

PART X

CHAPTER 10: INTERCULTURAL AND INTERNATIONAL COMMUNICATION

65. Introduction

Chapter 10 Learning Outcomes

1. Define Culture
2. Define intercultural communication
3. Discuss the effects of ethnocentrism.
4. List several examples of common cultural characteristics.
5. Describe international communication and the global marketplace
6. Give examples of various styles of management, including Theory X, Y, and Z.



Before coming to Canada, Abe worked in Ethiopia. In her studies in Canada she learned about how different countries can be categorized based on their cultural dimensions. She is concerned that business etiquette in her home country is different from that of Canada. For instance, recently she was in a situation where she felt that it was expected of her to shake hands with a male co-worker. This is not an accepted practice in her home cultural context. She worries that there may be many differences between Canadian and Ethiopian cultures and hopes she can navigate the differences and adapt to her new environment.

Culture is a complicated word to define, as there are several ways that culture is used in business contexts. For the purposes of this chapter, **culture** is defined as the ongoing negotiation of learned and patterned beliefs, attitudes, values, and behaviours. Unpacking the definition, we can see that culture shouldn't be conceptualized as stable and unchanging. Culture is "negotiated," and as you will learn later in this chapter, culture is dynamic, and cultural changes can be traced and analyzed to better understand why our society is the way it is. The definition also points out that culture is learned, which accounts for the importance of socializing institutions like family, school, peers, and the media. Culture is patterned in that there are recognizable widespread similarities among people within a cultural group. There is also deviation from and resistance to those patterns by individuals and subgroups within a culture, which is why cultural patterns change over time. Last, the definition acknowledges that culture influences your beliefs about what is true and false, your attitudes including your likes and dislikes, your values regarding what is right and wrong, and your behaviours. It is from these cultural influences that your identities are formed.

Chapter Preview

- Intercultural Communication
- Common Cultural Characteristics
- Divergent Cultural Characteristics
- International Communication and the Global Marketplace
- Styles of Management
- Conclusion

66. Intercultural Communication



Source: pixabay.com

Culture involves beliefs, attitudes, values, and traditions that are shared by a group of people. Thus, you must consider more than the clothes you wear, the movies you watch, or the video games you play, all representations of environment, as culture. Culture also involves the psychological aspects of your expectations of the communication context. From the choice of words (message), to how you communicate (in person, or by email), to how you acknowledge understanding with a nod or a glance (nonverbal feedback), to the internal and external interference, all aspects of communication are influenced by culture.

Watch the following 1 minute video *What is Culture?*



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<https://ecampusontario.pressbooks.pub/commbusprofcdn/?p=647>

It is through intercultural communication that you come to create, understand, and transform culture and identity. Intercultural communication is communication between people with differing cultural identities. One reason you should study intercultural communication is to foster greater self-awareness (Martin & Nakayama, 2010). Your thought process regarding culture is often “other focused,” meaning that the culture of the other person or group is what stands out in your perception. However, the old adage “know thyself” is appropriate, as you become more aware of your own culture by better understanding other cultures and perspectives. Intercultural communication can allow you to step outside of your comfortable, usual frame of reference and see your culture through a different lens. Additionally, as you become more self-aware, you may also become more ethical communicators as you challenge your ethnocentrism, or your tendency to view your own culture as superior to other cultures.

Ethnocentrism makes you far less likely to be able to bridge the gap with others and often increases intolerance of difference. Business and industry are no longer regional, and in your career, you will necessarily cross borders, languages, and cultures. You will need tolerance, understanding, patience, and openness to difference. A skilled business communicator knows that the process of learning is never complete, and being open to new ideas is a key strategy for success.

Communication with yourself is called **intrapersonal** communication, which may also be intracultural, as you may only represent one culture. But most people belong to multiple groups, each with their own culture. Does a conversation with yourself ever involve competing goals, objectives, needs, wants, or values? How did you learn of those goals, or values? Through communication within and between individuals many cultures are represented. You may struggle with the demands of each group and their expectations and could consider this internal struggle intercultural conflict or simply intercultural communication.

Culture is part of the very fabric of our thought, and you cannot separate yourself from it, even as you leave home, defining yourself anew in work and achievements. Every business or organization has a culture, and within what may be considered a global culture, there are many subcultures or co-cultures. For example, consider the difference between the sales and accounting departments in a corporation. You can quickly see two distinct groups with their own symbols, vocabulary, and values. Within each group, there may also be smaller groups, and each member of each department comes from a distinct background that in itself influences behavior and interaction.

Intercultural communication is a fascinating area of study within business communication, and it is essential to your success. One idea to keep in mind as you examine this topic is the importance of considering multiple points of view. If you tend to dismiss ideas or views that are “unlike culturally,” you will find it challenging to learn about diverse cultures. If you cannot learn, how can you grow and be successful?

To summarize, intercultural communication is an aspect of all communicative interactions, and attention to your perspective is key to your effectiveness. Ethnocentrism is a major obstacle to intercultural communication.

How to Understand Intercultural Communication

The American anthropologist Edward T. Hall is often cited as a pioneer in the field of intercultural communication (Chen & Starosta, 2000). Born in 1914, Hall spent much of his early adulthood in the multicultural setting of the American Southwest, where Native Americans, Spanish-speakers, and descendents of pioneers came together from diverse cultural perspectives. He then traveled the globe during World War II and later served as a U.S. State Department official. Where culture had once been viewed by anthropologists as a single, distinct way of living, Hall saw how the perspective of the individual influences interaction. By focusing on interactions rather than cultures as separate from individuals, he asked people to evaluate the many cultures they belong to or are influenced by, as well as those with whom they interacted. While his view makes the study of intercultural communication far more complex, it also brings a healthy dose of reality to the discussion. Hall is generally credited with eight contributions to the study of intercultural communication as follows:

1. Compare cultures. Focus on the interactions versus general observations of culture.

2. Shift to local perspective. Local level versus global perspective.
3. You don't have to know everything to know something. Time, space, gestures, and gender roles can be studied, even if we lack a larger understanding of the entire culture.
4. There are rules we can learn. People create rules for themselves in each community that we can learn from, compare, and contrast.
5. Experience counts. Personal experience has value in addition to more comprehensive studies of interaction and culture.
6. Perspectives can differ. Descriptive linguistics serves as a model to understand cultures, and the U.S. Foreign Service adopted it as a base for training.
7. Intercultural communication can be applied to international business. U.S. Foreign Service training yielded applications for trade and commerce and became a point of study for business majors.
8. It integrates the disciplines. Culture and communication are intertwined and bring together many academic disciplines (Chen & Starosta, 2000; Leeds-Hurwitz, 1990; McLean, 2005).

Watch the following 3 minute video: *Intercultural Communication in the Workplace*



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<https://ecampusontario.pressbooks.pub/commbusprofcdn/?p=647>

Hall indicated that emphasis on a culture as a whole, and how it operated, might lead people to

neglect individual differences. Individuals may hold beliefs or practice customs that do not follow their own cultural norm. When you resort to the mental shortcut of a stereotype, you lose these unique differences. **Stereotypes** can be defined as a generalization about a group of people that oversimplifies their culture (Rogers & Steinfatt, 1999).

The American psychologist Gordon Allport explored how, when, and why people formulate or use stereotypes to characterize distinct groups. When you do not have enough contact with people or their cultures to understand them well, you tend to resort to stereotypes (Allport, 1958).

As Hall notes, experience has value. If you do not know a culture, you should consider learning more about it firsthand if possible. The people you interact with may not be representative of the culture as a whole, but that is not to say that what you learn lacks validity. Quite the contrary; Hall asserts that you can, in fact, learn something without understanding everything, and given the dynamic nature of communication and culture, who is to say that your lessons will not serve you well? Consider a study abroad experience if that is an option for you, or learn from a classmate who comes from a foreign country or an unfamiliar culture. Be open to new ideas and experiences, and start investigating. Many have gone before you, and today, unlike in generations past, much of the information is accessible. Your experiences will allow you to learn about another culture and yourself, and help you to avoid prejudice.



Read the following web article

[Stereotypes Impact Workplace
Behavior In Complex Ways](#)

Prejudice involves a negative preconceived judgment or opinion that guides conduct or social behaviour (McLean., 2005). As an example, imagine two people walking into a room for

a job interview. You are tasked to interview both, and having read the previous section, you know that Allport (1958) rings true when he says we rely on stereotypes when encountering people or cultures with which we have had little contact. Will the candidates' dress, age, or gender influence your opinion of them? Will their race or ethnicity be a conscious or subconscious factor in your thinking process? Allport's work would indicate that those factors and more will make you likely to use stereotypes to guide your expectations of them and your subsequent interactions with them.

People who treat others with prejudice often make assumptions, or take preconceived ideas for granted without question, about the group or communities. As Allport illustrated, you often assume characteristics about groups with which you have little contact. Sometimes you also assume similarity, thinking that people are all basically similar. This denies cultural, racial, ethnic, socioeconomic, and many other valuable, insightful differences.

In summary, ethnocentric tendencies, stereotyping, and assumptions of similarity can make it difficult to learn about cultural differences.

67. Common Cultural Characteristics



Groups come together, form cultures, and grow apart across time. How do you become a member of a community, and how do you know when you are full member? What aspects of culture do people have in common and how do they relate to business communication? Researchers who have studied cultures around the world have identified certain characteristics that define a culture. These characteristics are expressed in different ways, but they tend to be present in nearly all cultures.

Rites of Initiation

Cultures tend to have a ritual for becoming a new member. A newcomer starts out as a nonentity, a stranger, an unaffiliated person with no connection or even possibly awareness of the community. Newcomers who stay around and learn about the culture become members. Most cultures have a rite of initiation that marks the passage of the individual within the community; some of these rituals may be so informal as to be hardly noticed (e.g., the first time a coworker asks you to join the group to eat lunch together), while others may be highly formalized (e.g., the ordination of clergy in a religion). The nonmember becomes a member, the new member becomes a full member, and individuals rise in terms of responsibility and influence.

Across the course of your life, you have no doubt passed several rites of initiation but may not have taken notice of them. Did you earn a driver's license, register to vote, or acquire the permission to purchase alcohol? In North American culture, these three common markers indicate the passing from a previous stage of life to a new one, with new rights and responsibilities.

Rites of initiation mark the transition of the role or status of the individual within the group. Your first day on the job may have been a challenge as you learned your way around the physical space, but the true challenge was to learn how the group members communicate with each other. If you graduate from college with a Master of Business Administration (MBA) degree, you will already have passed a series of tests, learned terms and theories, and possess a symbol of accomplishment in your diploma, but that only grants you the opportunity to look for a job—to seek access to a new culture.

In every business, there are groups, power struggles, and unspoken ways that members earn their way from the role of a “newbie” to that of a full member. The newbie may get the tough account, the office without a window, or the cubicle next to the bathroom, denoting low status. As the new member learns to navigate through the community—establishing a track record and being promoted—he passes the rite of initiation and acquires new rights and responsibilities.

Over time, the person comes to be an important part of the business, a “keeper of the flame.” The “flame” may not exist in physical space or time, but it does exist in the minds of those members in the community who have invested time and effort in the business. It is not a flame to be trusted to a new person, as it can only be earned with time. Along the way, there may be personality conflicts and power struggles over resources and perceived scarcity (e.g., there is only one promotion and everyone wants it). All these challenges are to be expected in any culture.

Common History and Traditions

Think for a moment about the history of a business like Tim Hortons—what are your associations with Tim Horton, the relationship between hockey, coffee, and donuts? Traditions form as the organization grows and expands, and stories are told and retold to educate new members on how business should be conducted. The history of every culture, of every corporation, influences the present. There are times when the phrase “we’ve tried that before” can become stumbling block for members of the organization as it grows and adapts to new market forces. There may be struggles between members who have weathered many storms and new members, who come armed with new educational perspectives, technological tools, or experiences that may contribute to growth.

Common Values and Principles

Cultures all hold values and principles that are commonly shared and communicated from older members to younger (or newer) ones. Time and length of commitment are associated with an awareness of these values and principles, so that new members, whether they are socialized at home, in school, or at work, may not have a thorough understanding of their importance.

Watch the following 2 minute video: *Core Values & Company Culture from Jim Collins, Tony Hsieh, and Steve Jobs*



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<https://ecampusontario.pressbooks.pub/commbusprofcdn/?p=649>

Common Purpose and Sense of Mission

Cultures share a common sense of purpose and mission. Why are we here and whom do we serve? These are fundamental questions of the human condition that philosophers and theologians all over the world have pondered for centuries. In business, the answers to these questions often address purpose and mission, and they can be found in mission and vision statements of almost every organization. Individual members will be expected to acknowledge and share the mission and vision, actualize them, or make them real through action. Without action, the mission and vision statements are simply an arrangement of words. As a guide to individual and group behavioural norms, they can serve as a powerful motivator and a call to action. For example, Boeing Canada's Purpose and Mission, and Aspiration statements are as follows:

Purpose and Mission: Connect, Protect, Explore and Inspire the World through Aerospace Innovation

Aspiration: Best in Aerospace and Enduring Global Industrial Champion

Based on these two statements, employees might expect a culture of innovation, quality, and safety as core to their work. What might those concepts mean in your everyday work if you were part of Boeing “culture?”

Common Symbols, Boundaries, Status, Language, and Rituals

Many people learn early in life what a stop sign represents, but not everyone knows what a ten-year service pin on a lapel, or a corner office with two windows means. Cultures have common symbols that mark them as a group; the knowledge of what a symbol stands for helps to reinforce who is a group member and who is not. Cultural symbols include dress, such as the Western business suit and tie. Symbols also include slogans or sayings, such as “Mr. Christie you make good cookies” or “Nooooobody”. The slogan may serve a marketing purpose but may also embrace a mission or purpose within the culture. Family crests and clan tartan patterns serve as symbols of affiliation. Symbols can also be used to communicate rank and status within a group.

Space is another common cultural characteristic; it may be a nonverbal symbol that represents status and power. In most of the world’s cultures, a person occupying superior status is entitled to a physically elevated position—a throne, a dais, a podium from which to address subordinates. Subordinates may be expected to bow, curtsy, or lower their eyes as a sign of respect. In business, the corner office may offer the best view with the most space. Movement from a cubicle to a private office may also be a symbol of transition within an organization, involving increased responsibility as well as power. Parking spaces, the kind of vehicle you drive, and the transportation allowance you have may also serve to communicate symbolic meaning within an organization.

The office serves our discussion on the second point concerning boundaries. Would you sit on your boss’s desk or sit in his chair with your feet up on the desk in his presence? Most people indicate they would not, because doing so would communicate a lack of respect, violate normative space expectations, and invite retaliation. Still, subtle challenges to authority may arise in the workplace. A less than flattering photograph of the boss at the office party posted to the recreational room bulletin board communicates more than a lack of respect for authority. By placing the image anonymously in a public place, the prankster clearly communicates a challenge, even if it is a juvenile one. Movement from the cubicle to the broom closet may be the result for someone who is found responsible for the prank. Again, there are no words used to communicate meaning, only symbols, but those symbols represent significant issues.

Communities have their own vocabulary and way in which they communicate. Consider the person who uses a sewing machine to create a dress and the accountant behind the desk; both are professionals and both have specialized jargon used in their field. If they were to change places, the lack of skills would present an obstacle, but the lack of understanding of terms, how they are used, and

what they mean would also severely limit their effectiveness. Those terms and how they are used are learned over time and through interaction. While a textbook can help, it cannot demonstrate use in live interactions. Cultures are dynamic systems that reflect the communication process itself.

Cultures celebrate heroes, denigrate villains, and have specific ways of completing jobs and tasks. In business and industry, the emphasis may be on effectiveness and efficiency, but the practice can often be “because that is the way we have always done it.” Rituals serve to guide our performance and behaviour and may be limited to small groups or celebrated across the entire company.

Rituals can serve to bind a group together, or to constrain it. Institutions tend to formalize processes and then have a hard time adapting to new circumstances. While the core values or mission statement may hold true, the method of doing things that worked in the past may not be as successful as it once was. Adaptation and change can be difficult for individuals and companies, and yet all communities, cultures, and communication contexts are dynamic, or always changing. As much as we might like things to stay the same, they will always change—and we will change with (and be changed by) them.



Read the following web article: [Culture at Work: The Tyranny of ‘Unwritten Rules’](#)

To summarize, all cultures have characteristics such as initiations, traditions, history, values and principles, purpose, symbols, and boundaries.

68. Divergent Cultural Characteristics

We are not created equal. Cultures reflect this inequality, this diversity, and the divergent range of values, symbols, and meanings across communities. People have viewpoints, and they are shaped by their interactions with communities. Let's examine several points of divergence across cultures.



Source: Pixabay.com

Individualistic versus Collectivist Cultures

The Dutch researcher Geert Hofstede explored the concepts of individualism and collectivism across diverse cultures (Hofstede, 2005). He found that in individualistic cultures like the United States and Canada, people value individual freedom and personal independence, and perceive their world primarily from their own viewpoint. They perceive themselves as empowered individuals, capable of making their own decisions, and able to make an impact on their own lives.

Cultural viewpoint is not an either/or dichotomy, but rather a continuum or range. You may belong to some communities that express individualistic cultural values, while others place the focus on a collective viewpoint. Collectivist cultures (Hofstede, 1982), including many in Asia and South America, focus on the needs of the nation, community, family, or group of workers. Ownership and private property is one way to examine this difference. In some cultures, property is almost exclusively private, while others tend toward community ownership. The collectively owned resource returns benefits to the community. Water, for example, has long been viewed as a community resource, much like air, but that has been changing as business and organizations have purchased water rights and gained control over resources. How does someone raised in a culture that emphasizes the community interact with someone raised in a primarily individualistic culture? How could tensions be expressed and how might interactions be influenced by this point of divergence? In the following sections these viewpoints will be examined.

Explicit-Rule Cultures versus Implicit-Rule Cultures

Do you know the rules of your business or organization? Did you learn them from an employee manual or by observing the conduct of others? Your response may include both options, but not all cultures communicate rules in the same way. In an explicit-rule culture, where rules are clearly communicated so that everyone is aware of them, the guidelines and agenda for a meeting are announced prior to the gathering. In an implicit-rule culture, where rules are often understood and communicated nonverbally, there may be no agenda. Everyone knows why they are gathered and what role each member plays, even though the expectations may not be clearly stated. Power, status, and behavioural expectations may all be understood, and to the person from outside this culture, it may prove a challenge to understand the rules of the context.

Outsiders often communicate their “otherness” by not knowing where to stand, when to sit, or how to initiate a conversation if the rules are not clearly stated. While it may help to know that implicit-rule cultures are often more tolerant of deviation from the understood rules, the newcomer will be wise to learn by observing quietly—and to do as much research ahead of the event as possible.

Uncertainty-Accepting Cultures versus Uncertainty-Rejecting Cultures

When people meet each other for the first time, they often use what they have previously learned to understand their current context. People also do this to reduce uncertainty. Some cultures, such as the United States and Britain, are highly tolerant of uncertainty, while others go to great lengths to reduce the element of surprise. Cultures in the Arab world, for example, are high in uncertainty avoidance; they tend to be resistant to change and reluctant to take risks. Whereas a U.S. business negotiator might enthusiastically agree to try a new procedure, the Egyptian counterpart would likely refuse to get involved until all the details are worked out.

Charles Berger and Richard Calabrese (1975) developed **Uncertainty Reduction theory** to examine this dynamic aspect of communication. Here are seven axioms of uncertainty:

1. There is a high level of uncertainty at first. As we get to know one another, our verbal communication increases and our uncertainty begins to decrease.
2. Following verbal communication, nonverbal communication increases, uncertainty continues to decrease, and more nonverbal displays of affiliation, like nodding one's head to indicate agreement, will start to be expressed.
3. When experiencing high levels of uncertainty, we tend to increase our information-seeking behaviour, perhaps asking questions to gain more insight. As our understanding increases, uncertainty decreases, as does the information-seeking behaviour.
4. When experiencing high levels of uncertainty, the communication interaction is not as personal or intimate. As uncertainty is reduced, intimacy increases.
5. When experiencing high levels of uncertainty, communication will feature more reciprocity, or displays of respect. As uncertainty decreases, reciprocity may diminish.
6. Differences between people increase uncertainty, while similarities decrease it.
7. Higher levels of uncertainty are associated with a decrease in the indication of liking the other person, while reductions in uncertainty are associated with liking the other person more.

Time Orientation

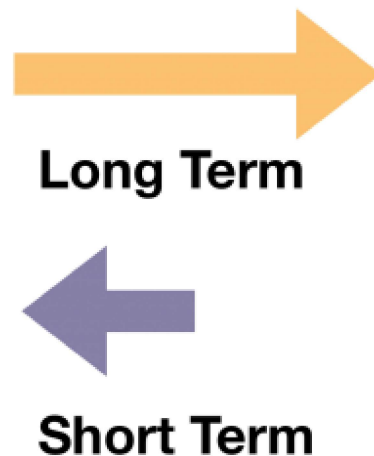
Edward T. Hall and Mildred Reed Hall (1987) state that monochronic time-oriented cultures consider one thing at a time, whereas polychronic time-oriented cultures schedule many things at one time, and time is considered in a more fluid sense. In monochromatic time, interruptions are to be avoided, and everything has its own specific time. Even the multitasker from a monochromatic culture will, for example, recognize the value of work first before play or personal time. Canada, Germany, and Switzerland are often noted as countries that value a monochromatic time orientation.

Polychromatic time looks a little more complicated, with business and family mixing with dinner and dancing. Greece, Italy, Chile, and Saudi Arabia are countries where one can observe this perception of time; business meetings may be scheduled at a fixed time, but when they actually begin may be another story. Also note that the dinner invitation for 8 p.m. may in reality be more like 9 p.m. If you were to show up on time, you might be the first person to arrive and find that the hosts are not quite ready to receive you.

When in doubt, always ask before the event; many people from polychromatic cultures will be used to foreigner's tendency to be punctual, even compulsive, about respecting established times for

events. The skilled business communicator is aware of this difference and takes steps to anticipate it. The value of time in different cultures is expressed in many ways, and your understanding can help you communicate more effectively.

Short-Term versus Long-Term Orientation



Source: ecampusontario

Do you want your reward right now or can you dedicate yourself to a long-term goal? You may work in a culture whose people value immediate results and grow impatient when those results do not materialize. Geert Hofstede discusses this relationship of time orientation to a culture as a “time horizon,” and it underscores the perspective of the individual within a cultural context. Many countries in Asia, influenced by the teachings of Confucius, value a long-term orientation, whereas other countries, including Canada, have a more short-term approach to life and results. Indigenous peoples are known for holding a long-term orientation driven by values of deep, long-term reflection and community consultation.

If you work within a culture that has a short-term orientation, you may need to place greater emphasis on reciprocation of greetings, gifts, and rewards. For example, if you send a thank-you note the morning after being treated to a business dinner, your host will appreciate your promptness. While there may be a respect for tradition, there is also an emphasis on personal representation and honour, a reflection of identity and integrity. Personal stability and consistency are also valued in a short-term oriented culture, contributing to an overall sense of predictability and familiarity.

Long-term orientation is often marked by persistence, thrift and frugality, and an order to relation-

ships based on age and status. A sense of shame for the family and community is also observed across generations. What an individual does reflects on the family and is carried by immediate and extended family members.

Masculine versus Feminine Orientation

Hofstede (2009) describes the masculine-feminine dichotomy not in terms of whether men or women hold the power in a given culture, but rather the extent to which that culture values certain traits that may be considered masculine or feminine. Thus, “the assertive pole has been called ‘masculine’ and the modest, caring pole ‘feminine.’ The women in feminine countries have the same modest, caring values as the men; in the masculine countries they are somewhat assertive and competitive, but not as much as the men, so that these countries show a gap between men’s values and women’s values” (Hofstede, 2009).

You can observe this difference in where people gather, how they interact, and how they dress. You can see it during business negotiations, where it may make an important difference in the success of the organizations involved. Cultural expectations precede the interaction, so someone who doesn’t match those expectations may experience tension. Business in Canada still has a masculine orientation—assertiveness and competition are highly valued. In other cultures, such as Sweden, business values are more attuned to modesty (lack of self-promotion) and taking care of society’s underserved members. This range of difference is one aspect of intercultural communication that requires significant attention when the business communicator enters a new environment.



Read the following web article: [A Balance of Both Masculine and Feminine Strengths: The Bottom-Line Benefit](#)

Direct versus Indirect

In Canada, business correspondence is expected to be short and to the point. “What can I do for you?” is a common question when a business person receives a call from a stranger; it is an accepted way of asking the caller to state his or her business. In some cultures it is quite appropriate to make direct personal observation, such as “You’ve changed your hairstyle,” while for others it may be observed, but never spoken of in polite company. In indirect cultures, such as those in Latin America, business conversations may start with discussions of the weather, or family, or topics other than business as the partners gain a sense of each other, long before the topic of business is raised. Again,

the skilled business communicator researches the new environment before entering it, as a social faux pas, or error, can have a significant impact.

Materialism versus Relationships

Members of a materialistic culture place emphasis on external goods and services as a representation of self, power, and social rank. If you consider the plate of food before you, and consider the labour required to harvest the grain, butcher the animal, and cook the meal, you are focusing more on the relationships involved with its production than the foods themselves. Caviar may be a luxury, and it may communicate your ability to acquire and offer a delicacy, but it also represents an effort. Cultures differ in how they view material objects and their relationship to them, and some value people and relationships more than the objects themselves. The United States and Japan are often noted as materialistic cultures, while many Scandinavian nations feature cultures that place more emphasis on relationships.

Low-Power versus High-Power Distance

In low-power distance cultures, according to Hofstede (2009), people relate to one another more as equals and less as a reflection of dominant or subordinate roles, regardless of their actual formal roles as employee and manager, for example. In a high-power distance culture, you would probably be much less likely to challenge the decision, to provide an alternative, or to give input. If you are working with people from a high-power distance culture, you may need to take extra care to elicit feedback and involve them in the discussion because their cultural framework may preclude their participation. They may have learned that less powerful people must accept decisions without comment, even if they have a concern or know there is a significant problem. Unless you are sensitive to cultural orientation and power distance, you may lose valuable information.



Read the following Harvard Business Review article: [Research: The Biggest Culture Gaps Are Within Countries, Not Between Them](#)

To summarize, cultures have distinct orientations when it comes to rules, uncertainty, time and time horizon, masculinity, directness, materialism, and power distance.

69. International Communication and the Global Marketplace

In this section, we'll examine intercultural communication from the standpoint of international communication. International communication can be defined as communication between nations, but we recognize that nations do not exist independent of people. International communication is typically government to government or, more accurately, governmental representatives to governmental representatives. It often involves topics and issues that relate to the nations as entities, broad issues of trade, and conflict resolution. People use political, legal, and economic systems to guide and regulate behaviour, and diverse cultural viewpoints necessarily give rise to many variations. Ethical systems also guide behaviour, but often in less formal, institutional ways. Together these areas form much of the basis of international communication, and warrant closer examination as seen in Figure 10.1 below.



Figure 10.1. Global village and influences.

Political Systems

You may be familiar with democracy, or rule by the people; and theocracy, or rule of God by his or her designates; but the world presents a diverse range of how people are governed. It is also important to note, as we examine political systems, that they are created, maintained, and changed by people. Just as people change over time, so do all systems that humans create. A political climate

that was once closed to market forces, including direct and indirect investment, may change over time.

Political systems are often framed in terms of how people are governed, and the extent to which they may participate. Democracy is one form of government that promotes the involvement of the individual, but even here we can observe stark differences. In Canada, people are encouraged to vote, but it is not mandatory. When voter turn out is low, voting minorities might have greater influence on the larger political systems. In Chile, voting is mandatory, so that all individuals are expected to participate, with adverse consequences if they do not. This doesn't mean there are not still voting minorities or groups with disproportionate levels of influence and power, but it does underscore cultural values and their many representations.

Centralized rule of the people also comes in many forms. In a dictatorship, the dictator establishes and enforces the rules with few checks and balances, if any. In a totalitarian system, one party makes the rules. The Communist states of the twentieth century (although egalitarian in theory) were ruled in practice by a small central committee. In a theocracy, one religion makes the rules based on their primary documents or interpretation of them, and religious leaders hold positions of political power. In each case, political power is centralized to a small group over the many.

A third type of political system is anarchy, in which there is no government. A few places in the world, notably Somalia, may be said to exist in a state of anarchy. But even in a state of anarchy, the lack of a central government means that local warlords, elders, and others exercise a certain amount of political, military, and economic power. The lack of an established governing system itself creates the need for informal power structures that regulate behaviour and conduct, set and promote ideals, and engage in commerce and trade, even if that engagement involves nonstandard strategies such as the appropriation of ships via piracy. In the absence of appointed or elected leaders, emergent leaders will rise as people attempt to meet their basic needs.

Legal Systems

Legal systems also vary across the planet and come in many forms. Some legal systems promote the rule of law while others promote the rule of culture, including customs, traditions, and religions. The two most common systems are civil and common law. In civil law the rules are spelled out in detail, and judges are responsible for applying the law to the given case. In common law, the judge interprets the law and considers the concept of precedent, or previous decisions. Common law naturally adapts to changes in technology and modern contexts as precedents accumulate, while civil law requires new rules to be written out to reflect the new context even as the context transforms and changes. Civil law is more predictable and is practised in the majority of countries, while common law involves more interpretation that can produce conflict with multiple views on the application of the law in question. The third type of law draws its rules from a theological base rooted in religion. This system presents unique challenges to the outsider, and warrants thorough research.

Economic Systems

Economic systems vary in similar ways across cultures, and again reflect the norms and customs of people. Economies are often described on the relationship between people and their government. An economy with a high degree of government intervention may prove challenging for both internal and external businesses. An economy with relatively little government oversight may be said to reflect more of the market(s) and to be less restricted. Along these same lines, government may perceive its role as a representative of the common good, to protect individual consumers, and to prevent fraud and exploitation.

This continuum or range, from high to low degrees of government involvement, reflects the concept of government itself. A government may be designed to give everyone access to the market, with little supervision, in the hope that people will regulate transactions based on their own needs, wants, and desires; in essence, their own self-interest. If everyone operates in one's self-interest and word gets out that one business produces a product that fails to work as advertised, it is often believed that the market will naturally gravitate away from this faulty product to a competing product that works properly. Individual consumers, however, may have a hard time knowing which product to have faith in and may look to government to provide that measure of safety.

Government certification of food, for example, attempts to reduce disease. Meat from unknown sources would lack the seal of certification, alerting the consumer to evaluate the product closely or choose another product. From meat to financial products, we can see both the dangers and positive attributes of intervention and can also acknowledge that its application may be less than consistent. Some cultures that value the community may naturally look to their government for leadership in economic areas, while those that represent an individualistic tendency may take a more "hands off" approach.

Ethical Systems

Ethical systems, unlike political, legal, and economic systems, are generally not formally institutionalized. This does not imply, however, that they are less influential in interactions, trade, and commerce. Ethics refers to a set of norms and principles that relate to individual and group behaviour, including businesses and organizations. They may be explicit, in the form of an organization's code of conduct; or may reflect cultural values in law. What is legal and what is ethical are at times quite distinct.



Review the following link to the Canadian Certified Professional Accountant (CPA) [Code of Professional Conduct](#)

Some cultures have systems of respect and honor that require tribute and compensation for service, while others may view payment as a form of bribe. It may be legal in one country to make a donation or support a public official in order to gain influence over a decision, but it may be unethical. In some countries, it may be both illegal and unethical. Given the complexity of human values and their expression across behaviours, it is wise to research the legal and ethical norms of the place or community where you want to do business.

Global Village

International trade has advantages and disadvantages, again based on your viewpoint and cultural reference. If you come from a traditional culture, with strong gender norms and codes of conduct, you may not appreciate the importation of some Western television programs that promote what you consider to be content that contradicts your cultural values. You may also take the viewpoint from a basic perspective and assert that basic goods and services that can only be obtained through trade pose a security risk. If you cannot obtain the product or service, it may put you, your business, or your community at risk.

Furthermore, “just in time” delivery methods may produce shortages when the systems break down due to weather, transportation delays, or conflict. People come to know each other through interactions (and transactions are fundamental to global trade), but cultural viewpoints may come into conflict. Some cultures may want a traditional framework to continue and will promote their traditional cultural values and norms at the expense of innovation and trade. Other cultures may come to embrace diverse cultures and trade, only to find that they have welcomed some who wish to do harm. In a modern world, transactions have a cultural dynamic that cannot be ignored.

Intercultural communication and business have been related since the first exchange of value. People, even from the same community, had to arrive at a common understanding of value. Symbols, gestures, and even language reflect these values. Attention to this central concept will enable the skilled business communicator to look beyond their own viewpoint.

It was once the privilege of the wealthy to travel, and the merchant or explorer knew firsthand what many could only read about. Now we can take virtual tours of locations we may never travel to, and as the cost of travel decreases, we can increasingly see the world for ourselves. As global trade has developed, and time to market has decreased, the world has effectively grown smaller. While the size has not changed, our ability to navigate has been dramatically decreased. Time and distance are no longer the obstacles they once were. The Canadian philosopher Marshall McLuhan, a pioneer in the field of communication, predicted what we now know as the “global village.” The global village is

characterized by information and transportation technologies that reduce the time and space required to interact (McLuhan, M., 1964).

In summary, people create political, legal, economic, and ethical systems to guide them in transacting business domestically and internationally.

70. Styles of Management

People and their relationships to dominant and subordinate roles are a reflection of culture and cultural viewpoint. They are communicated through experience and create expectations for how and when managers interact with employees. The three most commonly discussed management theories are often called X, Y, and Z. As seen in Figure 10.2 below, the three theories and their influence on intercultural communication will be described.

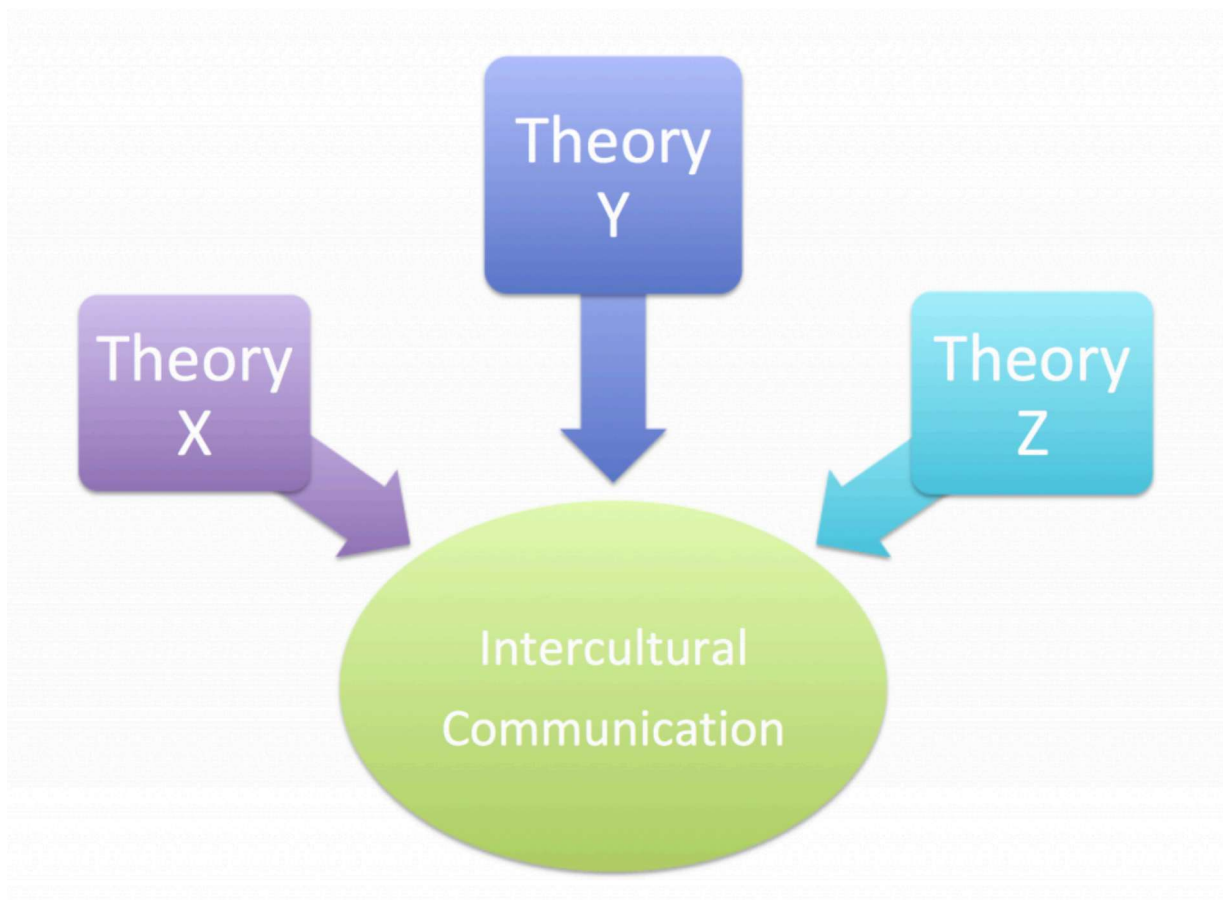


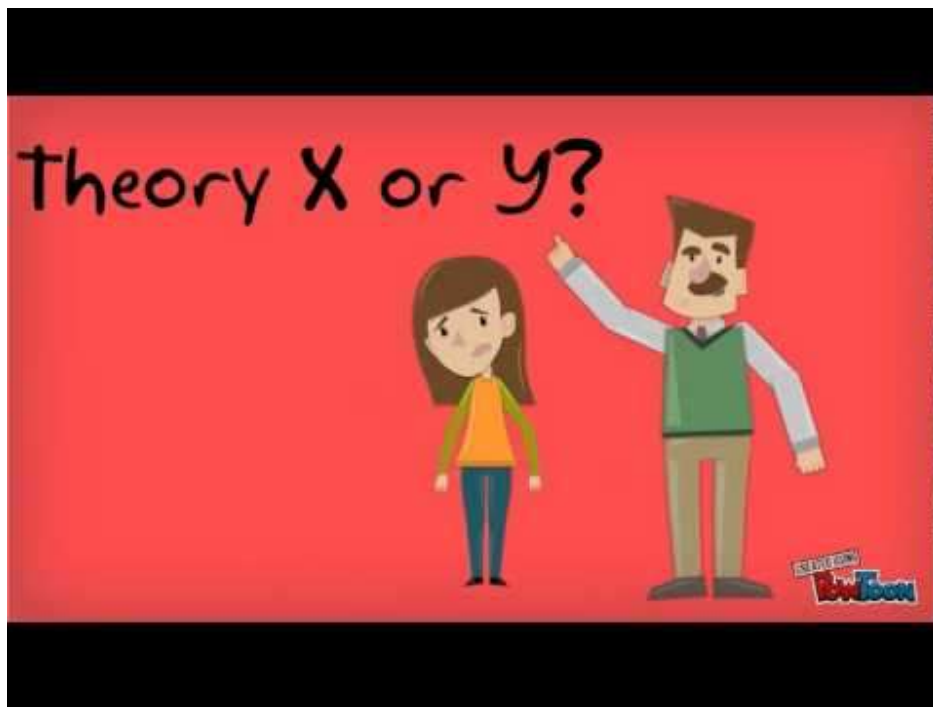
Figure 10.2. Intercultural communication and theories X, Y, and Z.

Theory X

In an influential book titled *The Human Side of Enterprise*, M. I. T. management professor Douglas

McGregor described two contrasting perceptions on how and why people work, formulating Theory X and Theory Y; they are both based on Maslow's hierarchy of needs (Maslow, A., 1954; Maslow, A., 1970). According to this model, people are concerned first with physical needs (e.g., food, shelter) and second with safety. At the third level, people seek love, acceptance, and intimacy. Self-esteem, achievement, and respect are the fourth level. Finally, the fifth level embodies self-actualization.

Watch the following 5 minute video: McGregor's Theory X and Y



A YouTube element has been excluded from this version of the text. You can view it online here:
<https://ecampusontario.pressbooks.pub/commbusprofcdn/?p=655>

Theory X asserts that workers are motivated by their basic (low-level) needs and have a general disposition against labour. In this viewpoint, workers are considered lazy and predicted to avoid work if they can, giving rise to the perceived need for constant, direct supervision.

A Theory X manager may be described as authoritarian or autocratic, and does not seek input or feedback from employees. He or she may use control and incentive programs to provide punishment and reward.

In **Theory Y** employees are described as ambitious, self-directed, and capable of self-motivation.

A Theory Y manager determines that a job well done is reward in and of itself, and the employee may be a valuable source of feedback. Collaboration is viewed as normal, and the worker may need little supervision.

Theory Z takes the view that workers are seen as having a high need for reinforcement, where belonging is emphasized.

In Theory Z management, workers are trusted to do their jobs with excellence and supervisors are trusted to support them (Massie & Douglas, 1992).

Each of these theories of management features a viewpoint with assumptions about people and why they do what they do. While each has been the subject of debate, and variations on each have been introduced across organizational communication and business, they serve as a foundation for understanding management in an intercultural context.

Management Theories X, Y, and Z are examples of distinct and divergent views on worker motivation, need for supervision, and the possibility of collaboration.

7I. Conclusion



After learning more about cultural differences in business contexts, what advice do you have for Abe, where her country of origin culture and customs are different from the new Canadian customs she encounters? Should she assimilate and just shake hands with male colleagues? If it's important for her to maintain some of her customs, how might she communicate about that with her new colleagues?

Check Your Understanding



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Glossary

Culture – the ongoing negotiation of learned and patterned beliefs, attitudes, values, and behaviours.

Direct cultures – business conversations can move directly to business without informal conversation.

Feminine orientation – a cultural value of modest, caring values.

High-power distance culture – there are clear hierarchies of power, especially in manager-subordinate organizational roles. You may need to take extra care to elicit feedback and involve senior administrators in discussion because their cultural framework may preclude their participation.

Indirect cultures – business conversations may start with discussions of the weather, or family, or topics other than business as the partners gain a sense of each other, long before the topic of business is raised.

International communication – communication between nations, or two or more people from different nations.

Long-term orientation – relationships often marked by persistence, thrift and frugality, and an order to relationships based on age and status.

Low-power distance culture – people relate to one another more as equals and less as a reflection of dominant or subordinate roles.

Masculine orientation – a cultural value of assertive and competitive behaviour.

Materialistic culture – members place emphasis on external goods and services as a representation of self, power, and social rank.

Monochromatic time – interruptions are to be avoided, and everything has its own specific time.

Polychromatic time – more complicated, with business and family mixing with dinner and dancing, events do not necessarily start on time.

Political systems – framed in terms of how people are governed, and the extent to which they may participate.

Relationship cultures – value people and relationships more than material objects.

Rites of Initiation – marks the passage of the individual to become part of the community.

Short-term orientation – a culture whose people value immediate results and grow impatient when those results do not materialize.

Additional Resources

Global Affairs Canada, Cultural Information: Answers to your intercultural questions from a Canadian and a local point of view https://www.international.gc.ca/cil-cai/country_insights-aper-cus_pays/ci-ic_ca.aspx?lang=eng

Cultures at Work: Intercultural Communication in the Canadian Workplace by Ana Maria Fantino

(2006) <http://volunteeralberta.ab.ca/wp-content/uploads/2016/02/Cultures-at-Work-Ana-Maria-Fantino-2006.pdf>

Conestoga College: Welcome to Intercultural Communication <https://www.conestogac.on.ca/inter-cultural-communication/>

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