fight—and return the favor in the near future.
- Most of all, enjoy it!
- Most of these values for food are very similar in Israeli culture. In traditional Jewish culture, to invite someone to your table is the utmost honor, and a meal is a sacred event meant to be enjoyed. Most of the Jewish festivals and holidays center around meals and symbolic foods that represent the Passover and other Jewish markers.

Dos and Taboos

- In terms of dining etiquette, don't rush through your eating and be a bit more attuned to good manners than you might typically. Just enjoy the meal.
- As with most cultures, speaking a few words in the local language goes a long way. This is especially true in these cultures.

- When you go into a shop, don't make demands—for example, “I need some aspirin.” Instead, given the paternalism of this region, it's far more effective to put yourself in a place of need and to ask for help. Say something like, “I wonder if you can help me. I'm trying to find the aspirin. Do you know where I might find that?”

Suggested Reading

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*.

Jesuino, “Latin Europe Cluster.”

Questions to Consider

1. What is your favorite food from this region? Why?
2. Do you prefer a formal dining setting or a very casual one?

Latin American Cultures

Lecture 19

In this lecture, you will learn about the Latin American cluster, a cluster that clearly has a great deal of affinity with the Latin European cluster but is distinct in some important ways. There's a challenge when dealing with the Latin American cluster because the very label itself characterizes them primarily in light of having been colonized by Latin Europe, yet any serious look at the cultures spread across Central and South America has to at least acknowledge the powerful influence of Latin Europe on the countries in this cluster.

The Latin European versus Latin American Cluster

- The origins of the Latin European cluster begin with being the cradle of European civilization, where Athens, Rome, and Jerusalem were all playing a vital role in the development of the phenomenon still known today as Europe. At that time, the land we know as Central and South America was a land of indigenous peoples primarily living isolated from one another in various tribes.
- As compared to the nomadic tradition of the eastern European cluster, the indigenous people in the Americas were less mobile and stayed for many generations, caring for the same land and natural resources.
- But as Spain and Portugal moved into the region and colonized the people, they brought their language, culture, and institutions with them. Most of all, they brought Roman Catholicism—perhaps the biggest influence of Latin Europe on Latin America.
- In the case of Latin America and Latin Europe, both share a similar Latin cultural legacy. In fact, it has been observed that Latin America, culturally, is in many ways an extreme expression of many Latin European cultural traits. On the other hand, Latin America, through the development of its own unique “American”—

as opposed to “European”—history and experience, has also created its own uniqueness, which in some other ways minimizes the impact of certain traditional Latin European legacies.

- For example, a cultural dimension that appears in both Latin Europe and Latin America is the strong orientation toward particularism (independent of universal rules, processes, procedures, or even commonly held notions of right and wrong). Decisions are more often determined by particular individuals and circumstances based on subjective interpretation of the immediate situation.
- Particularism has created deep challenges for both Latin America and Latin Europe. If not guided by a virtuous, benevolent ethic, government leaders can use the absence of universal rules and systems to benefit themselves.
- Historically, both Latin America and Latin Europe have struggled with this issue, putting energy and resources again and again into attempting to ensure the establishment of impartial, democratic, and objective societies—only to watch the best of these intentions collapse under the weight of imposed, subjective authority or to be manipulated by political forces, both left and right, for their own personal ends.
- Some Latin American cultures have made more progress in this than others. Places such as Brazil and Argentina have found a way to create some objective systems for accountability that still allow for the flexibility needed in a particularist culture.
- The other primary thing to understand when comparing Latin America and Latin Europe is the different views they have toward the future. Both clusters score fairly high on uncertainty avoidance (threatened by ambiguous situations). The Latin approach is very different from the Germanic, where they believe that the best way to gain certainty is through lots of rules. Latin people believe that the best way to achieve certainty is through paternalism and family networks.

- However, the Latin European cluster has a much more fatalistic, gray outlook toward the future than the Latin American cluster does. In addition, Latin Europe seems more focused on holding onto what it has already achieved, while Latin America seems positioned to seize the moment.
- Peru, Ecuador, Guatemala, and Mexico are forever shaped by their Spanish colonizers, including language, respect for family, long meals together, paternalism, and a particularist approach to life. In places like Argentina and Uruguay, you'll see a greater reflection of Latin Europe than in Bolivia and Venezuela, but on the whole, there's a more free-spirited, casual, optimistic outlook on life across Latin America.

Latin American Culture

- Professional care and self-treatment are not valued nearly as much among the Latin American cluster as they are in other clusters. For example, most Hispanic families wouldn't think about leaving their loved ones to be cared for exclusively by a professional. It is part of Latin culture to provide care for family and, in particular, for a wife to care for her husband.
- Latin America is a collectivist culture: You do what's best for the group of which you're part. But most of all, it's a family-oriented collectivist culture, so there's less devotion to institutional groups like workplaces and churches—family is everything.
- There is lots of passionate debate about immigration in the United States, and with good reason, but realize that applying rules regardless of one's family and situation is foreign to the Latin American particularistic approach to their families.
- The paternalistic nature of Latin American culture combined with a family-oriented collectivism means that family, extended family, and godparents all play a crucial role in caring for each other—whether it's during childhood, in the hospital, or during retirement.

There's a fairly low trust of those outside the family network or close friends.

- Latin Americans have historically been effective at spanning multiple cultures and identities. The shared influence of Europe and North America combined with the indigenous Native American cultures on the Latin identity demonstrates this.
- It's difficult to overestimate the powerful role of family in Latin American culture—whether it's caring for each other in time of illness, having many children, or carrying on the Latin European importance of food and sharing meals together. Everything revolves around the family.
- One difference among many Latin American cultures as compared to Latin European ones is that the main meal of the day is often the noonday meal. A long meal followed by the infamous siesta has



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In Latin American cultures, spending time with family trumps work.

been a standing part of many Latin cultures, though it is getting supplanted by global working culture.

- Family trumps work. At the workplace, supervisors are expected to attend family functions of employees and to give special consideration to what happens to the family if an employee is fired.
- The Latin American culture tends toward high-context communication. Some Anglos might describe their communication as talking in circles—telling lots of stories and taking a while to get to the point—but this is because providing the background is important. If you’ve ever received directions when visiting Latin America, you may have found the directions very high context.
- However, what throws many visitors is that Latin Americans say things that other cultures might consider rude. For example, in Venezuela, it is very common for people to talk openly about physical appearance, so people going to Venezuela or dealing with Venezuelans would be wise to understand that whatever you look like may well be an open conversation topic.
- Compared to much of the English-speaking world, people from areas of Latin America may demonstrate more relaxed and casual behavior and be more comfortable with loud talk, exaggerated gestures, and physical contact. In addition, many Latin American people have a smaller sense of personal space than people from English-speaking cultures. It may be rude to step away from someone when they are stepping closer.
- On the whole, Latin Americans tend to be more socially conservative than North Americans or Europeans. This is certainly changing, and as with any of these generalizations, we have to be careful not to take this too far.
- In some ways, Latin Americans have more closely adhered to the Roman Catholicism brought to them than the Italians, Spanish, and French have. Roman Catholicism was mixed together with

a traditional conservatism of the indigenous cultures across the region, and on top of that, Christian Pentecostalism, which is one of the most conservative streams of the Christian faith, has a huge following across Latin America.

- With the exceptions of places like beaches in Rio de Janeiro or some of the major urban centers, Latin Americans dress more conservatively and take a more traditional outlook on the roles of men and women and the family structure.
- Alongside this social conservatism is a fiesta mindset that is contagious. It's hard to stand still listening to the upbeat music found in many regions across Latin cultures. Bright, bold colors permeate the art scene, and the optimism of their outlook comes through in their laid-back, ready-to-celebrate manner.
- Many of these characteristics apply to Latinos living in the United States as much as those living across Central and South America, but beware that their identity may be equally shaped by life in North America.

Dos and Taboos

- The American “come here” gesture of palm upward with the fingers curled back can be considered a romantic solicitation.
- Lighten up over schedules and time—both when you're waiting for someone or when you're the guest.
- Don't underestimate the importance of building relationships.

Suggested Reading

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*.

Questions to Consider

1. What do you most associate with Latin American culture?
2. What similarities/differences do you observe between Latin America and North America?

Confucian Asian Cultures

Lecture 20

In this lecture, you will learn about the largest cluster in the world: Confucian Asian cultures, which are those that have been most strongly influenced by China and Confucian ideology. Over the long haul of history, Confucianism may have carried more clout than any other religion or philosophy. Little is known about the personal life of Confucius, but this Chinese sage has an intellectual and philosophical legacy that has shaped life in places like China and Japan for more than 2,000 years.

The Confucian Asian Cluster

- Very few people in China think of Confucianism as a religion; it is more a philosophy and way of life. Three interrelated concepts really capture the essence of Confucianism and, hence, the cultures located in this cluster: *li*, *yi*, and *ren*.
- *Li* is perhaps the most important of the three. It literally means “to arrange in order” and deals with rituals and orderliness. *Li* means etiquette, customs, and manners; it’s ceremony, courtesy, civility, and propriety. *Li* is represented by behaviors that have been deemed appropriate by society. It is so crucial to Confucianism that it is sometimes called the religion of *li*.
- To the outsider, the Confucian cultures can often feel intimidating because it appears that there’s all this formality and ritual—and indeed there is—but it certainly isn’t simply for the sake of being formal. It’s all deeply symbolic.
- Standing alongside *li* are *yi* and *ren*. *Li* is the ritual, the order that has been established. *Yi* is often translated as “righteousness,” and it is actually doing the custom correctly. *Ren* is the inner harmony and peace of mind you feel when you’ve followed the order of *li*; it’s a state of being. *Ren* really explains why *li* is so important—because it all comes down to relationships, peace, and harmony.

- There are five key relationships that govern most of life in Confucian cultures.
 - Father to son: There should be kindness in the father and filial piety in the son.
 - Elder brother to younger brother: There should be gentility (politeness) in the elder brother and humility in the younger.
 - Husband to wife: The husband should be benevolent, and the wife should listen.
 - Elder to junior (or friend to friend): There should be consideration among the elders and deference among the juniors.
 - Ruler to subject: There should be benevolence among the rulers and loyalty among the subjects.
- *Li* and *ren* are all about the relationships within one's family, community, and society. The primary way one learns *li*, *yi*, and *ren* is through education, including sage wisdom through families and formal education through schools, polytechnic colleges, and universities.
- In practical terms, *li* is as follows.
 - Not blasting your music or raising your voice.
 - Tactfully asking your parents about their health.
 - Standing up straight.
 - Seeking wealth and prosperity for the benefit of your family.
 - Wearing the appropriate clothes for various occasions.
 - Treating a guest with hospitality.

- To many Westerners, these can feel like uptight rules that are pointless, but to the traditional Chinese or Japanese individual, these are behaviors that demonstrate you're living a benevolent, gentle, harmonious life.
- You shouldn't feel totally paranoid about the possibility of violating etiquette. Mistakes are inevitable and not usually the end of the world. However, it is important to realize that manners and protocol do matter more in a Confucian cluster than they might in a Latin American culture, for example.

Dining in Confucian Culture

- North Americans especially thrive on being informal and casual. A business meeting may begin with people bantering about, sarcastically teasing each other. This is very dangerous when you're in a Confucian culture; they probably won't understand your actions, but they may also feel very uncomfortable.
- Avoid extremes and go for moderation. Realize that the things you might see as very ordinary, unimportant interactions may be viewed as sacred by someone from a Confucian culture.
- In Chinese culture, business dinners start with an invitation. Typically, the person doing the inviting should be of at least the same level as the person being invited, and the person doing the inviting pays for dinner.
- Unlike Western business dinners, usually business is the least talked about topic during Chinese business dinners. If anything, it's saved for a little sliver of time at the very end of dinner—although, at that point, most businessmen are so drunk that no real business decisions can come out of it.
- The point of the dinner is to solidify relationships. Expect personal questions, and don't be afraid to talk about your personal life. Above all, if you can, keep drinking. The more you drink, the more pleased



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Chinese wine is generally about 40 to 60 percent alcohol and is poured into small cups that resemble miniature wine glasses.

your cohorts will be, because it is showing that you are willing to get drunk with them—just like you would with your friends.

- For some reason, Westerners can typically handle more alcohol than many Chinese or Japanese can, so at least you have an advantage there. If you decide to drink very little or not at all, just realize that you're going to have to work extra hard to develop the kind of bonding and relationship building that would otherwise come from that ritual.
- Cultural intelligence means being true to your own values and priorities, which may mean not drinking. But just as a Muslim man refusing to shake the hand of a businesswoman may create misunderstanding, the same thing can happen when abstaining from drinking. You might hide behind health reasons—even if that really isn't the reason—and work extra hard to enjoy the food you're offered.

Confucian Cultural Values

- There are some stark differences between some of the countries within the Confucian cultures. For example, history is filled with examples of strife between the Chinese, Koreans, and Japanese.
- Chinese and Japanese companies have a very hard time working together. Part of this stems from long-standing prejudice and tension between the two countries, but it also stems from some differences along cultural values.
- China is a much more of a “being” culture, and Japan is one of the highest “doing” cultures in the world. In addition, uncertainty avoidance is much higher in Singapore and Japan than in China, and Japan is more universalist while China is more particularist.
- Singapore is included in this cluster because of the predominant influence of ethnic Chinese people in Singapore—they’re the majority—but Singapore is also strongly influenced by its sizable Malay and Indian cultures, so it sometimes fits better when clustered with other Southeast Asian cultures.
- Three cultural values in particular are extremely important for understanding the Confucian culture: collectivism, long-term orientation, and high context/neutral.
- If the Anglo cluster is the most individualist cluster in the world, then the Confucian cluster is the most collectivist. Recall that collectivism is when decisions and choices are made in light of what’s best for the groups of which you’re part—rather than primarily oriented around what’s best for oneself.
- Where a child goes to school, whom he or she marries, and the career he or she pursues are not first and foremost about pursuing individual dreams, but about what most impacts one’s family.
- Many individualist cultures thrive on talking about relationships with no strings attached. From a Confucian culture’s perspective,

a relationship without any strings attached is no relationship. Friendship and familial relationships are built on commitment and the expectation that there will be reciprocal commitment. Living itself is seen as a communal act.

- Japan and Korea are some of the most homogenous cultures in the world. This is both a reflection of them being tight cultures—another cultural dimension—and a different form of collectivism. There’s also a strong commitment to cultural purity.
- The Confucian cultures also score high on long-term orientation, one of the ways we compared time from one place to another. China, Hong Kong, Japan, and Korea sacrifice short-term benefits for long-term prosperity and success. People don’t spend money they don’t have, and governments and businesses tend to have lots of cash. Keep this in mind as you understand the policies, business, and day-to-day practices you encounter in the Confucian world.
- As always, beware of stereotyping individuals or full national cultures, especially Confucian Asian cultures that are anomalies.
- Communication occurs very differently in the Confucian world. Given the importance of *li*, how you communicate verbally and nonverbally is more prescribed than it is in other places.
- Confucian cultures are very high context—people prefer to speak indirectly and avoid conflict—and they tend toward being more neutral (especially Japan, but also the other countries as well).

Dos and Taboos

- Pay more attention to manner and etiquette than you may normally do.
- If at all possible, eat with chopsticks. Today, it’s not about someone thinking you’re violent if you use a fork and knife, but you’ll definitely be seen as an outsider who can’t adapt.

- Do whatever you can to promote harmony. Apologize whenever harmony is disrupted.
- Keep in mind the Western view that it's polite to clean your plate versus the tradition in Confucian culture that if you empty your plate, you will be given more food.

Suggested Reading

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*.

Questions to Consider

1. Where have you observed *li* when encountering Confucian Asia?
2. Think of a relationship you have with someone from Confucian Asia. Where might you fall with him or her in terms of the five basic relationships?

South Asian Cultures

Lecture 21

South Asian cultures share a similar region but are known as much for their religious and cultural differences as their similarities. What's tricky about understanding this cluster is that there really isn't any one theme or characteristic that ties the entire cluster together, so to outsiders, this cluster can appear rather disjointed and in turmoil. However, as you'll learn in this lecture, the long-term history of the cluster suggests that there are some threads that weave between the various countries and pull them together as a cluster.

The South Asian Cluster

- The countries included in the South Asian cluster are places like India, Bangladesh, and Sri Lanka; Thailand, Malaysia, Cambodia, and the Philippines; and places like Pakistan and Afghanistan. Iran is often put in this cluster as well because it's often seen to fit more with these other nations than with the other Middle Eastern countries.
- There is huge population density across this cluster: It makes up nearly 25 percent of the world's entire population but only 3 percent of the world's economic output. In addition, this cluster was much more strongly influenced by agriculture in the 21st century than any other cluster.
- The most distinct feature of the region is the rather peaceful and interactive coexistence of such diverse cultures over long periods of time. Obviously, there are exceptions: The relationship between India and Pakistan, for example, has not exactly been a picture of peace, and there have been longstanding tensions between the Chinese and Malays throughout Malaysia and between Christians and Muslims in the Philippines.
- However, on the whole, for being a densely populated place that is filled with people from very different religious and ethnic

backgrounds, the diverse people across this region have coexisted together peacefully for long periods of time, despite their differences.

- This cluster also has an interesting mix of ethnic cultural influences, including Arab culture, Chinese influence, and even Spanish and American influence in the Philippines. This cluster is unusually adept at assimilating modern and external influences with indigenous culture.
- Civilization has existed in the South Asian region for at least 5,000 years. Archaeological materials show that most of the people lived along the Indus and Ganges rivers. The region was rich in minerals that were mined, used, and traded.
- The diversity of the region has a long history as well. The earliest historical accounts describe several independent kings that governed small areas, each of which had their own local patterns of trade, exchange, and spirituality. Mediterranean people from the west and Arabs from the south attempted to come in and take over the region, but the various factions and kingdoms worked together to fight off the conquests.
- The Arabs succeeded in taking over the region during the 2nd millennium B.C., and this is what likely brought Islam into the cluster. Two customs that were important introductions to this society at this point were the preference of male children and the practice of a dowry.
- By the 6th century B.C., two major social reformers were active in this part of the world: Jain and Buddha, both of whom were known for teaching the principle of nonviolence. This was a critical period for the development of the South Asian cluster and its social values.
- The Persians and Greeks both played a colonizing role, and the historical dynamics continued of the people in the region living relatively peacefully with each other while fending off the people trying to pillage their resources and civilization.

- The Ming dynasty, the Portuguese, the Romans, the Dutch, the British, and the Spanish all ruled or dominated the South Asian region at various points over the last several hundred years.
- India represents more than one billion of the people in this cluster, and the diversity of cultures and religions that exists across the cluster is present in just India itself. For example, there are 10,000 different languages spoken across the country of India. Several hundred are widely spoken across the country, and the government officially recognizes 22 different languages.
- It's dangerous to speak of any country in a uniform way, but this is particularly true in a diverse place like India and of the South Asian cluster. Indian culture is no easy composite of styles and values, but what unites the Indian people, as well as the people as a whole across the South Asian cluster, is a mildness and calm human spirit that is in contrast to the aggressive zeal they've often experienced by their conquerors and colonizers.

The Role of Religion

- As with most of these clusters, religion plays a pretty important role in the life and values of the South Asian cluster. This region is very diverse religiously: About 46 percent of the population is Hindu, 35 percent is Muslim, 7 percent is Buddhist, and 6 percent is Christian.
- The religious diversity varies in different countries across the cluster. Thailand is almost all Buddhist. There is a Malaysia Muslim majority but a sizable number of Chinese and Indians who are not. The Philippines is dominantly Christian (Roman Catholic), largely because of the Spanish colonization.
- Tolerance for other faiths is evidenced by joint celebrations of religious holidays and respect for one another's leaders and places of worship. Despite the news flashes we hear about a mosque or church being burned down, these are the exceptions and not the norm among a culture that is so densely populated.



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The diverse people across the South Asian region have coexisted together peacefully for long periods of time, despite their differences.

- The predominant religion across the region is Hinduism, which has two important principles: karma and dharma. Karma is a power by which one could determine one's own destiny by their intentions and behaviors. Dharma is closely related to this but is the actual living out of what is deemed to be correct.
- Reincarnation and polytheism is a core part of Hinduism. Some scholars believe that polytheism, the worship of many gods, and its pervasive influence across places like India is one of the biggest reasons that India is so tolerant of diversity.
- Islam has a huge influence across the South Asian cluster, but there is a much different encounter with Islam in Indonesia than in Saudi Arabia. The diversity and tolerance of the South Asian cluster is part of this. There's a syncretistic, curried flavor to the diversity of religious, linguistic, and cultural perspectives across the region.

South Asian Cultural Values

- Many of the cultures in the South Asian cluster are loose and have low uncertainty avoidance. Most of the countries across the cluster have worked hard to minimize the number of rules and laws that infringe on people's diverse perspectives.
- There are places like Pakistan and Afghanistan that, in recent years, have dealt with militant rule from extremists, and there are aspects of India that aren't very loose. You'll definitely deal with individuals who have very conservative values about the role of women, appropriate ways to dress, and dietary restrictions, but the cluster is loose in its laid-back approach to life and its acceptance of multiple religions and backgrounds living together.
- Like most cultures around the world, this cluster is collectivist and high power distance. The collectivism found here is a bit different from Confucian Asia. Family is still very important, as is group identity, but there's a greater ease with individualism than tends to be true in some other collectivist cultures. However, this may be a result of the looseness of the cultures.
- The power distance in this cluster is very high. The stratification of people to certain kinds of statuses and roles is very pervasive across nearly all the countries in the culture. Saving face is also an important consideration in this region of Asia.
- Too often, Asia gets talked about as a pan-Asian culture. The Confucian ideals of *li* and familial piety play a much smaller role in South Asia than they do in China, Japan, and Korea. Even within this cluster, you could easily look more specifically at the subcontinent of India—Pakistan, India, Sri Lanka, etc.—and the countries more typically referred to as Southeast Asia.

Dos and Taboos

- Be very conscious of eating preferences throughout the region. Many within the region are vegetarian or don't eat beef or pork, and

some abstain from alcohol. You don't have to know who eats what, but simply asking the question goes a long way.

- Just because this cluster is very tolerant doesn't mean that they welcome talking about religious and cultural differences. As compared to some European cultures where low-context individuals thrive on debating about their religious and ideological differences, as a whole, the South Asian cluster believes that one should keep this information to oneself—saving face is very important.
- This culture is very different. Take it in bite-size chunks or you may get overwhelmed.
- Remember how important the food is. Try it and remember that your nonverbal communication is being watched.

Suggested Reading

Guptaa, Surieb, Javidanc, and Chhokard, "Southern Asia Cluster."

Questions to Consider

1. How would you characterize the differences between India and China, the two largest populations in the world?
2. How might the foods of Southern Asia (for example, Indian and Thai) demonstrate the cultural cluster as compared to the foods of Confucian Asia (for example, Chinese and Japanese)?

Sub-Saharan African Cultures

Lecture 22

The sub-Saharan African cultures are the least unified of any cluster and are united most in their experience of colonization and slavery. As you will learn in this lecture, this cluster has experienced less homogenization across the cluster than any other cluster. Ironically, this is the cluster most often talked about as if the entire continent were one big country. However, one of the important things to remember as you encounter people and places across sub-Saharan Africa is that a great deal of traditional, tribal identity exists everywhere you go.

The Sub-Saharan African Cluster

- When most Westerners think of Africa, they usually conjure up images of tribal people, slavery, or corruption. As with most stereotypes, there's a kernel of truth that exists with most of these ideas, but most information about Africa is very skewed.
- Africa is a place full of contradictions and complexity. Disease, poverty, and illiteracy are still huge problems across Africa, but one BBC poll found that 90 percent of Africans surveyed are proud to be African and consider themselves to be successful and thriving. Not everyone in Africa is starving and wishing they could get off the continent.
- Africa is largely believed to be the place where human civilization began. We're told that the first modern human emerged in Africa. The first African people hunted a wide range of animals and learned to use fire to control vegetation. The first domesticated life is believed to have taken place between the Sahara desert and the equator.
- The development of iron tools led to the development of sophisticated settlements in west Africa in places like the kingdom of Ghana. From the 8th century onward, Arab trading penetrated

sub-Saharan Africa. The Arabs traded oil, lamps, and pottery for ivory, ebony, gold, and slaves. They brought Islam with them.

- The Portuguese were the first Europeans to get involved in slave trade. They brought Christianity with them. In the 19th century, the Portuguese were crowded out by the British, Belgians, French, and Germans. Vast parts of sub-Saharan Africa were Christianized. As a result, the fastest growing population among Christians today is in Africa.
- However, Christianity in Africa looks different from how it looks in North America and Europe. There's an indigenous approach to Christianity that at times looks as much like the tribal religions as it does Christianity.
- As with all the clusters we've looked at, there's great deal of diversity among the cultures in sub-Saharan Africa. On one level, it can seem that the only thing the sub-Saharan African cultures have in common is the dark experience of colonization and enslavement, but that in and of itself is part of what unites the many different cultures across the cluster.
- There's a driving sense of survival that is consistent in the sub-Saharan African cluster. Tribal people and farmers have competed and continue to compete for scarce land and water resources. The urban population is striving to make its own mark on the global scene of business and economics.
- Traditional religions each have their own rituals but have a similar approach to relating to man and nature, and they each combine a bit differently with Islam and Christianity than how those faiths look in other places. Even today, the vast majority of the population lives in rural regions and depends largely on agriculture for survival.
- There's a long, complex history that exists among the diverse groups and tribes across sub-Saharan Africa. The colonial past of Africa



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Across the sub-Saharan African cultures, tribal people and farmers have had to compete for scarce land and water resources, and that continues to this day.

significantly limited their capacity to solve their own problems and develop technologies and skills to serve their own needs.

- Perhaps the greatest ill of colonization was that the people lost their ability to survive on their own. Many of the most productive agricultural lands, forestry, and minerals continue to be exploited by outsiders. The suspicion of outsiders, particularly of European descent, lives strong in the minds of many Africans. The African psyche has been deeply penetrated by a history of colonization and enslavement.
- But Africa is rising. Foreign investment is up significantly in Africa compared to a few years ago, and Africans realize that their diversity combined with a regained quest for survival can be one of their greatest assets for competing on the global stage. But Africa is not going to look much like the rising tigers in Asia or the economic success stories of Latin America or central Europe.

Religion in Africa

- Despite generations of Western influence and increased secularization, sub-Saharan Africa is a very religious place. Religion plays an integral role in Africa, and the religious makeup is as follows: 41 percent Christian, 31 percent Muslim, 18 percent traditional religions, and 7 percent other religions.
- Existence for most Africans is a very religious phenomenon; each individual is a deeply religious being who is living in a religious universe. They live with this profound sense that a vital force and energy permeates the whole universe.
- Despite the pervasive influence of Christianity and Islam, this stems largely from the tribal religions that have been present for thousands of years in Africa, and African Islam and Christianity reflect this tribal influence in the way they've been indigenized throughout Africa.
- There are three primary forces that need to live together in harmony: humanity, nature, and the spiritual world. The spiritual world transcends humanity and nature, so communities go to great lengths to be in tune with the spiritual realm.
- There are a number of traditional leadership roles established to reflect this priority on the spiritual realm. The witch doctor or medicine man/woman is still found in almost every village. He or she needs to find the cause of illness, apply the right treatment, and supply the means of preventing it in the future. The healer applies both physical and spiritual treatments.
- Rainmakers are engaged in making it rain or stop raining. Given the vital role of agriculture to African society, the entire livelihood of many people depends on good rains. Rainmakers are highly religious people who deal with weather-related issues. Priests, soothsayers, kings, and queens all have the role of interacting with the divine.

- Across the sub-African cluster, religion is not an abstract, theoretical reflection on beliefs—it implies action. Religion means performing a ritual or doing something, including consulting a diviner, offering a sacrifice, praying, falling into a trance, and making magic. Religion is a means to survival; it aims at health, fertility, rain, protection, and harmony.

African Cultural Values

- Africa is very collectivist—just like most of the clusters—but for the sub-Saharan Africa, a person is only a person through their interaction with other people. This idea is characterized most by norms of reciprocity, suppression of self-interest, virtue of symbiosis, and human interdependence.
- At the crux of the sense of *Ubuntu* (which means “I am because we are”) is one’s family. When you think of a family in this context, you should think more of a kinship model of family, where the first thing that comes to mind when asked about your family is your multilayered, extended family—not simply the nuclear family.
- Given the emphasis on *Ubuntu*, cooperation and interdependence are vitally important. Businesses that go in and primarily present a value proposition by appealing to competitive instincts are unlikely to be successful. Success and results are valued, but the way of getting there is through cooperation. And it may take at least an appreciation of knowing that cooperation with the divine is part of what will be presumed.
- There’s a lot of interethnic, interracial, and intertribal conflict across the cluster. All of this emphasis on *Ubuntu*, collectivism, and cooperative values doesn’t mean that the place doesn’t have a lot of conflict. As with most collectivist societies, the commitment and loyalty is to one’s own in-group.
- To paint a rosy, utopian picture of Africa that says the only problems are having been colonized is unfair. There are undoubtedly leaders who are corrupt and who are taking advantage of their power, but

there are also leaders who govern with justice and integrity and are developing outstanding democracies across the region.

- Be street smart as you would anywhere you travel. Look confident, and don't make yourself vulnerable by being alone in a place where you aren't sure about the safety. If you have the desire to explore this ancient, fascinating place, there are many wonderful parts across Africa where you can safely experience the tribal traditions mixed with the cosmopolitan new birth.

Dos and Taboos

- Small talk and asking about the health and well-being of one's family is especially important—don't jump right to business.
- Dress modestly. Africa continues to be a very tight culture, and modesty is strongly valued.
- Be very careful how you speak about the death of one's loved one. Let them take the lead in if and how they refer to it, and as you always would, work hard to convey respect and honor.

Suggested Reading

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*.

Questions to Consider

1. When have you heard Africa reported on positively? It is often difficult to find good news reported about Africa, but it does exist.
2. What do you expect sub-Saharan Africa will look like in another 10 years?

Arab Cultures

Lecture 23

For many people, the Arabic cluster feels less familiar than any other. We see images on the news that portray a region filled with conflict and unrest, but that is an inaccurate portrayal of the Arab world. As you will learn in this lecture, there are many misconceptions associated with this region, and it is important to get beyond the stereotypes to find out what it really means to be an Arab.

The Arabic Cluster

- There are several common misconceptions across the world about Arabs.
 - *All Arabs are Muslims, and all Muslims are Arab.* In fact, Arabs are a religiously diverse group, and the majority of Muslims are not part of the Arabic cluster.
 - *The Arab world is backward and uncivilized.* The countries in this cluster actually represent highly developed cultures and civilization where modern cities mingle with ancient ones. In fact, the earliest evidence of civilization occurred in this region.
 - *The Arab world is one big desert.* There's no shortage of sand and desert in the Arab world, but it's a geographically complex region—from the Mediterranean banks in Morocco to the stunning mountains in Oman.
 - *All Arabs are terrorists.* The overwhelming majority of Arabs are law-abiding citizens with families and a wide variety of occupations.
- There are many more misconceptions—from the role of men and women to the influence of oil.

- To be an Arab is a cultural identity, not a racial one. It is similar to being a North American. The Arab world stretches from Morocco across North Africa to the Persian Gulf and includes those countries whose dominant language is Arabic.
- The Arabic language is strongly identified with what it means to be an Arab. If your primary language is Arabic, you're likely to be called an Arab. Although Iran and Turkey are sometimes affiliated with the Middle Eastern world, they are not part of this cluster. Their origins and cultural values align better with other clusters.
- Sixty percent of our planet's oil reserves are in the Arabic cluster, and that resource has had profound influence on what's occurred in the region—particularly in the last few decades.
- There's nothing more important to being an Arab than your family. The family is the key social unit to the Arabic cluster. This loyalty influences all aspects of an Arab's life.
- Arabs honor and respect their families. They value friendships, but to honor and respect one's family and kin is most important. Arab culture is patriarchal and hierarchal: Fathers/elders dominate.
- A large family is preferred. Large families provide for possible economic benefits, particularly for the possibility that a son will care for his parents in their elder years. Large families provide the father with the prestige of virility.
- Family is the most important part of your identity. Next is clan or tribe, and only after that comes national identity. Male offspring are favored, because a son is expected to care for his parents in their advanced age, whereas a daughter becomes part of the son-in-law's family.
- To be an Arab man means you may dress in any number of ways—from the traditional flowing robes to blue jeans, T-shirts, and Western business suits. At times, Arabs mix the traditional garb with Western clothes. Headdress pattern might be an indicator of

which tribe, clan, or country the man comes from, but this is not always the case.

- Women’s dress is more varied across the region. Modesty is of concern everywhere, but the most traditional is in Saudi Arabia, where women are required to wear a full-length body cover in public—an abaya—as well as fully covering their heads. Some women veil their faces as well. However, in other places like Jordan and Egypt, women’s dress is much more contemporary.
- The hijab and head covering for women creates a great deal of controversy across the world. On the one hand, many Westerners view the veil as oppressive and restrictive, with some Arab women agreeing with that viewpoint. However, some Arab women talk about the freedom they feel of not being objectified by their appearance and saving their beauty for their husband, children, and female friends.
- Beware of becoming too dogmatic and judgmental when observing a Muslim woman’s dress. If you travel to the Arabic cluster, most countries don’t require visitors to adhere to their guidelines for dress, but it’s always a good idea to dress more modestly than you might back home.
- As a whole, the Arabs are also very resourceful people. This is sometimes surprising to outsiders because the Arabs score very high on the “being” scale of being versus doing.
- Taking time to enjoy life and one’s family is a dominant cultural value, but that doesn’t mean that they aren’t very savvy businesspeople. The Arabs have been working as merchants around the world as long as anyone, and as you travel all over the world, you’ll find small shops run by Arabs.

Religion in the Arab World

- Arabs are a religiously diverse group. There are significant numbers of Arab Christians in Egypt, Lebanon, Syria, Palestine, Jordan, and

Iraq, and despite the huge tensions between Israel and most of the countries in the Arabic cluster, there are some Arab Jews as well.

- Furthermore, Arabs only make up about 15 percent of the Muslim world. The vast majority of Muslims are not from this cluster. The largest Muslim nation in the world is Indonesia, which is part of the South Asian cluster. However, there's no way to discount the pervasive influence of Islam on the Arab culture as a whole. Islam is the dominant religion across this part of the world.
- Regretfully, many people in other parts of the world know very little about Islam apart from news media and entertainment, which typically emphasize extreme, fundamentalist groups within Islam. It's simply unfair to equate all the extremist actions of al-Qaeda and other fundamentalist sects as being what the Koran teaches.
- Islam is the second largest religion in the world. There are many implications to how Islam influences both the day-to-day life in the Arabic cluster as well as the values beneath the surface of the water.
- For example, the Arabic cluster is very oriented toward the short-term side of the short-term versus long-term time orientation dimension. This value of the Arabic cluster is largely believed to be an outgrowth of the Islamic sense of God's sovereignty over everything.
- Despite our familiarity with the term from the news, at its core, "jihad" means "to struggle." It is the spiritual struggle against pride and self-sufficiency and the physical struggle against the enemies of Islam.
- As with any of the cultural dimensions and clusters, you can't reduce all Arabs to a set of creeds and beliefs. We have to beware of presuming the religious and personal preferences of a person just because they're Arab, but it's safe to assume that Islam has some influence on their perspective and life if they live in this part of the world.

The Primary Differences between a Western and an Arab Perspective

	Arab	Western
Family	Center of everything. Father has the first and last word.	Important but not as central to the individual.
Friends	Peripheral. Courteous to all.	Core to some; important to most. Often more important than extended family.
Honor	Protected and defended at all costs.	Typically not as important.
Shame	Avoided at all costs (especially against family). Insults and criticism are taken very seriously.	Typically not as important.
Time	Less rigid. Approach to time is much more relaxed and slower. ("Being"; polychronic).	Very structured. Deadlines must be met.
Religion	Central to everything.	Varies by individual. Very personal, and discussion is avoided in polite conversation.
Society	Family is most important; government is there to protect family and regulate religious devotion.	Individual rights are most important. Government is there to better your standard of living and protect your rights.
Age and Wisdom	Highly honored.	Disregarded. Youth and beauty matter most.

Dos and Taboos

- Respect the cultural norms regarding men and women. You don't have to agree with them, but be respectful. Women will often socialize in rooms separate from men. Avoid extended eye contact or shaking hands with the opposite sex unless they initiate it.
- Most Muslims won't eat pork or alcohol and only eat halal food—meat that has been prepared according to the Koran guidelines (similar to kosher food for Jews).

- Avoid using your left hand. According to Islam, the left hand is considered unclean and is reserved for personal hygiene. Arabs traditionally use the right hand for all public functions, including shaking hands, eating, drinking, and passing objects to another person.
- Travel to this part of the world. Talk to the locals. Learn and discover this ancient culture.

Suggested Reading

House, Hanges, Javidan, Dorfman, and Gupta, *Culture, Leadership, and Organizations*.

Kabasakal and Bodur, “Arabic Cluster.”

Questions to Consider

1. What might be a comparable offense for you to using your left hand to greet a traditional Arab person?
2. What might be the biggest misunderstanding about Arab people among your social network?

Cultural Intelligence for Life

Lecture 24

It's impossible to become an expert on every culture you'll encounter, but with cultural intelligence, you can learn how to effectively adapt to any culture. Cultural intelligence is something that you can improve and apply almost anywhere you go. It's important to keep in mind that there's no such thing as achieving a perfect cultural intelligence score; you will continue to develop your cultural intelligence throughout your life. By taking this course, you've made a significant investment in your cultural intelligence, and this final lecture will suggest a few things you can do to build on what you've already learned.

Practical Ways to Improve Your CQ

- Certainly, there are more courses you could take to help you continue to improve your cultural intelligence (CQ), but the absolute best thing you can do now to further develop your CQ is to put it into practice as you travel, when you interact with culturally diverse neighbors and friends, and as you go about your own community.
- The following is a list of practical ways to improve your CQ. It is just a small sampling of things you can do to improve your CQ as you move throughout your day-to-day routine or as you travel.

Visit grocery stores.

- Whether you're traveling to a different part of town where there's an ethnically different grocery store or if you are overseas, walk the aisles of a grocery store and use that to learn about the culture.
- What items are sold here that you don't see in your store? How are they displayed? Notice how the signage, layout, and products available point to cultural values that may lie beneath the tip of the iceberg.

- While you're at it, buy some of the items that are unfamiliar to you and try them. Bring someone along with you and share the experience together. This is a simple, effective way to improve your CQ, and with the growing diversity of most places around the world, most of us can do this without traveling very far.

Use multiple news sources.

- Compare how different news sources report on the same story. This can involve tuning into two news networks with very different political slants or new sources from different places around the world.
 - Notice the lead story on one news network versus another.
 - Watch how the same event gets reported differently.
 - What sources are used?
 - How do you see the material you've learned in this course reflected in the news reporting?

Go to the movies and read novels.

- Besides travel itself, almost nothing can more powerfully teach you about different cultures than watching a good film or reading a novel that takes place in a different part of the world.
- A novel or memoir gives you a much different kind of insight into a culture. Watching a movie like *Hotel Rwanda*, *Babel*, *Lost in Translation*, or *The Kite Runner* provides a much more visceral experience with cultural differences than simply learning about abstract concepts.
- Beware: The portrayal in a book or film may not be entirely accurate. And the greatest value comes in learning the kind of information you've learned in this course alongside these kinds of powerful stories—so that you can see things you might otherwise miss.

Assess your cultural intelligence.

- Visit culturalQ.com to learn about a variety of the assessments that are available for getting a quantifiable measurement on your cultural intelligence. You'll also find some resources that simply walk you through some reflection questions to begin thinking more seriously about where your cultural intelligence can improve most.
- You can also simply think through the four areas of CQ—drive, knowledge, strategy, and action—and interact with a family member or friend about which areas you perceive to be strongest for you.
- Keep in mind that CQ is malleable; you can improve!

Talk to taxi drivers.

- Wherever you travel, talk to taxi drivers. They're a fascinating source of information because they see all kinds of people.
 - Ask them their view on current events.
 - Get their take on various visitors.
 - Get input on the best places to visit.

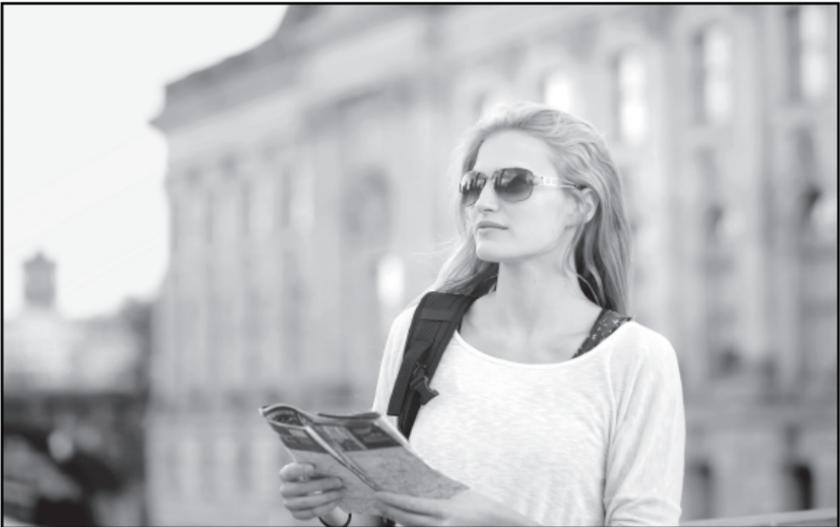
Do an informed Internet search.

- Before you travel somewhere or interact with someone from a different culture, do a little homework.
 - What news stories have been big in recent days?
 - Read the BBC country profiles that are available on their website (http://news.bbc.co.uk/2/hi/country_profiles/).
 - Check out the U.S. State Department website or a comparable website from your government.

- If you're traveling to Europe, Rick Steves's books are great practical tour books that also provide some culturally intelligent tips.
- Take advantage of the kinds of things that come from some of the advanced search options on some of the search engines. This will help you get beyond the fluff and advertisements. For example, you can search only websites in a particular country or within a particular company.

Get beyond the tourist havens.

- Even if you're in a major metropolitan place like Bangkok, you can walk out of Starbucks and get on a city bus and suddenly be immersed far more in the local culture.
- Look for ways to safely do this, and be respectful. Some little villages in places like Costa Rica or Bali hope desperately to have a few sacred places left where tourists won't be coming.



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Look for how the 10 cultural dimensions show up as you travel.

But find ways to see something other than what's been built up simply to entertain guests.

- Once you get beyond tourist havens, you may encounter personnel that haven't been as strongly socialized to bend to every tourist's wish, but try not to get frustrated. Instead, use it as a window into the culture.
- Even when you step into the global chains like McDonald's, Starbucks, or IKEA, look for ways that you can spot the local culture—as well as the culture behind the international chain.
- Most of all, roam away from the all-inclusive resorts, chain restaurants, and even the iconic sights to see what the true culture looks like up close.

Take in the arts.

- Whether it's the art museum in your own town or an art exhibit of somewhere you travel, the vast majority of arts give you an opportunity to view various cultural dynamics.
- Music provides the same kind of experience. Whether it's looking at the origins of classical music, comparing pop music from Seoul to Toronto, or attending an annual fiesta in a small town in Costa Rica, music gives you a window into the soul of the composers, performers, and the audience.

Take Care of Yourself

- Another very practical point for how to continue to improve your CQ is the importance of taking care of yourself physically and emotionally. Our personal well-being plays a surprisingly powerful role in whether we behave with cultural intelligence or not. Stress and fatigue make us unusually susceptible to culture shock and frustration.

- What might just seem like an interesting cultural difference when we're well rested and clear headed can feel insulting and inappropriate when filtered through a tired, fatigued state.
- We can't always control or predict when we're going to be interacting cross-culturally, but if you know you're going to be hosting someone from a different place, negotiating an international deal, or traveling to a new culture, pay extra attention to the importance of being well rested and emotionally stable.
- If you're hosting international guests in a work setting, create additional margin in your schedule so that you aren't rushed if things take longer than usual. If you're traveling overseas to work, create a day to get your bearings before you jump in. If you're crossing time zones, anticipate how to account for jet lag.
- If you're well traveled, you have no doubt developed your own coping mechanisms for dealing with things like jet lag. There's some real science behind jet lag—in terms of the way our circadian rhythms are determined by sunlight and waking hours—but sometimes dealing with jet lag is more an art than a science.
- In case you haven't traveled as much, the following are a few suggestions.
 - **Set your watch to the new time zone as soon as you board an international flight.** If at all possible, attempt to follow the “new” sleep and eating patterns even on the trip over.
 - **Eat half of what they give you on the plane—if that.** And drink all of the nonalcoholic beverages you can get out of them. Go easy on the alcohol; you're already getting dehydrated.
 - **Force yourself into the new sleep patterns immediately upon arrival.** Don't take a nap if you arrive in the morning or midday.

- **Walk or run outside and get as much sunshine as possible.** Light is key. Stay awake when it's light but not too late. When it's dark, sleep. Light is the most important thing that impacts our circadian rhythms.
- **Drink a lot of coffee or tea before noon.** If you already drink caffeinated beverages, caffeine can have a strong effect in regulating your wake-up mode. It's especially effective if you go without caffeine for a few days prior to travel.
- **Consider taking melatonin before bed.** Many people rave about the role of melatonin, a nutritional supplement that helps regulate your sleeping patterns. If you struggle a lot with jet lag, you might want to explore this further.
- It is important to realize that cultural intelligence is not purely a cerebral pursuit. Cross-cultural interactions and travel can be fatiguing, so be sure to factor in ways to take care of yourself as a way to improve your effectiveness and resilience.

Suggested Reading

Livermore, *The Cultural Intelligence Difference*.

Livermore, *Leading with Cultural Intelligence*.

Questions to Consider

1. What is something that stands out to you from the time you've spent participating in this course?
2. What is one thing that you can do in the next 10 days to further develop your cultural intelligence?

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Internet Resources

Key research papers and other selected readings on cultural intelligence can be accessed at www.culturalq.com/researcharticles.html.

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